The Theoretical Foundation of Society

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Is it possible to understand the theoretical foundation of society?

Is it possible to find the logic and the reality behind the basis of society?

Is it possible to bridge and close the gap between different values and ideologies which today split countries and international relations?

Is it possible to design and shape the moral foundation which can be acknowledged globally?

It seems difficult, but we have to do our very best finding *yes* to these questions and in this paper I will argue in favor for an objective understanding of society, both for the nation and the international relations.

First, the logic of society is based on one and only one postulate:

Nothing exists in isolation, i.e. everything exists in relations.

The postulate is valid for scientific objects as well as for human sciences, at the most fundamental level of both, before we even think of science, humans and societies; this is valid for all things and all beings. Based on this the consequences are:
1) The relation makes the parts´ existence possible.
2) Without relation the part will die, disappear or be damaged.

Based on the postulate that nothing lives in isolation, not a part, not a system, everything hangs together with continuous flows and impacts between all parts and all systems. Consequently individuals, groups, nations and conglomerates of nations are interrelated through relations.

This postulate is used in different parts of the paper, e.g. the ethics and the ideology, as a premise for the conclusion that there should be one common world power and a new world order must take into account that one nation with problems has damaged relations towards other nations and damaged relation within the nation itself.

It all hangs together.

Second, dealing with the reality of society and actionplans to develop society, with pragmatic tools, we can use the demanding concept of completeness once formulated by Albert Einstein. He asked "Is the description given by the theory complete?" He also claimed that a complete theory requires this necessary criterion: "every element sof the physical reality must have a counterpart in the physical theory."

If we use this criterion for any ideology dealing with society, we can transform the sentence for our purpose: *every part of the societal reality must have a counterpart in the pragmatic ideology*.

It is time to challenge all established ideologies and to find new ways for the entire world to move forward.

Basically, we need a new ideology guiding us.

The world does need some pragmatic thinking, where all the problems facing it will be solved by existing best practice.
The world does not need a new grand vision.

What the world needs now is a pragmatic and concrete plan to sort out the most dominant challenges, e.g. starvation, illiteracy, climate change, diseases, wars and migration.

These tasks will demand and claim a new way of thinking, i.e. a new pragmatic ideology– a new paradigm of politics.

We need a new ideology that understands how different parts of the society create different attitudes; and we need to understand that a new ideology must be based on that fact.

There must be an overall, meta-ideology, dealing with these different views and interests. We must formulate an action plan dealing with all persons´ situations, applicable in all of the world and for all problems, in order to create a sustainable, peaceful life for all persons, with as high a quality of life as is possible.

Let us call this new pragmatic ideology **PASISM**, i.e. **P**ower **A**ssuring **S**urvival for Humankind.

The Ethic of Pasism*

Based on the postulate - *Nothing exists in isolation, i.e. everything exists in relations*-I hope to find some new arguments in defense of moral realism.

Looking at these sentences we have to find out how an independent moral value can be formulated.

The postulate implies that people cannot live in isolation and that relations are necessary for survival.

Then to survival we can add life quality as a basic property in any moral value, properties that now have to be included in all moral values. Since life quality is a complex concept, I add a scale from 1-100, i.e. life quality can be 1 at the minimum and 100 at the best. Below 1 death will occur.

Good vs evil is an often-used dichotomy in moral philosophy and from that an analysis is made, but these concepts cannot be understood in isolation, as has

sometimes been tried. Based on the postulate any concept can only be understood in relations with other concepts.

With the basic postulate we can now define the words good and evil.

When we ask the question, *what is good?* The answer is:

Good is actions that secure and assure survival and life quality.

When we directly or indirectly perform actions that secure and assure survival and life quality, we are doing good.

We can also argue that good; survival and life quality are understandable by intuition.

The same goes for evil. We can argue that evil, death and being poor, are understandable by intuition.

Good has intrinsic properties which we all understand by *intuition based on experience*, i.e. good represents the complexity summarized in the word good. That is why no one can use the open question argument, which is frequently used in metaethics in this sense: if there is a straight answer to the question *what is good?*

That argument is just a dead end and blind alley. The question is in itself useless and illogical, since as the postulate stipulates that nothing lives in isolation, so good has to be defined in its relations with other words and concepts, and that good is the tip of an iceberg.

