The Doctrine of Human Personality—Political Doctrine of the Future

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The Doctrine of Human Personality wants to be the main political doctrine of mankind, which wishes to begin a new era of political, economical and social relations worldwide. A New World Order is ultimately necessary because the age of National States has passed long ago and all relations among the citizens of Earth are influenced and dominated by Globalization, thus it needs a single world Government and a global Parliament. For too long darkness kept a tight grip on mankind, now it is the time to put an end to this darkness and let humanity begin its true evolution through this new doctrine, the Doctrine of Human Personality.

Keywords: political doctrine, globalization, national states, citizens of Earth, mankind, world government

Introduction

Why is it necessary to have a new political doctrine, a political doctrine of the human personality?

Today, after 400 years and after 100 years from Montesquieu, Marx and Pope Leon XIII, he will debate with you a new political, social and economical system and a new political dogma, the dogma of Human Personality.

Why did he create such a political doctrine?

In the following he is going to explain the need of a new way in the world politics.

When they look today very attentively to the political, economical and social relations they notice that there are important problems in the approach of the notion and the contribution of human personality within the ideological frame of today, although this notion is the cornerstone of the political doctrine of the Christian social democracy.

Theoretical Framework

Out of all political doctrines of the 20th century the Christian social democracy is the only doctrine that places men in its centre as being a determining element of this political conception.

Because of the continuing crises they state today that the basis on which the human society basis itself has to be changed, i.e. that they have to create a new political doctrine, the political doctrine of the human personality.

He thinks it is high time to start new discussions about human society, where the main accent should be laid on the notion of human personality, but they have to take into account the existing social, economical and
political realities on our earth as well. They can’t ignore the internationalization or the globalization of all phenomena that determine our daily life; on the contrary they have to build a new world taking anything into account.

Why is it important to define a new philosophical notion about a new form of society from the political, social and economical point of view?

The answer is obvious and can be seen with the naked eye.

All inter human relationships and thus the whole array of social connections and ties in the human society are totally obsolete.

The society has to become mature and keep abreast with science, engineering and economical relations. In the last 20 years mankind has known an extraordinary development in communication and international relations, but the mentality has remained on the level of the 20th century and that is the root of their difficulties to understand and find workable solutions for the population.

The classical political doctrines are obsolete from the point of view of the real expression in society and they no longer express the reality and the existing necessities of the citizen. That is the root of all crises in the last five years and if they have to work on the problem and to meditate over the change of the model of state organization in the world, meaning that the social state is now an obsolete notion and the modern human society has to be based on the notion of human dignity, on a uniform state for all terrestrials.

The national state is no longer able to take care of its citizens, as the political mentality of this entity has become redundant.

A simple question would be: How can a national state alone and independently master its social, economical and political problems?

They can clearly see today that all states are funded by all taxpayers on the planet; states are simply supported to survive, but why?

All the people living on this planet—irrespective of their race, belief or sex—have the same need: They need to eat and that is why they have to work and exactly this is our great problem.

Is the national state able to solve this problem? Surely not.

Because the national state is not able to coordinate economical politics in order to cover the whole area of labour relationship.

He showed that in the given economical and circumstance they need a new political doctrine on which they should be able to build a new society that should settle politically, socially and economically the future of the terrestrials as a unique society, without borders and without limits based on nationality. It is their task to make the way and the mode to achieve this planetary structure, the structure and organization of social, economic and political relations in the newly created context.

As they have shown, they need in the economical and social context of today a new political doctrine, so that they are able to build on it a new society that should regulate the society of the new terrestrials from the political as well as from the social and economical point of view with a new unique society on Terra without borders and limitations of the citizen of a national state, they could create out of that the foundation of structure of the planet, the structure and the organization of human, economical and political relations in the newly created context.

Any citizen is born free but he can’t decide his nationality at his birth; this is established by the management. Let us give the citizen the right to become the citizen he wants to become.
Today they distinguish people after their citizenship and it is the question of the guilt of a citizen to be born accidentally in a certain state. He becomes a citizen of this state and that’s it. But is it correct?

No, this kind of affiliation is obsolete and no longer valid. The population is today in a permanent procedure of mixing; from the point of view of the nationality there is no pure citizen. Should that mean: If an American marries a Japanese woman and their child is born in Russia that that child is a Russian citizen?

The next question will probably be: Why is a new political doctrine?

As the 20th century started by introducing a new political doctrine, the 21st century should get its political doctrine, too.

Methodology

The doctrine of human personality appears since times immemorial, from the dawn of the political thinking and is described in “Plato’s Republic” but also in the works of St. Thomas Aquinas and in many others.

But what is human personality?

