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## Global Society (Digital) - Humanism, Turbulence and Complexity

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### Abstract

*We do not intend to deal exhaustively with this subject, because it is broad and complex for the space of a text. Our pretensions, which are much more modest, refer to documentary research for the understanding and development of the problems of Humanism, Complexity, Turbulence and Global (World) Society.*

*The Global Society is supported by technological and communication innovation, in which major social, cultural, economic and political transformations occur in the dynamics of countries, organizations and people, that is, in the way people and different world decision-makers understand reality, how they relate and behave in relation to reality itself. Both meanings can be understood as a result of the informational revolution, promoted mainly from the attempts to understand human intelligence, via computational bases.*

*It will not be an exaggeration or a flagrant error to say that today's society is increasingly qualified by the adjective Digital, where the new information and communication technologies (ICTs) have a constant daily influence, configuring themselves as mediators of social, political, economic relations and in the way of producing/disseminating knowledge. There are forms of absorbing knowledge about people in a ubiquitous way, in which ICTs can be considered, such as new forms of surveillance, work, leisure, war, etc. ICTs play a crucial role in the process of Globalization, as a phenomenon characterized by the wide circulation of people, ideas, habits, work and materials.*

*The growing insertion of Information and Communication Technologies (ICTs) in the daily lives of different governments, people, organizations, and public and private institutions has promoted a relationship of deep dependence between them. In this context, everyday actions have become essentially informative, bringing about major social, economic and political changes.*

**Keywords:** *Globalization, Turbulence, Complexity, Transparency, Ethics, Freedom, Human Dignity, Economic Growth, Social Welfare.*

### 1. Introduction

The world is in a phase of complex and turbulent change, and is heading towards a collective process of suicide, i.e. rulers provoke wars of mass destruction, instead of focusing on economic and

social development, to improve the quality of life of local, regional and global populations. Instead, they fight for political-military and technological control of the world's population. Rulers are people

who spend much of their time making decisions of various natures and dimensions. The requirements for the time available for political decision-making appear to be more than the total time available. Decisions of great importance are mixed with trivial decisions. This diversity of decisions tends to increase with the hierarchical level of responsibility and becomes particularly pronounced by the dependence on state collaborators.

The role of all policymakers involves a wide range of activities, analyses, decisions (including strategic ones), communication, leadership, motivation, evaluation, and control. From all these activities, we isolate decisions related to the social and economic well-being of populations. Since they are the "cornerstone" of all world rulers. Decisions and actions are the product of the work of rulers. However, decisions precede actions, whether taken explicitly or implicitly, regardless of the process by which they are taken, whether by the formal hierarchy, or by the broad participation of mid-level rulers, or by omission. The governmental decision-making process is complex, so it poses some problems for governments, in terms of approach methodology, to choose the preferred political strategy, among the various alternatives, for the social and economic well-being of the populations.

The growth of the economy is no longer the result of putting more people to work, nor of greater consumer demand, but of a sharp and continuous increase in political and social peace, and of knowledge. The greatest of all changes is the transformation of today's society into a global society supported by information and communication technologies (occult revolution), i.e. the Digital Society. The scholarly literature on human and ethical values makes a clear distinction between them, in personal and organizational terms. The plurality of values and ways in which human beings relate to nature has brought new insights into the dynamic interconnections between people, places, organizational and technological processes, all of which are highly relevant to the world's sustainability challenges.

However, many concepts of personal, organizational, and economic practices and values are still predominantly dualistic (simultaneous existence of two things, principles, contradictory sensations in the same person, e.g., the existence of spirit and body, good and evil) and anthropocentric (the human being is the center of the Universe, being surrounded by other things, e.g., natural resources). To overcome this human-nature divide, we propose a conceptual integration of relational values, as sets of more than human relations, illustrated with examples from the literature and ongoing empirical research. These concepts offer a way to represent meaningful and dynamic interrelationships, including human beings, physical and material elements (e.g., technologies, tools), immaterial entities (e.g., sounds, lights, colors), and other non-human beings.

Globalization emerged during the 1980s, but the phenomenon began much earlier, in the period of the Great Navigations of the fifteenth and sixteenth centuries. Cartographic discoveries and the development of new navigation techniques are at the origin of this event. Changes in the international economic system and improved communications and transport have allowed this process to evolve. **Globalization is the name given to the phenomenon of the integration of the world space through information and communication technologies (ICTs)** and also means of transport, which have been rapidly modernized and have provided, in addition to greater dynamization of territories, acceleration and

intensification of the flows of capital, goods, information and people, all over the planet. This process is known as

### **Globalization.**

Technical-scientific, technological and informational development has led to globalization, i.e., it has resulted in a world economic, social and cultural space, integrated through global communication networks. **The** integration of the world space has only been possible through technological advances in the communications and transport sectors. This process intensified with the Third Industrial Revolution, which saw an increase in international flows of capital, goods, people and information.

## **2. Scientific Method**

It is an exploratory study that seeks to organize the main challenges faced by people and political, social and economic organizations of the Global (Digital) Society and their meaning presented in the literature of the Humanities and Ethics, Information, Social, Economic and Political Sciences. It is not a proposal of new terms and concepts, but rather an investigation that allows the identification of a common denominator among the different concepts already existing in the literature, in order to enable their grouping by identity, application/use and pertinence/aggregation of value, in the context in which the terms are inserted. Data collection is characterized by bibliographic research on terms and concepts related to different scientific fields.

It is a descriptive and analytical approach that seeks to know and analyze the existing cultural and/or scientific contributions on this topic, based on the literature review. The research was structured based on the systemic approach of understanding the main challenges that citizens face in the Global (Digital) Society, seeking in practical, operational or application terms, the solution of the "real life" problems of political, economic and economic organizations and, above all, of people.

### **Research Theme and Problem**

Human and ethical values are the most acceptable and practical in the Global (Digital) Society, since they allow the active relationship between people and organizations (countries and public and private institutions) and with nature, through Information and Communication Technologies (ICT's), but the problem is that many people do not know exactly what this means. what types/models of participation, ways of working, the limits and the path of the future of the Global (Digital) Society.

It would be ideal for the world's people and rulers (UN) to create equal (global) rules/norms on social, economic, political and responsible conditions, which would be valid for the whole world society. However, it involves many decisions and all people cannot decide everything, either due to lack of interest, knowledge, time or governments do not allow it. A distinction must be made between decisions that have a global, national, family and/or personal impact and that affect different people in the global (digital) society. People and Rulers hardly agree on everything, and as such, general (global) rules/norms override individual decisions, as long as individual freedom of choice and opinion is respected.

- I. The paradox of human life versus war and peace.
- II. The paradox of Wealth Distribution versus Political Model of Governance.
- III. The paradox of Globalization versus Quality of People's Social and Economic Well-Being.

## Goals

The aim of the work is to contribute to a debate on the turbulence and complexity of global society (globalization) and the shift to the digital society. The changes, turbulences and complexities of world society need a debate so that world leaders can make decisions that ensure the sustainability of natural resources, Planet Earth, people and organizations, based on the aggregation of existing literature. The structure of the article synthesizes existing academic works, seeking to generate new knowledge. The results can be used to integrate information skills in the different sciences and/or areas of knowledge.

Science and technological innovation seek to provide a solution to the challenges of the Global Society, that is, to define the main organizational and institutional models, as well as the paths and rules (from theory to practice) that allow to guide world decision-makers (rulers), so that rights and duties (responsibilities) are equal, for everyone, without exception, anywhere in the world. These organizational and institutional models require all governments to assume the commitment to contribute with their attitudes and behaviors (decisions) to the social and economic well-being of people, anywhere (place/place), on planet Earth.

The transition to the Global (Digital) Society requires that World Leaders (Decision-Makers) be competent, accountable, transparent, honest, free and supportive, in the continuous and permanent evaluation of the results, of their decision-making. To do this, people need to have equal powers in assessing political, legislative, judicial, and executive powers, regardless of whether they can evaluate other people. The power of permanent evaluation in the hands of the people encourages the other powers to carry out their mission, with the commitment to improve the social and economic conditions of the people and not in their own interest or in that of a few. This type of democracy will be simple, fast and efficient, and will completely change the basis of the social and economic policy of the rulers, in the Global (Digital) Society.

This article seeks to alert citizens to the main challenges of human and ethical values that people face in the change to the Global (Digital) Society and to the importance of the units of measurement

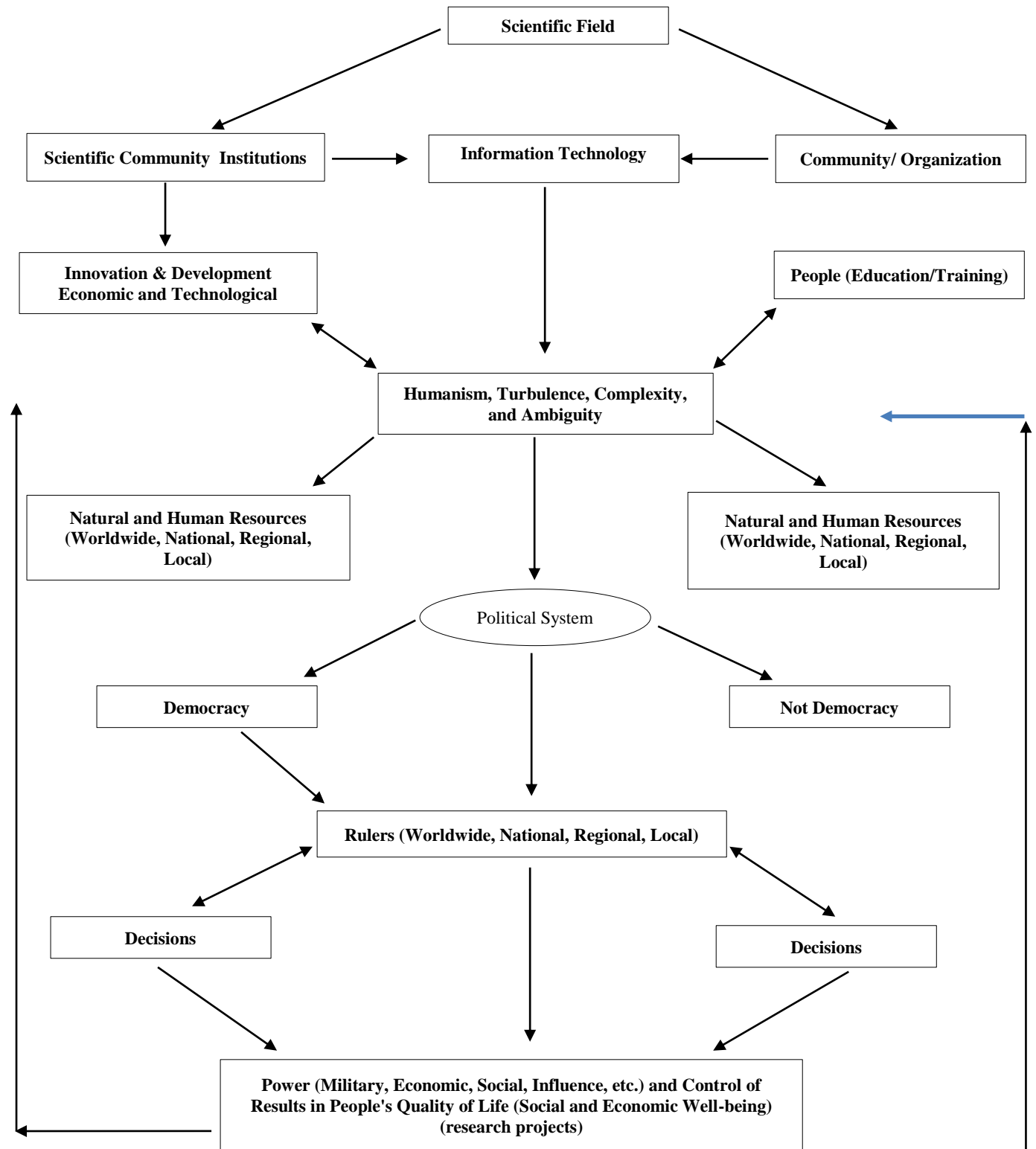
of evaluation, of the decisions of the different powers and meanings, within the scope of the different sciences, from a theoretical framework. The objective is a debate on the challenges identified by scientific research, developed by the different Sciences, in their global matrix of use and preservation of natural resources, in the Global (Digital) Society. The theoretical discussion of the different units of measurement and the meanings of empirical research constitute the basis for the design of its structure.

## Methodological Approach

As for its nature, the research is qualitative, since it does not privilege statistical study. Its focus is to obtain descriptive data, that is, the incidence of topics of interest in scientific areas, such as Information Sciences, Humanities, Ethics, Social, Economic and Political, as well as other Sciences. With regard to the extremities, the research is exploratory and descriptive, insofar as the technique used is categorized, consensually, as a direct documentation study, which provides for the consultation of sources related to the study, in different *media*, printed or electronic. The complexity and turbulence of society have led to the globalization of research, as essential processes for the development and innovation of science and technology. Information is the source of the energy that moves the "*engines*" of the Global (Digital) Society, but in order to use it we need to convert it into a usable form: **knowledge, (Murteira, 2001).**

The research method is likely to cause two or more sciences and meanings to interact with each other. This interaction can range from the simple communication of ideas to the mutual integration of concepts, epistemology, terminology, methodology, procedures, data and research organization. This is an exploratory study that seeks to clarify and organize the concepts presented in the literature of the different sciences. It is necessary to understand, through a theoretical review of the concepts, through historical reference documents, a psychosocial analysis of the concepts of units of measurement and meanings, applied to the Global (Digital) Society, in the context of people's social and economic life. The research was structured based on the systemic approach, to understand people's problems and possible improvements. This conceptual model is briefly represented in the following diagram:

Figure No. 1 - Turbulence, Complexity and Ambiguity Operationalization Model of the Digital Society



Source: authors' elaboration

The model of approach for intervention in information actions in the academic space is presented, with the purpose of production, sharing of knowledge, among the participants, in addition to promoting the development of skills of search, retrieval, organization, appropriation, production and dissemination of relevant information for scientific researchers (human, ethical,

social, economic, political and other interest groups), of the global (Digital) Society.

### 3. THEORETICAL-METHODOLOGICAL FRAMEWORK OF THE RESEARCH

## Fundamental Concepts Human rights

The origin of the concept of human rights originated in the seventeenth century, and is a product of the theory of "natural rights" (Natural rights were established by God and reason, to all men, because they are all equal to each other – Principle of Equality among Men), by John Locke, defender of religious freedom and tolerance. However, in the pre-Christ era, there was already an embryonic perception of the human concept and specificity:

- Cyrus Cylinder decree of 539 B.C., - protects the right to equality and religious freedom.
- The Pact of the Virtuous (Hifl-al-fudul) – drawn up by Arab tribes around 590 A.D. is considered one of the first human rights alliances.
- No tax may be imposed without the consent of Parliament,
- No subject may be imprisoned without a demonstrated reason (the reaffirmation of the right of habeas corpus),
- No soldier may be quartered in the homes of the citizens
- Magna Carta - establishes equality before the law and the right to property;

After King John of England violated a number of ancient laws and customs by which England had been ruled, in 1215 his subjects forced him to sign the Magna Carta, which lists what later came to be regarded as human rights. Among them was:

- The right of the church to be free from government interference,
- The right of all free citizens to own, inherit property(s), and be protected from excessive taxation.
- The right of widows to own property and to decide not to remarry,
- Establish the principles of equality before the law. This also contains provisions prohibiting bribery and official misconduct. (A Brief History of Human Rights - The Magna Carta (1215);
- The Petition of Right (1628), - the English Parliament passed a Declaration of Civil Liberties, safeguarding civil liberties, such as, the right of *habeas corpus*.
- The Constitution of the United States of America (1787) - defines the basic rights of citizens.

The Declaration of Independence of the United States of America "was the document in which the Thirteen Colonies of North America declared their independence from Great Britain, and it inspired human rights documents around the world." (United States Declaration of Independence (1776).

The Constitution of the United States of America (1787) "is the oldest national constitution, and it defines the principal organs of government, their jurisdictions, and the basic rights of citizens." (A Brief History of Human Rights- The Constitution of the United States of America (1787) and the Bill of Rights (1791).

The Declaration of the Rights of Man and of the Citizen (1789) marks in a broader and more significant way the historical process of Western awareness of the intrinsic value of Man. The French Declaration of the Rights of Man emerged in the context of great political and social upheaval, under the influence of the Enlightenment of natural rights and Renaissance ideas that evoked equality among all human beings, calling into question the ancient ideals.

The Bill of Rights (1791) - "... protects freedom of expression, freedom of religion, the right to keep and bear arms, freedom of assembly and freedom to petition." (A Brief History of Human Rights – The Constitution of the United States of America (1787) and the Bill of Rights (1791).

It was only in the nineteenth and twentieth centuries that significant initiatives were put in place for the international protection of human beings, namely the eradication of the slave trade; treaties aimed at improving the conditions of the sick and wounded in war; the protection of minorities; the creation of the Leagues of Nations; concern for the fair treatment of refugees; the legal status of women, and the creation of the International Labour Organization (ILO), with the humanitarian mission of eradicating poverty and social inequalities, along with concerns about equal opportunities for men.

On October 24, 1945, the United Nations (UN) was created. Its founding principle of seeking and maintaining peace was to rebuild the world on the pillars of freedom and justice, through cooperation between peoples, to strengthen human rights and to seek solutions to the economic, social, cultural or humanitarian problems that occurred after the end of the 2nd World War. A war where many atrocities were committed, 6 million lives were lost among soldiers and civilians, entire cities in ruins and flames in which the Holocaust is an example.

