THE WEALTH OF NATIONS REVISITED

CADMUS

NEW PERSPECTIVES ON MAJOR GLOBAL ISSUES

**PROMOTING LEADERSHIP IN THOUGHT
THAT LEADS TO ACTION**

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Inside This Issue

ARTICLES

OUR VISION

The world is in need of guiding ideas, a vision, to more effectively direct our intellectual, moral and scientific capabilities for world peace, global security, human dignity and social justice. It needs evolutionary ideas that can spur our collective progress without the wake of destructive violence that threatens to undermine the huge but fragile political, social, financial and ecological infrastructures on which we depend and strive to build a better world. History has recorded the acts of creative individual thinkers and dynamic leaders who altered the path of human progress and left a lasting mark on society. Recently the role of pioneering individuals is giving place to that of progressive organizations inspired by high values and committed to achievement of practical, but far-reaching goals. This was the intention of the founders of the World Academy of Art & Science when it was established in 1960 as a transnational, transdisciplinary association to explore the major concerns of humanity. No single organization can by itself harness the motive force needed to change the world, but a group of like-minded organizations founded with such powerful intentions can become a magnet and focal point to project creative ideas that possess the inherent dynamism for self-fulfillment.

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CONTENTS

Inside this Issue

The unanticipated consequences of COVID-19 are impacting every sector, field of activity and level of global society today. They are raising unemployment and inequality, compelling adoption of unconventional economic policies, polarizing societies, activating political extremism, aggravating competitive nationalism, contesting the veracity of scientific knowledge, undermining international cooperation and the functioning of the multilateral system.

At a more fundamental level, the Pandemic has exposed a plethora of hidden threats to human wellbeing which challenge prevailing notions of security, laid bare the inadequacy of partial theories and siloed disciplines, revealed the limitations of narrowly framed sectoral policies and strategies implemented by specialized agencies, and highlighted fundamental questions regarding the complex, interconnected nature of the social reality on which our understanding of the world and ourselves is based.

A new approach to security is urgently needed which relates and synthesizes the multiple dimensions of human life to present a comprehensive, integrated concept of human security. The Sustainable Development Goals identify all the major components but deal with them separately as independent dimensions. Human Security places people at the center and views all these elements as inseparable and interdependent dimensions of an indivisible social whole.

The pandemic thus reiterates the need for fundamental changes in theory, intellectual disciplines, educational curricula and content, the structure and coordination within and between different departments and levels of government, policy-making institutions, programs for implementation and measures for assessment.

At the international level it has profound implications for our conception of multilateralism and the type, structure and relationship between the complex array of international institutions established to foster peace and human security for 'we the people'.

At a still deeper level it points to the need for a fundamental shift from analytic thinking about specialized, compartmentalized subjects to comprehensive perspectives that include all parts of global society and also perceive the deeper forces and process of social evolution by which the various fields, sectors, levels, ideas, values and aspirations are related and integrated with one another as dimensions of a single transdisciplinary knowledge of the whole.

COVID-19 is a call for new ways of thinking, knowing, educating, decision-making and practical execution of measures to promote human security of all for the common good.

This year marks the 75th anniversary of the United Nations, the 60th Anniversary of WAAS and the 10th anniversary of *Cadmus Journal*. It is no minor coincidence that COVID-19 has drastically transformed every aspect of our lives during this time. The pandemic has come to teach us what we have long known but ignored: that it is the unique capacity of human beings to convert the long, slow process of subconscious evolution into a conscious process of social transformation. This has never been more necessary, urgent and possible than it is today. The pandemic delivers an unequivocal message: "Change or be compelled to change."

To commemorate the 60th anniversary of WAAS, we are republishing an article by **Robert Oppenheimer**, who was a chief architect of the Academy. In his words, "***What is new is new not because it has never been there before, but because it has changed in quality***." Humanity is called on today to change many things, but most of all our understanding of the world we live in, our place in it, and our relationship to it and to one another.

We hope you enjoy this issue.

Editors

Approaching Human Security

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Abstract

Approaching Human Security advocates the necessity of embracing an integral approach to security in order to ensure that humanity survives and flourishes. Human Security requires utilization of the tools of science and the values inherent in the Universal Declaration of Human Rights. It incorporates multiple dimensions of human activity, such as culture, economics, politics, and military deployments and doctrines. Additionally, the article highlights several areas that require change. These include the current economic focus on perpetual growth rather than recognition of the requirement of harmony with the natural world, the dominant paradigm of national security that is excessively focused on nationalism and militarism, the requirement of heightened levels of international cooperation to address pandemics and the elimination of nuclear weapons and other issues that cannot be successfully addressed at a national level. The article explains why an integral approach to Human Security is both morally compelling and practically necessary.

The current paradigm through which the most influential nations pursue security is incapable of addressing several dynamic threats to the survival of modern civilization. Currently, the focus through which security is primarily sought is based on nationalism with an emphasis on military power.

The first duty of the state—to protect and serve its citizens—today cannot be adequately met by this approach. It cannot address threats of environmental degradation nor the personal health and well-being of people. In fact, it is an approach that is exacerbating adversity rather than encouraging the cooperation necessary for sustainable living and development.

A more practical approach could rest on two foundations:

1. Hard science in understanding and living in harmony with the natural world and thus honoring and protecting its regenerative processes; and,

2. Policies and practices in accord with the values inherent in the Universal Declaration of Human Rights (UDHR) which protects the inherent dignity of being human.

Realistic solutions require an appreciation of the current actual undeniable existential global threats of climate change, pandemic disease and nuclear weapons as well as the everyday impact on people looking for protection from scarcity, disease, hunger, unemployment, crime, social discord, political oppression, and injustice. The allocation of

resources, both economic and intellectual, to protect territory from aggression and to advance perceived national self-interest primarily by military means is disconnected from solving either causes or conditions of current insecurity.

"A comprehensive approach that refocuses energy, resources, and metrics of success on human beings and the natural and social environments in which we live is needed."

A comprehensive approach that refocuses energy, resources, and metrics of success on human beings and the natural and social environments in which we live is needed. Human security is the integral principle necessary to organize this practical and realistic approach. It is implicit in the Sustainable Development Goals but not yet the actual security policies of major nations. Human security recognizes the need for an approach integrating multiple dimensions of human activity such as culture, economics, politics, and military deployments and doctrines.

The budgets of the most powerful and influential states express the ideas and beliefs through which they pursue security which rests largely on the ancient Roman maxim that peace is achieved best by the preparation for war. It is a grossly reductionist and thus inaccurate approach. It is pursued through several obviously contrary doctrines: the pursuit of both strategic stability and military advantage.

It creates and institutionalizes adversity while cooperation based on shared interests, best served through diplomacy and the rule of law, is marginalized. It ignores the many contemporary successes in finance, business, culture, communication, science, technology, trade, law, religion, medicine, transportation, and education, for example. These have been achieved best by incorporation of the fact that modernity increasingly reflects a borderless world where common interests are best advanced by cooperation, or at least rule-based competition. With nuclear weapons the reductionist approach codifies the worst of human inventions that place the future of humanity at risk every minute of every day, making total annihilation a distinct possibility, if other avenues of social discourse fail.

Economic development that destroys nature is unsustainable. Social inequities will generate further conflicts. How we pursue security should reinforce progress in creating a global culture of peace, the pursuit of global common goods, and promptly end the daily risks that could lead to the annihilation of humanity.

The current dominant military approach to security has reached economic allocations that stretch imagination. Moreover, the costly improvement of some ordinances, such as nuclear weapons or the systemic application of AI to warfare, weaponization of space, creation of new technologies of destruction like nano weapons, poses a paradox of improved means to unimproved ends: the more the weapons are improved, the less security is obtained.

A human security approach will not only enhance cooperation amongst nations, it will provide far more security within nations by addressing disrupting threats and freeing up both intellectual, organizational, and economic resources needed to address human needs.

"To disconnect the regenerative processes of the natural world from our economic system is not realistic. To focus security on the state rather than people is illogical. To fragment the approach from security from sustainable development is dysfunctional."

While social instability grows from increasing gross inequalities of wealth and opportunity, physical threats to civilization remain inadequately addressed. These threats can only be met at a level that transcends nation states and requires cooperation at a global level. These threats are global in nature. These threats require realistic responses, not mythical or ideologically driven distortions.

The utilization of the tools of science coupled with the universal values inherent in the Universal Declaration of Human Rights and the underlying ethical and moral principles of all major faith traditions opens a pathway to a sustainable flourishing future.

This integral and comprehensive approach to security is capable of galvanizing the best values, skills, aspirations, and practices of individuals, nations, and cultures. Because it is both morally coherent and practically viable, it has the potential to be inspiring. Human security is a necessary ideal with power to generate change.

Challenges posed by pandemic diseases, climate change, weapons of mass destruction, and emerging threats arising from new technologies, such as cyber, nano, and space, are rapidly expanding. All of these are amenable to verifiable, empirical approaches that employ scientific tools and require global cooperation. But we must have a principled theoretical shift to generate the necessary changes in policy and that change must be systemic and holistic.

To disconnect the regenerative processes of the natural world from our economic system is not realistic. To focus security on the state rather than people is illogical. To fragment the approach from security from sustainable development is dysfunctional. Security is a multifaceted, many leveled, right of all people and it involves all aspects of human activity. Just as our personal health involves how we sleep, eat, and interact with one another, just as our bodies are integrated systems, so is our security. Human Security is the integral principle called for today.

Presently, the geo-political landscape is framed by notions of sovereignty. The planet and many present threats do not recognize national borders. Humans create these borders. We create nations to serve human needs—both physical and psychological. We create cities, counties, and regions to identify and meet our needs and we create institutions to address those needs. The basis, the legitimacy and stability of sovereign states, do not come from the

bureaucracies or family heritage of leaders of states, but from the mandate of those who are governed. States express the moral and practical agency of people.

Today the requirements of that agency can only be met at a cooperative and global level in addressing the most pressing existential threats. Thus, global cooperation to meet the first requirement of every state to ensure the safety and well-being of its citizens is required. The state is an expression of an idea. It is a legal entity that we create, distinguishable from natural entities and systems. Natural living systems such as trees and forests, ants and ant colonies, or fish in schools are not created by human ideas. States are. We create states based on ideas expressed by words. Framing concepts have an enormous influence on human behavior.

The planet can be understood as one integrated living system. Humanity can be understood as one species in a web of life. We require a new set of ideas in accord with this understanding.

An integral approach to Human Security is rooted in our best science and recognizes that human beings are social entities that require meaning and values in their endeavors. Humans need enabling environments to grow in our most ennobling and fulfilling values. Policies to fulfill human security needs appropriately must be both practical and morally coherent. Moral coherence requires peaceful approaches amongst peoples and nations and a proper recognition of the requirement of harmony of many cultures as well as many species.

Given how many endeavors have recently gone global, bringing security into coherence with human needs is not only within reach, it is both morally compelling and practically necessary.

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Redefining Multilateralism

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Abstract

There is a compelling need to redefine our conceptions and institutions of multilateralism. Multilateralism needs to be reshaped to take into account the proliferation in the number, variety and diversity of stakeholders acting globally, the volume of international interactions and transactions taking place, and the interdependence and complexity of the engagements between people, organizations, communities, sectors and countries. Multilateralism needs to evolve to take into account changes in the sources and nature of conflict, insecurity and power arising from internal weaknesses within states in the form of political instability, ethnic or religious strife, administrative incapacity, economic breakdown, natural calamity or environmental degradation. It needs to reflect the shift from territorial issues to a wide range of non-material, cross-border factors, extra-territorial issues including information flows, financial flows, trade, intellectual property rights, technological dissemination, global social movements, the COVID-19 Pandemic, and climate change. It needs to respond to the interdependencies that render ineffective piecemeal strategies and policies implemented by specialized, sectoral institutions. A new form of multilateralism or plurilateralism is required that effectively engages a substantially larger number and wider range of stakeholders. National governments are too mired in domestic politics and competitive nationalism to act on their own. Essential changes in the global system can only be achieved with the active, vocal involvement of global civil society. The requisite energy and momentum can only be unleashed by a transformative global social movement. Multilateral institutions must devise new and more effective ways to bridge the vast distance and surmount the innumerable barriers that separate "we the people" from decision-making in international affairs. Building stable, democratic, prosperous, resilient societies is the antidote to human insecurity. A major paradigm shift is urgently needed for a more inclusive, representative, participative, multi-stakeholder system of global governance equipped to understand and respond to the speed and complexity of the issues we face, and committed to realize the comprehensive agenda of human security goals unanimously adopted by the world community.

Today humanity is confronted with a complex nexus of interrelated security threats. The multilateral system for international cooperation and global governance is under siege at precisely the time we need it more than ever before. The ideas, institutions and policies on which the system is based is not fit for purpose to handle the complex, cross-border challenges arising from the globalization and financialization of the world economy, the growing power and independence of MNCs, rising levels of unemployment and inequality, the pressures of political and economic refugees, the depletion of natural resources, the existential climate threat and, most urgently, the plethora of urgent economic and social problems generated by the microscopic COVID-19 virus.

The global pandemic is the most immediate and visible of these challenges due to its sudden, devastating impact on human health, the global economy, jobs, incomes, food production and distribution, education, travel and other sectors. It has highlighted and severely aggravated fundamental flaws in prevailing economic policies. It has spurred rising levels of unemployment, economic inequality and insecurity around the world. These in turn are reinforcing the retreat from multilateralism and democracy and fueling polarization and tensions within nations. The impact of these threats is far more visible and tangible to billions of people than the threats to national security envisioned at the time the UN was established. They are also much more complex. And they all dwindle into relative insignificance in comparison with the fast-approaching, existential threat of global climate change.

1. Characteristics of the Global Crises

The multidimensional crises confronting humanity today share a number of defining characteristics. All of them are global in origin and magnitude. None of them can be effectively addressed by individual nation-states operating independently of one another. The solutions for each and every one of these problems require profound changes in the relationships between nation-states and in the structure and functioning of multilateral institutions. This is self-evident with regard to issues such as COVID-19 and Climate Change, but it is even true for issues such as unemployment that have been traditionally regarded as strictly national in origin and remedy. More than two-thirds of the factors impacting on unemployment within countries stem from the conduct of other nations and the global system.

These challenges come at a time when there is a loss of confidence in traditional institutions of governance, a decline in governability and a general crisis of leadership. People have lost confidence in their governments, and, by extension, the intergovernmental organizations to which they belong. National political parties, business, the media and even scientific institutions confront a mounting trust deficit. Democratic values and the rule of law are under attack. Nationalism, populism and isolationism pose a growing threat to the global order. The distance between global institutions and the people has widened, in spite of the increasing efforts of the United Nations system to play a more direct role in tackling global challenges.

There is a compelling need to redefine our conception and reinvent our institutions for multilateralism. The notion of multilateralism as a system by which member nation-states

manage interstate relations no longer captures the entirety of the global game. Conceptually, we need to reshape the principal objectives of multilateralism and expand participation to include a much wider range of stakeholders. Multilateral institutions were originally conceived primarily to foster national security, preserve peace and prevent the recurrence of world war. They are now compelled to address much broader, more complex and imminent security challenges. More effective global governance is essential for addressing all of them.

> *"We are on the verge of blundering into something far more devastating than the world has experienced before for a variety of reasons, not least among them, unusually deteriorated relations among the most heavily armed and powerful States, a climate catastrophe that is already at our doorstep, the dark side of the unprecedented quantum leaps in technological development, and the deficit of trust among peoples, countries, communities and societies. Add to that the 'game-changing' COVID-19 pandemic and what the world has before it is a stage set for planetary calamity. We should pull back from the precipice in time. Multilateralism, modern multilateralism, which marks its 100th anniversary this year, is the only way to do this."[1]*
>
> **– David Chikvaidze**
> **Chef de Cabinet of the Director-General of UNOG at Geneva**

But let us not prematurely dismiss the potential contribution of nation-states. It is only five years ago that 193 countries of the world united in adopting the 17 Sustainable Development Goals. The unanimous adoption of Agenda 2030 is an unprecedented historical commitment to operationalize and realize in practice the idealistic principles set forth in 1948 in the Universal Declaration of Human Rights. During the same month when the SDGs were adopted, another landmark of multilateralism was achieved with the adoption of the Paris climate accord to curb the release of greenhouse gases by 197 nations.

> *"Multilateralism is not dead. It just needs to be reinvigorated and reinvented based on a 21st century model."*
>
> **– Sandrine Dixson-Declève**, **Co-President, Club of Rome**

A more effective multilateral system is absolutely and urgently needed. Criticism of the present system fails to take into account the extraordinary changes in global society which make the current institutional framework increasingly inadequate. Whatever its shortfalls, its achievements have been enormous and the need for a multilateral system today is greater than ever before.

Since the founding of the League of Nations and its rebirth as the United Nations, there has always been ambiguity, conflicting viewpoints and competing concepts regarding the

purpose and nature of the multilateral system. At its inception, many viewed it primarily as an instrument to maintain the balance of power between potentially conflicting states in a world where empires were still legitimate. They regarded multilateralism as a buffer against a fracturing of the world by a proliferation of small states striving for ethnic or national homogeneity. Legal experts emphasized its role as a mechanism for preserving peace and supporting international relations through international law, rules, regulations and systems for arbitration. Others promoted its virtues as an international system for establishing technical standards for coordinating global services such as the postal system, telecommunications, weather monitoring. And some envisioned it as the embryo for a future world government which could gradually emerge as humanity outgrew the narrow distinctions of nationality and embraced universal values and a shared common human identity.

The UN was founded by 55 nations in 1945–including many such as India which were still subject nations within the imperial system. None could anticipate at the time that within 15 years the entire global system of empires would virtually dissolve into thin air, emancipating one-third of humanity, and that the number of nation-states would eventually multiply more than three-fold. None could foresee that the Universal Declaration of Human Rights which was established as a set of idealistic principles without legal status or means of enforcement would in subsequent decades acquire increasing power in international law and eventually serve as the foundation for the 17 Sustainable Goals adopted unanimously by 193 nations in 2015.

These circumstances illustrate the radical changes that have taken place in the world since the birth of the UN 75 years ago and underline the necessity for the continuous evolution of multilateral institutions to keep pace with the on-going evolution of the global community it was established to serve and protect. In the context of the dramatic changes that have taken place, a review and assessment of international institutions is required to identify needs and opportunities to realign their mandate, structures, strategies, policies and funding to enhance their capabilities to preserve peace and promote human security in its broadest sense.

2. Transformations of the Global Community

Reshaping multilateralism needs to take into account fundamental changes in the world system. First, the international system has become much more inclusive than ever before. For the first time in the history of mankind, it encompasses nearly the whole of humanity, while at the time the UN was founded 750 million people—almost a third of the world's population at the time—lived in territories that were non-self-governing. Regions that were once considered on the periphery are now becoming center stage. The number, variety and diversity of stakeholders acting globally, the volume of international interactions and transactions taking place, the interdependence and complexity of the engagements have expanded beyond imagination. Membership in Facebook now approaches three billion users, making it the largest community in the world and challenging the notion of the nation-state as the most representative model of democracy. Though national, religious and ethnic identities persist, there is an increasing emergence of a common global identity, a global sense of community, a shared global commons, and a shared global culture–not a culture of uniformity, but of increasing richness and diversity.

A second fundamental change is a deep mutation in the nature of conflict. Wars used to be a matter of competition between powers. Today, weakness is replacing power as the source of conflict and war. Conflict situations today reflect manifestations of state weakness in the form of political instability, ethnic or religious strife, administrative incapacity, economic breakdown, natural calamity or environmental degradation. The greatest threats confronting humanity now primarily result from the flight of political refugees, economic refugees fleeing shortages of jobs or food, environmental refugees fleeing drinking water shortages, floods or rising sea levels. These diverse causes of insecurity are turning the international environment upside down. They represent more imminent, tangible and dangerous threats to global peace than superpower rivalry.

A third change is mobility. The international system used to be based on the idea of territory, fixed physical boundaries and physical property. Today the territorial notion of politics has been altered by a wide range of non-material, extra-territorial, increasingly fluid and rapidly changing cross-border factors, including information flows, financial flows, trade, intellectual property rights, technological dissemination, the spread of social movements, such as Fridays for Future and Black Lives Matter, the onset and course of the Pandemic, and the looming consequences of global climate change.[2]

A fourth change associated with the other three is the growing complexity and interdependence between all the dimensions of multilateral relations. The major crises confronting humanity today are multi-sectoral with respect to both their causes and the requisite solutions. Conventional disciplinary boundaries between economy, politics, technology, society and ecology are illusory theoretical constructs. Piecemeal strategies and policies implemented by specialized, sectoral institutions at the national and global level are inadequate to address them. So too, all of these challenges transcend prevailing theory and models in the social sciences and defy solution by conventional thinking and strategies. Specialized, siloed organizations are ill-equipped to address complex, multidimensional issues.

The world today is also increasingly integrated. As society has expanded horizontally to encompass the whole world, its various dimensions, sectors and activities have become increasingly interrelated and interdependent with one another. The multilateral system has to be reshaped to address a far wider range of issues as inseparable dimensions of a complex and increasingly integrated global system. It also has to be empowered with the mandate, authority, resources and commitment of member states required to meet the global challenges to Human Security. It has to overcome the perceptual and conceptual barriers erected by disciplinary silos to decipher the complex interactions and interdependencies between different fields of social existence and to transcend the piecemeal, specialized action of narrow sectoral institutions, policies and programs.

Examples of this increasing integration are ubiquitous. The media today is not merely a source of sectoral information on politics, business, advertising and entertainment. It is integrated with every human activity at every level from global news and national politics to social movements and the personal relations between individuals. The enormous impact of

fake news on political processes, elections, and public confidence in governments, politics and science is illustrative. The impact of financialization and unregulated global financial transactions on the instability and fragility of economies around the world was evident by the events that followed the 2008 financial crisis.

Production, trade, marketing, finance, and distribution are evolving chains but into integrated global supply and distribution systems for everything from the dissemination of political news, commercial advertising, education, e-governance and religion to the production and delivery of every variety of products, services and entertainment. Systems for transportation, communication and finance are morphing from bilateral interactions into seamless global systems. Technological developments play a central role in the speed and extent of integration, but technology itself is becoming more integrated and interdependent, as illustrated by recent developments of computerized electric cars and the integration of artificial intelligence in virtually all aspects of life.

Over the past quarter-century, the World Wide Web has evolved into the first truly global social system linking billions of people and millions of organizations around the world and giving rise to new types of networks of interconnectivity. The COVID-19 Pandemic is only the most recent and dramatic expression of the growing complexity and fragility arising from growing connectivity when it is not guided by effective leadership and instruments of governance. The consequences of this growing complexity extend far beyond the original conception of security and the capacities of the present global system of governance to comprehend, lead or regulate.

These sources of change—inclusivity, mutation of the nature of conflict, mobility and complexity—reflect a profound transformation in the nature of international relations. As a result, the notion of interstate relations no longer adequately captures the nature of the global community or the challenges of global governance.[3]

3. Building Trust and Confidence in the UN System

The evolution of the global community has been supported by a growing awareness of the shared values and common destiny that bind together all human beings. In the measure that awareness has grown, relations and cooperation between people and nations have grown exponentially. Those born after 1995 have come into a world in which people everywhere are interconnected as never before and more conscious of their shared humanity than earlier generations divided by history, war, nationalism, ethnicity and religion. Their human relationships have been dramatically altered by instant global interconnectivity. The growing sense of "We the People" is the ultimate basis on which the UN system is founded and on which it will evolve in future.

Strengthening multilateralism is absolutely essential for humanity to effectively address the global challenges confronting the world today. Yet some UN member states and large portions of humanity either underestimate its importance or rely on unilateral and bilateral initiatives which undermine its power to serve humanity. The UN system was established to serve its member states and the world community rather than to exercise authority over

them. It depends for its mission on trust and confidence far more than on power. Anything that enhances public trust and confidence in the multilateral system enhances its capacity for effective service. Anything that diminishes public perception impairs its functioning as well as that of the tens of thousands of UN staff whose motivation is strongly influenced by public perceptions of the UN system.

In a June 2020 survey by GlobeScan, citizens of 27 representative member-states expressed nearly twice the level of trust in the UN system (26%) than they had in national government (15%). But both these figures were far below the ratings for medical professionals (82%), scientific and academic institutions (73%), and NGOs (41%). Even large national companies rated higher in trust (28%). These figures reflect a general decline in respect and trust for all types of social institutions in times of great uncertainty about the future. But they also highlight an opportunity that can be leveraged to strengthen the UN system and enhance its effectiveness by strategies which strive to build confidence and trust among the citizenship of member countries. While governments vie with one another across conference tables, a growing sense of solidarity among ordinary citizens may be the best way to reinforce the foundations of the system.

Innovative strategies can be adopted to enhance awareness, knowledge, understanding and support for multilateralism through relations with its vast and diverse network of stakeholders around the world to strengthen support for the UN at a time when it is more vitally needed than ever before.

- Enhancing the public impact of existing UN initiatives with parliaments, cities, business, academia, NGOs, educational institutions and other civil society organizations.

- Fostering a common global human identity and consciousness to enhance public confidence and support for international organizations and multilateral initiatives.

- Providing avenues for people around the world to directly project their views and priorities regarding national and global issues without the intermediation of partisan, nation-centric, political institutions.

- Mobilizing the combined resources of global civil society to create a direct voice for humanity.

4. Broadening the Stakeholder Base of Multilateralism

A new form of multilateralism or plurilateralism is needed that effectively engages a substantially larger number and wider range of stakeholders. The last three decades have brought about radical changes in the number and variety of institutions actively engaged at the global level that possess knowledge and capacities essential for addressing global issues. Non-state actors are playing an increasingly important role in analyzing problems, shaping political discourse and influencing public opinion in global society. Subnational structures, interparliamentary unions, megacities, multinational corporations, pressure groups, scientific institutions and civil society organizations are all stakeholders and players in global affairs.

Business has been transformed by the establishment of global supply chains. The number of multinational corporations multiplied from 7,000 in 1970 to 82,000 in 2008 with 230,000 foreign affiliates by 2014.* The largest MNCs exceed in size the wealth and influence of many nation-states and have assumed the role of global social systems. The world's leading financial institutions have become linked as elements of an increasingly integrated global financial system. Academies, universities and research institutes have established international networks for collaborative action.

> *"At a time when many nation states are turning inward and reforming into blocs, leadership in thought is needed to redefine the concept and practice of multilateralism to include all legitimate stakeholders representing the human community."*

International civil society institutions have multiplied exponentially and are now forging networks to multiply their reach and effective power. The international movement to abolish land mines was initiated by six NGOs and was only later embraced by national governments. NGOs such as Fridays for Future have generated greater awareness of the climate threat than years of pronouncements by the IPCC. From an estimated 28,000 NGOs in the whole world at the beginning of the 21st century, today there are about 10 million, representing a 350-fold multiplication in two decades. Today there are approximately 41,000 active international organizations from 300 countries and territories. This includes intergovernmental (IGOs) and international non-governmental organizations (INGOs), with about 1,200 new organizations being added each year.

In addition, lower level government institutions are also forming networks that extend beyond national boundaries. A global network of 7,000 of the world's largest cities has committed to meeting global climate targets. Megacities and provinces are now playing a critical role in planning and organizing the response to the pandemic. Subnational structures empowered by digital technology and capable of responding at faster speeds than states are entering into their own foreign trade agreements.

This rising importance of subnational entities is in accord with history. The most creative moments in the growth of civilization were not those dominated by massive empires. The growth of civilization has thrived on the freedom of small, innovative social units, such as the tiny kingdoms of ancient India, and the city-states of ancient Greece and Renaissance Italy. Silicon Valley, London, Bangalore, Singapore and Shanghai are their modern counterparts. An alliance of tiny island states played an active and very effective role in the climate treaty adopted in Paris.

This wide and expanding range of stakeholder institutions possesses an enormous range of knowledge, organizational capabilities and technological resources. They too represent

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* https://www.oecd.org/industry/ind/MNEs-in-the-global-economy-policy-note.pdf

the aspirations and interests of "we the people"—in many cases more directly and effectively than the institutions of national government. But only a few of the very largest have an effective voice at the international level. Multilateralism needs to be redefined to give voice to, engage and harness the capabilities of a much broader range of stakeholders. At a time when many nation states are turning inward and re-forming into blocs, leadership in thought is needed to redefine the concept and practice of multilateralism to include all legitimate stakeholders representing the human community.

"The current system of multilateralism does not provide humanity as a whole with a direct voice in global affairs."

5. Democratization of Power

The present multilateral system is severely limited in another respect. Although democracy was devised to empower citizens at the national level and give them a more direct voice in governance, in practice few of the actions of national governments, even in mature democracies, very accurately reflect the will of their own people. The size of populations, the intermediacy of political parties, the professionalization of politics as a career, the influence of lobbying and special interest groups, and the inordinate power of business and money in politics present nearly impenetrable barriers preventing the general population from effectively influencing decision-making on issues of fundamental importance to all humanity. This has been further complicated by the corporatization and politicization of the media as instruments of special interests.

> *"Power will have to bow eventually once a critical mass reaches a consensus about what needs to change. That rallying flag is the leadership we are looking for. Those who have ideas that are helpful and constructive, that support evolution rather than entropy and destruction, have to use every opportunity that the modern instruments of communication provide us to reach a larger and larger public audience and to build up a critical mass of people of goodwill."*
>
> **– Vaira Vīķe-Freiberga**
> **President of Latvia (1999-2007); Co-Chair, NGIC**

What is true of politics at the national level is far more true when it comes to representation of citizens on global issues. National politics is primarily concerned with domestic issues and global issues are debated primarily from the perspective of their impact on nation-states and special interest groups rather than from that of the global community. The current system of multilateralism does not provide humanity as a whole with a direct voice in global affairs. Indeed, very little information is available to access the views of humanity on issues of pressing concern to the whole world, such as the pandemic, climate change, the international financial system, the role of multilateral institutions, and management of the global commons.

There are, of course, important exceptions at both levels. Mass demonstrations by women across America protesting the nomination of an ultra-conservative member to the Supreme Court and hundreds of thousands of citizens in Minsk—the majority women—calling for resignation of Belarus' President, and the massive protest that recently led to the resignation of Kyrgyzstan's President are illustrative. Their impact is multiplied by the growing influence and reach of social media protests such as Black Lives Matter and the MeToo movement which has circled the globe. These spontaneous informal social movements are indeed exercising growing influence at the national and global level. But they have yet to acquire the organizational capabilities or institutional access necessary to systematically participate in the multilateral system.

> *"The challenge before us is to transform the long, slow process of social evolution into a conscious process of rapid social transformation."*

Opinion polls play an important role in reflecting public opinion at the national level, but the high cost and organizational challenges of global surveys severely limit their usage and reliability. Rapid advances in electronic communications now provide opportunities to create a more direct voice for humanity on issues of concern to the whole planet. Communications, a cornerstone of international relations, have been radically altered by electronic and social media, smartphones and Internet. The number of people using the Internet has surged with more than one billion people coming online each day for the first time since January 2018. The new media make it possible to reach out to wider sections of humanity. For the first time it is technologically and economically feasible to poll a billion people in the world rather than relying on the miniscule samples participating in the few global surveys that are presently being done. Conducting secure global referendums on important issues requires only one further step.

> **"We, for the first time, possess the instruments, the basis on which humanity can come together to resolve its problems. This is the first time that humanity has had such an opportunity."**
>
> **– Douglas Roche**
> **Founder and Chairman Emeritus of the Middle Powers Initiative**

Changes in the global system of this magnitude cannot be accomplished by top-down efforts of a few visionary leaders. They can only be achieved with the active and vocal involvement of global civil society which sparks and unleashes a global social movement, like the movement that abolished colonialism around the world in the decade following WWII, the American Civil Rights and Anti-Apartheid movements, the International Campaign to

Ban Landmines in the 1990s, the Pan African Green Belt Movement, #MeToo and the global youth movements which have recently joined hands to fight climate change. It can only be done by awakening the aspiration of the global public, educating global public opinion and forging new types of global networks to provide a common voice for humanity.

> *"There is a need for distributed leadership. We have to reverse the extreme over-investment and mis-investment in competitive security. We have to give more power to people at different levels of the international organizations. We can do a lot within the existing system, even given the reduction of some budgetary contributions."*
>
> **– Tibor Tóth, Ambassador, Exec. Secretary Emeritus, Comprehensive Test Ban Treaty Organization**

The adoption of the 17 SDGs by 193 countries was itself the result of an unprecedented effort to democratize decision-making processes by public consultations and engagement with civil society and other stakeholders around the world. These global goals have legitimacy beyond politics because of the unprecedented participatory process and the crowdsourcing of ideas from so many different groups, based on information communication technologies. An estimated 30 percent of the goals and targets included in Agenda 2030 originated from crowdsourcing ideas contributed by stakeholders around the world. As a result, various sectors of society are taking ownership of the SDGs and aligning their activities with them, especially in developing countries where they see the value of this overarching framework to leap forward.

Efforts are already underway to expand the scope for non-state stakeholders to contribute to the implementation of the SDGs. The UN Global Impact, International Chamber of Commerce, SDG Business Forum engage business. Local2030, a multi-agency initiative, works across the UN system, brings together the UN system, local authorities and national governments to develop and implement solutions that advance the SDGs at the local level. UN Youth Strategy works to scale up global, regional and national actions to meet young people's needs, realize their rights and tap their possibilities as agents of change.[*] Such efforts, which are now largely confined to Agenda 2030 implementation, need to be taken much further to provide an audible voice for shaping global agendas and to support co-creation of effective solutions for all major issues by member-states, UN officials, the private sector, local authorities and other partners.

Multilateral institutions must devise new and more effective ways to bridge the vast distance and surmount the barriers that separate "we the people" from decision-making in international affairs. It is not sufficient to work with top-level representatives of countries, business and a few leading CSOs. They need to devise mechanisms to more actively and formally engage and collaborate with parliamentarians, local authorities, the private sector,

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[*] https://www.civicus.org/index.php/re-imagining-democracy/overviews/3513-how-united-nations-reform-can-support-a-reimagined-democracy

large CSO networks, youth and religious groups—people at all levels and in all fields of political, economic and social engagement.

6. Accelerating Social Evolution

It took centuries for the institutions associated with 'balance of power' multilateralism to evolve and it took the horrendous tragedy of two world wars to compel even a partial change in those institutions to accommodate the aspirations of a much broader section of humanity. Today we do not have the luxury of continuing to progress at such a slow, hesitant pace. *The challenge before us is to transform the long, slow process of social evolution into a conscious process of rapid social transformation*. Nothing less will be sufficient to address the pressing challenges confronting humanity today. Nothing less can prevent a further retreat and deterioration of the vital institutions of multilateralism evolved so patiently and painstakingly over 100 years and so essential to safeguard the future of humanity.

> *"There is simply no viable alternative to multilateralism. In today's interconnected and interdependent world, governments and intergovernmental organizations alone cannot effectively address complex global challenges. These challenges require our collective response."*
>
> **– David Chikvaidze**
> **Chef de Cabinet of the Director-General of UNOG at Geneva**

The further evolution of global governance is inevitable. There simply is no other way in which society can address the complex range of challenges confronting humanity today. The evolution from tiny kingdoms to sovereign nation states took a millennium. The further evolution to the first prototype of international organizations took centuries. They developed gradually for a half century under the constraints imposed by the Cold War.

