World Parliament for the Age of Science

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ABSTRACT

This paper forecasts the emergence of a World Parliament divided into two Houses; the United Nations in New York, to continue the functions of nationalism; and the House of World Representatives, directly elected by the people of the world. Owing to the complexity of public affairs in the age of science, the paper also forecasts the emergence of two international political parties; an International Scientific Party, whose members would be scientifically oriented men and women of public affairs, called sciencemates, and an International People’s Party in order to satisfy the humanistic and religious emotions of mankind. The paper concludes by proposing Jerusalem as the most appropriate location for the House of World Representatives.

PREFACE

Originally this paper was prepared for the Sixth General Conference of the International Peace Research Association, Turku, Finland, held August 15-18, 1975. A draft summary was presented to the Second General Assembly of the World Future Society, Washington, D.C., U.S.A., on June 4, 1975, and then presented at a special session of the International Political Science Association in Edinburgh, Scotland, on 19 August 1976.

Although this paper was started some 35 years ago in 1975, initially in rural Australia, without any academic colleagues, resources or facilities, the problem of world governance in the information age is still as relevant today as it was then. Some of the issues that captured the attention of the world in 1975 have changed with the passage of time and our knowledge of Energy Systems Theory and environmental accounting using emergy has advanced through the life work of H.T. Odum and the continued work of his students and colleagues in this field. Nevertheless, the need for the practical application of Odum’s insights on environment, power, and society to world governance is as real and pressing today as it was during those uncertain times of the Cold War with its doctrine of mutually assured destruction. This paper proposes that an understanding of Odum’s seminal work “Environment Power and Society” and by extension the updated version of that book, “Environment Power and Society for the 21st Century”, be taken as a fundamental basis for the knowledge of people with a scientific outlook on the world. The paper was completed in London, U.K., July 14, 1975 and it was presented at the 6th Emergy Research Conference, Gainesville FL, January 15, 2010 as a glimpse into what might be possible in a world where easily shared information has become the norm.

INTRODUCTION

“Everywhere in the world today a crucial question must be faced: what is to be the role of Parliaments in modern States at a time when science has radically changed conditions of life and where it appears that only technocrats can master the problems of government?”

- This paper is an answer to that question.


The Nuclear Arms Race

According to the latest Scientific American, (March 1975) available to us in London, (Sci.Am. 1975), “Ever since the announcement from Vladivostok last November that a tentative strategic-arms agreement had been worked out between the U.S. and the U.S.S.R., it has become increasingly evident that the main short-term effect of this latest step in bilateral arms-control negotiations would be to authorize increased military expenditure on both sides.” The article concluded by quoting William Epstein, a former United Nations disarmament official and a long-term observer of the armaments race, as saying recently: “It seems that the agreements already concluded, and indeed those being negotiated, are designed not to halt or reverse the arms race but rather to institutionalize it and regulate it.” “The nuclear arms 'quantity' race is being replaced by a 'quality' race”.

This point of view can be compared with an earlier article by Mach (1973) of the Richardson Institute for Conflict and Peace Research, London, who described how the fundamental premise of most academic research on the causes of the arms race, the action and reaction theory, forecasts that in a period of relaxation of fear and suspicion, (a period of detente), we should anticipate a reduction in the arms race, instead of the present situation which is producing 'a dramatic acceleration in offensive nuclear capability.' Mach shows how the key characteristic of the action-reaction framework locating the causes of the arms race in the relations between nations, is being challenged by an opposite theory, that the arms race arises primarily out of forces generated within nations by the so-called 'administrative-military-industrial-scientific complex.' “The domestic pressures to maintain defense spending have little to do with changes in the international system. Common interests in maintaining the 'warfare' state join a powerful constituency of U.S. businessmen, scientists, politicians, administrators and military men.” According to the Finnish study cited by Mach, “It is suggested that similar alliances of interest are to be found within the Soviet military-industrial apparatus.” “If the arms race arises out of domestic pressures rather than international tensions then seeking disarmament through international negotiations is bound to fail.” An 'externalist' explanation is being replaced by an 'internalist' explanation.

Similarly, Feld (1974), Secretary-General of the Pugwash Conference on Science and World Affairs, recently said that “the world is entering upon perilous times - perhaps the most dangerous period of its entire history.” He says he is forced “to the conclusion that the arms control approach simply does not work in today's world...that a different approach is essential if nuclear disaster is to be averted...that perhaps we could have more success by bringing the argument back to matters of principle, to questions of economics, of ethics, of morality and quite simply, of survival.” But Feld concluded with a warning that it is a “dangerous delusion” to ever forget that “in every country of which I have first-hand experience and this covers nations governed by all systems and all ideologies...there are people whose basic orientation is peaceful and people who firmly believe in the need for and efficacy of force, people who are described familiarly as 'doves' and 'hawks'. Doves of the world unite; you have nothing to lose but your planet!”

So, as for any progress, the best that can be said is that both the Geneva Disarmament conferences of the United Nations and the Strategic Arms Limitation Talks between the U.S.A. and the U.S.S.R still continue. “For”, according to Watson (1968), “It remains true that the problems of inspecting disarmament, of controlling it, and of achieving without arms those tasks that are presently attempted with them, remain as far from solution now as they always have been.” We must of course never give up hope, and the conferences must of course continue, but since we seem destined to live in a world whose affairs only continue provided the balance of terror between the two nuclear superpowers is maintained, then the world would certainly be wise to be prepared for a repeat performance of the end of the wars between the rivals Rome and Carthage, when the younger one, Rome, suddenly succeeded in completely obliterating its older rival, Carthage.

