

# **The new world order**

The new world order is a notion old for hundreds of years. The Utopian socialists described in detail an ideal society different of what was known at the moment (Thomas Morus (1478-1535), Tommaso Campanella (1568-1639). The promoters of the new world order conceived and developed the humanism. They orchestrated the middle-class revolution in the Low-lying countries (1566-1609), the middle-class revolution in England (1642-1649) and the French revolution (1789-1794). What had been started in France was finished with the Bolshevik revolution in Russia (1917).

A fundamental document such as the Humanist Manifesto appears all the same, only in 1933 in the USA. It was preceded by the Communist Party Manifesto 85 years earlier (issued in 1848).

The new world order follows deeply the denial of God and of the world centered around Him, and at the surface, the conquest of the world by its reconstruction, as a practical way to accomplish the humanist purposes. The concrete support of the humanism, in the last millennium, was the middle class, who in its development needed the political power that was in the hands of the clergy and of the nobility. In order to succeed, it organized the rebellion against God, for His disappearance meant as well the disappearance of the arguments that justified the old order.

The development stages of the new order concept (notion) were: the enlightenment, the rationalism, the positivism, the liberalism and the socialism. These stages affirm clearer and clearer the almightiness of the reason by science, technics and humanist culture. The man becomes little by little the real creator.

Both the liberal individualism and the Marxist collectivism have in common the belief that the determinant function of a society is the economical one. The weight center of the society moves towards the economy and the man himself becomes an economical category. The reduction to economy of the person and of the community is performed by the desacralization of the world and the sacralization of the market (the liberalism) or of a social class (the socialism). The egalitarian utopia and the necessity of the technical progress are imposed as a liberating obsession.

In liberalism, God is replaced with the superman and in the socialism with the collectivity, both doctrines denying the value of the person. In the liberal capitalism, the economical progress and the material wellbeing is the only motivation of the human existence. In socialism, the class replaces the

man, but the so-called conscience of the proletarian class does not have anything human. The human rights and his freedom to think are canceled.

The cult of equality, both in individualism (liberalism) and socialism moves the accent of the existence on the denial of the fellow man. The person who has the money is always right (in liberalism). Whoever has the power has the justice as well (in socialism).

The new world order gets new dimensions alongside the rapid development of the transportation and the telecommunication. The world contracts itself. Everything interacts. The culmination point of the new world order profiles itself: the globalization.

The natural order defines by reference to moral principles and assumes necessarily a social hierarchy where everyone may realize his/hers vocation and make use of his/hers rights. The lack of order (the anarchy and the anarchism) means the instauration of chaos and dissolution.

For the new international order, an order is necessary only to satisfy the interests of its promoters. The moral and the natural hierarchy of the values, the vocations and the functions are performed only in the context of the momentary interests.

The new world order needs identical individuals, easy to manipulate and not aware and conscious individuals. In this purpose the manipulation with the help of mass-media is an ideal solution.

We assist today at a terrible but voiceless struggle, between the supporters of the new world order and those of the natural order.

If the first ones win, we will assist at a period of sui-generis slavery, which will restart the development cycle of the human society.