Article 55 of the UN Charter itself proclaims that the United Nations shall promote "respect for human rights and fundamental freedoms *for all without distinction as to race, sex language, or religion.*" Article 55 of the Charter to the UN. In Article 56, the member states express their willingness to develop cooperation actions with the UN, both joint and individual, with a view to achieving those objectives (states with different legal and cultural origins, from all regions of the world).

The Universal Declaration of Human Rights (UDHR), signed on 10 December 1948 by the United Nations General Assembly in Paris, is a landmark document in the history of human rights. In its desire to regulate international relations, in the repudiation of violence and barbarism among peoples, in the maintenance of peace, in its opposition to discrimination and exploitation of peoples, the UDHR established, for the first time in history, the universal protection of human rights as an ideal to be attained by all peoples and all nations, in the promotion of respect for these rights and freedoms. The 14 signatory States of this Declaration were bound to accept the precepts that, although they do not have coercive value or legal imposition, have ethical and moral value, with the commitment assumed, making them responsible for developing the appropriate legislation, in their countries, so that these rights could be implemented.

The United Nations Universal Declaration of Human Rights marked the twentieth century, bringing the legal and global recognition of human rights, innovating civil and political rights, namely, the right to life, the right not to be subjected to torture or slavery, the right to freedom of thought, conscience, religion and expression. and, in particular, to inspire the constitutions of states and recent democracies. Two decades later, given that the UDHR of 1948 had only the status of a recommendation (resolution) and therefore was not binding, States needed to create other instruments.

At the United Nations General Assembly on 16 December 1966, two multilateral treaties were concluded which recognised and

strengthened the rights and duties of the UDHR; more articles were added extending the number of rights, giving them greater protection, surpassing the Fundamental Declaration itself. These Treaties are the International Covenant on Civil and Political Rights (ICCPR) and the International Covenant on Economic, Social and Cultural Rights (ICESCR), which have made human rights binding and binding on signatory states.

The ICCPR is a Covenant that reinforces civil rights (individual freedoms) and political rights (access to justice and political participation). The ICESCR established the human rights - economic, social and cultural - that must be realized in the long term, in a progressive and programmatic manner, whose duty to comply with them is addressed to the States themselves.

The principles of the UDHR are present in almost all humanitarian documents, such as the International Convention on the Elimination of All Forms of Racial Discrimination, the Convention on the Elimination of All Forms of Discrimination against Women, the International Convention on the Rights of the Child, the Convention against Torture and Other Cruel Treatment or Punishment, Inhuman or Degrading, among many others." (Universal Declaration of Human Rights). It was up to the signatory States to transpose them into the domestic legal order of those States, producing new legislation, adapting the existing legislation and giving it effective application in order to ensure that these rules were respected. Failure to comply with the rules, whether by acts or omissions, puts States in a position of having to justify themselves before the International Court of Justice (ICJ).

### Freedom

The concept of freedom originates from the Latin *libertas* and means the condition of the individual who has the right to make choices autonomously, according to his own will. The philosophy classifies freedom as the independence of the human being, autonomy, self-determination, spontaneity, and intentionality. Examples of freedoms:

- Freedom of thought.
- Freedom of expression.
- Religious freedom.
- Freedom of the press.
- Freedom to come and go.

According to Aristotle (384 B.C. – 322 B.C.), human beings are endowed with freedom by God so that they can freely follow His teachings and attain a virtuous life guided by faith. According to Kant (1724-1804), freedom is related to autonomy, it is the right of the individual to create rules for himself, which must be followed rationally. Sartre (1905-1980) affirms that freedom is the condition of life of the human being, the principle of man is to be free. Human beings are condemned to be free, they are forced to make choices and to build their own existence. Thus, one can think of freedom as the right to act according to one's own will, without limitations imposed by other people, which means that one individual's freedom ends when another's freedom begins.

### Equality

Equality is an essential value for the progress and advancement of the whole of society, because it offers the possibility that every human being has the same rights and opportunities and, consequently, that every person can contribute to the whole from his freedom, that he can contribute with his work, his effort, their knowledge and their solidarity.

Equality is **equal treatment**, regardless of race, sex, social or economic status, physical, mental, intellectual or sensory condition or any other kind of condition, where all people have the same rights and the same opportunities. Equality **must exist for people before the law** to achieve equality or equitable treatment that seeks to observe the social sphere and the existential conditions of each individual. Equality is **today an essential value for the real progress** of society as a whole.

Citizenship presupposes equal treatment for all. It's a way to open up equal opportunities, even if it's for those who seem "different." Citizenship is forged in the consciousness of the SELF, it is based on inherited duties and values, it is strengthened in the exercise of conquered rights, it is expanded in the insertion of the individual in the social space that belongs to him. A full citizen is one who recognizes himself, as a whole being, as a capable being, despite the possible "flaw" or "deficit" that he carries, whether in the physical, intellectual, social, cultural or economic sphere.

### Honesty

Honesty is the word that indicates the quality of being truthful: not lying, not cheating, and not deceiving. As for the etymology, the word honesty originates from the Latin *honus*, which refers to dignity and honor. Honesty can be a characteristic of a person or institution, it means speaking the truth, not omitting, not dissimulating. The individual who is honest repudiates trickery and the cleverness of wanting to take advantage of everything.

**Example:** *"It's hard to find an honest politician."*

Honesty, explicitly, is unconditional obedience to existing **moral rules**. There are some procedures for some types of actions, which serve as a guide, as a reference for decisions. Exercising honesty in a broad way is very difficult, because there are social conventions that do not always reflect reality, but because they are formalized and rooted, they are taken for granted. For many, the honest person is one who does not lie, does not steal, does not steal, lives an honest life to have joy, peace, respect from others and for others, and good friendships. Currently, the concept of honesty is somewhat distorted, since individuals who act correctly are called "grimaces", or are humiliated by others. Some **synonyms of honesty** are: honesty, decorum, probity, composure, decency, modesty, and dignity.

### Conscience

**Awareness** means **knowledge, perception, honesty**. It can also reveal a **sense** of the stimuli around a person that confirm their existence. For this reason, it is often said that those who are fainting or in a coma are unconscious. Conscience is also related to the sense of morality and duty, as it is the notion of one's own actions or inner feelings at the moment in which these actions are performed. Consciousness can be relative to an experience, problems, experiences, or situations. For example: *He was completely addicted, but he wasn't aware of it.*

The concept of conscience is closely related to terms such as "self", "existence", "person", revealing an existing connection between conscience and moral conscience. In many situations, it can be the opposite of self-awareness, where the self is the object of reflection and moral awareness. It is possible to verify that over time philosophy has approached consciousness in two ways: intentional or unintentional consciousness. According to Edmund Husserl (founder of phenomenology), consciousness is an activity directed toward something of which there is consciousness. The unintentional is a mere reflection of the reality that is presented.

According to Descartes (1596-1650), thinking and thinking that we think are the same things (I think, therefore I am). Kant (1724-1804) made the distinction between empirical consciousness, which is part of the universe of phenomena, and transcendental consciousness, which enables the association of all knowledge with empirical consciousness. Hegel (1770-1831) approaches consciousness as a dialectical growth that reaches a transcendent level, reaching its overcoming. It also distinguishes between empirical, rational, and theoretical consciousness.

### Moral

Morality is a set of rules, customs, and ways of thinking of a social group, which defines **what we should or should not do** in society. The term moral originates from the Latin *morales*, which means "relating to customs". It is the rules defined by morality that regulate the **way people act**. Every time we talk about morals, we have to think about **collectivity**. This is because the rules that build it are defined by a group of people, that is, by the collective. This set of rules is established when society believes that some attitude can make social coexistence more harmonious and peaceful, such as, for example, not stealing, helping others, among others. It is important to remember that within society, there are distinct social groups that have different moral values, such as different religions, ideologies, cultures, families, among others.

**In philosophy, morality is the part that deals with the values themselves and the feeling and actions of the individual**, guided by those values. They are the decisions that human beings, in the exercise of their freedom, make about what they should or should not do to maintain people's social and economic well-being. Various philosophers discuss and define morality over time. Mainly the way values are interpreted and how individuals act in relation to these socially constructed values. While morality is the set of rules created within a society, **ethics** is the study of the principles that build and underpin morality.

### Ethics

According to Du Mont (1991), ethics aims to establish principles of human behavior that help people choose alternative forms of action. These considerations lead to definitions of ethics and morals, prompting us to refer to deontology as the study of the codes or ethics of the professions. Targino (2006, p. 135) states that the definitions of ethics originate from the "Greek term *ethos*, as the etymology suggests, it is the part of philosophy that deals with the reflection on customs, encompassing the guidelines". On the other hand, morality "is a term from the Latin *mores* that refers to acts and customs per se, that is, to the set of objective norms of conduct, changeable in time and space".

According to Sá (2007), the word ethics is sometimes associated with the sense of morality, but not always in an adequate way. It has also been understood as the science of human conduct towards the being and its fellow men, to study the action of men and their considerations of value. In this research, we emphasize its importance for justice professionals, highlighting ethical action in the context of today's society and, mainly, with regard to their social responsibility of impartiality. With a view to the theoretical foundation of the study, we approach the theme of professional ethics linked to the code of ethics, studied by deontology which, according to Targino (2006, p.135) "comes from the Greek *deontos*, duty; *logos*, discourse or treatise, etymologically equivalent to treatise or science of duty."

### Transparency

It is the quality of what is transparent, that is, what can be seen through, what is evident or what is allowed to be shown. An object can be said to be transparent when it lets light through. Transparency is an optical property of matter with varying degrees. An object can be said to be transparent when it fulfills this property in visible light, with various technical applications (such as ultraviolet light, infrared rays, or X-rays), most materials exhibit transparency. Transparency is also used figuratively to allude to the characteristic of a person or organization that hides nothing (has nothing to hide). A transparent person shows himself, just as he is, and has no secrets.

### Democracy

According to Geofe Eley (1850-2000), the **history of democracy** refers to a set of historical processes whose origin is traditionally located in classical Athens and through which democratic discourses and political practices were forged. Democracy, on the other hand, is a difficult concept to define, based on the notion of a political community in which all people have the right to participate in political processes and to debate or decide policies equally and, in the modern sense, in which certain rights are universalized based on the principles of freedom of expression and human dignity. The concept of democracy, although closely linked to the idea of law and constitutionalism, is not limited to legal equality, and also depends on democratic (i.e., equal access for all) to diverse social spaces and benefits

According to Josiah Ober, (2007), the term democracy has Greek origin (*δημοκρατία*, *dēmokratía*) and means "power of the people". In Ancient Greece, the term was often used in a derogatory way, since most Greek intellectuals, including Plato (2014), and Aristotle, were against a government of popular initiative. Since ancient times, the most important characteristics to define democracy have been the equality of citizens, freedom and the rule of law. These principles are reflected when all eligible citizens are equal before the law and have access to legislative processes. In representative democracies, each vote has equal weight, and there are no restrictions on who wants to be a representative, and the freedom of eligible citizens is protected by a constitution. Democracy requires three fundamental principles:

1. Sovereignty resides in the citizen (vote).
2. Political equality before the law.
3. Social norms/rules/laws are only acceptable if they reflect the first two principles mentioned.

According to Plato (2014), the essence of democracy, as he saw it in his hometown, is that "all citizens achieve equal rights and public offices are filled by lottery. He appreciated the knowledge of the experts, but democracy as a symbol of a regime gave the judgment of each an equal participation in the resolution of the supreme problems of the state."

Plato viewed the ideal society as a society stratified by merit, incompatible with the proposals of equality, and the resentment that befell him in the face of the circumstance that led to the death of Socrates could not be alleviated. In this context of Plato's critique, the essence of the Greek concept of democracy is extracted: "*the idea of absolute equality, the apex of which was manifested in the filling of public offices by lottery*".

According to Plato (2014), "*The city exudes freedom and within it everyone can do whatever they want*". The freedom he is dealing with is to feel free from all kinds of duties, to organize one's life as one pleases. It is the triumph of the individual. The Greek

democratic man criticized by Plato would correspond to the contemporary *individualistic*, ambitious type, apt to become avaricious and tyrannical; thus a risk for democracy to degenerate in its impure form.

Equal rights to fill public offices, so that everyone is guaranteed the possibility of participating in government. This is the essence bequeathed to us by Greek antiquity to guide the evolution of the concept of democracy. Since then, the dilemma of how to achieve equality without stifling difference has been under discussion; how to include the individual as a social unit, without denying the person, as a universe of aspirations.

The concept of democracy as conceived by the Greeks in their transition to modern democracy retains the power of the people in its entirety but alters the manner or procedure in which that right is exercised. From direct democracy to representative democracy. Madison, (1791-1795), defends representative democracy in texts such as: "*The scheme of representation as a substitute for a meeting of citizens in person being at most but very imperfectly known to ancient polity, it is in more modern times only that we are to expect instructive examples.*"

This shows the imperfections of direct democracy for the exercise of government (elitist vision), poorly disguised under logical arguments, such as the territorial dimension and professional specialization. The territorial dimension is a physical obstacle to the exercise of direct democracy. In the same way, participation in the affairs of government is not reconciled with the individual concern of the citizen to settle his private affairs which take up most of his time.

Democracy is the political regime in which sovereignty is exercised by the people. The word Democracy originates from the Greek *demokratía* which is composed of *demos* (which means people) and *kratos* (which means power). In this political system, power is exercised by the people through universal suffrage, i.e.:

1. Government in which the people exercise sovereignty.
2. A political system in which citizens elect their rulers through periodic elections.
3. A regime in which there is freedom of association, freedom of expression and in which there are no hereditary or arbitrary class distinctions or privileges.
4. A form of political organization in which the people directly control the management of society, through referendums, plebiscites, and other legal instruments.
5. A social organization in which the people, through elections, grant mandates to representatives who will exercise authority on their behalf.

Thus, democracy is a series of principles that guide the actions of governments so that they guarantee respect for freedoms and comply with the general will of the population. In a democracy, all political decisions must be in accordance with the will of the people. Currently, most countries have models of representative democracy. There is no consensus on the correct way to define democracy, but equality, freedom and the rule of law have been identified as the most important characteristics since ancient times. These principles are reflected when all eligible citizens are equal before the law and have equal access to legislative processes.

Democracy is the **political regime** in which sovereignty is **exercised by the people**. The word democracy originates from the Greek *demokratía* which is composed of *demos* (meaning people) and *kratos* (meaning power). In this political system, power is

exercised by the people through universal suffrage. It is a system of government in which all important political decisions are with the people, who **elect their representatives through voting**. It is a regime of government that can exist in the presidential system, where the president is the greatest representative of the people, or in the parliamentary system, where there is the president elected by the people and the prime minister who makes the main political decisions.

Democracy is a regime of government that can also exist, in the republican system, or in the monarchical system, where there is the appointment of the prime minister who actually governs. Democracy has principles that protect human freedom and is based on majority rule, coupled with individual and minority rights. One of the main functions of democracy is the protection of fundamental human rights, such as freedom of expression, religion, legal protection, and opportunities to participate in the political, economic, and cultural life of society. Citizens have the express rights and duties to participate in the political system that will protect their rights and their freedom.

The concept of democracy evolved over time, and from 1688 in England, democracy was based on freedom of discussion in parliament. According to some eighteenth-century philosophers and thinkers, democracy was the right of the people to choose and control the government of a nation. In some countries, the evolution of democracy has occurred very rapidly, as in the case of Portugal and Spain. Despite this, this rapid evolution has created political insecurity. In countries such as England and France, a slower evolution of democracy has resulted in the development of stable political structures.

Social Democracy is the designation of parties and political currents with Marxist tendencies that emerged before World War I. This type of political ideology is based on Marxism and principles such as equality and social justice, solidarity and freedom. Social Democracy proposed a change of capitalist society, through gradual and never revolutionary methods, according to the norms of the parliamentary and democratic system.

Ancient Greece was the cradle of democracy, where mainly in Athens the government was exercised by all free men. At that time, individuals were elected or drawn lots for the different offices. In the Athenian democracy, there were popular assemblies, where proposals were put forward, and free citizens could vote. Racial democracy is directly related to the problem of racism and discrimination, and it was Brazil that was able to deal with and solve these problems in a way that other countries could not, (e.g. the United States). Racial democracy addresses the relations between different races and ethnicities in Brazil. Democracy can be direct or pure democracy, when the people express their will through direct voting. In representative or indirect democracy, the people express their will by electing representatives who make decisions on their behalf.

The main differences between democracy and dictatorship are:

- **Election model** - in a democracy, elections are direct, that is, the people vote. In a dictatorship, elections are indirect, in which the rulers are chosen through an electoral college.
- **Type of state** - in a democracy, the type of state is democratic, while in a dictatorship the state is authoritarian and totalitarian.



- **Division of powers** - in a democracy there is a division of powers. The legislature, the executive and the judiciary function independently of each other. In a dictatorship, power is concentrated in the hands of a single person or group.
- **Protection** of rights - a democratic state protects and ensures the rights and duties of citizens, as well as constantly legislating new rights and duties. In a dictatorship, rights are often disrespected.
- **Popular demonstrations** - popular demonstrations are common in a democracy, taking into account freedom of expression. A dictatorial government uses censorship to prevent popular demonstrations, news or any kind of broadcasting contrary to its ideals.