World Order Proposals

The nuclear situation therefore seems to be getting worse rather than better, and it is essential that other possible approaches to world affairs must now be seriously and immediately considered. What
other possibilities have been proposed? The moment the first atomic bomb was dropped on Japan in 1945, the editorial of the journal Discovery said, “Now we must get used to living in a new world...The first big consequence of the atomic bomb is that it has ended war if only we have the faith to see that it is so....The second is that it creates at once an overwhelming necessity for a world community....The world must unite or perish and the new institutions - the World Security Council and the like - portend a world government which will come into being and which will replace even the apparently revolutionary organizations which have been born out of the second world war.” (Discovery, 1945).

Of the various proposals for world government, Wager (1963) pointed out that “the overwhelming majority of thinkers and prophets of world order over the past quarter century advocate ‘peace by contract’ or world federalism. The federalist school, in turn, has divided into at least four distinct factions. The ‘maximalists’ advocate a complete thorough-going world federal government. The ‘minimalists’ are willing to settle for just enough world government to keep the peace, for the time being.” But “only the maximalist and minimalist wings of the movement seriously propose immediate world federation. And these two positions have often cropped up in the same organization, since they differ on tactics alone, not on the ultimate goals.” Wagar (1971), personally, came out strongly in favor of a world state which is very explicitly not a federation, which is “unitary, democratic, socialist and liberal”; he envisaged a unicameral legislature, and proposed an entirely new World Party to take the lead.

Additional themes have emerged. Toynbee (1971) “Would like to see some modern Socrates redirect the spirit of the modern world, perhaps not entirely away from science and technology, but make it give first priority to studying our human selves.” Further, he believes that “nationalism is the real religion today of a majority of people, superseded only nominally by the ‘higher’ religions,”...but that “in the present-day world, technology is a still more potent force than nationalism”. I therefore expect the world is going to be united politically in the teeth of nationalistic resistance.” However, “a true and lasting peace cannot be reached without a world-wide spiritual revolution.” Modelski (1972) believes that “to move the world, what is needed is powerful ideas of wide appeal. The aesthetically pleasing but possibly sterile appeal of ‘order’ must be combined with the emotional force of ideas of world justice’. He, in turn, quoted Carr (1946) who “depicted the study of International Relations, and of all politics, as perpetually alternating between two extreme poles, those of Realism and Utopia.....Any sound political thought must be based on elements of both Utopia and Reality.” The scholars of the World Order Models Project, (Institute of World Order (1975), advocate solutions based on four humane values: peace, economic well-being, social justice and ecological balance: Rokeach (1973) says two distinctive values - equality and freedom - affect political ideologies.

And, much earlier, Flugel (1945), after reviewing the psychological knowledge available in 1945 about the nature and functions of religion down the centuries, with particular reference to the relation between individual conscience and social religions, observed “an increasing realization that the religious emotions must, in their turn, be canalized along active and social lines, if they are to serve and perhaps to save humanity... The religious emotions must be largely or entirely secularized and be put in the service of humanity....The religion of humanity is surely the religion of the nearer future....Of the modern psychologists of religion Cattell would seem to have given the most thoroughgoing, consistent, and courageous exposition of this view. He endeavors to show in some detail that our relations to humanity (or, as he prefers to put it, to the group Mind...) are in many all-important ways similar to our relations to God, and that we can find in them an adequate outlet for our ‘religious' needs and aspirations without recourse to any form of supernaturalism...”

Radicals and Conservatives

We may now therefore summarize the contemporary world situation as one of very precarious survival in which, although a nuclear holocaust has not yet occurred, it is now possible to obliterate most of the cities and populations of the northern hemisphere in a few minutes, and the rest of the world could be destroyed or contaminated a little later. Proliferation of nuclear weapons continues,
Leading world scholars envisage that some form of world government is required, but that some universal humanism, political party or spiritual revolution is an essential prerequisite for successful operation. The big problem is to evolve a course of action which tackles all aspects simultaneously, which has a fair chance of making rapid progress, and which has a clear and easily confirmed justification in the minds of people throughout the world. Fortunately, such a policy seems possible today, resulting largely from the theoretical implications of the global observation of the phenomenon of human polarization.

According to Flugel (1945), at the national political level, “in many times and places, whenever there has been some degree of democratic government, there has been a tendency for two major parties to arise, a party desirous of change and of greater power and privilege for the 'underdog', and a party whose aim was the conservation of existing practice and traditional status. Correspondingly, the individual members of the community, in virtue of their dispositions, upbringings, and interests, exhibit a predominant sympathy with one party or the other.” The 'underdog' party is usually called radical, or left; the 'top dog' party is usually called conservative, or right; and the phenomenon is often described as political polarization. When some degree of democratic government is not permitted, as in totalitarian countries or religions or societies, a second party or faction tends to emerge anyway, often by violence, and often across national frontiers. Contemporary examples include the Democrats and the Republicans in the U.S.A; the Labor and Conservative parties of the United Kingdom; the Social Democrats and the Christian Democrats in West Germany; The Communists and Christian Democrats in Italy; the Socialist and Gaullist Coalitions in France; Peking and Moscow factions of the Communist States, viewed collectively; Arab and Jew in the Middle East; and the General Assembly (Small Powers) and the Security Council (Big Powers) at the founding of the United Nations, plus the emerging division into Poor and Rich Countries of the contemporary United Nations.