The postulate does not rely on moral terms; instead it relies on logic and is *a posteriori.*

Let me first explain and define the concept "quality". In a company with quality products, such as Volvo, they have a quality system securing quality in all processes, such as product development, supply chain, technical equipment, personal development, manufacturing, marketing, finance and distribution. All personnel have been trained very carefully on the part they must know in the quality system. The company has in the management team a manager for quality checking. It is a complex system. Every year a third part, the so-called certification body, makes revisions in order to find out weaknesses.

Now we can *define good* in the same way as quality. There is a need for a "good system" in society. We might present it thusly:

We need to identify the different levels in a society and in human behavior that will affect the moral status, by the entire moral system (MS). The levels can be the following:
1) MC = Moral Concepts
2) MP = Moral Property
3) MR = Moral Rules
4) MB = Moral Behavior
5) MR = Moral Results
Let us call 1-4 for a "moral system", MS.
MS will affect 5, by 1-4, what we can call the moral results, (MR).

A formalization of this might look like the formula below:
$$MS = (MC + MP + MR + MB) \rightarrow MR$$

So, then, how do we argue for moral realism based on this moral system?

Let´s start with some possible basic concepts in moral realism, based on Pasism, i.e. the moral properties. They might be:
1) T = Trust
2) C = Carefulness
3) P = Plain
4) S = Substantial
5) FR = Fair Relations
6) G = Good
7) B = Bad.

If any of the properties fails, the whole chain will be affected.

Let´s try to formalize the idea of a value system, since it is complex and impossible to define just by some single word or concept, since any concept and word exists and gets its explanation in a complex linguistic context.
Now we can give these concepts a formal version as below:
$$G = f (T, C, P, S, FR)$$

Good is a function of 1-5.

There is a logistic and logical chain of goodness. If any part in the chain is broken or damaged in the logistic chain, goodness will be damaged.

Equally "Bad" is the function as below:
$$B = f (-T, -C, -P, -S, -FR)$$

Bad is a function of the negation of 1-5.

If we accept *good* as this function, now we have to ask why good occurred.

Then we need to understand the different parts in society dealing with the moral status: i.e. the moral system (MS), the moral properties (MP), moral concepts (MC), moral rules (MR), moral behavior (MB) and the moral results (MR).

Before any MS will function in society, education is needed, dealing with the moral rules.

Once the moral system has been agreed and decided upon, by whom we have to figure out, and then parents, schools, priests and the like will educate the people.

The moral system has to be implemented through the entire society.

In any civilized society there is freedom of beliefs, which results in freedom of religion; so there must be a basic moral system that lies behind all kinds of religions. The target is tricky.

Now, which moral results (MR) can we identify? Below are some examples:
1) F = Food available for all
2) W = Welfare available for all
3) L = Long living for all
4) P = Peace
5) HA = Houses and Apartments for all
6) S = Starvation
7) P = Poverty
8) D = Diseases
9) W = Wars
10) H = Homelessness.

Just to mention a few of them.

A positive circle can look like this:
$MR = F+W+L+P+HA$

A possible formalization for the negative circle might look like this:

$MR = S+P+D+W+H$

The concepts MS, MC, MP and MR could be useful. If they underlie people´sbehavior, we will find out the consequences: are they good or bad? Then we donot need to start with the concepts good and evil, but they will instead be the result of, say, unfair or fair relations, e.g. relations in the family, among relatives and friends, and in industry, in education and in business.
I repeat:There is a logistic and logical chain of goodness. If any part in the chain is broken or damaged, goodness will be damaged and vice versa.

With this MS there is no place for the often-used question *who is to blame*, since it is the MS way of functioning or not that is "to blame", not any group or single person to blame.

So, how and where can we find these empirical facts? There are ready-made research and statistics concerning these matters, made by NUMBEO (index of life quality), sociologists (suicide rate) and national economics (standard of living), to mention a few.