Dictatorship is one of the non-democratic or anti-democratic regimes, that is, governments are managed by a person or political entity where there is no popular participation, or in which this participation occurs in a very restricted way. In a dictatorship, power is only in one body, unlike in a democracy, where power is in several bodies, such as the legislative, the executive and the judiciary. Dictatorship is a form of authoritarianism. A government is said to be democratic when it is exercised with the consent of the governed, and dictatorial, the other way around. A government is said to be totalitarian when it exerts influence over broad aspects of citizens' lives and behavior, and liberal, the opposite. It happens, however, that totalitarian regimes often exhibit dictatorial characteristics, and dictatorial regimes totalitarian characteristics. The establishment of a modern dictatorship usually takes place via a coup d'état.

In this sense, dictatorship can also be understood as a regime where the ruler brings together the executive, legislative and judicial powers. Therefore, the dictator controls the most important sectors of his country, in order to legitimize his position. It is important to remember that, throughout history, the term "dictatorship" has been used to characterize different forms of political organization (Ancient Rome, Revolutionary France). According to Karina Vanderlei Silva and Maciel Henrique Silva (2006), the following elements can be pointed out as common elements in contemporary dictatorships: the curtailment of individual political rights, the extensive use of force by the State and the strengthening of the executive power to the detriment of the other powers. In antiquity, when the Roman Republic was faced with emergency situations, a dictator was appointed by the consuls to assume power until the situation returned to normal.

The powers conferred on the dictator were total, but even so, the dictator was accountable for his acts before the law, needing to justify them after the end of the dictatorship period. Dictatorships could not last more than six months. In cases of internal or external danger, once the state of *tumultus* (equivalent to the "state of siege" of modern times) was proclaimed, all public guarantees were suspended, and all classes were placed at the disposal of the State. In such an emergency, it was incumbent upon either consul to appoint a dictator, for a maximum period of six months, which appointment normally fell to the other consul. The term dictatorship comes from this title given to magistrates. The dictator was invested with the power of *imperium*, with unlimited authority, entirely irresponsible, absolutely superseding all magistracies, respecting only the sacred prerogatives of the tribunes of the plebs. The institution of the dictatorship, as an exceptional magistracy, was justified in the name of public

salvation: *salus publica suprema lex est*. However, after the second century B.C., the Roman dictatorships lost this character of legality, acquiring characteristics similar to what is understood as dictatorship today.

According to Aristotle and Plato, the mark of tyranny is illegality, that is, "the violation of the laws and rules pre-stipulated by the breach of the legitimacy of power; Once in charge, the tyrant repeals the existing legislation, overriding it with rules established according to the conveniences for the perpetuation of this power." An example of this are the descriptions of tyrannies in Sicily and ancient Greece, whose characteristics resemble the actions taken by modern dictatorships.<sup>1</sup>

According to Plato and Aristotle (2014), "tyrants are dictators who gain despotic social and political control through the use of force and fraud. Intimidation, terror, and disregard for civil liberties are among the methods used to gain and maintain power. Succession in this state of lawlessness is always difficult." Aristotle attributed the relatively short life of tyrannies "to the inherent weakness of systems that use force without the support of law." Machiavelli also came to the same conclusion about tyrannies and their collapse when tyrants succeeded, because "this (tyranny) is the regime that has the shortest duration, and of all, it is the one that has the worst end", and, in the words of Machiavelli, "the fall of tyrannies is due to the unpredictable misfortunes of fortune".<sup>1</sup>

Modern dictatorial rule almost always results from deep social upheavals, usually provoked by revolutions or wars. There were also many dictatorial regimes that stemmed from the political disputes of the cold war. Dictatorships do not always take place through a military coup: they can arise through a civilian coup d'état or from a group of democratically elected rulers who use the law to preserve power, as happened, for example, in the dictatorship imposed by Adolf Hitler in Nazi Germany.

The coup was unleashed from the government structures themselves, with the establishment of a state of exception and later, the suppression of other parties and democratic normality. To find legitimacy, dictatorships rely on caudillo theories, which often affirm the divine destiny of the leader, who is seen as a savior, whose mission is to liberate his people, or to be considered the father of the poor and oppressed, etc. Other dictatorships rely on more elaborate theories, using imposed legislation, often admitting a democracy with political parties, including elections, and sometimes even allowing a certain opposition, as long as it is controlled. The legal provisions are now institutionalized and are so functional that the party of those who convened them will always win.

Dictatorships always use brute force to stay in power, which is applied systematically and constantly. Another expedient is institutional propaganda, constant and saturation political propaganda, in order to cultivate the personality of the leader, or leaders, or even the country, in order to maintain the support of public opinion; one of the most efficient ways of imposing a certain system on the population is subliminal propaganda, where mental defenses are not on guard against information that is creeping into the collective unconscious.<sup>1</sup> This is done by saturation in all media. Censorship also plays a very important role, as it does not allow relevant information to reach public opinion that is being manipulated.<sup>1n</sup> In this way, the two extremes are tied: first the environment is saturated with propaganda in favor of the

regime, then all *bad* news that could alter the mental state favorable to the imposed system is censored.

### Intricacy

The concept of complexity varies according to the area of knowledge, and is also called the theory of complexity, complexity of thought, complexity of decision. It is an interdisciplinary concept about complex systems, the complex behavior of many systems, the complexity of networks, including social networks, chaos theory, the behavior of thermodynamic systems, the complexity of different technologies, and the complexity of social and business organizations. The concept has a set of consequences, not only technological, but also philosophical.

According to Edgar Morin (1991, pp.17-19), complexity is a set of events, actions, interactions and decisions that are part of the current world of people, institutions (public, private and governmental) and organizations/companies. However, complexity presents disturbing traces of confusion, the inexplicable, chaos, ambiguity, uncertainty... Hence the need for knowledge to clarify phenomena, to reject disorder, to dispel the uncertain, that is, to select the elements of order and certainty, to remove ambiguity, to clarify, to distinguish, to hierarchize... But such operations, which are necessary for intelligibility, run the risk of blinding it if they eliminate the other aspects of the *complexus*.

Complexity epistemology is a branch of epistemology that studies complex systems and associated emergent phenomena. It is a term rich in meaning and, therefore, ambiguous, which has been asserting itself in recent decades, especially with regard to the ongoing transformation in the world of scientific research

The methodological criterion from the natural sciences to the social sciences has led to the formation of a great Western paradigm, which is characterized by being disjunctive-and-reductive, i.e., by separating (disjointing) science and philosophy (including the humanities, arts, and all unquantifiable knowledge), and by reducing what is complex to what is simple (e.g., by searching for the smallest part of physical reality, the atoms, and then the particles, inside the atoms). Circuit-reductive thinking simplifies reality and thus gains space that historically belonged to religious, dogmatic thought. Circuit-reductive thinking establishes itself as a great paradigm, apparently reliable. In the history of science, complex thinking or the paradigm of complexity emerges, which aims to associate without merging, distinguishing without separating, the various disciplines and forms of science, as well as the various forms of knowledge and even other instances of reality.

Complex thinking is not limited to the academic realm: it spills over into the various sectors of society. And with this it questions all forms of unilateral, dogmatic, unilaterally quantitative or instrumental thinking. Uncertainty is part of the paradigm of complexity, as an opening of horizons, and not as a principle that immobilizes thought. Thinking openly, uncertainly, creatively, prudently and responsibly is a challenge to democracy itself.

### Turbulence

According to Ansell and Trondal, (2018), the concept of turbulence was originally developed by physics to describe the chaotic dynamics of fluids, such as weather formations and water flows. Rosenau (1990) was one of the first social scientists to draw an analogy between these fluid dynamics and the contemporary turmoil of society. Rosenau, Ansell and Trondal (2018) similarly argue that the concept of turbulence directs attention to how economic, political and social people and organizations deal with

instability and complexity, deal with globalization in the Digital age.

In fluid mechanics, turbulent flow, turbulent flow or simply **turbulence is the flow of a fluid in which the particles mix in a nonlinear way, that is, in a chaotic way with turbulence and whirlpools**, as opposed to laminar flow. In this case, Poiseuille's Law does not apply. This type of flow is noisy. In the field of hydraulics it is defined as a flow in **turbulent regime**.

A flow is said to be turbulent, in the highest waves, when the transport of momentum by convection is important and the distributions of pressure, density, velocity (etc.) present a *random* component of great variability (in space and/or time). A modern and pertinent illustration is that of the evolution of the distribution of matter in the Universe from the Epoch of Recombination to the present day (there are numerical simulations illustrating the process) and in which the initial matter disperses and fragments (conserving angular momentum and vorticity) and collapses redistributing itself into increasingly fine filamentary structures. For example: The smoke that comes out of a cigarette. If you look closely, the flow of the smoke appears laminar as it rises for a few centimeters, only to become unstable and turbulent; Arterial hypertension - In the auscultatory method of blood pressure measurement, when the cuff deflation reaches the level of systolic blood pressure, a swirling flow begins to occur through the artery, which is audible by the stethoscope.

### Economic growth

Growth is the act and consequence of growing, enlarging, increasing, or expanding. Economic refers to what is related to the economy (that which is studying how to manage the scarce goods that exist to satisfy the material needs of the human being. The source of growth is found in nature in advanced societies. The crux of the problem lies in the complexity and partial ambiguity of the concept. Traditionally, the economic distinction between how much is produced, on what grounds and who receives it has become blurred. As soon as the world's population, country by country, local meets the main biological needs for their livelihood, food, housing, and clothing. All of this is interconnected for the path of economic progress.

## 4. HUMANISM, TURBULENCE, COMPLEXITY and GLOBAL SOCIETY

### Humanism

In Italy in the years 1300 to 1600 a Renaissance movement emerged through the remarkable creativity of the arts that provoked profound social, economic, political and intellectual transformations throughout Europe, making Italy the cradle of this extremely influential movement, with notable innovative contributions in artistic styles, literature and the revival of ancient classics. Humanist philosophy emerged as an innovation and as the main source of inspiration for cultural changes. In essence, it emphasized the importance of human values in society. Thus emerged several perspectives presented by notable scholars.

During the medieval era, scholastic philosophy prevailed, that is, a Western method of critical thinking and learning originating in Christian monastic schools, which reconciles the Christian faith with a system of rational thought, especially that of Greek philosophy. People's focus shifted from scholasticism to humanism, i.e., the study of Latin grammar, literature, rhetoric,

history, poetry, and the philosophy of morals. Those who delved into these themes came to be known as the Humanists, marking a significant shift in intellectual pursuits during this transformative period.

Hans Baron and Eugenio Garin (1860) argued that humanism represented a departure from medieval culture, after having read Jacob Burckhardt's (1818-1897) groundbreaking work "The Civilization of the Renaissance in Italy". Humanism created the modern foundations of thought and Garin called it the "discovery of man." Humanist ideas allowed people to understand and recognize their value and cultivate their self-respect, thus giving rise to the concepts of "individualism" and "autonomy", key aspects of the Renaissance, Garin, (1965).

Kristeller, (1979), expanded the understanding of humanism beyond being an intellectual and philosophical movement, in literature, emphasized the interconnectedness between humanists and their medieval predecessors, recognizing the social ties that united them. According to him, humanists built the bridges, between the intellectual traditions of the past and the innovative ideas/concepts that thrived during the Renaissance.

Lee, (1982), Merriman, (1996), stated that humanists began to criticize medieval scholasticism and that it was increasingly irrelevant to their intellectual pursuits, so the humanists' belief felt the need for a new approach to knowledge and a move away from traditional medieval practices. These authors illuminated the intellectuality of the Renaissance, where the involvement of humanists played a role, the intellectual and cultural development of the period.

Francesco Petrarch (1304-1374) is recognized as the Father of Humanism. He firmly believed that the study of these timeless classics could infuse people's everyday lives with ethical values. He claimed that the previous millennium had been marked by stagnation, while the Renaissance period ushered in the development of classical ideals, literature and art. In 1337 he sought refuge on Mont Ventoux and discovered there the thrill of natural beauty, one of the foundations of the lyrical poetry of Renaissance humanism. He wrote many of his "Epistolae Metricae" (66 "letters" in Latin hexameters) and several of his "Rime" (poems) inspired by Laura, whom he met in 1427, for whom he nurtured a platonic love throughout his life and to whom he dedicated the best poems of his "Canzoniere".

In 1443, the humanists created the Platonic Academy in Florence, whose members devoted their efforts and studies to the analysis and production of commentaries on the ancient classics, rather than creating original works. However, *Leonardo da Vinci*, (1452-1519), who encompassed talents as a painter, sculptor, inventor and scientist, stood out, as a true Renaissance man. He distanced himself from the humanists, dubbing them as "trumpeters and reciters" who merely replicated the works of others, thus contributing, with a distinctive approach and independent mentality, to his contribution to the Renaissance era.

John Hale, (1993), stresses the importance of humanist themes and their transformative impact, especially in the formation of students' character. Hale, (1993), points out that the humanists, Guarino Veronese, (1374-1460) and Vittorino de Feltre, (1378-1446), elaborated academic curricula in Venice (1414) and Mantua (1423) and that they were fundamental in shaping the education of their students, in the learning of humanism, in which they could become deeply involved with humanist subjects, contributing to

their intellectual growth and personal development.

Lee, (1982), points out that it was not necessary to be a member of the Academy of Humanists to be influenced by Humanism, giving as an example the painters, who expressed their affinity with humanist ideals, portraying human figures in their works of art, with remarkable accuracy, giving as an example, Leonardo da Vinci's masterpiece, 1452-1519), *The Last Supper*, (1495-1498). In addition to architects who incorporated the principles and values of humanism into their works, writers also sought to explore the emotional and rational aspects of human nature in their works.

During the Renaissance, humanism led to the development of rigor and realism, whose painter and sculptor Michelangelo (1475-1564) synthesized humanist values in his works. The most notable creative work is the painting of the ceiling of the Sistine Chapel (1508-1512), in which a deep connection between the religious and human domains becomes evident, showing the synthesis of spirituality and humanity inspired by humanist thought.

In the field of architecture, several notable painters and sculptors have expressed their views on the architectural elements of churches and their symbolic significance in conveying the unity and justice of God, emphasizing their design and the arrangement of these sacred spaces with the intention of manifesting God's creation and unity. symbolizing divine order and the unity of the Universe, as well as exploring the use of symmetry, proportion, and harmony to create spaces that embodied divine justice and evoked a sense of wonder and reverence in the worshiper.

These perspectives offer valuable insights into the architectural expressions of Renaissance churches, illustrating how the design and spatial arrangements were carefully crafted to convey deep spiritual and philosophical ideas, emphasizing the unity and justice of God.

### Consequences of Renaissance Humanism

The consequences of humanism were of immense importance to Western culture. Due to the process of globalization that has occurred since the Modern Age, the same has happened to much of the world. In general terms, we can summarize them as follows:

- **Break with the medieval model of society** in which the worldview materialized; collapse of the feudal regime; reduction of the power of the nobility in favor of the commercial bourgeoisie; separation of church and state.
- **To change the model of education**, promoting human knowledge and reason as the instruments to achieve truth and happiness; to improve the living conditions of human beings.
- **To promote the bases and different philosophical, political and social currents**, such as the Enlightenment and rationalism.
- **Initiating the Scientific Revolution of the sixteenth and seventeenth centuries**, changing the paradigm of understanding and studying the natural world and the human being.
- **Renewing interest in the Greco-Latin world**, leading to the weakening of the power of the Catholic Church.

### Humanism and Humanist Philosophy

Humanism is a philosophical and cultural current that focuses on the value and dignity of the human person, emphasizing his or her capacity for self-development, reasoning, creativity, and the search for meaning in life. Humanism emerged as a response to the

theocentric and authority-centered approaches of the Middle Ages, emphasizing the importance of the human being as an autonomous individual responsible for his or her own existence.

In humanism, human potential is valued and the integral development of intellectual, emotional and ethical capacities is promoted. It seeks the fulfillment of the person through the cultivation of reason, education, the search for truth, justice and beauty, as well as respect for the rights and dignity of all human beings. Humanism emphasizes individual freedom, personal responsibility, and the importance of living an ethical, dignified, and meaningful life. In the field of philosophy, humanism has developed into various currents and approaches, such as secular humanism, Renaissance humanism, and humanist existentialism. Each emphasizes particular aspects of humanism, but all share a central concern with human value and potential.

Humanism has also spread to other fields such as psychology, education, ethics, and politics. In humanistic psychology, for example, the importance of self-actualization and personal growth is highlighted, with a focus on subjective experience and the development of self-awareness. In humanistic education, a student-centred approach is promoted, fostering their holistic development and their ability to think critically. In the ethical and political field, humanism advocates equality, social justice, and respect for human rights.

In short, humanism is a philosophical current that focuses on the value and dignity of the human person. It highlights human potential, individual autonomy, the search for meaning, and the importance of living an ethical and fulfilling life. Humanism has had a significant influence on various areas of thought and culture, promoting the appreciation of humanity, respect for human rights, and the pursuit of personal and social fulfillment.

