

Aspirations on the Bright Side of Humanity: It is Time to Translate Aspirations Into Actions With Establishing the Government of Earth

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The thesis of this paper is that the digital noosphere of the World Wide Web and its users, the borderless move of virtually all resources of the planet, and the consequent globalization of most aspects of national politics, economy, and culture, along with the increasing difficulty of controlling the related high-tech military conflicts, human-made environmental crises, and the abnormal migrations of abused people now make it inevitable to leave behind the competitive international chaos rooted in humankind's animal past and turn to the cooperative social spirit recommended by Aristotle, Lao Tzu, Jesus, Dante, H. G. Wells, Martin Luther King Jr., John Lennon, Nicholas Hagger, and others to finally translate their aspirations into actions via establishing the Government of Earth for the decent and free. The paper presents a five-step, 15-year, ~\$25B plan to start this process. That this plan has nothing to do with the Godless work of secret societies, the authoritarian urges of renewed fascism or the political absurdities of Marxism-Leninism it is relayed by the envisioned Intercontinental Education System of the outlined Government of Earth to teach every child on the planet—via a new community of digitally linked extraordinary teachers—for the beauty of lifelong learning, tolerance, duty, honor, free cooperation, and artful communication for divine missions.

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Introduction

This author's recent paper (Ludvig, 2023b) on the cosmological neuroscientific definition of God ended with these lines: "...the history of our Universe reveals a direction that led to the interactive potential of beauty, love, morals and aspirations on the bright side of humanity: more likely an expression of divine Intelligence than the result of physicochemical accidents." (Ludvig, 2023b, p. 432). In response to the considerable online interest for this thought, I went on to examine some of the unrealized "aspirations on the bright side of humanity" and the way to translate them into reality. The following pages give space to the results of this examination.

Some Divine Aspirations of Humankind: Dreams Unrealized

Perhaps the first thinker aiming to put together a comprehensive view on the nature of human existence, Aristotle, wrote in his *Politics* that "political society exists for the sake of noble action, and not for mere companionship." (*Politics*, Book 3, Chapter 9). His *Nicomachean Ethics* then elaborated that such a society

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must be based on “*friendship between the citizens of a state...*” and that this “*sort of concord is found in good men...*” who “*...wish for what is just.*” (*Nichomachean Ethics*, Book 9, Section 6). But who should lead such a society? On the other side of the planet, Lao Tzu gave a reasonable answer in the *Tao Te Ching*, Verse 81:

The Master has no possessions. / The more he does for others, / the happier he is, / the more he gives to others, / the wealthier he is. / The Tao nourishes by not forcing. / By not dominating, the Master leads. (S. Mitchell’s translation)

Have these aspirations been realized (Figure 1)?



A



D



B



E



C



F

Figure 1. A: scene from Gaza after retaliatory Israeli bombing of civilian areas on October 10, 2023. Since then, this war led to the death of about 1,200 Israeli and 22,000 Palestinian men and women, including children and the aged. B: A US Border Patrol agent watches a group of thousands of refugees from South and Central America after they crossed the Mexico-US border at Eagle Pass, Texas, on December 17, 2023. C: A camp of homeless people in central Los Angeles, home of 42 billionaires, on February 14, 2023. D: Inside a busy Apple store in Jerusalem, about 48 miles from Gaza. E: Aeromexico planes in the Mexico City International Airport. F: The Westin Bonaventure Hotel & Suites in central Los Angeles. Can the problems captured on A-C along with their surrounding environmental crises be controlled with humankind’s competitive mindset rooted in its animal past, however effective this mindset has been until the present millennium to produce such marvels as shown in D-F?

John F. Kennedy resonated with Aristotle's and Lau Tzu's spirits when reminded his fellow Americans in his Inaugural Address to "Ask not what your country can do for you—ask what you can do for your country". Martin Luther King Jr. acted in the same way when he said on the steps of the Lincoln Memorial to 250,000 people that time must be found "to make justice a reality for all of God's children". Harmonizing with Jesus' Sermon on the Mount, Angela Merkel, the scientist-turned-politician argued that "The weakest in society must not be wronged. We must focus our attention to them." (Marton, 2021, p. 11). And John Lennon didn't miss that to move history in this way we must "Imagine there's no countries / It isn't hard to do... / Imagine all the people / Sharing the world..." (Lennon, lyrics for "Imagine").