NUMBEO: "Quality of Life Index (higher is better) is an estimation of overall quality of life by using an empirical formula which takes into account purchasing power index (higher is better), pollution index (lower is better), house price to income ratio (lower is better), cost of living index (lower is better), safety index (higher is better), health care index (higher is better), traffic commute time index (lower is better) and climate index (higher is better)." Some examples:

RANK	COUNTRY	QUALITY OF LIFE INDEX	PURCHASING POWER INDEX	SAFETY INDEX	HEALTH CARE INDEX	COST OF LIVING INDEX	PROPERTY PRICE TO INCOME INDEX	TRAFFIC COMMUTE TIME INDEX	POLLUTION INDEX	CLIMATE INDEX
1	DENMARK	200	119	77	80	83	7	30	23	82
2	FINLAND	197	120	77	75	73	7	33	12	60
3	SWITZERLAND	194	130	78	72	120	11	29	23	80
4	AUSTRALIA	192	129	58	76	74	7	37	24	93
5	AUSTRIA	192	104	79	79	72	10	28	23	77
6	NETHERLANDS	190	108	72	79	76	7	32	28	87
73	EGYPT	85	23	51	45	29	14	48	86	92
74	VIETNAM	85	30	52	55	38	23	30	86	71
75	IRAN	75	26	51	52	41	25	48	78	71
76	KENYA	73	29	38	55	39	31	56	74	100
77	BANGLADESH	69	37	35	43	33	13	57	89	71

The logic behind the new ideology PASISM*
In political matters, there are three issues that come up every day. (1) What is the problem? (2) Who is to blame? (3) What is the solution? Each issue is full of emotions, and every problem has a solution, because there is always someone to blame on. This logic applies to all of us: journalists love to tell us who are to blame; the politicians have the answer that bears the blame and it is of course the other politicians; voters have all the answers. This logic is dangerous. Now it seems that we are approaching us to the level where the answers to these three questions are irrational, highly subjective and full of emotions and hatred.

A world government is needed, based on a new constitution and a new pragmatic ideology for global politics, i.e. PASISM, a Power Assuring Survival of humanity, dealing with the global situation.

A comparison between 2021 and 2121 gives us what we need to do.

The world of 2021: the figure of $ 1.7 trillion represents global military spending for one year; nuclear weapons; population growth; the climate change, nationalism, refugee flows, waste, democracy and its difficulties, starvation, diseases, corruption, false news, racism, migration, micro plastics, trust decrease, war, demagoguery, water shortages, conflicts, violence, populism, 193 national states and power blocs dominate the global scene, etc.

The world of 2121: disarmamentand demobilization, forces for daily safety, food and medicine supply, energy access , water supply, global equality, education, global infrastructure, legal and regulatory framework for the

economy and business, laws and legislation, no waste , housing for all, and healthcare for all.

Basically, we need a new ideology to guide us. We need to start a global discussion on a new ideology, Pasism, and how the highest priority of global problems should be addressed, and the key solutions to begin with, and how a new global order should be realized.

Today there are many organizations dealing with one issue at a time, e.g. ICAN (International Campaign to Abolish Nuclear Weapons), WHO (World Health Organization), IOM (International Organization for Migration), IPCC (Intergovernmental Panel on Climate Change).

There are hundreds of global organizations, each trying to reach a consensus of all 193 nations. All of them argue for their issues to all countries. Let´s give this a thought. How is it possible to arrange a global solution for all big questions by getting acceptance from all 193 nations? Well, the UN has tried, but the results are wellknown, only marginal results. Recently we can notice thatonly 122 out of 193 countries voted in favour of ICAN, the winner of the Nobel Peace Prize, while those with nuclear weapons did not vote. This is only one example of how a quixotic and collaboratingorganization fails in finding total agreement on global issues.

POWER is the most dominant and symptomatic attribute and property throughout the history of mankind. The statement of Pasism is that a sovereign global power ruled by political elite, trained according to Plato´s crafts model, in a modern version,based on pragmatism, is needed.

The basic principles of Pasism are these: (1) No one should starve; (2) No one may be homeless. (3) No one may suffer from curable diseases. (4) No one may suffer from crime. (5) No one may suffer from war. (6) Everyone should have access to education and (7) everyone can contribute to society. The purpose of Pasism is these: (1) secure survival for mankind; (2) assure a world for all; (3) perform and realize the basic principles.

