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From Greed to Conscience: Framing a Global System that Works for Everyone

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Abstract- Trading to benefit self and unintentionally others became the most revolutionary idea over the past 200 years. It has become not only the core of the global economic system but a creed and way of life. This system is the free-market neoliberalism. But its perils are increasing by the day. Free-market health sector reforms in Uganda and other countries are the cause of health service deterioration not only in Uganda but around the world. Health service crisis in low-income countries is part of a bigger global crisis arising from free-market policies. These crises include the widening economic disparity, an increasing number of poor, hungry and angry people around the world; rising tensions and restlessness, terrorism, mass migration, and unemployment. The earth's natural resources are depleting and ecosystems degrading, resulting in loss of biodiversity, arable land, and water systems. This situation is causing adverse climate change and less than adequate food production. In the face of these challenges, the values of free-market capitalism is becoming untenable and obsolete. A new civilization is emerging and we, the current generation, should guide it with the values of sustainable economic production, equitable wealth distribution, elimination of deprivation, living within the earth's carrying capacity, and human fulfillment. Indeed consensus is now building up to a world-wide compact for a new civilization.

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From Greed to Conscience: Framing a Global System that Works for Everyone

Sam Agatre Okuonzi

Abstract- Trading to benefit self and unintentionally others became the most revolutionary idea over the past 200 years. It has become not only the core of the global economic system but a creed and way of life. This system is the free-market neo-liberalism. But its perils are increasing by the day. Free-market health sector reforms in Uganda and other countries are the cause of health service deterioration not only in Uganda but around the world. Health service crisis in low-income countries is part of a bigger global crisis arising from free-market policies. These crises include the widening economic disparity, an increasing number of poor, hungry and angry people around the world; rising tensions and restlessness, terrorism, mass migration, and unemployment. The earth's natural resources are depleting and ecosystems degrading, resulting in loss of biodiversity, arable land, and water systems. This situation is causing adverse climate change and less than adequate food production. In the face of these challenges, the values of free-market capitalism is becoming untenable and obsolete. A new civilization is emerging and we, the current generation, should guide it with the values of sustainable economic production, equitable wealth distribution, elimination of deprivation, living within the earth's carrying capacity, and human fulfillment. Indeed consensus is now building up to a world-wide compact for a new civilization.

I. Introduction

The economic system of our time has been built around a central idea of human greed. The idea was first expounded on by Adam Smith in his Wealth of Nations published in 1776. He argued that the human urge to increase private profits from capital is the basis for the collective wealth of a nation. This idea has become the single most revolutionary phenomenon in human history to-date (Harari, 2011). Smith concluded that when a person becomes rich, his wealth benefits everybody else. Thus, egoism is altruism; an individual's greed is good for all, he argued. Unlike previous notions, Smith taught that the economy need not be one-win-all but a win-win situation. Therefore, the capitalist creed has become: profits of production must be reinvested to increase production. The creed has led to the concept of "continuous economic growth" as being essential for human survival and livelihood.

Accordingly, expenditure in productive enterprises is expected to increase incomes more broadly, leading to the economic growth of a nation. Today this means that governments will strive to be productive by building new ports or roads to export products to earn revenue or by investing in education to provide skilled labor for high-tech industries. But pension, health care and environmental protection will not be prioritized because these have no direct lead to economic growth. This system has become an impediment for the majority. The system has generated problems that require new solutions. Declining social services, environmental degradation, and economic inequities that foment mass migration, conflict and terrorism, are some of the emerging issues.

Through foreign aid, western countries forced free-market policies on poor and struggling nations over the past forty years. The results have been disastrous. For example, several studies were done to evaluate market-based reforms in Uganda and other countries (Okuonzi 2009; 2008; 20004a; 2004b; Nabyonga and Karamagi, 2008; Sengooba, McPake et al, 2001; Jeppsson and Okuonzi 2000; Okuonzi and Birungi 2000; Birungi, Mugisha et al, 2001). These studies found that the vast majority of the reforms failed to attain both individual reform objectives and the wider health-sector objectives. For the very few reforms that were partially beneficial, the benefits were neither sustainable nor feasible for nationwide use. The reforms added little or no value to the health system, and even undermined it. The reforms added to the growing crises arising from the globalised free-market system.

This paper discusses the current free-market economics paradigm, its origins and how it was propagated. It highlights the problems of the current economic system, the perils it has created and its implications on the very survival of human beings. The paper pieces together an emerging consensus about the desirable world economic and social system. Drawing from historical human transitions, it proposes an approach to a global doctrine and system for a new civilization.

II. Liberalism Under Humanism

Humanism has emerged as a religion in which the world has found itself (Sellers R, Bragg, 1933). In humanism, the uniqueness of human beings has become the most important thing in the world (Harari, 2017). This uniqueness determines the meaning to man of everything that happens in the universe. The supreme good is for human beings. The rest of the world exists solely for the benefit of humans.

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There are three distinct sects of humanism. The most impactful sect today is liberal humanism. Others are socialist and evolutionary humanism (Harari, 2017). In liberal humanism, the liberty of the individual is sacrosanct. The inner core of the human individual is what gives meaning to the world. It is the source of all ethical and political authority. The chief commandments to protect this inner voice from intrusion or harm, are called human rights. The liberal humanism package today consists of 1) individualism, 2) human rights, 3) democracy, and 4) a free-market (Harari, 2011). In democracy, the individual voter chooses his leader. In the free-market, the customer decides what to buy. The freedom is supported by a judicial system and an international human rights code.