Second, Renner, Mauricio, (2016), Edwords, Fred (1989). Humanism is the moral philosophy that places humans at the center of the world. It is a perspective common to a wide variety of ethical stances that attach the greatest importance to human dignity, aspirations and capacities, particularly rationality. Although the word can have several meanings, the essential philosophical meaning stands out as opposed to the appeal to the supernatural or to a higher authority. The concept of "man" in philosophy is broad and has been addressed by numerous philosophers throughout history. This is a fundamental question that involves nature, identity, and the human condition. Examples of some of the philosophical perspectives on man:

- **Philosophical anthropology:** Philosophical anthropology deals with the study of the human being in its ontological dimension, that is, in relation to its existence and nature. This discipline examines the essential characteristics that define the human being, such as rationality, freedom and the capacity for reflection.
- **Existentialism:** - For existentialist philosophers, such as Jean-Paul Sartre (1905-1980), one of the greatest representatives of existentialism was a French philosopher, writer and critic. For him we are condemned to be free: "Condemned because he did not create himself; and yet free, because once released into the world, he is responsible for everything he does", Simone de Beauvoir (1908-1986), was a French philosopher, writer, teacher and feminist born in Paris. A daring and

libertarian personality for his time. She studied philosophy and embarked on the paths of existentialism and the defense of women's freedom, according to her "You are not born a woman: you become one. This phrase corroborates his existentialist tendency, whose existence precedes essence, being something that is built during life. Albert Camus, (1913-1960), Algerian philosopher and novelist, who won the Nobel Prize for Literature in 1957, was one of the main thinkers of "absurdism", one of the theoretical branches of existentialism. He was a friend of Sartre with whom he discussed a lot about the aspects and essence of being. According to Martin Heidegger, (1889-1976), man is defined by his existence and his ability to make choices. According to this view, man is a free being responsible for creating his own identity and giving meaning to his life. He developed the idea that human beings can experience an authentic or inauthentic existence. What determines man's existence will be his attitude towards death and the choices he will make in the face of the finitude of his life, "The human being is not the lord of beings, but the shepherd of being".

- **Humanism:** - Humanism considers man as the center of attention and values in the world. It focuses on the development of human capacities, dignity and individual rights. Humanism emphasizes the importance of ethics, education, and the pursuit of personal and social fulfillment.
- **Materialism:** - From a materialistic perspective, man is conceived as a material being, whose actions and thoughts are determined by the interaction of physical and chemical elements in the brain. This view seeks to explain human nature from a scientific basis and rejects any idea of essence or transcendence.
- **Gender philosophy:** - In recent decades, there has been a special focus on philosophy for gender and the social construction of human identity. Gender philosophers explore how gender characteristics and roles influence men's perception and experience, questioning traditional norms and stereotypes.
- It is important to note that the notion of "man" in philosophy is a matter of debate and has evolved over time. Different philosophical currents have offered different interpretations of the human essence, nature, and condition. Each perspective offers a unique and complementary understanding of man, inviting reflection and dialogue about our existence and our place in the world. Humanists are usually associated with scientists and academics, they are empiricist and less spiritual, although philosophy is not limited to these groups. They are concerned with ethics and human dignity and prefer rationalism to spiritualism. Humanism can be grouped as follows:
- **Christian humanism** is the philosophical union between Christian and humanist principles, in which there is a compatibility between Christian doctrine and practice, where freedom and individualism are intrinsic, that is, natural or at least compatible, parts of Christian doctrine and practice. It is a philosophical union of

Christian and humanist principles. Theologians such as Zimmerman defend the concept of Christian humanism as a compelling force in the history of Christianity. According to this theologian, Christian humanism emerges from the Christian doctrine that God, in the person of Jesus, became human in order to redeem humanity and the further injunction for the participating human collective (the church) to carry out the life of Christ.

- **Renaissance humanism** – an intellectual movement in Europe that values human beings and their abilities. It places God at the center of the world, that is, God at the center of philosophical thought, starting from the cultural renaissance. It represents the transition between the Middle Ages and the Modern Age. Economic activities based on trade between the West and the East intensified thanks to the Crusades and the first voyages of merchants and missionaries. The economic centers moved from the countryside to the cities and to the great commercial routes, giving rise to a new urban social class, the bourgeoisie, consisting of bankers, merchants, artisans, artists and intellectuals.
- **Positivist humanism** is a moral philosophy that places humans as the foremost on a scale of importance, at the center of the world. It is a perspective common to a wide variety of ethical stances that attach the greatest importance to human dignity, human aspirations and capacities, particularly rationality. It appeals to the supernatural or a higher authority. It rejects theology and metaphysics. It conceives the Religion of Humanity beyond the supernatural entities (Gods and abstract entities of metaphysics). Man is the center of everything, that is, he is rational, affective and practical at the same time.
- **Marxist humanism** – focuses on the economic and philosophical writings of 1844, his theory of alienation, as opposed to the conception of capitalist society. It focuses on the interpretation of the texts of Karl Marx and Engels, focusing on dialectical materialism as a science of economics and history. Man is part of nature and as such has consciousness that manifests itself, like knowledge. Man is a natural being, nature is, in turn, humanized nature, that is, consciously transformed by man.
- **Universalist Humanism** – emerged in 1969 and is based on three basic pillars: the Human Being as a central value, non-violence and non-discrimination, It is a current of opinion with a presence in more than 100 countries, in the Americas, Europe, Africa and Asia, in which man aspires to a humane and universal nation, not uniform, but rather a world multiple in ethnicities, languages, customs, beliefs and religiosity. A non-violent world, without "bosses" in which nothing is above the human being and no human is below another.

Humanism has taken diverse and influential forms, with two significant branches being *Civic Humanism* and *Christian Humanism*. Humanism has taken diverse and influential forms, with two significant branches being *Civic Humanism* and *Christian Humanism*. Civic Humanism emerged in the first half of the fifteenth century, encompassing the fusion of political engagement with classical learning. Scholars note that civic

humanists originated in Florence, driven by a commitment to active participation in public affairs.

Civic humanism was proposed by Alejandro Llano, (1999, p. 12), as a socio-political model, with Aristotelian origin with the reestablishment of the human rootedness of the political and ethical parameters of society. In line with the political thought of classical humanism, it considers that the person is the beginning and the end of political life, that is, in the face of a cultural panorama in which the dignity of the person appears overshadowed, among other ways, by the tacit denial of the exercise of political freedom on the part of technocracy, civic humanism claims that politics receives from the human being, its foundation, and its ultimate meaning.

Second, Baron, (1860), argued that civic humanists rejected medieval perceptions of people and society. Thus, civic humanism was born in Florence (Italy), driven by the commitment of men to active participation in public affairs. Civic humanism flourished, as a core movement that challenged medieval ideas and advocated social, secular, economic, and political progress. He emphasized the primacy of republican governance over despotism.

However, Hankins (2000) made a contrasting interpretation of civic humanism in his book, "Renaissance Civic Humanism", where he analyzed figures such as Leonardo Bruni (1370-1444) and Machiavelli (1469-1527), reassessing the theories of Baron (1720-1797), in which they validated an oligarchic form of government within the city-state of Florence, suggesting that it was far from being a freedom-loving republic and sought to consolidate influence in the hands of a few individuals.

In the early 16th century, humanism expanded beyond the Alps as a result of interactions between the people of Northern and Southern Europe. The ideas were passed down through scholars, students, and merchants, leading to the rise of Christian Humanism. Christian Humanism fused classical learning with Christian belief and posed a significant challenge to Scholasticism.

Humanists focused on the scriptures and sought to reconcile classical wisdom with the tenets of Christianity. Two influential humanists, Erasmus (1731-1802) and Van Hutton (1516), expressed their criticism of theologians and scholastic thought in their respective works, "The Praise of Folly" (1509-1511), and "Letters to the Dark Man". They condemned scholarly thinking as meaningless and foolish, offering scathing insights into the shortcomings of theologians within the framework of humanist ideals.

Humanitarianism is a philosophical and ethical current that places the dignity and well-being of the human being as the supreme value. It focuses on promoting compassion, solidarity, and respect for all individuals, regardless of ethnicity, religion, gender, or any other difference. Philosophically, humanitarianism is based on the belief that all human beings have inherent rights and that it is society's responsibility to protect and promote those rights. This perspective recognizes the equality and dignity of every person and seeks to alleviate human suffering and improve the living conditions of those in situations of vulnerability or crisis.

Humanitarianism has its origins in the humanitarian movement, which emerged in the mid-nineteenth century as a response to the atrocities and suffering caused by armed conflict and natural disasters. Humanitarian principles, such as neutrality, impartiality and independence, guide the actions of humanitarian organizations in their work to provide assistance and protection to those affected.

In addition to its application in emergency situations, humanitarianism also extends to other aspects of social and political life. It promotes social justice, equal opportunities, the protection of human rights and the eradication of poverty and discrimination. It seeks to foster a culture of empathy, solidarity and cooperation, where fundamental human values are respected and promoted. In short, humanitarianism in philosophy is based on the idea that human beings have intrinsic value and that it is our ethical responsibility to care for and protect their well-being. It seeks to promote equality, justice, and compassion towards all individuals, generating a more humane and just world.

### Natural resources

The complexity of nature has caused mutations in the epistemological perspectives of the subject, of the scientific observer, in the subject/object relations, explaining the relations between the physical, the biological and the anthropological world, ensuring communication between these different levels. In order to know the reality of nature, the result of a complex "engineering", the product of interactions, interdependencies, in all its domains, it is necessary to have new intellectual tools compatible with the nature of the knowledge to be processed, as well as a new language.

A language that helps men to avoid reductionisms, subject/object disjunctions, the annulment of the subject or the object, as well as the excessive fragmentation of reality, that is, a language nourished by an open epistemology, where uncertainty, emergence, dialogue, recursion, retroaction, and self-organization can fit. The epistemology of complexity is the result of a complex ontology, in which being and reality, subject and object are constitutive of each other, and is essentially guided by the principle of complexity. According to Edgar Morin, (1994), a principle consists in connecting, distinguishing, but always relating and articulating the relations subject and object, individual and context, educator and learner.

Such an understanding differs from the principle of simplification, which is based on the separation of the different domains of knowledge, from which the knowledge of the whole is reduced to the knowledge of the parts, without understanding that the whole has emergent qualities that are not found in the parts, but that would be consequences of the interactive processes that occur. The epistemology of complexity attempts to develop the intellectual tools necessary to link the objects of knowledge and the instruments of these acquaintances, as cognitive operators for complex thinking. Such operators as, for example, the dialogical, recursive, hologrammatic, self-organization principles, among others, help us to know the complex reality and to put this thought into practice, making complexity, in its logical dimension, become a guide or regulating principle of thought and action, regardless of the area of knowledge.

The cognitive operators put into practice in the processes of knowledge construction help us to understand and materialize the logical and organizational dimensions of complexity, recognized as a systemic property, present in all dimensions of human life. Thus, it becomes easier to perceive that Complex Thinking connects ontology, epistemology, and methodology, three constitutive and defining dimensions of the Complexity Paradigm. From the epistemology of complexity, with its logical principles and the new emerging categories (multi-reference, uncertainty, self-organization...), several epistemological developments have been clarifying and demanding a new intelligibility in the way of

operating knowledge and knowing the real. Among the relevant aspects, the ecology of knowledge and transdisciplinary stand out. From the epistemology of complexity, with its logical principles and the new emerging categories (multi-reference, uncertainty, self-organization...), several epistemological developments have been clarifying and demanding a new intelligibility in the way of operating knowledge and knowing the real. Among others, the following aspects stand out:

- **Relational composition - based on the** constructions of Maturana and Varela (1995), in which the being continuously self-produces in the relationship with the surrounding environment, constantly self-organizes, living its relationship permanently, which gives it the condition of existence and possibilities of resistance in living/living together in daily life.
- **Contextualism** - the influence of the general context of any experiential, or experiential, situation, including here the expectations of the observer, the influences of the created circumstances, as a product of a vibrational and operational field that gives it meaning;
- **The recognition** - of the permanent existence of a possible third energetic dynamism, materially or informationally unexplored, but potentially present (third included) in the processes of knowledge construction. This is because we are limited in our human condition, which cannot encompass the totality of phenomena. Consciously or not, something always escapes us.
- **The adversarial** - which has become complementary.
- **The recognition of uncertainty** - as something ontological and inherent in quantum reality.
- The existence of other possibilities of reading the same reality, which gave rise to the concept of multi-reference, Ardoino, (1998), considered one of the important of this theoretical construction and which greatly helps us to criticize the disciplinary logic responsible for the more traditional curricular constructions. This concept brings with it new epistemological and political perspectives in our relationship with the plurality of knowledge, representations and formations;
- **The emergence** of the concepts levels of reality and levels of perception - which enabled the construction of one of the axioms most dear to transdisciplinary: each level of reality corresponds to a level of perception, Nicolescu, (2002), which led us to explore the possibility of other types of knowledge, other levels of materiality and understanding of reality;
- **The emphasis on dialogic** - which allowed the rational assumption of the association and understanding of contradictory actions, previously considered antagonistic, but which, in reality, can also be complementary in their complex nature.

In a way, this ended up transforming the logic of relations with knowledge, bringing a new hope to think, not only about education, but also about the complexity of the organizational processes that create the world and life.

The human being explores the different levels of materiality of the object, using the different levels of perception available to the subject, knowing, in advance, that the rational is not able to explore what is beyond the disciplines, beyond the levels of materiality of the object, and that it is necessary to use imagination, creativity

and intuition. In the search for a more global knowledge. For example, the rational is not able to explore lucidity or creativity, as well as the spiritual dimension, that is, that knowledge that is beyond technical rationality and that, in turn, needs other forms of access, other languages and ways of expression and materialization of knowledge. Languages that reveal the richness of the inner world of the human being, of his emotional world, of his intuitive, aesthetic and ethical faculties.

### **Social and Economic Scarcity**

Modern economic growth theory has been concerned with the conditions that stimulate or hinder the process of supply-side growth. The problem is how to use the available resources (natural, human, capital and technological) to meet people's social and economic well-being needs, that is to say, the real problem of economic growth. In the standard view, economic growth provides the means of consumption; Its shape becomes a matter of making the best choices, framed in people's preferences.

According to Wilfred Beckerman, (1974), economic growth has been to turn criticism to the application of growth. To correct people's dissatisfaction with the fruits of growth is to redirect resources to achieve goals. Theoretical growth models can be encompassed into a single model for people's social and economic well-being. There is a huge range of opinions, from economists about the meaning of consumer market imperfections and failures, leading people to be misled or inappropriate consumer preferences.

According to Walter W. Heller, (1971), the political mechanism, through which preferences among states could develop a satisfactory model for political decision making (global, national, local) to meet the needs of people's social and economic well-being. These aspects have been better understood, although the scale of the dilemma is usually underestimated by political decisions. There is another aspect that has been ignored. This is the problem of the distribution of wealth.

Scarcity is a condition in which the demand for products and services is greater than the quantity offered, market price. There are three main causes of shortages – increased demand, decreased supply, and government intervention. Scarcity should not be confused with the economic term "scarcity," as shortages are often temporary and can be corrected, while shortages tend to be systemic and cannot be readily replenished.

Natural disasters that devastate a region's physical landscape can also cause shortages of essential commodities such as food, leading to higher prices of these goods. Global consumer and business trends can also create commodities and labor shortages. Water scarcity occurs when a region does not have enough clean and safe drinking water to satisfy its population. This can have severe health and economic impacts. As of 2022, there are 17 countries at risk of water scarcity (mostly in the Middle East), including Qatar, Israel, Lebanon, Iran, Jordan, Libya, Kuwait, Saudi Arabia, Eritrea, United Arab Emirates, San Marino, Bahrain, India, Pakistan, Turkmenistan, Oman, and Botswana.

### **Turbulence and Complexity Evolution**

Liev Tolstoy (1865-1869), in his book *War and Peace*, narrates the history of Russia at the time of Napoleon Bonaparte (Napoleonic Wars in Russia), where he addresses wealth and realism, being considered one of the most important works in the History of Literature. Tolstoy develops in the book a fatalistic theory of history, where free will would have only a minor importance and

where all events would obey only an irrefutable historical determinism. Tolstoy claimed that the best Russian literature was not up to world standards and therefore hesitated to classify the book *War and Peace*, saying that "it is not a novel, it is not a poem, much less a historical chronicle".

Although Tolstoy wrote most of the book (in Russian), including the narrative, significant portions of the dialogue in the book (including the opening sentence) are written in French. This reflects the reality of the time, as the entire Russian aristocracy of the nineteenth century spoke French and employed the French language among themselves instead of Russian. Tolstoy even refers to a Russian aristocrat, who took lessons in Russian to try to master the national language. Less realistically, the French portrayed in the novel, including Bonaparte himself, sometimes spoke in French, sometimes in Russian.

The book tells the story of five aristocratic families, particularly the Bezukhovs, the Bolkonskys, and the Rostovs, and the link of their personal lives to the history of 1805–1813, most notably Napoleon's invasion of Russia in 1812. Tolstoy denies the characters any meaningful free will: in the course of the story, since it can either determine happiness or tragedy.

The standard Russian text is divided into four books (fifteen parts) and two epilogues - one is narrative, the other thematic. About half of the book is about fictional characters, the final part, as well as one of the epilogues, consists of non-fictional essays on the nature of war, political power, and history. Tolstoy weaves these essays through history in a way that defies fictional convention. Some abridged versions of the book remove these essays entirely, while others, published during the author's lifetime, simply move these essays to an appendix. The first book begins in the Russian city of St. Petersburg, at a party given in July 1805 by Anna Pavlovna Scherer - maid of honor and confidante of the Dowager Tsarina and Mother Maria Feodorovna. The main characters and aristocratic families of the novel are known here. Pierre Bezukhov is the illegitimate son of a wealthy count on the verge of death and is unexpectedly embroiled in a dispute over the inheritance. Brought up in France, with his mother dead, Pierre is essentially kind-hearted, but without social tact, with an open nature, and finds it difficult to integrate into St. Petersburg society.