It is the mind of the man, his knowledge, his role in society as St. Thomas Aquinas puts it; it is linked to his body. The relation body-mind defines human personality. Man is the basis of social life, its well and goal; since his birth he is an out and out social being. As only through the development of the personality of each individual towards the knowledge of social and cultural values of the community he lives in, he can contribute to the further development and to the creation of a new fundament of social rules that should govern the coexistence that links harmonically knowledge about the past with information about novelties and technologies that have evolved during the time.

About the free development of the human personality they have to understand that man is not able to exist outside a social system; on the contrary, he is a part of this system, he is part of various social, professional and religious groups, he belongs to a family where his personality is continuously upgraded. They have to be aware that man is a multifaceted entity who unifies in him the three basic elements of life: Sein, being and potentiality as St. Thomas Aquinas puts it, i.e. the mind or the intellect they get with our birth, the body, i.e. the material form of the Sein and its potentiality. They thus have a unity that consists of three elements and defines a man, or rather the human personality. The mind is the appearance of the Sein in its manifestation and potentiality is the existence of the form of the intellect to turn ideas into reality. It is therefore they should understand man as a sum of things that define human personality, so that there should be found a role and a position for each one in society in compliance with his spiritual values; it is the only way to get the utmost performance from each individual in his area of activity and this should lead to fundamental changes in his performance capacity and in his development. The most important thing for an individual will be to use his whole freedom and potentiality in an area that he was endowed with from the very beginning. It is the only way a man can achieve his spiritual and material perfection: through his freedom of movement and the dignity with which he carries out his activity.

It is also impossible to define the harmony of matter by means of spirit, if the individual does not experience material satisfaction. This is how they come to the understanding that property is intangible; it is the result of the expression of satisfaction of man on earth and expresses the word of the Creator about the role of men on earth from birth to death.

Summarizing they can state that the human being, as a result of the individual creation of each individual
like God’s creation, should have three characteristics: Sein, Being and Potentiality if he wants to reach his
predestined way of God’s Creation: the unification of the body-mind relation complexity, the actual target of
each individual that fulfils its role on this earth as a creation of the highest mind.

“...should there be born a worthless child among the wardens send it into another class and if there is born
a worthless child among the others, take it to the wardens”. This principle shows that everyone should do a
single work, his work that was predestined to him and he should be the only one to do such work in order that
the borough develops as a single one not as various boroughs.

From this they can understand that for the progress of society its members must do what they can do best,
or otherwise they should use the capacities they have been given by God. As he said before, this principle is to
be found with St. Thomas Aquinas, an immanent relationship among mind, body and the capacity to
materialize and transfer the reality through the force of the child. Plato’s wish is to be found in the political
philosophy of the Christian democratic doctrine; it is one of the most important elements of this doctrine,
namely that each citizen, each individual has to find his place in society, he has to do his work for which he was
endowed with, as it is the only way to get the mental and material satisfaction he wants. It is the obligation of
society to put the right person into the right place, or even more important, it is the premise for the development
and knowledge of human nature, to determine his mental and physical abilities as well as the interdependency
with the concrete necessities of the society.

They can surely state that this is the way to a permanent development of social and economical relations in
society in the dual relationship member-member and member-state and the immediate but also the long-term
result is the prosperity and the wellness of its members and the harmonic and certain development of the state.

A very important role within each philosophical system and a political doctrine has the legal system that
comes out and that has to be implemented into reality, as they can state that this system is the motor of each
society, of the democracy as it is shaped in that society, the equity, the participation at all processes of the
economical, social and political life of said society, the fairness of the existing relations between the state and
its citizens as well as among the citizens of a community.

Law is meant to protect the highest values of men: life and property. Law also plays an important role in
the education of children, in the settlement of the relations among the members of a family, of the social
conditions, the coherence, the active participation of the citizens in the life of the community, in the settling of
economical relations that shall determine a life system as law is the main engine of humanity. In this respect the
juridical system —the whole system of laws— has to be permanently in harmony with the necessities of
society depending on the technical development and their divine principles that govern the life on earth from its
beginnings leading the social, political and economical relations of the society. The legal system has to be put
on a sound foundation.

Plato(2004) says in his the Laws 743c-744a that “cope of these laws is, from our point of view, to make
citizens as happy as possible and that relations among them should be as friendly as possible”.