Socialist humanism emphasizes the feelings for others, not just for self. It discourages individuals from obsessing about their own feelings but focuses on what society thinks. Socialists argue that peace is not brought about by celebrating our distinctiveness but by unifying our interests. Social harmony is thus brought about by prioritizing the needs and experiences of others over our own. So they advocate for strong collective institutions such as political parties and trade unions. In liberal politics, the voter is always right. In socialist politics, the party knows best, but the trade union has the final word.

Evolutionary humanism, based on Darwin's evolutionary theory, insists that we must applaud conflict among humans because it is the basis for natural selection of survivors. This theory is was summed up by Darwin famously as "survival of the fittest". Thus, evolutionary humanists believe that some humans are superior to other humans (Harari, 2017). That only those who are fit or superior be allowed to survive. They can steamroll everyone else if interests collide. They also insist that if a group has spearheaded much of the human progress, that group should be taken to be superior. Nazism was an extreme form of evolutionary humanism, in which the Nazis, believing themselves to be superior, asserted that "worthless" racial groups be assimilated or eliminated. Today, milder forms of evolutionary humanists include racists, fascists and far-right groups in much of Europe and North America.

III. Origins and Propagation of the Free-Market

a) The spark-off idea

Capitalism, the surname of free-market system, started as an idea and developed into a theory of how the economy functions and should function (Shutt, 1998). That is, it has become both a descriptive and prescriptive subject. But it has also now become a socio-economic doctrine, encompassing an ethic. It provides a set of teachings about how people should behave, educate children, and even think. The principal tenet is that economic growth is supreme: justice, freedom, happiness all depend on it (Harari, 2011). It has influenced science, where investment in scientific research is justified by the potential to increase production, profits and economic growth. It has given rise to the global free-market economic system. The combination of capital and unencumbered market gives it the name free-market capitalism. "Free" because of the liberal humanism idea of a free customer. Liberals want markets to be truly free, not manipulated or controlled by governments, banks or corporations.

b) Philosophizing the free-market

The rise of the free-market economic system is rooted in the belief that the market is a superior system of production and distribution of goods and services. That it is a just and neutral mechanism, which guarantees the freedom of individuals. The belief is based on the libertarian philosophy of individual freedoms and private ownership of property (Harari, 2011). An individual is viewed as being autonomous, capable of making decisions based on self-interest and pursuit of his own welfare. The philosophy entails that private property is kept outside of the government's control (Gilson, 1988). And that taxation by governments should be regarded as broad-day robbery. Social justice to an individual is seen as the consequence of actions and inactions of that individual. In the market system, differences in social-economic conditions among individuals should be expected and accepted. The government's intervention in people's lives is regarded as interference in the rights and freedoms of individuals, and is taken to be unjustified and unacceptable.

c) Globalization

Free-market capitalism is now globalized (Raskin et al, 2002). Capital, production and markets are now global, and not limited to nations or groups of nations as was the case in the past. Globalization is not new in human experience, having started with the migration out of Africa to the rest of the world at the dawn of humanity. It is the character of the new globalization from the year 2000AD which is different. This new globalization has widened, deepened and accelerated human interconnectedness. All world systems are being integrated and have become increasingly complex. In particular, the global economy is being integrated in production, financing, trade, investment and labour.

d) Rationalization of a new economy

Capitalism is fairly new in human history, having begun only about 200 years ago. Before that wealth was distributed through a system of customary rights and obligations in a stratified social ladder – a system called feudalism (Shutt, 1998). But technological breakthrough with the steam power multiplied manifold the potentials and possibilities of manufacturing, mining, agriculture and transport. With so much production, capital

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accumulated very fast. New rules were needed to manage the large capital; customary rules became inapplicable and irrelevant. New rules created property rights and were rationalized by philosophers and other intellectuals.

Shutt (1998) and Harari (2011) identify credit and the church as critical factors in the propagation of capitalism. Individuals borrowed money from the European aristocracy for economic ventures abroad. The church provided a strong moral support for these adventures. The church at first resisted the lending of money at an interest, arguing this was immoral. But the growing power of emerging merchants enabled them to influence the church to rationalize values associated with moneyed wealth. Calvinist religion in particular and philosopher Locke later rationalized private property rights. This Christian rationale for private property made the founding fathers of USA endorse slavery and the industrial magnates in England to rationalize the displacement of people to make land available for large-scale agriculture.

The accumulation of capital was not without perils (Shutt, 1998). Destitution and cyclic economic disasters plunged Europe into social unrest. In France, this led to Napoleonic wars in 1815. Britain averted similar rebellion by savage and repressive laws. These events prompted Malthus and Ricardo to rationalize the inevitability of cyclic disasters as part of the "invisible hand" of the free-market. This conspiracy and lack of action, which is being repeated today, led to worldwide wars.

