## A Paradigm Shift of Human Civilization

Kenji Abe, Ed.D.

Toin University of Yokohama, Department of Law 1614 Kurogane, Aoba, Yokohama 225-8503 JAPAN

Abstract: Today's feelings of doom around the world are due to our internal negative attitude of compartmentalization and dehumanization, by which we designate an easy scapegoat and avoid facing our own problems. In order to release us from negative entrapment, we need to shift from this undesirable default to a positive new mode of de-compartmentalization and humanization. We must stop blaming others and start facing our own problems by integrating people and the earth into a whole. This is the way we shall attain true internal peace on this finite, organic planet.

Keywords: compartmentalization, dehumanization, apocalypse, peace, planet earth, civilization, survival.

#### 1. INTRODUCTION

Today, people around the world feel entrapped in unspeakable hopelessness and discontent. We feel under pressure by superpowers; uncertain and uneasy about the world, society, and the future; and insecure and unhappy about ourselves <sup>[1-4]</sup>. These feelings continuously preoccupy our minds. Why? Based on today's preoccupation with material wealth, we should at least be happier, compared to ancient times. As we dig deeper, these negative feelings can be traced back to more concrete factors (see table 1).

| (I) Insecurity              | (II) Concrete Factors   |
|-----------------------------|---|
| Insecurity about the world  | Clashes between nationalisms <sup>[5], [6]</sup>              |
| Insecurity about the future | Global economy, environmental destruction [7], [8]            |
| Unhappiness about ourselves | Individualism, materialism, comparison and competition [9-11] |
| Insecurity about society    | Distrust of each other [12-14]                                |

TABLE 1: FACTORS OF OUR NEGATIVE FEELINGS

#### 2. DISCUSSIONS

#### A. Compartmentalization/dehumanization as the Cause

Compartmentalization (CP) and dehumanization (DH) are considered some of the root causes of destructive acts by human beings, such as serial murders [15-18]. CP separates us (those whom we care about) from them (those with whom we have no relationship), and limits our moralistic predilections within the former [19][20]. DH regards certain other(s) as subhuman, e.g.: animals, demons, and vermin; and denies their full humanness and accompanying suffering [21-23].

#### B. Negativity of CP+DH

Considering the natures of the concrete factors mentioned in table 1, they bear relation to CP+DH directly or indirectly. In fact, the hopeless feelings that entrap us today can be due to CP+DH in themselves. Moreover, this mental attitude toward others could also affect ourselves negatively [24-26]. We are prone to avoid facing our own problems and seeking true solutions. Instead, we resort to CP+DH. This negative self-defense mechanism is distressing us.

#### C. True Causes Left Untouched

Referencing the above mentioned concrete factors, clashes between nationalisms could occur because we believe that our nation is the last fortress we can cling to against a globalism that we have no control over [5], [6]. Independent of our local

#### International Journal of Social Science and Humanities Research ISSN 2348-3164 (online)

Vol. 7, Issue 2, pp: (100-105), Month: April - June 2019, Available at: www.researchpublish.com

economies, the global economy could be considered an aggressive invasion into other territories, just like environmental destruction into nature, e.g.: global warming, the depletion of the ozone layer, abnormal weather, dried up resources, contamination of air and water, deforestation, etc. [7], [8], [27]. Individualism is caused by the capitalism that runs on the prioritization of individual desires over group ties and other social values [28]. As people become more divided, they are more dependent on materials for security, which can sometimes reach the level of addiction [29-31]. In due course, people compare what they have to others and compete for better or more material goods [32], [33]. In the event they fail to excel, they tend to envy and then show animosity toward others. In addition, individual desires promoted by capitalism make people more self-centered and disinterested in others. Even the most distorted desires can be affirmed as long as they produce profits [34-36]. All this aberrant selfishness leads to distrust. Without solving these fundamental factors, the above mentioned insecurities and unhappiness will never truly be eradicated. As people will readily adopt CP+DH as easy solutions, real problems are left untouched, as when Nazi Germany compartmentalized and dehumanized the Jews as scapegoats for their own problems [37], [38].