Such relations are hardly possible in a place where people have a lot of trials and where injustice
dominates; they are possible only when such things are as insignificant as possible. They also hold the opinion
that our boroughs should not consist of gold or silver and neither of high incomes from works of art or from
profiteering or from illegal sheep breeding but it should consist only of goods that are brought from agriculture
but only insofar this activity does not deviate the beneficiary from his way for which these things have been
created, i.e. the mind and the body that are worthless if they lack gymnastics and the other instruction... Thus,
if in the political system that they describe the levels of value are structured as shown above, law is as it should be. If one of the recommended acts should prove that in the borough it puts the health of the body higher than sanity or if wealth is thought higher than health and sanity, it will be obvious that this society is not placed on sound principles. The lawmaker has thus to ask himself time and again: What is my scope? Do I achieve my goal or do I not? and in the Laws 751a-b they can read: “There are two aspects of the political order: first the magistrates and the appointment of the municipal authorities, how many magistrates are there to be established; then they make the laws for each magistrate, how many and which laws would fit each magistrate”. From the above quotations they can draw the conclusion that Plato is very much near them, near the philosophy of their days such as if in the meantime there had not elapsed two millennia. His ideas are contemporary with theirs and are discussed all over the world and are just waiting to be implemented through political doctrines that would become the fundament on which the world would be governed.

Incidentally Pope Benedict XVI (1927) has uttered this theory very clearly: Freedom without Justice is anarchy, it means the destruction of freedom.

Put and expressed in this context our future can be — from all aspects — only better if we start to construct this new political ideology placing in its centre, i.e. in its whole structure, the human personality. It is a new step towards the development of manhood and its use in human society, as it is not that human society develops on the basis of thinking and the use of the results of thinking but thinking has developed a new society that should satisfy all wishes of the terrestrials irrespective of their religion, sex or place of birth.

Through the future development of this new political doctrine they have to understand that the political theory of the national state has become history and is overrun by reality, so that they can now in this context define — in a new simple formula — the new world organization of the state Terrania that is ruled by a single government and a world parliament that represents the interests of all citizens on the planet.

He hopes that in every dispute wisdom will prevail. As one can see, nationalist ideas are about to spread and that is in his opinion the swansong of the notion of a national state.

The development of the new political doctrines will not ignore the experience of the last three centuries beginning with Adam Smith’ theories of political economy, followed by David Ricardo and finally to the encyclical “Rerum Novarum” of Pope Leo XIII. The political and economical ideas have developed depending on the concrete necessities of mankind.

Today economy and politics combine inextricably and although the most important variants of democracy: The liberal democracy, the democratic socialism, and the Christian Democracy have developed, it is his opinion that he should come now with a new and nevertheless old spirit of times, namely that of the founder of the USA, due to whom the contemporary development has begun.

“We are strong not because we have a strong economy or a strong army but because we have ideals, belief and because we will never stop fighting for them”, said the American president Barack Obama on the occasion of the celebration of the national day on July 4, 2013. His words are true as mankind is strong because man has the courage to fight for his belief and an implemented belief means freedom in all its aspects.

The political doctrine of the human personality devotes his life to lead mankind there, where it should have been since centuries: the complete freedom of the human beings so that his most bold dreams, the dream to live in freedom, to have a job, to raise and educate his children can come true.

The way the USA built their structure could be a perfect model for the building of a new human society, as the notion American could stay for all nations.
In order to summarize why this new political doctrine necessary is, he quotes the summary of Gerard Chaliand in his new book “Towards a New World Order” that expresses the reality of today, namely that they all have to understand that the world has to realize that the long lasting supremacy of the Western World has passed and that they have to return — after the inevitable disappearance of the important ideologies of the 20th century they have to return to the classical theories of the international relationships.

He doesn’t think that mankind should go back to its past; it should rather learn to see, to learn, not to forget and to start to build the new world, i.e. the future of the terrestrials in freedom and prosperity that should be the only goal of the government.

What goal does the new political doctrine set itself?

From the above exposition one can easily find out that it is about a new political, social and economical organization through the unification of the national states in order to create a single state under a single world government, so that the age-old ideals of mankind can come true.

Conclusion

In conclusion he wants to say that he spent 10 years building the philosophical foundation of this political doctrine of Human Personality as being a necessity but in the same time an answer to the evolution of life on our planet.

They need a new political doctrine that should be accepted by all peoples in the world, a doctrine that should meet the actual and future necessities of human development. A doctrine that should contain the best aspects of the evolution of thinking during the time so that he is going to present in future works the new social order, the political order, the new economic order, briefly all aspects that are going to govern the new world order.

This is the Doctrine of Human Personality.

It is a vital necessity that this doctrine is made known so that people can start to think again about a new, unique structure, its advantages and the fact that together they will be able to make our sunny future that they have struggled for ever since mankind exists without being impaired by nationalist and vengeful ideas. They should learn to be free citizens, citizens of this planet without any nationalist confinement, to be given the chance to create freely and to put into practice what our Creator has endowed them with, to live where their soul tells them they were able to give their best and to achieve results that will give them satisfaction.

They need to do this in order to show ourselves that their thinking became mature and they are capable to quickly adapt to the evolution on their planet, due to the flexibility of our brains.

References