IV. Brief Interruption of Capitalism

Detractors of the free-market capitalism, notably Marx and Engels in their Communist Manifesto, warned that capitalism as an economic system was unsustainable. The growth of capitalism led to and was interrupted by two world wars (Shutt, 1998). Two lessons from the wars were: one, that the state should ensure economic security for everyone. Two, international cooperation should be institutionalized to curb the effect of morbid nationalism like that of Adolf Hitler. Although the West was tilted to market orthodoxy, this was now not fully applied. The state played a leading role in wealth creation and distribution. Employment was a key goal under the Keynesian economic doctrine. There was substantial growth of the economy in this period. But the period – called the boom period – lasted for thirty years, from 1945 to 1975 (Shutt, 1998). Then the oil-crisis started and there was a slump in economic growth. Markets became saturated and inflation rates soared. The control of inflation became the number one economic policy. Inflation was identified as the main cause of economic recession.

V. A New Rationalization of the Free Market

After the two world wars, the free-market model was pushed to the periphery. But intellectuals began to rationalize it again by 1950. Most notable is Friedrick von Hayek who published as essay titled "The Intellectuals and Socialism" in 1949 (Alkire and Ritchie, 2007) in which he tells his readers "to have courage to be utopian" by embracing the free-market ideals. Hayek's publication of The Return to Serfdom established him as a high-profile theorist. He and his colleagues used mass communication methods of dissemination of their ideas. These included teachers, news-media, novelists, films and entrepreneurs.

They recruited financiers, formed think-tanks and intellectual community through networking. Notable among these are Mont Pelerin Society, the University of Chicago Economics Faculty, the Institute of Economic Affairs in the UK formed in 1955, and American Enterprises Institute formed in 1943. The intellectual community outlined "fundamental principles" and chose "battle issues" to tackle, which included workers' unions, inflation and privatization. They were supported and financed by corporate firms to polemicize for the market ideology and to carry out technical and empirical studies (Alkire and Ritchie, 2007).

The now widening network of free-market enthusiasts begun to invest in talent: recruiting, training, supporting and rewarding brilliant young people. By 1970s their influence to revive the free-market and neo-classical economics had begun to have effect. Under President Jimmy Carter, USA carried out deregulation of the economy. In 1974, Hayek was awarded the Nobel prize in economics and Milton Friedman one of the bright early recruits in the network got a Nobel prize in 1976 (Alkire and Ritchie 2007). These high profile awards signaled rapid changes towards free-market ideology under Ronald Reagan and Margaret Thatcher in 1980's.

VI. The Return to the Free-Market

There had been a disastrous experiment with communism/socialism from 1914-1989. Achievements attributed to this phase of human history include the discovery of antibiotics and computers, decolonization, welfare state, universal education and health care. But genocide of Jews and similar acts rendered communism/socialism untenable (Harari 2011). Thus, in 1970s there was a return to free-market orthodoxy, prompted by the oil crisis. The policies that evolved were aimed at keeping price stability and balancing budgets. Formerly, under the economic boom period, economist Keynes had propagated the use of control of prices and wages in the control of inflation. But in the new economic dispensation, inflation was to be

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controlled by the control of money supply. This became the monetarist economic policy pioneered by Milton Friedman (Shutt, 1998). But this approach has not, since 1970s, led to a rebounded economic growth. The global economy has been growing at only 2.5-3% at best, whereas in the 1950's and 1960's it grew at around 5% per annum.

Critics of the free-market (for example, Shutt 1998 and Amin 2000) identify redundant and overvalued capital in the west as the root cause of uncontrolled market-globalization. To deal with this huge capital, the West, through its governments and corporations, are opening outlets throughout the world for investment. The public sectors of the Organization for Economic Cooperation and Development (OECD) countries took debt out of the capital to finance their own budget in the face of inadequate revenue generation by the governments. Since 1970s, these countries have not recorded a budget surplus. US, France and Canada, in particular, have been in perpetual budget deficit. On average, an OECD country has a budget deficit of USD700bn in 2000's compared to only USD100bn in 1970's. In addition to investment through expanded outlets, the West privatized state-owned assets and government services. Other ways of coping with the excessive capital accumulation included, mergers and acquisitions, and high risk venture investments such as bonds.

Using international financial institutions, these same measures were prescribed to other countries as a condition for getting aid (Okuonzi, 2004). Typically, the prescribed policies were: decontrol prices, remove import barriers, remove barriers to capital movement, liberalize the financial sector, privatize state-own assets, balance your national budget, and introduce high interest rates to control inflation. With few exceptions (such as China, Poland and Czech Republic) most countries did not succeed in improving their economies. Those that did succeed (e.g. East-Asian Tiger nations) did not follow all the policy prescriptions, defying many.

Easterly WR (2002) argues that for over 70 years since World War II, the rich countries have applied different interventions to make poor countries become rich, but have failed. The central problem seems to be the failure to sustain a high enough economic growth to support the value of existing capital at levels demanded by the capital market. The net result of the market capitalism is that it has increased public/private debt; reduced public services; increased deprivation even in rich countries (25% of the British population was deprived in 2002 compared to only 10% in 1970); increased fraud, corruption, organized crime, loss of state and corporate accountability, all because of deregulation and liberalization; increased conflict and terrorism; and increased unemployment (Shutt, 1998).

VII. The Eminent Collapse of Globalized Capitalism

But the free-market economy began collapsing under its own weight two decades ago. Some (Shutt 1998; Amin 2000; Raskin et al. 2002; Stigliz J 2002; Bello W 2004) predicted that the market capitalist system would run its course over a few more decades and give rise to another economic and political order. The signs of this eminent collapse now occur more frequently. These signs include: trade cycle and market crushes, rising inflation and public debts; rising food prices and food riots; huge surplus capital; increasing knowledge-based economy which will not need huge capital; weakening of states vis-a-vis powerful multinationals; erosion of legality; and lessening of prospects for economic growth recovery.