Yet, the World Economic Forum's invaluable document titled "The Global Risks Report 2024" (see via link https://www3.weforum.org/docs/WEF_The_Global_Risks_Report_2024.pdf), emphasized in its Key Findings that looking back at the events of 2023 "...vulnerable populations grappled with lethal conflicts, from Sudan to Gaza and Israel, alongside record-breaking heat conditions, drought, wildfires and flooding" uncontrolled by governments, while "Societal discontent was palpable in many countries, with news cycles dominated by polarization, violent protest, riots and strike..." And these data-based conclusions did not even mention the war in Ukraine, the Chinese military threats against Taiwan, or the crisis of the tens of thousands of Central and South American refugees at the Mexico-Texas border.

True, authors of one of the most valuable books ever produced, *Big History* (Christian et al., 2022), were absolutely right when listing the magnificent technological achievements of humankind from the virtually limitless global communication networks through the ever-increasing international travel industries to the wonders of skyscraper architecture with its systems for satisfying every need of comfort and entertainment. But these achievements must be seen in the mirror of wars, social abuses, and the accusing lives of billions born to see a divine world and found an evil one (Figure 1).

This paper uses the approach of cosmological neuroscience that integrates scientific, religious, philosophical, artistic, and engineering products for studying the evolution of Soul in cosmic contexts (Ludvig, 2022a; 2022b), to look into the reason of humankind's inability to realize its highest aspirations and what ideas may be coming to solve this problem.

A Possible Cause of Humankind's Inability to Realize Its Highest Aspirations

It is argued here that the social visions of Aristotle, Lao Tzu, Jesus, John F. Kennedy, Martin Luther King Jr., John Lennon, Angela Merkel, and thinkers in the same class haven't been realized, in fact, four of these seven were murdered, because the cosmic program for life and evolution of the Soul on Earth had still been waiting for the moment when the animalistic drive to compete for resources and power, so fundamental to civilization until the 21st century, can be replaced with the superior will to cooperate for divine aspirations.

Is there indeed "a cosmic program for life and evolution of the Soul on Earth"? To most scientists this is an unsound idea, and certainly a blasphemy to religious authorities. But Alfred Russel Wallace, while independently discovering the same natural selection mechanisms for animal evolution as Darwin did, was not afraid to suggest that "...a superior intelligence has guided the development of man in a definite direction and for special purpose..." (Wallace, 1870, p. 359). And Francis Crick, exactly 10 years after his Nobel Prize for deciphering with James D. Watson the structure of DNA, even wrote about the possibility that "organisms were deliberately transmitted to the earth by intelligent beings on another planet" (Crick & Orgel, 1973, p. 341). Watson himself finished his recent book, *DNA: The Story of the Genetic Revolution*, with the astonishing observation referring

to St. Paul that “So fundamental is it to human nature that I am sure that the capacity to love is inscribed in our DNA—a secular Paul would say that love is the greatest gift of our genes to humanity” (Watson, 2017, p. 440). Aren’t these exceptional thoughts implying that there must be a divine cosmic program for life and evolution in the Universe or Multiverse?

This author stood by these very thoughts in four previous papers, named the source of that cosmic program as Soul of Multiverse, and didn’t hide his opinion that this cosmic engineering force may be related to an ultimate mystery, the mystery of God (Ludvig, 2022a; 2022b; 2023a; 2023b).

As for the “animalistic drive to compete for resources and power, so fundamental to civilization until the 21st century”, Darwin himself emphasized in his *Origin of Species* the role of competition in struggle for life, which is certainly applied to human evolution as well: “As the species of the same genus usually have...much similarity in habits and constitution...the struggle will generally be more severe between them if they come into competition with each other, then between the species of distinct genera.” (*Origin of Species*, Chapter III, section 6, sentence 1). What is critical to see is that this competition, with its animalistic nature, remained the driving force of human history—as much in Rome’s competition with Carthage for the resources of the Mediterranean or in Spain’s competition with the Aztec, Maya, and Inca cultures for controlling the resources of Central and South America—as in the very days of this writing in the competition between American and Chinese politicians for global power or in the competition between Saudi Arabia and Iran for leading the Islamic world. Indeed, however intolerant and often aggressive his philosophy was, Nietzsche had a point when he addressed us: “You have made your way from the worm to man... and even now man is more of an ape than any of the apes,” (*Thus Spoke Zarathustra*, Prologue, section 3, sentence 10; R. J. Hollingdale’s translation).

