

## TECHNOLOGICAL REVOLUTION AND THE HYPOTHESIS OF A NEW GLOBALIST MODEL

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***Abstract:** Why has none of the modes of social organization through which humanity has gone until now reached perfection, which is why their change was necessary? All these modes of production or social systems had great imperfections, due to the fact that in human society there is still a social law, unknown to people, very simple, but whose requirements have not been and are not fulfilled even at present, not only due to ignorance of it, but also due to the fact that man cannot act to regulate its practical functioning mechanism even at this moment, even if its functioning were known.*

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However, in order to understand its mode of action, it is first necessary to know this social law, after which man is prepared to move on to ensuring its requirements scientifically, at the moment when the progress of science and technology will reach the initial level of "human super civilization", that is, that of knowing the human brain and reproducing natural human intelligence with the help of technology in order to obtain equivalent artificial intelligence.

From this it follows that the one who is the creator of cultural, religious, scientific works is man and that in order to materialize these works it is necessary to apply the following new directions of evolution:

1. A new social system of organization based on the informational, post-industrial good;
2. Adoption in all countries of the world of declaring human knowledge as a resource and component of intellectual capital;
3. Transition to the knowledge economy, industrialization of information resources and maximum utilization of intellectual capital;
4. Research and registration of intellectual capital as an active element in the patrimony of organizations and in the gross domestic product of each nation;
5. Transition from the material to the informational society, based on innovation, creativity and spirituality;

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6. Legislation of values in culture, science, religion that are in accordance with the requirements of evolution, reform and beneficial preservation of societies with their institutions;

7. Integration of humanistic values and utilitarian knowledge in the dynamic social order according to the model of the Protestant Ethic consecrated by Max Weber.

The universal law of the scale, hierarchy or pyramid of social values, where social value can be human value, the value of an extraterrestrial being, a robot or a cybernetic machine equipped with a brain having natural or artificial intelligence of the "human" type, in a unique class of values.

At the same time, the idea of intelligence classes and value classes must be introduced, giving various scores (HOM.), in a determined value class. Of course, here we can also briefly give a definition of human value, which is the product of natural or artificial intelligence and the education received or the information stored during the life of the person, the results of their work, as well as other factors, less important, but which will be used in the case of a close tie.

At first glance, this definition attests to an almost childish simplicity of this social law, considering it as an invention of the S.F. field, in reality we can say that it is a fundamental law and perhaps the first that underlies any intelligent society, of the human type, in the universe. Hence its universal character. We are not discussing beings other than man, or about replacing man with superior technology, but this being a universal law, it is valid on any point of a scale.

In other words, according to this law, "the right man in the right place" must be put on the social scale, because man is the most important factor in social progress and failure to respect this law entails social conflicts, starting from the smallest conflicts between people, starting from social injustices to social uprisings and revolutions, even reaching wars between nations and anti-globalization conflicts. This law is so obvious and simple that it somewhat resembles the "law of gravity" in physics, discovered by Isaac Newton. Everyone knew that apples fell to the Earth, but he was the only one who realized and discovered that behind this phenomenon lay the law of universal attraction between celestial bodies, so important in physics, and based on it he laid the foundations of Newtonian mechanics, still valid today as a particular case of Einstein's theory.

At the same time, there is another possible solution regarding the use or social arbitration of human values within human society, starting from the well-known idea that people, from birth, are not equal. Introducing the idea of intelligence and value classes and reaching the conclusion that the current social arbitration made by our fellow human beings leads to the main contradiction of the normal functioning of society, the introduction of cybernetic arbitration would represent the only solution for organizing the

social system. So for a fair use of labor in society, it had to be placed according to a value scale.

Social arbitration cannot be ensured by man because of the limits that his brain has and which appear especially in cases of so-called sensitive value equality between some social individuals. From this it follows that only a cybernetic machine with human-type artificial intelligence can quickly and correctly make this analysis of millions or billions of human brains, and then place them in an extremely correct value hierarchy, without errors. The realization of cyber-electronic social arbitration will lead to its investment by law, at first in each country and then internationally. This will be the ideal solution, taking into account also the advantages of computer science regarding the capacity of testing and huge storage of information and data, as well as the speed of processing, comparison and selection of personnel, much superior to the possibilities of the human brain and therefore cyber-social arbitration will be imposed as soon as it becomes possible due to scientific progress.