Tolstoy diverts the action to Moscow, the old Russian city, in contrast to St. Petersburg. The Rostov family, living in the city, will be one of the most important nuclei of the book. The family of Muscovite Count Ilya Rostov has four teenage children. Young Natasha is in love with Boris, a disciplined officer as well as her relative. Her brother, Nicholas, vows youthful love to his younger cousin, Sonia. The eldest daughter, Vera, is cold and somehow arrogant but has a good prospect of marriage to a German officer, Berg. Petia is the youngest of the Rostov family; Like his brother, he is impetuous and longs to join the army when he comes of age. The heads of the family, Count Ilya Rostov and Countess Natalya Rostova, are an affectionate couple but always involved in financial difficulties.

The second part of the book describes the preparations for the impending Franco-Russian war. At the Battle of Schöngrabern, Nicholas Rostov, in the squadron of hussars, has his baptism of fire. Meet Prince Andrew. He is attracted to the charisma of Tsar Alexander. Through the game, he meets the Denisov and Dolokhov officers. Pierre Bezukhov is the central character of the book "*War and Peace*", and after receiving an unexpected

inheritance, he suddenly finds himself grappling with the responsibilities and conflicts inherent in his new social position. He then marries Helena, the beautiful and immoral daughter of Prince Kuragin who joins Freemasonry.

Pierre is constantly confronted with the intelligence and ambition of André Bolkonsky. At the Battle of Austerlitz, André is inspired by a vision of glory and leads an army force but suffers a near-fatal wound that knocks him unconscious. In the face of death, André realizes that all his old ambition is useless and that even his hero, Napoleon (who rescues him during a horseback raid on the battlefield), is apparently as venal as he is. Under the weight of this nihilistic disillusionment, André retreats to an anonymous life on his estate until he is led into a philosophical discussion by Pierre, who one day goes to visit him. As he walks through the property, he asks him the following question: where is God in this amoral world?

Natasha breaks off her commitment to Andrew. Embarrassed by her near-seduction, she contracts a serious illness, but with the help of her family, Pierre and her religious faith, she manages to persevere through this ominous period of her life. The whole of Russia is affected by the imminent clash between Russian troops and those of Napoleon. Pierre becomes convinced, through numerology, that Napoleon is the Antichrist of the Apocalypse. The old Bolkonsky prince, Andrew's father, dies of a stroke, and in Moscow, Petia, the youngest son of the Rostovs, convinces his parents to let him enlist in the army.

At the same time, Nicholas becomes the knight-errant of Maria Bolkonskaya, Andrew's sister, who is grappling with an estate full of hostile and rebellious servants. This first rapprochement between the two causes Nicholas to begin to reconsider his marital perspectives, as he is attracted by the devotion, consideration and, why not, the inheritance of Mary. However, Nicholas still feels bound by the commitment he made to Sonia when he was much younger, and hesitates to get involved with the Bolkonsky heiress.

When Napoleon's Grand Army occupies the abandoned and burned-out city of Moscow, Pierre sets out on a quixotic mission to assassinate the French emperor. He becomes an anonymous person in the midst of the chaos of the destroyed city, disguising himself as a servant and hiding his position and lifestyle. The only person to discover Pierre's cover is Natasha, who recognizes him, and he then realizes the full extent of his love for her.

His plan fails and he is captured at Napoleon's headquarters, as a prisoner of war, after saving a child from a burning building and assaulting a French legionnaire when he attacked a woman. He befriends his cellmate, Plato Karataev, a servant incapable of any malice. In him Pierre finally finds what he was looking for: an honest, serious person, without any pretensions. Karataev is the opposite of the St. Petersburg aristocracy and a notable member of the working class, with whom Pierre discovers meaning in the simple life, just by living and interacting with him. After witnessing the French soldiers looting Moscow and shooting civilians arbitrarily, Pierre is forced to march with the Grand Army during his disastrous retreat from Moscow due to the harsh winter. After months of trial and ordeal - during which Karataev is capriciously shot - Pierre is freed by the Russians after a small skirmish, where he sees the young Petia Rostov killed in action.

The immensity of the work makes it difficult to summarize clearly and concisely. In addition, the author aligned his narrative with many personal reflections that tend to break the rhythm of reading.

The action takes place between 1805 and 1820, although the essence of the work is concentrated in certain key moments: the War of the Third Coalition (1805), the Peace of Tilsit (1807) and finally the Russian Campaign (1812). However, it would be false to believe that "War and Peace" deals only with Franco-Russian relations at the time. In addition to the battles of Schoengraben, Austerlitz, and Borodino, Tolstoy describes with great care and precision the thousands of nobles of tsarist Russia, touching on various topics then in vogue; the question of serfs, secret societies, and war. The characters in "War and Peace" are so abundant and richly detailed that it is difficult to find a "hero" in the work, despite the fact that Pierre Bézoukhov is the most recurring character.

The book "*War and Peace*" after its release had a negative reception, especially from veterans of the War of 1812. Among the criticisms made by the veterans is his distortion of the "heroic atmosphere" of the Russian performance in the war, by narrating facts, such as small daily actions of soldiers. Historian Dan Ungurianu argues that in this conflict between the memory of veterans and Tolstoy's novel there is also a conflict of political and literary generations, between the romantic and grandiose nationalism of the 1830s and the patriotism of the social realist novel that emerges in the second half of the nineteenth century. However, in the years following the publication of the book, Tolstoy's sociological and scientific character of Russian history began to be appreciated, especially by a new generation of intellectuals who emerged in the universities of the large urban centers. A few years later, "*War and Peace*" became one of the most widely read and printed works in the Russian Empire, and to a large extent, became the most widely accepted version of the War of 1812.

#### **Political and Economic Impact**

China in the 21st century has risen as an economic power challenging the dominance of the United States. It has maintained a fierce struggle for world economic hegemony, with consequences for all countries and world populations. Each country's economy is closely related to global economic trends, and any disruption to the global economic order can have significant implications for the economies of different countries.

Second, OPEC, (2021), each country's economy is susceptible to fluctuations in global oil prices and demand, so each country's economy is dependent on price developments. The China-U.S. struggle for global hegemony impacts each country's economy in many ways. For example, any disruption in global trade flows as a result of this struggle leads to a decline in oil demand, which negatively affects exporting countries' export earnings and each country's government finances. In addition, the imposition of tariffs or other trade restrictions by the U.S. on Chinese products results in a decline in demand for Chinese products, which in turn negatively affects companies in countries that depend on imports of these products.

According to McKinley & Company (2017), the China-US struggle for global dominance also affects the ability of different countries to attract foreign investment. In recent years, China has become an increasingly important source of foreign direct investment (FDI), especially in Africa. Second, Fosu, A. K. (2020), believes that if the U.S. adopts a more confrontational approach towards China, it leads to a decline in Chinese investment, which has a negative impact on countries' efforts to attract foreign investment and promote economic growth.



China's growing economic influence in Africa has been the subject of much debate and analysis in recent years. China has become Nigeria's largest trading partner, with bilateral trade between the two countries reaching \$20.8 billion in 2019. This has been fueled by China's massive investment in infrastructure in Nigeria, including the construction of railway lines, ports, and energy sources. However, the China-US struggle for global hegemony has put Nigeria in a difficult position. As the U.S. seeks to counter China's growing influence in Africa, it has taken a more aggressive stance toward the continent, including imposing tariffs on African products and imposing restrictions on African students studying in the U.S. (U.S. Chamber of Commerce, 2019).

According to Deborah Bräutigam (2011 and Ademola Oyejide (2013), China's investment in Africa has the potential to transform the continent's economies, but there are also risks involved. However, Oyejide, (2021) argues that China's investment in Africa is driven by the need for natural resources and access to new markets. Deborah Bräutigam (2011) argues that China's involvement in Africa is driven by its need for access to resources and markets, rather than by a genuine desire to promote economic development on the continent. China's investments in Africa are linked to resource extraction, and Chinese companies often bring their own labor and materials to Africa, rather than investing, in local economies. Bräutigam (2011) raises concerns about the lack of transparency and accountability in China's investment in Africa, and the potential for Chinese companies to engage in corrupt practices.

According to Jiang, (2019), the U.S. accused China of engaging in unfair trade practices, intellectual property theft, and human rights abuses, while China accused the U.S. of trying to contain its rise as a global power. According to the World Bank's 2020 Report, any disruption in world oil prices and demand has significant implications for the world economy and for each country, the impact of which depends on those countries' dependence on oil.

According to Chen & Li, (2020), China's growing involvement in African countries has led to concerns about debt sustainability, transparency, and governance. Jia Qingguo, (2013), argues that China's investment in Africa is driven by a desire to promote economic development on the continent, as well as a strategic interest in expanding its global influence. It has created jobs, improved infrastructure, and helped diversify African economies.

According to Ezeoha, A. E., & Ugwuanyi, U. B. (2021), the U.S. has also been increasing its engagement with African countries in recent years through the creation of a new military command for Africa (AFRICOM), which may lead to a more militarized approach to U.S. engagement with Africa, with potential implications for regional stability. which may lead to a shift in the balance of power in International Organizations such as the United Nations (UN) and the World Trade Organization (WTO).

### **Impact on Organizations**

Changes in organizations are becoming more and more frequent, since there has been no normality for many years, that is, changes, turbulence, uncertainty, complexity and ambiguity are a constant in society. The Covid-19 pandemic is an example of the shift from the knowledge society to the digital society. The Covid-19 pandemic has proven this change, in global terms.

Peter Drucker, (1985), said that "the greatest danger in times of turbulence is not turbulence itself, it is acting with yesterday's logic." Many governments continue to live in the logic of the past,

governing countries and managing public and private organizations, and do not keep up with social, economic, technological and political transformations. Business decision-makers are thirsty for excessive profit, that is, what counts for them is "cold" money, that is, material goods. For the rulers, what counts is Power and Control (military, technological, social, religious, and influence). Organizations that live with the model of the Classical School, operate with bureaucracy and each department lives in isolation, that is, it does its work, without a vision of the whole, as a whole. They are not very open to participation and, as such, open to change.

Lawrence and Lorsh, (1967), in their book "Innovation Management" with the theory of contingency, made a great contribution to the concept of differentiation in complex and turbulent environments. Which meant with knowledge and practices that were different from the existing normal. For example, the complexity of creating an organization/company, a concert and stand-up venue, for example. Imagine the various knowledge required, in relation to the operation of the place, the furniture, materials needed, the costs, the number of people who will attend, how the marketing will be carried out, the availability of people to work, legal issues, necessary technologies, etc. There are several different types of knowledge (there is no way to predict all of this). The more differentiation there is, the more difficult it is to integrate. The organizations that do best are those that combine these three aspects: differentiation, innovation, and integration. For this to occur, in a complex and turbulent environment, it is necessary for organizations to keep up with social, technological and political changes.

According to cybernetic theory, according to Morgan (2002, p.97), "The effect of the strategic approach is to define an emerging space of possible actions that satisfy critical limits.", that is, the whole being present, in each part. It emphasizes that the strength of relationships and connections produces synergy, making the whole greater than the sum of the isolated parts, in mathematical terms ( $2+2=5$ ). The concept of excess capacity that this theory brings is one of the most important to deal with the turbulent environment. In a world where change is constant, working on the edge is a huge rigidity, lacking flexibility.

The **methodology of Design Thinking** in practice focuses on the social and economic well-being of people. There is a greater appreciation that emerges, than could not even be planned and that happened (sometimes for bad, sometimes for good). Such flexibility is essential in this volatile context. Diversity of viewpoints is highly valued. While the classical approach seeks only the convergence of ideas, limiting those who think differently, in design thinking the processes of divergence, of opening up to new possibilities are always welcome. All of this takes place in intense collaboration. Teams are used, as a way of coping, with the environment they currently face. Teams are more agile than bureaucracy, communicate more frequently and easily, and integrate diverse knowledge more fluidly. It is necessary to be open to get feedback, to have flexibility, the ability to value what emerges, experimentation, among others. Organizations that bet on differentiation, innovation and integration to improve results value **experimentation more than bureaucracy based on what has already happened.**

## Technological Impact

Data Science studies data to extract meaningful insights for people and organizations. A multidisciplinary approach that combines principles and practices from scientific fields such as mathematics, statistics, artificial intelligence and computer engineering to analyze large amounts of data. This analysis helps data scientists ask and answer questions such as what happened, why it happened, what will happen, and what can be done with the results. Data Science combines tools, methods, and technologies to generate meaning based on data. There is a proliferation of technological devices that can collect and store information automatically. Online systems and payment portals capture more data in the areas of e-commerce, medicine, finance, and all other aspects of human life. We have text, audio, video, and image data available in large quantities.

Artificial intelligence technology and machine learning innovations have made data processing faster and more efficient. The demand from the sector has created an ecosystem of courses, diplomas and positions in the field of Data Science. Due to the cross-functional skill set and expertise required, Data Science shows strong growth projected over the next few decades. Technology is complex and its complexity is evident in the different definitions that have been proposed to characterize it and in the plurality of its aspects, which include objects of a certain class, specific forms of knowledge, equally specific activities and a peculiar human attitude towards the world. Due to its complexity and ambiguity, as well as its relationship with nature, it has moral, political, economic and social consequences on people's lives.

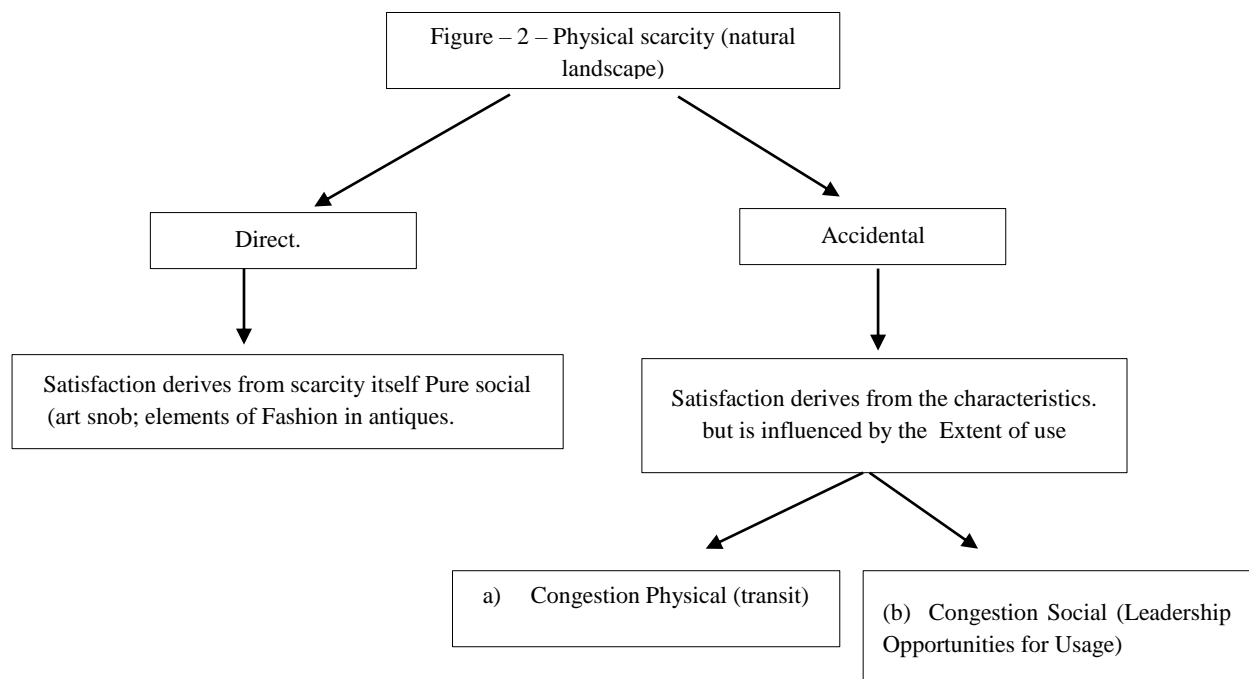
Human beings live, act, react and think within technological systems that condition them, consciously or unconsciously. Technology is present in the human world. The technological world embodies a certain human attitude in relation to reality in some way "given" (to each world generation, to each culture, to each group or social sector, to each individual).

Whether in relation to nature or society, technology represents political and military power and control and domination. Technology represents the manifestation and instrument of a "will to power", contrary to any resignation or fear in the face of reality, typical of other times and civilizations. Technological resources imply human dominion over natural limitations, time, space, climate, disease, hunger, boredom, the enemy, and social dissent. The bombs, the propaganda about the "enemies" allow social control. Control seems to be the core value of the technological world.

## Social and Cultural Complexity

Second, Ansell and Trondal, (2018); According to Weick and Sutcliffe, (2011), turbulence challenges the conditions for the governance of the public and private "thing", which arise unexpectedly in the immediate future and with unpredictable consequences for world society (e.g. wars in Ukraine, Gaza, kidnapping attacks, oral and family disputes, etc., regardless of different cultures, religions, governance model. The turmoil creates new conflicts for rulers, who are forced to make decisions and make complex commitments.

Certain material goods that offer satisfaction to people are subject to absolute supply limitations, derived from various sources with scarcity and physical availability, from the perspective of production. The limited availability of land resources was the theme of traditional economics, David Ricardo (1798) and Thomas Maltus (1798) 150 years ago. Concern for the limited resources of agricultural land and materials is at the heart of contemporary environmental and ecological movements, with their emphasis on the physical limits of economic growth.