#### D. Shift to De-Compartmentalization + Humanization as a New Paradigm

To sum up, the unaddressed real factors and the negative attitudes of CP+DH are the causes of our feelings of doom today. In order to extricate ourselves from these feelings and achieve true peace and happiness, we need to stop relying on our default mechanism of CP+DH. This will also save us from inadvertently committing major destructive acts that we have been repeating time and again in our history. By proactively shifting our attitude to *de-compartmentalization* (DC) and *humanization* (HM), we will have no other choice but to face our crucial problems in totality [39], [40]. DC means proactively including others who are different from ourselves, and not rejecting them just to feel temporary false ease. HM means proactively discovering positive characters and commonalities with others different from ourselves. By maintaining these positive attitudes toward others, we can stay positive toward ourselves as well. A negative first step creates negative spirals, and a positive first step creates positive spirals both inside and outside of ourselves. The positive society always attempts to solve problems constructively [41].

TABLE 2: THE PARADIGM SHIFT TOWARD THE 22ND CENTURY

| Old Paradigm                                | New Paradigm                                 |
|---|--|
| 21C (Compartmentalization + Dehumanization) | 22C (De-Compartmentalization + Humanization) |

#### E. Counter-Forces against the New Paradigm

We must also be wary of the persistent negative forces that intentionally endeavor to lead humanity in destructive directions. During the Nazi era, Hitler rose up, tactfully took advantage of existing uneasy sentiments among the masses, and initiated action that led to the Holocaust, one of the most atrocious inhuman acts in history. We have similar negative forces today that are leading us back to destructive human defaults. In fact, we already are at war with such forces, although most of us do not even recognize it [42]. It is the war against a small group of political and economic elites—the very rich 1 percent of people who own half of the world's wealth. These people are determined to keep it that way at the expense of everyone else. This is the ultimate form of CP+DH on display today. Unfortunately, the leaders of powerful nations are the central figures of such negative forces. Among these ruling elites are also those who work in the rich countries [42].

#### F. Extermination of the Masses as Their Goal

These powerful elites around the world know that resources and materials are too scarce to allow everyone to enjoy high levels of material consumption, and therefore they look to dominate our diminishing and damaged ecosystem <sup>[42]</sup>. CP+DH erupt due to their paranoia of the superfluous masses, who pose a great threat to them. The elite go so far to the extreme as to consider exterminating these unruly masses, which include foreigners with whom the powerful nations have declared war, such as we see in the so-called *War on Terror*. Domestically, these masses are locked away in prisons, they are urban youth who are targeted by police, and those whom the elites try to buy off. The elites enforce the enclosure of the masses by regulating spaces and immobilizing the flows of people, goods, and services by exploiting governments, bureaucratic barriers, legal exclusions, and registrations. The political and economic elites live within peaceful gated communities while the poor live in ghettos, barely surviving. The elites are consciously making military budgets larger, at the same

### International Journal of Social Science and Humanities Research ISSN 2348-3164 (online)

Vol. 7, Issue 2, pp: (100-105), Month: April - June 2019, Available at: www.researchpublish.com

time militarizing the police to efficiently exterminate excess populations, while they hide from the scenes [42]. Behind the policies of *America First* and *Make America Great Again*, the travel bans and building the border fence between the United States and Mexico are thinly concealed monolithic plots promulgated against the masses. In this way, forces are secretly carrying out CP+DH to dominate the remaining resources. What can we do about this?

#### G. Unification of People and the Earth by DC+HM to Survive to 22C

The answer is: the rest of the 99 percent must be united with an unshakable belief that CP+DH are wrong, no matter what flowery words the leaders may invoke. Remember that an emotionally satisfied person would never want to hurt others or destroy things. On this small organic planet, CP+DH, which divide people and cause them to act irresponsibly, are simply not viable. For within the finite connected space, every negative action is bound to be returned in the end. As a form of personality structure, CP is vulnerable to external forces [43-45]. It never reaches true personal stability. Similarly, Carl Jung in his *individuation theory* emphasized the importance of integrating our split selves into one functioning whole [46], [47]. This theory for people can be extrapolated to be true of the earth. The partial happiness and wealth derived at the expense of others is physically impossible. The 99 percent must unify as one to fight against the 1 percent who are pursuing the well-being of themselves and are ignoring the whole picture.

