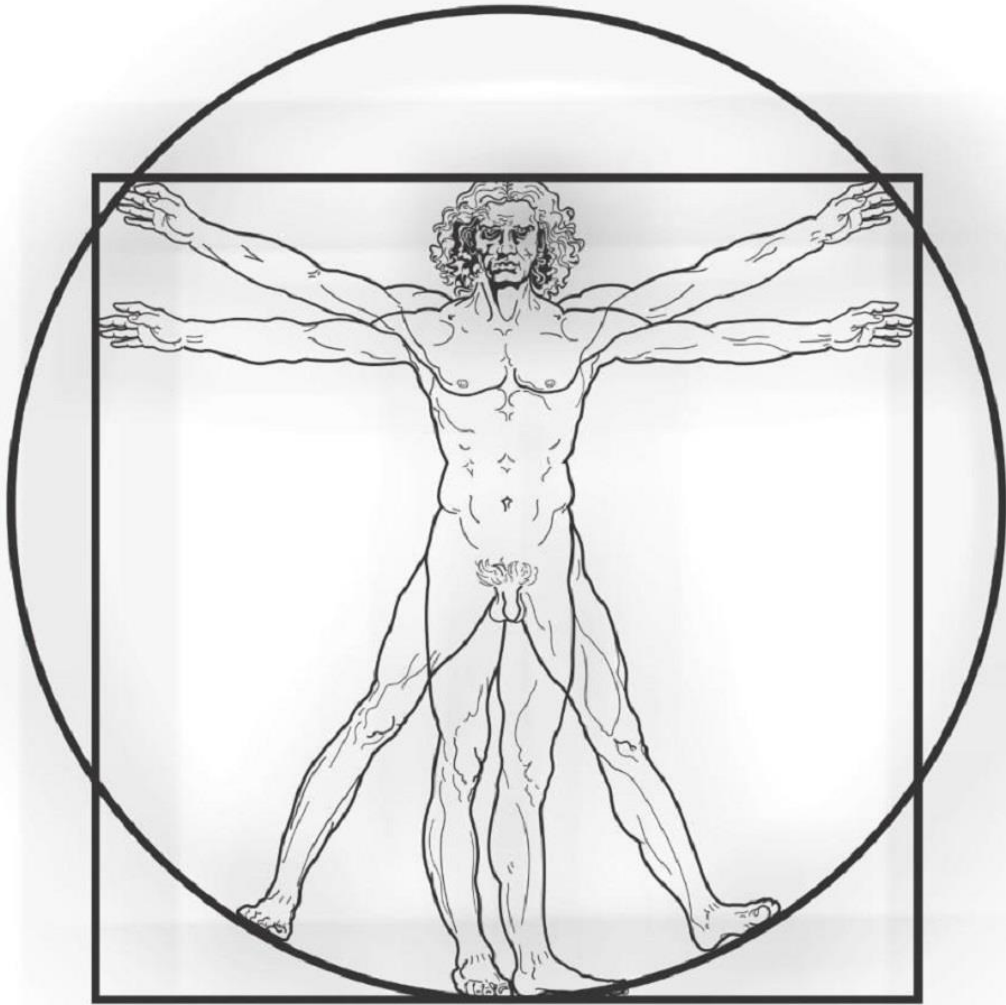


Your Struggle:
Humanity vs. Existential Opportunism



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1) Environmental, Social and Civilizational Crisis

We are facing a general crisis of civilization that may be more serious than ever before. So much so that it potentially threatens with the total collapse of modern human civilization.

This has environmental, social and economic implications.

The main threats are: overpopulation, climate change, pollution and destruction of our environment, pandemics, cultural tensions, international power games, rapid technological development (weapons of mass destruction, internet, AI, etc.), social inequalities.

There is a fundamental problem with our prevailing culture and values.

We must strive for balance and sustainability both within our societies and in relation to our natural environment. (The two are in fact very closely related.)

We need to put a stop to irresponsible pollution and environmental degradation, growth-based economics, wastefulness and unrestrained consumption, and extreme social inequalities as soon as possible.

