



Editorial

World Peace & the Urgency for Sublimation of *Sapientality*

Different periods in the world history have varying *sapientality* and *zeitgeist* (*yugdharma* in several Bharatiya languages implying period's dominating thought and existential patterns in the cycle of peace, progress and conflict). The passage of digital- industrial-capitalistic development (DICD) period is no exception when every nation has succumbed to dominating patterns.

Limitless aggression on the natural ecosystem in the industrial period has been inherited by DICD. The leveraging of information-communication technology and artificial intelligence has complicated alienation of individuals and social groups as well as invisibly visible control of common man. Systematic abolition of social spirit by state and industry-driven compulsions are the periodic pattern in DICD. It is continuously torn between wars, displacement of people, devastation of nature and economy contrary to proclaimed sustainable development ambition.

Sapientality

This crisis of humanity has been heightened by sapiental ways of thinking and action. *Sapientality* is not animality; rather it expresses a peculiarly complex thinking and behavioural pattern of *Homo sapiens*. When we scold someone by calling donkey, cow, pig, dog, snake and what not, assigning such bad qualities upon animals is sort of belittling 'others' in the animal kingdom. In that manifests the innate craze, impulse and irrationality of our thought waves. Yet we are rational beings.

Our complex has driven us all through the time-line of attainments termed civilisation with an emotion of impatience for ruling or being tamed in the effort. Our sense of order has many implications for our deteriorating situations on many aspects, especially during DICD. It is high time we call spade a spade in the first place to accept ourselves different from other living organisms, the root cause of our problems.

Two patterns of *sapientality* emerged as *Homo sapiens* continued journey called civilisation. One pattern developed for sublimation of the complex thinking and anxiety in gradual descent from the height of superiority; the second of course nurtured the superiority complex till the extreme.

This extreme superiority complex was transmitted from individual to a group and from there, almost gripped the entire society in common orientation. It's not always that every member of society liked it, but the harangue, practised from the ancient Greece through medieval Arab to the modern propaganda machinery made people believe in the cause of extreme and becoming its recruits. DICD's driving spirit is this second pattern; even in donating someone something is driven by hanker for name, fame, credit and submission. Is this ingrained that either we become stooges to hegemony or perish?

In the first pattern, we realised how important and integral the nature is to our existence. We developed norms to work in tandem with her. In the second, we observed how nature could be made subservient to our whims and wishes. This process of thrusting subservience has been gradually extended to human groups in furtherance of 'othering'. Subscription to imaginary ontological divisions as power machinations such as

Dalit and upper caste, black and white, fidel and infidel led to a regime which exploited physical appearance, occupation and belief variance. However, in the first pattern, such divisions were corrected time and again over thousands of years. Accepting 'natural othering' of low boundaries continued in ecologically sustainable trans-generational progress (ESTGP) modes in the first pattern civilisations.

The Second Pattern & Psychological Othering

The Second pattern's anxiety was based on 'psychological othering', raising high boundaries where disagreement was not tolerated. It gradually convoluted all ideal ways realised and preached by the great men from second pattern civilisations. Such time, geography and culture specific norms of the Great to show path of progress were only to realise universal core in own geographical zones. Realizing Universal core makes us feel *basudhaiba kutumbakam* (the entire globe is one family) not only with fellow humans but with entire nature. Same Universal core preached for realisation by the Greats for human being since time immemorial excludes any notion of exclusive right by any geography. This universal core, the spirituality was ignored since by 'psychologically othering' groups resulting in several isms (ways of worshipping and institutions of society pertaining to specific human activities - economy, governance, entertainment and culture) of binaries.

This hardened quite extremely in DICD age in a strangely dominating fashion where preaching universal cores became excuses for such expansions. The Western World began to atone their colonial and war crimes of 'othering' in different ways during the second half of 20th century as they gradually looked into reality from the non-semitic perspective getting exposed in colony days. However, they are constrained to face the threat of an atonement-cum-economic compulsion of opening up their territories to hardened 'othering' people. In DICD age, this hardening for any dogma in economy, media, politics and religion is nurtured by a powerful network which has nearly perfected the control of the military-industrial-networked state, replacing the strength of community and society. Religion has become a facade for control by the network run on money power and sustained by propaganda of lingering existential threat on religious zealots.

The First Pattern of Sapientality

The other side of sapientality developed trans-generational civilisations which did not ignore the reality of low scale conflicts of interest in occupation of all types. It observed the animal staying in forests and ecologically balanced villages by their side. Those *Homo sapiens* learnt animal's intelligent nature of remaining in moderation, expressed in the least fight with other co-habiting species and within own species. They looked into honey bee's division of labour, termites' ways of togetherness and applied the same in own institution formation for sustainable development. They also had developed urban centres to experience the fact that too much torture on the Nature recoils hard.