This robot or fair social arbitrator does not exist to this day, so capitalist society will continue to exist for at least another 20-30 or even 50 years, until, as the specialists from the "Human Brain Institute" in the town of Waku near Tokyo have announced, they will succeed in fulfilling their ambitious research program, which will lead to the complete knowledge of the human brain and its reproduction with the help of modern technical means, electronic CIPs, etc. The creation of the electronic social arbitrator will lead to its investment by law in each country and will lead to the achievement of spectacular results not only in social and administrative organization, but also in other fields, such as, for example, sports, legal, beauty contest, job placement, etc.

What are the factors that will lead to the transition from the current capitalist system to a new mode of social organization, which the author has called Humanitarianism?

This transition to a new social organization implies the following:

[] -The action of the law of scale, hierarchy or pyramid of social values, regardless of whether it is known to people or not;

[] - An impressive social progress of science and technology;

[] -Knowledge of the human brain both structurally and functionally, in connection with the great advances in medicine of the human body that will be recorded during this period;

[] -Technical reproduction of the human brain, with the help of technical means, electronics, computer science, nanotechnology, chemistry and others, by executing projects of brains with artificial intelligence of the human type, having included more or less complex programs, corresponding to the different classes of intelligence and human value;

[] -Replacing the way of appreciating human value, currently done with money, by a system of points [HOM.], in a generalized, international network of computer science;

[] - The emergence or creation of robots with human-like artificial intelligence, which will lead to the achievement of social control or arbitration, the action of which will be legislated in all terrestrial states.

Scientific progress and the need for better management of air, water, food, mineral and energy resources of a constantly growing population on the planet, will determine:

[] - The process of unification and common international leadership, this assuming primarily the unification of computer networks, the common language (English, Spanish), the leadership by the O.N.U. and its divisions, of social life on Earth, the unification of the system of human value appreciation (in money, gold, HOM points) in banks, in the financial system and in the personnel system. The introduction and generalization of cards after the disappearance of money;

[] - The disappearance of wars between nations in society and the reduction of technological and ecological risks affecting the planet or the emergence of the risk of self-destruction of human civilization by achieving unity between cultures, religions, nations and a unique and universal scientific language.

What will the new system of social organization, called by the author Humanitarian, look like, in order to distinguish itself from other social forms?

We can say that:

HUMANITARIANISM = Globalism + the action of the Law of the Scale of Human Values

= another form of capitalism

= the doctrine of the humanistic neo-renaissance

Applicable in the post-industrial information society.

Social progress will gradually and automatically lead to the replacement of capitalist social organization with another new one called by the author humanitarian or "The Third Wave", as it was called by Alvin Toffler, the author of the books "The Shock of the Future"<sup>1</sup> and "The Third Wave"<sup>2</sup> who foresaw a "superfight" between the current forms of social organization, which he called the forces of the "Second Wave" and the future one called the "Third Wave", without, however, being able, following

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<sup>1</sup> Alvin Toffler, „Șocul viitorului”, Politica Publishing House, Bucharest, 1973.

<sup>2</sup> Alvin Toffler, „Al treilea Val”, Politica Publishing House, Bucharest, 1973.

his meticulous social analysis, to find the "cause" that determines this demand for change and superfight that began after him, as early as the mid-20th century CE, taking on increasingly acute forms at the end of the second millennium and the beginning of the third millennium, against the backdrop of the general crisis of capitalism. I hope that what has been revealed is the adequate answer, which is taking shape in sociology and political economy around the world, which is on the path of research in this direction. With this knowledge of the human brain, society will enter a stage called by the author of human supercivilization. Everything and everyone tends towards unification on the planet, since the only thing that matters and will eliminate any kind of discrimination, of sex, race, etc., is man and his human or social value, which will represent him in front of the future society. Money will disappear, in a short time and in its fire a score [HOM.] will appear in the computer network, adopted universally or internationally. Thus man will escape the fetishism of money, which for a long time in the past labeled him as rich or poor, capable or incapable, which has always created dramas of which universal literature is full of examples of these human sufferings. Banks will continue to have gold stocks and their role will now be that of specialized services for financial operations, which will operate with scores [HOM.], in a generalized computer network on an international level. Networks like the current INTERNET will be generalized by domains and interconnected throughout the planet, to be run by very intelligent cybernetic machines. The current religions will disappear in the long term and a single one will appear, totally different from the others, called by the author "Magna Carta Santa del Universo", and on this occasion the divergences that once led to holy wars, called crusades or jihad, will disappear. Initiatives, inventions and novelties will circulate very quickly and will not be hidden, as often happens today. These will look like an explosion in the field of science and knowledge, which will lead to an intensification of social progress.