After 1990 it appeared to many that the need for multilateralism was no longer urgent or imperative. The resulting shift in focus from arms control to trade and globalization was accompanied by a slow retreat from multinationalism.

It is now evident that this was a grave error. The concept of security is being steered in the wrong direction. More than ever before the threats to peace and human security arise precisely in the undefined and unregulated no-man's land between the boundaries of nation-states and the protections afforded by the institutions of global governance and rule of law.

The urgency and intensity of global challenges today compel us to advance development of the multilateral system based on the values enshrined in the Universal Declaration of Human Rights and the goals affirmed in Agenda 2030. The imminent risks and unavoidable costs of further delays far outstrip those of further aimless meandering into the future.

7. Shift from Competitive National Security to Human Security

We need a paradigm shift in thinking that views the full spectrum of global problems together and addresses them as the real threat to global security. We need to shift our thinking from the current competitive security paradigm to the more comprehensive inclusive focus on human rights, environment, employment, poverty, food security, education, health, and other dimensions of Peace and Human Security.

> *"COVID-19 has forced us to pay attention to what matters. And what matters in life is well-being of people and the planet."*
>
> **– Mamphela Ramphele, Co-President, Club of Rome**

COVID-19 is a wakeup call to transform our systems. The total annual expenditure of 34 UN agencies engaged in the full gamut of governance, law, peacekeeping, health, education, refugee, and myriad other activities was less than US $50 billion in 2016, equivalent to less than 4% or 9.6 days of global military budgets and about 0.057% or 5 hours of world GDP. We are still entrenched in the old model based on the flawed belief that our security depends primarily on a strong military. There is a perversity in the way we are allocating capital. No country can be safe without a stable and vibrant economy, sufficient jobs for all job seekers, and a strong social policy framework. The nations which have proven the most resilient in the face of the COVID-19 pandemic are those which have already shifted to a broader conception of security that also encompasses economy, ecology, health, education, social welfare and wellbeing.

> *"We need education. We also need more support for the UN. It is the only viable and affordable means to address both the urgent and existential challenges confronting the world today. We need to cut military spending and reinvest in the SDGs to support Human Security."*
>
> **– Alyn Ware, Coordinator,**
> **Parliamentarians for Nuclear Non-proliferation and Disarmament (PNND)**

The most serious security problems today are not ones which wars create but the crises with the potential to create wars and massive migration along with the socio-political fallout generated by populism and fascism. Building stable, democratic, prosperous, resilient societies is the antidote to human insecurity.

A monumental, comprehensive transformation is required from a paradigm which fosters and perpetuates insecurity to one which promotes sustainable human security for all. It encompasses a shift from mutual suspicion to mutual trust; from distorted information to factual communication; from unregulated globalization to mutually beneficial exchange and interdependence; from vociferous, polarizing, fracturing politics to participative,

well-informed, inclusive democracies; from insufficient, paralyzed health systems to human-centered care and prevention; from unbridled exploitation of natural resources to ecological conservation and environmental renewal; from intolerance to mutual understanding; from injustice and misappropriation to equity and sharing.

> *"Human Security is a people-centered, comprehensive, holistic perspective, a unifying framework for addressing both the direct and root causes of insecurity. We all have a role to play in building a new social contract. And this new social contract has to be between society, the economy, politics and nature—a Global Green New Deal. So also, we have the responsibility to collectively craft a new culture of multilateralism, of cooperation and solidarity, a multilateral system that is inclusive, efficient, relevant, accountable and truly connected to people's needs and lives."*
>
> **– María Espinosa, President, 73rd UN General Assembly**

We know that the effort to change the system will confront enormous institutional inertia and resistance from those that enjoy inordinate power today. But that change is essential and the awakening of global public opinion to the need for it is essential. We can only strive to ensure it comes soon enough and without the need for the repetition of the costly errors that have marred our past.

A major paradigm shift is urgently needed for a more inclusive, representative, participative, multi-stakeholder system of global governance reflective of the aspirations and values of an increasingly informed and interconnected global community, equipped to understand and respond to the speed and complexity of the issues we face, and committed to realize the comprehensive agenda of human security goals set forth by the world community. This is the most appropriate leadership task of the UN system and its member nations on the 75th anniversary of its founding.

Such a paradigm shift to more inclusive and cooperative global cooperation is essential to meeting the world's human security needs at the local, national and international level. Nobody is safe in a world of pandemics, weapons of mass destruction and climate change—unless and until we are all safe. The needed paradigm shift does not represent a derogation of national sovereignty in its true sense, but rather a strengthening of the only true basis for sovereignty itself in two respects. First, because, sovereignty implies power over ourselves and we cannot exercise power over things that are beyond our control. Enhancing global cooperation will enhance the power and freedom of all nations just as democracy enhances the power of all citizens.

Second, sovereignty begins with and is founded on the rights of the people and its institutions derive their legitimacy from the will of the people. Human security is not possible without economic, social and ecological stability and resilience. The paradigm shift to an inclusive, global human security perspective is essential to reshape and refocus the purpose

and function of our global institutions to address the full spectrum of humanity's security needs. A Green New Deal for some countries may temporarily reduce the immediate impact of the Pandemic and other threats on specific populations, but it cannot prevent their recurrence. A comprehensive and inclusive Global Green New Deal is the only viable strategy to address the vulnerabilities generated by the nexus of global challenges and create secure foundations for resilience in the future. Anything less is inadequate.

The UN-WAAS project on Global Leadership in the 21st Century is examining effective models and alternative strategies to complement and supplement existing initiatives for a breakthrough in collaborative multilateralism more truly responsive to the interests of humanity and more reflective of the will of "we the people". Leadership is needed to find more effective means for coordination of policy formulation across disciplinary boundaries and coordination of action between and among international organizations, nation states, urban communities, academia, business, and civil society organizations. Changes are needed to more formally engage and empower civil society organizations, subnational units and agencies, academic and scientific institutions, youth groups and other stakeholders within a restructured, democratized governance system designed and dedicated to the common good of all.

Security is a perception that depends on trust, which in turn depends on quality of leadership and transparency of governance…True transformative leadership is all about "uncorking" the future, rather than trying to rekindle the past.

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Notes

1.   David A. Chikvaidze, "Multilateralism: Its Past, Present and Future", *Cadmus* 4, no.2 (2020): 127-133.

2.   Alexander Likhotal, "Global Leadership In the 21st Century" *Cadmus* 4, no. 2 (2020):134-140.

3.   Likhotal *ibid.*

The Challenges of Social Evolution

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Abstract

The concept of modernization refers to the transition of societies through industrialization, urbanization, and technological sophistication. It is a visible manifestation of the underlying process of global social evolution. Social evolution has a direction. Its cardinal characteristic and driving force is the progressive recognition and enforcement of an increasingly broad range of universal human rights and values encompassing an increasingly broad and inclusive portion of humanity. Although most human beings are too fascinated with the rapid advances in technology and too mesmerized by the magic of the marketplace to give much importance to nebulous ethereal concepts such as values, these subtle principles are the true drivers for the most tangible material gains of the last few centuries. The more subtle a thing is, the more powerful—as great leaders have always known who stirred their followers with ideas of conquest, principles of justice and dreams of plentitude.

1. The Evolution of Human Rights

The American Declaration of Independence (1776) is recognized as the first civic document to affirm what is regarded as the modern definition of human rights. That and the US Constitution (1788) and Bill of Rights (1791) recognize a number of inalienable human rights, including freedom of speech, freedom of assembly, freedom of religion, the right to keep and bear arms, freedom from cruel and unusual punishment, and the right to a fair trial by jury, privacy and protection from unreasonable search or seizure of private property, a fair trial by an impartial jury and due process of law, protection from arbitrary imprisonment or excessive punishment, and all powers not specifically delegated to the government.

The significance of these remarkable affirmations of universal human values and rights can best be understood when examined in the light of the prevailing status of human beings in other countries around the world and by the notable exceptions which were not included in early lists of rights. The right to vote was intentionally excluded from these documents because America's founding fathers did not believe that the governance of the nation should be decided by the entire population. In practice it was extended only to the elite members of society—white, male, property-owners. Notable exceptions were denial of the right to vote to women and denial of virtually all rights to black slaves who were regarded as the property of their owners. The history of the abolition of slavery and gender inequality delineates the main pathways of humanity's social evolution up to the modern day.

The world has been long under the spell of traditional values such as monarchical authority, servile submission of the population, class distinction of aristocracy and commoners, colonialism, imperial authority and right of domination, etc. Only in the last 3 centuries has humanity been experiencing liberation from their suffocating hold. Even today, such liberation is far from universal and uniform across the world. While Western Europe and North America had begun to embrace modern notions of human rights from the late 18th century onwards, vast regions of Asia and Africa have only begun to do so in the last 100 years.

Seen in this perspective, the Universal Declaration of Human Rights in 1948 represents a landmark in the history of the human race. For the first time in history, the rights of all human beings regardless of gender, ethnicity, religion or nationality were recognized and affirmed to be equal. The UDHR includes not only rights recognized by some nations in earlier periods. It also broadens the concept from political rights to include a wider range of economic and social freedoms as fundamental and inalienable. The UDHR includes the right to life, liberty, security, equal protection under law, freedom of thought, conscience and religion, peaceful association, participation in government, social security, adequate standard of living, rest and leisure, education, cultural life, intellectual property, as well as social and international order in which all these other rights can be preserved. It is noteworthy that the signatories to UDHR affirmed these rights as universal principles but declined to accord the document the status of an enforceable right backed by law. *Law represents the codified public conscience of society.* The adoption of UDHR reflected an awakening and acceptance of higher ideals of justice *in principle*, but fell far short of translating the ideals into practice through laws to be enforced by governments. That had to await a further stage in global social evolution.

Even now the evolution of human rights continues to advance both by expansion to other regions and populations which have previously been excluded and by extension to other types of freedom which were not previously included in the concept. The newer rights include freedom from pollution, right for clean air, water and rights for living in a world free of nuclear weapons, etc. Even the rights of future generations are gaining recognition, but they are yet to acquire the full force of law.

The cataclysmic impact of the Great Depression made it evident to millions of middle-class Americans that political freedoms alone were not sufficient to ensure the security and wellbeing of all citizens. The 1930s demonstrated that unregulated capitalism could deprive citizens at all levels of the economic security they had come to take for granted. The introduction of the New Deal by US President Franklin D. Roosevelt was an unprecedented attempt to humanize capitalism by extending the obligations and powers of government to assume responsibility for the economic welfare of its citizens. The program was so radical in its departure from conventional thinking that it met with serious opposition on legal grounds and much of the program was eventually struck down by the Supreme Courts. Today it is difficult to even imagine a government declaring that it is not responsible for the economic welfare of its citizens.

2. Translating Rights into Realities

Affirmation of rights is an essential stage in the process of social development, but it represents only the first stage. The long slow evolution of human rights forms the leading edge and impetus for the process of conscious social transformation by which universal principles are being translated into practical realities for people around the world. The distance to be travelled from idea to accomplishment is great in space and time. Rights won in principle may remain simply on paper for decades or even centuries before being translated into practical action or enforced by government. Rights accorded to certain people or classes in some countries long ago are yet to reach all citizens. Rights long established in some countries have yet to be universally accepted or achieved in practice. Today different countries of the world are in different stages in the granting, guaranteeing and enforcing of the rights included in the UDHR and other rights that have since been recognized in other documents.

The right to work illustrates the distance to be travelled between principle and practice. The change in values precipitated by the hardships of the Great Depression led FDR to conceive plans to introduce a second US Bill of Rights expanding the concept to include economic as well as political and social freedoms. The first of those on the list was the right to employment. FDR died before the end of the war and a second bill of rights was never attempted. The Economic Bill of Rights that Roosevelt espoused in 1944 included the right to a job, and in the election of 1944 both Roosevelt and Republican nominee Thomas E. Dewey indicated their support of a full-employment economy. Public opinion polls showed that postwar jobs ranked highest in public priorities. The right to work was included in the Full Employment Act of 1945. It defines this right as "opportunity for useful, remunerative, regular, and full-time" employment. It then defines government policy with respect to this right: to assure at all times employment opportunities for all who are able to work, are seeking work, have finished their schooling, do not have full-time housekeeping responsibilities.[*] The act was defeated by conservative Republicans in the Senate and passed in amended format as the Employment Act of 1946. It called for "maximum" rather than "full" employment, did not provide for the "right to a useful and remunerative job" that the original bill had specified for all Americans able and willing to work.[†] Today India's National Rural Employment Guarantee Scheme is the world's largest public program designed to guarantee a minimum of 100 days of paid employment annually to every rural household whose adult members volunteer to do unskilled manual work.[‡]

The right to food is recognized in the 1948 Universal Declaration of Human Rights as part of the right to an adequate standard of living, and is enshrined in the 1966 International Covenant on Economic, Social and Cultural Rights. It is also protected by regional treaties and national constitutions. Furthermore, the right to food of specific groups has been recognized in several international conventions. All human beings, regardless of their race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status, have the right to adequate food and the right to be free from hunger.[1]

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[*] See https://fraser.stlouisfed.org/files/docs/historical/trumanlibrary/srf_014_001_0002.pdf

[†] See https://www.worldhistory.biz/modern-history/85477-full-employment-bill-1945.html

[‡] See https://en.wikipedia.org/wiki/National_Rural_Employment_Guarantee_Act,_2005

3. Embodiment of the UDHR in the SDGs

We often forget that at the time the UN was founded and the UDHR was being formulated, roughly a third of humanity remained under the servitude of colonial rule. And a full century after slavery was abolished in USA, the American Civil Rights Movement led by Martin Luther King was required to accord a minimum semblance of freedom and equality to large numbers of black Americans. Even today the process is far from complete.

The UN Agenda 2030 represents an unprecedented effort of the world to translate these universal principles into practical reality for all human beings. The rights enshrined in the UDHR and some that were not included are contained in the 17 Sustainable Development Goals formulated by UN and adopted by 193 nations in 2015. They now constitute a core element of government development and welfare programs around the world.

4. From Evolution to Transformation

Global social evolution is a process spanning millennia primarily through the unconscious, trial and error actions of individuals and communities, but only rarely by the conscious intention of the entire society. But in the 20th century things changed. Over the past century and with increasing rapidity in recent decades, the low slow process of social evolution has been transmuted into a rapid conscious process of social transformation which the whole of humanity aspires to achieve and governments around the world are committed to accelerate. In earlier times the effort focused on the affirmation of political rights and winning of political freedoms, with special emphasis on the right to property and the right to vote in democratic societies. In the 20th century it was broadened to include a wide range of economic rights. And most recently it has been extended to embrace social, cultural and environmental rights as well—both for present and future generations.

Today an unofficial consensus is emerging that the world community possesses both the obligation and the capacity to meet the basic needs of all human beings. We confront the paradox of a global society in which billions of people still lack assured access to even the basic aspects of human security, while at the same time the world possesses sufficient knowledge, skill, technology and financial resources to meet the needs of all. Today the world community possesses $350 trillion in global financial assets, much of it circling the globe daily in search of higher speculative returns and investment in energy-intensive, climate destabilizing technologies which pose an existential threat to the future of humanity.

Economics was originally conceived as the dismal science of scarcity. It is now widely regarded as the dismal science of the inequitable and unjust misdistribution of social power. What we lack today is not the capacity but only the recognition and willingness to act. The attempt of Economics to separate itself and insulate itself from Political Science, Law and the exercise of social power is a failed effort to pretend that the law of the economic jungle is indeed the fairest and most efficient form of economic system.

The history of social evolution challenges and refutes this false ideology. All social progress during the past five centuries has been achieved based on the progressive democratization

of power. Social power assumes many forms and expresses in countless ways. The capacity to govern, produce, consume, educate, wage war, ensure peace and security, communicate, transport, discover, invent and create are all forms of social power—powers of the society to accomplish through collaboration and collective effort what individuals cannot achieve by acting independently and individually. Democracy has spread around the world during the past two centuries because historical evidence confirms the fact that societies of people acting in freedom to protect themselves are stronger, more stable, and secure than those in which rights and privileges are confined to an aristocratic, autocratic or military elite.

"The further evolution of human rights necessitates a further evolution of global society to put in place effective instruments for global governance and multilateralism."

Education has been adopted as a universal norm because an educated public is more productive and effective than one which is uninformed. Bestowing equal rights on women and minorities has been a liberating force of immense power for the advancement of society during the past century. Global efforts to provide universal access to bank accounts, telephone, internet, and information are based on the same principle. *That society is strongest which most fully and effectively empowers all of its citizens by ensuring their access and secure achievement of the broadest range of rights.* The progressive distribution of social power has guided the evolution of humanity up to now and it will continue to do so in future.

Extension of human rights is not only an act of liberating people from oppressive restrictions on their freedom. It also involves empowering them and equipping them with the capacity to exercise them. The right to food is not a freedom unless sufficient and affordable food is available and citizens possess the economic means to procure it. The right to employment means little if the functioning of the economy does not generate sufficient job opportunities or provide sufficient access to financial resources and training to equip every citizen to create their own. The right to employment in a market economy is the economic equivalent of the right to vote in democracy, for without a job, citizens lack the power to exercise their most fundamental freedoms.

Increasingly the attainment of our fundamental right to Human Security depends not only on the local and national governments under whose authority we live but on the action of the global community as a whole. Freedoms are individual, but rights are collective because they can only be ensured when they are collectively enforced. An invisible virus consumed by one individual anywhere on earth can infect millions of citizens and bring down economies around the whole world. Therefore, the further evolution of human rights necessitates also a further evolution of global society to put in place effective instruments for global governance and multilateralism. The right to a healthy environment with access to clean air and water does not lie within the capacity of individuals to achieve for or by themselves, unless they are actively protected and enforced by governments at the global level.

5. The Right to Human Security

The evolution of human rights has in turn spurred an evolution in our conception of security. The notion of national security against foreign invasion or personal security of life and property is too narrow to adequately describe either the aspirations of humanity or the responsibilities of governments today. The 17 SDGs embody a comprehensive conception of Human Security that embraces and seeks to realize the political, economic, social, cultural and ecological dimensions. It also recognizes that all of them are interdependent and each of them can only be effectively secured when they are all secured. Today the common human aspiration for a safe, secure, prosperous life includes all of these dimensions.

Among the many pressing challenges confronting humanity today, the Pandemic is the most immediate and physically tangible. Climate change is the most distant—but not very distant—and most cerebral. COVID-19 has generated other palpable threats to food and job security, aggravating tendencies to social unrest, political extremism and competitive nationalism. But all of them are interlinked with one another and with the overarching quest to achieve universal and sustainable prosperity for one and all.

The concept of Human Security addresses minimum human needs very broadly and inclusively defined. The concept of Prosperity encompasses a larger vision of abundance and plentitude for all, a dream once held by the Middle Class which gradually has spread to all classes and is now threatened not only by the partial shutdown of the global economy but also by the approaching impacts of climate change. More than anything else, it was the dream of enjoying the levels of prosperity prevalent in the West that tore down the Berlin Wall, lifted the Iron Curtain and ended the Cold War. It was this too that moved the nations of Western Europe to put aside centuries of intermittent conflict and incessant acrimony to forge the most remarkable association of nations in history, the European Union. It was this dream that motivated Communist Party leaders in the former Soviet republics and satellites and in China to embrace different forms of Western liberalism in defiance of ideological orthodoxy. It is this which inspired the awakening of aspirations and release of dynamic energies that have propelled the rise of India and the global ascendancy of China.

Though lip service has been given to the ideal of prosperity at earlier times in history, the vast majority of people, in fact nearly all but a small aristocratic, privileged elite, accepted poverty as something unavoidable and to be endured. Only after the birth of modern science and technology and consequent rise in farm and industrial productivity, did large numbers of people begin to believe that poverty can be banished. The Western world achieved this miracle sooner than the rest of the world, spurring first Japan and then others to follow in rapid pursuit.

6. Transforming Social Organizations

It was widely believed that the adoption of modern industrial technologies would generate the same results in Asia and Africa as they did in the West, but it was gradually recognized that the process of development is much more complex and the changes required are not merely material. Closer examination of the miracle revealed that prosperity required more

than mere science and technology. It depends also on the universalization of education, the awakening of aspirations, and the reorganization of all dimensions of society to support freedom for individual initiative and innovation attributed to expansion in education, spread of democracy, acceptance of scientific values and adoption of technology, etc.

The element required for the successful application of modern technologies is illustrated by the success of the Green Revolution, which raised a food-aid-dependent India to food self-sufficiency in five years and made it a net food exporter within a decade. Green Revolution has been widely mistaken to be proof of what science and technology can achieve on their own. But it is now realized that the achievement depended on a much broader range of organizational and social factors. The doubling of India's food-grain production in 10 years was the achievement of tens of millions of mostly uneducated farmers who had first to be convinced that the new technology was viable and the new varieties were marketable. The real challenge was to educate and motivate farmers to alter centuries-old practices. The organization of 100,000 demonstration plots persuaded farmers that the hybrid varieties could survive and generate higher yields in the conditions prevalent in India. The Food Corporation of India (FCI) was established to ensure that those farmers who produced marketable surpluses would be able to sell them at remunerative prices, rather than suffer heavy losses when harvests were abundant. FCI was established to transport and market surplus production in food-scarce regions. Guaranteed floor prices were established to ensure remunerative prices to sellers and reasonable prices to buyers in regions where harvests were poor. This was accompanied by a host of other organizational innovations for production and distribution of hybrid seeds and fertilizers, warehousing for storage of surpluses, coordination of agricultural research and extension of agricultural education and training.

A similar strategy was devised to educate tens of millions of small farmers and landless families to transform India into the largest dairy producer in the world within a decade through what became known as the White Revolution. The rural affluence it generated formed the foundation for industrialization and marked the first important advance in India's economic emergence as an independent nation. In both cases, innovations in social organization played an even greater role than technology in rapid modernization.

Once rural prosperity began to spread, many rural youth were sent by their now prospering families for college education. Most refused to go back to the farm after graduation and sought only urban white-collar employment. The educated youth began demanding employment as if it were the responsibility of the government to provide jobs. Such a concept was unheard of even in Western democracies and least of all in the U.S. Even as America had been reluctant to extend the concept of human rights to economic factors in the 1930s, human rights activists in India who championed for freedom of speech, religion, the right to justice and the right to vote were slow to accept that these rights should be extended to include the right to gainful employment also. Such a drastic revision in the concept of citizen rights and the social responsibilities of governments took decades to evolve.

The problem of graduate unemployment surfaced in countries such as India in the 1970s, prompting governments to do something to dissipate the rising resentment among

educated youth. Politicians started recommending self-employment for these unemployed youth or even outright condemned these youth as unemployable. But such a recourse to self-employment required a drastic revision in the mindset of India, where the historical entrepreneurial spirit of its earlier history had been suppressed by centuries of colonial rule and strict bureaucratic regulation. It required not only a change of social behavior, but also the creation of new social institutions designed to release and support individual and social initiative, as the institutions of Green Revolution and White Revolution had done.

A strikingly successful example of innovative social organization was the establishment of Grameen Bank in 1983 by the Bangladeshi economist and Nobel Peace laureate Muhammad Yunus. Yunus pioneered the creation of micro-finance credit unions providing tiny loans to fund small and micro industries. Initial loans were in the range of $150 to $750 per family. People who borrowed these loans started petty shops, small workshops, bakeries, fruit and vegetable shops, etc. This scheme was so successful that the return of loans was around 99%. Yunus soon discovered that lending to women was safer and had greater impact, ushering in a global movement to empower women entrepreneurs through micro-financial institutions. What Yunus did in Bangladesh quickly spread to neighboring India and other countries around the world in the form of self-help microfinance groups with banks actively supporting these groups with necessary funds.

7. The Ideological Disease

The problem of eradicating poverty and promoting prosperity in developing nations over the past half century were primarily physical, institutional and human—the need to develop physical infrastructure, power plants, factories, schools and hospitals, to establish a wide variety of new laws and new institutions, and to extend education and training to hundreds of millions of people who had been deprived of it in the past. Whereas, the problem confronting Western society today is more subtle—because it is subtle, it is far more powerful. It is primarily ideological. It is a problem founded on flawed and discredited ideas on how to control the distribution of social power under conditions of surplus.

The end of the Cold War presented a unique opportunity to build an inclusive global society dedicated to promoting the common good of all humanity. But the opportunity was missed. Instead, the collapse of communism was interpreted as a unique opportunity for the West to proclaim and impose as the reigning ideology a set of neoliberal concepts which had been discredited during the Great Depression. The collapse of communism was heralded as the ultimate victory for capitalism, whereas in fact it came to announce the failure of both systems—one which suppressed freedom to enforce equality and the other which suppressed equality in order to impose unbridled freedom for domination by the strongest.

The globalization of supply chains and markets and the financialization of economies which took place after 1990 created a new frontier, unregulated and beyond the reach of law, a Wild West or Global Casino in which trillions of dollars could freely roam the world in search of speculative returns, tax havens and unregulated markets. The rise of a rampant form of neoliberalism founded on the specious, indeed absurd idea that the sole purpose of business

is to maximize shareholder value, ran rampant. Public property in former East European hands was transferred to private owners is perhaps the largest theft in history. Multinational corporations freed from the tethers of national governments asserted unprecedented power over national policies and international politics.

The transition to the new millennium in 2000 promised unrivaled supremacy for neoliberalism. The dot com boom and the deregulation of banking seemed to ensure that technology and money would reign supreme. The dot com bust which quickly followed the turn of the century was short lived. Markets were revived by an unprecedented expansion of financing to the US housing industry, until it ultimately led to the Subprime Mortgage Crisis and the global financial collapse of 2008, in which trillions of dollars in assets disappeared literally overnight.

The true extent of the neoliberal disease only became apparent when European banks were struck by the same disease as their US counterparts. The crisis led to a steep recession and soaring levels of unemployment which lingered for five years. The European experiment in closer unity and financial integration was stalled in its tracks. The US experienced levels of economic inequality not seen since the Roaring '20s. Governments and economists refused to recognize the true source of the crisis and the right means of addressing it. Instead they provided the largest bail out of private business in history to reinforce the existing system, rather than to treat the underlying doctrinal disease. The perpetrators were saved and quickly returned to the old ways. The legislation put in place to prevent a recurrence of 2008 was quickly dismantled to permit a return of the same disease.

An even greater calamity a few years later when the COVID-19 Pandemic struck at the weak underside of the global economy and brought it to its knees. This second lightning strike on the fortress of neoliberal ideology has resulted in a clamorous challenge to the prevailing orthodoxy, but has yet to lead to abandonment of its underlying premises. Rather, western economies have adopted policies such as quantitative easing which are completely antithetical to that orthodoxy, while continuing to speak the old language.

The most visible consequence of this Perfect Storm has been the revival of appeals to the fundamental rights of all human beings. Instead of debating ideology, the world has begun to assert the supremacy of values and human rights and affirm its commitment to the principles enshrined in the 17 SDGs. Diplomats, academicians and politicians have started talking about the responsibility of government and society to provide every citizen with the right to gainful employment, food security and healthcare.

Leading thinkers decry the manifold divorce between economy and human wellbeing: the divorce between financial markets and the real economy—the equity markets reaching record heights at a time when unemployment and inequality are soaring; the divorce between economics and the deteriorating environment; the unregulated adoption of labor-replacing, energy-intensive technologies; the divorce between economy and political freedom; the divorce between economy and social stability; and the divorce between economy and human wellbeing. Meanwhile financial speculation continues unabated, aided by the latest round of quantitative easing.

8. Retreat from Democracy and Multilateralism

Equally threatening is the impact of runaway economy on political institutions at the national and global level. The stress of economic hardship and conflict between ideological factions have spurred a hunt for scapegoat groups to blame, especially immigrants, a polarization of societies and the revival of populist appeals to narrow interest groups. Democracy is in retreat. Autocratic leaders and policies are on the rise. The stability of societies is at risk.

Simultaneously, there is a vacuum of leadership at the international level and a decline in support for multilateral institutions at precisely the moment when they are needed most. For the real problems plaguing humanity today are global in origin, reach and magnitude. The Pandemic, competitive economic nationalism, rising unemployment and inequality, unregulated technological adoption, the breakdown in international arms treaties and cooperative security agreements, the surge in political and economic refugees and, most of all, the looming threat of climate change all require collaborative action between all nations. None can be effectively addressed by nations acting separately and independently of one another.

The emergence of the World Wide Web as the first truly global social institution has transformed the world. Global economies have become much more tightly interconnected and interdependent, so that any disruption in one country quickly spreads to others. Political and social events are communicated instantaneously to people wherever they are. The rapid spread of Fridays for Future launched by Greta Thunberg, the #MeToo movement and Black Lives Matter is illustrative. So too, the reversion to autocratic governance at the national level and national assertiveness internationally have spread like a contagion. Global cooperation and coordinated action are urgently required to deal with these challenges at a time when multilateral institutions have been severely weakened. The problem is also aggravated by the threat and proliferation of nuclear weapons. Disarming the nuclear powers and dismantling the nuclear stock pile call for a coordinated effort of nation-states yet to be achieved.

Even greater is the need generated by the looming existential threat of global climate change and associated environmental pollution. This calls for drastic reduction in carbon emissions, conservation of scarce natural resources, reduction in excessive and wasteful consumption, such as the unconscionable waste of food. Reduction of carbon emissions calls for a coordinated massive global effort to switch to renewable energy sources within the next decade, supported by a tax on carbon emissions, elimination of fossil fuel subsidies, massive reforestation, working and life style changes to reduce unnecessary movement, a shift to organic farming and reduction in meat consumption, and innovative financial strategies to support the necessary investments.

Some of the more prosperous sections of economically advanced nations may be aware of and receptive to such radical measures. But the vast majority of the earth's population lives in developing countries which are still aspiring to achieve even a modicum of the prosperity achieved in the West and they are far less receptive to "no growth" scenarios. Effective

global cooperation can only be achieved based on a shared vision of the future in which the aspirations of all humanity are given an opportunity for fulfillment. The 17 SDGs and 169 targets adopted by 193 nations represent the first concrete step in creating that shared vision. They must now be translated into practical catalytic strategies to support inclusive progress in countries around the world. A retreat from multilateralism now would surely prevent or seriously delay this essential next step and exasperate the pressing challenges we face, perhaps by confrontation with an even greater calamity than the Perfect Storm unfolding today.

The problems we confront will not wait much longer for humanity to wean itself from narrow nationalist competitive ambitions, outworn ideologies, sectarian conflicts, class struggles for power and privilege, and persistent ravaging of the earth's environment. There is an urgent need to strengthen multilateral institutions and take initiatives leading to the formation of a world government that has sufficient knowledge, authority and support to implement its resolutions. The League of Nations failed soon after its birth, but the knowledge gained and nascent initiatives taken were transferred to the UN system and have guided its progressive development over the past 75 years. The flaws in the current system reflect the unwillingness of its member-states to grow beyond nationalism.

The evolution of the nation-state marks a great achievement in human history—the creation of heterogeneous communities of people of different physical inheritance, communities, tribes, ethnicity, religion and increasingly of different national origin as well. But this remarkable achievement is only a stage in global social evolution and not the end point. It took many centuries for regional kingdoms to evolve into modern nation-states which could balance the rights of each individual with the shared interests of the collective through voluntary association and freedom for individual initiative. It will require at least many decades, and possibly much longer, to effectively arrive at the right formula to move beyond. That must include a truly effective, inclusive, harmonious global system that affirms and protects the rights of each individual human being, and respects and provides latitude for the rich national and cultural diversity of the community of nations which constitutes the creative gene pool for our future social evolution.

The present United Nations system has the potential to evolve in that direction and emerge as a global world organization with enough authority over member nations. But the present arrangement of veto power which rests only with the five permanent members of the Security Council is a serious impediment to the emergence of the UN as a truly global organization. Voices of protest are being heard in the General Assembly and it is hoped that the voices will get louder and louder until the Big Five are disarmed of the veto power and all nuclear weapon states are disarmed of their arsenals. These are two essential conditions for the further evolution of global governance. Today they look like immovable objects and unassailable obstacles. But let us not forget that we have already lived through changes of equally unexpected, remarkable momentous significance. Just 35 years ago, the Iron Curtain, the dominance of the Communist Party and Soviet Union in Eastern Europe, and the division of Germany appeared to defy all hopes of change. The first crack in the impenetrable walls was announced by Gorbachev's call for *glasnost* and *perestroika*. It led within two years

to the fall of the Berlin Wall, in three to the reunification of Germany and in four to the dissolution of the USSR and to the division of Europe.

9. The Power of Dissent

The greatest changes in history have not been brought about by great armies or powerful empires. They have been an expression of the rising aspirations of ordinary people. Martin Luther's challenge to Catholic dogma launched the Protestant Reformation. The cry of protest against taxation without representation in Boston led to American independence. Gandhi's non-violent Salt March led eventually to Indian freedom and in quick succession to the dissolution of colonial empires around the world. The inspiring speeches of Martin Luther King which fueled the American Civil Rights Movement stirred the conscience and hearts of a nation to affirm in practice what two centuries earlier it had declared in words. Rousseau, Voltaire, and Marat vocally challenged the absolute power of monarchy in France. Greta Thunberg's refusal to go to school on Fridays in order to protest against her government's refusal to address the climate threat inspired people around the world with a message that thousands of climate scientists have been trying to deliver for three decades.

Freedom of speech is a fundamental right which has set in motion wave after wave of social evolution since ancient times to the present day. It is only after the birth of democracy that dissent has not been violently suppressed and often accompanied with punishment of death. Even in democratic England, news about the French Revolution taking place across the English Channel was strictly censored for fear it would inspire the English masses to also rise up against the aristocratic ruling class. Marx, Lenin and their Bolshevik colleagues were exiled from their homelands for daring to voice dissent, as freedom fighters were in India while it remained under British rule. Robert Oppenheimer, head of the Manhattan Project that produced the atomic bomb and a founder of WAAS, was stripped of his security clearance, branded as a collaborator with the Soviet Union, and suspected of selling nuclear secrets to the USSR, because he had the courage to speak out about the dangers of nuclear weapons. Even today free speech and dissent are suppressed in nations around the world. In countries where that is not possible, they are being undermined by the intentional proliferation of fake news and unverifiable allegations. The Pakistani activist Malala Yousafzai was shot by fundamentalists for daring to campaign demanding the right to education for women. We remember her only because she was awarded the Nobel Peace Prize for her efforts. Dissenters are arbitrarily arrested, disappear or die of mysterious causes. Until very recently the LGBT Community was persecuted around the world and forced to live in secrecy. Only now they are being accorded a greater measure of freedom and tolerance.

10. Evolution of Individuality

The process of social evolution often referred to as modernization consists of many strands and lines of development. It is a movement that has taken place over millennia from small, isolated, insulated and relatively homogeneous groups of people to groups of increasing size, diversity and complexity—from the family, village, community, tribe, clan, sect, caste, class, and small regional kingdom to larger ethnic, religious, social, economic and political

groupings. Thousands of years of slow social evolution recently gave rise to emergence of a world of about 200 independent nation-states. We forget that just 75 years ago there were only about fifty relatively independent nations and the rest were considered subordinate entities in a global system of colonial empires. It continues even now to evolve from these fragmented elements into a more and more interconnected, interdependent, unified global society.