The formula for success is simple: always be inclusive of others (DC) and look for the goodness in others (HM). Included in these others are not only nations, races, and peoples, but if we also consider the survival of the earth, DC and HM must include animals. Animals are the closest representatives of Nature to us in that they move and exist like human beings [48]. In this sense, they are the *Messengers of Nature*. Thus by trying to find goodness in animals and their commonalities with ourselves, and being inclusive of them, we can adequately unite with Nature and the earth. To accomplish this, it is essential to stop our meat-eating habit. The meat-eating ape is clearly against Nature's Law [49-51]. Undeniably, the core of the human/Nature division is our habit of eating our close companions of the earth [52,53], which creates food shortages and other environmental problems because of their excrement. This act of betrayal by humans toward trusting animal beings is also the root cause of all the violent destructive acts committed by people [52]. This habit of human beings eating the flesh of animals is at the base of the unnatural order of life on the earth, which leads to so many major problems we see today [48]. To correct this unnatural order, we need to expedite scientific development and production of plant-based and artificial meat that taste remarkably like real meat, such as *Impossible Burger* [54-56]. In this age of internet connections, it is much easier for the 99 percent to unite globally. By establishing the *United Earth* network of the 99 percent, the masses can support each other in electing representatives who can promote DC+HM, and who can also cooperate globally to stop the elites from carrying out CP+DH that secure their own gains.

Most of the major problems we see in the world today are reactions to our own destructive actions based on CP+DH. Since our actions are not directed toward developing true solutions to our problems, they do not improve our situation. Thus out of our immense frustrations, CP+DH are further applied in even more forceful policies, causing irreversible severe damage to Nature. As a result, human beings are now completely deviated from Nature, both outside and inside of ourselves, which exhibits as such inhuman acts as child abuse and neglect. What we need is a complete turn-around. We must proceed to re-unify with Nature to attain true stability. Integration with the earth is the only way for our planet as a whole to survive to the 22nd century. We must stop our destruction of Nature, and our current conflicts with our fellow human beings. This is a prerequisite if we are to live on this small space on the globe [57]. This positive attitude toward Nature and the earth will also enable us to discover true solutions to our problems constructively. The formula to carry out this grand paradigm shift is DC+HM. However, the clock is ticking. The political and economic elites are now consolidating their empires more than ever with all their resources going toward their own survival at the expense of everyone else, knowing that it is an act of expediting the sinking of our *Titanic*.

#### REFERENCES

- [1] Vail, J., Wheelock, J., and Hill, M. 1999. Insecure times: Living with insecurity in contemporary society. Routledge, London.
- [2] Mythen, C., 2005. Employment, Individualization and Insecurity: Rethinking the Risk Society Perspective. The Sociological Review, 53 (1): 129–149
- [3] Allison J. Pugh, 2015. The Tumbleweed Society: Working and caring in an age of insecurity. Oxford University Press, New York.

# International Journal of Social Science and Humanities Research ISSN 2348-3164 (online) Vol. 7, Issue 2, pp: (100-105), Month: April - June 2019, Available at: www.researchpublish.com