Source: Fred Hirsch, *Social Limits to Growth*, (1976), Century Foundation

Second, Brandsen et al., (2018). Organizational choice includes reliance on pre-existing organizational designs. However, if such structures are absent or found to be poor, an alternative is to design new collaborative governance platforms that distinguish themselves from existing government structures, emphasizing the inclusion of various actors in the public and private sectors, as well as civil society.

Second, Ansell and Trondal, (2018); According to Weick and Sutcliffe (2011), all crises, such as the COVID-19 pandemic, pose situational and transitory challenges for public organizations to react in a timely and coordinated manner. Turmoil, however, challenges conventional wisdom about the conditions for long-term public governance in situations where events, requests for support interact and change in highly variable, inconsistent, unexpected, or unpredictable ways. The turbulence creates new dilemmas for public organizations and is likely to lead them to make choices based on complex commitments. In order to mitigate such dilemmas, public organizations face choice situations that pull them towards pre-existing institutional solutions, while in other circumstances organizations are pushed to erect new arrangements for effective problem-solving.

### **Political turmoil**

The UN Humanitarian Assistance Office, OCHA, (2023), states that various parts of the world should be remembered by international news, taking into account emergencies, such as the wars in Ukraine and Gaza, as well as the earthquakes in Turkey and Syria, in 2023. The UN (2023) released a guide to the 11 humanitarian crises that include political, climate and social conflicts on all continents and highlights the vulnerability of populations and precarious access to services that save human life. Through humanitarian agencies, it has made an appeal for \$51.5 billion to help 230 million people in need of emergency assistance in 68 countries who cannot be forgotten.

Millions of people in the Horn of Africa face food shortages due to the worst drought in 40 years and the global rising cost of food. A deadly impact of the climate crisis is hitting the Horn of Africa. The region has experienced five consecutive rainy seasons, and a sixth is forecast for March. Already the ongoing drought will bring a prolonged catastrophe to people in Ethiopia, Kenya and Somalia, with at least 36.4 million citizens needing emergency assistance to survive and up to 26 million of them acutely food insecure. The risk of famine will continue for people in two districts of Somalia. More than 9.5 million head of cattle have been lost and more deaths are expected, destroying the livelihoods of herders and farmers. Humanitarian aid has already reached more than 17 million with some form of assistance in 2022, but there is an urgent need to scale up food, nutrition, health and other life-saving services.

For UN Humanitarian Assistance, Ocha (2023), humanitarian needs in Haiti have greatly increased in the past year. And it has grown even more in 2023 as the country experiences increased violence and political turmoil amid soaring inflation and a third consecutive year of economic recession. Nearly half of the population is hungry, and for the first time in Haiti's history, at least 19,000 Haitians are at risk of starvation.

Years of conflict in Yemen have shattered people's lives and livelihoods. A truce from April to October 2022 led to a decrease in civilian casualties and displacement, but the country's humanitarian outlook has not improved and millions of people continue to live in desperate conditions. Poverty, hunger and disease are rampant, while health, education and other basic services are hanging by a thread.

The Taliban takeover of Afghanistan in August 2021 led to a major deterioration in the country's human rights and humanitarian situation, with rural and urban areas in crisis. Afghanistan is now one of the worst places for women and girls, barred from attending schools and universities, workplaces and society. Insecurity and attacks by non-state armed groups continue. Nigeria is experiencing a complex mix of crises, including insecurity and widespread hunger in the northeast of the country, which has left 2 million internally displaced, 4.4 million severely food insecure, and 1.7 million children acutely malnourished. In addition, Nigeria experienced its worst flooding in a decade last year, affecting more than 4 million people. Against a backdrop of weakened governance and political paralysis, Lebanon is facing an unprecedented economic and financial crisis, which affects all residents, including Syrian and Palestinian refugees and migrants.

Waking up in Syria today means looking to a bleak future. More than 11 years into the conflict, Syria is the world leader in the number of internally displaced people, with 6.8 million, and has the highest rate of people in need since the beginning of the war. Humanitarian and economic indicators continue to worsen, with basic services and other critical infrastructure on the brink of collapse, an ongoing cholera outbreak, and climate shocks. Across the Democratic Republic of Congo, DR Congo, 26.4 million people, or one in four people, are in need of humanitarian assistance. Last year, 6.4 million Congolese suffered acute malnutrition, mostly children under the age of 5, a number that has not decreased for 20 years. Armed conflict and serious human rights violations, including sexual violence and violations against children, continue to trigger mass popular movements. The country has about 5.7 million internally displaced people, the highest number on the African continent.

### **Globalization**

In an age of globe-wide communications, information is the link that binds us together. By being able to transmit it in large quantities, rapidly from continent to continent, we have transformed a largely separate and diverse world into a single global megalopolis. The messenger on foot has given way to the world's information superhighways. Anything can be a valuable commodity, to be compiled, kept, duplicated, sold, stolen and sometimes a source of murder. Many people around the world spend their working day gathering, studying, processing and disseminating information. Industries have developed to produce equipment (and software) to store information (transform it into data), process the data and transform it into information.

Organizations have many physical assets that have to be managed, such as products, financial assets, and others. Information about the environment, in terms of strategic management, today requires permanent attention and can be considered as the most valuable asset, so in the so-called knowledge-based economies, information is assuming an increasing share of the cost of doing business successfully.

In industrial society, *crude oil* was an important source of energy used to drive engines and power factories. But before the chemical energy of petroleum could be unleashed, *crude oil* had to be refined, that is, into usable forms such as gasoline and heating fuel. Similarly, information is the source of the energy that drives the "engines" of the so-called information and knowledge society, but in order to use it we need to convert it into a usable form: knowledge. But when we refine information to turn it into knowledge, quality outweighs quantity. When we convert information into knowledge, we add value to it and make it more expensive. During the last few years, in most countries it has been seen that the industrial sector, responsible to a large extent for the wealth they have accumulated since the nineteenth century, is losing weight in the Gross Domestic Product (GDP) compared to the services sector, as a result of the transformation of the industrial society into the informational society for three reasons:

- Organizations depend more and more on the intelligent use of information and are becoming information-intensive organizations.
- People in their daily actions consume large amounts of information whether in terms of leisure, business or politics;
- The information industry has emerged concealed within the diversity of the service sector, as a sufficient entity to be a sector (perhaps the best) of the major sectors of the economy (primary, secondary and tertiary sectors). Industry can consist of three sectors: information content, information distribution (access centers and distribution channels such as telecommunications operators and the Internet) and information storage and processing (information technology)

The transformation of organizations into informationally intensive ones is perhaps the clearest trigger of the shift to the informational society. The analysis of the most successful organizations in the world seems to indicate that this has originated from the better management of information and knowledge about the global and immediate environment, that is, those that have been able to better detect the needs of the market and that have best adapted in terms of configuration, methods, processes and cultural forms that have made it possible to combine external information. with the internally generated one, to generate distinctive competitive advantages Porter, (1998).

Globalization, a concept often used for business organizations, has to be seen beyond the openness or not of borders, countries, markets and organizations themselves. Information, regardless of its geographical origin or time moment, is at our fingertips through the telephone keypad, a computer, or the television screen. To understand how economic profitability can be identified and appropriated by strategic information, it is through knowledge of the origin of information imperfections. Economic transaction costs (ETC) describe these origins and three types of information imperfections result from them.

The theory of transaction costs attributes two behavioral appropriations to man: the limits of rationality and opportunism. We assume that men are intentionally rational but are limited by it. The limits of rationality lie outside the inability of the human brain. This involves the neuropsychological limits of a skill on the one hand, and the limits of language on the other. Physical boundaries take the form of value and storage limits of the power of individuals to receive, store, and process information without error.

Human cognitive capacities are generally insufficient to understand especially complex tasks, to recognize the need for relevant information, and to process all relevant information and separate it from irrelevant information. Rationality explains the limited behavior of rational information. Instead of a thorough search of the relevant information, the decision-maker only tries to obtain a subjective satisfaction, at an incomplete level of information. This type of behaviour is known as "satisfactory": looking for a solution that meets the level of the decision-maker's aspirations and therefore the acceptable one.

Humans are not only rational, they also engage in some opportunistic behaviors. Williamson (1975) describes opportunism as "the pursuit of one's own interest with cunning" involving "disbelief of threats and opportunities" in order to realize individual advantages. These advantages are also used to "cherry-pick and distort the information discovered or discredit the opportunities that lead to the future" (Williamson 1975, p.26). The claim is that, although not all humans behave opportunistically, it is difficult to predict in advance whether or not they will behave as such. These two types of behaviors reflect the relationship between suppliers and customers. The combination of opportunistic and rational behavior is the main cause for the three types of information imperfections in the transaction market:

- **Asymmetric information** – an asymmetric distribution of information from the parties involved in a transaction causes a strategic opportunity. The critical impact of information on the optimal allocation of risk is not merely its presence or absence, but its inadequacy among economic agents brings together two conditions under which information asymmetry provides a strategic opportunity in transactions:
  - i. High costs to obtain equality of information.
  - ii. Propensity of the parties for opportunistic behavior. In other words, asymmetric information occurs when one party has information that is unknown to the other and difficult for the other party to obtain and provides an opportunity to exploit that information advantage through strategic alternatives.

Asymmetric information can result from a favorable situation for suppliers or customers, depending on who has that information. The opportunity is caused by the hidden information for the current transaction. One party to a business transaction is better informed about a relevant variable than the other. It is the invisibility of that private information that is the essence of information imperfections and introduces risk for the other party.

Taking into consideration the possibility of opportunistic behavior, the party that possesses the hidden information has no incentive to reveal the information if it is detrimental to it. As a consequence, some vendor that enters the market with a product or service that is particularly suitable for a particular market segment, will end up with the main benefits of competitors who benefit from that hidden information. Information imperfections are known as the enemies of selection.

- **Ambiguous Information** – the ambiguity of information in a business transaction can cause a strategic opportunity. Even in the case of complete information, different interpretations of the same information may occur. As a result of opportunism, these representations can be opportunistic in the sense that they can lead to an individual advantage for any supplier or customer.

The strategic opportunity for one of them is discovered when such opportunistic interpretation is not recognized by the other and results in:

- i. The customer's willingness to pay a high price for a product.
- ii. The supplier's willingness to offer a product at a low price.

As a result of this behavior, the party with the opportunistic interpretation has no incentive to share that information if it becomes a disadvantage to him.

- **Incomplete Information** – The strategic timeliness of incomplete information is hermetically related to the assumption of rationality. The limits of rationality are certainly concerned with the extent to which the limits of rationality are reached – that is, under conditions of uncertainty and/or complexity. In the absence of any of these conditions for appropriation of contingent actions, they may be completely specific to this principle.

In an environment characterized by a high degree of complexity and uncertainty, the possibility of certain events occurring quickly becomes numerous. Under these circumstances, it is impossible for humans to acquire and analyze the complete information relevant to strategic decision-making. As explained before, this impossibility leads to "satisfying" behavior. The opportunity for incomplete information occurs when a customer is incompletely informed about the range of possibilities of the transaction and the products offered and vice versa. Therefore, a customer who consents to an incomplete comparison of suppliers and their reciprocal differences may initiate a transaction with the worst supplier. For the supplier, this opportunity can be exploited by establishing a brand and advertising to become part of the subset of suppliers in the incomplete comparison of customers.

## 5. DISCUSSION, CONCLUSIONS, AND CLUES FOR FUTURE INVESTIGATIONS

### Discussion

#### Natural resources

**Natural resources** are elements of nature that are useful to human beings for cultivation, for life in society, in the process of development of civilization, or for the survival and comfort of world society. **The laws of nature are the same for everyone**, rich and poor (e.g. earthquakes, floods, etc.), they do not choose rich and poor) and affect everyone equally. But the laws made by humans are some more equal than others, that is, the laws are made to measure for some and for some (companies and individuals). The rich are getting richer and the poor are getting poorer. Political truth is a lie, and a lie is political truth. Such a democracy cannot be fair.

People hardly achieve their rights through democracy anywhere in the world. Does this mean that the will of the people cannot be carried out? That democracy cannot be developed. Scholars of the social sciences do not see a solution to the problem of today's democracies and cannot establish any consensus on what a developed democracy should look like. Establishing a developed form of democracy requires finding a new way to implement the will of the people effectively. To achieve this, one must think outside the current political system.

Equality is an essential value for the progress and advancement of society, because it offers the possibility to every human being to have the same rights and duties, opportunities and, consequently, that each person can contribute to the whole, **from his freedom**, that he can contribute with his work, his effort, their knowledge and their solidarity.

### Economy of well-being

The way and degree to which economies are able to provide individuals with economic well-being is a theme that runs through economic thinking, both at the macro and microeconomic levels. The concept of economic well-being is in turn linked to the concept of the general equilibrium of the economy, i.e. a situation in which the prices of all goods and services in all markets are such that they are in equilibrium, i.e. there is no incentive for economic **agents**, both on the supply and demand sides, to change their behaviors.

At the same time, the issue of the economic and social well-being of individuals cannot be dissociated from the definition of the appropriate role of the **State**, particularly with regard to the redistribution of income in an economy. This redistribution can be implemented through various means, such as taxes, transfers, etc. The economics or theory of well-being is based on a view of general equilibrium associated with the concept of the "**invisible hand**". This concept or theory, presented by **Adam Smith**, advocates that, in a market context without any kind of restriction, the pursuit of self-interest by each individual results in the benefit of all participants, as if an "**invisible hand**" watched over this situation.

The concept of the "invisible hand corresponds" to the fundamental theorem of welfare economics. In other words, in a competitive situation, the equilibrium of markets is a **Pareto optimum**, i.e. a situation in which there is no incentive for the parties involved to change their positions, so that consumer welfare is maximum.

A second welfare economics theorem takes into account the issue of fairness and consumer income levels. According to this theorem, if certain assumptions are met, all equilibrium situations in terms of consumer preferences are efficient, regardless of the initial income allocations. Bearing in mind that the pursuit of well-being is more effective when carried out by the consumers themselves, since they know their preferences better than the State, **it is perfectly possible to separate the issue of equity in the (re)distribution of resources by the State from efficiency in the allocation of resources through markets.**

Thus, and even according to the thinking of **John Stuart Mill**, the state **can define rules for the redistribution of income (taxes, transfers, social security, etc.)**, but it should leave to the markets the task of ensuring that the resources distributed are applied in the most efficient way possible. At the level of welfare economics, it is also worth noting the important role played by Kenneth Arrow, who in an article published in 1951 demonstrated that a competitive economy in equilibrium is efficient and that any adequate distribution can be achieved if the **State** levies taxes but does not interfere with price levels.

### Change of Padigma of the World Leaders

In economic terms, it is necessary to change from an economy of profit, to a social economy, in which competition is for the social and economic well-being of the entire world population, without exception, so that the distribution of the wealth achieved is done in an equitable way, in order to reduce the gap between the rich and

the poor. In terms of governance, a paradigm shift is needed, so that political leaders stop worrying about themselves and their friends and start worrying about social and economic well-being, in order to ensure, among other aspects, health, education, work, quality of life for all and not just for some. In other words, the competition of political parties should be in the direction of competition to improve the quality of life of local, national, regional and world populations.

Define clear and transparent criteria for the comparative measurement of the quality of life of different populations, so that there are no setbacks. We need to distinguish between people's real life and virtual life. This is based on ICTs and allows anyone to live and work anywhere. Real and virtual world citizenship presupposes giving everyone equal treatment. It's a way to open up equal opportunities to those who look "different." Citizenship is in the consciousness of the SELF, it is based on inherited duties and values, it is strengthened in the exercise of conquered rights, it is expanded in the insertion of the individual in the social space that belongs to him. A full citizen is one who recognizes himself, as a whole being, as a capable being, despite the possible "flaw" or "deficit" that he carries, whether in the physical, intellectual, social, cultural or economic sphere.

### **Political power**

Political power is a creation of man that has appeared in history since the formation of States/Countries, in a principle closely linked to religious power which is maintained in many States of the Middle East. It has always been necessary to justify why some men have this faculty of commanding over other men, and the reasons are based on the first of all to deify the person who holds power, God's mandate, and to give birth to the contract by which citizenship voluntarily takes over, in order to ensure its security and other necessities in order to survive.

Political power can be assumed by the government through force, as in dictatorships, or it arises from an agreement whereby the people delegate power to them through free elections, as in democracies. Political power is responsible for using force to re-establish disturbed order and to combat insecurity within legal limits, since in order to kill, kill or deprive a person of his liberty there must be well-founded motives. When power exceeds constitutional or legal limits, it incurs in the abuse of it, (John Locke, (1632-1704). Political power is legal if it is assumed in accordance with the laws, and legitimate if it has the support of the people and their trust.