Furthermore, Eysenck (1954), “recent experimental work on ‘attitudes’... shows that an individual tends to hold views that accord with a radical or conservative pattern, and that apply to a number of distinct fields which at first sight might appear to be logically independent but which are connected in social and political tradition. The fields studied in these investigations relate mostly to religion, politics, economics, sex, penology and education. The radicals tend to be unorthodox or free-thinkers in religion, progressives and internationalists in politics, socialistically inclined in economics, liberal in regard to sexual matters, and in favor of freedom and the arousal of good will as against coercive discipline in penal methods and in education; while the conservatives tend to the opposite views in all these fields.” Eysenck (1954) has later shown the existence of a second division independent of this first one, which he called tough and tender mindedness, a projection of extraverted and introverted personalities on to social attitudes.

Also, according to Flugel (1945) the reason behind the origin of these two classes lies in the parent-regarding, especially the father-regarding, attitude, and in the continuation of this attitude in interjected form in the super-ego; the ‘right’ or conservative attitude resulting from a predominance of, obedience to, admiration of, and identification with the parental figure or its substitutes in the external world or as interjected in the super-ego; the 'left' or radical attitude resulting from a rebellion against this figure, from an adoption of the child's standpoint as contrasted with that of the parent, of that of the ego as contrasted with that of the super-ego.” Rattray-Taylor (1953, 1972), has developed this theme into a method of describing societies as 'patrist and matrist', distinguished by relative degrees of psychoanalytic or learning theory, the phenomenon undoubtedly occurs; Table 1 shows how father and son figures can be produced for each division.

**World Parliament**

Looking at the entire world therefore we can safely say that it seems extremely difficult to maintain any monolithic organization, happily, over a long period of time, and that sooner or later we must anticipate the emergence of two main factions. Sometimes the division is found to be dominated by economic considerations, such as the accumulation of money, into capitalists and socialists; by personality differences into doves and hawks; by the state of human knowledge into new and old. Very
telling also is the magnificent 'Table of Compliments' produced by Miller (1962), in which he summarized the various terms of abuse and compliment that clinical and statistical psychologists use to describe each other and their works. In fact we must conclude that coming to agreement on any issue is very difficult to achieve, and that 'two sides of a question' theme is best allowed a maximum of expression and discussion; even if all socio-economic divisions were eliminated, and then all personality divisions, most of us, most of the time, can do little more then toss a coin, on most issues.

The process of division has also been described elegantly by Duverger (1964). “Throughout history all the great factional conflicts have been dualist: Armagnacs and Burgundians, Guelphs and Ghibellines, Catholics and Protestants, Girondins and Jacobins, Conservatives and Liberals, Bourgeois and Socialists, 'Western' and Communist: These antitheses are simplified, but only by neglecting secondary differences. Whenever public opinion is squarely faced with great fundamental problems, it tends to crystallize around two opposed poles. The natural movement of societies tends towards the two-party system; obviously it may be countered by tendencies in the opposite direction... Nonetheless, the two-party system seems to correspond to the nature of things, that is to say, that political choice usually takes the form of a choice between two alternatives. A duality of parties does not always exist, but almost always there is a dualism of tendencies.”

A basic explanation even is provided by Mackay (1974). “In any activity involving the participation of many human beings the effects of coherence are most striking. If people (or other forces) act in synchronism, rather than with random timing, then the amplitudes of the individual forces add. For random actions, the intensities add. (The intensity of a wave is the square of its amplitude).” Then, using the metaphor of a laser beam versus a candle flame, Mackay concluded that the behavior of a committee of N members, voting randomly and independently of each other, can be controlled in most cases, by a group of members, square root N in number, who agree beforehand to vote the same way. This is the basic reason for the two-party system. An organized group can only be countered by another organized group, so that sub-groups amalgamate until there are only two.”

But nation states, as we know them today really came into effective existence not only at the time of the collapse of the Holy Roman Empire, but at the time of the invention of the printing press. Government over long distances is just too difficult with slow transport and communications. With fast transport and communications however we must anticipate, sooner or later, a much greater degree of consultation, argument and discussion around the world. We must expect therefore the evolution of the United Nations into a more effective world forum, best described today as a World Parliament. Owing to political polarization we can expect it to have two Houses; one the United Nations, to satisfy the functions of nationalism; the other, the House of World Representatives, directly elected by the people.

### Table 1. Examples of Human Polarization.

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<td>United Kingdom Parliament</td>
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<td>Roundheads/ Thomas Cromwell Labor</td>
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<td>Jesus Christ/ New Testament</td>
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<td>Protestants/ Martin Luther Peking Faction/ Mao</td>
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<td>Communist States</td>
<td>Karl Marx/ Communist Manifesto</td>
<td>Moscow Faction/ Lenin</td>
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<td>Semitic People</td>
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<td>Jews/ Moses</td>
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<td>World of Psychology</td>
<td>Wilhelm Wundt/ Physiological Psychology</td>
<td>Statistical Psychologists/ Sir Francis Galton</td>
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<td>Asian Sub-Continent</td>
<td>Mahatma Gandhi/ Indian Constitution</td>
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<td>Communist China</td>
<td>Mao/ Little Red Book</td>
<td>Cultural Revolutionists/ Chiang Ching</td>
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of the world. Dissatisfaction with the present actions of the United Nations, merely tells us that it is time to start to mobilize the second house; division of the United Nations into poor and rich factions is just another indication of the same basic phenomenon. To handle the phenomenon and its consequences, however, we must anticipate and recommend the creation of two international political parties. The big questions are, which two will they be, and what will be their functions, for established political parties of the world were either launched or conceived on average, well over a century ago, long before most modern knowledge or methods even existed?