How the state creates this ambition in people and other countries going contrary to rules of statism?

Learning from the Second Sapiental Pattern

Quick development of city states in Greece gave rise to institutions working within limitations of encircled and fortified urban geography, its rhetorical needs and harangues. The City states' ambition to secure own space while expanding in land and spheres of influence were the drivers behind such a plan. They executed it through battles and anxiety-fraught negotiations leading to the destruction. Propelled by an ambition of urbanity, the selfishness and uncertainty made them short sighted in distancing human from nature. They relegated natural resources to the level of exploited category. The nature, its varied land and water fronts, flora and fauna were viewed as temporary resorts for tourism, and some space within that as operation theatre for war. From Socrates to Aristotle, the transformation of understanding truth and implementation of the same encapsulates how the Greek moved away from holistic sense of more ancient to limited sensitivity of urban escape.

Later in Rome we found human slavery institutionalised, the natural extension of 'othering'.

Then, just replace Greek history with Arab. Since militaristic advent of Arabs which preferred cultural geography norms based on *sapiential* aggressiveness in utter disregard to Islam's universal core. Visible is an identical picture in the second pattern.

This shift in zeitgeist of the ancient Greeks offers us the lesson. Can we, in the DICD age, negotiate between holistic and partial truth-driven vision of future? If not, we are encouraging physical devastation as the likely fate of increasing psychological othering, the disease DICD is afflicted with. Till now DICD, in rejection of Socratic truth, which is akin in sense to the root of the Sanskrit *Satya* (truth) is perfecting selfish haranguing communication rhetorics.

Religion is Not Dharma

Interestingly, trans-generational communities' social bonding, practice of sharing, trans-generational memory of relation and the norms therein, inter-connect with nature, cultural expressions of such thought and practice have been the basis of our 'being and becoming'. Norms related to ways of worshipping (religion), governance and economy occupation, like other aspects are part of *Dharma*. It has given people the space to feel integrated over a vast swathe of geography through aesthetics, ethics and identical practices. The rulers' feeling of equally existing within the society became manifestation of *Dharma*. They had to adhere to social norm developed through the consultative mechanisms of the society. In DICD age, this has been replaced; the societal enlightenment has deteriorated further due to economic-political-religious onslaught on people's psychology.

Thus *Dharma* which implies individual's social being and becoming, prosperity, desire and worshipping, is fast losing its ground to an epistemological-ontological-theological propaganda where religion in semitic is *Dharma* in the first pattern. This perspective fits statism the bill with dogmas of dominant political 'isms' and absolute authority.

Greek Civilisation's Fall from the first Pattern

However, much before the Christian era, both *sapiential* patterns made use of the same universal normative structures, same ontology and knowledge in divergent ways to begin with.

The instance of Greek civilisation is a case in point. Observe ideas from Socrates to Aristotle through Plato, then go back to scant reference to Greek Bardic culture existing before the city state. Its destruction by internal and external forces accompanied by formation of city states led to some irreversible pattern which the entire globe is endearing without learning from the ill fate of the Greeks. Even the first pattern civilisational societies have been succumbing to the notion of a race of development and money as the only instrument of standard to be won, though they have practices of ESTGP still alive.

What Next?

Here, we have to pause, take a long pause and decide what's there to win. We have to decide whether we can gradually modify the process in collective ways. We have to make implementable policies where the need for money to implement projects can be gradually decreased by a sort of collective joy of society with much less requirement of money in working together. At this point this may seem to be genuflection to absurd alternative. However, this is the truth of capacity of community and society if not forced to become political society which serves the state.

History has proved time and again that emergence of every institutional arrangement derives from broad tendency of the society to respond to the nature— be it organising government, economy, religion, culture or social network. Then, why don't we adopt a holistic approach to address our two existential concerns pertaining to nature and self-moderated human freedom?

This question leads to *sapientine* reality of human species. This is not animalistic propensity because animals actually live in moderation if their need is not disturbed within the ecosystem. This is disturbed either by *sapientines* or the physical movement of the Earth. *Sapientality* has disturbed animals first, then plants and after institutionalising a universal system for the same, it started self-pouncing. When you pounce on members of own species, it is your ingrained instinct. Then you require 'othering' to create your unnatural boundaries with norms as entry ports within your border. There you flout the natural othering of the nature from which civilisations learnt a lot.