Social evolution has also proceeded on other lines. It has passed through three successive levels of organized human activity—physical, vital or social, and mental—each dependent on the others emerging successfully building on previous levels. The process has progressed from a world dominated by physical characteristics and things in which land, territory and property were the source of all wealth, social status and power to stages in which the capacity for cooperative relations between people and mental development of science, technology and organization have become increasingly dominant. In the first stage, land was the principal resource. The wealth of agriculture focused on physical production on the land controlled by landed aristocracies who ruled the world for millennia. As trade and commerce developed, social relations between people became increasingly important. The ascendancy of Europe from the 15th century was made possible by successive commercial revolutions which enabled the relatively tiny European states to grow into global empires by trade, in which the capacity to relate and cooperate with others for mutual benefit became more important than the capacity to produce. Over the last two centuries the products of science, technology and organization supported by the spread of education have become the dominant drivers of social advancement. Mental and intellectual development gave birth to the Age of Enlightenment, the scientific revolution, the democratic revolution in social and political ideas that began centuries ago and is still in process, and a series of industrial revolutions that have taken us from steam and electricity to computers and artificial intelligence.

This progress denotes not only a change in activities and social values, but a change of consciousness as well. Humanity has become more mental and less physical, more reliant on its capacity for thinking, invention, innovation and creation and less dependent on physical means of limited capacity. Application of mind has enabled us to convert common sand into silicon chips, communicate at the speed of light around the world, travel more in a day than any human ever travelled in a lifetime. We worship the science and technology that made this possible. We benefit from the evolution of increasingly complex forms of global social organization. But we fail to realize that they are merely some of the many expressions of the growing development of the powers of our mental consciousness.[2]

The progressive development of mental consciousness is also responsible for another central thread of social evolution of utmost importance. It is the development of individuality. Human individuals have existed as long as our species. But like the members of other species, human individuals were characterized by their common characteristics much more than their differences. Nature's principal objective has always been the perpetuation of species, rather than that of its individual members. The group derives its power from the subordination of individual interests to the interests of the larger group. Obedience, subordination and loyalty to the group always predominated over the rights and freedoms of individuals, except

perhaps those of the social and political elites whose dominant positions depended on the sacrifices made by lower levels of society. That is why patriotism exalts the defense of the nation as such an important element of national consciousness. The defense of the group is of paramount importance to every nation. But what happens when the group happens to be humanity as a whole?

"The true individual is one who is fully conscious of all that he or she has received from the social collective and equally of an inherent obligation or responsibility to act in a manner that enhances the lives of other individuals and of the society as a whole."

Alongside this natural law of social evolution, there is another of increasing significance and ultimate importance. It is the law of the development of individuality. For individuality is the means and medium for the conscious evolution of the consciousness of the species. The birth of ideals, ideas, innovations, inventions and creativity begins in the minds of one or a small group of individuals with the capacity and courage to think differently and challenge conventional beliefs. The individual is the source of the creative mutations which continuously enhance the consciousness of society. Our capacity for mentality and individuality is the reason why human beings alone have continued to develop and evolve over millennia, while other species have remained unchanged.

Modernity has brought with it a period of unprecedented recognition of the central role and contribution of individuality to the evolution of the human race. From the time of the Renaissance, the Reformation and Enlightenment, individuality has been in the ascendant. It was exalted as the source of all creativity during the Renaissance, the source of all spiritual virtue during the Reformation, the source of new knowledge during the Enlightenment, and the source of wealth creation during the successive industrial revolution.

But the concept of individuality now prevalent and pervasive has acquired a perverse connotation akin to the biological concept of survival of the fittest. It has come to be confused with individualism, the egoistic pursuit of self-advancement by each person in competition with all others.

The true value of the individual as affirmed by the great humanistic psychologists of the last century does not lie in unbridled selfishness and self-centeredness. The true individual is one who is fully conscious of all that he or she has received from the social collective and equally of an inherent obligation or responsibility to act in a manner that enhances the lives of other individuals and of the society as a whole. Those we revere as greater leaders pass this test. They live for others and in others as well as in themselves. They have the independence of mind and courage to think differently and the sincerity and goodness of heart to wish and work for the wellbeing of all.

Throughout history humanity has been experimenting with different ways to promote the development of our species either by the subjection and subjugation of individuals for the sake of the collective or by the unbridled freedom of individuals to pursue their own welfare regardless of its impact on other people. In recent centuries it has produced two extreme ideologies: one glorifying the nation and reposing all power and authority in the state as exemplified by fascism and authoritarian communism; the other glorifying the individual and reposing all virtue in the individual no matter how self-centered or egoistic, as the supreme truth as exemplified by the most extreme form of neoliberal capitalism. Both models are inherently flawed. Both have failed and are destined to always fail by their own inherent self-destructive tendencies.

Humanity is at a crossroads in which it is time to break the opposition between these contradictory social philosophies and seek a reconciliation that can at best serve only as a temporary compromise. All social evolution up to this point has been preparing us for this next phase in which society fully recognizes the full value of each and every one of its individual members by according them the full spectrum of human rights and equitable distribution of social power, yet at the same time instilling values that generate a sense of responsibility of each for the wellbeing of all.

Society has and will continue to experiment with different means to achieve this end, but it will only succeed when and in the measure it succeeds in awakening a consciousness of these spiritual values in its members through education. And the education needed differs radically with what we associate with the word today. For today education is an instrument for socialization and conformity—both in behavior and in belief. It disseminates what it claims to be knowledge and insists on students accepting and repeating it. It promotes disciplinary siloes which arbitrarily divide indivisible social reality into airtight compartments that abstract knowledge from life and deprive it of its vitality and validity. Modern education is a product of the Industrial Revolution that seeks to mass produce standardized workers to fit into equally standardized jobs, but mostly succeeds in transferring flawed ideas and half-truths that are valued simply because they are considered the pathways to salaried employment. At a time when humanity needs creative individuals who think originally, we are foisting on youth a form of education which develops the capacity to remember and repeat without understanding or relevance to the real world or their own lives.

What the world needs is an education that is a true instrument for conscious social evolution. It has to engender the capacity for independent thinking rather than memorization of facts and repetition of prevailing theories. Its aim must be not the transmission of information or even knowledge but the development of the mind, personality and values of the student by the capacity to acquire knowledge, judge and decide for themselves. It must be person-centered, rather subject-centered education, value-based rather than value-neutral. It must foster a kind of thinking that unites and integrates rather than divides and distinguishes. It must foster a kind of mental rationality that is conscious of its own inherent limits and also conscious of the frontiers of higher and deeper knowledge open to discovery by seeking truth within ourselves and by developing the capacity for intuition that transcends what can be known by rational thought.

The rebellion against mass education began in America during the heydays of the 1960s and compelled American universities to expand the diversity of the subjects taught and increase the freedom of individual choice. Fortunately, things are gradually changing everywhere. Gone are the days when rote learning was the norm. Now children in at least some countries are actively encouraged to question everything they study and try to find answers for 'what?', 'how?', and 'why?'. Such an education seeks to foster innovative thinking which is one hallmark of individuality.

But much more is needed. Education needs to be reinvented. And the society that is the first and best in creating a system which fully develops the capacities of its individual members will qualify to be the leader in the evolution of global society through the next stage of its emergence.
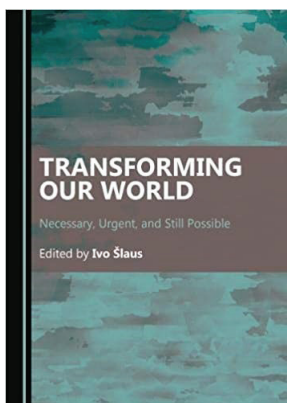
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Notes

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Escape from the Combined Crisis:
The Role of Parallel Electronic Currency

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Abstract

Structural imbalances are the consequence of fault lines in the model of neoliberal capitalism as an extreme version of market capitalism. Economic system is over-financialized. A disproportionate share of value added created in financial sector leads to plutonomy. An overly financialized real economy has been extracting value out of companies by rewarding shareholders. Stock buyback operations predominate over investment in R&D and fixed assets. The COVID-19 pandemic has only deepened structural imbalances from the past. Neoliberal model of growth has been conventionally financed through private investments, public investments (tax and fees) and philanthropic commitment. These investments are not enough in scale and speed of agglomeration to finance transition from the New Normal toward the Better Normal: sustainable growth, greener economy and healthier society. There is no potential for crowding-in. There is a tremendous gap (8-10 times) between the need to finance global commons and disposable sources of financing. Moreover, the disposable level is lower because the global economy is losing approximately $1/10^{th}$ of global GDP on stabilizing financial system full of speculative bubbles. So, we need more financialization to protect the planet Earth and to increase wealth and medical security of the society. Electronic parallel currency supports a simple and profoundly important idea that the financial system and economy need retooling. Electronic money, as a source of financial retooling, is a way to provide a Pareto superior equilibrium. It could be a part of the new economy rules supporting the circular model of growth and heterodox economic policy platform.

1. Instead of an Introduction: Combined Crisis as the New Normal

During the last four decades, the neoliberal model of growth and related economic policy platform of the called Washington Consensus unleashed globalization of industrial production and jobs in search of narrowly defined profits. This created a new class of super-rich owners and helped the economic revival of China and India, while causing massive social and environmental harm elsewhere in the world. Based on an outdated linear production concept, the neoliberal economic model generated accelerated global GDP growth while ignoring the impact on resource depletion and environmental degradation, and assuming that increased financialization would compensate for the loss of industrial employment and income. It generated growth without creating value and betterment of society. And it increased vulnerabilities to global structural shocks such as climate change, deindustrialization and hyper-concentration of income.

Without an adequate and systemic treatment of public goods and externalities, the impact of global warming on the economy will continue to get worse every year. Moreover, a de-industrialized economy may not be able to cope with the de-carbonization challenge and growing income concentration after the Great Recession of 2008. The last "black swan" caused by the COVID-19 pandemic has further exacerbated past structural imbalances. In the last combined (economic, climate and medical) crisis, humans have lost the opportunity for continued prosperity based on the capitalization of huge and vigorous opportunities inspired by the fourth industrial revolution and entered the world sliding into regression.

In fact, the combined perpetual crisis becomes a New Normal. We are living in a permanent economic, climate, and health crisis. Geopolitical tensions and fight for national leadership complete the grim picture of these unprecedented times with the world drifting in the wrong direction. Possible lockdowns caused by another wave of the pandemic may lead to additional liquidity crunch and interrupt economic recovery.

A key stressor in the New Normal are microbe mutations and related superinfections. Social distancing, as the most effective way to contain the spread of the pandemic, is now becoming the main obstacle to keeping the economy and society going, and to securing long-term prosperity. The absence of vaccine and effective drugs to treat the disease gives rise to widespread uncertainty.

Based on hospitalization and death rates, the most important indicators of the pandemic severity, the situation in the world looked reasonably good as key parameters almost plateaued in August. But, the acceleration recorded in September reminds us that we have not hit rock bottom yet. Moreover, the numbers of hidden virus cases (or cases with unknown origin) are growing.

Without any doubt, the microbe mutations and superinfections will be a part of our future life, while the dynamic window of opportunity becomes relatively small.

In the New Normal we observe shocks both from supply and demand side. Consequently, the economy stalls and growth moves into negative territory: most governments have revised down GDP estimates from -5 to -20 percent year-on-year.

Mandatory social distancing created a huge problem in economies centered on the concept of freedom (free people, free market, and free enterprise). Constraints on free movement impose barriers on creativity and entrepreneurship, both of which thrive on interconnections. Also, in knowledge and services oriented economies, social distancing impacted dramatically the level of employment and demand (both the aggregate level and structure).

Based on lower output, higher public debt, and weaker/delayed tax revenues, credit rating agencies would probably have to downgrade sovereign risk for most countries at the end of the year, and this would definitely increase the cost of capital and indebtedness on the global level.

The last crisis has hit advanced economies hard, but developing economies even harder. As a result, the global economy is facing perhaps the worst recession ever.

The lack of confidence in the government is significant, particularly in core economies. Much like in previous crises, politicians suffer low approval ratings at a time when confidence in political leaders is crucial to address the issues during the crisis, and also in the post-crisis world.

The global economy enters a conundrum. "No vaccine-no drugs" means that an effective coordination of medical measures and economic measures becomes mission impossible. Namely, the easing of lockdown measures has led to a rebound in job numbers, as well as, predictably, a rebound in the number of virus cases. In such a conundrum, we face many unanswered questions. How to avoid secular stagnation under a permanent threat of the microbe mutations (and/or social distancing)? How to design economic policy to help ease the adverse impact of the combined crisis? How to sustain the essential sectors of the economy during lockdowns in order to maintain the critical mass of ongoing economic activities.

New financing instruments will be required to finance growing medical costs of crisis mitigation, as well as new investments in sustainable, greener and circular economy. Cryptocurrencies based on blockchain distributed ledger technologies have gained prominence as a parallel monetary channel that could finance structural adjustments in the economy, as eloquently elaborated by S. Brunnhuber (2019).[1] This channel could work both top-down, by giving monetary authorities a new source of liquidity, and/or bottom-up through local community electronic money creation.

The next step is to integrate this parallel way of financing with the emerging new economic framework (encompassing a new model of growth and related economic policy platform).

In our previous work (Djuricin and Loncar 2020) we proposed a circular model of growth combined with the heterodox economic policy platform as a response to unsuccessful neoliberal and *laissez-faire* approaches.[2] Our proposal is fully compatible with the parallel electronic money concept and the path toward "progressive capitalism"[3] as defined by J. Stiglitz (2019) or "entrepreneurial state"[4] as defined by M. Mazzucato (2013).

The concept of circular economy is an antonym to the traditional idea of linear economy which assumes that industrial production is based on the conversion of resources (from the physical system and biosphere) into desirable products, and undesirable waste, and pollution. A Circular economy rests on the concept of "cycles". Actually, there are two cycles: biogeochemical and the reversal cycle of already produced industrial products (Murray, Skene and Haynes 2017, p. 371).[5] The circular economy concept promotes industrial symbiosis, in which business organizations exchange (recycle) each other's waste resources thereby creating an exponential value chain with an aim of reducing or delaying waste and pollution. In other words, this is the process of reduction in displacement of industrial products through intelligent (or smart) manufacturing. In short, the circular economy is a 3R process of restructuring (reduce, reuse and recycle).

The heterodox approach combines the "invisible hand" of the market and the "visible hand" of the state. In this approach (Djuricin 2020), the government needs to rightsize its role in coordinating economic development by using smart industrial policy and a mix of

macroeconomic policies gauged at sustaining macro stability and promoting the betterment of society.[6] An active role of the government in economy contradicts the neoliberal wisdom of "no government". In their idealistic view, the role of the government is to clean up the consequences of market failure, fix market imbalances and then get out of the way. In reality, after four decades of neoliberal rule, this never happened. By contrast, the heterodox approach assumes a shift to sustainable growth based on an increasing role of the state in defining smart industrial policy, promoting technology development, managing innovation spillovers, supporting education, and funding healthcare.

"Market capitalization of tech companies (such as Apple, Amazon, Tesla, Zoom, etc.) is now a hundred times higher than their yearly income. This is a "bubble from within" or "bubble in bubble" with exponentially increasing risks."

Based on the case of microbe pandemic, the heterodox approach would allow the necessary and timely investment in the healthcare system to address future risks, secure fair treatment of all patients, prevent abuses of human rights, and guarantee that the prices of medicines properly reflect both cost and the underlying public funding. So, taxpayers do not need to pay twice.

2. Role of Anti-Crisis Program on Combined Crisis Mitigation

Recovery and rebound of the current economic system are not possible without a comprehensive anti-crisis program. In the combined crisis, public health is number one priority of the program, while the economy and ecology are in the second place. Social distancing remains the most effective instrument to curb the spread of the virus. Additionally, improved efficiency and resilience of medical systems are critical as confirmed through continuous worldwide efforts.

With social distancing, the economy is suffocating, literally dying. After the initial lockdown of March 2020 and the anti-crisis programs released in April 2020, governments started gradual opening up in May. Unfortunately, the recovery has been continuously interrupted by new waves of the pandemic.

In the economic part of the anti-crisis program, the majority of policy measures came from unconventional nexus. But, nobody in the "world of economics" (academicians, analysts, practitioners in national governments and international financial institutions) has been prepared for a lockdown which results in "zero or near zero revenue". An economic equivalent of "clinical death".

The supply shock was immediate and quite evident. Global supply chains have been heavily hit and simply stalled. Local SMEs, as satellites of global supply chains, were hit equally hard. The demand side revealed a number of weaknesses as well. With the exception

of essentials, the demand for consumer goods also dropped due to actual and anticipated loss of jobs and income. In the end, much of the fall in domestic and international demand was a consequence of fear. Actually the "fear of fear" or the growing uncertainty. Despite massive fiscal stimulus packages, all countries experienced an economic downturn, triggered both on the supply and demand side. This was followed by a negative chain of events channeled through new unemployment, increase in poverty and personal bankruptcies.

Policy makers must be aware that the current relatively tolerable situation is mainly owed to the fiscal stimulus (tax tag), credit backstopping, and monetary quantitative easing (QE). Albeit being seemingly effective in the very short run, most core anti-crisis policy measures do not respond to challenges posed from the longer-run development perspective. The real problems will be structural, in the long run. No doubt, the pandemic turned out to be a main game-changer in compliance with the definition of the new economy rules.

The global economy entered the pandemic at the beginning of 2020 with relatively comfortable monetary reserves. Unfortunately, the echo effect of a five-year sustainable growth period with employment and income increases wore out by the end of the first half of 2020. Starting with the second half of 2020 we observe the full impact of the lockdown on the world economy.

The level of severity of the crisis shows that the situation would have been even worse if governments had not applied active anti-crisis policy measures. Without exception, all governments are taking a very cautious approach in applying a mix of measures that flatten the pandemic curve and steepen the recession curves, simultaneously. Number one priority is to safeguard human lives, along with the protection of essential medical services from overloading and maintaining the resilience of medical system as a whole. The main anti-pandemic measures such as massive antibody testing, medical treatment of contained persons, etc. provide valuable information but are extremely costly, thus creating pressure on the budget.

The governments' intention has been to keep the jobs in the sectors of essential products and services untouched. Also, governments provided some support to private companies in sustaining employment (and, hence, incomes and aggregate demand) during absence from work due to lockdowns. Helicopter money was implemented too (Friedman, 1969).[7]

To mitigate the economic crisis the central banks followed the "whatever we can do to help" mode of behavior. As a consequence, their balance sheets exploded due to: bailout of banks with liquidity problems, financial support to companies in strategic industries, QE policies combined with near zero or negative interests, emergency purchases of bonds etc.

In the new crisis context, the central bank expanded its role of "a lender of last resort" to "a bond buyer of last resort" (i.e. emergency bond buying program). Moreover, some central banks declare the willingness to buy corporate bonds, under some conditions. Namely, central banks have announced the determination to buy corporate bonds if they satisfy minimum rating, maximum maturity, and related conditions.

With the aim of energizing investment and economic growth, near zero or negative interest rate policy in combination with QE has been launched and will definitely remain in place for some time. After massive liquidity injections and abundant supply of cheap money, irrational exuberance has returned to the capital markets. The result is the assets' repression.

The term "QE forever" indicates the continuation of QE policies beyond the point when market feedback has disappeared from capital markets. Capital markets, unhinged from reality, are pushing "tech stocks" into a classical speculative bubble. Market capitalization of tech companies (such as Apple, Amazon, Tesla, Zoom, etc.) is now a hundred times higher than their yearly income. This is a "bubble from within" or "bubble in bubble" with exponentially increasing risks.

The main consequence of an extremely relaxed monetary policy is a tug-of-war between positive technical indicators coming from capital markets and negative macroeconomic fundamentals. On the other hand, cheap money with increased leverage in traditional sectors increases moral hazard. Obviously, central banks have no good tools to promote the recovery of the real economy. They only have tools that further stimulate capital market rebound with disproportionately large share going to the bubble-prone tech sectors which benefited from the shift of economic activities during the pandemic.

Fiscal stimulus is also a necessary policy measure of anti-crisis programs. In the first half of 2020 global fiscal intervention approached US $11 trillion. It was strongly welcomed by the business sector (large and small), the general public, and especially, the political elite as it was simple and sent a positive signal of their early pro-active stance. But, the resulting fiscal deficits and public debt buildup create problems in the long run.

During economic slowdown (recession and even more crisis), the merit of monetary and fiscal relaxation is to revive the economic activity and keep the economy going in the short run. But, the real problem is developmental impact in the longer run. Short-term expansionary policy measures are almost always linear and, thus, cloud long-term and middle-term issues by perpetuating and often deepening structural imbalances from the past. Moreover, a significant portion of stimulus packages will build inflationary pressures and, more importantly, lead to increases in both sovereign and private debt. This will create a burden for future development and limit the ability to adapt to inevitable challenges brought by the ensuing Fourth industrial revolution.

Manifestations of macroeconomic fundamentals differ across sectors of the economy. Disinflation is typical for commodity markets and consumer goods industries. The situation is quite opposite in capital markets because stocks tend to enter the bull's territory in the presence of QE and stimulus packages. Stock indices climb quickly into the bull's territory thanks to fast-growing tech companies which seized the opportunities provided by the pandemic. Tech equity investment quickly expands and boosts the anemic average ROI on capital markets.

The COVID-19 pandemic has hit advanced economies hard, but developing economies even harder. In the absence of an "exorbitant privilege" of reserve currency, liquidity

pumping is not a real alternative for developing economies. They must finance liquidity shortage and growing medical costs from new debt. To keep liquidity in the financial system, the central bank has used credit backstopping as an alternative to QE. By doing so, the central bank has tightened the conditions in the banking industry. Alternatively, central banks could have decreased policy rate, but this approach has a limitation because commercial banks in developing economies have limited access to cheap financing line and often have to compete for deposits at relatively high interest rates.

Fiscal stimulus is an important measure, but it increases the level of indebtedness and pushes a developing economy into the middle income trap.

Moreover, developing economies face another challenge. The real probability of "imported inflation", particularly for economies with large and chronic trade deficits, and double BoP deficits (both on the current and the capital account).

The true structural impact of the COVID-19 pandemic has not been fully understood yet. This is best reflected in the complacency about the future, post-crisis growth revival in advanced and developing economies. Optimistic expectations that economic revival will take the shape of letter V or W may not materialize due to yet unknown structural changes. Besides, many economies may have to restore macroeconomic stability despite the extremely low level of economic activity. This is particularly relevant on the fiscal side where major tax revenues (from taxes like VAT, profit tax and labor tax) have been postponed, and the risk of a fiscal cliff still exists if future revenues fall short of (implicit or explicit) expectations.

In such circumstances, there will be a very limited fiscal space to finance global public goods and transition towards a carbon-free economy. This strengthens the need for the already discussed parallel channel of financing. In addition to financing investment in environmental conservation and advanced human resource development, the introduction of parallel electronic currency would provide necessary resources for basic human capital development, a healthier and less vulnerable humankind with access to universal healthcare. The COVID-19 pandemic urges us to recognize the health of basic human capital as the 18th Sustainable Development Goal.

3. Transition Toward the Better Normal

Along with T. Piketty (2014)[8] and M. Mazzucato (2013), J. Stiglitz (2019) forms the triumvirate of leading economic theory critics of the impact of inherited fault lines of neoliberal capitalism. In 2020, microbe mutations have emerged as a new asymmetric shock deepening structural imbalances from the past. However, there is some light at the end of the tunnel, but we will have to deal with many challenges and open issues before we embrace the new growth model and heterodox policy platform instead of arguing which theoretical view is better (market vs. state). In a new theory (and economics rules) there are some tailwinds which we have to keep in mind.

First, in times of pandemic, despite an obvious need to temporarily violate some freedoms due to necessary "social distancing", the net effect of medical, ecological and economic

policy measures is of utmost importance. It includes domestic and external aspects. And each government must address some complex global and regional solutions rather than attempt separately, on its own, to mitigate the pandemic crisis, find solutions to climate change, and seek sustainable economic rebound.

Second, it is evident that, in the near future, the majority of national economies will be driven (and revived) primarily based on domestic demand, building on Keynes' demand multipliers. This is a step back from (and possibly a revision of) full globalism. As a consequence, in the near future, the role of impact investment in promoting sustainable growth, carbon-free technologies and solutions, as well as universal healthcare, will be growing.

Third, when it comes to investment allocation, policy makers must focus primarily on the real economy, not only on capital markets. Potential spheres of investment interest, apart from tradable goods and services, could be essential products, carbon-free energy production, and medical products (particularly, vaccines and drugs). For the better New Normal, a circular model of growth must replace the linear one, and industrial (or intentional) policies must take the lead over core macro policies (monetary and fiscal, primarily). Of course, core macro policies will continue to play a key role in sustaining macroeconomic stability. To harmonize core macro and industrial policies, automatic stabilizers will have role to play both at the national and international level (Blanchard, Dell'Ariccia and Mauro 2010).[9] For example, future global taxes (such as carbon tax, digital tax, income/profit tax, VAT, etc.), with some part of revenue flowing back to national/local community, could act as global fiscal automatic stabilizers. This implies a paradigm change in the model of growth and economic policy platform discussed in (Djuricin and Vuksanovic Herceg 2020).[10]

Fourth, parallel use electronic currency could provide a source of financing sizeable investment in greener economy and society with better healthcare and education.

Fifth, human well-being is not the first derivative of egoism. To transform mindset, humanity requires catalytic strategies for socially transformative leadership (Jacobs et al. 2020).[11]

4. How to Finance Transition to the Better Normal?

The main constituent of a parallel electronic channel is the banking sector (central bank and banks), not capital markets. In banking industry, the reset happened before the last pandemic. Thanks to restructuring, banking sector is stronger than at the start of the Great Recession of 2008. Before the last crisis, NPL levels were relatively low and stable across most countries. For corporate NPLs, the underlying trend has been positive. A greater problem is private debt and NPLs portfolio legacy management which requires clean up. With a strong balance sheet, banking industry can cope with new challenges related to the combined crisis.

Between the last two crises, the banking industry implemented digital solutions and has become more sophisticated, particularly in the retail line of services. Online account opening

and credit release are now industry standards. In the post-pandemic landscape, digitalized banking will expand in corporate line of services.

Banking sector responses during the pandemic should address two headwinds: (1) capital buffers, and (2) loan-loss provisions. Regarding capital buffers, the Basel regulation must be followed. Regulators can lower capital buffers for carbon-free, circular economy projects, as well as medical projects. Regarding loan-loss provisions, banks were in a relatively good position until the pandemic which triggered an increase in long-term loan-loss provisions and put downward pressure on profitability. To address remaining risk exposures, detailed methodological and compliance notes, internal audit rules and AML procedure are needed. For the Future Normal (or Better Normal), new roles of corporate governance bodies need to be defined, along with a new corporate culture, particularly regarding the issues of climate change, healthcare, and a more inclusive and innovative workforce.

The implementation of heterodox policy platform hinges on mobilizing financing for industrial policies. Pensions, social security and social assistance programs rely on conventional sources of funds. For capital-based funding, a backing on the long-term liability side is often required. In such a context, long-term bonds with relatively high yields are a perfect match to attract savings as a way of financing.

Unfortunately, in today's world private savings are limited in most countries. Environmental, social and medical benefits related to the SDGs are regarded as positive externalities of investments. There are many variations of public goods valuation through "shadow prices", such as pollutant gasses emission trading, guarantees for green credits, and tax cuts (or increase) that could help to internalize positive external effects. Anyway, investment in SDGs has larger economic than financial return on investment. Negative externalities should also be regulated, for example, with "carbon taxes", "digital taxes" or "medical taxes", universally defined at the global level.

Adding private sector money creation is another large source of investment and stimulus funds. In economic theory, there is no limit to money and credit expansion. Money (also credit) is not based on natural law; it is a social convention (Brunnhuber and Jacobs 2020, p. 142).[12] Consequently, supplementary digital money and credit channels for circular and greener economy with better healthcare and education could be used in a parallel way with the existing channels of public money (and credit) multiplication.

During the pandemic commercial banking and investment banking turned out to be not so attractive business lines. Namely, the focus on liquidity eroded credit expansion, while stocks and bonds slipped past the risk. For the banking industry parallel electronic currency could be a profitable business line substituting for the loss of earnings from conventional business lines.

The global financial system is on the verge of reallocating substantial capital investments towards circular and carbon-neutral technologies as well as medical security. With the combined crisis, the development of new assets classes such as "green bonds", "healthcare bonds", as well as new credit lines such as "green credits", "healthcare credits", becomes

critical. Better quantification of the associated financial risks from climate change and the spread of viral infections prompted central banks to design new stress-tests for commercial banks, to focus on climate change and medical risks, and their impact on the capital buffers and provisions.

Emergency bond buying program offers some opportunities for special purpose financing like "green QE". The "Whatever we can" mode of the central bank is supporting "green bonds" issuance. To annul (neutralize) moral hazard risks, the central bank eventually applied yield curve targeting or yield curve control. Previous adjustments are compatible with parallel electronic currency design to finance global public goods, including health care.

In changing the mind-set towards "progressive capitalism", it is important to avoid short-term bias and develop innovative thinking about long-term benefits for all stakeholders. "Work from Home" concept has changed the concept of workplace and promoted a new definition of the term 'employee'. Flexible concept of workplace and employment provides a way for greater efficiency and cost reduction in financial services (banking) and many other industries.

At the macro level, performance metrics must go beyond GDP measures and focus on social well-being indicators. At the micro level, conventional financial metrics (wage, financial bonuses and pension benefits) must be expanded to include ESGM (environmental, social, governance, and medical) dimensions needed to drive quality business improvement. According to some prominent authors (Schwab and Malleret 2020, pp. 185-186), the pandemic experience leaves no doubt that the absence of ESGM considerations in corporate boardrooms has the potential to destroy substantial value and even threaten the viability of a business. ESGM will therefore become more fully integrated and internalized into the core strategy and governance of companies.[13]

With the exception of China, upward trends in the virus spread and downward trends in economic activity prevail everywhere. So far, post-pandemic economic recovery has taken shape only in China. But, this recovery continues the past trends in inefficient resource use based on the linear production model. Unless changed, it will continue to cause irreversible damage to the planet Earth due to overconsumption of energy, wasteful use of natural resources, and free global public goods. A dilemma remains whether monetary relief and fiscal stimulus are a toxic policy mix which perpetuates socially and environmentally unsustainable production rather than provide an effective way of recovery.

In an unsynchronized, uncoordinated world economy, the question is: how long can the linear model of growth combined with existing economic policies be followed? This approach is not environmentally and socially sustainable. What is not sustainable will not sustain in the long run.

For the Better Normal to prevail in the future, the Main Street (real economy) should be given absolute priority over the Wall Street (financial and stock markets). The systemic support central banks render to the economy has to be both regulated and diversified through integration of the parallel electronic money channel.

Money needs to be available equally for the restructuring of the real economy, as for consumption or financial operations. Otherwise, the greener economy and healthier world dependent on "impact investment" in carbon-free technologies, efficient medical systems, and priority achievement of SDGs will be out of reach.

The chances are pretty slim that the "invisible hand of the market" would give priority to planet Earth, quality of life and health of ordinary people over selfish economic interests of the elite. Industrial policies promoting priority sectors (from environmental and social standpoint) can become a new reality in the presence of parallel channels of financing discussed above.

Diverting significant resources from oversized, largely speculative financial sector operation to the development of the real economy can become the centerpiece of the pro-growth government strategy. Strategy leading toward the Better Normal in the future. Banks and financial markets will continue to have a significant role to play in mobilizing financial resources, but the choice of critical, long-term environmental and social priorities will not be left to the impulses of short-term financial bets.

Microbe mutations and threats of worldwide pandemics marked the start of de-globalization processes. It is likely that this trend will be reflected in trade and production as well. The size of government will have to increase to handle the expected higher level of impact investment.

Solutions to the climate crisis and microbe mutations (which increase the risk of global pandemics) must be found soon by the current generation.

A multi-track approach to energize impact investment is particularly important for developing economies. The first track should focus on infrastructure, both physical and soft (conceptual). Geopolitical consensus and voice of support are critical in this area. Infrastructure development requires massive investment which can only be financed through cooperation with strategic partners from countries with compatible geopolitical interests and genuine concerns for the environment, quality of human capital and health, and a world safe from pandemic threats.

The second track of new investments covers investment in the tradable sector. To energize this track, policy makers must work closely with tradable industries in the design of effective industrial policies and improved competitiveness based on a comprehensive transformation toward circular and greener economy.

When it comes to essential sectors, a parallel track of implementing custom-tailored changes may be appropriate. Renewable energy is a good example. Another example is tourism, one of the fastest growing sectors before the pandemic. Tourism has been hit hard: firstly, due to restricted movement and dramatic reduction in travel; and secondly, due to decline in incomes. Overnight, rising economic stars have become shooting stars fighting for survival. One of the main vulnerabilities in renewable energy and tourism has been heavy reliance on bank credit (with relatively short maturities). Investment banking may find an opportunity to enter those sectors. Diversifying into health tourism is another possible solution.

Investment in ICT sector and other tech industries is also a possibility. We know from experience of advanced economies that investment in those sectors offers a perfect hedge against multiple risks. In line with chosen industrial policies, every economy aims to approach the technology frontier in sectors with comparable and/or competitive advantage.

When it comes to commodity markets, strategic decisions are needed regarding the level of production, capital, assets and number of employees. Global commodity markets remain unstable and are likely to experience pressure with increased recycling, reuse and other solutions of the circular economy concept.

To summarize, each national economy desperately needs restructuring to move towards Better Normal. In the near future, most economies will produce energy with zero emissions (of pollutant gases). The trend is to reshape the physical economy in line with the circular model of growth enabling greater resource efficiency and use of intensive technologies. Solutions from the circular economy nexus will soon become critically important for almost all industries.

New instruments from parallel electronic money track, along with conventional instruments, offer ample opportunities to finance circular and greener economy. Admittedly, the multi-track approach to financing will be a huge undertaking. The question is whether central banks have incentives to do this. So, we desperately need a new strategy of catalytic leadership (Jacobs et al. 2020) to transform the mindset of not just policy makers, but also political leaders.

5. Conclusions

The global economy is at the end of more than four-decade-long period of neoliberal capitalism which tried to encourage entrepreneurship without limits. To do so, this wisdom has followed the "3+3" concept, combining three extreme ideas in the model of growth (shareholder capitalism, market fundamentalism and supply-side economics) with three extreme principles in the policy platform configuration (liberalization, deregulation and privatization). Such a model of capitalism is divorced from sustainable growth and well-being, and non-inclusive toward people and nature. It ignores not only the rules of the functioning of physical system and biosphere, but also economic (and social) costs of environmental degradation and increasing medical costs, particularly during microbe pandemics. The previous structural imbalances associated with this system cannot be managed by market mechanism. Financial and other bubbles, income concentration, deindustrialization, climate crisis costs, costs of the microbe pandemics mitigation, and other negative external effects have reminded architects of the system that adherence to the current economic system represents a betrayal of future generations.