The International Scientific Party

To answer these questions we must never, ever, forget that our world is now dominated by scientific achievement and problems, from nuclear armaments, airplanes and television to medicines, birth control and mental health. We have entered an era of such bewildering change and complexity that it has become extremely difficult to make a responsible statement on anybody or anything. The information explosion is as difficult and important as the population explosion. We must therefore turn for opinion, on every issue, to the most accessible and relevant scientists. When it comes to empirical observation of political parties, the work of Duverger (1964) remains outstanding: he recommends that the phrase 'government of the people by the people' must be upgraded into 'government of the people by an elite sprung from the people', if political parties anywhere are ever to achieve their theoretical ambitions. But Duverger does not specify how his 'elite sprung from the people' is to be mobilized.

One thing this elite sprung from the people must have today however, even to handle day to day affairs, anywhere, is a fair, relevant, minimum working knowledge of the ramifications, implications and limitations of the world of science. It is proposed therefore that our elite sprung from the people can be mobilized by defining it as being anyone from anywhere prepared to master the contents of one, cheap, readily available, illustrated book describing the world of science, not sufficient of course to then describe these people as specialized, professional scientists, but rather so that whenever they require specialized scientific knowledge, they will have sufficient general modern scientific background to listen intelligently to the professional scientist. A new word, a scienceman, (and sciencewoman of course), has been coined to describe all these people, meaning a scientifically oriented man (or woman) of public affairs, somewhere in education and activity between a scientist and a layman; it will contrast clearly with a conservative, a liberal, a socialist, a communist, a fascist, etcetera, a down to earth counterpart to the modern glamorous spaceman. Introduction of such a professional political standard, just as is now required for virtually every other trade and profession on the face of the earth. Benjamin Franklin is the most famous scienceman in history.

A basic theme for sciencemen is readily available. According to Brown (1970), Freud saw the flood of human instincts postulated in his times as being reducible to two, and only two, the Life Instinct and the Death Instinct, provided one sees them as being merely provisional empirical concepts. Brown shows how the Life Instinct can be identified with life, activity and energy; the Death instinct with death, excrement and money. Our two main international political parties now emerge as an International Scientific Party, (ISP), to provide leadership for the future, based on values of order, energy and education as the tools for human survival; and an International People's Party, (IPP), to ensure that a fair share of the resources of the world is available to all. We must accept that these two parties are complimentary, opposed, but not basically hostile; of equal importance at all times and places; an elite sprung from the people has no function unless it is to lead and to serve the people, simultaneously.

We may now think in terms of world elections as offering a choice for voters between two modern universal political themes, ISP and IPP, the only possible compromise between the multi-party approach of the West and the one-party approach of the East. Candidates for international elections can remain, if they wish, members of other political parties at the national level. One, the ISP would operate under the protective nuclear umbrella of the U.S.A., the land of individuals, innovation, and the world leader in science and technology; the IPP would be under a similar umbrella of the USSR, the dominant country of the socialist world. With rising standards of living and education, the
communist states, (occupying a land mass roughly similar to that of Genghis Khan and his descendants of the 13th century), are likely, sooner or later, to participate, because all claim to be strongly prosience, and because their Marxist theme of scientific socialism has already polarized into Moscow versus Peking factions and states, basically around the themes of expert versus red, scientific versus socialist. Failure to do so is, theoretically, likely to produce the greatest human slaughter of history, compared with which the Civil War of the states of the U.S.A. will prove little more than a sneeze.

The Energetic Basis of ISP

The fundamental laws on which all the natural sciences are based are those of the laws of conservation of energy, as formulated by both Newton and Einstein. They confirm the equivalence of matter and energy, the earlier dualistic conception of Newtonian mechanics. Our book of science must develop from this point of view, so it is indeed fortunate that such a book is immediately available today - 'Environment, Power and Society', by Odum (1971). According to Odum (1971), “In recent years studies of the energetics of ecological systems have suggested general means for applying basic laws of energy and matter to the complex systems of nature and man. In this book the Energy Systems Language is used to consider the pressing problem of survival in our time - the partnership of man and nature. An effort is made to show that energy analysis can help answer many of the questions of economics, law, and religion, already stated in other languages.” This book is evolving - we look forward with great interest to future editions (editor’s note: see Odum 2007).