The less developed parts of the world must be given a real chance to rise, with strong support from richer states, as well as compensation for climate inequalities.

We are capable of making a difference, but it requires a conscious, active and well-organized approach.

2) Existential Opportunism and Collective Consciousness

As has been the case throughout most of our history, existential opportunism is the dominant guiding principle today.

This means that our societies are essentially still governed by the law of the jungle, which is fundamentally at odds with the requirements of a truly civilized society.

We need to adapt to the conditions and challenges of our times, and find a balance with our environment.

We must no longer be opportunistic on an individual, but on a collective level.

To do this, we need to build and strengthen collective consciousness.

Mechanical solidarity must be replaced by organic solidarity. In other words, people must abide by the rules of common sense, cooperate and treat each other fairly in their own well-understood interests, with the principle of reciprocity in mind. This also applies to our relation with the natural environment.

3) Economic and Political Change, the Second Age of Enlightenment

The advance of collective consciousness makes it possible to transform or eliminate consumer society.

All of us need to recognize that true freedom in a civilized society is not about everyone doing what they please, but about the benefits, security and opportunities guaranteed through compromise. Thus, virtually unlimited consumption and material accumulation is not acceptable or sustainable, either.

To minimize social inequalities and achieve environmental sustainability, we need to radically transform our lifestyles and the economy itself.

The main purpose of the economy should be to meet real human needs in the most efficient and environmentally friendly way possible – no more, no less.

What is needed is a well-regulated economy with constant feedback and control, with the active participation of consumers and civil society, based on science and using the available tools of technology.

An optimized economy differs from both the liberal market economy and the planned economy in its characteristics, and brings actual demand and supply closer together.

The appropriate quality, environmentally and socially friendly production and availability of various products and services at realistic and affordable prices can be ensured by the conscious attitude and cooperation of consumers, and the civil operation and supervision of the correspondent interest organizations.

Instead of an expectation-based economy, we need a system that directs resources to where they are needed most.

Social utility should be considered and rewarded, rather than promoting financial speculation and individual profit. The power to make decisions should always be in the hands of stakeholders, not shareholders.

All the factors in the system that leaves success and livelihood to speculation and gambling, or to luck and chance, must be eliminated or reduced.

Jobs and companies that are useless or harmful to society must be abolished.

In the face of job losses due to optimization and mechanization, as well as to eradicate poverty, everyone should be guaranteed an unconditional income, or rather, unconditional basic services. (Ideally, only those who carry out activities with real social utility would receive money they can spend freely.)

We need to strengthen the social safety net and the foundations of a nurturing society.

We must ensure that everyone has a real chance to give meaning and purpose to their lives, and the opportunity for self-fulfillment.

Fundamental human and civil rights must be guaranteed for all, but the self-actualization of the individual must not take place at the expense of the interests of society.

People and their communities must be allowed to govern themselves, and the principle of subsidiarity must apply at different levels of power.

Just like in the economy, accountability and transparency must be ensured in politics, as well, with a constant supervision by civil society.

Since people in general are not perfect, and so politicians and other leaders are not perfect, we cannot realistically expect them to always represent the interests of the majority. Yet we need to make sure that representatives truly represent those who appoint and elect them.

As far as possible and reasonable, representative democracy should be combined with participatory democracy – just as in all hierarchical organizations and companies, there should be room for a bottom-up governance strategy alongside the top-down system.

No one should be able to determine his or her own income and benefits, only the community, organization or society concerned.

Professional governance must take the place of party politics. To prevent the proliferation of technocracy, a conscious and organized civil society is necessary, just as it is needed to prevent the emergence of political, military or ecclesiastical dictatorships.

In order to promote collectively conscious civil societies and radical change, a new global movement is needed, which could be called the Second Age of Enlightenment.

Everywhere on our planet, we must strive to provide children and adults alike with the best and most impartial education and information possible, so that they can see the world and how it works in its reality.

We will need unprecedented cooperation at all levels to tackle the global crisis we are facing.

To ensure the necessary unity, humanity needs a common purpose and identity.