- [4] Rindfleisch, A., J. E. Burroughs and N. Wong, 2009. The Safety of Objects: Materialism, Existential Insecurity, and Brand Connection. Journal of Consumer Research, 36 (1): 1–16.
- [5] Kaldor, M., 2004. Nationalism and Globalisation. Nations and Nationalism, 10 (1-2): 161–177.
- [6] Tom Nairn and Paul James, 2005. Global matrix: Nationalism, globalism and state-terrorism. Pluto Press, London.
- [7] Arthur P. J. Mol, 2003. Globalization and environmental reform: The ecological modernization of the global economy. The MIT Press, Cambridge, MA.
- [8] Stern, D., M. Common and B. Barbier, 1996. Economic Growth and Environmental Degradation: The Environmental Kuznets Curve and Sustainable Development. World Development, 24 (7): 1151-1160.
- [9] Wong, N., 1997. Suppose You Own the World and No One Knows? Conspicuous Consumption, Materialism and Self. Advances in Consumer Research, 24, 197-203.
- [10] Guillen-Ryo, M., and Velazco, J. 2012. Happy villages and unhappy slums? Understanding happiness determinants in Peru. In H. Selin., & G. Davey (Eds.), *Happiness across Cultures: Views of Happiness and Quality of Life in Non-Western Cultures across Culture* (pp. 253-270). New York: Springer.
- [11] Egri, C. and D. Ralston, 2004. Generation cohorts and personal values: A comparison of China and the United States. InformsPubsOnLine, 210 220 Retrieved from https://doi.org/10.1287/orsc.1030.0048.
- [12] Lewicki, R., D. J. McAllister and R. J. Bies, 1998. Trust and Distrust: New Relationships and Realities. Academy of Management Review, 23 (3): 438-458.
- [13] de Vries, K. and F. R. Manfred, 1985. The Dark Side of Entrepreneurship. Harvard Business Review, 63 (6): 160-167.
- [14] Peter F. Drucker, 1994. Post-capitalist society. Routledge, London.
- [15] Abe, K., 2014. Compartmentalization and Dehumanization as One of the Root Causes of Today's Global Concerns. European Journal of Academic Essays 1 (11): 18-26.
- [16] Levin, J. and J. A. Fox. (2008). Normalcy in behavioral characteristics of the sadistic serial killer. In Serial Murder and the Psychology of Violent Crimes (ed R. N. Kocsis) pp. 3-14. Humana Press, Totowa, NJ.
- [17] Hamilton, L. and D. McCabe, 2016. 'It's Just a Job': Understanding Emotion Work, De-Animalization and the Compartmentalization of Organized Animal Slaughter. Organization, 23 (3).
- [18] Castle, T. and C. Hensley, 2002. Serial Killers with Military Experience: Applying Learning Theory to Serial Murder. International Journal of Offender Therapy and Comparative Criminology, 46 (4).
- [19] Schwebel, M., 1965. Behavioral Science and human survival. iUniverse.
- [20] Newman, D., 2006. The Lines That Continue to Separate Us: Borders in Our 'Borderless' World. Progress in Human Geography, 30 (2): 143-161.
- [21] David L. Smith, 2011. Less than human: Why we demean, enslave, and exterminate others. St. Martin's Press, New York.
- [22] Haslam, N., 2006. Dehumanization: An Integrative View. Personality and Social Psychology Review, 10 (3): 252—264.
- [23] Waytz, A. and N. Epley, 2012. Social Connection Enables Dehumanization. Journal of Experimental Social Psychology, 48, 70-76.
- [24] Bandes, S., 2006. Repression and Denial in Criminal Lawyering. Buffalo Criminal Law Review, 9 (2): 339-389.
- [25] Dalgleish, T., E. Hill, A. M. J. Golden and N. Morant, 2011. The Structure of Past and Future Lives in Depression. Journal of Abnormal Psychology, 120 (1): 1-15.