Odum continued, “When systems are considered in energy terms, some of the bewildering complexity of the world disappears: situations of many types and sizes turn out to be special cases of relatively few basic types. An ideal expressed by the Society for General Systems Theory and elsewhere suggests that a general systems view of the world is possible and preferable in the orientation and education of man. Toward this ideal, energy flows are illustrated with ecological systems and then applied to all kinds of situations from very small biochemical processes to the large overall systems of man and the biosphere. Energy diagramming helps us to consider the great problems of power, pollution, food and war, free from our fetters of indoctrination.” For example; “Money is a special currency evolved to allow the production of one person to be rewarded by a feedback loop from some other part of society. Some authors have compared money to energy, but the two are not the same and they flow in opposite directions.” (Odum, 1971). Also; “The true powers of individuals, groups, and political bodies lies in the useful potential energies that flow under their control.....If some philosophy of government or some particular idealism attempts a form of control contrary to the hard facts of energy distribution, that system will fail ...The energetic laws are as much first principles of political science as they are first principles of any other process on earth. Many of the political, military, and international problems of our times as well as the role of democracies can be clarified by phrasing them in power units.”(Odum, 1971). And again, “Much of the conflict of the liberal and conservative concepts in national politics concerns the relative degree of trust in the new and experimental power controls of the centralizing society and in the older religious morality time-tested for simple worlds. The old ones may not be safe under our new conditions.” (Odum, 1971). Accordingly we can now proceed, for the purposes of launching the International Scientific Party, to clarify our use of the word ‘scientific’, for the reason that it is used in different ways in different countries to mean either knowledge generally or experimental knowledge, all being derived however from the Latin word 'scientia'. We therefore define 'scientific' to mean 'systematized knowledge', a modern compromise between the two established uses of the word.

Of especial importance is the observation that even the world of science is not immune to the process of polarization. In Britain, the British Association for the Advancement of Science spawned the British Society for Social Responsibility in Science, which itself split on the issue of identification with 'the workers'. The International Peace Research Association has produced peace scholars and peace activists, around the theme of unstructured violence (war), and structured violence - the unequal distribution of goods that leads to hunger, pestilence, and sub-standard living conditions. The theme of science and anti-science is a topic of serious scientific conferences. From our point of view, however,
these divisions are to be expected; monolithic human organizations are made of people, follower sons and rebel sons in various degrees of identification with 'the establishment'. The world scientific establishment of the various Associations for The Advancement of Science should therefore see and welcome ISP as a friendly colleague, but with an active rather than a scholarly role.

**Oppositions and Aggression**

Before proceeding further, we must pause and ask ourselves whether or not our line of approach to the issues of the present and the future can be supported by either philosophy, historical example or science. First, Russell (1946) pointed out in 1945, that “Modern Europe and America have thus been divided, politically and ideologically into three camps. There are the Liberals, who still, as far as may be, follow Locke or Bentham, but with varying degrees of adaptation to the needs of industrial organization. There are Marxists, who control the government in Russia, and are likely to become increasingly influential in various other countries. These two sections of opinion are philosophically not very widely separated, both are rationalistic, and both in intention, are scientific and empirical. But from the point of view of practical politics the division is sharp.” Since this statement was written, the third camp in Europe, the Nazis and Fascists, who were ‘anti-rationalistic and anti-scientific’, has effectively been eliminated, at least for the moment. Philosophically, therefore, the grounds for compromise between East and West are already laid, so the function of ISP must be to propose a modern scientific policy to replace the scientific intentions of the past. Conant’s principle, of course, reminds us that a scientific theory (such as those of Darwin or Marx), never dies, despite any contrary facts, until it has been replaced by a better theory (Wilhelm 1966). Second, there have been three great peace periods of history (Bouthoul and Weiss 1968): Pax Romana, of about 350 years, based on the military power of the Roman Empire; Pax Britannica, of about 100 years, based on the industrial and naval power of Great Britain; and Pax Sinica, or the great Chinese peace of about 2000 years of relative peace and stability associated with the doctrines of Confucius, which only collapsed in 1905 under the impact of Western science and technology. The Confucian system was always associated with a literary and artistic examination, designed “to maintain an aristocracy not based primarily upon birth, or even the possession of money, but on brains.... These examinations ultimately became utterly irrelevant in our age of science, and were replaced by the theme of science and democracy of the followers of Sun-Yat-Sen... This was premature and was quickly swept away by a tide of authoritarian warlords. But Confucius is not forgotten, even in China today” Winn (1964).

Third, Flugel (1945) refers to the importance of providing psychological equivalents for the well-established attractive features of war. He believed that only one suggestion has been made, coming from many quarters, and that refers to the Battle for Progress. It may be envisaged as a battle of man against nature, a call upon man’s aggression in the larger and more sublimated meaning of the word. He envisaged “a vast army of specialist fighters that exceeds even our present huge military organizations in numbers and complexity.” Finally, Storr (1968) believes that “aggression in humans is a drive as innate, as natural and as powerful as sex....an inherited constant, of which we cannot rid ourselves and which is absolutely necessary for survival.” He concluded that “sport and parliamentary democracy provide the best outlets for human aggression, two egalitarian bands of brothers which can cooperative strive against each other.”

But are not oppositions a waste of time and energy? Let two world authorities on oppositions, (Ionescu and Madariaga 1968) speak for themselves.“Like the parliamentary system, political opposition, which is part and parcel of that system, has in recent years come under attack from many quarters.... In the final chapters an attempt is made to show how in non-parliamentary states, that is in states where a political opposition does not function, political conflict continues unabated, even if in clandestine or violent ways, and shows a recurrent tendency towards institutionalization and order.” They conclude that “this mounting wave of criticism is undoubtedly an expression of a general concern with its adaptability and strength at that moment of history when the pluralist society seems to be changing into the structured society. But it also reflects traditional right and left opinion, who hope it will be replaced by a system with little or no organized legal opposition.” And so it will doubtless be without World Parliament.
Launching World Parliament

The importance of modern scientific education for facing the issues of our world has now been presented. The next question is how this entire program is to be accomplished. There are today two particular groups of people available, the world over. First, as mentioned earlier, the so-called “administrative-military-industrial-scientific complex” or “establishment” of the world must ask itself, if it really believes the arms race can continue without ending in a nuclear holocaust. If it does decide to try and resolve the conflict between East and West, and between poor and rich countries, in a less dangerous manner, then they must start immediately to study, promote and then maintain World Parliament, as well as both ISP and IPP, simultaneously. Only then, with all three firmly established to provide person to person outlets for human aggression all round the world, can the nuclear arms race be gradually wound down and its resources diverted to a happier world.