We do not have "Planet B" or a second life. Humans in a time of the Anthropocene are entering resource and energy scarce future as a result of the previous growth model and economic policy platform. The COVID-19 pandemic has simply exacerbated previous structural imbalances. Electronic parallel currency supports a simple and profoundly important idea that financial system and the economy as a whole need retooling. Market-

shaping instead of market-fixing is a way to transform neoliberal capitalism into progressive capitalism. Timing is simply perfect. Of course, not everyone buys it, particularly market fundamentalists and the business elite.

This tool offers a tremendous insight into the Better Normal by mitigating the combined crisis and, at the same time, offering solutions to SDGs financing, including better medical system development. Fascinating ideas have been merged into a simple, feasible and effective conceptual platform and this tool is a masterpiece of WAAS.

But, the full implementation of this concept raises some important questions.

First, who is responsible for what? Namely, the role of central banks from advanced economies in the new electronic money distribution in both advanced and developing economies. With regard to the previous investment portfolio of commercial banks in different environments.

Second, the role of international financial organizations. Special Drawing Rights (SDRs) could be main criteria for operating electronic money channels.

Third, the exchange of electronic currency to fiat money, cryptocurrency, gold, commodities, etc. as well as securitization based on a new parallel electronic channel could be interesting issues to tackle.

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COVID-19, Human Security, and Global Leadership

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Abstract

The need for coordination and integration of human benefit knowledge, as well as application in policy, continues to grow. Numerous warnings of a serious global pandemic have gone unheeded, and COVID-19 has spread across the world, mishandled by many political leaders. But the coronavirus may provide a possible pathway to effectively addressing the broader problems of human security and sustainability. Many isolated reports on COVID-19 have been published, but their impact is unknown. Leadership to deal with the pandemic requires breaking information silos, engaging stakeholders, and creating a "spider web structure" to coordinate efforts for ending or containing the virus. Assembling leaders associated with many of these COVID reports, with the explicit purpose of learning what works and what does not, what is being done and might be done, and how to improve outreach, could provide a valuable case study of a transformative knowledge system. If successful, similar roundtables could be arranged for those concerned with the broader realm of health security, and the still broader concepts of the Sustainable Development Goals and/or Sustainable Human Security. In an era of "truth decay," however, transforming knowledge systems and promoting effective global leadership will not be easy.

Several questions and suggestions are offered here, that concerns the COVID-19 pandemic, the human security concept, and global leadership in the next decade. COVID-19 has clearly made many more people think about pandemics and the broader concept of health security. And, with effective global leadership, it could get many to think about the broader concept of human security, and transformative knowledge systems in general.

COVID as Lead Crisis. In a world of multiple crises, the COVID-19 pandemic has become the leading crisis because of its immediacy, palpability felt by many, and multiple impacts on all countries. The virus has already changed our world, especially for poor and marginal people, and is far from running its course. Despite new treatments and several vaccines that should be available in 2021, COVID may not even be near the half-way mark, as regards global cases and deaths. We should certainly be thinking about the "post-pandemic world",[1] but we must first end or greatly diminish the nasty coronavirus.

COVID Reports to the Rescue? I have recently completed a survey of COVID reports, briefly summarized elsewhere in this issue of *Cadmus* ("Can 66 COVID-19 Reports Make a

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Difference?"), including a list of Highlights and the Organization Index that gives an overview of contributing organizations. They include five UN agencies (including a strategy update from WHO, and SDG scenarios from the UN Department of Economic and Social Affairs) and two UN cross-agency groups (a joint effort by 43 UN organizations to promote sustainable development, and statistics on COVID from 36 international organizations). There are also expert reports from academic public health institutes (Johns Hopkins, Harvard, Columbia, Minnesota) and many other organizations in the US and Europe, including the EU's proposed recovery plan. I missed the Sept 2020 "COVID-19 Action Agenda" and "The Great Reset" from the World Economic Forum, to be included in the next update on COVID reports.

"The wide array of proliferating COVID reports is a prime example of an inefficient glut of competing leaders on the world stage."

I can see no evidence that any of these groups acknowledges any of the other groups!

Nor is it clear that most, if not all of these well-written, free, online, and generally brief reports substantially reach their intended audience. I have no idea if many—or any—make a difference.

Leadership for a Pandemic. Some have argued that there is a "global leadership vacuum," but the wide array of proliferating COVID reports is a prime example of an inefficient glut of competing leaders on the world stage. The late Harlan Cleveland, former president of WAAS, university president and social science dean at two other universities, wrote nearly two decades ago that the global "macrotransition" resulting from the spread of knowledge and information technology changes what it takes to bring people together to make something different happen.[2] Scores of books on leadership have been published since then, but Cleveland's book that nobody is in charge is still highly relevant to the current situation.

Viewed differently, the National Center for Disaster Preparedness at Columbia University's Earth Institute has issued a concise two-page overview of three principles learned from the 9/11 disaster in NYC: Connect ("remove information silos"), Collaborate ("across levels of government and with key stakeholders"), and Create ("a spider's web structure of multiple leaders working with each other to coordinate efforts"). This, too, appears to be right on target for the COVID reports and global leadership in general.[3]

Phase 1 COVID Roundtable. Connecting COVID with the global leadership issue should start with the relatively simple task of breaking "information silos," engaging stakeholders, and convening a "spider web structure" of representatives from UN groups and many of the other research organizations issuing COVID reports, to meet virtually on several occasions in 2021 and 2022. The dual purpose is not only for each organization to describe what it has done and will be doing, but to learn from others. As argued by Oxford economist Paul Collier, the current epidemic is a classic case of "radical uncertainty," which leads our

thoughts to two basic questions: "how to face unknown unknowns," and "how to face known unknowns." Answers to the former are to build resilience while encouraging rival teams of experts. "Answers to the latter are to learn from others, while investing in finding out new information."[4] Explicit learning about what has been learned from each other's COVID reports and outreach efforts, will be essential for better collaboration, and for the broader concerns in Phase 2 and Phase 3.

Phase 2 Health Security Roundtable. Learning from the COVID roundtable should inform thinking about the wider "health security system," stressing links to food security, economic security, environmental pollution, health care systems, and public health preparedness for future pandemics.[5] Phase 1 especially, and Phase 2 are likely to be supported by WHO, and perhaps other organizations too. If this cross-sector effort appears successful in generating fresh approaches, a green (or cautious yellow) light can shine on the still broader Phase 3.

Phase 3 Human Security, SDGs and SSG Roundtables. Recent interest has been expressed in the "Human Security" concept, which has languished since being introduced by a 2003 UN report.[6] It was intended as a people-centered paradigm and as a comprehensive approach to tackle threats in an integrated manner, linking development, human rights, and national security. A new effort may be underway for "Sustainable Human Security," which adds the widely used "S-word". It could become a supplement to the UN's 17 Sustainable Development Goals, a complement to the SDGs, or a competitor, in that the SDGs do not mention security in any form other than "peace" in Goal #16. The broad scope of both security and sustainability concerns is amply illustrated by the 2,000+ organizations described to varying degrees in *The Security & Sustainability Guide* (www.securesustain.org). To make any meaningful progress, a series of roundtables will likely be needed, with some coordination between them.

Case Studies of Transformational Knowledge Systems. Much has been recently written about the necessity of transformations to meet the SDGs, and about transformational knowledge systems.[7] A thorough study of the COVID reports, as well as selected books and articles on COVID, can illuminate whether this knowledge system leads to significant action, and barriers to doing so. If successful, moving on to case studies of the health security system and the still broader human security system can benefit our understanding of transformational knowledge.

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7.   Ioan Fazey *et al*., "Transforming Knowledge Systems for Life on Earth: Visions of Future Systems and How to Get There," *Energy Research & Social Science*, Vol 70, Dec 2020 (Elsevier Enhanced Reader, 18p). The "*et al*." of this remarkable statement includes some 100 individuals and 200 organizations! Future systems should be "much more collaborative…able to work with values and systemic issues…creatively accelerating learning about working with intractable challenges," and more. But the focus is on "formalized knowledge systems" (universities and research institutes) seen as "arguably failing humanity."

All well and good, but there is another approach looking at knowledge itself, exemplified by *Knowledge Futures* edited by former WAAS president Walter Truett Anderson (*Futures* Special Issue, 39:8, Oct 2007), derived from the 2005 WAAS meeting in Zagreb. The nine essays included my contribution on "The Future of Human Benefit Knowledge: Notes on a World Brain for the 21st Century," (pp.955-962), updating the 1938 World Brain proposal by H.G. Wells for "an adequate knowledge organization." Also of note is "Strangers in a Strange Land: Knowing, Learning, and Education for the Global Knowledge Society" by Maureen O'Hara (pp.930-941), on the need for developing transdisciplinary expertise to meet the challenges of modern life.

And yet another approach, on the failures to embrace knowledge, is provided by Jennifer Kavanagh and Michael D. Rich in *Truth Decay: An Initial Exploration of the Diminishing Role of Facts and Analysis in American Public Life* (RAND Corporation, 2018, 301p), on the erosion of civil discourse, political paralysis, increasing disagreement about facts and data, spread of disinformation, and more, which is also applicable to other countries.

Rethinking Multilateralism in times of Crisis—Its Value

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Abstract

This article presents a snapshot of the state of affairs in multilateral relations with a historical perspective. At a time when international institutions are under attack for not meeting their objective, enlightened individuals, non-governmental organizations and other non-state actors should actively work with governments and local leaders in revitalizing an effective multilateral system and tackle unprecedented challenges to the promotion of peace, security and wellbeing of humanity. Solidarity, cooperation and the search for collective solutions are the keywords that must be kept in mind.

1. Introduction

On the 75th anniversary of the adoption of the United Nations (UN) Charter, which was signed on 26 June 1954 at the end of the San Francisco Conference about the definition of a new post-World War II global order, the UN Secretary-General (SG), Antonio Guterres, pointed out the urgent need to reflect on the future of multilateralism.

Today more than ever, with the outbreak of the COVID-19 pandemic that took place within an already complicated and compromised international framework, the need to rethink multilateralism and work on the development of new global governance seems crucial. It is a key priority, a mandatory step to address the major challenges of the current international landscape and reach the Sustainable Development Goals (SDGs) by 2030, launched by the UN General Assembly in 2005. The general purpose of this essay is to discuss the future of multilateralism and analyse how it should be reformed in times of crisis.

The first section will briefly retrace the fundamental historical stages of its development, firstly through the establishment of the League of Nations (LON) and then with the creation of the United Nations Organization, considered the beating heart of multilateralism.

The second paragraph will take into account the difficulties between governments in terms of organisation and coordination, highlighting the weakness of international cooperation and the need to work on building a new multilateral system.

2. The League of Nations and the Development of Contemporary Multilateral Diplomacy

Inaugurated at the Congress of Vienna in 1814, multilateral diplomacy took a significant step forward at the end of the First World War with the signing of the Treaty of Versailles

in 1919. It formally declared the end of the conflict and established the League of Nations, which is considered today the forerunner of the United Nations.

"Global challenges require global solutions and, only through a "coalitions of the willing" of states and an integrated and coordinated management between actors at the local, regional and global level, it will be possible to achieve meaningful progress in the development of Agenda 2030 and the fight against coronavirus."

Due to the planetary dimensions of the conflict and the massive deprivation and violations of human rights perpetrated against the civilian population, no one desired for such a war to be repeated throughout history. For this reason, in the aftermath of the Great War, the idea of creating a political-legal system that is able to prevent international conflicts, maintain peace around the world and develop cooperation in the economic and social field, began to take shape. As a project strongly promoted by the then President of the United States, Woodrow Wilson, the establishment of the LON was a crucial moment for the institutionalization and development of modern multilateralism.

The newly formed organization aimed at designing a new global and multilateral order was promoted, and under the sovereign equality of the Member States, cooperation and dialogue between small and large states, and common and coordinated policies aimed at addressing the main challenges of the time were adopted. Issues that required a collective effort were for example human trafficking, protection of children, fight against hunger, containment of epidemics, peaceful resolution of disputes and maintenance of peace.

In general terms, the experience of the LON is considered a failure for two main reasons. Firstly, it was unable to create an effective multilateral system because of the lack of membership by several states, first and foremost the United States. Secondly, following the rise of right-wing totalitarianism during the 1930s, it was not able to prevent the outbreak of the Second World War and therefore ensure order and peace according to its primary function. Despite its failures, it must be borne in mind that the LON was a historical event of considerable importance that had the merit of introducing a new era in the development of international relations. It laid the foundations of what it would become, since the Second World War, the multilateral organization par excellence: The United Nations. The following section will take into account the multilateral dimension of the UN and how international cooperation can be strengthened in order to solve the most crucial global problems.

3. The UN as a Multilateral Institution: Problems and Perspectives

The United Nations is indisputably considered the heir to the League of Nations and expression of that internationalism that strongly inspired the creation of the LON. Unlike the

limited composition of the latter, the UN has now 193 member states representing the main universal intergovernmental organisation.

Following the devastation that the two world conflicts had caused, the founding fathers of the United Nations understood that, in order to prevent other wars from jeopardising the entire humanity and guarantee international peace and security in the long term, it was necessary to set up an organisation. An organisation that would collect various states, resolve global disputes without resorting to the use of weapons and facilitate cooperation at the economic, health, social, cultural and humanitarian level.

In the latest report on the work of the UN, the Secretary-General Antonio Guterres states that "The world continues to face grave global challenges that no single Member State or organization can address alone." From this viewpoint, as nowadays we live in an increasingly globalised and profound interconnected world, global challenges can only be solved through dialogue and joint action. In this context, the UN certainly plays a vital role. However, its functioning is seriously undermined by structural problems, first of all the antiquated and elitist composition of the Security Council (SC). Its activity is indeed often blocked by the five permanent members and victorious powers of the Second World War, i.e. China, France, the United Kingdom, the United States and Russia. By using the right of veto, they end up protecting their national interests and hindering, *de facto*, the management of the major international crises, leading to a paralysis of both the entire decision-making process of the body and the functionality of the UN system. Moreover, the economic and geopolitical tensions between China and the United States, together with the rise of populism and nationalists, are weakening the action of the UN and the future of multilateralism.

Due to this reason, in order to resolve the most critical international issues, it is urgent to relaunch international cooperation and rethink a new type of multilateralism. Indeed, to address the ongoing global crises effectively, such as the fight against climate change, the reduction of poverty and armed conflict, the growth of hunger and food insecurity, the management of migration flows and health crises, it is necessary to invest in a more inclusive and, therefore, constructive multilateralism. For ensuring the realisation of a safer and more prosperous world, it is essential to adopt an integrated and multi-stakeholder approach. This means that the UN and the multiple specialized agencies that form the organisation, together with the regional international organisations, the private sector, the civil society, the scientific and academic world and the new generations, are called to unite and collaborate to overcome together the numerous crisis that society is facing.

The COVID-19 pandemic, which has not stopped yet and continues to cause deaths and new infections, poses a threat, although unconventional, to international peace and security. As a health emergency that later turned into a social and economic crisis, the pandemic has put a strain on multilateralism that was already in trouble, and it has macroscopically brought out a return to national interests and a lack of shared guidelines and strategies necessary to deal with this emergency.

As a result of the critical state of multilateralism, solidarity, cooperation and the search for collective solutions are the keywords that must be kept in mind, because it would be

a fantasy to believe that phenomena that transcend national borders can be solved with a national key. Global challenges require global solutions and, only through a "coalitions of the willing" of states and an integrated and coordinated management between actors at the local, regional and global level, it will be possible to achieve meaningful progress in the development of Agenda 2030 and the fight against coronavirus. About the latter, the alliance created by states for the development of a vaccine is, for example, a clear and effective demonstration of multilateralism.

The tough historical moment that we are experiencing shows us how states are incredibly interconnected and vulnerable, and it is teaching us how important it is to ensure international cooperation for solving the major world challenges. We need to build a cooperative global order, where multiple actors are involved and can offer shared and effective answers through their specific skills and resources. Encouraging international cooperation is one of the goals promoted by Article 1 of the United Nations Charter. Even today it is a document of fundamental importance for the construction of a fair, just, peaceful, supportive and democratic international order. Winston Churchill once said: "Never waste a good crisis." In addition to reaffirming our commitment to advance the values that inspired the adoption of the Statute of the UN 75 years ago, today, when the world is in turmoil, we must also look at the great crises of our century as an opportunity for change and improvement.

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Youth's Role in a Fast-Changing World

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Abstract

Change is an intrinsic characteristic of the universal reality in which the human being is immersed. Not only nature, but also the products of human life in its multiple dimensions remind us that nothing is permanent: everything is doomed to change. Yet, the thought and actions of mankind play a fundamental role in determining the quality of this change: if the current world order is destined to decline, the way in which human beings think and act will influence the quality of the new rising order. In this moment of transition, one actor may prove its strength and become decisive in the construction of a new and more just order, thanks to the tools made available by technological advancement, today more than ever Civil Society can unite to realise that positive change that millions of people today are asking for. But the opportunities made available by new technologies will not be enough to overcome today's challenges. In an increasingly interconnected world in which learning to manage diversity becomes the 'condicio sine qua non' for reaching shared solutions and actions, the concept of collective leadership becomes increasingly central. By analysing recent case studies, this article aims to shed new light on the contribution that younger generations can make in achieving a new type of leadership by working within the framework of a concrete intergenerational partnership.

1. Introduction

World Orders rise and fall. Since the earliest stages of history, humanity has witnessed that many times. Empires decay, cultural systems collapse, norms and values get substituted with new ones; this process rarely takes place suddenly, rather it manifests itself as a relatively slow decline. This process of deterioration has been repeating itself cyclically through history and it will keep being part of our lives as long as we exist on this planet.

For almost 50 years after the end of WWII, the international system consisted of two parallel orders (Haas, 2019). One of these emerged as a conflict between two universalistic superpowers challenging one another in multiple dimensions; this order was based on rough military balance, nuclear deterrence and ideological confrontation. But between the end of the eighties and the nineties, this system unexpectedly collapsed in a matter of a few years, reminding humanity of two of the main characteristics of the reality we live in: impermanence and unpredictability. In all the dimensions of human living, we are constantly reminded that change is inevitable.

The second order that arose from the ashes of WWII was the liberal one: its main actors were democracies that tried to foster the respect of the rule of law—both between and within

countries—through aid and trade (Haas, 2019). Liberal forces aimed at realizing economic growth and democracy within the capitalistic half of the world: economic interdependence between states would have fostered development, making the cost of waging wars too high to be sustained (Haas, 2019).

When the Cold War system collapsed, a unipolar world arose from its ashes and liberalism could be spread globally: new democracies were created, trade barriers fell, multilateralism became more consistent. The US and its allies strengthened the international institutions at the base of the system, many times failing to abide by its rules and abusing their power to take actions that were seen as detrimental by other states, usually small or middle powers that did not have either the influence or the strength to support their positions.

Today, this system is deteriorating and it will soon come to an end. Those weak states of the past are now rising as global powers and challenging the status quo that they were never satisfied with. The current World Order is trembling. But power shifts are only one of the causal factors of this deterioration: authoritarianism and protectionism—sometimes in the form of trade wars—are on the rise worldwide whilst international institutions struggle to cope with the consequences of globalization. The UN security council less and less represents the actual distribution of power in the international system, whilst the European Union struggles to survive as Brexit and disputes over migration and sovereignty take place. Nationalist and populist forces have surged, making smart use of fake news and social media, further complicating the capacity of the system to successfully respond to the destabilizing effects of globalization; among these global issues, COVID-19 is only the latest attempt made by nature to tell us that we are messing it all—and it will not be the last.

Change surely is inevitable. World orders are doomed to disappear, submitting to the laws that regulate the whole universe. But change is by no means a synonym of disorder and catastrophe. The current global order might collapse and obscure times might follow: but nothing is determined, as people make a difference. It is up to us to decide how to deal with this deterioration process and try our best to understand its trends: finding strategies and solutions to concur in the realization of a positive shift from the decaying order to a new and more just one is not a utopian intellectual exercise. If change is inevitable, humanity plays a big role in determining the quality of the change.

In this respect, a **new kind of leadership** is needed to achieve a positive outcome from the fall of the old order and the rise of the new one: the aim of this paper is to demonstrate how young people can contribute in this sense and how a new kind of leadership can be crafted by a strong, cooperative **intergenerational partnership**.

2. Theoretical Background

The future of humanity now strictly depends on our capacity to build concrete cooperation patterns at all levels and in all dimensions. Cooperation, empathy and mutual understanding is the path we must take in order to have as much control as possible over the inevitable transition process we are experiencing. Otherwise, chaos and fortuity will shape the future, misunderstanding and wars will occur, environmental disasters, extreme poverty and

inequality will spread globally, undermining the many steps humanity has made towards progress. As a process, progress can be interrupted at any time to be substituted by regress: history is full of evidence of this. Our capacity to choose cooperation over competition and **collective leadership** over individual leadership is then what would allow us to shape a better world order and keep humanity on the tracks of progress. Would this outcome be guaranteed? Obviously not. Many are the obstacles to be overcome and the result is far from being secured. Idealists have for long been seen as foolish people: they dream of utopian worlds and forget to face the concreteness of reality. My answer to that is that utopia advances the world.

"Shared ideas and decisions should not remain in the theoretical domain: they should turn into action."

Efforts towards cooperation and mutual understanding must come from all the actors who are willing to make a positive change in the world. Among these actors, today **youth** is increasingly challenging the powers that are working against the goals that humanity needs to achieve in order to avoid the final disaster. But what are the main characteristics of youth today and how can young people contribute to bring about positive change?

Millennials and **digital natives** were born in a hyper-connected world. Before the advent of social networks, millennials were already globally connected thanks, for example, to "pen friends" programs through which young students during the nineties were able to get in touch with their peers from all over the globe. If connecting and getting to know totally different cultures without moving one step away from their home was easy for millennials, it is even easier for digital natives who today can instantaneously communicate with their peers no matter where they are in the world. Globalization has had the positive effect of creating a common cultural background in which young people coming from very different cultures can identify. The opportunities provided by technology and globalization have made these two generations more capable of dealing with diversity and finding common ground for positive communication. Until 2019, taken together millennials and digital natives made up 63.5% of the world's population. Soon, they will be the leading generation of the world. But what about now?

Even if we do not have full power yet, we have the unprecedented opportunity to use the technological tools at our disposal to connect our efforts and build a worldwide network that could work both as a forum to share ideas and as a platform to turn ideas into concrete action.

Such a network would comprise future leaders of the world and would take advantage of the fertile cultural background shared by young people to grow their intercultural communication skills even more. It would challenge them to put themselves in the shoes of one another and would create a common ground for the positive confrontation of different perspectives. Shared decisions would flourish from an intercultural cooperation based on collective leadership and create stronger connections between different countries. For

example, the Erasmus program was used by the European Union to create informal ties between young Europeans so as to build a European identity: this was achieved, as even the results of the Brexit referendum seem to have demonstrated.* But regional identities are not enough: a further step must be taken towards the construction of a global human identity that would allow us to undermine nationalism and populism and find new ways towards the achievement of common interests (as the solution to the climate problem).

Shared ideas and decisions should not remain in the theoretical domain: they should turn into action. Building up such a network would have the purpose of uniting the efforts and strategies of young people in order to help them bring about effective change. It would help different organizations harmonize their activities and boost their capacity to lobby worldwide for the same objectives.

But should young leaders work just by themselves? When talking of cooperation, we should also refer to it as **intergenerational cooperation**: young people are not the only actors willing to change the world for the better; many times older generations have the same objectives and have the knowledge, the experience and the instruments to help younger generations lead their battles. The main international and national organizations are led by older generations: engaging millennials and digital natives would be a win-win strategy. Young people can do a lot of work in terms of reaching new potential audiences and promulgating the mission of the organization. Engaging millennials and Gen-Z would not merely be a communication medium opportunity (Dilenschneider, 2016). Welcoming them to the decision-making process would mean giving space to fresh ways of thinking and new strategies that would enhance the organization's performance. It would mean strengthening the organization's settings and making sure its mission will be taken ahead in the future. Merging fresh energies and ideas with experience and wisdom would definitely be a decisive move, a win-win strategy to achieve the highest level of success (Knapp, 2017).

3. From theory to practice: The Youth Leadership Network and the World Academy of Art and Science

On May 11, 2020, Carlo Luciani, Dora Damjanović, Dina Dragija, Jodi Cullity and I founded the Youth Leadership Network with the intention of reuniting Youth Leaders from all over the world to lend their voices to major international events. We had the right energies and ideas, but we would not have gone far without the strong support of WAAS Acting Treasurer Natalia Pogozheva, who became the "living bridge" between the World Academy of Art and Science and the Youth sector of the global civil society represented by YLN.

YLN was then the outcome of a successful intergenerational and transnational collaboration, representing the first concrete step of a process initiated back in November 2017 under the umbrella of the World Academy of Art and Science. Under the guidance of Natalia Pogozheva (WAAS Acting Treasurer) and Thomas Reuter (WAAS Trustee) and with full support by WAAS President and CEO Garry Jacobs, YLN achieved its first objective,

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* Nearly three quarters (73%) of 18 to 24-year-olds voted to remain, falling to under two thirds (62%) among 25-34s https://lordashcroftpolls.com/2019/03/a-reminder-of-how-britain-voted-in-the-eu-referendum-and-why/

The Youth Leaders' Online Workshop, which reunited young leaders from every side of the world to provide them with the possibility to lend their unique contribution to the GL-21 project.

We used empathy, mutual understanding and team work as the foundations of our organization, working successfully both with Senior Fellows of WAAS and those young leaders who keep joining us on a daily basis. Collective leadership is the strategy we use to arrive at shared ideas and implement common strategies and actions: making sure everyone's opinion is brought to the table regardless of their age, nationality, gender, culture etc., is what has enriched our vision, enabling us to get the best from every different perspective. Our network keeps expanding worldwide, connecting continents and cultures and empowering young leaders from every region of the world.

Bringing young people's voice to major international stages may be our official objective, but we are achieving many results, among which we can find:

1. the creation of a global forum where the future ruling class of the world has the chance to develop intercultural skills and learn about the advantages of cooperation, empathy, democracy and collective leadership.

2. the creation of a global platform where young leaders are given the chance to take concrete action **now** and speak up their voices.

3. the creation of a real intergenerational partnership, where the leading classes of younger and older generations actually get to know each other and work together in finding wise and creative solutions to concretely address today's problems.

Our organization is young in every sense and still has a long way to go, many obstacles to overcome and lots of challenges to cope with. But no matter how uncertain the future may look like, our set of values is as concrete as our vision is. We are not dreaming of a better world: we are envisioning it. And we have all the instruments and motivation to realize the change we want to see in the world.

4. Conclusion

The world order is changing and change is inevitable. But let us not be victims of chaos and disorder: people matter and the decisions we make in our lives do have an effect on the direction that the whole world takes.

Connecting cultures and nationalities and socializing them into an organization where cooperation and mutual understanding are concrete practices is a successful strategy: soon, many of us will be part of the leading class of our countries. As the current world order is decaying and new powers and cultures are challenging the status quo, it is important that we all understand how to cooperate in order to achieve a peaceful transition from the old order to a new and more just order where global problems affecting humanity can be concretely addressed. The international system has changed and the state is not the only actor to have a voice in the international system. A realist would probably underline that power is still

disproportionately (if not completely) distributed in favor of states: but I do believe that, if well-organized, Civil Society can have an impact on world politics and that the human factor does shape the decisions made at the state level. By engaging young and future leaders of the world into YLN and WAAS we intend to create a common history of peaceful cooperation at the Civil Society level and organize the youth and senior sectors of civil society so as to boost our capacity to have an impact on the changing dynamics of the world order. I am also fairly convinced that many of the young people we are engaging in our network will soon become the political and managerial leaders of the world: by remembering their common history of peaceful cooperation, they will seek to keep cooperating with one another, easing a peaceful transition from an old world order to a new and better one.

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Promising Tomorrow:
Exploring the Role of Youth Movements in Reconciliation and Conflicts

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Abstract

We are living in a world of intense change in which young generations play a major role in changing the world according to the markers of their generation. Peace and justice cannot be achieved by governments or institutions alone. It is no longer appropriate to use the tactics and strategies for peace that were developed for "old wars," which were between nation-states. The "top-down" methods of ending conflicts, such as negotiation and the drawing up of treaties alone, have thus far proven insufficient to create a promising tomorrow (Kaldor, 1999). Instead, the peacebuilding process relies on non-political youth movements around the world that collectively take responsibility for humanity. Humanity needs to be positively inspired by the vision of a better future for all through movements that promote unity in diversity and non-violence. Thus, a new alternative for peacekeeping that involves grassroots activism, often developed by youth movements that have played an important part in both ending war and building peaceful reconciliation in recent history, must be sought.

As the global era develops into maturity, many changes have taken place across the social realm. As Kaldor (1999) suggests, one of the main areas of transformation is the way human beings wage war. Contemporary wars are messy, chaotic processes, intra-state, decentralised from national control, and often waged by criminals, particularistic power-seekers, and warlords (Kaldor 1999:1,8,90). Often, they are brutal and bloody, with civilians taking the brunt of the violence as fragmented armies, police, militia, and paramilitaries compete to gain control (Kaldor:69-70,90). These new wars are causing a problem in the fields of security studies and international relations as the strategies and theories developed for the management of traditional wars are no longer relevant. Today, it can be said that injustice everywhere is a threat to justice anywhere. For this purpose, the world, more than ever before, must be united and think as one organism, as taught by the COVID-19 pandemic.

We are living in a world of intense change in which young generations play a major role in changing the world according to the markers of their generation. Youth are eager for change because the world depends on them. The younger generations did not inherit the world from the elderly, but rather older generations borrowed their world. This is why young people should be encouraged to unite and to become the change they want to see in the world. This paper will, therefore, explore the role of youth movements in reconciliation of conflicts

as a solution to this mismatch between old theory and new reality. To begin with, it will lay out 'the problem' as outlined by Kaldor. It will then move on to consider a possible solution with emphasis on youth activism as an effective part of global civil society. Youth activism in Vietnam and Bosnia-Herzegovina will be illustrated as a powerful social tool, as will the growing global networks of youth movements for peace. It will conclude that Kaldor's prediction of a global civil society as a basis for perpetual peace is a strong contender as a solution to the new wars problem.

"One way of implementing grassroots activism is through youth movements within the global civil society."

In the 1990s Mary Kaldor realised that the nature of war was changing. Whereas 'old war' was typically a 'top down' affair, in which governments would implement their armies to fight with other nations on the grounds of national territory or security, new wars tended to be a melting pot of tensions within the borders of a nation between different particularistic groups (Kaldor 1999:13-30). These new wars were not fought in the name of protection and politics, but tended to be promoted through propaganda focused on fear and hate of the particularistic other (Kaldor 1999:114). Of course, in reality, often these particularistic groups who found themselves at loggerheads were previously neighbours and friends—even families—who had lived together peacefully (Kaldor 1999:2). Using the example of the power of nationalist rhetoric in Yugoslavia, Kaldor develops a picture of intrastate war as a vicious and manipulative process: a cynical vehicle to gain power by any means necessary.

Kaldor realised that traditional 'top down' methods of ending wars, such as negotiation and the drawing up of treaties, were not going to work with new wars (Kaldor 1999:119). It was not appropriate to give the power to make positive change to those who found it more financially beneficial to keep the war going, nor did it seem morally right to give a voice to those who supported and implemented ethnic cleansing and genocide (1999:120). Instead, Kaldor outlines a cosmopolitan approach which promotes:

> a positive political vision, embracing tolerance, multiculturalism, civility and democracy, and a more legalistic respect for certain overriding principles which should guide political communities at various levels, including the global level. (Kaldor 1999:116)

She adds that the best way of achieving this vision of tolerance is through grassroots activism, the relegitimisation of governance, and an ongoing reconciliation period. In simple terms, only by undoing the propaganda of hatred and returning to tolerance and friendship can intrastate wars be ended (1999:119). One way of implementing this grassroots activism is through youth movements within the global civil society (Held 2010:1, Kaldor 1999:120).

Global civil society is key to the cosmopolitan approach and is often identified as a non-political movement of people around the world who collectively take responsibility for

humanity. NGOs and large-scale community projects make up a large part of the global civil society movement; however, smaller movements, such as the youth movement, which promote civility and social justice can be just as important (Held 2010:30). Nguyen-Marshall (2015:43) identifies the 1960s as a pivotal moment for global youth activism as university students across the USA, Europe and Vietnam used peaceful protest and the powers of civil society to voice their opposition to the Vietnam war (2015:43). Vietnamese students are of particular interest as their ability to protest was inhibited by strict governmental policies and laws. Whilst they did protest in spite of these measures, much more powerful was their grassroots activism which paid attention to empowering their own communities (2015:48). A civil society developed within these communities which focused on self-preservation (2015:49). Although at risk of conscription, something many young men dreaded, rather than go into hiding, these young men stayed with their families, ensuring their neighbours, families and friends were getting food, and developing strategies for self-defence (2015:50). Whilst this activism may have been as small as helping elderly neighbours who might be considered 'enemies', collectively, the micro makes for a powerful macro global movement.

Another example of youth movement as part of the global civil society is illustrated by Wollentz in his observation of youth activism in Mostar in the Summer of 2016 (2019:197). As Wollentz (2019:197) explains, Mostar, in what is now called Bosnia-Herzegovina, was considered 'a divided city' for many years after the Bosnian war. Separated and exclusive ethnic identities dominated the social make-up which had previously been united under the single national banner of Yugoslavia (2019:197). This domination of ethnic identity was rejected by a group of youths who turned a local coal mine into a temporary monument to those workers who fought for workers' rights (2019:198). By painting the coal mine in memory of these rights activists, local and state-wide media, as well as inhabitants, were invited to look beyond the post-war ethnic categorisation, towards a shared civil heritage of social power (2019:199). Wollentz argues that this desire to look back to pre-war social movements, a process which he refers to as inclusive heritage discourse, creates a new sense of post-war togetherness and social dignity unrelated to ethnic identity (2019:200).

Interestingly, after Mostar, youths across Bosnia-Herzegovina began to create similar monuments to celebrate their heritage and reclaim their post-war dignity (Wollentz 2019:2006). Other youth movements in Bosnia-Herzegovina began reclaiming their cultural heritage through art installations and performance as outlined by Kurze (2016:451-453). It has become a powerful example of how micro civil youth movements in Bosnia have repaired so much damage done during the war—a role model for other youth movements across the globe. Youth activism as a tool of reconciliation and recovery in new wars is not exceptional to Vietnam or Bosnia. There are also countless examples of how the global civil society is growing as a result of these young men and women who desire change. In fact, as Cromwell (2019:62) argues, studies in Pakistan have shown that teaching youth the skills of peacebuilding in school results in more stable and tolerant communities in areas which experience political tension. There is perhaps something about the responsibility they have to the world that drives them, which brings about the connections needed to look beyond particularistic differences.

Of course, as youth activism is part of the *global* civil society, there are global youth movements starting to form which bring a broad range of individuals together from around the world to fight social injustice and work towards world peace (Sherblom 2006:np). Organisations such as the Youth Civil Activism Network (YouthCAN) and the Global Youth Cultural Exchange & Peace Summit (G.Y.C.P) reach millions of like-minded youths who can discuss strategies to bring about change and work together on projects which celebrate the global civil society. These groups might be present in nations where intrastate war and violence dominates everyday life, which can communicate with youth groups that have lived through intrastate wars to understand more about how to contribute to peace. The global nature of these grassroots movements is previously unseen, and their power is yet unquantified, but it is exactly what Kaldor predicted would emerge from the new global era and precisely what she described in her cosmopolitan approach for perpetual peace. The global civil society is being realised and youth activism plays a large part in its development as an antidote to war and a harbinger of peace.