Institutions of Othering

Economy, religion, government and present dispensation of world bodies are nothing but institutions of binaries for othering. As the number of the 'othering' dispensation has risen to critical level, we want some respite to prepare for next bout. Hasn't this given rise to states and extremists having pacts, truce between countries in war, capitalism going for handshake with liberalism, Communist dispensations embracing capitalism and so on? This is one side of sapientality.

Learning from the Second Sapiental Pattern

Quick development of city states in Greece gave rise to institutions working within limitations of encircled and fortified urban geography, its rhetorical needs and harangues. The City states' ambition to secure own space while expanding in land and spheres of influence were the drivers behind such a plan. They executed it through battles and anxiety-fraught negotiations leading to the destruction. Propelled by an ambition of urbanity, the selfishness and uncertainty made them short sighted in distancing human from nature. They relegated natural resources to the level of exploited category. The nature, its varied land and water fronts, flora and fauna were viewed as temporary resorts for tourism, and some space within that as operation theatre for war. From Socrates to Aristotle, the transformation of understanding truth and implementation of the same encapsulates how the Greek moved away from holistic sense of more ancient to limited sensitivity of urban escape.

Later in Rome we found human slavery institutionalised, the natural extension of 'othering'.

Then, just replace Greek history with Arab. Since militaristic advent of Arabs which preferred cultural geography norms based on *sapiental* aggressiveness in utter disregard to Islam's universal core. Visible is an identical picture in the second pattern.

This shift in zeitgeist of the ancient Greeks offers us the lesson. Can we, in the DICD age, negotiate between holistic and partial truth-driven vision of future? If not, we are encouraging physical devastation as the likely fate of increasing psychological othering, the disease DICD is afflicted with. Till now DICD, in rejection of Socratic truth, which is akin in sense to the root of the Sanskrit *Satya* (truth) is perfecting selfish haranguing communication rhetorics.

Evolution of the First Pattern

Civilisations of Bharatiya and Chinese ways utilised *sapiental* endowments of the process called mind based on approaching the wholeness of *Satya* (truth) as the ultimate goal. They continuously improved social, political, economic and dharmik (the word religion is derived from a different root than that of *Dharma* in India) institutions by testing and stabilising tested norms where Man within Nature in trans-generational continuity remained at the centre. Rituals for rulers, social consultative bodies, different occupations including business, worshipping, family, community gatherings were developed accepting the existential truth of our inter-connected inter-interested symbiotic reality within the Nature. Such rituals ensured that we go to nature to nurture her endowments as our needs. This is exactly through which ESTGP thrives and in SDG, we are hankering to return to this state.

In re-institutionalising the practices centred around 'Human in Nature' and 'Trans-generational Community' for reviving these in family and community spirit without 'othering', every country would realise how easy it is to have afforestation and other climate actions without depending on others' DICD *sapientality*-driven grants and related ignominy. Undoing environmental sins of DICD would need co-sharing onus at regional, continental and global levels. Of course, even if the spirit of community in nature comes back, they have to resist depredation by attackers and plunderers. These two concerns need to be solved in regional and global level.

Re-learning from the First pattern

Indian and Chinese civilisations gained internal strength through developing knowledge system around 'human in Nature' and 'Trans-generational Community' to continue reasoning based activities. Communication as the consciousness-driven message-based chain of events of expression in interactive and contemplative mode was the instrument of strength internal to family and social network made this possible from a local to the global scale. The cost of utilising such a community communication spectrum, if compared to employing only technological media for sustainable impact, would demonstrate how the cost of development could be brought down in near future if only the direction of communication and media training transforms. The consultative mechanism is still vibrant in these civilisations.

Challenge for the First Pattern

The question is whether Bharatiya and Chinese civilisations' leaders would bring back importance of such communal life which could balance money-centric, resource hungry complex patterns with the 'human in nature'-centric way? Can they do it gradually? It might be possible if the cost of internal security comes down. More resources will be available for holistic way to educate and conduct research for solving problems on all aspects and levels of human living. The future will be for countries least disturbed by uncertain vagaries of DICD *sapientality*'s second pattern.

Ecologically Sustainable Trans-generational progress (ESTGP), the paradigm of balanced nature-community-state ways of living in the periphery offers high hope. From Stockholm Conference (1972), The Hague Conference on Poverty (1998), Millennium Development Goals (2000) to Sustainable Development Goals (2015), *sapiential* sensibility accepts the urgency of existential push for the entire globe. Despite different stances on moderation of human-made conflicts across the globe, the socio-ecologically advanced technologically young aspirational (SATYA) period's murmur is getting increasingly heard from the debris of confrontational spaces in DICD.

Biplab Loha Choudhury
Editor-in-Chief