The second major group of people best equipped to lead the world into the future are of course the students, particularly those of the universities of the world. Over the past decade there has erupted, and then subsided, what can best be described as the great student unhappiness. According to Bettelheim (1969) however, the real and basic motivation was not that their future was bleak with the prospect of a nuclear war, and so on, but “because of their feeling that nobody needs them, that society can do nicely without them...It is modern technology - with its automation and computerization - that seems to make man and his work obsolete, that seems to rob him of his personal importance in the scheme of things. Since America's technology is the most advanced, it is the Americans who become the main target, whatever they do, or do not do.” We must carefully note that it was the liberal arts and social science students mostly who were concerned.

It would seem therefore that these students could now take a very important role upon themselves, if they also took up the themes of World Parliament, ISP and IPP, simultaneously around the world, as far as is possible today. They certainly have all the basic resources, such as libraries, newspapers, and world contacts even, to initiate the entire program, and of course, within a few decades, if the world survives, many will be the “administrative-military-industrial-scientific complex” of the world anyway. Theirs can be a life-long activity - they are certainly not obsolete. We can therefore paraphrase our approach as “students of the world, of the past and of the present, of the right and of the left, unite for world survival through World Parliament.” Let us aim say for a World Parliament of one million persons, connected by all modern methods of transport, communication and information processing; of outstanding importance is the syncon (synergistic convergence) process evolved by the Committee for the Future in Washington, D.C., U.S.A. It offers the world a parliamentary technology in which most of the members of a World Parliament of 10,000 syncons need never even leave home.

Thinking along such lines, does of course; produce a feeling of hopelessness at the sheer enormity of the task. However, we need not despair the least little bit, since all the vast international organizations of the present time, such as the United Nations, Communism, Socialism, Christianity, and Islam always own an outstanding debt to the activities of only one man. Nearly always he was a poor man, or one who chose instead a simple or scholarly life. But anyone today, who undertook such a program, by himself, would be rapidly dismissed as a megalomaniac. There is only one solution.

As soon as some organization or group of individuals, somewhere, decides to take action, they should choose their own leader themselves. His, (or her), task is vastly easier than for any of the prophets of history, since international television (ed. “and even more so in 2010”) the internet permits only one person, from any point of view, to address a world audience of 500 million people simultaneously. Furthermore, the technological development of direct-broadcasting international television satellite communications can assist in providing a mechanism for a revolution in world educational practice. For, as d'Arcy (1969) of the United Nations Division of Radio and Visual Services points out, our approach to the communications revolution is based on practices of the past - “We do not know what it portends, or what religious and political Second Reformation it is gestating.” Who wants the job?
The Scientific Pattern of History

However, in the course of the development of our theme, there has been a serious weakness, for, as many scholars such as Flugel, Toynbee and Odum have variously observed, the religious emotions of mankind must also be satisfied. According to Flugel (1945), “the attitude of man to his gods is determined to a larger extent by displacement of his attitudes towards his parents.” We must now carefully observe that, according to Russell (1940). “The Jewish pattern of history is such as to make a strong appeal to the oppressed and unfortunate at all times and the future. St. Augustine adapted this pattern to Christianity, Marx to Socialism. To understand Marx psychologically, one should use the dictionary,” reproduced in Table 2. “The terms in the first column give the emotional content of terms in the second column, and it is this emotional content, familiar to those who have had a Christian or a Jewish upbringing, that makes Marx's eschatology credible.’ Accordingly since the religious emotions of the capitalist - Christian West, (submission to the power of Imperial Rome), and those of the communist - Marxist East, (revolution against capitalist organizations), are both derivatives (more accurately son religions), of the Jewish pattern of History, it is possible, and necessary, to present the policy of the ISP in a comparable form, as in the third columns of Table 2, but in the correct form of a leadership or father theme, so that vast numbers of people can easily compare the respective policies.

Table 2. Patterns of History.

<table>
<thead>
<tr>
<th>Jewish-Christian</th>
<th>Marxist-Communist</th>
<th>Scientific</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yahweh</td>
<td>Dialectical Materialism</td>
<td>Scientific Understanding</td>
</tr>
<tr>
<td>The Messiah</td>
<td>Marx</td>
<td>(Position Vacant)</td>
</tr>
<tr>
<td>The Elect</td>
<td>The Proletariat</td>
<td>The Scientists</td>
</tr>
<tr>
<td>The Church</td>
<td>The Communist Party</td>
<td>The International Scientific Party</td>
</tr>
<tr>
<td>The Second Coming</td>
<td>The Revolution</td>
<td>International Television</td>
</tr>
<tr>
<td>Hell</td>
<td>Punishment of the Capitalists</td>
<td>A Nuclear Holocaust</td>
</tr>
<tr>
<td>The Millennium</td>
<td>The Communist Commonwealth</td>
<td>World Parliament</td>
</tr>
</tbody>
</table>