Permanent and intense technical progress will lead to the release of the workforce from heavy physical labor sectors, which will be taken over by robots or intelligent cybermachines. This will allow people to take more care of their health, art, music or what they enjoy, being increasingly assisted by a suite of specialized robots both at home and in their social work. Work will no longer be mandatory, each individual who has reached humanitarianism will have a minimum social assistance from birth, which will increase accordingly if the individual also does an activity for the benefit of society. Due to its good organization, seen from the outside, this new society will appear at first glance as a military-type society, but of course things will not be like that, organized democracy being based on a great respect of people for laws and for good social coexistence, the current forms of anarchy will be eliminated. People satisfied with their social

classification ensured by a fair and cybernetic majority social arbitration will be better, more altruistic, reconciled with their personal situation and will collaborate as in a big family. This is due to the fact that now man has entered the attention of society, instead of money, hence the very great attention that society will give him from birth to his death, he being the true creator of values, goods, works and civilization, and ultimately of intelligent human society. In the absence of man there is nothing, but a dead universe and a dead, inert matter. When extraordinary technical development will lead to the disappearance of the remuneration or salary system already installed in the computer scoring system [HOM.], then humanitarianism will reach its final phase, of intellectual-creative capital, where everyone will receive from society the personal necessities for the needs of life and will give society everything they can according to their social-human capacity or value. Although in the knowledge, post-industrial society the function of appreciating work through wages will disappear, the action of the universal law of the scale of social-human values will continue even when people and robots will continue to be promoted in the social hierarchy on its basis, which means the recognition of their social or social-human value, their social merits. The era of cybernetic machines or robots with human-like artificial intelligence is very compatible with the post-industrial society. As a miscellaneous fact, no one will ever conceive of a social life without robots. Let's not talk about household chores, where people will be assisted by a multitude of helping robots, which will be the first to appear from a historical point of view.

Why is Humanitarianism a social organization of the new socialist type?

The author wishes to expressly mention that the social changes that will follow are required by known social laws, but especially by the law of the scale of human values, which is the fundamental law of this society, against the backdrop of the immense social progress pushed forward by science and technology, and unlike the way previous social systems changed, the transition to Humanitarianism will be made with smaller social convulsions, and many of these could be avoided or diminished, if one knew how this primordial social law works. As we have seen, Capitalism, even the reformed one in developed Western countries, has losses determined by the incorrect use of labor, due to forms of overproduction, poor planning or massive and unjustified use of material and energy resources, in the desire of capitalists to obtain the highest possible profits.

Another direction is that of dividing and using the results of labor for the benefit of a small mass of people, the bosses, who are privileged, to the detriment of the large mass of employees, workers, etc., who are often remunerated below the minimum level of their existence, no matter how much the unions struggle in this direction. For this reason, the class struggle,

taking many forms, but the most frequently encountered being that of union movements and negotiations, often ending in strikes, leads to other losses of the capitalist organization. Due to these considerations, capitalism cannot achieve better planning or a better organization of human and material resources, the losses being impressive. Often in the case of losses due to crises of overproduction, capitalists prefer to throw away or destroy stocks of material goods rather than offer them free of charge or at low prices to the rest of the population, only to maintain their high or monopoly prices.

These are the reasons why capitalism must thus be replaced with a more planned, more organized and better society for all.

The law of the social scale of values, supported by cyber-electronic arbitration, will eliminate nepotism and other scum of old socialism, will allow the development and organization of a technocratic, disinterested society, working in favor of all members of society and will advocate for the rational and planned use of material and energy resources as well as for the prevention of technological and ecological accidents through social measures taken.

The socialization of capitalism will come by itself, over time, progressively, and the leap to HUMANITARIANISM will be made with the knowledge of the human brain, its reproduction with the help of advanced technical means and the emergence of human-type artificial intelligence, which will lead to the realization of cyber-electronic social arbitration.

In today's context of the autocracy represented by the BRICS countries, digitalization cannot be used for abusive purposes. Therefore, modern technology should be used only for civil purposes, for the advancement of science and in respect for human rights and the universal values of democracy. From this perspective, the West has this well-established culture of democracy but also a historical experience in this regard that gives it legitimacy in using modern technology strictly for the purpose of prosperity, peace and the protection of civil rights.



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