But the present article was written with the conviction that the digital Noospheric Soul, this magnificent product of the millions who use the World Wide Web with creativity and shared love unseen in human history before, even in the midst of evil that corrupts the Web, will finally end the era of animalistic competition among the members of the human race and let it be replaced with the spirit of cooperation with divine aspirations. Why should this cooperation come? Because, for the first time in the hominin line’s five-million-year history, our species now occupies all naturally habitable spaces on Earth, alters the surface of the planet in ways that threaten our very existence, starts to exhaust the mineral and fuel resources for its technological system, and, as a consequence, lives in societies facing the choice between cataclysmic global wars and the realization of the superiority of divinely inspired cooperation for freedom, happiness, and creative life for all. To the second alternative, a Government of Earth will be necessary. The next section looks into that alternative.

Government of Earth to Serve the Aspirations of the Bright Side of Humanity

To the man who conceived “The Divine Comedy”, Dante Alighieri, nothing was clearer than “the human race is ordered for the best when ruled by one sovereign”. The masterpiece that gave space for this thought, titled *De Monarchia*, emphasized that “...the human race will be governed by him in general matters pertaining to all people and through him will be guided to peace by a government common to all,” while “nations, kingdoms and cities have individual conditions which must be governed by different laws.” (*De Monarchia*, Chapter XIV, paragraph 2; Aurelia Henry’s translation). Since he wrote this in 1312, his mind naturally reflected the time’s prevailing view that societies must be led by sovereigns.

H. G. Wells not only agreed with the essence of this concept but improved it with the idea that “World order will be, like science, like most inventions, a social product, an innumerable number of personalities...pouring

their best into the collective achievement.” (Wells, 1940, Chapter 12, paragraph 1). Nevertheless, it was Nicholas Hagger, who not just finally proposed the need of a World Government, but also recognized its biggest threat: the takeover of its development and running by the people of money. “If a World State is being organized by oligarchs for their own financial benefit, dictatorially, so that they can hijack and profit from selling the Earth’s natural resources, then the world government is a bad thing.” (Hagger, 2010, p. 16).

And this is why it is time to translate the aspiration of people like Dante, Wells, or Hagger, in agreement with Martin Luther King’s dream and John Lennon’s imagination, to a social system that can secure just interactions among all joining nations, weak or strong, can make the concept of war a concept of the past, and can provide the right to the best education for every child on the planet. Yes, it is time to create a social system that offers solution to the problem Piketty articulated this way:

On the one hand goods, services and capital are supposed to flow freely across borders... On the other hand, political choices are made within a country’s borders, especially in regard to fiscal, social and legal systems... The problem is that the two principles lead directly to contradictions that have only grown worse in the recent decades... (Piketty, 2020, p. 1022)

Yes, it is time to create the only social system that can handle the other contradiction Snowden recognized: “I’m constantly reminded of the fact that the law is country-specific, whereas technology is not. Every nation has its own legal code but the same computer code. Technology crosses borders.” (Snowden, 2019, p. 329). This social system must be a global society served by the Government of Earth. The question is how to make it happen. A specific plan is provided below.

A Specific Plan to Establish the Government of Earth

The main principle of the proposed Government of Earth, named so to distinguish this government from those that will likely exist on the Moon and Mars and may exist for the—not yet known—other societies in the even wider world, that is, in the rest of the cosmos, is the observation Alfred Russel Wallace placed in the very last passage of his book *Bad Times*. The book’s full title and the referred observation deserve a separate paragraph:

Title: “Bad Times: An Essay on the Present Depression of Trade, Tracing It to Its Sources of Enormous Foreign Loans, Excessive War Expenditure, the Increase of Speculation and of Millionaires, and the Depopulation of Rural Districts; With Suggested Remedies.” Observation:

Whenever we depart from the great principles of truth and honesty, of equal freedom and justice to all men whether in our relations with other states, or in our dealings with our fellow-men, the evil that we do surely comes back to us, and the suffering and poverty and crime of which we are the direct or indirect causes, help to impoverish ourselves. (Wallace, 1885, p. 117)

The specific plan proposed here (Table 1) includes a government building on the Antarctica, to relay the symbol of the only continent that hasn’t seen war, to use the continent’s strong and persistent storms (Turner et al., 2009) for powering the structure, and to let the thousands who will work and live there focus on their job. Should it be built, I hope the above Wallace quotation will be spelled out over its main gate in an artful way in the spirit of John Keats, “Beauty is truth, truth beauty”.