It has become increasingly clear that first, true free-markets do not exist, but are supported by the state in the West, acting in the interest of the multinationals (Shutt, 1998). Second, contrary to the optimism created by market economic system and globalization, there has not been an appreciable general rise in prosperity; instead, poverty has spread around the world. Third, unacceptable social consequences of market-based capitalism have worsened with the erosion of the power of the state. Fourth, crippling economic policies have made more people worse off, while making the West and multinationals better off. Fifth, in establishing a new and fair economic order, we must address the problems of capital surplus, public-sector deficits, and the huge gaps in living standards between the rich and the poor.

VIII. Perils of Free-Market Capitalism

Many have argued that there is no alternative to the free-market economic system. That within the system, innovation for better and more efficient use of resources can be found. Hence, international development is still firmly structured around the free-market concept. The vision for the market-based development is to have a globally integrated free-market system, with no trade barriers, using market-enabling institutions to spread wealth around the world. The hope is that there will be economic growth around the world, reduction in poverty, achievement of international equity and reduction in conflict (Raskin, 2002; Harari, 2011). But there are inherent contradictions in this model.

Untrammeled free-market globalization has severe consequences on the environment through the uncontrolled use of resources and resource-wasting opulent lifestyles of those with access to resources (Shutt 1998). In addition, the human impact on the atmosphere, land and water is huge. This is caused by toxic industrial and domestic chemicals, loss of species due to degradation of ecosystems, and by the emission of carbon-dioxide, a green-house gas, as an industrial

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waste, bringing about adverse climate change (Raskin at el 2002). This undermines global climate stability, further risking ecological and human health. Increasing inequity has given rise to social polarization, terrorism and conflicts.

The global economic system is hungry for natural resources, new investment opportunities and markets (Harari, 2011). Countries and communities are being rapidly integrated and interconnected through information technology. The majority of the people though are not benefiting from the economic system as much as they desire. There is widening economic disparity, with an increasing number of the poor, hungry and angry people around the world. This is causing rising tensions and restlessness that could trigger a wider conflict. It is also causing increasing cases of terrorism and mass migration.

Huge capital in the west, and now also in the east, especially China, is driving investors to aggressively search for the earth's natural resources (Pilling, 2018). These are being depleted and ecosystems degraded. The result is the loss of biodiversity, arable land and water systems. This is partly contributing to climate change and less than desired food production. The current trajectory is that we are heading for a global resource-insufficiency disaster and / or a major conflict.

The rising number of people with no income or who are jobless has sharply increased globally (Pilling, 2018). This is causing social disharmony, mass migration and posing a threat to international security. Migration of people who are excluded from this new economy, and who are inundated, marginalized, or attracted by images and dreams of affluence in the west, has reached a new peak. The market-driven global economy pays little attention to the rapid population growth. Food supply will increase but will not be met by the food production capacity. It is projected that by 2050, there will still be a billion people unable to get adequate food (Raskin et al 2002).

Terrorism which had been brewing for a while became a global phenomenon after September 11, 2001 attacks in New York, USA (Harari, 2011). These attacks were organized by Jihadists and extremist Islamic organizations that have now become global. Terrorism has two roots: first, the traditionalists who do not want pluralism and assimilation. Second, militant youths in the underdeveloped world who are angry, have became impatient and resorted to violence. Globalization has tantalized them with images of prosperity but has not provided them with the opportunity to achieve that prosperity. Governments in the underdeveloped countries are paying less attention to social services such as health, education and community services. The terms of trade and investment world-over are unfair disfavoring poor countries (The Economist, 2017). It will not be possible for these poor countries to attain the economic status they aspire to.

IX. Failure to Mitigate Free-Market Adversities

Aware of these perils, activists and some global leaders have made efforts to mitigate and reverse these adverse effects. But the results of these efforts are not at the required pace and scale. It is like "climbing up a down-moving escalator" (Raskin et al, 2002). One initiative was the "Inclusive Growth" policy. This entailed promoting the efficient use of resources, renewable energy, environmental protection, and poverty reduction.

A second initiative was the Millennium Development Goals (MDGs). There were 8 MDGs: on poverty eradication; universal education; gender equality; reduction of child, infant and maternal mortality; combating HIV/AIDS and environmental sustainability. While there are outliers in achieving the targets of MDGs (Algiers, Egypt, Madagascar, Rwanda, Seychelles and Tunisia), most developing countries performed unsatisfactorily (Global Thematic Team, 2013).

A third initiative is the Sustainable Development Goals (SDGs) to run from 2015 to 2030. SDGs are just like MDGs, only expanded to cover more development areas. In particular, the following have attained new emphasis: affordable and clean energy, decent work and economic growth, industrialization, reduced inequalities, responsible consumption and production, climate action, peace, justice and strong institutions. SDGs emphasize inclusive growth, investing in people, and building resilience against global shocks. They call for universal solutions and transformative reforms. They discourage vertical programs for implementing SDGs.

These initiatives are stand-alone goals social goals aimed to address the ensuing socio-economic crises. There are no mechanisms of implementing and enforcing the goals. And there is generally little or no political will to implement these universal goals. Just like the MDGs, not much is likely to come out of SGDs by 2030.