"Youth activism plays a key part in building strategies to end and prevent new wars through the development of a cosmopolitan, tolerant, and responsible global civil society."

This paper has outlined the problems caused by a new pattern of conflict described by Kaldor as 'New Wars'. It is no longer appropriate to use the tactics and strategies for peace developed for 'old wars' which were between nation-states. A new alternative must be sought, and Kaldor offers her cosmopolitan approach as an option. It involves grassroots activism, also referred to as global civil society, often developed by youth movements, who have played an important part in both ending war and building peaceful reconciliation in recent history. Two notable instances of this youth activism can be seen in Vietnam and Bosnia-Herzegovina as detailed above. The activism of youth is globalising as communications become more readily available globally, and this builds up large networks which promote peace across the globe. The paper concludes that youth activism plays a key part in building strategies to end and prevent new wars through the development of a cosmopolitan, tolerant, and responsible global civil society predicted by Kaldor in 1999. It is an effective option for solving the problem of the management of new wars.

Maybe the youth are more interested in change because it is theirs tomorrow, they stay with what we leave them with; our acts define their long-term reality.

Who would not want to change chaos for peace? Maybe one who has no intention of staying longer in the chaos he creates.

All men are mortal, but their actions are eternal. If one leaves lasting peace behind, one will keep his immortal existence.

Chaos will destroy itself, and therefore everything we once created. Who would want to disappear in ashes of conflict like they never existed? Perhaps the one who did not love his soul enough to preserve its eternal existence.

For our souls to become immortal, I invite you all to create peacebuilding a culture, not something that is re-taught.

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Systemic Engagement of the Arts and Culture:
A New Framework for Integral Transformative Strategies

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Abstract

In response to the new socio-economic conditions and the planetary momentum for change induced by our multifaceted crises, humanity needs to synthesize its knowledge and synergize its action into a coherent and coordinated global movement and new leadership. Toward a new paradigm of human development aligning global societies with planetary systems, sustainability needs to be practiced as an art of systems change, engaging all the creative capacities of the arts and the mobilizing powers of culture. The paper addresses how to engage the impact of the arts and culture for integral societal transformation. It puts forward 'the systemic engagement of the arts' as a new working framework which encompasses multitudes of practices and methodologies not previously correlated and scaled. Recognizing the arts as a social knowledge system, the paper argues that they are vital to the formal SDGs implementation and a pathway to a new social architecture. The future will arise from the quality of our being and quality of human decision. The paper outlines a set of key integral strategies with demonstrative examples to show how the arts can be engaged as a holistic system with threefold impact that is deeply transformative, broadly adopted, and with long-wave socio-cultural shifts. Addressing the dehumanising forces of our crisis through the empathetic powers of the arts, systemic engagement of the arts and culture opens a way forward to a more humane future and the possibility for humanity's multifaceted accomplishment.

1. The State of Affairs and the New Awareness

New awareness is rising in the world—awareness of shared vulnerabilities, precariousness of our socio-economic structures, and untenability of conventional governance and leadership. Faced with planetary challenges, humanity is seeking a new expression of values by which we need to survive and hope to thrive on an extraordinary scale. Our collective intelligence has already risen to an unprecedented agreement on humanity's priorities in the Sustainable Development Goals (SDGs)—a commitment of the global civil society to a new set of standards for the betterment of the universal human condition.

The implementation and realization of these global standards are now framed by the new context and exacerbated condition that emerged with the outbreak of the COVID-19

virus.[*] The pandemic throws into the sharpest relief the question of sustainability—What does sustainability mean in a fragile, profoundly uncertain, unequal, and suffering world? The very meaning of sustainability is brought into question under the convergence of these added and intensified pressures. It is running the risk of becoming belated and rendered irrelevant at the very moment of its formal consensus on these global social priorities and new standards. Systems change is therefore the path to sustainability and into any potential human thrivability. Therefore, for sustainability to be meaningful, it needs to be practiced as an art and it needs to engage the arts as integral transformative strategies for systems change.

"The arts and culture can issue the call to action in this historical moment for a momentous collective breakthrough— rising to higher values for a global movement for fairness, peace, sustainable fulfilment of human needs and the creative expression of human spirit."

It is through arts and cultural participation that we are sensitized to such shared needs and vulnerabilities.[†] Diverse aesthetic representation and self-representation are needed for sense-making and sensibility-sharing to connect and convene humankind empathetically for collective action for systems change. The arts and culture have the capacity to make sense out of struggle and to transform the meaning of its consequences and implications. We argue that they are, indeed, the vital component and factor to the formal SDGs implementation framework.[‡]

The 2020 global pandemic heightens this poignant pondering of human struggle in the year that was building up to collective action on climate change and SDGs. Global focus and finances are siphoned now toward stopping the spread of the virus and sustaining the global economy. In the process, it is the very unsustainability of the existing socio-economic

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[*] It seems that the SDGs should be reviewed and revised in the light of the COVID-19 pandemic for the sudden and drastic way it changed the world. It is apparent that health should be integrated at all levels. No nation can stay in isolation and deal with the pandemic on its own. International organisational structures and agreements are essential for implementation of the SDGs program but are not truly planetary in instruments and methods to address the necessary challenges.

[†] Pervading culture dominated by the mainstream media tends to anesthetize us by the information overload, spectacles of threat and terror, and consumerist distractions.

[‡] By their integral and transformative capacities, the arts and culture need to be consciously engaged for social transformation with intention, direction, organization and support. Their essential role has already been recognized by the UN for the realization of the SDGs. The reports on the state of their realization post 2015 ratification and adoption reveal the neglect and underutilization of the arts and culture for that mission and predict their urgent and increasing importance in achieving the goals. Presented at the 2019 UN SDG Summit, the Report by The Culture 2030 Goal Campaign, "Culture in the Implementation of the 2030 Agenda," underlines key messages on the role that culture is playing and need to play in the implementation of the SDGs. The report takes stock of the first four years of the SDGs and the 2030 Agenda, from the perspective of culture. It provides an analysis of the presence of culture and associated concepts in the annual progress reviews for the SDGs, focusing on the Voluntary National Reviews (VNRs) submitted by State Parties to the UN for the High Level Political Forums (HLPFs) in 2016, 2017, 2018 and 2019. Expounding on the essential role of culture as the enabler and driver of development, the Report states: "We believe, indeed, that further awareness-raising must be done in order to convince all relevant actors that culture is essential for the achievement of all Goals. The Implementation Decade (2020-2030) is about to begin. We are convinced that an explicit presence of culture in the "action and delivery" efforts to achieve the SDGs is more essential than ever." Former UNESCO DG Irina Bokova described culture as the right 'software' needed for the 'hardware'—i.e. infrastructure planning, mobility, water and energy supply—to work for more sustainable and just cities, and offered 'alliances' within the UN system, between the international and municipal level, between cities, with civil society and the private sector. Current UNESCO DG, Audrey Azoulay, reaffirms: "None of the major challenges facing the world today can be met by any one country on its own without relying on the fundamental pillars of science, education and culture. Thus, UNESCO can and must fully participate in a world order based on multilateralism and humanist values." (UNESCO Report: Culture for the 2030 Agenda).

systems and the skewed values and priorities it perpetuates that has been revealed. No less than a new social, economic and political design will suffice. Dysfunctional worldview, socio-economic injustices, inequities, and psycho-social disorder on which the current socio-economic system is based are not only compounding the problems but actively generating more intractable issues. Propulsion of such a value system is unsound and destructive. The arts are the deepest, most perceptive means to read what is embodied and embedded in the larger social order. Therefore, it is of profound importance and for critical impact that we engage the arts to embody, embed and cultivate new values—they are the way to re-imagine and re-enact a finer social order.

We know that true wealth is in developing people and true well-being in the building of human relations. Inspired leadership is needed for a new socio-economic model based on values that regenerate our resources, restore our relationships and communities, revitalize our spirit and re-dignify our humanity. Such social transformation is underway and we cannot afford to miss this wave of opportunity. The arts and culture can issue the call to action in this historical moment for a momentous collective breakthrough—rising to higher values for a global movement for fairness, peace, sustainable fulfilment of human needs and the creative expression of human spirit.

The global pandemic is pressing nations to come together into a planetary society to work simultaneously on both ends of collective action—to rescue and salvage the current state of affairs and to uplift the collective state of being to see the viability of a sustainable future. On the one end, we are pressed to act immediately to stop the spread of the virus, alleviate human suffering, and continue economic flows. And on the other end, we are called to design new ways to impact positively human wellbeing, up level and scale out human welfare, inspire and direct qualitative human progress. We will demonstrate that in such a strenuous double-bind, the arts are a holistic system for enabling humanity's multifaceted accomplishment.

Responding to the new socio-economic conditions and the planetary momentum for change induced by the COVID-19 pandemic, humanity needs to synthesize its knowledge and synergize its action into a coherent and coordinated global movement and new leadership. To address the psycho-social, cultural, economic and political impact of the pandemic that has made the world stop but gave the planet a moment to breathe, social leadership is needed to take us to the new paradigm of human development aligned with natural laws and planetary boundaries. Sustainability can no longer be practiced as damage control. Its facets—economic prosperity, social responsibility, and environmental stewardship—need to become creative outlets for human potential and collective ingenuity. Sustainability needs to be practiced as an art of systems change, engaging all the creative capacities of the arts and with the motivating and mobilizing powers of culture.

Our very capacity to respond to and our capacity to make sense out of the crisis depends on our shift in consciousness and on our creativity to emerge as more evolved. Humanity is facing a wave of unprecedented challenges that can be met only by rising to the higher ground of consciousness, compassion and cooperation. We do not lack knowledge—we experience loss of knowledge where there is lack of integration and collaboration. We have divorced

knowledge from consciousness—the refined and empathetic awareness that we are all vitally interconnected in the greater web of life. Transforming our worldview and recognising that social structures and the economy are just an expression of our participation in life are vital. The way we have been engaging in economic relationships has ended up depleting our soil, soul and society. Such a worldview engendered by an imbalanced hyper-rationality, devoid of empathetic awareness is the very thinking that excludes and marginalizes the arts—one of the most powerful systems we have for transforming our world.

2. The State of Being and the New Development

Our consciousness determines our perspectives, our values and the actions that influence how we engage in the world. New perspectives accelerate the progress toward a new paradigm for human development. New perspectives arise from the non-material capital—the arts, culture and humanities as the creative commons and collective means of sense-making, value creation and visioning.

What does it take to connect existing best practices and convene communities of change— to synthesize knowledge and synergize action—to replenish and regenerate all our domains and commons? What does it take to accelerate and scale out these practices into a full-fledged global movement for social transformation?

For an integral development, what is needed is **systemic engagement of arts for systems change**. Systemically engaged arts can accelerate and scale out best cultural practices to activate global movement for transformation with a threefold purpose:

- Development of new processes of social learning
- Activation of global social leadership
- The building of a new social architecture.

We outline a set of key integral strategies that the arts and culture offer towards that purpose:

- Correlation and integration of domains of human activity for acceleration of development;
- Collaboration among broad-scale stakeholders for adoption of the new social standards;
- Development of a culture of creativity and contribution for human evolution.

3. An Empathetic Revolution

We are gaining momentum toward a quantum leap in the quality of human decision. Our survival and flourishing hinge upon our shared awareness and our coming together to form a finer Human Being. The brilliance of the 7+ billion humans as imaginal cells that need to be communicating, sharing and collaborating with sympathetic vibrations for the collective intelligence to be switched on. The empathetic revolution brings forth immediate

mobilization for a momentous breakthrough opening up the qualitative influx of social power to enable the accessibility and affordances[*] for systems change.

For this higher level of transformative synergy, we need social architects, social artists, integrators and harmonizers, empathetic investors, culture makers, artistic healers and world builders. They expand human capacities and build more humane ones, stimulating the compassionate genius of collective intelligence.[†]

New kinds of leadership are needed at all levels of human association and activity for an empathetic revolution. Examples of the engagement of the arts at critical historical junctures have demonstrated ways in which the arts can catalyse social forces for dramatic change. The 1969 festival of Woodstock and the 1985 worldwide Live Aid concerts demonstrate the threefold impact of the arts to create change which is a) deeply transformative, b) broadly adopted and c) enabling long wave socio-cultural shifts.

4. Woodstock Rock Festival 1969

The Woodstock Rock Festival was a pivotal cultural event with profound impact not only on the US but on the international socio-cultural stage. Titled as "An Aquarian Exposition: 3 Days of Peace and Music," the festival lasted 4 days and brought together more than 400,000 people. It marked popular music history and became the catalytic moment for the counterculture generation. Demonstrating the mobilizing power of pop music and transforming the entire domain of music production, the festival was sourced in the idealism of the youth that countered the violence and political recklessness of the Cold-War era and stood up for peace, human community and unity.

Immediately following the event, *Time* magazine captured the sense of the deep and long wave impact of the Woodstock festival: "The baffling history of mankind is full of obvious turning points and significant events: battles won, treaties signed, rulers elected or disposed, and now seemingly, planets conquered. Equally important are the great groundswells of popular movements that affect the minds and values of a generation or more, not all of which can be neatly tied to a time or place. Looking back upon the America of the '60s, future historians may well search for the meaning of one such movement. It drew the public's notice on the days and nights of Aug. 15 through 17, 1969, on the 600-acre farm of Max Yasgur in Bethel, N.Y."

The festival initiated a cultural shift that still reverberates in international cultural memory. The influence of the arts and the mass media on cultural expression was recognized when the entire US nation and the world witnessed the great masses of youth coming together into a movement with radical political aspirations. Political structures fretted over this power and businesses recognized economic opportunity and quickly started capitalizing on it. This commercialization of the movement certainly undermined its anti-materialist origins but could not take away the idealism that shifted the values of the times and inspired generations.

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[*] Anneloes Smitsman speaks about the engagement and increase of interconnections and interreflections as the key affordances which enable systems change. See: Anneloes Smitsman, Into the Heart of Systems Change. PhD Dissertation (Maastricht University: 2019)

[†] Such compassionate genius is necessary to steer Artificial Intelligence ethically and infuse it with conscientious inter-thinking for integral planetary wellbeing.

5. Live Aid 1985

The worldwide rock concert, Live Aid, was launched on July 13, 1985 at Wembley Stadium in London and at JFK Stadium in Philadelphia, where Joan Baez famously proclaimed to the audience "This is your Woodstock and it's long overdue!" Produced as the global charity event to raise funds for the relief of the famine in Ethiopia, it was envisioned and started as an ongoing music-based fundraising initiative. Between the UK and the US events, the audience numbered over 160,000 participants. Organized in just 10 weeks, the 16 hour long super concert gathered the most renowned artists in music and was globally linked by satellite becoming the largest television broadcasts ever. With global technological support, it drew an audience of 1.9 billion across 150 nations mobilizing compassion and the collective will to contribute $127 million and inspired nations to donate their surplus grain to end the immediate hunger crisis in Africa. Concerts inspired by the initiative were held on the same day in multiple arenas around the world and, significantly, in countries such as Soviet Union, Yugoslavia, Canada, Japan, Australia, West Germany and others.

Live Aid took place within the socio-economic context of the 1980s known for the significant shift toward neoliberalism, deregulation of markets and industries, and gradual dismantling of public structures. In the face of the culture of exploitation and prioritizing profit over human wellbeing, the Live Aid initiative appealed to the public for empathy and giving to alleviate another's suffering. Commenting on the socio-economic atmosphere of the times and the strategy for mobilizing social leadership, Bob Geldof, the co-founder of Live Aid, said: "We took an issue that was nowhere on the political agenda and, through the lingua franca of the planet—which is not English but rock 'n' roll—we were able to address the intellectual absurdity and the moral repulsion of people dying of want in a world of surplus." Because of Live Aid, humanitarian concern took centre stage in the media and the economic and foreign policy and rock stars were influencing the policies of world leaders.

With such massive empathetic effect and socio-political impact, Live Aid prefigured and set the stage for the fall of the Berlin Wall in 1989. The initiative continued with its work over the coming decades generating multiple movements based on its core strategy of engaging artists and musicians and mobilizing fans to gather around humanitarian causes.[*]

Today, we find the world still operating from a cold war, colonialist thinking paradigm. The need for initiatives like Woodstock and Live Aid is even greater with the intensifications of global pressures and aggressive dismantling of multilateralism. What is needed is a revival of multilateralism redefined beyond the nation-state limits and situated within the planetary context—we need planetary multilateralism within which all life forms are stakeholders. In that context, the stakeholders come from a much broader base of representation and partnership in power. Moreover, what is needed is the right balance between individual, community, national and international leadership. Granted the current crisis of trust, we

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[*] In 2005, Geldof organized another series of massive concerts scheduling them purposefully before the G8 summit in order to pressurize G8 countries to address issues of extreme poverty around the world. The organizers titled the concert initiative Live 8 in direct response to the power alliance and as its humanitarian, people-powered counterpart. This time, Geldof's slogan was "We don't want your money, we want your voice." Live 8 had an estimated 3 billion people watching 1,000 musicians perform in 11 shows broadcast on 182 television networks and by 2,000 radio stations. In the wake of this powerfully coordinated demonstration of social leadership, the G8 cancelled the debt of 18 of the world's poorest nations and doubled annual aid to Africa.

need to stop politicising leadership and instead look at good leadership at all levels that has humanity, equity, and peacebuilding at its core.

Woodstock and Live Aid are exemplary of the capacities of the arts to initiate an empathetic revolution and generate social leadership. For someone else's hunger to prompt and inspire artists to start social movements is revolutionary and demonstrates the profound empathy that moved the massive participatory events and collective performances of compassion. These are not dead letters on a page and historical examples for mere enumeration and demarcation of historical eras. These are living social processes that illustrate the long wave effects and the strategies of an ongoing transformation—a living history and evolving human story.[*]

The arts have proven time and again through both social sciences and health related sciences, in multiple disciplines as well as in powerful case studies, their ability to generate impact. It is now time for us to understand not only how to generate impact through the arts but also how to cultivate the art of impact. How we continue this living history in today's evolutionary context depends on our conscious understanding of how to engage these artistic and scientific principles and processes. When principles and processes are consciously applied, we can connect the historical dots and synthesize historical lessons as a way of generating new social knowledge which can be applied, multiplied and accelerated in the broadest manner.

In these examples from the 20th century, we see the arts and culture as catalysts for revolutionary and long wave social processes capable of accelerating and scaling out best practices for a global empathetic revolution. The 21st century brings a trifecta of pressures: environmental emergency, economic distress, and the activation of social unrest. With the acceleration of uncertainties and pressures comes the opportunities for the amplification of cultural sharing. We need to go to the higher ground of creativity and consciousness—with the rising of the challenges, we need to rise to the higher principles of the consciousness of unity, collaboration, and interdependencies. Woodstock initiated a transformation that has been developing over the span of 50 years. With new social technologies, the arts can be harnessed to accomplish a similar if not greater transformation in a matter of a few years.[†] With the arts, technology and social innovation converging, we have the means and potential to radically accelerate qualitative transformation.

6. Art as an Impact Interface and Integrative Social Field

The arts are an impact interface that enable the integration and harmonization of sectoral approaches and strategies. Artistic practices embody the deepest communication and characteristics of social groups.[1] Music as a social phenomenon and the diversity of its performance practices have been studied by anthropologists, ethnomusicologists and sociologists, illuminating music as a social language that embodies the deepest qualities,

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[*] These are cultural processes happening in communities, city streets, festivals around the world. We are currently not connecting to them and so remain unaware of their impact and their capacity for scaling. We would benefit from connecting to and interconnecting their energies and movements to better engage and understand ongoing social processes.

[†] Global youth environmental movements started by Greta Thunberg, Swedish environmental activist, demonstrate the speed and magnitude of social leadership that can be built in a matter of months by the effective use of social platforms and digital technologies.

values and beliefs of social groups and articulates their ideology and identity.[*] Influential socio-political studies, such as *Music and the Global Order* by Martin Stokes, demonstrate the critical links and interconnections between music and political power. The arts are a composite and robust interface of the key traits and qualities that are embedded in their larger social order. As such, they allow us to trace these encoded qualities of social systems and build into them new meanings.

The arts are an integrative social field because of their ability to engage whole brain activity[†] as well as intimate forms of social communication. They correlate and coordinate the microcosm of the individual with the social and environmental macrocosm. The arts play a key role in the development of integral human capacities as well as unique forms of social learning. The arts as whole brain activities engage the development of integral human capacities; they demonstrate a collective means of sense-making and evolutionary potential.[‡]

Anthropological approaches understand both the arts and health as social phenomena. New fields such as Medical Ethnomusicology have combined qualitative and quantitative and context-based approaches for understanding the health benefits of music and the arts as well as their meaning in social context.[§] More widely, the arts have integral capacities for consultative social processes, social critiques, engaging integral human faculties, which can enable us to imagine and reimagine strategies for systems change. The arts expand the social field increasing participation through correlating aesthetic and political self-representation.

The arts as an impact interface and integrative social field occur through understanding **the arts as a social knowledge system.** We cannot engage the arts systemically unless we understand them as a social knowledge system.[¶] By understanding them as such, we understand a) the forms of knowledge they create, b) how those forms of knowledge are transmitted and cultivated, and c) the socio-systemic processes through which this takes place. By socio-systemic we mean the core relationship of the arts to societal structures and societal norms. Grasping the above, we can systemically engage the arts for the re-invention of our societal norms and structures.

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* Key contributions for diverse modes of performance include Thomas Turino, who identifies modes of performance, goals of performance and key aspects of musical communication as a way of understanding both Eastern and Western performance modalities. Also, Tia DeNora's excellent sociological work demonstrates how music in everyday life (DeNora 2000) shapes social settings and socio-behavioural practices. Long standing sociological studies such as 'How Musical is Man' (Blacking 1974) and Musicking (Small 1998) demonstrate the innately human aspect of artistic processes.

† The nature of music and arts as a whole brain activity and the ability of arts to engage integral cognitive capacities are key for understanding its unique ability to engage integrative social processes. Cognitive and neurological aspects of music have been studied by leading brain scientists, psychologists and psychiatrists such as Oliver Sacks, Daniel Levitin and John Sloboda to name a few, all of whom demonstrate music as a whole brain activity. Scientists such as Michael Thaut have developed methods such as Neurologic Music Therapy, accessed January 27, 2020, https://nmtacademy.co/ (see for the use of music in addressing and rehabilitating neurodegenerative conditions.) Development of arts-based therapies for trauma because art re-routes communication when trauma damages Broca's area of the brain which controls language, accessed March 27, 2020, https://www.trauma-informedpractice.com/

‡ Some scholars have even gone further to argue that music itself has evolutionary origins. In terms of archaeological evidence demonstrating the cognitive evolution of the human brain, Dr. Stephen Mithen has presented an excellent account. Mithen speculated that in the early human-like species, elaborate communication system was more musical than modern languages. Neanderthal communication was also manipulative, multi-modal and musical. Mithen argues that music and musical languages played a key role in human evolution.

§ Scholastic studies such as (Horoden 2000) and (Gouk 2000) have encapsulated a wide pallet of traditions across the globe outlining Healing rituals in cultural context. It is evidenced that arts practices deeply interlock with health, wellbeing as well as social structures, spaces and practices of healing and communal wellbeing. Other major fields include Ethnomusicology and Medical Ethnomusicology of artistic practices of healing to their effects in contexts and on larger social orders.

¶ Unfortunately, arts have been chronically perceived and accordingly valued as decorative, pass time or mark of prestige. Without the critical shift in perspective on arts as a knowledge system, we run the risk of underestimating and underutilizing their transformative power.

The arts present and create different forms of knowledge and, hence, carry different forms of power*—the kind of powers that humanize and transform. Changing knowledge and engaging diverse forms of knowledge lead to changing hierarchies of societal narratives and norms, which are critical for systems change.† For it to be transformative, a systemic engagement of the arts focuses on expanding a system's capacity to include and encourage a multitude of perspectives, expressions and social processes. Rather than a fixed, propagated narrative,‡ it engages multiple narratives and social groups for the development of a co-created and continually evolving body of knowledge. Through this expansive holding capacity, a systemic engagement of the arts seeks to re-order knowledge and experience for the alignment of social and natural systems.

A systemic engagement of the arts for systems change is based on an artistic expression of sustainable values. As a social knowledge system, arts are engaged for positive impact, human development, social transformation and planetary wellbeing. We address the fragile nature of the world through our re-inventing and re-imagining of it. We humanize sustainability through the arts by developing integral human capacities for socio-ecological awareness and actions. Such arts-and-culture-informed actions rely on integral transformative strategies of correlation, collaboration and contribution for acceleration and scaling out of social transformation.

No single institution, nation-state or ideology can implement systems change, because a single ideology creates a hierarchy which disacknowledges and suppresses diverse forms of knowledge and contributions. The implementation of a systemic engagement of the arts is integral and is about qualitative progress. In order for qualitative progress to take place, we need a system robust and dynamic enough to handle diverse forms of knowledge and gamuts of human experience. Systemic engagement of the arts seeks to enhance the capacities of every individual to become an inspired and incentivised contributor to society, whose resilience and prosperity depends on its members.§

7. Integral Transformative Strategies

To **ACCELERATE** systems change we need to **CORRELATE** between

A) Inner technologies of transformation & collective capacities, B) Empowering aesthetic & political self-representation, and C) Balancing local & global cultural geographies and economies. By correlating these domains of human activity and association, we organise artistic processes in a way that multiplies their effects and, therefore, accelerates action on key systemic points in order to engage a process of systems change.

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* The relationship between knowledge and power has been well documented by key social scientists such as Michael Foucault, Paulo Freire and Pierre Bourdieu.

† All institutions come with their institutional logic and narrative. Changing institutional structures goes hand in hand with changes in knowledge production and changes in narratives. Stories shape society's beliefs. Institutions structure relationships.

‡ This is the essential difference between propaganda as a social agenda, which is singular, exclusive, and it puts down other perspectives. By having a 'holding capacity' we mean formats that invite multitudes of perspectives and representations and are pluralistic. One should look to have an ever-evolving body of knowledge and continually expanding a system and a society's 'holding capacity'.

§ This is a completely different society of contributors rather than what we currently have as a society of consumers.

A) Inner Technologies of Transformation & Collective Capacities

Arts-based methods enable different forms of inner transformation which correspond to the development of different forms of external collective capacities. Furthermore, the social intimacy of artistic performances have the ability to catalyse diverse forms of collective agency.

Guided Imagery and Music: The Crimea example

Gary David and Angela Micley utilise Guided Imagery and Music (GIM) for dialogue and reconciliation where "conventional verbal and cognitively oriented approaches simply fail".[2] They work with social groups who have 'fixed contradictory positions, backed by heavy emotional blocks and historical baggage which scupper attempts at genuine dialogue'.[3] During the Crimea conflict, they utilised GIM for an 'authentic restorative process'. With their guided imagery and music method they transformed group emotional tensions, social divides and historical baggage into a flowing movement work called 'Collective Vulnerabilities'.[4] Significantly reducing violent responses and civil unrest, they argue for further use of the arts for collective non-violent conflict resolutions, which can enable long wave restorative results.

Reconciliation Theatre: Recovering national stability after civil war and genocide

Following Rwanda's civil war and genocide that saw the systemic oppression of the Tutsi population with over 800,000 dead and the collapse of economic institutions, Rwanda's government began its National Unity and Reconciliation Commission (NURC) with the eventual goal of reunifying the country's citizens. A crucial part of this effort was Reconciliation Theatre.[5]

In Reconciliation Theatre, victims act out their losses, how their suffering came to pass and their experience of suffering. Murderers act out how they became murderers, as well as their experience of violence. Victims and perpetrators then perform together, witness each other's suffering and engage in a cathartic theatrical process. Through Reconciliation Theatre, Rwanda was able to resolve significantly the divides of their civil war, restore families and communities associated with the genocide and regain stability of their population.[6]

Generative Somatics: Somatic Transformation and Social Justice

Generative Somatics is an integrative approach which utilises somatic awareness, somatic bodywork and somatic practices to create lasting change.[*] As outlined in their methods, "Somatics with a social analysis understands the need for deep personal transformation, aligned with liberatory community/collective practices, connected to transformative systemic change. They are inextricable and support each other."[†]

Generative somatics includes 5 embodied skills of Commitment, Connection, Coordination, Collective Action, and Conflict as Generative. Not only do their somatic practices bring personal healing but also turn participants into leaders who take the transformation of their

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[*] Generative Somatics the Approach, Generative Somatics Personal and Social Transformation, accessed September 25, 2020, http://www.somaticsandtrauma.org/approach.html

[†] Generative Somatics Our Strategy, Generative Somatics Personal and Social Transformation, accessed September 25, 2020, https://generativesomatics.org/our-strategy/

abuse/trauma into addressing the societal structures which created the conditions for such phenomenon. Through engaging somatic processes whilst also mapping 'Sites of Shaping and change' the participants see the root causes of their trauma in societal narratives and structures. Their process of somatic transformation becomes intricately linked to a passion and purpose for systemic social justice. Generative Somatics represents the capacity of inner transformation through movement and body work to generate social justice leadership and collective systemic action.

B) Empowering Aesthetic & Political Self-Representation

Aesthetics are closely tied to politics because symbolic forms and their social contexts are intimately tied to structures of power. To expand the capacity of individuals and social groups for free and creative expression of their identity and experience opens up a greater democratic space for them as self-representing political subjects and empowered social agents.

Teatro del Sotano[7]

Teatro del Sotano was created by the actress and theatre director Ana O'Callaghan in Barcelona, Spain. The Teatro enacts, explores and expresses immigrant stories, settlement and displacement struggles and migration histories. It acts as a healing space for sharing stories otherwise unrecognized and unsupported in society. It enables self-recognition of minoritized histories and empowerment for migrants all over the world.

This form of theatre increases the participants' ability to peacefully settle and better integrate into their host country and be a positive contributor to their society. Furthermore, it enables them to carry their own histories and identities with more dignity and enact more authentic representation through a newly empowered self-awareness. Teatro del Sotano provides a socio-cultural arena in which migrants' identities and experiences are validated and their subjectivity and social agency is aesthetically rebuilt.

Florida Modern Day Slavery Museum

Farm work in the United States presents the worst combination of sub-poverty wages, dangerous, backbreaking working conditions, and lack of fundamental labour protections. In this context of structural poverty and powerlessness, extreme forms of abuse such as forced labour are able to take root and continue. Such cases of abuse are reflective of the impunity and exploitation that are rampant throughout the agricultural sector. In other words, modern-day slavery neither takes place in a vacuum nor is it an inevitable feature of our food system. To highlight these abuses and to identify their causes and solutions, the Coalition of Immokalee Workers, a community-based farmworker organization, decided to create the Florida Modern-Day Slavery Museum in 2010.

The Florida Modern Day Slavery Museum was a Public Art Intervention—a method that can be described as an artwork installed in public space that provokes thought and challenges power. The Museum is an example of transforming social concepts and engaging collective agency to counter societal violence. By using actual historical artifacts, the museum presented

an irrefutable indictment of the status quo that was able to pierce this veil and open people's minds to dialogue and possibility of collective action.[*]

C) Balancing Local & Global Cultural Geographies and Economies

The arts and culture are connected to their larger social contexts, institutions and institutional incentives. Following are examples that highlight the contributions of local communities to global systemic movements for diversifying globalisation.

Music as Social Dialogues for New Sensitivities: An Example from South Africa[8]

For the South African revolutionary, anti-apartheid activist and artist, Steve Biko, songs and rhythms "are responsible for the restoration of our faith in ourselves and offer a hope in the direction we are taking from here."[9]

Music was a tool for black South Africans to learn about the identity of their white oppressors because music is the medium that could reach people immediately. Through music, they are able to engage in each other's realities as well as recognize their shared past. Musicologist Anne-Marie Gray points out that "Historical facts alone cannot supply the necessary insight into group identity as dates fix people's lives in cycles of victory and defeats while overlooking the details of suffering, setbacks and successes of ordinary people."[10] Thus, music became a bridge between the war-torn past and a new future.

The culmination of this musically-based social learning process was the production of the South Africa Love Workshop Concerts. In this concert series, white and black South Africans were learning to bridge their differences through musical fusions. Gray showcases the powerful influence of music in resolving polarised societies and its vital role in social integration.

Gezi Park Iftar[†]

In 2013, an anti-capitalist protest was sparked in opposition to an urban development plan of Istanbul's Gezi Park. The protest took place during the holy month of Ramadan when many were fasting. The authorities tried to break up the protest which included both Muslims and Seculars. The crowd saw the crackdown as an attempt to break the protesters' unity. The Muslim protesters, whose fast was due to break at sunset, invited all to a mass public feast for Iftar, the evening meal with which Muslims break their daily fast during the holy month of Ramadan.

The Gezi Park Iftar is an example of critical multiculturalism being utilised for non-violent protest. By engaging local knowledge and meaningful cultural practice such as Iftar they mobilized masses. The Beautiful Rising report describes the success of Gezi Park Iftar, 'there were floods of people arriving, each with a simple dish celebrating the commonality of their struggle against capitalism...the peaceful steadfastness of the crowd forced the police

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[*] Modern Day Slavery Museum, Beautiful Rising, accessed September 25, 2020, https://beautifulrising.org/tool/modern-day-slavery-museum
[†] Gezi Park Iftar, Beautiful Rising, accessed September 25, 2020, https://beautifulrising.org/tool/gezi-park-iftar

to pull back...the spirit of unity and communion was transformative for participants, and it proved that the people can unite regardless of their differences'.[*]

Gezi Park became a symbol of solidarity and determination in the face of capitalism.[†] Through a meaningful cultural practice such as Iftar, a statement was made on new values to counter divisive, exploitative dynamics of rampant capitalism by encouraging a culture of gifting and sharing, hospitality and compassion.

For <u>**ADOPTION** </u>and <u>**SCALING OUT,**</u> we need <u>**INTEGRAL COOPERATION** </u>through

A) Integral Artistic Cooperation for structural change, B) Repurposing and transforming institutions C) Activating collective intelligence for changing social landscapes D) Convening best practices and new processes of social learning.

A) Integral Artistic Cooperation for Structural Change

Rock Against Racism & the Decline of the National Front

Rock Against Racism (RAR) catalysed the accomplishment of political goals and initiated long wave cultural change. RAR was founded by activists of the Socialist Workers Party (SWP). The formation of their profile coincided in late 1977 with the formation of the Anti-Nazi League (ANL). The period of RAR's expansion coincided with the decline of the National Front. Max Farrar (2004:229) describes RAR and ANL as "One of the major social movements of the 1970s and 1980s—part art and part political organisation."

RAR's 'creative vanguard' with ANL providing the organisational knowledge and resources resulting in the "explosion all over the country of RAR reggae/punk gigs, where dreadlocked blacks and safety-pinned whites enthusiastically shared the same space for the first time and effectively dispelled both Nazi regalia and Nazis from the movement."[11]

RAR's music was the initiator for long-term cultural movements. They were the precursors to Big Flame, Bob Marley, Peter Tosh & Linton Kwesi Johnson who fused cultural activity with political commitment. RAR catalysed the accomplishment of the political goals of the SWP and ANL and the cultural shift which played a key role in the decline of the National Front.