First we need the construction of the constitution, for example principles and purposes, the structure of the world parliament and the world government, the structure of the whole global organization and then plans for 15 political areas: (1) Disarmament and demobilization; (2) Secure forces for daily safety for all; (3) Food and medicine supply for all. (4) Energy for all; (5) Water for all; (6) Global inequality will be reduced. (7) Education for all: (8) Organization with comprehensive coverage of the world; 9. Global infrastructure. (10) Legal framework and regulations for economics and business; (11) Legislation: (12) Waste to be reduced. 13. Housing for all. (14) Toolbox for all and (15) Health care for all.

The type of institute that will be needed must be considered. Institutions may be these: (1) presidency; (2) Parliament; (3) Government; (4) Courts; (6) Police.

Financial bodies may be these: (1) World Bank; (2) The World Investment Bank and the World Investment Fund. (3) World Economic and Social Committee; (4) Committee of the Regions.
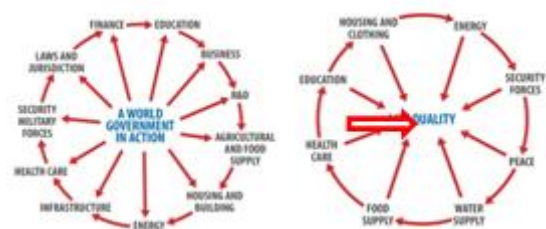
World Parliament may be this: (1) Parliament consists of two chambers; the chamber onedeals with long-term issues such as the Constitution and the chamber two deals with regulatory and economic framework; (2) the government will execute; (3) each region will have parliaments.

Sometimes we need an overview, so we know how to read and understand. Below you will find an overall summary. Study it carefully and you will have a comfortable start in understanding the message.

The world of 2021

The world of 2121

Most of us follow the news every day; via all media we are exposed to all the bad things that happen every day in the world, e.g. wars, starvation, crimes, killing, poverty, war and extreme weather. Maybe we all have the same feeling about the world – something will soon happen.

It might be the media that don´t fully understand the movements in the world and therefore exaggerate the situation and the people dealing with actions. However, since wecan all think for ourselves, we each have our own opinion and we know what is happening.

Before we can understand how to deal with the entire global situation, we need to know all the different aspects to deal with and their relations.Most important is to understand the fundamental movements since they will, sooner or later, have an impact on people´s reactions.

The most fundamental issues to understand are technology; enterprise and business activity; flows of capital and the causes of these. In short:
- The basic foundation of society is the level of competence, skills and entrepreneurship!
- These are the causes of power! The leading nation in this will then be dominant!

History might then give the answer to who will win the global competition, based on the foundation of competence, skills and entrepreneurship.

Every day we listen to the news via all media: BBC, CNN, television, newspapers, etc.

The news is crowded with information, most of the time bad news, news that frightens us and makes us worried, e.g. migration; the border between the USA and Mexico; China expanding globally; the war in Syria, difficult tension in the Middle East and the violence in Sweden.

There are three questions coming up every day.
1) What´s the problem?
2) Who´s to blame?
3) What is the solution?

Every problem is full of emotions, and every problem has a solution, since there is always someone to blame. This logic goes for all of us: journalists love to tell us who´s to blame; politicians have the answer who´s to blame and it is of course - the other politicians; the crowd and mob have all answers.

This logic is dangerous. It can turn to affiliation, chaos, disaster and catastrophe in society.
Now it seems that we are approaching the level where the answers to the three questions are irrational, highly subjective, and full of emotion and hate.
"I am right!"
"I know the answer!"
"You are wrong!"
"You don´t understand!"
"Fake news!"

If we accept that a *World Government based on Pragmatism** is needed for the future of humankind or if we just want to find out this idea and thesis, we must make an investigation dealing with:
1) Construction of the constitution, e.g. principles, purposes and the laws of the constitution.
2) Structure of the world parliament and the world government.
3) Structure of the entire global organization.
4) Plans for the 15 political fields:
    a) Disarmament and demobilization.
    b) Security forces for daily safety for all.
    c) Food and medicine supply for all.
    d) Energy for all.
    e) Water for all.
    f) Global inequality to be reduced.
    g) Education for all.
    h) Organization with comprehensive coverage of the world.
    i) Global infrastructure.
    j) Legal and regulatoryframework for the economy and business sector.
    k) Law making and legislation.
    l) Waste to be reduced.
    m) Housing for all.
    n) Toolkit for everyone.
    o) Health care for everyone.