X. Transitioning to a new Human Era is Underway

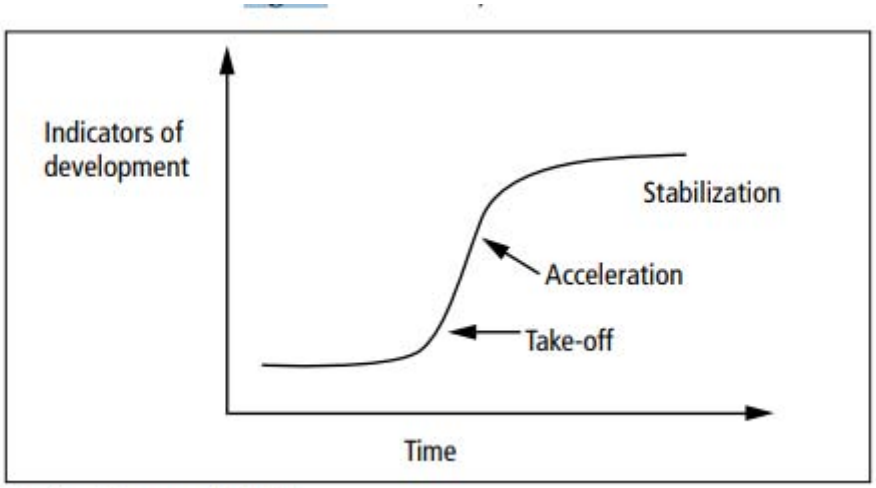
History is the unfolding of change and emergence. Historical time is accelerating as the pace of technological, environmental and cultural change quickens. We are witnessing the shrinking of global space as the integration of nations and regions into a single earth system unfolds. We have reached an historic human transition (Raskin et al, 2002).

a) Historical Transitions

As with physical or biological systems, transitions tend to evolve gradually within a given state

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or organization. Then they enter a period of transformation that is often chaotic and turbulent. And finally they emerge in a stable new state with qualitatively different features. The process of movement from a quasi-stable condition through an interval of rapid change to re-stabilization is found across the spectrum of natural phenomena. These include the forging of matter in the instant after the big bang, the phase shifts between different states of matter as temperature and pressure change; the epigenesis of individual biological creatures; and the evolution of life's diverse forms (Martens et al, 2001).. Figure 1 illustrates the trend of change in a transition.



Based on Martens et al. (2001)

Figure 1: Phase of Transition

Naturally, the course of history is not neatly organized into idealized transitions. Yet, a long view of the broad contours of the human experience reveals two sweeping macro-transformations—from Stone Age culture to Early Civilization roughly 10,000 years ago, and from Early Civilization to the Modern Era over the last millennium (Raskin et al 2002). We are now in the midst of a third significant transition, toward the planetary phase of civilization, which is projected to last 100 years, from year 2000 to 2100.

Historical transitions are complex junctures, in which the entire cultural matrix and the relationship of humanity to nature are transformed. Three critical and interacting aspects at each stage are the form of social organization, the character of the economic system, and the capacity for communication. Novel features for each of these dimensions are shown for four historical eras in Table 1.

Table 1: Characteristics of human era

	Stone-age	Early civilization	Modern Era	Planetary Age
Time span in years	100,000	10,000	1,000	100
Organization	Tribe/ village	City state / kingdom	Nation state	Global governance
Economy	Hunting and gathering	Settled agriculture	Industrial system	Globalization
Communication	Language	Writing	Printing	Internet
Technology domain	Stone tools	Wheels, other metallic tools	Steam engine, electric appliances, automobiles, computing	AI, robots, blockchain, advaced materials biotechnology

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In the Stone Age, social organization was at the tribal and village level, the economy was based on hunting and gathering, and human communication was advanced through the evolution of language. In Early Civilization, political organization moved to the level of the city-state and kingdom, the basis of economic diversification was the surplus generated by settled agriculture, and communication leapt forward with the advent of writing. In the Modern Era, political organization was dominated by the nation-state, the economy became capitalist with the industrial revolution its apotheosis, and gathering agriculture system Communications Language Writing Printing Internet communication was democratized through printing.

b) Evidence that we are in transition

Extending this typology to the Planetary Phase, the emerging political, economic and communications features are, respectively, global governance, globalization of the world economy, and the information revolution. But the primary phenomena that constitute globalization emerged as a cluster over the last three decades. See figure 2 below.