As for the plan’s details, it is for the decent and free. Who are they? Those who do not bear false witness and love their fellow humans across the globe, who have the right views and connect them with the right actions, who dare to follow the conscience they were born with and join to others if it is consistent with this conscience.

The steps of Table 1 may take 15 years using an estimated \$25B budget, which some readers may find naïve, if not ridiculous. But the whole point of cosmological neuroscience is to appreciate not just the milliseconds of action potentials in brain but also the years when their deepest meaning unfolds. And while money, the planet’s social energy, can rarely resist the tempting power of evil, when this energy enters the space of truth it never misses the right move. For example, slavery existed for centuries because evil always found the people of money who couldn’t resist the temptation of making business out of it—until the decent and free at the bright side of humanity let their own money enter the space of truth that slavery is evil and it must be annihilated.

Table 1

Proposed Concrete Steps to Start Establishing the Government of Earth

Steps	Objective	Rationale
1.	To build a double skyscraper, <i>Humankind’s Gate</i> , looking like a colossal opening door in one of East Africa’s cradles of humankind, to exhibit faithful copies of the best scientific, religious, artistic, engineering, philosophical, and political products of each of the 205 current states of the world.	(1) To prove that it is possible to execute such an international project serving no business just the “bright side of humanity”. (2) To gather the thousands committed to move forward to establish the Government of Earth. (3) To create a pilgrimage site for those who are as interested in seeing their country’s contribution to humankind as seeing the context of that contribution.
2.	To build the home of the <i>Government of Earth</i> on the only politically sinless continent, Antarctica. It is imagined as a colossal sphere powered entirely by the storms of the environment and connected 24/7 by a special airplane from the south of Chile or Argentina.	(1) To show the world that the aspiration for a Government of Earth crossed the threshold of realization. (2) To demonstrate that AI-moved robots can be used for building complicated architecture in harsh environments, helping future settlements on uninhabited places on Earth and those on the Moon and Mars.
3.	To use the already available Government of Earth building not yet for governing, but for organizing its first social product, a highly advanced <i>Intercontinental Education System</i> .	To emphasize that the envisioned Government is to support, with a new organization of extraordinary teachers, the education of every child on the planet for lifelong learning, tolerance, duty, honor, free cooperation, and artful communication for divine missions.
4.	To also use the Government of Earth building to organize its second social product, the transformation of the world’s armed forces to a cooperating <i>System Against Natural and Human-Made Disasters</i> .	To create world peace with the very military systems that have been destroying it time to time, by letting them have their budget and personnel unchanged—but for saving lives and infrastructure during earthquakes, floods, wildfires, tornadoes, and industrial/nuclear disasters.
5.	Earning the trust of all countries and nations by accomplishing Steps 1-4, starting to govern justly the weak and the strong.	To run the societies of Earth not to interfere with the unique culture and laws of each, but to harmonize their acts when difficulties come and conflicts arise.

Arguments Against the Government of Earth and Their Biases

The critics’ first argument against a Government of Earth is that it is just the obsession of secret societies aiming to subject humankind to the domination of evil. This argument cannot be ignored, knowing all the evil humans have invented from selling their fellow human beings as slaves through creating the systems of Inquisition and concentration camps to trafficking the young and the innocent for sex and their organs. In his book, Carr wrote that Adam Weishaupt, founder of the secret society Illuminati in 1776, “defected from Christianity, and embraced the Luciferian ideology... for... world domination...by the ...Abolition of ALL ordered national governments...and... Abolition of ALL religions established and existing so that the Luciferian ideology of totalitarianism may be imposed on mankind.” (Carr, 1970, Introduction p. 2 and p. 11; originally published in 1956). But, as Step 3 in Table 1 shows, the Intercontinental Education System to be organized by the advocates and workers of the described Government of Earth will specifically aim to educate every child on

the planet “for lifelong learning, tolerance, duty, honor, free cooperation and artful communication for divine missions” (Table 1, Step 3). This is not an evil cause and can’t be seen as such.