## International Journal of Social Science and Humanities Research ISSN 2348-3164 (online)

- Vol. 7, Issue 2, pp: (100-105), Month: April June 2019, Available at: www.researchpublish.com
- [26] Showers, C., 1992. Compartmentalization of Positive and Negative Self-Knowledge: Keeping Bad Apples out of the Bunch. Journal of Personality and Social Psychology, 62 (6): 1036-1049.
- [27] Michael Storper, 1997. The regional world: Territorial development in a global economy. Guilford Press, New York.
- [28] Richard Grassby, 1999. The idea of capitalism before the Industrial Revolution. Rowman & Littlefield, Lanham, MD.
- [29] Luthar, S., 2003. The Culture of Affluence: Psychological Costs of Material Wealth. Child Development, 74 (6): 1581-1593.
- [30] Reith, G., 2004. Consumption and Its Discontents: Addiction, Identity and the Problems of Freedom. The British Journal of Sociology, 55 (2): 283–300.
- [31] Faber, D. and T. C. O'Guinn, 1988. Compulsive Consumption and Credit Abuse. Journal of Consumer Policy, 11 (1): 97-109.
- [32] Chan, K. and G. Prendergast, 2007. Materialism and Social Comparison Among Adolescents. Social Behavior And Personality: An International Journal, 35 (2): 213-228.
- [33] Chan, K. and C. Zhang, 2007. Living in a Celebrity-Mediated Social World: The Chinese Experience. Young Consumers, 8 (2): 139-152.
- [34] Christopher Snowdon, 2015. Selfishness, greed, and capitalism. Institute of Economic Affairs, London.
- [35] Curtis, D., 2004. Commodities and Sexual Subjectivities: A Look at Capitalism and Its Desires. Cultural Anthropology, 19 (1): 95–121.
- [36] Todd McGowan, 2016. Capitalism and desire: The psychic cost of free markets. Columbia University Press, New York.
- [37] Adam Lankford, 2009. Human killing machines: Systematic indoctrination in Iran, Nazi Germany, Al Qaeda, and Abu Ghraib. Lexington Books, Lanham, MD.
- [38] Bandura, A., B. Underwood and M. E. Fromson, 1975. Disinhibition of Aggression Through Diffusion of Responsibility and Dehumanization of Victims. Journal of Research in Personality, 9 (4): 253-269.
- [39] Friedlander, F., 1975. Dehumanized Theories and the Humanization of Work. ERIC: ED119258.
- [40] Costello, K. and G. Hodson, 2010. Exploring the Roots of Dehumanization: The Role of Animal—Human Similarity in Promoting Immigrant Humanization. Group Processes & Intergroup Relations, 13 (1).
- [41] Isen, A., 1987. Positive Affect Facilitates Creative Problem Solving. Journal of Personality and Social Psychology, 52 (6): 1122-1131.
- [42] Peter Frase, 2016. Four futures: Life after capitalism. Verso, London.
- [43] Showers, C. and V. Zeigler-Hill, 2007. Compartmentalization and Integration: The Evaluative Organization of Contextualized Selves. Personality, 75 (6): 1181–1204.
- [44] Zeigler-Hill, V. and C. J. Showers, 2007. Self-Structure and Self-Esteem Stability: The Hidden Vulnerability of Compartmentalization. Personality & Social Psychology Bulletin, 33 (2).
- [45] Thomas, J., C. Ditzfeld and C. Showers, 2013. Compartmentalization: A Window on the Defensive Self. Social and Personality Psychology Compass. 7 (10): 719-731.
- [46] Carl G. Jung, 1923. Psychological types: Or the psychology of individuation. Harcourt, Brace, Oxford.
- [47] Carl G. Jung, 1939. The integration of the personality. Farrar & Rinehart, Oxford.
- [48] Jim Mason, 1993. An unnatural order: Uncovering the roots of our domination of nature and each other. Simon & Schuster, New York.
- [49] Britten, R., 2002. Divergence between Samples of Chimpanzee and Human DNA Sequences Is 5% Counting Indels.

## International Journal of Social Science and Humanities Research ISSN 2348-3164 (online) Vol. 7, Issue 2, pp: (100-105), Month: April - June 2019, Available at: www.researchpublish.com

Proceedings of the National Academy of Sciences, 99 (21): 13633–13635.

- [50] Lovgren, S., 2005, August 31. Chimps, Humans 96% the Same, Gene Study Finds. National Geographic News. Retrieved from http://news.nationalgeographic.com/news/.
- [51] Milton, K., 1999. Nutritional Characteristics of wild Primate Foods: Do the Diets of Our Closest Living Relatives Have Lessons for Us? Nutrition, 15 (6): 488-498.
- [52] Abe, K., 2015. Exploitation of Mammals as a Possible Factor of Social Pathology. European Journal of Academic Essays, 2 (7): 5-17.
- [53] Abe, K., 2017. Unification of the Human-Nature Split on the Organic Planet Earth: To Heal the Destruction of Human Minds and the Natural Environment. European Journal of Academic Essays, 4 (4): 175-181.
- [54] Hopkins, P. and A. Dacey, 2008. Vegetarian Meat: Could Technology Save Animals and Satisfy Meat Eaters? Journal of Agricultural and Environmental Ethics, 21 (6): 579–596.
- [55] Davies, J. and H. Lightowler, 1998. Plant-based Alternatives to Meat. Nutrition & Food Science, 98 (2): 90-94.
- [56] Hegarty, P. and P. Ahn, 1976. Nutritional Comparisons Between a Soy-Based Meat Analog and Ground Beef in the Unheated and Heated States. Food Science, 41 (5): 1133-1136.
- [57] Jackson, T., P. Senker, 2011. Prosperity without Growth: Economics for a Finite Planet. Energy & Environment 22 (7).