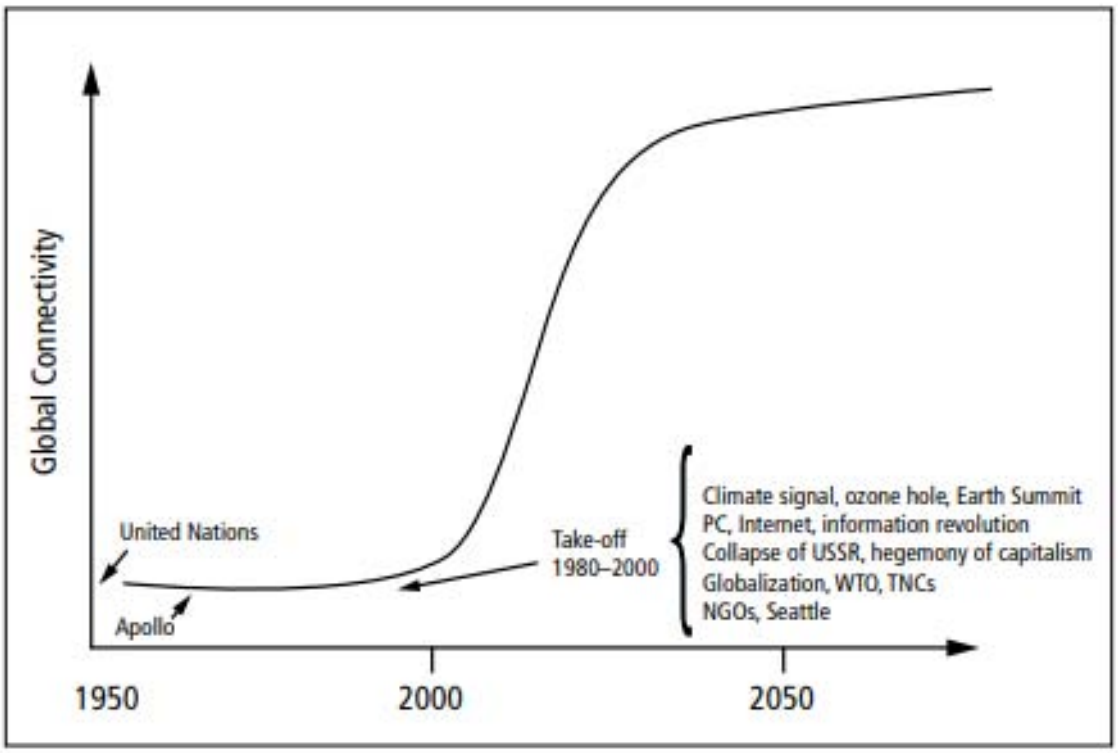


Figure 2

Critical developments between 1980 and the present are seen in:

The global environment: The world becomes aware of climate change, the ozone hole and threats to biodiversity, and holds its first Earth Summit. Many follow-on meetings and actions are on the way.

Technology: The personal computer appears at the beginning of the period and the Internet follows. A manifold communications and information revolution is launched and biotechnology is commercialized for global markets. Artificial Intelligence is spreading, with robotics taking over work from humans, and the emergence of autonomous cars and aircraft. The medical use of cyborgs and computer human-brain interface interactions is picking up rapidly. Attempts are being made to upgrade the human brain and body by DNA manipulation, nano-robots, and AI (Harari, 2017).

Geo-politics: The USSR collapsed, the Cold War has ended and a major barrier to a hegemonic world capitalist system is removed. New concerns appear on the geo-political agenda including environmental security, rogue states and global crime and terrorism. But issues of Syria, North Korea and Iran are being resolved. North Korean leader Kim Kong-un has had a historic meeting with the president of USA, Donald Trump. The Russian president Vladimir Putin has also had several historic meetings with Donald Trump. Osnos, et al, 2017 describe similar less prominent overtures.

Economic integration: All markets—commodity, finance, labour and consumer—are increasingly globalized (Harari, 2011). China has become the second economic power in the world after USA. In fact USA's dominance of the economic space is fast receding with the coalition of Brazil, Russia, India, China and South Africa (BRICS).

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Institutions: New global actors, such as the World Trade Organization, transnational corporations and an internationally connected civil society—and global terrorists, the dialectical negation of planetary modernism—become prominent. Even the rules for digital age management are different now (Bersin, 2017).

Cultural integration: A global culture is being forged. People everywhere aspire to and do similar things (Raskin et al, 2002). These range from women's emancipation and parity with men to the protection of the rights of minorities. Music, art and entertainment are moving without borders. Mass migration is facilitating inter ethnic and interracial mixing and co-existence.

Global development: An attempt to develop the entire world has been initiated through the Millennium Development Goals and Sustainable Development Goals, and through globalised economic integration.

X. A New Paradigm for a Global System

a) The desirable world

A consensus is emerging throughout the world. There are distractions to this development but these are likely to be short-lived. Typical examples are *Trumpism* and *Brexit* (the current inward looking policies of USA and Britain, respectively) (Osnos, Reminick et al, 2017). The desirable world is a shared and sustainable world - a world that ensures peace, freedom and equity, and the preservation and protection of the environment, and the future. This requires a different set of values and world system, a different economic system (Bello 2004; Mooney 2012; Byanyima 2017, Helliwell et al 2018).

It is a world that will ensure enriched lives for all, human cooperation and solidarity, and a healthy planet. These attributes cannot be achieved through the free-market economic system as a key driver of development. The sustainability paradigm must therefore challenge the current values, economic structures and social arrangements (Bello 2004, Mooney 20012, Byanyima 2017). Needs and wants have to be distinguished; values promoting needs over wants will be strengthened at personal, national and global levels. The anxiety and uncertainty about the future due to a possible outbreak of conflict needs to end through building human solidarity and security measures.

b) Caring for others, for the environment and the future

Humanity has to develop and practice an ethical code to care for others, for the environment and for the future (Raskin, 2002). The domination by other people and the loss of freedom and choice, by large populations of disenfranchised people has to be addressed. Local communities need to be encouraged and facilitated to participate in political and cultural life. Nobody should feel alienated by a dominant culture. Individuals and communities will have to be enabled to pursue meaningful and purposeful life. A lifestyle that promotes personal endeavor and connection to nature should be promoted (Meadows, 1972; Colvin 2015).