A Girl in the River: The Price of Forgiveness—The Film that Changed Laws in Pakistan

"A Girl in the River: The Price of Forgiveness" was a documentary film about 'honour killings' in Pakistan. Based on the true story of Saba Qaiser who was shot by her father and uncle and thrown into a river, as punishment for having eloped with a man she loved. Saba survived and was the protagonist of the film.

A Girl in the River won an Oscar and, more importantly, it brought about powerful social change through the power of storytelling. Before Saba's story, many Pakistani lawmakers had never heard a personal account of a survivor of honour killings. After seeing the film

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[*] Gezi Park Iftar, Beautiful Rising, accessed September 25, 2020, https://beautifulrising.org/tool/gezi-park-iftar
[†] Gezi Park Iftar, Beautiful Rising, accessed September 25, 2020 https://beautifulrising.org/tool/gezi-park-iftar

Pakistan's Prime Minister Nawaz Sharif took a stance to tighten laws around honour killings. New laws were passed soon after in Pakistan's parliament which now makes it much harder for perpetrators of honour killings to walk free.

The World Economic Forum recognises the impact of *A Girl in the River* and says "Global leaders in business and politics are increasingly aware of this and are investing in art as a way of engaging with communities, improving lives and boosting economic growth."[*] The WEF notes that "social battles are not separate from economic progress but go hand in hand with it. Creativity and individual freedom can generate new opportunities. For such change to happen around the world, leaders in the arts, politics and business must work together."[†]

B) Repurposing and Transforming Institutions

El Sistema[‡]

El Sistema incorporates children and teenagers in vulnerable situations or extreme poverty into a new National System of Children and Youth Orchestras. Unlike the average youth orchestra, El Sistema's mission is fundamentally social: "Abreu's conviction that the experience of immersive, ambitious and joyful music making together can help young people develop not only musical mastery but also self-esteem, mutual respect and cooperative skills, qualities that can change their lives and the lives of their families and communities."[§] El Sistema creates, equips, develops, supervises and assesses regional orchestras and choirs.

The teachers at El Sistema understand the importance of supporting children's musical, cognitive, social and creative development. El Sistema's impact includes "musical excellence, social and emotional development, raised aspirations, academic attainment and community engagement which are being documented in a growing body of formal evaluation and research."[¶]

El Sistema has had a positive social impact on over 400,000 children in Venezuela enabling them to transcend their circumstances and become empowered and productive citizens. Its model of working has inspired similar programs which serve an estimated 1 million children in over 60 countries. El Sistema is an example of successfully repurposing artistic institutions with a social purpose and social function to empower and transform communities.

Nada Brahma[**]—Systems change for the Music Industry

Addressing the current challenges and setbacks of the music industry whilst armed with deep knowledge of cognitive, social and sonic/acoustic aspects of music; Nada Brahma is

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[*] How Artists Can Lead Dramatic Social Change, World Economic Forum, accessed September 25, 2020, https://www.weforum.org/agenda/2017/01/how-can-artists-lead-dramatic-social-change/

[†] How Artists Can Lead Dramatic Social Change, World Economic Forum, accessed September 25, 2020, https://www.weforum.org/agenda/2017/01/how-can-artists-lead-dramatic-social-change/

[‡] Venezuela's National System of Children and Youth Orchestras, UNESCO Diversity of Cultural Expressions, accessed September 25, 2020, https://en.unesco.org/creativity/policy-monitoring-platform/venezuelas-national-system

[§] El Sistema in Venezuela, Sistema Global: Friends of El Sistema Worldwide, accessed September 25, 2020, https://sistemaglobal.org/about/el-sistema-venezuela/

[¶] El Sistema in Venezuela, Sistema Global: Friends of El Sistema Worldwide, accessed September 25, 2020, https://sistemaglobal.org/about/el-sistema-venezuela/

[**] Nada Brahma, Nada Brahma Ltd., accessed September 25, 2020, www.nadadigital.com

out on a mission to bring about systemic change to the music industry. They are pioneering 'Musical Nutrition' in order to create a business model designed to unlock the benefits of music. Just as the FDA released nutrition labels for the food industry in the 1990s which transformed the food industry enabling it to create new businesses from diets, nutrition plans and even superfoods, Nada Brahma has created Musical Nutrition which they believe will enable new revenue streams for the music industry based on engaging and distributing music according to different types of benefit. They provide Record Labels and music Publishers with data on how and why people are listening to music and in what ways they are benefiting. This data enables Labels and Publishers to distribute existing music and have new music created according to areas of benefit and needs of listeners. They also provide specialist music services to healthcare and wellbeing companies to increase treatment effectiveness, provide patient insights and address social determinants of health. Dedicated to unlocking the benefits of music, they are bridging the gaps between the music and health/wellbeing industries and building a music and health cross-industry model.

This is revolutionary systems change for the music industry based on changing systemic incentives. The current systemic incentives of the music industry are based on the productization of music—music as a mere object that is sold, bought and distributed, with little to no knowledge incorporated on what the benefits of music are and how they operate and hence no means to institutionalise the unlocking of the benefits of music.

C) Activating Collective Intelligence for Changing Social Landscapes

The Inside Out Project[*]

On March 2, 2011, JR won the TED prize at the TED Conference in Long Beach, California, and called for the creation of a global participatory art project with the potential to change the world.

Since its founding, The INSIDE OUT Project has flourished in France and now over 260,000 people have participated in 129 countries. It is now ranked as one of the world's biggest participatory art projects.

JR calls participants to "Stand up for what you care about by participating in a global art project. Together we'll turn the world inside out."[†] INSIDE OUT is a global platform for people to share their untold stories and transform messages of personal identity into works of public art.

INSIDE OUT makes the invisible or unknown stories and values of everyday people visible. Through unseen expressions, experiences and values being brought to life, the accepted boundaries and assumptions of social landscapes are challenged and changed. The project humanizes the cityscapes and landscapes of conflict by superimposing a human face and human story onto alienating sites.

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[*] Inside Out: The People's Art Project, accessed September 25, 2020, http://www.insideoutproject.net/en

[†] Inside Out: The People's Art Project, About the Inside Out Project, accessed September 25, 2020, http://www.insideoutproject.net/en/about

D) Convening Best Practices and New Processes of Social Learning

Beautiful Trouble[*]

Beautiful Trouble created an artistic toolbox for revolution. Their new initiative 'Beautiful Rising'[†] showcases arts-based initiatives from the Global South. Their comprehensive index of the arts-based initiatives identifies key tactics, principles, theories, stories and methodologies for effectively engaging arts in activism, development and social change.

Providing this comprehensive index and tool box as well as training to individuals and organisations, Beautiful Rising enables the flourishing of collective intelligence as well as the convening of best practices in the arts-based activism through an accessible participatory digital platform.

The Culture Hacking Method: The Rules Collective[‡]

The Rules Collective was an activist collective which focused on addressing the root causes of inequality, poverty, and ecological breakdown through narrative interventions.[§] They worked with social movements, journalists, think tanks, independent researchers to engage collective intelligence to amplify alternatives and to midwife post-capitalist realities.

The Collective came to a consensus on two core insights, firstly that power rests in the ability to control language and secondly that humans make sense of their world through stories; the stories we tell shape the way we see the world and guide our responses to the problems we face. The Rules collectives concluded that the best way to change the world is to change the language and stories at the heart of our cultures.

The Culture Hacking method emerged from the narrative and cultural interventions of The Rules Collective[¶] combined with the collective intelligence of their allies for 8 years in the context of them working in a changing world that had seen uprisings and protests from Palestine to Standing Rock, to Wallmapu, to YoSoy132.

The Culture Hacking method is a process in which we intervene and change dominant culture narratives through questioning, analysis (discourse analysis, network analysis, content analysis), de-codification, recodification and creative intervention.[12]

With **INTEGRAL COOPERATION,** we are developing **NEW CULTURES OF CREATIVITY AND CONTRIBUTION** which consist of

A) Developing new cultural codes B) Systemic engagement of social artistry C) The causal link between the arts, culture and development.

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[*] Beautiful Trouble: A Toolbox for Revolution, accessed September 25, 2020, https://beautifultrouble.org/

[†] Beautiful Rising, accessed September 25, 2020, https://beautifulrising.org/

[‡] The Rules, accessed September 25, 2020, https://therules.org/

[§] The Rules, accessed September 25, 2020, https://therules.org/

[¶] The Rules, Culture Hacking, accessed September 25, 2020, https://therules.org/culture-hacking/

A) Developing New Cultural Codes

Fundación Mi Sangre[*]

Fundación Mi Sangre, based in Medellin, Colombia, is a social organization, co-founded by the artist Juanes and the social entrepreneur Catalina Cock in 2006. Fundación Mi Sangre seeks to activate ecosystems and build capabilities that enable new generations to lead the construction of a culture of peace in Colombia.

They develop life skills, leadership, and social entrepreneurship in childhood and youth, as well as support the social transformation initiatives of participants and weave networks and ecosystems of initiatives that better enable participation and augmentation of voices for peaceful initiatives. Using art and music as a tool, they have created a network of more than 5,000 young leaders in Colombia dedicated to non-violence and peaceful social transformations.

Fundación TAAP[†]

The TAAP Foundation was founded by Visual artist Carlos Eduardo Meneses. Based in Colombia they now also operate in 14 countries across Latin America and Europe.

Their methodology includes elements of neuroscience, art, pedagogy, communication for development, and learning through play, that they have combined and applied to break the patterns of violence in communities, generating changes in individuals, families, schools, and the communities.

Since 2010, TAAP Foundation has impacted more than 2.5 million people, including more than 300 young people that were previously at risk to become part of gangs, who then changed their arms and criminal practices for careers in the arts sector as photographers, designers, and writers.

B) Systemic Engagement of Social Artistry

One World: Together at Home

One World: Together at Home was a live streamed benefit concert organised by Global Citizen and curated by pop star Lady Gaga, in support of the World Health Organization (WHO) and its COVID-19 Solidarity Response Fund. The event was intended to promote the practice of social distancing while staying together at home during the pandemic.

Aired on April 19, 2020, the concert was an eight-hour online special and featured performances from global music stars at home as they self-isolated during the virus outbreak. Actors, political leaders and media celebrities joined and shared messages of concern and support. The broadcast drew donations from corporate sponsors and the greater public.

The concert organized shortly after the current President of the US withdrew its funding for the WHO took on a sense of a political stand as people came together to fund the universal cause the US government failed to do.

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[*] La Fundacion, Fundacion Mi Sangre, accessed August 20, 2020, http://fundacionmisangre.org/la-fundacion/

[†] Taller de Aprendizaje Para Las Artes Y El Pensamiento, accessed August 20, 2020, https://fundaciontaap.com/

Following up on Twitter with her fans and participants in the special concert, Lady Gaga called the event a global moment of kindness. The messages of the performing artists reinforced the importance of the general public to show up together and for each other at times when the governing institutions are lacking the proper direction and strategy to address shared human distress. The unique and effective way of showing support and contributing is through arts and cultural events that alleviate human suffering, elevate human spirit and provide a sense of human unity and community.

Repeating the strategy of Live Aid in a new, cyber context of the 21st century, *One World: Together at Home* managed to raise $127m in a matter of hours. In the critical moment when the pandemic exacerbates the already distressing global conditions, nations and their governments are hard pressed to swiftly reinvent their social, business and governance routines. While vulnerabilities and uncertainties intensify, the general public rises and organizes through arts and culture showing indomitable strength and resilience against all odds. In times of crisis, *Together at Home* demonstrated that the move can result in arts generating empathy even more and in the greater democratization of creativity and contribution.

C) The Causal Link Between the Arts, Culture and Development

Culture-Hidden Development[13]

The universal 'one size fits all' approach of the Development sector failed to take into account complex local cultural specifics. It was identified that one of the reasons development was failing to make a greater impact and achieve the development goals was because of its inability to adequately understand and deal with culture. It became apparent that cultural assessments now needed to become an integral part of project planning in Development. Funded by the UK Department for International Development (DFID), this was a study to track and map the role of culture in development. It consisted of 350 examples in 40 countries over a 2-year period. The report argued that the invisibility of culture within development policy created a vicious cycle and therefore put forward better monitoring and evaluation as well as improved analysis of impact of cultural projects on development objectives as well as analysis of development activities on cultural issues.[14] The research also warned that, without adequate background thinking or evaluation, current trends in using cultural methods for behaviour change and communications programmes ran the risk of using the culture of poor and marginalised communities manipulatively, and of opening up agencies to risk through a failure to adequately monitor work in the field.[15]

The research put forward a method and set of best practices for correcting 'cultural invisibility' in development and enabling tools for understanding how to better understand and engage with culture for greater impact and effectiveness. The method brought forward consisted of 3 main courses of action:

1.   *Thinking Culturally* — The study mapped key relationships between culture and some of the primary development agendas for social development, economic growth, poverty, rights, education and communications. At each site, questions are engaged to challenge mainstream development thinking and propose ways to think more culturally.

2. *Making Culture Visible* — By engaging methods for making culture more visible 'Hidden Developments' were identified—the local forms of knowledge connected to forms of capabilities that were outside of the lens of 'development' and hence 'hidden' and not acknowledged by development work nor utilised in development projects. Methods and frameworks were put forward for how to make culture more visible and hence increase the ability of development projects to work effectively with culture for local lead change on global development goals.

3. *Working Culturally* — The study put forward practical ways of building culture into development policy thinking, as well as key questions and working methods for engaging with culture in program delivery.[16]

It is a more nuanced mission and critique to deconstruct the notion of development and reveal the failing and the overpowering effect of the concept of 'progress' when it is implemented as one-sided knowledge delivery. By making culture visible we enable diverse forms of contributions. By understanding how to work with these 'Hidden Developments' we can enable multiple forms of 'progress' for holistic growth, greater effectiveness, deeper participation for practicing sustainability as systems change.

8. Implementing the Systemic Engagement of the Arts for Systems Change

The value and impact of the arts have been made clear in multiple disciplines and case studies ranging from utilising the arts for health-related outcomes, to radical social change, to conflict resolution and peacekeeping. However, in our current state, we do not have the structure to unlock the full potential of the arts. Consequently, we do not have the capacity to emerge or transition to a new human story and a more evolved society.

Systemically engaging the arts means we need to:

1. Shift mindsets and values, engage inner transformations, activate collective intelligence and cultivate new cultures;

2. Engage structural change, transform existing institutions and increase socio-political impact, which contribute to planetary frameworks for sustainability practiced as an art of systems change.

As the key strategy in the new process of social learning and leadership, systemic engagement of the arts and culture is expressed in the commitment of the global society at all levels to support, engage and implement the transformative strategies of the arts and culture throughout and across all domains of human activity, association, development and policy. Here are some of the ways such commitment manifests across sectors.

• **Education, Welfare and Wellbeing** — Beyond intellectual and analytical intelligence, the arts as whole brain activities engage sensory, imaginative, intuitive, transcendental, consultative, and creative learning. Education would engage an empowered process of profound humanization through valuing of the human being in its holistic potentialities.

It cultivates creative learning and develops creativity, applying the arts as science and engaging science as a mental art. Such education starts from early childhood learning as well as adult re-learning and engages whole person development, nurturing integral faculties and multiple intelligences. Systemic engagement of the arts would inform and shape all aspects of an educational system from the space where the learning takes place, to pedagogy, to the way schools are run, organized and connected to their social context.

The use of the arts in health and wellbeing has been long documented historically[17] as well as widely recognised today.[*] The systemic engagement of the arts in health and wellbeing would engage the personal stories of illness, as well as mind-body and cathartic processes which value the expression of personal and social experience. It would ask for wellbeing to be as well rounded as possible, engaging both allopathic and complementary modalities which can honour the multidimensional aspects of a person's healing process. It would seek qualitative progress of a person's being as well as quantitative measurements. Acting systemically could also engage creative applications for addressing the social determinants of health.[18]

- **Science and Technology** — Engagement of the arts in this domain would be for the humanizing of technological advances, infusing technology with ethical principles. It would seek to reemphasise human development and refocus technology as tools for human development, social learning and constructive problem-solving. The design and purpose of science and technology would integrate the arts and be guided by their socio-cultural implications.

- **Information and Media** — Transforming the domain of information and media would entail a) utilising integral language which engages greater coherence of knowledge through multiple narratives, resolving disjuncture between perspectives and enabling social learning rather than social divides; b) spreading constructive and life-supporting messages; c) developing individual and collective capacities as well as nurturing finer individual and collective expressions and aspirations. It would work to replace marketing with a more humane qualitative processes which could still enable demographic information but in a context which takes into account the wider social impact and processes.

- **Economy, Finance and Employment** — The recognized forms of capital—natural, human, financial, material and intellectual—are the building blocks of infrastructures. While they are the key resources and enactors of change, it is the non-material forms of capital—social, cultural, experiential, spiritual—that are the essential energizers and drivers of progress and the essential components of superstructures. Investing private and public capital into the arts and culture through a socio-systemic interface of impact and holistic development domain enables innovative employment generator, and method for humanity's evolution.

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[*] National Alliance for Arts, Health and Wellbeing, accessed August 20, 2020, https://www.artshealthandwellbeing.org.uk/

- **Peace, Security and Disarmament** — The necessary expansion of the notion of security from national to human security through the arts and culture would involve cultivating and promoting intercommunal, interregional, multinational and global artistic collaboration as a proven way of culture sharing, conflict resolution and peace-building. Focusing on universal, life-supporting messages from local to global levels by producing multimedia and multi-cultural events, exhibitions and projects would be one of the efficient ways to spread the message and mobilize the will.

- **Energy, Ecology and Climate** — Through the arts, we can quickly disseminate the environmental message on nature as our commons and on our responsibility to generations after us as stewards of the commons, steering away from the culture of exploitation and consumerism toward the culture of contribution and creativity.

- **Governance, Democracy, Human Rights** — For revision and transformation of regulations and norms in the domains of policy making, socio-economic justice and human rights, engaging the arts as a knowledge system means the challenging and changing institutional norms goes hand in hand.

- **New Story and New Social Architecture** — For the building of a new social system, the arts are most effective for the creation and dissemination of the new global cultural meme for co-creating a new planetary story which can sit at the heart of a new planetary system.

"Integral transformative strategies enable us to implement a systemic engagement of the arts as a live, living social-knowledge system and engage methods which can re-order our social knowledge and transform our institutions within a planetary framework rather than national agenda unequipped to address the interconnected nature of our global challenges."

How does a cultural meme change? What is the language of change? For a change which seeks to humanise, to reinvent ourselves and our world from one which divides and dehumanises to one which humanises and lives in line with planetary ecosystems rather than national boundaries, what is needed is the systemic engagement of the arts. As a symbolic language, the arts have the capacity to unify on a broader scale and permeate the social fabric the fastest. Just like language, information, or money, its symbolic power lies in its ethereal essence that can be exchanged and spread quickly with most transformative impact. The arts, however, humanize the value of the other symbolic powers such as information and money. Not only do the arts have their symbolic power but have the power to transform other symbolic forms. That is why it has the capacity to multiply and accelerate both their impact and the overall social transformation.

We cannot tell a new story with the same language of predominantly quantitative, commodified and divisive methods of development. Systemically engaging the arts provides us with a new language because it is a living language embedded with new and renewing values. While other symbols quantify values, the arts express the qualitative development of our values and generate new ones. A society that invests in the arts gets renewed holistically.

The arts embody an empowering paradox. They are not of the additive or linear order. Just like finer qualities and values of trust, love, and wisdom, art is governed by a paradoxical principle by which it multiplies by division—it exponentially grows by sharing. It is in this very principle that its transformative power lies. It is a system of a different order which rests on values of a different order. Understanding and consciously applying its qualities can engender a values revolution and social transformation.

We need qualitatively finer properties to meet the challenges, recognize the opportunities and enact the change at the higher level of order. Toward that order, the future leadership and the future of leadership is the one who understands the value of the arts, invests in them, promotes them, supports them and consciously applies them. This is the strategy for the long-term qualitative change for exponential development.

By understanding the arts as a social knowledge system, we can create frameworks and build new architectures which focus on developing a co-created body of knowledge rather than a fixed, propagated narrative. Integral transformative strategies enable us to implement a systemic engagement of the arts as a live, living social-knowledge system and engage methods which can re-order our social knowledge and transform our institutions within a planetary framework rather than national agenda unequipped to address the interconnected nature of our global challenges.

Correlation, cooperation and contribution are at the core of an integral framework. One which a) enables us to unlock and engage with the transformative powers of the arts and culture; b) enables us to multiply, accelerate and scale out their impact; and c) works to harmonise planetary ecosystems and global societies.

9. A Values Revolution

The above integral strategies result in a values revolution. Generating new value and value shifts through such a revolution sourced in empathy reconnects, rethinks and refines practices of education, economy, finance, governance, security, health and wellbeing. The transformation of our value system stems from the mutually reproductive and reinforcing loop of our beliefs as cultural currency; language as symbolic currency; and money as financial currency.

Dominator systems have been properly described as societies that are either preparing for war or recovering from war. Such societies elevate the values of destruction and violence over values of nurturing and peace. We have only to look at what the USA spends on what it identifies as defence to see where its values lie, since the amount of money a society spends on something is a measure of its worth in that society. The amount spent on weapons every

minute could feed two thousand malnourished children for a year, while the price of one military tank could provide classrooms for thirty thousand students.[*]

By choosing to invest in the arts, we are choosing to invest in the human being. We are saying that we value our inner worlds, inner guidance, and the holistic nature of our beings. A systemic engagement of the arts seeks the aligning of social and natural systems. It makes intersectionality and institutional incentives explicit. It prioritises the systemic, integral wellbeing of both humanity and the planet. It explicitly states its values and works in context through communities of practice to cultivate these values and grow them through embodied communication.[†]

10. Transformative Ecosystem – New Social Architecture

An empathetic revolution, as a movement of shared social sentiment, initiates a values revolution—the expression of that movement through the shift in consciousness, culture and capital; creating an autopoietic, transformative ecosystem. The arts set the autopoietic process in motion; as an integral language, they initiate and sustain the transformative process that is the generator of systems change. The lifelines of a 'transformative ecosystem' emerge from its purpose of regeneration, vision and values born of empathetic awareness. It chooses its evolution and, hence, does not evolve by mere necessity but by conscious choice. It is transformative because of how it grows and where it focuses its life force, by transforming the dysfunctional parts and growing/regenerating through integral strategies.

Characteristics of a transformative ecosystem are:

- Re-architecting and conscious re-designing—new ways of organising life and society through integral strategies;
- Addressing dysfunctions and regenerating for the aligning of social and natural systems;
- Self-generating and self-illuminating system of inter-awareness.[‡]

As an integral language initiating a transformational ecosystem, the arts transcend the dualistic nature of cognition with which we order our reality, transmuting suffering and conflict into new intelligences and engaging processes of re-ordering. This is the creative means by which the new paradigm of human development is generated and designed. Thus, the systemic engagement of the arts results in its threefold purpose and impact of

1. **Developing New Processes of Social Learning**—collective learning process continually evolving through multidirectional exchange of knowledge and feedback;

2. **Activating Global Social Leadership—**evolving collective forms of self-organization beyond current systemic boundaries for new forms of social order;

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[*] Data from Oxfam America, accessed September 6, 2020, https://www.oxfam.org/en

[†] Prioritizing human wellbeing and evolution have been demonstrated in different indices of progress such as the index of human happiness in the progressive development orientation of countries such as Bhutan and different economics such as the notion of 'self-actualizing economy' promoted by the Millennium Project.

[‡] The fine distinction here is that such a system is autopoetic without being autistic, without replicating the malaise of the individualistic societies, but rather developing and self-regenerating through finer awareness of vital interdependencies.

3. **Building New Social Architectures**—re-ordering of relationships, communications, values exchange, and knowledge creation and transmission in a system of better harmonized natural and cultural environments.

11. Arts for the Future and the Future of Arts

The Arts and culture are essential nourishment of the human spirit to survive and create new meaning. As such, they are vital for survival, for which the human spirit needs to be sustained and uplifted to persevere through evolutionary processes. The future will arise from the quality of our being and quality of human decision, born from our capacity to respond and make sense out of our crisis and our creative resilience to regenerate our society and reinvent the future. The systemic engagement of the arts is the language and means for this process of systems change,* regeneration and pathway into the future. The arts will develop the new imaginings with vital contributions to the quality of life and quality of being, generating it and sustaining it. There is no future without them.

With growing technological advances, the arts will have ever increasing role and value† for human development and aligning of social and natural systems. Through a systemic engagement of the arts we can protect socio-cultural diversity whilst promoting universal values, thus humanely diversifying globalization.

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* Systems change initiated through an empathetic revolution manifests as a values revolution and engages the practice of sustainable values implemented through a new social architecture. The current international structures mandated with the realization of the SDGs need to mobilize global social leadership and planetary consciousness. They need to create the conditions for the systemic engagement of the arts by integral policies, funding, promotion and upholding the framework of an arts based transformative practice.

† According to The Millennium Project on Arts, Media, Entertainment from 2011; 'arts, media and entertainment have a huge influence on the future. Not only can these powerful tools of transformation inform and influence humanity's understanding of itself, they can also aid in the evolutionary process of a more evolved future by creating better visions of a more humane future, socially beneficial creative projects and stories.'

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Educating for the Future in the Age of Obsolescence

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Abstract

The anthropological transformation we are undergoing shows the urgency of rethinking teaching and training, underlining the substantial inadequacy of our schools and universities in dealing with hypercomplexity, with the global extension of all political, social and cultural processes, with their indeterminateness, interdependence and interconnection. The idea that educational processes are questions of a purely technical and/or technological nature, solely a problem of skills and know-how, is a "great mistake" of the hypertechnological society, based on the illusion of being able to measure, simplify and quantify everything, to eliminate error and unpredictability, to achieve total control and rationality. It is necessary to rethink education radically because the extraordinary scientific discoveries and the dynamics of the new technologies have completely overturned the complex interaction between biological and cultural evolution, doing away with the borders between the natural and the artificial, leading us not towards simplification, but in quite the opposite direction.

1. The Tyranny of Concreteness

In the field of social research, many academicians, like the writer of this article, give lectures from time to time in classes organized for managers, executives, public administrators, institutional figures, scholastic directors and teachers. Taking into account the subtle differences and peculiarities in each case, one cannot help remarking that all of these professional figures appear to have one thing in common. Along with their curiosity for new potentials, trends and updates, nearly all of them seem to be obsessed with "concreteness", for the "how to do", limiting their interest exclusively to "the solutions". There are also, of course, exceptions to this phenomenon, but exceptions they nevertheless remain; in general, the requests are for "concreteness" and "facts", as though continually repeating these demands could in some way prove reassuring. Yet at a certain point, it begins to dawn on them—on us—that there is a strategic value to analysis and praxis, whatever the field: to thought, to thinking, to theory and theories, to a different way of looking at reality. To a different approach to the issues, and in general, to the unpredictability of social and human relations, to the complex and systemic relationship between people. Even so, we seem not to have grasped the concept that if we continue to carry on as we always have, using the same procedures, laboring under the illusion of achieving total predictability and control, it will never be possible to bring about any kind of change, and coping with risk, uncertainty and vulnerability will become ever more difficult. What, then, has become of the

famous *paradigm shift* (Kuhn, 1962; Morin, 1973, 1977-2004; Capra, 1975; Popper, 1934, 1994; Lovelock, 1979; Prigogine–Stengers, 1979; Gallino, 1992; Prigogine, 1996), of the new ecosystem, of open systems and online entrepreneurship, of sustainability, of the digital revolution?

The Oxford English Dictionary defines the word "concrete" in the following manner:

Existing in a material or physical form; not abstract.
– Specific; definite.
'concrete objects like stones' – 'I haven't got any concrete proof'
– (of a noun) denoting a material object as opposed to an abstract quality, state, or action.
'I've always liked to work with concrete material because dance is very ephemeral'.

Along with the ubiquitous pressure to be concrete, there is, unsurprisingly, a corresponding devaluation today regarding "theory". The very idea of "theory" seems to make many of us uneasy, because it appears to represent something useless, a waste of time (and money). One has but to follow the contemporary maze of reassuring slogans, mainstream labels, platitudes and clichés, to understand that theory is perceived as something that appeals only to those who have nothing better to do, nothing practical or useful—or even worse, for those without "know-how", meaning with no "solutions" in their pocket. Not to mention the term "theoretical", which has almost become an insult, a term which is used to discredit scholars, citizens, people who are deemed incapable of coming up with rapid solutions to every problem.

But what exactly do we mean by theory? Once again, we can consult the Oxford English Dictionary, which provides this definition:
A supposition or a system of ideas intended to explain something, especially one based on general principles independent of the thing to be explained.

'Darwin's theory of evolution'
– A set of principles on which the practice of an activity is based.
'a theory of education' – mass noun 'music theory'
– An idea used to account for a situation or justify a course of action.
'my theory would be that the place has been seriously mismanaged'
- *Mathematics:* a collection of propositions to illustrate the principles of a subject.

Hence, "theory" is a complex (and non-linear) dimension that makes it possible to formulate a symbolic and conceptual representation of the evidence and emerging data. As the author of *The Quark and the Jaguar*, M. Gell-Mann, puts it, we can consider the interconnected phenomena of our world separately, but it will make all the difference if we can see them together generally. Many facts will then become something more than single details. By seeing the patterns and structures, we can make more sense of the data and learn them more easily, and it will be possible to describe them synthetically, to create a scheme for remembering them, in other words, a theory.

And yet, as mentioned above, theory is scarcely considered in today's society, not quite cast aside, but judged as futile, misleading, dispersive, in an age where the hegemonic narratives and opinions are convinced that the data can tell us everything, that reality itself is made up of data, which are the "facts of life", *real* reality, in other words, a measurable reality, made up of empirical, quantitative, statistical big data, such self-evident evidence that no observation, recognition or causal nexus is needed, nor correlation between levels of connection. A kind of reality, it is to be feared, that is not capable of distinguishing between complicated and complex systems (Dominici P., 1995-2019). Similar to the demand for concreteness, the phrases which are heard most often are "no more theories, give us the facts", with an insatiable request for hyper-specialized figures, super-trained technicians and experts, gurus and managers, capable of action (or rather, of execution); as though praxis, know-how and performance were not always based and oriented conceptually and theoretically.

"65% of the children currently in elementary school will have jobs in the future which not only do not yet exist, but which we cannot even imagine."

Admittedly, the above-mentioned rationales are not difficult to comprehend: data, facts and concreteness are of course of great importance: no one today, not even artists or "intellectuals", can afford not to be "concrete". Moreover, it has become more and more obvious that there is no genre of social, organizational or systemic praxis or action, there is no sector of production—even in the case of the most creative, there is no area of our existence itself, of our (so-called) life-worlds, no field of knowledge, from education to work to training, that is not managed, controlled or oriented through an exclusive, almost compulsive search for concreteness and usefulness.

It comes as no surprise, therefore, that the most typical request made in professional courses in every field concerns the need to be exclusively "concrete" and to perform or take interest only in what is so considered. Precisely in this intricate phase of civilization, however, with its *irreversible paradigm shift* and its *anthropological transformation* (Dominici, 1996), this obsession has become extremely limiting: it is especially counter-productive in the fields of teaching, training and research, where it permeates our educational system, the purpose of which is to shape and educate future generations.

2. Coming of Age in the Age of Obsolescence (in Praise of Rebellion)

Speaking of future generations, according to the World Economic Forum, 65% of the children currently in elementary school will have jobs in the future which not only do not yet exist, but which we cannot even imagine, considering how fast work is changing in our world today. In these days, in which skill and knowledge become obsolete in the blink of an eye, what can young people train for?

The deepest and most significant reflection to make on this question is that young people should first and foremost seek, discover and live out their desires. Educators, students, managers and experts alike need to find the courage to go beyond that deceptive idea/vision that pushes us to always look for something useful in what we do, even regarding our personal growth and intellectual maturation. These passions, in fact, must be discovered, stimulated, awakened, encouraged and brought out through a (complex) educational pathway that should begin during the first years of school, a pathway capable of holding together reason and imagination, thoughts and emotions, which are too often removed from the educational and formative itineraries.

The neuroscientist Lamberto Maffei, in his recent book *In Praise of Rebellion,* elucidates why critical thinking must be taught from the early years of childhood:

The first years of life are characterized by a long and critical period of great brain plasticity, a period in which this organ is extremely sensitive to experiences and makes changes based on these, learning from the environment. Subsequently, a slow stabilization of neural circuits and a progressive decrease in the number of synaptic contacts ensue. The more stabilized circuits tend to repeat the same functions, meaning that the brain…responds with similar behavior to certain exogenous or endogenous stimuli. Routines are generated in this manner and the brain increasingly begins to resemble a machine, whose functions, including behavior, have become 'partially mechanized' and thus predictable. (Maffei L., 2016, pp.32-33).

What this implies, arguably, is that by impoverishing the variety of our thoughts by preventing exploration, experimentation and error in early years, we are physically—plastically—reducing the (future) capacities of our children's brains to undertake new itineraries, to discover alternative trajectories, to explore new dimensions of thought and imagination.

We need to stake our bets on those formative pathways designed for an increasingly interdependent and multidisciplinary outlook, which will enable us to leave behind the age-old logics of separation and false dichotomies (Dominici P., 1996-2019), including the well-known concept of the "two cultures" (humanities and the sciences). What we consider today to be the limits of the fields of knowledge, to be the borders between knowledge and skills, between rationality and creativity, can and must become openings, passageways, pathways, opportunities. Because it is the complexity of the ongoing changes, its ambivalence, velocity and unpredictability—a complexity that is increasingly marked by the co-existence of order and chaos—that has shown us, in no uncertain terms, the inadequacy of the current educational and formative processes, as well as the inconsistency of reductionist explanations and of traditional linear interpretative models. These are profound criticalities and anomalies which, alongside our (ontological) incompleteness, have accelerated the *obsolescence* of knowledge and skills even more sharply.

3. Beyond *False Dichotomies*: Innovating Means Destabilizing

Today, the social and cultural future (which, as we have always said, is the "true" innovation), belongs to those who will succeed in healing the fracture between the human

and the technological, to those who will succeed in redefining and rethinking the complex relationships between the natural and the artificial, to those who will manage to bring knowledge and skills together (not to separate them), to those who will, furthermore, know how to unite and merge the two cultures (scientific and humanistic), both in terms of education and formative training and in defining profiles and professional competences. In this sense, the urgency that can be felt is to leave behind what I have called the "false dichotomies": theory vs. practice/research; knowledge vs. competences; hard skills vs. soft skills, art vs. science, thought vs. action, creativity vs. rationality, specialization vs. interdisciplinarity, scientific fields vs. the humanities; and so on. The 'traditional' borders between studies in the scientific fields and in the humanities have, in fact, been completely done away with, owing to the extraordinary scientific discoveries and the continual accelerations brought about by technological innovation, which renders even more unavoidable the urgency of an education that teaches complexity and critical thinking (logic).