**Power and Politics are central issues in the daily lives of citizens, affecting society as a whole, anywhere on Planet Earth.** Politics is in everyday life, in family, neighborhood, school, work, commercial relationships, etc. **Dialoguing, explaining, understanding, convincing, being convinced is part of politics,** as well as the power relations that interfere in people's lives. That is why it is so important to study the concept of political power and understand how it works from a theoretical-academic point of view and how it applies in everyday life. Power is related, in the social sphere, to the **possibility of the person acting in relation to another person,** determining their behavior, based on their action. **People can not only exercise power, but also be objects, over which power is exercised.**

Antonio Silva, (2023), Norberto Bobbio, (1955). It affirms that political power, seeking with the available means, seeks to achieve the desired objectives. It refers to the relationship with nature –

man's dominion over it. *"Political power belongs to the category of man's power over another man, not to that of man's power over nature. This relation of power is expressed in a thousand ways, where formulas typical of political language are recognized: as the relationship between rulers and ruled, between sovereign and subjects, between state and citizens, between authority and obedience, etc. There are various forms of man's power over man; political power is just one of them", Norberto Bobbio (1955).*

### **Share: Economy**

The literature shows that global economic development is complex and multifaceted, and there is a growing consensus that it involves interactions between different development objectives, requiring concerted policies. The process of global economic development requires changes in national policies (each country) to take into account the factors of people's global social and economic well-being, respecting the capacities and potential of each country or region. However, there is no single path to economic development that all countries can follow, but there are many paths to reach the same goal. The process of economic development requires policy changes (innovation – new projects) to take into account new factors and emerging trends. The design of these economic development policies should take into account social, cultural and political systems and institutions, as well as their interaction, over time in a country.

History has shown that concentrating on a single factor cannot guarantee the success of the development process. Capital formation (as emphasized in linear-stage growth models) is necessary but not sufficient. Models of structural change that promoted industry, but neglected agriculture also did not produce the expected results. Models of international dependency pursued an inward-looking model of development that promoted state production. On the contrary, the neoclassical counter-revolution of the free market is a different strand of thought that has underpinned the role of the free market, privatization, and the expansion of exports.

However, contemporary models of development see government and the market as complements, in which a certain measure of government intervention is required to ensure that desirable outcomes can be achieved. According to Hoff and Stiglitz (2000), economic development is about growth as well as organizational change. Without growth, change is unlikely to occur, since a country needs resources to accomplish other goals. The development goals are:

- Growth (of gross income per capita).
- Sustainable development.
- Improvement in the quality of social and economic life.

Humanists look with despair at the world economy. An immense portion of the world's population lives in absolute poverty, living to survive, hoping that they will not get sick today. On the other hand, there are a tiny number of people ("owners of all this") who can change all of this, but who do nothing and are not interested in making the necessary changes. A recent report by Pressenza showed that just 100 people ("elite") worldwide earned \$240 billion last year (2022), enough to end poverty globally.

This same "elite" controls banks, arms production, the press, and governments. From all over the world. It is not an "elite" that shares the same ideology in terms of public policy, but its public policies are the same: **personal possession of money is the most important value.** Some members of this "elite" may even "give" some of this money to the world, through social assistance foundations, but this charity does not aim at economic

development, and there are many cases of welfare money that does not affect the situation at all, because it does not reach the people, to whom it would be destined.

In addition, the economic model does not value the environment or future generations, as the consumption of new commodities leads to an unsustainable exploitation of the world's natural resources, at the expense of environmental destruction. And the result of all this, can it ever be positive?

The humanistic reform of the economy must begin with the elimination of unemployment. People's unemployment cannot be a solid basis for the creation of a good society. A good community can only develop with equal human rights. A just society requires the availability of work for all. Second, Silo (2000), humanist economics puts the values of humanism first and identified six points that characterize the "humanist attitude":

- To place the human being as a central value and concern.
- Affirm that all human beings are equal.
- Recognize personal and cultural diversity.
- Develop new knowledge beyond what is accepted as absolute truth.
- Affirm freedom of ideas and beliefs.
- Repudiate violence in all its forms.

I want to make it clear that I am not an economist and I do not know more than common sense knows. I read the media and search the Web. So, to those who are "experts" in this field, my ideas may seem naïve. We are worldwide in a turbulent and complex moment and therefore need to initiate a major structural transformation, in economic and political terms, in the transition to a new type of economy, the humanistic economy of the social and economic well-being of world civilization and whose transition to this economy is a subject of study for academics and politicians. I leave you with some questions to which I have no answers, but which humanist economics can give:

- If the value of human life is the central point of humanity, why is it that a doctor who saves human lives does not receive the same remuneration in any country in the world?
- Without food, human beings cannot survive. Why is it that food producers do not receive the same compensation in any country in the world?
- The banking system produces nothing, but the owners are the richest in the world. Why is it that the money "saved" from customers does not have the same remuneration, in any country in the world, and is used for financial speculation?
- Consumer products are almost all produced with the same ingredients and the same or similar technology. Why do consumers pay more for the same product in different countries? Will it be for Marketing?
- Are the Earth and natural resources commodities to be possessed by people (human life is temporary and natural (physical) resources remain)?

In the humanistic economy, remuneration should reflect the personal contribution to people's quality of life, in social and economic terms, i.e. the people who contribute most to economic development and the survival of human beings, as well as those who coordinate human activities, elected representatives, managers, administrators, those who work in functions that support society as a whole, and so on.

It is not intended to make an exhaustive list, but there are many other types of occupation to be added to make up a complete picture, but the most important thing is not to make a hierarchy of values, but rather the idea that the scale is clear. The central value of the work will be efficiency and effectiveness (productivity), seriousness, honesty and responsibility with ethics, not for the benefit of the profit of companies as an end, but the social and economic well-being of people.

In humanistic economics public and private organizations (companies) coexist, but on the income scale there will be no one who earns more, (for example, 10,000 times more than another citizen), that is, it is proposed that the difference between rich and poor be balanced, that is, the rich less rich and the poor less poor. All citizens should feel proud of the work they do, knowing that what they do contributes to their own income and to the income of society as a whole, in order to manage natural and non-natural resources to be managed in a sustainable way and thus be able to leave the planet in better conditions for future generations.

### Technology

Over the past 20 years, the proliferation of information and communication technologies has radically transformed almost every aspect of human life; from how products are bought, political discussions, types of relationships and way of working. At the heart of this shift is a small number of companies that have grasped the possibilities of the widely available Internet and turned them into major generators of wealth and knowledge. Between them, Google, Apple, Facebook and Twitter control and collect unprecedented amounts of information and data about human activity and turn it into products and services that drive global commercial growth.

Access to and construction of information has empowered these global corporations. But, as we know, power comes with great responsibility. We have all seen recently how this responsibility can play a role in society, not only as tools of communication, but as potent means of action. How big have tech companies really become? According to the Forbes list, (2023), Apple, Google and Microsoft found themselves among the top three of the most valuable brands in the world in 2020, and with an average revenue of more than \$177.2 billion (about €147.3 billion), representing a figure higher than the GDP of most so-called "third world" countries. Thanks to the Internet, the largest technology companies have access to almost 4.66 billion active users worldwide. Google's number of users is almost four billion, Facebook's about 2.7 billion, and Twitter counts 330 billion monthly active users. In other words, the reach and influence of the internet and social media are extremely powerful.

A study by Pew Research (2024), states that about one in five people access political news mainly through social media. The study also concluded that those who do tend to be less informed and more likely to be exposed to unproven claims than people who get their news from traditional sources. Compared to other media outlets, the influence of social media on political campaigns has increased significantly. Increasingly, social media plays an important role in electoral politics, especially in the United States. This was first observed in Howard Dean's candidacy in 2003, then in the election of President Barack Obama as America's first black president in 2008, and once again in Donald Trump's Twitter campaign.

The election of President Donald Trump was perhaps the most

glaring example around the world of how social media can help fundamentally transform human society. Social media and other technology tools were created to make it easier for people to communicate with each other, but they also helped create social organizations with surprising influence among previously marginalized groups. This ability of tech giants has proven to be influential enough to make or unmake a president, even silencing government leaders, as we saw earlier this year when several of these companies unilaterally blocked the now former President Donald Trump from using their services following a violent riot at the U.S. Capitol building, (2021). Social media blocked it on the grounds that his messages threatened democracy and incited hatred and violence.

Today, the tech industry must be keenly aware of its own impact. On the one hand, technology has improved human well-being, and on the other, it has psycho-socio-political consequences that are far from benign. Technology can be of great use when used carefully, so they have to recognize that the complexity of social and human issues has no technological solutions, but technology can be an important and often necessary tool to find solutions.

## Humanism

### Humanism and Education

One of the main characteristics of Humanism is the appreciation of the human person. Each person possesses an intrinsic value, regardless of their social, economic, political, religious, status, or power status. Humanism seeks to promote human dignity while respecting the individuality and rights of every human being. The human person is capable of thinking, creating, loving, learning and developing continuously. Through education, culture and access to knowledge, the human person can expand his or her capacities and competences, and thus contribute to personal and collective well-being.

Humanism is not restricted only to individual development, but also seeks to transform society, as a whole, in the construction of a more just, solidary and egalitarian society, combating inequalities and promoting the social and economic well-being of all world citizens, without exception. The transformation involves valuing education, culture and the active participation of citizens. Through access to knowledge and awareness of rights and duties, people can become agents of change, contributing to building a better world.

Education is one of the pillars of Humanism, since it is capable of transforming lives, promoting the integral development of the individual and contributes to the construction of a more just and egalitarian society. Humanism and education should form critical, autonomous and responsible citizens, in addition to transmitting knowledge, education should stimulate reflective thinking, creativity and respect for differences. Education has been based on training people for the job market, that is, a "mass production" of new professionals. People did not choose what they liked best, but rather chose the qualifications for the job market, leaving aside the human question. The adoption of the humanistic approach in education focuses on the development of the human being. The role of the school is to offer them a theoretical framework and the opportunity to develop their qualifications according to their abilities, that is, to approach education for the human being as a whole.

In the humanistic approach to education, students cannot be reproducers of the knowledge acquired. Of course, there is a need to work with theory, however, this does not happen all the time,

that is, knowledge is transmitted theoretically, but also whenever possible in a practical way, with the participation of students, promoting debates, discussions or *design thinking*. The humanistic approach in education places the student at the center of the learning process, becoming a protagonist in the construction of their knowledge and discoveries. The student develops his/her skills always respecting his/her individuality, autonomy and socio-emotional maturation. The humanistic approach to education is based on the following principles:

- **Man** – to be unique, with a world view of social, economic, political and religious problems, with positive thinking.
- **The World** – global vision of humanity, always respecting individuality.
- **Society and Culture** – Globalized, but always respecting differences (educational, economic, linguistic, political and religious).
- **The School** – Develop individual skills and capacities with autonomy.
- **Education - Awaken individual potential, stimulate skills and abilities, develop personal and professional skills, as well as emotional and intellectual development;**
- **Knowledge:** acquisition of fundamental concepts, such as benevolence, humanity, honesty, seriousness and decency, as well as other specific and specialized knowledge related to one's appetites and abilities, always with a view to dignifying human life.

Humanistic embroidery in education aims to prepare students to acquire knowledge by exploring their potential, improving their skills and competences, preparing them for life and encouraging curiosity, innovation and specific knowledge.

### Humanism and Justice

There is a complex relationship between humanism, capitalism, democracy, human rights and justice. In politics, the concepts of democracy, human rights and justice are almost always present in political discourses. In many places/countries of the world the concept of democracy is fragile and is almost disappearing and being replaced by the term post-democracy, put at the service of the markets, and for this reason some doctrinaires question whether democracy should be a human right or not.

Today's capitalism coexists with two central dialectics: 'concentration versus fragmentation' and 'exclusion versus inclusion'. On the one hand, 'the enormous scale of investments necessary for technological leadership of products and processes will continue to force a process of concentration, which will enable only a restricted set of hundreds of giant companies, leaders of the main production chains, to decide what, how, when, how much and where to produce the goods and services (brands and global networks) used by contemporary society. But at the same time, they will compete for lower prices and higher quality, in a fierce game for market share and accumulation.

In the relationship between human rights and justice there are many mismatches, although there is many consensus on the need for articulation, so that any theory of human rights always implies a theory of distributive justice that ensures the basic rights of all citizens, where human rights would naturally be the guarantors of social justice or the instruments for the achievement of a good life. We live in a contemporary society with growing conflicts, of different orders of magnitude and perspective. There are wars,



terrorism, closing borders, polarization of political positions, projects of society that have their bases only on economic interests, without respecting cultural, social and political differences.

Contemporary humanist discourse is one of the fastest ways to disseminate the faith in democracy, human rights and justice, and to integrate them into a well-ordered whole, wrapped in a humanist discourse, where man is the protagonist. In philosophy, the term "fact" refers to an event or situation that is regarded as an objective and observable reality. Facts are concrete, verifiable aspects of reality that can be perceived, recorded, and analyzed in some way. The concept of fact is related to the idea of the existence of things or events independent of subjective beliefs or interpretations. Facts are considered as objective and fundamental data, on which knowledge is built and understanding of the world developed.

In philosophy, the notion of fact has been the subject of discussion in different philosophical currents and perspectives. Some philosophers have raised questions about the nature of facts, how they are known, and how they relate to our mental perceptions and representations. It is important to note that the term "fact" can have different interpretations depending on the philosophical context in which it is used. For example, in the context of logical positivism, facts are understood as observable and empirically verifiable events, while phenomenological currents emphasize the importance of subjective experience in the construction of facts. In philosophy, the term "fact" refers to an event or situation considered as an objective and verifiable reality. Facts are concrete aspects of reality that can be perceived and recorded in some way. The notion of fact has been the subject of philosophical discussion in relation to its nature, knowledge, and relation to our mental perceptions and representations.

#### **Humanism and Globalization**

Humanism in the age of Globalization is the humanism capable of crossing the boundaries between world civilizations and overthrowing their competitive or sometimes hostile ways. Intercultural humanism must evolve to involve all continents and cultures of the world. Intercultural humanism involves a great deal of ideas and values, albeit with some shortcomings, such as ethnocentrism. It is necessary to develop intercultural humanism as the basis for confronting and overcoming the many tensions and conflicts that exist between the divergent civilizations that inhabit today's world.

Julian Nida-Rümelin, (2006), defined humanism, in which people, including politicians and intellectuals, are willing to share, as intellectual and political orientation and as a type of philosophy or ideology, that is, as ideological orientations or values, among different people, who consider humanistic ideas, norms and orientations, as a general framework of the mind. This humanist philosophy supplants ideological compromises, such as nationalism, religion, Marxism, or whatever. It is an Intercultural Dialogue on Humanity, Culture and Values", which aims to broaden this idea and work it as a theory of international relations.

According to Queios, (2023), advances in global communication and transport systems, exchange of goods and services, news, information, travel and movement of people, migrations to study or work, etc., have caused a clash of civilizations in this globalized world, so Humanism has a very important role in overcoming linguistic, cultural, moral and religious barriers, so it plays a fundamental orientation for the contemporary world and the near or distant future.

Different civilizations and cultures increase their contacts and relationships, with a tendency to create intertwined social systems and interrelated networks in politics, science, education, economics and entertainment industry, etc. Different cultures, previously disconnected by few contacts and geographical distance, are "forced" to find common norms and rules to overcome differences in behavior, values and traditions and to resolve the conflicts of civilizational differences (wars). Humanity lives in a complex and turbulent world, with many centers of power and struggling to exert influence and relevance. There are no common norms and values that determine international contacts and communications and that are respected by the powers that be.

According to Rösen (2020/1, 2004/1, 2012), the problems of globalization can only be solved by the development of a humanistic thought capable of "unifying" the different values and cultures of the world, that is, a transcultural and global humanism that does not only represent one world culture, but encompasses all of them. That is the only solution to the problems as they exist today and in the future.

Second, Rösen (2020/1, pp. 43, 68, 75, 2010/3, pp. 276-277), civil rights and freedom, are the central core of humanism. The dignity of the human being must be protected against invasion of all kinds, especially against the power and violence of the state. Human beings are free and their way of life deserves to be protected. This central idea of humanism is not limited to the ideological sphere, but is embodied in the real political life of all nations. The constitutional state and the rule of law must institutionalize this preservation and protection of rights and freedoms to protect the human dignity of every person. Thus, there are some fundamental aspects in the dignity of the human person:

- Equality of all world citizens, that is, all people have the same rights and duties in society, politics and law.
- No human being depends on any religion or religious "sect."
- Understanding of the human being, as a "humanization of the human being".

According to Rösen, (2020/1, pp. 70-72), the protection of human lives consists mainly of six dimensions:

- **Secularization** - Human life is shaped by historical causes, by natural powers, and by empirical-causal determinants. The divine elements do not apply to the understanding of the role of the human being on Earth, in its history, and in its moral rights and duties.
- **Universalization** encompasses the discovery that all cultures on the planet have their right to live and exist, that all races and human beings have the same rights and duties, and that women and men represent the same amount of dignity and value.
- **Naturalization** - the human body and the human mind are free from spiritual and magical influences, which are created by natural elements. The human being is made up of physical elements (body and mind).
- **Idealization** - the faculty of the human being to actualize his existence, on the one hand, by education and the arts, and on the other, to, on the one hand, and refinement of morals and mental powers, on the other. Their new destiny is to overcome animal reign by some kind of self-deification through their own cultural efforts and educational endeavors. The great artist or musician,

author or scientist is the protagonist of this struggle for self-improvement.

- **Historization** – humanity has gone through different phases of development and transformed its way of life over time. Human beings at different times lived in different and divergent worlds, mentally, morally, politically, and religiously, according to where they lived, in time and space. All human beings are equal due to their dependence on specific times and places, that is, they diverge from each other due to circumstances they did not choose.
- **Individualization** – means the understanding of individual freedom. Human beings cannot be seen as links of social class, church, or social group, but as individuals independent of the society in which they live. They do not have to obey ideologies, prefabricated precepts, customs and ways of life, but are free to select, to develop their own philosophy or opinion and to find their own way of life.