In very great brevity, the scientific pattern can be justified now as follows. World Parliament must be built somewhere. The United Nations can remain in New York, but the House of World Representatives is best located in or near Jerusalem, (Arabic word meaning city of peace), for it is a holy city to Jews, Christians and Moslems alike, it is relatively free from fear of obliteration in a nuclear holocaust, and geographically it is roughly midway between the eastern and western, northern and southern cultures and continents. According to Dimont (1962), the Messiah was, originally, merely an inspired leader, elected in times of trouble by the twelve tribes of Israel; the elected leader of ISP delegates to World Parliament must fulfill this function. He would therefore be a modern counterpart of the historical King David (see footnote below), who was a warrior king, a political and a religious leader. He would however, as Chairman of ISP, fight the Battle of Progress for peace, thereby satisfying the most common form of the Messianic hope for a second King David, (Mind Alive encyclopedia, 1969). Furthermore, Heinrich Hertz, the pioneer of electromagnetic communications was Jewish; so was Albert Einstein, the physicist, who made nuclear physics intelligible, as well as Sigmund Freud, the pioneer of psychoanalytic thinking. So of course were the origins of both Christ and Marx. The stage in fact is now set for the third act in the story of the Jewish people, as described by Dimont (1971), who asks if there is a manifest destiny behind the Jewish people, far out of proportion to their numbers, achieving through their “survival tool of education” the greatest survival miracle of history. So, since “throughout the centuries, the trinity of Jehovah, Torah and Prophets, by accident or design evolved two sets of laws, one to preserve the Jews as Jews, the other to preserve mankind,” (Dimont 1971), another dualism, the way is now clear for the modern minded internationally oriented people of Israel, to use their second set of laws to sponsor World Parliament in Jerusalem, thereby fulfilling their manifest destiny to usher into existence the Brotherhood of Man, as described by Dimont (1971), equating World Parliament with the Religion of Humanity. The Club of Rome can now be seen in correct perspective - stage one on the road to World Parliament in
Jerusalem. But should Jerusalem as a site for World Parliament prove too difficult, maybe an Arab oil country such as Saudi Arabia might be happy to build and maintain it instead. We must not be fanatical about Jerusalem.

This theme can also now be compounded with that of Odum (1971, 2007) when concluding his chapter on the energetic basis of religion. He said, “The key program of a surviving pattern of nature and man is a subsystem of religious teaching which follows the laws of the energy ethic....System survival makes right and the energy commandments guide the system to survival. The classical struggle between order and disorder, between angels and devils is still with us.” Later he says, (Odum, 1971), “We may encourage faster religious change even now by injecting large doses of systems science into the training of religious leaders....Why not open the church doors to the new religion and use the pre-adapted cathedrals and best ethics of the old to include the new?...Prophet where art thou?”

The World Pattern of History

In the course of the preceding discussion three very important lines of thought have also emerged.

First, the concept of a scienceman based on mastery of a book of science has been enlarged to that of a worldwide, uniform, Scienceman's Degree, to be written Sc.M., a fusion of courses from the natural sciences, the social sciences and the humanities. Graduates would be known as professional sciencemen to contrast with the professional scientists. Emphasis must be placed on agility of mind to face the complex interdisciplinary problems of our times, and the degree should be granted only for a period of say 25 years. It could be taught around the world on television like the Open University of Great Britain. In particular, it is proposed that the degree should incorporate material from the Global Survival Studies program of the University of Massachusetts, U.S.A., which is being designed “to provide students with a global literacy, that minimum knowledge necessary to understand and make reasonably informed decisions as a voter and citizen on questions of national and global survival,” (American Federation of Teachers, 1973). It could also provide, for example, an appropriate undergraduate course for graduate training in future oriented management, such as the course at the 'New Worlds Training and Education Center' of the Committee For The Future, Washington, D.C., U.S.A.. Students there must show competency through “a portfolio of activities in environment, technology, production, government, social needs, transnational affairs, information, arts, biological and physical sciences, nature of man, extraterrestrial, political-economic theory, unexplained phenomena, philosophy of holistic and evolutionary thought, future task orientation, large group processes and dynamics, communications and facilitative management.” Such a person would be a professional scienceman at the highest level.

Secondly, the name International People's Party has been chosen because of the conflict on the political left between the various Socialist and Communist parties. It is also chosen to take into account the whole spectrum of parties containing the word 'People'. Those in Europe are listed by Smith (1972), ranging from the conservative Danish People's Party to the Communist People's Democratic League of Finland, with the average position seeming to fall under the liberal-radical classification. Furthermore, using the Paradox of Socialism theorem of Eysenck (1972), we can even forecast, in very general terms, that the IPP would hold radical views with regard to economic and welfare issues, but conservative views in respect to extra marital sex, freedom of speech, world government, reduction of arms, ethnocentrism, and to foreign countries, etcetera, and vice versa for the ISP. The relationship between the two parties is clearly illustrated in the following diagram.

We must anticipate considerable overlap of opinion between the membership and policies of the two parties, as indicated by the shaded area. The basic themes of the two parties are likely to be People's Democracy and Scientific Democracy. The original work of Eysenck has been repeated by Wilson (1973a), using a very simple procedure for quick questionnaires. This procedure opens up the prospect for much more precise understanding of political attitudes the world over, such as is shown
by Wilson (1973b), when analyzing the political parties of Great Britain. For example, contrary to general opinion, the Liberal Party of Great Britain does not normally promote policies between those of the Labor and Conservative Parties, except on the issue of socialism, but rather it provides an extremist position of individual freedom in contrast to the social control promoted by the Communists and Fascists. He suggests that “the further a party deviates from a position that is equally fair (or unfair) to the upper and lower classes, the disadvantaged and the talented, the more that position has to be maintained by both stringent and repressive controls. This might help to explain why dissidents in both Russia and South Africa often receive such harsh treatment.”