However, a deep-rooted resistance to such a radical change of perspective (models, procedures, routines and instruments) hails above all from the very "sites" where knowledge is produced and processed, and is linked to motivations of various kinds: dominating logic, feudal social models, cultural issues, the primacy of politics in every dimension, amoral familism, organizational culture, climates of opinion, and so forth. Essentially because, in every field of individual and collective practice, innovation means questioning consolidated fields of knowledge and methods, upsetting individual and collective imagination, unbalancing equilibriums, *breaking the chains of tradition* (*ibidem*), abandoning certainty to move towards uncertainty, with considerably greater risks (opportunities), real and perceived. In other words, rendering systems and their spaces for communication and relationships more vulnerable, at least temporarily. The definition I have always used is the following: "Innovating means destabilizing" (Dominici P., 1996, 2005, 2014).

Objects as Systems

Taking special care, with regard to topics concerning school and university, to resist the continuous temptations, the short-cuts, the easy solutions, the reassuringly well-beaten paths that often conceal mere vested interests in power or in economic factors, the ideological views, which incessant promotion and event marketing have done so much to render visible, acceptable and approvable. First of all, however, it is necessary to teach analytical and critical thinking to people, enabling them to use their own heads (and to question themselves and others around them), instead of simply accepting the standard answers/solutions, and to see "objects" as "systems", rather than vice-versa (Dominici P., 1995-2019). Above all, in dealing with the above issues, one must take care not to give in to the temptations of simplistic solutions, of deterministic explanations or of easy reductionism. We have an urgent need for explanations and analyses based on data and research, but we also have a tremendous need for a critical theoretical approach to complexity, which will allow us to save ourselves from the quicksand of *mono-causal determinism*, and also (on a less worrisome level), from a *prosaic acritical neophilia* that has led us to convince ourselves, in recent years, that all that is new is fantastic.

4. Simplification: Opportunity or Risk?

Along with this, the not-so-new "ideology of simplification", supported by the ongoing technological transformations, which sees *simplification* as an absolute value. But here we need to ask ourselves: should simplification be considered opportunity or risk? To answer this, it is necessary to understand that simplification is not an end, but merely a means. As an end, simplification (like technology itself) is something that is imposed by trampling on any person or social or cultural factor that stands in its way. Simplification applied as a means, on the other hand, can have both positive and negative implications.

"It is time we realized that we cannot just continue to run after and to adapt to the ongoing technological and digital transformations, ignoring their ethical and epistemological implications and underestimating how deeply digital technology has changed our perception and understanding of reality."

One of the most positive effects regards the simplification of procedures, which can help to reduce bureaucracy and offer greater accessibility, rendering organizational processes more rapid and efficient. The positive aspect of the simplification of language is its tendency to enhance inclusion, by creating the conditions for a less asymmetrical relationship between those who have acquired certain kinds of knowledge and competences and those who have not, and by establishing the conditions for effective, non-simulated dialogue. However, it can serve to deceive as well, by making hierarchies less evident, or seemingly less penalizing. Another negative aspect of the simplification of language is that of determining only a partial reading/analysis/definition of reality and its complexity. This is also one of the side-effects of bridging international communication barriers through the use of one common language (English), which is, admittedly, an integrating factor, yet necessarily limits (and risks eliminating) richness of expression and diversity. Furthermore, and by far the most negative implication of simplifying language, as Orwell has shown, is the impoverishment of ideas and even of the capacity to produce them.

Speaking of communication (Wiener, 1948; Watzlavick *et al.*, 1967; Habermas, 1981; Todorov, 1995) which we have defined as the social process of sharing knowledge (Dominici, 1996), the simplification of communication is largely negative. Its most common impact is to reduce communication to mere persuasion techniques, or marketing. Communication, when simplified in this manner, is nothing more than rhetoric, strategy. Furthermore, there is great confusion between *communication* and *connection* (and their analysis, management and evaluation); in fact, the former is most often considered the equivalent of the latter (we are connected, thus we are communicating). In organizational fields, a mechanized and mechanistic vision prevails where communication is simply seen as an automatic appendage of connection.

Both language and communication are, of course, intimately linked to education. In educational fields, simplification is above all negative. There is, in our educational institutions today, a negative tendency to reduce learning to mastering processes and know-how (skills), and to believe that teaching technology, in particular digital technology, is a quick fix to our current educational crisis. By doing so, we are perpetrating the "great mistake" of our technological civilization (Dominici 1996, 2005, 2016). It is time we realized that we cannot just continue to run after and to adapt to the ongoing technological and digital transformations, ignoring their ethical and epistemological implications and underestimating how deeply digital technology has changed our perception and understanding of reality.

Even more significantly for educational processes, the attempt to reduce or neutralize *conflict* and *debate*, which are the foundations of pluralism and critical thinking, is a fatally negative form of the ideology of simplification. Without allowing civilized and respectful conflict and debate, we will deprive ourselves of the possibility of doubt, uncertainty and diversity of opinion, therefore of the most basic guarantees of liberty and democracy.

Figure 1: Simplification: Opportunity or Risk?
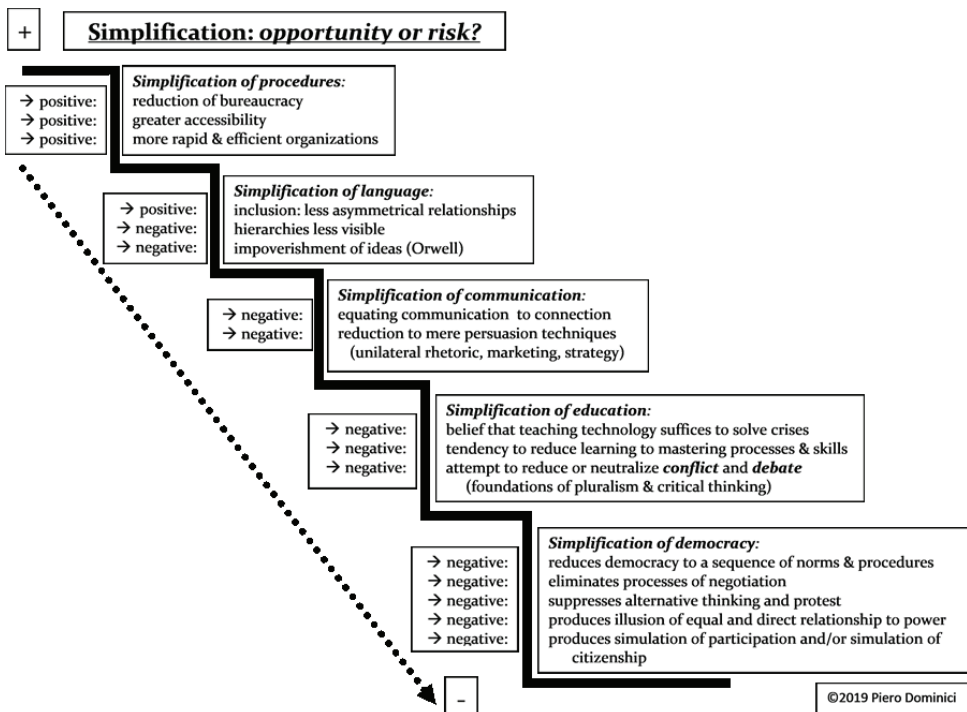
It follows, therefore, that the *simplification of democracy*, like education, is completely negative. The very idea that one can simplify such a complex form of organization and

governance is tantamount to reducing democracy to a mere sequence of procedures and norms, with the effect of rendering the delicate balance of complex factors constituting our democracies into soulless, unfree technocracies. The simplification of democracy is negative, to begin with, because it creates the illusion of having an equal and direct relationship to power. It is negative because it eliminates the processes of negotiation, because it suppresses alternative thinking and protest, and above all, because it can only produce a simulation of participation and a *simulation of citizenship*, *hetero-directed* (Dominici 1996, 2008, 2014) from the top down, a *citizenship* (Marshall, 1950; Veca, 1990; Bobbio, 1995; Dahl, 1998; Dahrendorf, 2001; Bellamy, 2008; Norris, 2011; Balibar 2012) *without citizens*, as I have said before. (**See Figure 1**).

A further negative result of the ideology of simplification is the concept of disintermediation, which has been so highly celebrated in the so-called digital revolution—the idea that there is no longer any need for processes or figures of intermediation which can be eliminated without further ado. This may be a better way to purchase flights and hotels online, but when we are dealing with cultural factors, is it really desirable that we allow digital platforms belonging to private high-tech giants to supply us directly with their choices, decisions and versions regarding information, government, economics, ethics, politics, health, education, entertainment, history, religion, art? We have attempted to simplify, disintermediate, reduce and simulate reality with data, figures, measurements and quantities into a strange kind of "virtual concreteness" (Dominici 2019).

Going back to our initial argument that the obsession with concreteness has become a veritable dictatorship, what is paradoxical is that the very same proponents of concreteness and facts are now loudly proclaiming the importance of thought, of critical and systemic thinking, of creativity, of imagination, of "creative thinking" (which, in every country, must unfailingly be expressed in English), even of the importance of philosophy, until recently battered and mistreated along with other important disciplines, and not only within educational institutions. It seems that no one, at this moment, would dream of denying the importance of interdisciplinarity, transdisciplinarity, empathy and unpredictability, of innovation, change, and above all, of complexity (which has suddenly become *the talk of the town*). After years of pursuing concreteness at all costs, decision-makers, opinion leaders and intellectual front men are shouting from the rooftops what I and others like myself have been repeating for years: that know-how and competences will not suffice; that education plays a vital and strategic role in this hypercomplex and hyper-connected civilization, that technology itself cannot guarantee a symmetrical and inclusive society, that it is the person who should be placed at the core of society (Maritain, 1947; Castells, 1996-1998, 2009; Rodotà, 1997; Ferrarotti, 1997; Rifkin, 2000; Himanen, 2001; Dominici, 1996-2017; Benkler, 2006; Byung-Chul, 2012, 2013; Bostrom, 2014; Tegmark, 2017). While, in one respect, this is undoubtedly positive (it's one of the ways that cultural climates can change), the slogans that are being used run the risk of trivializing, of creating a public discourse to shape the agendas of public opinion according to the usual driving logics of polarization, leaving little or no space for in-depth analyses or critical evaluation of the positions being taken. The worst consequence is that in this manner, it all becomes formula, norms, mainstream, thus losing

any drop of disruptive potential and any possibility of creating an authentic discontinuity with the hegemonic models and with "how it has always been".

5. EDUcation—Teaching Error, Doubt & Unpredictability in the Era of Anthropological Transformation

Furthermore, beyond the above-mentioned rhetorical or hegemonic narratives, whose function may well be limited to maintaining a positive image or reputation as an innovator or as an efficient and innovative organization, what comes through is how little awareness there truly is on the strategic relevance of thought and of thought systems, on conjecture, on imagination, on how complexity pervades all questions in all fields, *of the importance of error and of the opportunity—the vital need—to be free to make errors,* of all this being complex rather than complicated (Dominici P., 1995-2019). There are many who, having habitually chosen "concrete" approaches and methods, are now claiming that they have always expounded, written and published articles on critical thinking and on the need for an alternative view of reality. Theirs is a kind of cannibal conformism that gobbles up ideas and projects, without seeking to genuinely share or spread knowledge or skills, setting up barricades to block or slow down the way to a social and cultural innovation genuinely capable of making systems, groups and organizations truly dynamic.

In reality, therefore, what I have defined as an obsession for concreteness, indeed, as the tyranny of concreteness, is condemning us to never making any real changes (at best, what is made are adjustments), to never managing to create any real innovation (only façades), to continuing, who can say for how long, to adapt passively to the ongoing extraordinary technological transformation, which is first and foremost an anthropological transformation of identity, of life experiences, of epistemologies.

Part of this transformation regards velocity: the new digital speed, in its complex interaction with the human factor and with the system of social relations, preserves the original ambivalence inherent to any factor of mutation and to every social and cultural process; an ambivalence that, aside from representing an extraordinary opportunity, also highlights our limits and inefficiencies—on personal, organizational and social levels—but above all, that leaves us too little time for reflection and for critical analyses of what is happening, and more in general, of a (hyper)complexity that lays bare the radical inadequacy of our paradigms, our interpretative models, our cultural traditions, and even more, of our modern instruments for management and control. (*ibidem*)

For some time now, we have been losing our ability to look at/observe the set, the system, the whole, the global totality and the system of relations and/or interactions that these feature; in other words, we have difficulty recognizing bonds, correlations, causal nexus: precisely because we have been taught and trained (in the best of cases) to describe and record regularities, to see the "hows" and not the "whys"; we have been educated to look for (?) and be satisfied with simple or pre-coded answers (in any case, obtained in a brief amount of time), to look for—as I am always saying—simple solutions to (hyper)complex problems. This perspective, aside from being nearsighted and misleading, reveals itself to be even

more paradoxical precisely because what we live in (= what we know) is the era of global interconnection, in which all processes are interdependent and linked to one another (and will become increasingly so): we must cope with dimensions and levels of interaction and retroaction—on subjective, relational, systemic, organizational, social levels—that highlight, as if more evidence were needed—the urgency of rethinking our paradigms from a systemic, (hyper)complex perspective."

"What must be encouraged, not just proclaimed in institutional documents, is critical thinking, complexity, and interdisciplinarity and transdisciplinarity."

Instead, we are teaching our students—or rather *training* them—*to be mere executors of functions and rules* (Dominici 1995 and further works), who are not even capable of reflecting on their nature, on what governs these functions and rules, not to mention pondering "why". Furthermore, what is even more worrying is that we are increasingly staking everything on the construction of a kind of thought directed exclusively at concreteness; a thought or thoughts, which at the very best, equates itself to calculations and to reaching results. This nearly hegemonic approach directly regards—and impacts—issues directly related to learning. Students and educators alike have been caught up in these false perceptions. Furthermore, the technological revolution has defined a new rapport between individuals and the norm, between theory and praxis, giving them, in some way, the illusion of being absolute monarchs and masters of their own choices, with the risk of not holding interactions, social interdependencies and the community they belong to in sufficient consideration.

6. Our Inadequacies and the Illusion of Control: the Cultural Factor

Once again, I strongly insist: we must radically correct the structural inadequacies and the appalling nearsightedness that have always characterized schools and universities, (which must be thought of "together", in order to deal with the age-old question of teaching the teachers), which are the only "true" institutions/places in charge of defining and constructing the conditions of social emancipation (Dewey, 1916, 1929, 1933; Gramsci, 1948-1951; Capitini, 1964-1968; Freire, 1968; Rawls, 1971; Nussbaum, 2010; Robinson, 2015; Profumo, 2018; Dominici, 2014-2019). What must be promoted is the kind of education that is capable of analytically addressing complexity and responsibility (from the early years of school), but also and above all, what must be encouraged, not just proclaimed in institutional documents, is critical thinking, complexity, and *interdisciplinarity* and *transdisciplinarity*. The benefits would, furthermore, significantly influence the didactic pathways themselves, and thus, evidently, the (continuous) teaching of our future teachers. Preparing ourselves to accept and become accustomed to the idea that the outcomes of these vitally important strategic choices are always, in any case, long-term and will only be "seen" many years into the future. An as yet unimaginable future, as we have said above, for which the only preparation

is teaching the value of doubt, uncertainty and error, in the framework of a *systemic vision of ecosystems and of life itself* (Mead, 1934; Wiener, 1948, 1950; Arendt, 1958; Ashby, 1956; Simon, 1962; von Bertalanffy, 1968; Piaget, 1970; Bateson, 1972; Morin, 1974, 1993, 1994, 1977-2004; Holland,1975; Feyerabend, 1975; Capra, 1975, 1996; Musgrave–Lakatos, 1976; Maturana–Varela, 1980, 1985; von Foerster, 1981; Luhmann, 1984, 1990; Bocchi–Ceruti, 1985; Maturana–Varela,1980, 1985; Ceruti, 1986, 1995; Gleick, 1987; Gallino, 1992; Kauffman, 1993; De Kerckhove, 1993, 1995; Gell-Mann, 1994; Popitz, 1995; Prigogine, 1997; Diamond, 1997, 2005; Emery, 2001; Morin, 2001-2008; Barabasi, 2002; Israel, 2005; Gandolfi, 2008; Dominici, 1996-2019; Taleb, 2013; Braidotti, 2013; Longo, 2014; Sloman–Fernbach, 2017).

"Innovation invariably involves a crucial challenge—even a dare—which means leaving behind certainties, consolidated visions and ritualized behavior, and above all ridding ourselves of the idea that things should be done in a certain way because it has always worked till now."

We still have not realized how complex complexity is; indeed we do not yet know how to recognize complexity, hypercomplexity, variability, the emergent, the constant and dynamic instability of all that is relational, social, human, vital. Complex dimensions, what is more, that interact with the new technological praxes and with social systems (Parsons, 1951; Granovetter, 1973; Luhmann, 1984, 1990; Lévy, 1994; Rainie–Wellman, 2012) that are threatened more and more by the neural networks of Artificial Intelligence and by automated systems; caught up in a cultural bog of backwardness which hinders the teaching and the co-construction of a different "gaze" and of a systemic viewpoint together, a backwardness from which we continue to perceive, recognize, design and manage organizations as though they were machines (complicated systems) rather than living systems (complex). Once again, with little awareness that *"innovating means destabilizing",* and with even less awareness that *"thought is action"*. Thought vs. action is yet another of the "false dichotomies" that so much have embraced to damage the minds of the younger generations.

The *tyranny of concreteness* springs from an obsession that is throttling our capacities to *inhabit complexity*, to inhabit the future, forcing us once again to take refuge in an incomplete and false security (insecurity?), owing to our incapacity or in any case our lack of courage to stray from the (thousand-fold) well-trodden paths. It is forcing us to hide behind prejudices, platitudes and clichés from all haunts, to make choices and follow behavioral patterns that "have always worked" (?), harking after the same "tangible results" and solutions: *simple* solutions for *complex* problems, preferring labels and etiquette to ethics. In other words, it is holding us back from even attempting the change which all hail from inside their safe cubby-holes of custom. It is paradoxical that those who speak the loudest actuate the least, especially in higher education. While demanding concreteness and usefulness, they present themselves

as experts in creativity, innovation and complexity, as though these concepts/approaches required no particular knowledge, competence, preparation, experience. Beyond the slogans and lip service, therefore, within schools, universities, institutions and organizations, what continues to be sought and activated is above all order, control, stability, security, conservation, not only for the purpose of maintaining power and relative advantages. Attention, however! Not against concreteness, not against *facts* and *data* does this article wish to stand; let it be clear that the criticisms we have expressed herein are reflections against the current *obsession* with concreteness, against the modern-day *tyranny of concreteness* which crystallizes into *a reductionist and simplistic approach to problems, uncertainty, unpredictability, variability*, thus becoming an obstacle to authentic social, political, cultural or organizational change. Against the tyranny of a "culture of standardization" (Hammersley, 2013; Robinson, 2015), founded on the deceptive and misleading idea that knowledge must be useful, quantifiable, measurable. A culture constructed with the building blocks of rationality and control, themselves fraught through and through with the same ambivalence and ambiguity typical of all social and cultural processes (Gallino, 1978; Elias, 1987; Putnam, 2000; Coleman, 1990). A culture of concreteness based on the illusion (and the mistaken ambition) of being able to eliminate error and unpredictability from social and organizational systems.

On the contrary, it is essential for us to become fully aware that the profound changes implicated by innovation regard our way of seeing, observing and of understanding phenomena, processes, objects, the "things", which must become a systemic perspective. Innovating also implies the courage to destabilize something which—to all appearances— is permanently well-balanced and well-rooted, stable, regular, orderly, and in some ways, ideal. Innovation invariably involves a crucial challenge—even a dare—which means leaving behind certainties, consolidated visions and ritualized behavior, and above all ridding ourselves of the idea that things should be done in a certain way because it has always worked till now. Historically (with, admittedly, some exceptions) those in power, who have decision-making responsibilities, even within "simple" organizations, are rarely interested in genuine innovation, precisely because the dynamics of innovative processes inevitably impact the situations, along with the context of reference, rendering them less stable and controllable. It is, in any case, the cultural factor that determines both the static and the dynamic aspects of social systems and complex organizations, because, as I have often said, the processes of innovation walk on human legs.

7. Hybrid Figures and the Great Mistake

The *great mistake* being made by the technological civilization today is precisely that of believing that the kind of education and/or training that is necessary today is purely technical and/or technological, which instead is the exact opposite of what we so desperately need.

Only when we have come to be fully aware, and we have clearly recognized our "great mistake", which marks the (withheld) dialogue between knowledge and skills, and is also profoundly marking public life and democracy, will we succeed in redirecting our present course of navigation, which leads us to adapt to change but not to understand how to manage and modify it. Beyond the many paradoxes of the mutations currently underway, the "great

mistake" of and in hypertechnological and hypercomplex civilizations is to keep thinking of education and of educational processes (which also refer to training) as a question of a purely technical nature, solely a problem of "skills" and "know-how" and nothing more; a problem—a series of problems—which must be dealt with by staking everything on speed and simulations. Hence continuing to reproduce, not to correct, the dramatic separation between studies in the humanities and in scientific fields; (time and time again, we will keep on claiming that first one, then the other, is more important), dooming ourselves to gradually losing sight of the whole, the complex, the global, to losing sight of the "other from ourselves."

The best itineraries, consequently (best and not "ideal"), will be those pursuing interdisciplinarity and multidisciplinarity. In other words, those best equipped to prepare people to *inhabit the current and future complexity,* those who will be able to shape critical and elastic minds at every level: *hybrid figures* (Dominici, 1996-2019) open to the contamination among fields of knowledge and skills. Hybrid figures, who must not be mistaken for the growing number of "experts on everything", but are rather highly trained professional figures who have mastered a systemic approach, who are capable, even from within their fields of specialization, of considering and evaluating the complex and ambivalent dimensions of reality, recognizing their connections and open architecture(s). Figures and profiles that will be constantly capable of perceiving the limits and borders of every form and nature as opportunities for growth and experimentation.

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A New Scientific Paradigm as a key to Building a Community with a Common Future for Humanity

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We should not discard our dreams,
because the surrounding reality is too complex;
We should not stop following our ideals,
because they appear to us as unfeasible.

– Xi Jinping

Abstract

The major idea of this article is that for a scientifically based understanding of possible future for humanity we need a new knowledge of regularities for its development. The currently existing scattered knowledge is not sufficient for understanding fully and precisely as to where humanity is heading towards and whether it is possible to build a community with a shared future. Therefore, as shown herein, the concept for building such community can only be developed by means of the new scientific paradigm being shaped as substantiated by the author. The new knowledge implies the need to consider all processes and phenomena through the single objectively set goal for the human-system development, and to do this integrally, comprehensively, systemically, and on the basis of cross-disciplinary unification of all sciences and spiritual knowledge into the single trans-disciplinary knowledge with a single index and single criterion for efficiency. The possibility for the actual appearance on our planet of the community with a shared destiny for mankind, outlined first conceptually by the PRC Chairman Xi Jinping during his visit to Moscow in March 2013, as well as the mechanism for its realization, can only be understood when the paths to its construction are considered not only for the entire global world, but also for each individual country and each specific human individual.

The need of studies for resolution of the avalanche-like growing problems is becoming ever more acute not only in Russia but also in all countries of the globe. This is especially important as the socio-economic situation continues to deteriorate, economic growth-rates are reducing in all countries, wealth gap is growing concomitantly with the growing tensions in different regions of the world, and security threats are caused by proliferating terrorism, cybercrime, and climate changes. On the other hand, the worsening economic, social and political situation in the world means that the scientific knowledge, which we possess and have started to apply since long ago, does not produce the desired result and does not resolve any of the existing problems. Hence, there is the long-existing need to develop and apply

a new scientific paradigm as the necessary basement for accelerated productive resolution of centuries-long problems and for the development of uniform development strategy for Russia, China, and the entire global world.

"The existing economic theories and scientific knowledge at large fail to reveal the objective causes of crises, risks and all other negative phenomena, and to offer to the global world the uniform development strategy and effective mechanisms for its realization."

That resolution of this task is timely and seeds no doubts. As early as the first half of the 20th century, Arnold Toynbee wrote on the need to move from narrow disciplinary studies to cross-disciplinary ones,[1] while in 1975, Thomas Kuhn published his book in which he substantiated the inevitable change of scientific paradigms—or, scientific revolutions.[2] In his view, the new scientific paradigm should be seen not as current theory, but rather as a whole worldview, in which it will exist together with all conclusions, drawn owing to its appearance.

Let us make the above discussion clearer by Russia's case in point.

In the Russian academic community, everybody is familiar with publications by a scholar from the RAS Institute of World Economy and International Relations (IWEIR RAS), Professor and Dr. of Economics Vladimir Pantin. In 2019, he published an article entitled "Russia Should Get Prepared for War",[3] in which he wrote that it is highly (by some 90%) probable that the forthcoming years would witness a local war in which Russia would be constrained to defend its national interests and the very right to independent existence. He substantiated his conclusions by means of N. D. Kondratiev's cycles-and-crises theory, developed by the great scholar of the early 20th century. Basing on extrapolation of Kondratiev's studies to the current situation in Russia and the world, and having supplemented it by empirical analysis of the current events and trends, Pantin draws the conclusion that Russia needs to prepare for a war.

Pantin substantiates the central idea in his article by saying: "Basing on the analysis of Kondratiev's cycles…, and on empirical analysis…—that is, the crisis of scientific knowledge on the economic reality and the lacking objective understanding of the human-system developmental regularities have pushed the global world to select the deadlock or, more precisely, catastrophic path of development."

For the time being, none of the economic theories, representing the third general scientific paradigm, helped to evade the economic-science crisis and hence all of them have failed to provide an effective prescription for evading the human-system development crisis.

Another case in point: Today, in Russia, under the Federal Law "On Strategic Planning", at least 23, 200 different-level strategies are being elaborated in the hope of their realization.[4]

Actually, the number of such strategies is much higher than the quoted figure, as such strategies are being developed within 12 national projects, plus with sub-projects, etc.

Each of these strategies has its goal, indices and criteria for project assessment. At the meeting of May 8, 2019, chaired by the RF President, participants mentioned another 15 indices showing fulfillment or non-fulfillment of national projects. Meanwhile, as demonstrated by the practice, only 25% of measures, listed in the "road maps", cause direct influence on attainment of the national goals, while the rest were borrowed from former national projects, which, as known, have not produced any "breakthrough".

Another example is found in world practice. As assumed, the 17 Sustainable Development Goals adopted by the UN in 2015 form the image of the future world, but they too have 169 tasks and 338 global indices, multiplied by regional- and national-level indices, and the target year for their attainment is 2030.

Therefore, there are grounds to assert that none of the aforementioned strategies approved in Russia, and none of the Sustainable Development Goals adopted in the UN, would be realized, because realization thereof runs counter to the systemic, integral, and comprehensive perception of development.

Multiple development strategies in different forms and with other contents have been adopted not only in the 10 most powerful countries of the world, but in other ones as well.

That is, we see that the existing economic theories and scientific knowledge at large fail to reveal the objective causes of crises, risks and all other negative phenomena, and to offer to the global world the uniform development strategy and effective mechanisms for its realization.

Until now, economic knowledge is based on collection and processing of empirical data from the past and subjective judgments on realization and prolongation thereof with big admissions and uncertainties for the future. This results in big mistakes in cognizing the real picture of the world. And, nobody sees a possibility to substantiate clearly and specifically the outline of the future for Russia and the entire global world.

All this means that the subject of searching for a new scientific paradigm is very timely and demanded as never before. Toynbee and Kuhn said the same things decades ago. The theory of paradigms and science revolutions is presented most saliently in the aforementioned work by Thomas Kuhn. In the light of this theory, even the fourth general-scientific paradigm is the theory of self-organization and synergy, which does not offer research methods for relevant description of economic reality.

Hence, it becomes ever more timely to substantiate a new scientific paradigm, which would help to resolve all these problems.

At this point, we should note that in the late 1960s, the Club of Rome, established by the initiative of Italian economist Aurelio Peccei, put forward the program of global problems studies and set its task to offer such methodology that would enable the society to analyze reliably all "difficulties of mankind". So far, the Club of Rome members have not devised

such methodology. Since 1968, the Club of Rome issued over 40 reports in total. The authors of its report, entitled "Come On!" published in late 2017, are Ernst Ulrich von Weizsäcker and Anders Wijkman, who actually demand to change the whole contemporary mode of production and consumption, but do not specify the goal of such measure and the way to realize it. Therefore, it becomes clear that the precise selection of the path to forming a new scientific paradigm requires the relevant methodological toolkit.

After many years of empirical, politico-economic and world-vision studies, the author of this article could devise such a toolkit, which enabled her to set and resolve the four tasks.

The **first** task, set by the author, was to try to define the goal of human presence on Earth. The **second** one was to find, if it would be possible to unify, the integral, comprehensive, systemic and cross-disciplinarian approaches to development into a single approach. The **third** task was to find the uniform index, owing to which the picture of the world and development paths would become absolutely transparent, while the **fourth** task was to find the only possible criteria of efficiency in development of the human system and any of its sub-systems.

As shown by resolution of the first task, the human presence on Earth is not incidental. The only possible and objectively set goal and mission of mankind and a human-being is to reach the Supreme Reason in the course of his/her development, as he/she understands the need to do everything in order to satisfy the supreme need of any specific human being to become physically, intellectually and spiritually perfect, and to reach a high level of consciousness. Otherwise, crises would grow through to the apocalypse and self-destruction

Resolution of the second task—to unify the integral, comprehensiveness, systemic and cross-disciplinarian approaches—turned out to be feasible, if these approaches are applied together for resolution of the first task to define the path to attaining the objectively set goal of development of mankind. In this case, the actual cross-disciplinarian or, more precisely, trans-disciplinarian factor will be provided, when in relation to the goal and the path (strategy) for its realization it becomes necessary to combine actually all sciences and spiritual knowledge. That is, it became clear that the real result will be obtained if all these approaches are unified for realization of the objectively set goal of development of mankind.

It should be noted here that quite a few attempts have been made already to combine achievements of science with spiritual knowledge. Most often, such tries are made by physicists facing some actual phenomena, which cannot be explained by means of the knowledge available in physics, or by its laws. Scientific and spiritual knowledge used to be combined in China since ancient times, and the best known examples are served by Lao Zi's and Confucius' teachings.

Thus, the new vision of the integrity, comprehensiveness, systemic nature and trans-disciplinarian approach (unification of all sciences and spiritual knowledge) as the only possible and necessary condition on the road to resolution of all problems for attaining the objectively set goal of development of humankind may be quite reasonably regarded as the beginning of the formation of the new scientific paradigm!

Why so?

Because, resolution of the second task enabled us to understand how to remove chaos, complexity and uncertainty from understanding all aspects of the development of mankind, and to minimize, in time and space, the search of resolutions for elimination of all problems. However, many academics believe that chaos, complexity and uncertainty are natural conditions for development, and even devise the new fields of knowledge—for instance, synergetics, the science of complexity, and establish the corresponding think-tanks, such as the Institute of Synergetics in Santa Fe, US. In our view, appearance of complexity in development means moving to the goal by the "trial and error" method. It becomes possible to remove complexity and chaos from understanding development only by applying the unified integral, comprehensive and systemic approaches together with transdisciplinary knowledge—but only in relation to the identified objectively set goal of human presence on Earth.

Until now, the cross-disciplinary study was understood as a resolution of tasks for one discipline by methods of the other one, or as the aggregate of simultaneous resolutions of separate aspects laid in systemically unconnected socio-economic, financial, demographic, ecology-and-climatic, and other tasks and processes by methods of narrow scientific disciplines. The result is well-known: the crisis in human-system development is growing.

Finding the index, which would help us measure and juxtapose all processes and phenomena that cannot be measured and juxtaposed by means of other indices, became the condition for resolution of the third task. The latter had to be resolved so that all these measurements would be directed to understanding of all aspects of the development of mankind in relation to the objectively set goal. The only index, which satisfied such conditions, happened to be the time!

After resolution of the first three tasks, the fourth task—to identify a single criterion of efficiency in the human-system development—was resolved automatically. We understood that such efficiency criterion for the whole human system or any of its subsystems, and each specific human individual is the "time between" the attainment of the objectively set goal and the reality in which they are present at the given moment. Should the "time between" reduce and approach zero irreversibly (i.e., without crises), Russia, or any other country, or the whole world in their development objectively and synchronously, would come closer to the goal attainment. It appears that with the reducing "time between", each state, community, business, and each human individual starts to fully understand the goal as well as the need of its setting and attainment.

As shown by our studies, if the "time between" grows for all actors but at different rates, this means that the whole community, all its parts, and all people who find themselves in different spaces of "time between", have different levels of consciousness, different interests, and it will be ever harder for them to agree with one another. Such situation will be followed inevitably by the conflict growth through to the war, however it might be manifested—whether overtly (military conflicts with the use of deadly weapons), or covertly (informational war, use of climate and biological weapons, or something else).

Today the world is at the peak of such relations, and these conditions seem to leave no chance to provide general and economic security for Russia and the world. In this context, Pantin's warning that in the nearest future a local war can start in Russia may happen to be correct.

Therefore, it is most important to have the "time between" equal for all countries and residents thereof and reducing simultaneously for all through to zero. Hence, a uniform strategy is needed to provide for such synchronous and swift (both in time and space) development of the entire global world and construction of the common future community. All fundamental bases are already available for development and realization of such a strategy. Resolution of all four tasks in aggregate helped not only to obtain the new methodological toolkit and to substantiate the new scientific paradigm on this basis, but also to have a chance to devise the development strategy for the whole globe and humanity, plus the mechanism for its practical realization. That such possibility is already available is confirmed by the results obtained earlier with application of the new methodological toolkit. For instance, as of today, the author has managed to:

1. Formulate the new paradigm for forecasting future from the future—i.e., the future in which the objectively set goal is attained and the "time between" is approaching to zero. All human and societal needs are realized at the level and by means of the thought. That is, the future would be forecasted from the time, when a human being has become perfect and reached the Supreme Reason. After return from that zero time to today, it becomes possible to select and realize only those projects and solutions which contribute to reduction of "time between", and hence the attainment of goals shall be accelerated while consumption of all resources shall reduce.[5]

2. Identify human-community development regularities, find out the nature of the systemic-crisis, and understand that there are only two development paradigms on Earth: one, featured by crises, and the other one offering the opportunity to create all conditions for transition to a crisis-free development. This will become possible only with development and realization of the uniform development strategy for Russia and the entire world.[6]

3. Devise the mechanism for the realization of uniform development strategy for Russia and the whole world. Such a mechanism shall become available, if, in the circumstances of rapid introduction of Industry 4.0 digital technologies, all national economies would develop through coordination of state, business, and societal interests with interests of each concrete human individual, and if such mechanism for coordination of most diverse interests would be realized:

    *   in the real-time regime;
    *   by managing development through the management of the "time-between";
    *   at each local level of any country in the self-governance regime;
    *   in realization—for instance, by means of additive technologies—of personalized production under the consumers' order, excluding manufacture of non-demanded products and preserving all natural resources in the primeval condition.[7]

The aforementioned points prove that we obtain basic conditions for resolution of all problems, development of a uniform development strategy, and actual realization of Chairman Xi Jinping's proposals on building the shared-future community on our planet. The basic conditions listed have already passed through several probations in the author's multiple articles published by review journals in Russia and abroad, in presentations at important international congresses, forums, symposia and conferences, and are supported by Diploma on Discovery in Social Sciences (No. 43, issued on 26.12.2016).