The envisaged new human civilization is where people everywhere live meaningful and fulfilling lives, in solidarity, and with ecological sensibility. People have to live with the awareness of their connection to one another, to future generations and to the web of life. People need to live peaceful and pluralistic lives in culture, politics, technical innovation and democracy. People need to freely enjoy multiple level affiliations and loyalty of the family unit, through community, region, denominational, up to global organizations (Pilling, 2018). Governance needs to be done through decentralized web of government, CSOs and business partnerships.

c) Local versus global interface

Local solutions need to be promoted and used most. Local products should be the mainstay of the local economy. The economic system needs to become a means of living, but not an end in itself (Shutt 1998, Mooney 2012). Markets need to be controlled and tamed to conform to non-market social goals of equity, peace and environment. The pace of economic growth should be subject to and limited by sustainability criteria. Income distribution should be confined to the richest 20% being within only 2-3 times of those who are poor (Scheidel 2017, Pilling 2018). No obscene differences in wealth distribution like it is today should be allowed. Conspicuous consumption and glitter is to be regarded as vulgar.

d) Values for the new economy

The new economy should mean that production, distribution and decision-making are guided by equity, sustainability and human fulfillment considerations (Shutt 1998, Mooney 2012, Frickle 2017). The idea is to a) eradicate human deprivation everywhere, b) reduce inequality, c) stay within environmental carrying capacity, and d) maintain innovation. The behavior of individuals, firms, governments and international systems will be changed to being sensitive to the ecology, abating consumerism, traveling by public means, increasingly people doing voluntary and non-profit work, and increasing taxation. Businesses can still be driven by some self-interest but has to be eco-efficient, and practice green-marketing and social responsibility. They should be rewarded for adopting this new behavior.

A new science of sustainability needs to be developed. This will enable problems to be defined and solved to promote peace and solidarity, and to protect and promote the environment. Research on early warning systems for social and environmental breakdown will be encouraged and facilitated. The spiraling out of control of population growth has to be

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stopped with appropriate measures (Malthus, 1983). Birth and death rates need to be cut down so as to stabilize the population. Family planning services needs to be made available and the wider reproductive health services accessible to all.

Urban planning should adopt infrastructure for less land, using cheaper and sustainable building materials, and using renewable energy (Raskin et al 2002). Urban dwellings ought to be made habitable, decent, efficient, affordable, and environmentally friendly. At the same time, the rate of urbanization has to be reduced and rural settlements improved with basic services. Settlements need to be constructed such that home, workplaces, commerce and leisure are in close proximity. The urban underclass (slums) should be completely eliminated. The institutionalization of the "rights revolution" needs to become a strong feature of the new sustainable world. Effective measures need to be put in place to uphold all human rights.

Five dividends can be realized from this sustainability doctrine (Raskin et al 2002): First, it provides the green dividend through cost-savings that would have been used to repair the environment. Second, peace dividend reduces military expenditure. Third, human capital dividend fosters creativity and productivity of the millions who will be lifted out of poverty. Fourth, technological dividend provides new opportunities for innovation and wider access to information. And finally, solidarity dividend should be able to reduce security and police costs.

e) Technology for the future

The fourth industrial age has begun. Its technology, still nascent, consists four elements: 1) extending the digital technology through new computing methods, block chain and distributed ledger, and internet of things; 2) reforming the physical world by artificial intelligence and robotics, advanced materials, additive manufacturing, and multidimensional printing; 3) altering the human being through biotechnology, neuro-technology, and virtual and augmented realities; 4) integrating the environment through energy capture, storage and transmission; geo-engineering; and space technology (Schwab 2018). These technologies will disrupt the current institutions and values. Lessons from the previous industrial revolutions have taught us that without addressing humanity and common good aspects, industrial societies are not stable and global systems can break down. The current digital age is bedeviled by rising inequality, increasing political polarization, falling trust levels with every institution and environmental fragility. The leadership and governance of the emerging technology must therefore be proactive to stem out narrow and biased interests, and focus of the common good.

They must be guided by the humanity principles of: 1) reducing inequality of income and wealth; 2) involving developing countries in decisions of governance, 3) protecting people from disruption of labour, 4) promoting collective good in preference to individual freedoms, 5) setting of norms and standards must be through democratic participation, 6) putting in place new measures to protect genders, cultures and communities against technological disruption, 7) ensuring that leadership of technology is agile, adaptive and anticipatory.

Technology for the future is set to be environmentally-friendly (Colvin 2015, Harari 2016, Pilling 2018). This is called eco-technology. This aims to be efficient and renewable, and to promote industrial ecology. Industrial ecology means eliminating waste, recycling, re-using, re-manufacturing, and extension of product life. This minimizes the need for new raw materials. Sustainable energy technology will entail only moderate use of bio-fuels, and increasing dependence on renewable energy. It produces no or little greenhouse gases. The use of solar energy and hydrogen liquid fuels should be encouraged for use in motor vehicles.

Compact settlements are preferred to maximize the use of energy (Raskin et al, 2018). Internet should be the mainstream mode of information-sharing and for communicating. Polluters of the environment will have to pay as will be agreed universally. All businesses need to practice agreed sustainable ecological norms. Industrial ecology ought to be the new standard of industrialization. Technology innovation is stimulated by price signals, public preferences and creative impulses. Robotic production systems are encouraged to liberate people from repetitive and non-creative work (Colvin, 2015). However, labour intensive and high tech economy can run side by side.