There is however, an even deeper level of inquiry into political attitudes. As mentioned earlier, the observations of Eysenck (1954) were assessed in relation to the radical-conservative and tough-tender mindedness themes. He then showed these two themes could be explained by application of the two laws of learning; the radical-conservative theme is explained as a social system of rewards or punishments by the hedonistic law of learning (otherwise called the theory of instrumental conditioning of Skinner); the tough-tender mindedness theme is explained by the formation within individuals of conditioned reflexes, or the associationist law of conditioning of Pavlov. Furthermore, Eysenck (1954) proposed that the first theme is associated with the voluntary operation of the central nervous system; the second is associated with the involuntary operation of the autonomic nervous system. This line of thought does not seem to have been explored further. Experiments in biofeedback processes may throw new light on the relationship between the central nervous system and the autonomic nervous system, Brown (1974).

Third, the general policies of both the ISP and the IPP have been placed together in a World Pattern of History, (Table 3), which introduces an important point of departure from the Jewish Pattern of History. The item Yahweh has been replaced by the item Covenant, one for the ISP and one for the IPP. The ISP Covenant is ‘Sciencemen of the world unite, unite for world peace through education,’ a formula equivalent to the Jewish ‘survival through education theme’ of Dimont (1971). The necessity for forging a new covenant is also supported by Monod (1970). He envisages a new covenant based on ‘the ethic of knowledge’ which would be ‘accepted as the foundation for social and political institutions.’ He believes that “only the ethic of knowledge could lead to socialism”, and he calls for the abandonment of Marxist ideology and the forging of a new socialism which he describes as “scientific socialist humanism”. This ambition has not been achieved yet because “modern societies accepted the treasures and power offered by science. But they have not yet accepted - they have scarcely heard - its profounder message. The defining of a new and unique source of truth and the demand for a thorough revision of ethical premises, for a complete break with the animist tradition, the definitive abandonment of the old covenant, the necessity of forging a new one. Armed with all the powers, enjoying all the riches they owe to science, our societies are still trying to live by and to teach a system of values already blasted at the root, by science itself.’ It is the point of this paper, however,
Table 3. A Possible Future Pattern of World History.

<table>
<thead>
<tr>
<th>Chairman</th>
<th>International Scientific Party</th>
<th>International People's Party</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Elect</td>
<td>Modern Counterpart of King David</td>
<td>Successors of Marx</td>
</tr>
<tr>
<td>Holy Book</td>
<td>Scienccemen and Scienccewomen</td>
<td>The People</td>
</tr>
<tr>
<td>Covenant</td>
<td>Introduction to the World of Science</td>
<td>Writings of Marx and Successors</td>
</tr>
<tr>
<td>Church</td>
<td>Survival through scientific</td>
<td>Union of the People of the World</td>
</tr>
<tr>
<td>The Millennium</td>
<td>World Parliament</td>
<td>World Parliament</td>
</tr>
<tr>
<td>Hell</td>
<td>A Nuclear Holocaust</td>
<td>A Nuclear Holocaust</td>
</tr>
</tbody>
</table>

that the 'ethic of knowledge' described by Monod, will lead to the establishment of 'scientific democracy' rather than to 'scientific socialist humanism'.

Finally, the retention of the two-party system in the World Pattern of History can be supported by reference to the work of Babst (1972), who analyzed statistically the 76 major wars and 278 warring countries of the world between 1841 and 1941. Babst found that although independent freely elected governments fought against autocratic governments or against their own colonies who were trying to become independent, none of them fought each other. Nevertheless, with a correlation which is so significant, (of over 40 nations, none has fought one another), one must conclude that democracy itself is a pacifying agent."

Final Quotation

"The rise of liberalism, in politics and philosophy, provides material for the study of a very general and very important question, namely: What has been the influence of political and social circumstances upon the thoughts of eminent and original thinkers, and, conversely, what has been the influence of these men upon subsequent political and social development. Two opposite errors, both common, are to be guarded against. On the one hand, men who are more familiar with books than with affairs are apt to overestimate the influence of philosophers. When they see some political party proclaiming itself inspired by So-and-So's teaching, they think its actions are attributable to So-and-So, whereas, not infrequently, the philosopher is only proclaimed because he recommends what the party would have done in any case. Writers of books, until recently, almost all exaggerated the effects of their predecessors in the same trade. But, conversely, a new error has arisen by reaction against the old one, and this new error consists in regarding theorists as almost passive products of their circumstances, and as having hardly any influence at all upon the course of events. Ideas, according to this view, are the froth on the surface of deep currents, which are determined by material and technical causes: social changes are no more caused by thought than the flow of a river is caused by the bubbles that reveal its direction to the onlooker. For my part, I believe that the truth lies between these two extremes. Between ideas and practical life, as everywhere else, there is a reciprocal interaction; to ask which is cause and which effect is as futile as the problem of the hen and the egg."

Extract from 'The History of Western Philosophy'. Russell, B. 1946.

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