"Development shall take place not by "trial-and-error" method, but rather by a conscious understanding of the final goal and the interests of each human individual living on Earth."

Today, however, under such conditions, when the former scientific paradigm for understanding development problems is being used together with Industry 4.0 technological revolution and swift introduction of thereby created digital appliances, artificial brain, Internet of things, bio-, neuro-, and other technologies of the 21st century, Russia and all other counties may undergo the two transformations of the existing socio-economic model for human-system development. In the new models, relations among the state (government), society, business and concrete human individual will differ depending on the selected development goal.

In the first possible future model, the society (unintentionally) and a small group of persons (intentionally) shall select different development goals, which shall be differently directed, and development shall proceed through the "trial-and-error" method. In this case, the future appears uncertain, its attainment will be stretched in time, while accelerated application of digital, biological, and other technologies will generate big human and resource losses and may result in apocalypse. That is, the moment of reaching singularity as a point of no return in attaining different development goals and the transition to the new socio-economic model of the common-future community may never come.

*The **second possible transformation of the existing model*** shall be featured by development proceeding in conditions of the currently existing paradigm, in the interests of a narrow group of persons and thereby adopted goals and values. In such a model, we see, as a trend, the appearance of technological singularity, the core of which includes artificial brain, plus digital, biological, and other technologies for manipulating and governing human consciousness and the human life at large. In such a model, the final target is to gain control over the whole world and each human individual in order to receive maximum profits. Risks for states, the entire global community, and a human individual shall grow. Transition to the new socio-economic development model and to building the common-future community shall become impossible, as the given path shall increase the probability for appearance of such phenomena as, for example, the emerging global pandemics generated by proliferation of deadly epidemics, or such phenomena as the Islamic State ideology as thereby formed

values are so attractive for many, and, especially, young people, and exactly therefore today the digital revolution and other high technologies of the 21st century, apart from positive facets, bear grand threats through to the threat to the existence of mankind.

However, if uniform strategy is devised and realized by means of the new fundamental scientific paradigm, then development will be directed consciously, with understanding of the final goal, and proceed in the interests of each human individual, living in Russia, China, and all other countries of the globe, and their interests will be coordinated in real-time regime at each local level of any country in the world. Thus, all the conditions will be formed for transformation of the existing socio-economic model into the ***third development model of community with common future for humanity.*** Its orientation to diverse interests of each human individual will make it possible to apply digital technologies for production under his/her order; not to manufacture any redundant products; to preserve natural and human resources in primeval condition, and to offer more of free time for his/her own perfection. All this will be the only possible condition, which can motivate each and, especially, young human person to provide, in terms of time and space, for sustainable development of the entire planet in relation to the goal, and for accelerated construction of the common-future community. Exactly in this case, technological (digital) singularity shall be synchronized with singularity in forming new human relations and human understanding of the need to bring closer, evolutionarily and irreversibly, attainment of the global development goal.

Today, the world finds itself between the first and second models. However, rapid introduction of different technologies, digital appliances, artificial brain, bio-, neuro-, and other technologies of the 21st century, together with aggravating international relations, migration processes, sanctions, trade and diplomatic wars, plus other negative developments around Russia, between the US and China, US and Europe, etc., rapidly bring the world to the second development model, in which the final goal is to control the whole world and each human person. The consequences are described above. Risks will grow, while states may disappear.

Therefore, it becomes critically important that states and their no.1 leaders, for preservation of themselves and their nations, for the sake of general security and for transition into comprehensive, joint sustainable development and actual construction of the common-future community attend, first and foremost, to accelerated resolution of the task to form the third development model and the uniform strategy for their attainment in the universally understood and accepted future.

Such transformation of the existing socio-economic model into the third development model becomes possible only in the presence of new fundamental knowledge of the future and by means of digital plus other high modern technologies. Such relevance of the new production relations and new production forces provides attainment of the global goal for every human to become highly conscious and physically, spiritually, and intellectually perfect, and thus to reach the Supreme Reason. This will be feasible only with the construction of the common-future community by means of minimal resources, reduced work hours, and more free time for his/her own perfection.

Conclusion

Development and the application of the new methodological toolkit, plus the already obtained results serve the ground to assert that it took time for the formation of the new scientific paradigm and new knowledge on the human-system development regularities. Such knowledge would help to devise a uniform development strategy and serve as the basis for building the common-future community, provided that development shall be targeted at each **human individual**. Thus, development shall take place not by "trial-and-error" method, but rather by a conscious **understanding of the final goal and the interests of each human individual living on Earth**.

Indeed, the world will improve, when it is built as open, clean, harmonious, beautiful, and safe for everybody and for each human, and when it encompasses all spheres of human life. Certainly, such a world cannot be built overnight. But to lay a solid foundation is the duty of the current generation of scholars/scientists, policy-makers, and all people. Otherwise, the apocalypse is inescapable, and mankind will cease to exist.

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Notes

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3.   Vladimir Pantin, Rossii nado gotovit'sya k voine. [Russia Should Get Prepared for War]. REGNUM IA, April 5, 2019 https://regnum.ru/news/2606320.html

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Prospects in the Arts and Sciences[*]

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The words "prospects in the arts and sciences" mean two quite different things to me. One is prophecy: What will the scientists discover and the painters paint, what new forms will alter music, what parts of experience will newly yield to objective description? The other meaning is that of a view: What do we see when we look at the world today and compare it with the past? I am not a prophet; and I cannot very well speak to the first subject, though in many ways I should like to. I shall try to speak to the second, because there are some features of this view which seem to me so remarkable, so new and so arresting, that it may be worth turning our eyes to them; it may even help us to create and shape the future better, though we cannot foretell it.

In the arts and in the sciences, it would be good to be a prophet. It would be a delight to know the future. I had thought for a while of my own field of physics and of those nearest to it in the natural sciences. It would not be too hard to outline the questions which natural scientists today are asking themselves and trying to answer. What, we ask in physics, is matter, what is it made of, how does it behave when it is more and more violently atomized, when we try to pound out of the stuff around us the ingredients which only violence creates and makes manifest? What, the chemists ask, are those special features of nucleic acids and proteins which make life possible and give it its characteristic endurance and mutability? What subtle chemistry, what arrangements, what reactions and controls make the cells of living organisms differentiate so that they may perform functions as oddly diverse as transmitting information throughout our nervous systems or covering our heads with hair? What happens in the brain to make a record of the past, to hide it from consciousness, to make it accessible to recall? What are the physical features which make consciousness possible?

All history teaches us that these questions that we think the pressing ones will be transmuted before they are answered, that they will be replaced by others, and that the very process of, discovery will shatter the concepts that we today use to describe our puzzlement.

It is true that there are some who profess to see in matters of culture, in matters precisely of the arts and sciences, a certain macrohistorical pattern, a grand system of laws which determines the course of civilization and gives a kind of inevitable quality to the unfolding of the future. They would, for instance, see the radical, formal experimentation which characterized the music of the last half century as an inevitable consequence of the immense flowering and enrichment of natural science; they would see a necessary order in the fact

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[*] This essay was delivered as an address at the international symposium honoring Columbia University's Bicentennial in 1954

that innovation in music precedes that in painting and that in turn in poetry, and point to this sequence in older cultures They would attribute the formal experimentation of the arts to the dissolution, in an industrial and technical society, of authority, of secular, political authority, and of the Catholic authority of the church. They are thus armed to predict the future. But this, I fear, is not my dish.

If a prospect is not a prophecy, it is a view. What does the world of the arts and sciences look like? There are two ways of looking at it: One is the view of the traveler, going by horse or foot, from village to village to town, staying in each to talk with those who live there and to gather something of the quality of its life. This is the intimate view, partial, somewhat accidental, limited by the limited life and strength and curiosity of the traveler, but intimate and human, in a human compass. The other is the vast view, showing the earth with its fields and towns and valleys as they appear to a camera carried in a high altitude rocket. In one sense this prospect will be more complete; one will see all branches of knowledge, one will see all the arts, one will see them as part of the vastness and complication of the whole of human life on earth. But one will miss a great deal; the beauty and warmth of human life will largely be gone from that prospect.

It is in this vast high altitude survey that one sees the general surprising quantitative features that distinguish our time. This is where the listings of science and endowments and laboratories and books published show up; this is where we learn that more people are engaged in scientific research today than ever before, that the Soviet world and the free world are running neck and neck in the training of scientists, that more books are published per capita in England than in the United States, that the social sciences are pursued actively in America, Scandinavia, and England, that there are more people who hear the great music of the past, and more music composed and more paintings painted. This is where we learn that the arts and sciences are flourishing. This great map, showing the world from afar and almost as to a stranger, would show more: It would show the immense diversity of culture and life, diversity in place and tradition for the first time clearly manifest on a world-wide scale, diversity in technique and language, separating science from science and art from art, and all of one from all of the other. This great map, world-wide, culture-wide, remote, has some odd features. There are innumerable villages. Between the villages there appear to be almost no paths discernible from this high altitude. Here and there passing near a village, sometimes through its heart, there will be a superhighway, along which windy traffic moves at enormous speed. The superhighways seem to have little connection with villages, starting anywhere, ending anywhere, and sometimes appearing almost by design to disrupt the quiet of the village. This view gives us no sense of order or of unity. To find these we must visit the villages, the quiet, busy places, the laboratories and studies and studios. We must see the paths that are barely discernible; we must understand the superhighways, and their dangers.

In the natural sciences these are and have been and are likely to continue to be heroic days. Discovery follows discovery, each both raising and answering questions, each ending a long search, and each providing the new instruments for a new search. There are radical ways of thinking unfamiliar to common sense and connected with it by decades or centuries of increasingly specialized and unfamiliar experience. There are lessons of how limited, for

all its variety, the common experience of man has been with regard to natural phenomena, and hints and analogies as to how limited may be his experience with man. Every new finding is a part of the instrument kit of the sciences for further investigation and for penetrating into new fields. Discoveries of knowledge fructify technology and the practical arts, and these in turn pay back refined techniques, new possibilities of observation and experiment.

In any science there is harmony between practitioners. A man may work as an individual, learning of what his colleagues do through reading or conversation; he may be working as a member of a group on problems whose technical equipment is too massive for individual effort. But whether he is a part of a team or solitary in his own study, he, as a professional, is a member of a community. His colleagues in his own branch of science will be grateful to him for the inventive or creative thoughts he has, will welcome his criticism. His world and work will be objectively communicable; and he will be quite sure that if there is error in it, that error will not long be undetected. In his own line of work he lives in a community where common understanding combines with common purpose and interest to bind men together both in freedom and in cooperation.

This experience will make him acutely aware of how limited, how inadequate, how precious is this condition of his life; for in his relations with a wider society, there will be neither the sense of community nor of objective understanding. He will sometimes find, in returning to practical undertakings, some sense of community with men who are not expert in his science, with other scientists whose work is remote from his, and with men of action and men of art. The frontiers of science are separated now by long years of study, by specialized vocabularies, arts, techniques, and knowledge from the common heritage even of a most civilized society; and anyone working at the frontier of such science is in that sense a very long way from home, a long way too from the practical arts that were its matrix and origin, as indeed they were of what we today call art.

The specialization of science is an inevitable accompaniment of progress; yet it is full of dangers, and it is cruelly wasteful, since so much that is beautiful and enlightening is cut off from most of the world. Thus it is proper to the role of the scientist that he not merely find new truth and communicate it to his fellows, but that he teach, that he try to bring the most honest, and intelligible account of new knowledge to all who will try to learn. This is one reason—it is the decisive organic reason—why scientists belong in universities. It is one reason why the patronage of science by and through universities is its most proper form; for it is here, in teaching, in the association of scholars, and in the friendships of teachers and taught, of men who by profession must themselves be both teachers and taught, that the narrowness of scientific life can best be moderated, and that the analogies, insights, and harmonies of scientific discovery can find their way into the wider life of man.

In the situation of the artist today there are both analogies to and differences from that of the scientist; but it is the differences which are the most striking, and which raise the problems that touch most on the evil of our day. For the artist it is not enough that he communicate with others who are expert in his own art. Their fellowship, their understanding, and their appreciation may encourage him; but that is not the end of his work, nor its nature. The

artist depends on a common sensibility and culture, on a common meaning of symbols, on a community of experience and common ways of describing and interpreting it. He need not write for everyone or paint or play for everyone. But his audience must be man; it must be man, and not a specialized set of experts among his fellows. Today that is very difficult. Often the artist has an aching sense of great loneliness, for the community to which he addresses himself is largely not there; the traditions and the culture, the symbols and the history, the myths and the common experience, which it is his function to illuminate, to harmonize, and to portray, have been dissolved in a changing world.

"What is new is new not because it has never been there before, but because it has changed in quality."

There is, it is true, an artificial audience maintained to moderate between the artist and the world for which he works: the audience of the professional critics, popularizers, and advertisers of art. But though, as does the popularizer and promoter of science, the critic fulfills a necessary present function and introduces some order and some communication between the artist and the world, he cannot add to the intimacy and the directness and the depth with which the artist addresses his fellow men.

To the artist's loneliness there is a complementary great and terrible barrenness in the lives of men. They are deprived of the illumination, the light and tenderness and insight of an intelligible interpretation, in contemporary terms, of the sorrows and wonders and gaieties and follies of man's life. This may be in part offset, and is, by the great growth of technical means for making the art of the past available. But these provide a record of past intimacies between art and life; even when they are applied to the writing and painting and composing of the day, they do not bridge the gulf between a society, too vast and too disordered, and the artist trying to give meaning and beauty to its parts.

In an important sense this world of ours is a new world, in which the unity of knowledge, the nature of human communities, the order of society, the order of ideas, the very notions of society and culture have changed and will not return to what they have been in the past. What is new is new not because it has never been there before, but because it has changed in quality. One thing that is new is the prevalence of newness, the changing scale and scope of change itself, so that the world alters as we walk in it, so that the years of man's life measure not some small growth or rearrangement or moderation of what he learned in childhood, but a great upheaval. What is new is that in one generation our knowledge of the natural world engulfs, upsets, and complements all knowledge of the natural world before. The techniques, among and by which we live, multiply and ramify, so that the whole world is bound together by communication, blocked here and there by the immense synapses of political tyranny.

The global quality of the world is new; our knowledge of and sympathy with remote and diverse peoples, or involvement with them in practical terms, and our commitment to them in terms of brotherhood. What is new in the world is the massive character of the dissolution

and corruption of authority, in belief, in ritual, and in temporal order. Yet this is the world that we have come to live in. The very difficulties which it presents derive from growth in understanding, in skill, in power. To assail the changes that have unmoored us from the past is futile, and in a deep sense, I think, it is wicked. We need to recognize the change and learn what resources we have.

Again I will turn to the schools and, as their end and as their center, the universities. For the problem of the scientist is in this respect not different from that of the artist or of the historian. He needs to be a part of the community, and the community can only with loss and peril be without him. Thus it is with a sense of interest and hope that we see a growing recognition that the creative artist is a proper charge on the university, and the university a proper home for him; that a composer or a poet or a playwright or painter needs the toleration, understanding, the rather local and parochial patronage that a university can give; and that this will protect him from the tyranny of man's communication and professional promotion. For here there is an honest chance that what the artist has of insight and of beauty will take root in the community, and that some intimacy and some human bonds can mark his relations with his patrons. For a university rightly and inherently is a place where the individual man can form new syntheses, where the accidents of friendship and association can open a man's eyes to a part of science or art which he had not known before, where parts of human life, remote and perhaps superficially incompatible, can find in men their harmony and their synthesis.

These then, in rough and far too general words, are some of the things we see as we walk through the villages of the arts, and of the sciences and notice how thin are the paths that lead from one to another, and how little in terms of human understanding and pleasure the work of the villages comes to be shared outside.

The superhighways do not help. They are the mass media—from the loud speakers in the deserts of Asia Minor and the cities of Communist China to the organized professional theater of Broadway. They are the purveyors of art and science and culture for the millions upon millions—the promoters who represent the arts and sciences to humanity and who represent humanity to the arts and sciences; they are the means by which we are reminded of the famine in remote places or of war or trouble or change; they are the means by which this great earth and its peoples have become one to one another, the means by which the news of discovery or honor and the stories and songs of today travel and resound throughout the world. But they are also the means by which the true human community, the man knowing man, the neighbor understanding neighbor, the school boy learning a poem, the woman dancing, the individual curiosity, the individual sense of beauty are being blown dry and issueless, the means by which the passivity of the disengaged spectator presents to the man of art and science the bleak face of inhumanity.

For the truth is that this is indeed, inevitably and increasingly, an open and, inevitably and increasingly, an eclectic world. We know too much for one man to know much, we live too variously to live as one. Our histories and traditions—the very means of interpreting life—are both bonds and barriers among us. Our knowledge separates us as well as it unites;

our orders disintegrate as well as bind; our art brings us together and sets us apart. The artist's loneliness, the scholar despairing, because no one will any longer trouble to learn what he can teach, the narrowness of the scientist—these are not unnatural insignia in this great time of change.

For what is asked of us is not easy. The openness of this world derives its character from the irreversibility of learning; what is once learned is part of human life. We cannot close our minds to discovery. We cannot stop our ears so that the voices of far-off and strange people can no longer reach them. The great cultures of the East cannot be walled off from ours by impassable seas and defects of understanding based on ignorance and unfamiliarity. Neither our integrity as men of learning nor our humanity allows that. In this open world, what is there any man may try to learn.

This is no new problem. There has always been more to know than one man could know; there have always been modes of feeling that could not move the same heart; there have always been deeply held beliefs that could not be composed into a synthetic union. Yet never before today has the diversity, the complexity, the richness so clearly defied hierarchical order and simplification, never before have we had to understand the complementary, mutually not compatible ways of life and recognize choice between them as the only course of freedom. Never before today has the integrity of the intimate, the detailed, the true art, the integrity of craftsmanship and the preservation of the familiar, of the humorous and the beautiful stood in more massive contrast to the vastness of life, the greatness of the globe, the otherness of people, the otherness of ways, and the all-encompassing dark.

This is a world in which each of us, knowing his limitations, knowing the evils of superficiality and the terrors of fatigue, will have to cling to what is close to him, to what he knows, to what he can do, to his friends and his tradition and his love, lest he be dissolved in a universal confusion and know nothing and love nothing. It is at the same time a world in which none of us can find hieratic prescription or general sanction for any ignorance, any insensitivity, and indifference. When a friend tells us of a new discovery we may not understand, we may not be able to listen without jeopardizing the work that is ours and closer to us; but we cannot find in a book or canon—and we should not seek—grounds for hallowing our ignorance. If a man tells us that he sees differently than we or that he finds beautiful what we find ugly, we may have to leave the room, from fatigue or trouble; but that is our weakness and our default. If we must live with a perpetual sense that the world and the men in it are greater than we and too much for us, let it be the measure of our virtue that we know this and seek no comfort. Above all let us not proclaim that the limits of our powers correspond to some special wisdom in our choice of life, of learning, or of beauty.

This balance, this perpetual, precarious, impossible balance between the infinitely open and the intimate, this time—our twentieth century—has been long in coming; but it has come. It is, I think, for us and our children, our only way.

This is for all men. For the artist and for the scientist there is a special problem and a special hope, for in their extraordinarily different ways, in their lives that have increasingly divergent character, there is still a sensed bond, a sensed analogy. Both the man of science

and the man of art live always at the edge of mystery, surrounded by it; both always, as the measure of their creation, have had to do with the harmonization of what is new with what is familiar, with the balance between novelty and synthesis, with the struggle to make partial order in total chaos. They can, in their work and in their lives, help themselves, help one another, and help all men. They can make the paths that connect the villages of arts and sciences with each other and with the world at large the multiple, varied, precious bonds of a true and world-wide community.

This cannot be an easy life. We shall have a rugged time of it to keep our minds open and to keep them deep, to keep our sense of beauty and our ability to make it, and our occasional ability to see it in places remote and strange and unfamiliar; we shall have a rugged time of it, all of us in keeping these gardens in our villages, in keeping open the manifold, intricate, casual paths, to keep these flourishing in a great, open, windy world; but this, as I see it, is the condition of man; and in this condition we can help, because we can love, one another.

Can 66 COVID-19 Reports Make a Difference?

Michael Marien
Fellow, World Academy of Art and Science;
Senior Principal, Security and Sustainability Guide

The COVID-19 pandemic has already changed our world. And it is still underway, expected to continue over several years—or longer. Despite some 165 vaccines currently in accelerated development or in early trials, a quick tech fix is unlikely, especially for all nations.

Some countries have been cautiously re-opening after lockdown, but still finding hotspots. Other countries are facing a sharp upswing in infections, e.g. Brazil, Mexico, Russia, Pakistan, and especially India. In the US, new infections were at a plateau of 40,000 new cases and about 1000 deaths per day in mid-September, nearly twice the number of deaths per week as the total deaths from the 9/11 terrorist attack in 2001. Both the US and Europe are now bracing for a new wave of Fall infections.

Public health experts have already issued several dozen brief reports on how local, state, and national governments can best deal with the crisis. Economists, political scientists, and journalists are thinking about the profound impact on security and sustainability of communities, schools and colleges, hospitals, industries (food, airlines, travel), small business (notably restaurants), state and local governments, and international relations. Many individuals are distressed not only by hospitalization and loss of loved ones, but by unemployment, uncertainty, hunger, and quarantined confinement. US scientists now have "a pervasive sense of sadness and exhaustion" (*New York Times,* 30 July, p1). The *Times* announced that in the US "Virus Wipes Out 5 Years of Economic Growth" (31 July, p1), and that Latin America has been "plunged… into the deepest recession in its history" (30 July, A11).

SSG Report on COVID Reports. *The Security & Sustainability Guide* is compiling a listing of online COVID-relevant reports, as well as other new evidence-based reports by scientists and other experts on all aspects of security and sustainability. See https://securesustain.org/covid-19-reports/ for the Oct 10 version that briefly annotates 66 reports, while providing links to the original documents and longer "Read More" annotation for many. More 2020 reports have yet to be identified, and more will be issued, notably by the newly formed *Lancet COVID-19 Commission.* Most of the 66 reports were published by US-based organizations, although many of them may offer useful guidance for many countries. Readers of this essay are encouraged to provide information on relevant and noteworthy reports from other countries.

All COVID reports are free online, and are generally brief and clearly written. Publishers include several UN agencies, the US Centers for Disease Control (CDC), the Johns Hopkins Center for Health Security, the University of Minnesota (CIDRAP), the Columbia University

Earth Institute (NCDP), the Harvard Global Health Institute, etc. (see Organization Index, attached).

"If this SSG report results in just one of the 66 items making a difference in just one country or city, it will at least have been a modest success!"

General Topics. The SSG "report on reports" begins with four daily data updates on cases and deaths in countries and US states. This is followed by seven items providing scenarios on the course of the virus and impacts on the world and business, including three scenarios on the UN's Sustainable Development Goals. WAAS Fellow Jerome Glenn *et al.* have prepared three extensive US COVID scenarios to Jan 2022 (Oct 2020, 145p) for the American Red Cross (www.millennium-project.org/covid-19). General overviews include a March statement by 43 UN organizations on responding to COVID impacts, an April COVID strategy update from WHO, and 13 reports on the difficult task of reopening societies from lockdown, including a notable 190-page "Roadmap to Recovery" by some 100 scholars from eight Australian universities.

Specialized Topics. Items include crisis leadership for the pandemic, effective crisis communication, strategic testing, a tailored approach to contact tracing, a strategic plan for COVID research, a framework for early vaccine allocation and distribution, the increasing depth and breadth of hunger due to COVID, how pandemics increase inequalities for women and girls, the impact of COVID on US workers (up to a third of jobs may be vulnerable), the economic impact in Sub-Saharan Africa, the EC's proposed major recovery plan for Europe, the C40 Mayors' agenda for a green recovery, a letter to G-20 leaders from 350 medical organizations and >4500 health professionals urging a "healthy recovery" and a healthier society, and a "global women's appeal" on International Women's Day urging "Human Security for Public Health, Peace, and Sustainable Development."

Pre-COVID-19 Warnings. Many reports, briefings, and novels previous to the COVID pandemic have warned of the potential security threat of pandemics. Three still-relevant reports conclude SSG's initial mapping. The Oct 2019 *Global Health Security Index* provided 195 country profiles across six categories and 34 indicators, concluding that "national health security is fundamentally weak about the world" and that "no country is fully prepared." A 2018 report from Harvard describes how to prevent the next pandemic by global monitoring of disease outbreak preparedness. And a 2006 report warns that serious disease outbreaks are becoming more common due to population growth and globalization, with environmental and climate change acting as a "risk multiplier. "

What Impact of These Reports? And now the question in the title of this essay: have online reports such as these, by epidemiologists and other experts, made a significant difference in taming or eliminating the COVID monster? And viewed together, can 66 reports on various COVID topics be of much help? The answer is probably very little.

Some of these reports, and others like them, have already found their way to appropriate decision-makers and made a difference in policy. Secondly, some state and national leaders have already made up their minds, and no amount of reasoned argument will change their desire to prematurely lift lockdown, avoid optimal testing and contact tracing, and allow gatherings of unmasked people. Thirdly, some decision-makers may welcome the COVID reports, but do not know about them, which raises questions about whether these reports are adequately publicized. Still, if this SSG report results in just one of the 66 items making a difference in just one country or city, it will at least have been a modest success!

More broadly, this survey allows a view of the global context of COVID, and may encourage greater cooperation in the hope that "stronger together" can be realized to some degree.

What Can We Learn? The most obvious takeaway from this initial report is that there are many COVID reports—a blessing in that there is much readily available information to choose from, but a burden in searching for the most appropriate but often competing reports.

Less obvious are three tensions that must be recognized:

1. between optimism and pessimism (hopes for vaccines and therapeutics vs. fears that are far worse may be ahead);

2. between lockdown vs. re-opening schools and businesses;

3. between returning to "normal" vs. "the new normal" (which has several definitions that have yet to be sorted out).

COVID-19 Reports: Organization Index

(asterisks before item number indicate priority picks)

American Enterprise Institute 22	Johns Hopkins Coronavirus Resource Center 1
American Red Cross 10	Joint Research Centre (European Commission) 44
American Society of Civil Engineers 54	Lancet COVID-19 Commission *14
Asia Society Policy Institute 21	KNOMAD 53
Atlantic Council Scowcroft Center for Strategy and Security 6, 19	McKinsey & Company 7, 34
Bill & Melinda Gates Foundation 8	McMaster University (Hamilton, Ontario) 43
C40 Cities Agenda 59	Millennium Project 10
Center for Strategic & International Studies *5	National Center for Disaster Preparedness (Earth Institute, Columbia Univ) 29, 32, *35
Centers for Disease Control (Atlanta) 1, 33	National Coronavirus Recovery Commission (Heritage Foundation) 23
CIDRAP (Center for Infectious Disease Research and Policy, Univ of Minnesota) 4, *36, *37, 38, 41	NIAID (National Institute of Allergy and Infectious Disease; Dr. Anthony Fauci) 48

Economist Intelligence Unit *64	Nuclear Threat Initiative 25, *64
European Commission 44, *57	Parliamentarians for Nuclear Non-Proliferation and Disarmament 62
Ethical Markets Media 11	Science 47
Foreign Affairs 21	SDSN Youth 58
Foreign Policy 20	Sustainable Development Solutions Network 9, 58
Georgetown Univ Center for Health Science & Security 25	Swiss Re (Zurich) 66
Global Challenges Foundation (Stockholm) 18, 55	UN Committee for Coordination of Statistical Activities *12
Global Disinformation Index 45	UN Dept of Economic and Social Affairs *9
Global Mayors' COVID-19 Recovery Task Force *59	UN Environment Programme 49
Global Preparedness Monitoring Board *60	UNFPA (UN Population Fund) 56
Group of Eight Australia *27	UN Sustainable Development Group *13
Harvard Global Health Institute 40, 65	UN World Food Programme 50, 51
Harvard Center for Ethics 40	US Dept of Health and Human Services 39
Healthy Recovery.net 61	WHO (World Health Organization) 1, *17, 60
Heritage Foundation 23	Wire, The 63
IHME/Institute for Health Metrics and Evaluation (Univ of Washington) 3	Women Legislators' Lobby 62
Indian Institute for Human Settlements (Delhi) *26	World Bank Group 53
International Growth Centre (UK) 28, 52	World Future Council 62
IPBES (Intergovernmental Science-Policy Platform on Biodiversity and Ecosystem Services) 15	World Wildlife Fund 16
Johns Hopkins Center for Health Security 22, 24, 30, 31, 42, *46, *64	Worldometer 2

COVID-19 Reports: HIGHLIGHTS

5. Forecasting COVID-19's Course (Center for Strategic and International Studies, May 20, 14p). Three scenarios of world impact ranging from best to worst case.

9. Sustainable Development Outlook 2020 (UN Dept of Economic and Social Affairs, July 2020, 56p). Three scenarios to attain the SDGs after COVID-19: pessimistic, optimistic, and 2019 benchmark.

12. How COVID-19 is Changing the World (UN Committee for Coordination of Statistical Activities, May 2020, 87p). A "snapshot" of economic and social statistics from 36 organizations.

13. Shared Responsibility, Global Solidarity (UN Sustainable Development Group, March 2020, 24p). A joint effort of 43 UN organizations responding to the socio-economic impacts of COVID-19.

14. The Lancet COVID-19 Commission (Jeffrey D. Sachs and five others, *The Lancet,* 9 July 2019). Seeks to speed up global, equitable, and lasting solutions worldwide, with several forthcoming reports.

17. COVID-19 Strategy Update (World Health Organization, April 14, 23p). Insights on the current situation, with national and international strategies for speed, scale, and equity.

24. Principles for a Phased Reopening During COVID-19 (Johns Hopkins Center for Health Security, April 17, 23p). A framework to assess risks of likely transmission and non-essential business.

26. Where and When to Lift a Lockdown (Indian Institute for Human Settlements, April 8, 10p). Lists 40 essentials for India's health systems, basic services, food, etc. and 10 priority activities.

27. COVID-19 Roadmap to Recovery (Group of Eight Australia, April 2020, 190p). A report by >100 researchers from Australia's eight universities, exploring two basic options.

32. COVID-19 Back to School (National Center for Disaster Preparedness, Columbia Univ, August 2020, 5p). Simply presented best practices as of summer 2020 to reopen schools.

35. Crisis Leadership for a Pandemic: COVID-19 (National Center for Disaster Preparedness, Columbia Univ., May 2020, 2p). A concise overview of principles learned from 9/11: Connect with a truthful message, Collaborate governments, and Create a web of multiple leaders.

36. Effective COVID-19 Crisis Communication (CIDRAP Viewpoint Part 2, Univ of Minnesota, May 6, 11p). Principles too often ignored: don't over-reassure, proclaim uncertainty, admit mistakes.

37. COVID-19 Surveillance: A National Framework (CIDRAP Viewpoint Part 5, Univ of Minnesota, July 9, 14p). Ongoing and systematic collection/analysis of data is key to public health.

46. COVID-19 Vaccine Allocation and Distribution (Johns Hopkins Center for Health Security, August 19, 41p). An ethics framework for decisions on risk, equity, economic impact, and logistics.

57. Recovery Plan for Europe (European Commission, July 21, 7p). A major plan to help repair COVID's economic and social damage, laying foundations for a more modern and sustainable Europe.

59. C40 Cities Mayors' Agenda for a Green and Just Recovery (Global Mayors' Task Force, July 15, 43p). Large-city mayors seek "a new normal," a strong rebound, and the Global Green New Deal.

60. A World in Disorder (Global Preparedness Monitoring Board, Sept 2020, 51p). Second annual report on Lessons Learned and five Urgent Actions on leadership, global health security, sustained investment, etc.

64. Global Health Security Index (Johns Hopkins Health Security Center, *et al*., Oct 2019, 316p). Offers 195 country profiles, ranking them across six categories and 34 indicators; all countries are seen as poorly prepared.

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As the current world order is decaying and new powers and cultures are challenging the status quo, it is important that we all understand how to cooperate in order to achieve a peaceful transition from the old order to a new and more just order through which global problems affecting humanity can be concretely addressed.

– Marco Vitiello
Youth's Role in a Fast-Changing World

Youth activism plays a key part in building strategies to end and prevent new wars through the development of a cosmopolitan, tolerant, and responsible global civil society.

– Dina Dragija
Promising Tomorrow: Exploring the Role of
Youth Movements in Reconciliation and Conflicts

The arts and culture can issue the call to action in this historical moment for a momentous collective breakthrough—rising to higher values for a global movement for fairness, peace, sustainable fulfilment of human needs and the creative expression of human spirit.

– Mila Popovich & Julene Siddique
Systemic Engagement of the Arts and Culture: A New Framework for
Integral Transformative Strategies

The great mistake being made by the technological civilization today is precisely that of believing that the kind of education and/or training that is necessary today is purely technical and/or technological, which instead is the exact opposite of what we so desperately need.

– Piero Dominici
Educating for the Future in the Age of Obsolescence

Existing economic theories and scientific knowledge at large fail to reveal the objective causes of crises, risks and all other negative phenomena, and to offer to the global world uniform development strategies and effective mechanisms.

– Valentina Bondarenko
A New Scientific Paradigm as a key to Building a Community
with a Common Future for Humanity

This world of ours is a new world, in which the unity of knowledge, the nature of human communities, the order of society, the order of ideas, the very notions of society and culture have changed and will not return to what they have been in the past. What is new is new not because it has never been there before, but because it has changed in quality.

– Robert Oppenheimer
Prospects in the Arts and Sciences

If this SSG report results in just one of the 66 items making a difference in just one country or city, it will at least have been a modest success!

– Michael Marien
Can 66 COVID-19 Reports Make a Difference?

CADMUS

A comprehensive approach that refocuses energy, resources, and metrics of success on human beings and the natural and social environments in which we live is needed.

– Jonathan Granoff
Approaching Human Security

Innovative strategies can be adopted to enhance awareness, knowledge, understanding and support for multilateralism through relations with its vast and diverse network of stakeholders around the world to strengthen support for the UN at a time when it is more vitally needed than ever before.

– G. Jacobs, D. Kiniger-Passigli & A. Likhotal
Redefining Multilateralism

There is an urgent need to strengthen multilateral institutions and take initiatives leading to the formation of a world government that has sufficient knowledge, authority and support to implement its resolutions.

– Ashok Natarajan
The Challenges of Social Evolution

How long can the linear model of growth combined with existing economic policies be followed? This approach is not environmentally and socially sustainable.

– Dragan Djuricin
Escape from the Combined Crisis: The Role of Parallel Electronic Currency

The wide array of proliferating COVID reports is a prime example of an inefficient glut of competing leaders on the world stage.

– Michael Marien
COVID-19, Human Security, and Global Leadership

Global challenges require global solutions and only through a "coalitions of the willing" of states and an integrated and coordinated management between actors at the local, regional and global level, it will be possible to achieve meaningful progress in the development of Agenda 2030 and the fight against coronavirus.

– Federica Donati
Rethinking Multilateralism in times of crisis—Its Value

Continued…