Based on the postulate that nothing lives in isolation, not apart, not a system, everything hangs together with continuous flows and impacts between all parts and all systems. Consequently individuals, groups, nations and conglomerates of nations are connected through relations. In studying these relations we will find how several structures of power coordinate, how the national system relates to other national systems, concerning scientific, industrial, economic, political and religious areas and how all international relations will affect the problems the world is dealing with at a certain point in time, i.e. 2021 and forward.

The world cannot be a home for all people before we create new relations between nations in the world and, as a consequence of these; we need new relations between groups and individuals within all nations. *The world must work, function and operate as one.*

A World Government in Action is needed
What will be the underlying principles and purposesof world government? What will the structure of a world parliament and world organization look like? And what action plans are needed in order to secure and assure the survival of mankind?

I have focused on onlyseven basic principles, and only three purposes, since we need to start with those of most consequence, those which will have important and determinant implications and impact for further operations.

Basic principles of A World Government
Article 1
No one shall starve.

Article 2
No one shall be homeless.

Article 3
No one shall suffer from curable diseases.

Article 4
No one shall suffer from criminality.

Article 5
No one shall suffer from war.

Article 6
Everyone shall have access to education.

Article 7
Everyone can contribute to the society.

The purposes of A World Government

Purpose 1
Secure survival for humankind.
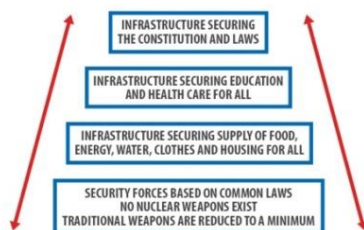
Purpose 2
Assure a world for all.

Purpose 3
Perform and realize articles 1-7

We need to start a global discussion concerning a new thinking of the society, PRAGMATISM.How should the top priority global problems be addressed?What are the most important solutions to start with?How should a new global order be realized?

Let us start with the goals in an industrial manner:
1) Disarmament and demobilization
2) Secure forces for daily safety
3) Food and medicine supply
4) Energy supply
5) Water supply
6) Global inequality must be reduced
7) Education for all
8) Organization with comprehensive coverage of the world
9) Infrastructure
10) Legal and regulatoryframework for the economy and business sector
11) Law making and legislation
12) Zero waste
13) Housing for all
14) Toolkit for everyone
15) Health care for everyone.

We can now summarize these fifteen goals and action plans in the following model, *the house of life quality:*

When making things happen, we must recruit the best people and I believe they are in the industrial and private sector.

Below is just another model showing how all factors co-exist:

If these are our premise, then we can assume the following *consequences*:
1) Political elite with huge power is needed.
2) Freedom will in some respects be diminished.
3) Equality will increase with global taxes and in combination with disarmament, releasing the military yearly global budget of 1.7 trillion USD, to be applied for the greatest benefit to mankind.
4) People, mostly those in war and poverty, find this power legitimate, since survival is secured.
5) The common power is a necessity for the survival of humankind, and it is based on the ethics of utilitarianism; but scapegoats must be avoided.

Which are the goals, reasons and acceptances for a common power for the world?
1) A power that assures and secures survival for the world.
2) Fear of death by war.
3) Fear of starvation due to bad and unjust food logistics.
4) Fear of migration.
5) Fear of nuclear war.
6) Fear of climate change.
7) Laws that everyone has to obey, for the benefit for all people.

The statement of Pasism based onPragmatism
The arguments used will, I hope, be the basis for the conclusion as demonstrated in the beginning. It is all connected, since the concepts of craftsmanship, democracy, freedom and equality, as well as the legitimacy, necessity and desirability of the state, relate to the total status of the world and international relations in 2021. Because we today have a state of nature, so a common power has to be established. Then political craftsmanship and less democracy will take this road forward for the sake of a common power. Where political elite with huge power is needed, freedom will in some respects be diminished.Equality will increase.People will find this power legitimate and will accept that common power is a necessity for the survival of humankind. As well we all understand that the implementation of a World Government is extremely difficult. This question, however, we have to leave for now.

* A World Government in Action: A New Pragmatic Ideology for Global Politics. Cambridge Scholars Publishing, 2020, Thomas Nordström.