

# Forming a Global Community

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with critical contributions from

**Harry A. Carson**

**Series in Philosophy**



**VERNON PRESS**

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*In the Americas:*  
Vernon Press  
1000 N West Street, Suite 1200  
Wilmington, Delaware, 19801  
United States

*In the rest of the world:*  
Vernon Press  
C/Sancti Espiritu 17,  
Malaga, 29006  
Spain

Series in Philosophy

Library of Congress Control Number: 2022942837

ISBN: 978-1-64889-516-6

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To my family and our global family



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# Preface

This work is the result of a collaboration between a psychologist (de Rivera) and a philosopher (Carson). Our thinking has been influenced by the seminal writings of John Macmurray (1891-1976) whose personal and intellectual development is chronicled in John E. Costello's biography. Macmurray advanced a conception of the self that suggests the possibility of a global community. Believing that the survival of humanity depends on the formation of such a community we corresponded for hundreds of pages on the challenges posed by such a conception. Typically, de Rivera would write dozens of questions from the perspective of empirical psychology that Carson would attempt to answer from his philosophical perspective and Macmurray's extensive writing. We decided to write a book, agreed on an outline of its contents, and proceeded to write chapters. The version presented here is based more on de Rivera's social science perspective but reflects Carson's insistence on faithfulness to Macmurray's humanistic philosophy. We hope it will contribute to the global community that is forming.

There are numerous people I would like to thank. The first chapter benefited from the thoughts of Geir Tonnessen, Alain Locussol, and Clifford Gilpin, while the chapters on the self and the person were aided by comments from Jim Behuniak, Michael F. Mascolo, David Haines, Nick Thompson, and Robin Downie. The chapter on love, fear, and anger, and the chapter on community attempt to respond to comments by Agustin Espinosa and a critique by James Liu. The chapters on society were aided by comments from Johanna Vollhardt, Nicole Overstreet, Michelle Twali, Maho Aikawa, and Silvia da Costa, and the chapter on community was helped by Rosa María Cueto Saldívar. Chapter seven benefited from work by José Joaquín Pizarro, and the ideas in chapter eight were influenced by the thinking of Fouad Bou Zeineddine and Carlos Marin.

Intellectual and emotional support for this endeavor was provided by Melvin J. Lerner, Bruce A. Levi, Darío Páez, and the memory of Isidor Chein.

The overall text was improved by caring suggestions from Ron Turcotte and my wife Deborah, and by the skillful editing of Sarah Wagner.

Needless to say, all errors are my own.





# Introduction

Massive changes in technology, travel and communication have transformed our world so that it is now intimately interconnected and interdependent. We have become a system of countries (or, more specifically, nation-states) that has achieved many successes, such as increased lifespans, greater access to healthcare, and widespread connectivity. At the same time, this global system has not been able to achieve the cooperation that is needed to deal with warfare, pandemics, global warming, and increasing economic and social inequality. In fact, the cultural differences and power struggles within and between our countries seem to be insurmountable obstacles to effective cooperation. In this book, the author will be arguing that our global system is fundamentally flawed because it connects arbitrary states rather than the communities that are essential to human life. Adequately addressing the current dilemmas posed by pandemics, global warming, inequality, widespread terrorism, and mass migration requires attaining the sort of caring and trust that occurs in human communities. This book is about developing a global community: Why it is necessary, how it is possible, and the sorts of actions that will help to create it.

In the first chapter, we shall see that a global community is necessary because threats to national identities, an economic system based solely on profit, and a reluctance to share power prevent a commitment to finding common solutions. Individual and tribal identities dominate a more fundamental identity that is based on our personal relationships with others. The selfishness bred from fear and the struggle for power among competing nation-states will continue to generate either war or oligarchic control until we create the caring relationships and unifying rituals of community.

Although community at first might seem only feasible at a local level, developing a global community is possible if we transform our usual ways of conceiving our identity, the nature of community, and the function of religion. Chapters two through seven consider these transformations. Building on the seminal philosophy of John Macmurray (1891-1976), I argue that our human identity and existence have always depended on the personal relationships that underlie communities. Chapters two and three show that who we are cannot possibly be the conscious selves with whom we ordinarily identify. Rather than being knowers of a world that is separate from ourselves, we are better understood as actors or “agents” whose relationships involve both a caring for the other and a fear for the self. The precise nature of this love, this

fear, and inevitable aggression is considered in chapter four, where I argue that justice depends on the dominance of love over fear.

Whereas chapters two through four are primarily concerned with personal identity, the next three focus on how this identity relates to our understanding of the nature of society and community. Chapter five examines our social identities and society; chapter six considers different ways to view community and how to conceptualize a fully effective global community. Chapter seven argues that to cope with the continual presence of fear and anger, societies have long been unified by secular and religious traditions and rituals. We will maintain that the rituals which succeed in reinforcing the dominance of caring over fear are what enable societies to be communal. From this perspective, a communal world with states that promote human rights is possible and is not a utopian political or social ideal which succeeds by erasing our worldwide diversity. It is instead a world in which we live our personal lives in a universal community that is based upon the more particular communities we inhabit.

The final chapter considers what actions will help establish this universal community. Reaching the East by sailing West required realizing that the world was not as flat as it appeared. Likewise, reaching a global community will require realizing that persons are not as individual as they appear. If we understand our fundamentally personal-communal nature we can take actions that will transform the current system of nation-states, with its global economy, and religious conflicts. The actions we describe will gradually establish structures of governance that are more based on love than power, a political economy that is oriented to common welfare as well as individual interests, and common rituals that can unite us in a global community.

A note to the reader: Much of this material is presented from the perspective of social science and assumes some familiarity with its vocabulary and approach. However, I believe the arguments themselves can be followed by those who seek a viable approach to global problems, regardless of their fluency in the field.

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