The critics’ second argument against the Government of Earth is that it would violate the deepest laws of human nature, as this nature has been evolved to love closed societies where the members can become familiar with each other, sharing the same language, culture, dreams, and desires as patriots. This was perfectly expressed in the masterpiece of the Hungarian Imre Madách, *The Tragedy of Man*, when Adam’s dream in the Paradise leads him through a future century’s scientists-led world with no borders and countries.

...Though I regret the end of Motherlands... / Man’s soul... / Needs borders around, the infinite scares him... / His essence is lost if spreads across countries unknown... / He loves his own past and future, / And those of the wide world are alien to him... (Scene 12, lines 12 – 18; N. Ludvig’s translation)

But, as Step 1 in Table 1 shows, Humankind’s Gate will be built, if built, precisely to clarify that a united world still can, as it must, cultivate the concept of Motherlands, knowing that each human being belongs primarily to the community of his/her childhood and youth, to the language, sounds, landscapes, history, achievements, and uniqueness of the spacetime he/she was given at birth—and it deserves to be celebrated. But to be celebrated by the wide world, however united it is.

The critics’ third argument against the Government of Earth is that humankind is not up to it. Doesn’t the genius filmmaker Werner Herzog’s memoir strike us with the title of “Every Man for Himself and God Against All”? Can anyone with a sane mind expect from these men to collect \$25B and work for 15 years to build a parliament in the cold of Antarctica “to run the societies of Earth not to interfere with the unique culture and laws of each, but to harmonize their acts when difficulties come and conflicts arise”, as claimed in Table 1? Yes, he or she can. Because this very memoir (Herzog, 2023) proved nothing less than if someone grows up in a destroyed country, loses his father’s daily love, really is for himself, not even for the actor who made him and thus wanted his help to create a film on Paganini’s soul, and makes one film after another to show how evil wins over the divine—can still be blessed by a moment when above “the orb of cosmos” and below “the depth of the ocean” are rocking him “in an infinite cradle” to reveal his fate, a fate of not just films but of the meeting with his current wife Lena to know instantly that “this is the woman I want to live with”. Thus, humankind can also be up to things it doesn’t see until they just happen.

And the critics’ fourth argument against the Government of Earth is that nobody needs it. Sure, the 10 or 20 families who own more money than the rest of humanity combined can’t see it as a need as they must watch, all the time, their bankers, lawyers, politicians, spies, companies, islands, palaces, private planes, megayachts—I wish them well. But I think the crying women and children seen in Figure 1A, the lost and humiliated people seen in Figure 1B, or the hopeless citizens seen in Figure 1C need it. And the millions, perhaps hundreds of millions, of the “decent and free” Table 1 referred to may need it too—just as the spirits of Dante, H. G Wells, Martin Luther King Jr., John Lennon, and their soulmates otherwise they wouldn’t show up in this article by an incomparably smaller man.

Conclusions

This paper argued that the digital noosphere of the World Wide Web and its users, the borderless move of virtually all resources of the planet, and the consequent globalization of most aspects of national politics, economy, and culture, along with the increasing difficulty of controlling the related military conflicts,

environmental crises, and abnormal migrations now make it inevitable to leave behind the competitive international chaos rooted in humankind's animal past and turn to the cooperative social spirit recommended by Aristotle, Lao Tzu, Jesus, Dante, H. G. Wells, Martin Luther King Jr., John Lennon, Nicholas Hagger, and others to finally turn their aspirations into action and establish a Government of Earth. A five-step, 15-year plan with a cost of ~\$25B was proposed here to start this process. That this plan has nothing to do with the Godless work of secret societies, the authoritarian urges of renewed fascism, or the political absurdities of Marxism-Leninism may be reflected in that Government's envisioned Intercontinental Education System to teach every child on the planet for the beauty of lifelong learning, tolerance, duty, honor, free cooperation, and artful communication for divine missions.

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