

Social problems ranging from poverty, homelessness, racism, crimes involving hate and violence, to fear, stress, depression, drug abuse, and suicide, to international conflicts that lead to wars of annihilation do not originate with the individual but rather are caused by the values of the political system that a culture imposes on the lives of the individuals it governs. A society's rule of law is derived from the conscious and unconscious moral principles that the governing body and its constitution ascribe to. If we continue on the path we're on now, these social problems will become much more complex and intractable. Current world population is approximately 6.5 billion, and if it increases at the rate of 1 percent per year, it will reach approximately 100 billion people three hundred years from now, and the magnitude of suffering will increase exponentially.

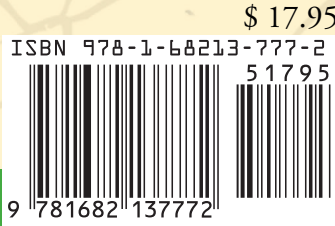
This book proposes that all social ills are the consequences of political oppression caused by societal political structures that produce human relationships of aggressors and victims, and that political oppression and its aggressive nature can be attributed to and results from the will to power, ego, and hate.

Political systems around the world, and in particular those that are based primarily on economic theory as focus for an individual's life and behavior, are founded on certain misconceptions regarding human nature. The political and economic theories mistakenly rely on culturally generated drivers such as power, selfishness, scarcity, and greed.

Morality, from whose principles political thought originates, must be viewed in the context of its historical development within a society. It has three behavioral directions, that is, man can be selfish, compassionate, and collective. A first premise of human behavior and a theory of human needs are proposed as the foundation for a new political model to achieve justice and social harmony. The reader is asked to reconsider the generally accepted concept that power is the ultimate objective under which civilizations evolve. This book lays the groundwork for understanding and adopting a new perspective that compassion is an equal adversary to aggression and selfishness.

A new social contract is proposed—one built on a psychological theory recognizing man's four fundamental needs: physical, emotional, meaningfulness, and expressive. This new social contract promises to guarantee freedom to the individual while it also nurtures the individual's sense of social responsibility.

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POLITICAL COMPASSION

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POLITICAL COMPASSION

Political Theory, Political Psychology, Political Philosophy



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