The new civilization should be solar-energy dependent. Solar cells, wind, biomass and flowing water become a key source of energy. Solar energy can be converted to hydrogen and used for transportation. Hydrogen has no pollution effect: it is combusted to form water. Biotech will become a key technology in agriculture, medicine and material production (Harari 2016). Ecological farming with high inputs of knowledge and reduced chemicals will become the mainstay of farming. Through a combination of these and other measures carbon dioxide in the atmosphere will be reduced and this will abate global warming. Efforts will be made to restore ecosystems everywhere.

f) Agriculture and the environment

Sustainable agriculture will ensure adequate food for all while preserving the ecosystems (Watson et al, 1998). A new green-revolution is envisaged. Agriculture ought to be knowledge intensive, with much less or no use of chemicals. Nitrogen-fixing plants should be used instead of fertilizers. Pest management should be done without the use of pesticides. Soil conservation can be encouraged through drainage,

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terracing and appropriate tillage practices. Fish farming should be promoted to compensate for the depletion of fish stocks. Biotechnology should be encouraged to promote better yields, reduce chemical input, conserve water, and improve nutritional content. Mitigation of the adverse effects of environmental degradation – reduction of biodiversity and degradation of ecosystem – should be addressed through appropriate scientific methods.

Water resource management is critical for the sustainable world. Water is for human use, for economic production and for maintaining nature. Water for irrigation must be used efficiently. "Crop-by-drop" practice will be the preferred method of irrigation (Raskin et al, 2002). Non hydro-power generation ought to be encouraged and preferred source of energy. All these measures can be instituted to prevent carbon sequestration, to conserve water and soil, to make use of renewable energy, and to prevent climate change and air pollution.

There is need to enhance or create new institutions of global governance: institutions to administer one global currency, to collect surpluses from rich countries, to set and enforce free-trade rules, and to administer environmental tax. To foster global stability and to maintain peace, there is need to break up the current monopolies by a few countries of the financial system, culture, technology, media, and military power.

g) Global culture

The quality of life should be measured by creativity, new ideas, culture, human relations, and harmony with nature (Colvin, 2015; Harari, 2016). Integrated settlements should be the mainstay of living, where homes, work, shops, hospitals, schools and leisure are close-by. Rural people should have access to digital links. Private vehicles should be compact and pollution free. Walking, cycling and public transport should be encouraged. Large private vehicles can be used for special purposes such as touring. Advanced public transportation of goods and passengers will link all major hubs.

h) Human contentment, not GDP

A key element of development is human contentment, recently approximated as human happiness (Helliwell et al, 2018). It measures six variables for human happiness. There could be more variables for human contentment. These variables include income, healthy life expectancy, social support, freedom, trust, and generosity. A study of the Bhutan's idea of Gross National Happiness reveals three additional elements: use of time, culture tolerance and co-existence, and ecological resilience. These indices differ vastly from what the gross domestic product (GDP) measures. Income measured under the new approach is to capture what every person earns not simply an average as reflected in GDP. Average income is misleading because in reality it is usually only about 10 percent of the population who control 90 percent of the wealth of a country. Median income figure is more representative (Pilling 2015).

Likewise, healthy life expectancy captures the periods when a person is well and not well. This identifies a person who lives long with a chronic disease, as having a compromised quality of life. Every human being cherishes freedom. Any curtailment of freedom by the government or society reduces human contentment. Trust and generosity are relationships qualities. These are determined by culture and history. But contentment indices can be improved by public policy and good leadership. Denmark, Switzerland, Norway and Finland always score high in these indices because of their social policy (Pilling, 2016). A World Values Survey also identifies one more element (in addition to those mentioned here) of human fulfillment: family relationship. Countries in the same wealth bracket, typically USA, which emphasizes the free-market, ranks at the bottom of the contentment ranking.

In general, the formula below, derived from the ensuing discussion, can guide in the development of new economics:

$$\text{Sustainability} = \text{EP} \times \text{HF} / \text{EQ} \times \text{EC}$$

Where, EP = Economic Production; HF = Human Fulfillment; EQ = Equity; Earth's Capacity.

The key emerging aspects of human happiness/ fulfillment are income, healthy life expectancy, social support, freedom, trust, and generosity. These indices differ vastly from the gross domestic product (GDP) currently used as a measure of development.

Thus, human fulfillment (HF) can be mathematically expressed as follows:

$$\text{HF} = \text{income} \times \text{health} \times \text{social support} \times \text{freedom} \times \text{trust} \times \text{generosity}$$

XI. Conclusion

The current global socio-economic crises associated with the free-market globalization are changes towards a new human era. History informs us that human transitions from one civilization to another are unplanned and sometimes disastrous. As the saying goes, each human era sows the seeds of its destruction. The free-market system has sown its seeds, potential causes of its demise, which include conflict, injustice, environmental degradation and resource depletion. Luckily, today we are better equipped with knowledge and technology to plot a desirable trajectory of the world into the future. We can and have to choose to avert the impending disasters by adopting a sustainable world order and civilization based on different values than those of the free-market. The

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current free-market economic system is the product of human imagination. A new global system can be designed by human imagination to support a sustainable, peaceful and enriching world.

Declarations

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