According to Rösen (2010/3, pp. 290-303), humanism developed in the 18th and 19th centuries and is characterized by the following fundamental concepts:

- Universal concept of humanity from an empirical and normative perspective.
- Central relevance of the human being in the interpretation of his world.
- Recognition of human dignity as a principle of cultural orientation.
- Recognition of the equality of all human beings, due to their personal and social dignity.
- Recognition of the responsibility of the human being in dealing with cultural differences.
- Recognition of the coherence of individual and social responsibility.
- Religions cannot justify the inhumane treatment of human beings.
- Recognition that education is essential in the formation of the mind and personality.

These characteristics are unique and interconnected with each other and form a common structure that carries world humanism. Humanity has no possibility of resolving its conflicts in any other way in a globalized world. Simply the constraints of life in a globalized world make it necessary for intercultural humanism to emerge and prevail.

To ensure the future of humanity in a globalized world, humanism has the capacity to reconcile the different world civilizations and to develop higher standards and values that allow different cultures to find common **and peaceful solutions**, that is, intercultural humanism allows different civilizations to live in a global (common) world. Intercultural humanism must be developed, that is, it is not yet present, in world society. Intercultural humanism "erases" cruelty and violence, refines human nature, and transforms human beings into more benevolent and lovable people than in all of history. Human beings live a pure life of beauty, "perfection," wisdom, virtue, honesty, seriousness, and decency.

Intercultural humanism has to develop the concepts of the universal human mind and reason and assume that all human beings on earth, regardless of their culture, have the same mental capacities. The earth has natural resources that belong to humanity

and must be preserved, since they have no physical, ideological, political or religious boundaries.

**Figure 1 – Intercultural Humanism (norms and rules) in World Society**

World Organization	Globalization	Universal Human Values
		Individual Freedom
Seat of Humanity (UN)	Globalization	Social equality
	Technological Communications Transport	Differences (educational, economic, linguistic, political and religious)
		Human Dignity
		Benevolence and Humanity
		Honesty, seriousness and decency
Geographical, Political and Religious Regions (e.g. ME, etc.)	Globalization	Individual Freedom
		Social equality
	Technological Communications Transport	Differences (educational, economic, linguistic, political and religious)
		Human Dignity
		Benevolence and Humanity
		Honesty, seriousness and decency
Countries	Globalization	Individual Freedom
(Portugal, Spain, France, etc.)		Social equality
	Technological Communications Transport	Differences (educational, economic, linguistic, political and religious)
		Human Dignity

		<b>Benevolence and Humanity</b>
		<b>Honesty, seriousness and decency</b>

Source: author's elaboration

## Digital Society

### Description

It will not be an exaggeration or blatant mistake to say that the current society is increasingly qualified by the adjective digital, where the new information and communication technologies (ICTs) have a constant daily influence, configuring themselves as mediators of social relations, the economy and even in the way of producing/disseminating knowledge. There are forms of absorption of knowledge about users in a ubiquitous way, in which ICTs can be seen as new forms of surveillance (Lupton, 2015, p. 02; p. 189). Digital ICTs play a crucial role in the globalization process, as a phenomenon characterized by the wide circulation of people, ideas and habits, which, although it did not begin historically with technologies, develops at high speed through them (De Mul, 2015, p. 106).

The growing insertion of Information and Communication Technologies (ICTs) in people's daily lives has promoted a relationship of deep dependence between them. In this context, everyday actions have become essentially informational, given the need for mediation for their performance. The digital society is a complex society of technological innovation and communication, in which there is the creation of new environments and changes in the organizational dynamics of people, in the way people understand reality, modifying the way, how they relate to the environment, with other people and how they conceive themselves in the face of their own reality. Both meanings can be understood as a result of the informational revolution, promoted mainly from the attempts to understand human intelligence, via computational bases

The works developed by Turing (1950) had a great influence on the studies of the second half of the twentieth century, including in Philosophy, mainly due to his algorithmic approach to the nature of thought, in which he proposed the thesis according to which "thinking is calculating" (Turing, 1950, p. 436). This is that since digital computers operate from calculations and manipulate rules for the organization of symbols, if we consider that thinking consists in the activity of manipulating symbols according to a set of logical rules, constituting algorithms, then digital computers could, in principle, think. Once intelligent thinking is understood in a mechanical way, it would be possible to construct mechanical models of the structure and dynamics of this type of thinking. This understanding enabled the development of mechanical models of the mind, which initially generated two strands in Cognitive Science Teixeira, (1998):

- Strong Artificial Intelligence – is one in which mechanical models of the mind, when successful, not only simulate/emulate mental activities, but explain and instantiate such activities.
- Weak Artificial Intelligence is one in which the model is only an explanatory, limited tool of intelligent mental activity.

The common point of these notions is that both accept the thesis that to simulate is to explain, in order to attribute to mechanical models the value of theories, in which the computer is employed, as a fundamental tool. As for the social sphere, the development of information theory studies has promoted the social changes that we are currently experiencing and that have generated new types of problems, especially those related to the relationship between action / technology / environment. Given its impact on the academic and social spheres, the approximation between Philosophy and Information Science, and the role of computers in the development of theories, theoretical production occurred concomitantly with technological improvement.

Floridi (2008, p. 3-4) states that during the second half of the twentieth century there were events such as: the massification of the computer, which promoted the generation of the "personal computer"; the advancement of scientific discoveries due to the use of ICTs; and the emergence of new ways of experiencing the world, based on such technologies. These events illustrate the influence of ICTs in various spheres of society (sociological, economic, scientific and cultural), providing elements for the characterization of it as an information and knowledge society. According to Floridi (2002, p. 127): "Post-industrial societies live on information."

ICTs play a central role in the characterization of the digital society, to the extent that they are present and related to the person and their well-being, and in their continuous use in everyday situations (e.g., leisure, work, etc.). It is a relationship of dependence between the person and ICTs. This relationship is strengthened, according to Floridi, by the following factors:

- Increasing the power of ICTs, while reducing their cost of production and marketing;
- Improvement of ICTs in their potential for interaction (machine-machine and human-machine);
- Emergence of the Age of "zettabytes" (dated 2010).

The indicated factors are responsible for the approximation between people and ICTs, generating a deep relationship of dependence for the performance of routine actions in today's world. Such dependence is based on the digital presence, as a mediator of common actions, such as financial transactions (home banking), the acquisition of products and services (virtual stores, e-commerce), personal and professional interrelationship (via social networks, such as Facebook, Twitter, or dating apps, such as Tinder), access to movies (via streaming, YouTube, Netflix, etc.), urban mobility (via app, etc.). Uber, Taxi 99), making calls (using the network, via Skype, Whatsapp), the practice of physical activity (Runkeeper, for example), professional activities via SOHO (small office / home office), political organization (via websites or social networks), among others. Situations in which there is no mediation of artifacts connected to the **Internet** by people, but which require technological mediation by the service to be requested, such as: payment by credit card for face-to-face purchases, biometric systems for the withdrawal of books in libraries, among others, can also be highlighted. In order to understand the influence of ICTs on the constitution and alteration of people's self, the three types of self highlighted by Floridi (2014, p. 60) are explained:

- **Personal Identity** – refers to "who we are". We live in an era where people spend a great deal of time transmitting information about themselves, interacting digitally with other people, and this is a good example of

how ICTs are affecting and shaping people's personal identity.

- **Self-conception** – consists of "who we think we are".
- **Social self** - refers to who we are from other people's thoughts.

It is mainly this third notion of self that ICTs have a deeper channel of action in the conception of people's identity, as there is a growing adhesion and overvaluation of social networks, illustrated, for example, by the intensification of a "narcissistic culture". The Web enhances the narcissistic culture, typical of our time, by expanding the forms of self-celebration and self-promotion. Social networking sites, on the other hand, end up encouraging vanity and competition. [...] Young people strive to show in their profiles, photos and texts that value them and promote the increase in the number of people they add as "friends". [...] This type of behavior is justified by a constant search for attention and recognition. The ease of access to information about oneself generated by third parties, fosters self-understanding from others (social self), constitutes a scenario in which people, especially those who correspond to Generation Z, feed the network with personal information in an intense way.

The greatest change of all is the transformation of the information and knowledge society into the digital society. The focus of work has shifted to 'remote working - teleworking'. In societies in developed countries, increasingly, access to good jobs and a professional career will depend on a university degree with remote work, anywhere, in a country, in the globalized world. That is, the logical result, since we stopped working in the office and in large urban centers, we went through intellectual work and arrived at telework at home or elsewhere, outside the large urban centers. This last stage represents a break with the past.

- The fact that knowledge and education have been a passport to good jobs and a career, has meant above all that in society, companies are no longer the only means for someone to progress in life and have become one of the many opportunities available.
- Knowledge has become the capital of developed economies and knowledge workers, and it is knowledge workers who determine the values and norms of society.

The great challenge for developed countries is to maintain the commitment to the economic performance necessary for organizations and countries to remain competitive. Governance and entrepreneurship contain the entrepreneurial spirit. They are not antagonistic concepts, nor are they mutually exclusive. Both are always necessary and at the same time. Both have to be coordinated, that is, both have to work together. No existing organization can survive without innovation and at the same time without being managed.

### **Main Challenges of the Digital Society**

The main challenges are presented, among others, facing world society, organizations/companies, governments, i.e. those with decision-making power. The change from today's society (people and organizations, public and private) to the Digital Society will be long, complex and turbulent. Natural resources have no physical borders, even if some have been imposed by man, since they are universal and available to be put to good use by man, namely natural resources (sun, water, territory, air, etc.). In the (present) terrestrial society, man uses natural resources not always for the benefit of society, but for the interests of a few (economic, financial, warlike, health-disease, etc.), digging an ever larger gulf

between the richest and the poorest. Floods, fires, climate change, etc. are seen with unexpected frequency.

From the territorial expansion of states, more extensive societies arose that, by military means and minimal political control, included several hunter-gatherer societies and some states, within a macro-society, often called an empire. Empires, which could already cover territorial extensions of thousands of kilometers, existed for six thousand years, until the present time, when most of them disappeared after the Second World War, with the final rise of the national and territorial state, as the dominant political form, of society.

World society has expanded especially by the emergence of systems of global function, such as the economic, political, religious, sciences, and other world systems that include all varieties of economic behavior, political regimes, religious beliefs, and scientific practices. Interdependence is growing in the world thanks to ICTs. The borders of countries have become permanent political-military conflicts, with an impact on all other sectors of world society, contributing more and more to the differentiation between rich and poor countries, as well as to the reduction of the value of human life, that is, man has come to be treated as an object, equal to other militaries (weapons, ammunition, planes, drones, etc.), to satisfy the interests of a few. Today's world society is based on personal terms, families, religious beliefs, countries (border wars, religious wars, military power, etc.), political organizations (e.g. European Union, Commonwealth, etc.). Today's society is based on the economic and financial greed of people and public and private organizations, with a few exceptions, in social terms.

### **Societal Complexity and Turbulence**

According to Olds, (1992), in contemporary society there are many terms for the complexity of world society, forming an important part of the vocabulary of the global social system. There is, first, a term that signifies the symmetrical relations of codependency between the different social units. World society is, then, a historical expansion of any social unit, which is, or can be, interrelated with any other. At the same time, the interrelations between social units are always selective, and through this selectivity, interests and structures arise. It is possible to understand this interest in interrelation as a turn towards a relational understanding of the world, a turn for which the emergence of numerous network theories is an indicator, probably the most prominent, **Barabási, (2003)**.

According to **Subrahmanyam, (2005)**; Van Dijck, (2013), the most relevant term is connectivity ("connection"), whose interpretation is, like the asymmetry in the relations between units. A second social unit connects to something that was previously produced by a first social unit. This means that there is a temporal sequence embedded in the relations of social units. These relations of connectivity establish social processes in time. And connectivity seems to mean that remote events can be connected to each other. According to **Buchanan (2002)**, there is a third term that has to be added to the vocabulary which is ubiquity. This concept does not refer to relationships, but to repetitions. Some social units are ubiquitous in world society. This understanding is primarily about spatial universality. Their social units are the events attached to them and can occur anywhere, repeatedly. This implies a spatial understanding of being possible, anywhere, but adds the temporal implication of what happens each time.

The most important way to understand social complexity in global society is functional differentiation. Function systems combine a functional specification of meaning with the overall extension of their communicative horizons. On some occasions, the differentiation of functional perspectives is identical to the historical process of globalization. The decomposition of the world that is chosen by focusing on the problems of religious belief or scientific truth, legal justice, economic profitability, etc. If one really assumes one of these perspectives, one tolerates regional spatial constraints, and in this co-evolution of functional differentiation and world society, lies the revolutionary relevance of functional specification and concentration, of the genesis of world society.

### Revolutions with Universal Relevance

According to **Parsons & Platt, (1974)**, revolutions began in the second half of the eighteenth century: the democratic revolution, the industrial revolution, the educational revolution, and the scientific revolution, among others. A revolution is inclusive when relevance, despite being a small social phenomenon, acquires a new type of social universality, through the potential reach of almost all human beings, in its scope, and which can be described, by way of example:

- i. *Industrial Revolution* - Since the second half of the eighteenth century, European economies were the first cases of large economic systems escaping the trap that population growth led to the impoverishment of growing segments of the population. Instead of this classic phenomenon, in Europe there were economies in which population growth became the driving force of economic growth that was even faster than population growth **Maddison, (2005); North & Thomas, (1973)**. Two hundred years after this transition, which was a regional phenomenon in European economies, the economic revolution remains. There is still a significant number of populations in the world that are marginal to the world economy, both in terms of their participation in the global labor force and their relevance as contributors to global economic needs.
- ii. *Democratic revolution* - From the end of the eighteenth century, democracy became, for the first time in history, a realistic option, as an acceptable political regime. The political systems of modern society are increasingly based on the inclusion of all citizens, as beneficiaries of the results achieved by rulers and secondly on active participation in political decision-making, as political vote holders and in many other situations and roles. Participation rights are at the heart of the inclusive revolution of modern society. These rights are guaranteed to individuals and/or to the new collectivities of modern political systems, groupings that are no longer heterogeneous strata or states, but are now constituted as inclusive collectivities called "the people" or "the nation". The mix and relative weight of individual and collective inclusion differ over time and across countries and regime types, **Judson, (2016)**. But the reference to the relevance of universal inclusion is shared even with many non-democratic (authoritarian) regimes that often prefer to describe themselves as "democratic" (e.g., "people's democracy" in the case of many communist regimes). In this sense, it can be said that the democratic revolution is a worldwide phenomenon and that the

bipolar distinction between democracy and non-democracy (authoritarianism) describes two subtypes of the former, **Ahler & Stichweh, (2017)**.

- iii. *Educational revolution* - The European tradition since the Middle Ages, primary and secondary schools and universities were, for hundreds of years, mostly small and niche phenomena, often relevant in the education of elites, but only of them. Since the eighteenth century, it has been possible to observe a progressive universalization of the different levels of schooling, first as a European development, then worldwide. There was something akin to a universalization of primary education at the end of the eighteenth century in some European countries (especially the Calvinist ones - Scotland, Holland); at the end of the nineteenth century, the United States became the first case similar to the universalization of secondary schooling (including girls), **Goldin & Katz, (2008)**. In the twentieth and twenty-first centuries, it is possible to observe very high rates of inclusion in higher education, which in some countries (South Korea, Taiwan, New Zealand) reach almost 100%. We can see here the global relevance of the different levels of schooling being carried out through the educational revolution, as an inclusive revolution.
- iv. *Scientific revolution* - There are well-established concepts regarding the scientific revolution of the seventeenth century and the so-called second scientific revolution of the decades around the year 1800, **Bellone, (1980); Brush, (1988)**. But these two revolutions do not deal with universal inclusion, although the differentiation between the disciplines of science in the second scientific revolution is obviously coupled with inclusive effects, **Stichweh, (1984; 1992)**.
- v. The "scientific revolution" itself should be called the "third scientific revolution" that began in the 20th and 21st centuries and brought about global inclusion. The transformation is characterized by an enormous expansion of the problem space that scientific research can handle. The main effect of this revolution is that there is no pathetic aspect of living in contemporary society that is not affected by perceptions and discoveries based on scientific research. Therefore, global inclusion in science does not take the form of inclusive roles in science, but rather in the relevance of scientific knowledge systems in almost all aspects of life, something that cannot be easily denied. It is from this relevance of scientific knowledge that it is possible to derive its interest for everyone, who then has good reason to observe its development.

Other inclusive revolutions and their effects on the constitution of the world system (world society) can be observed and described. There are highly specialized communication niches in some regions of the world, which, by including more and more new regions, new types of collectivities, make individuality a core institution of society, constitutive of world society, and as such, in the end, acquire responsiveness in all aspects of their social environments. Responsiveness means a type of competence that uses highly specialized perspectives to redefine global social problems. There are interesting variants in these processes, such as the case that science illustrates. Science is more of a function system with a far-reaching responsiveness in its social

environments, thus realizing universal possibilities of inclusion for all.

### **Responsibilities of the World Society**

Second, **Stichweh, (2007a)**, writing about the responsibility structure of world society means analyzing the current functioning structures, as well as the structures that relate to each other, through reciprocal interaction. They give rise to an emerging world system in world society that strengthens its own responsibilities in comparison with other structures of society. Since 1750, the 250-year history with significant transitions (inclusive revolutions of change to responsive global systems) and significant additions (mass media, sports, increased concerns about how to tackle global diseases (e.g. Covid-19) and an open future. But there is a huge growth in complexity and structural turbulence with the addition of other global structures (representative or not).

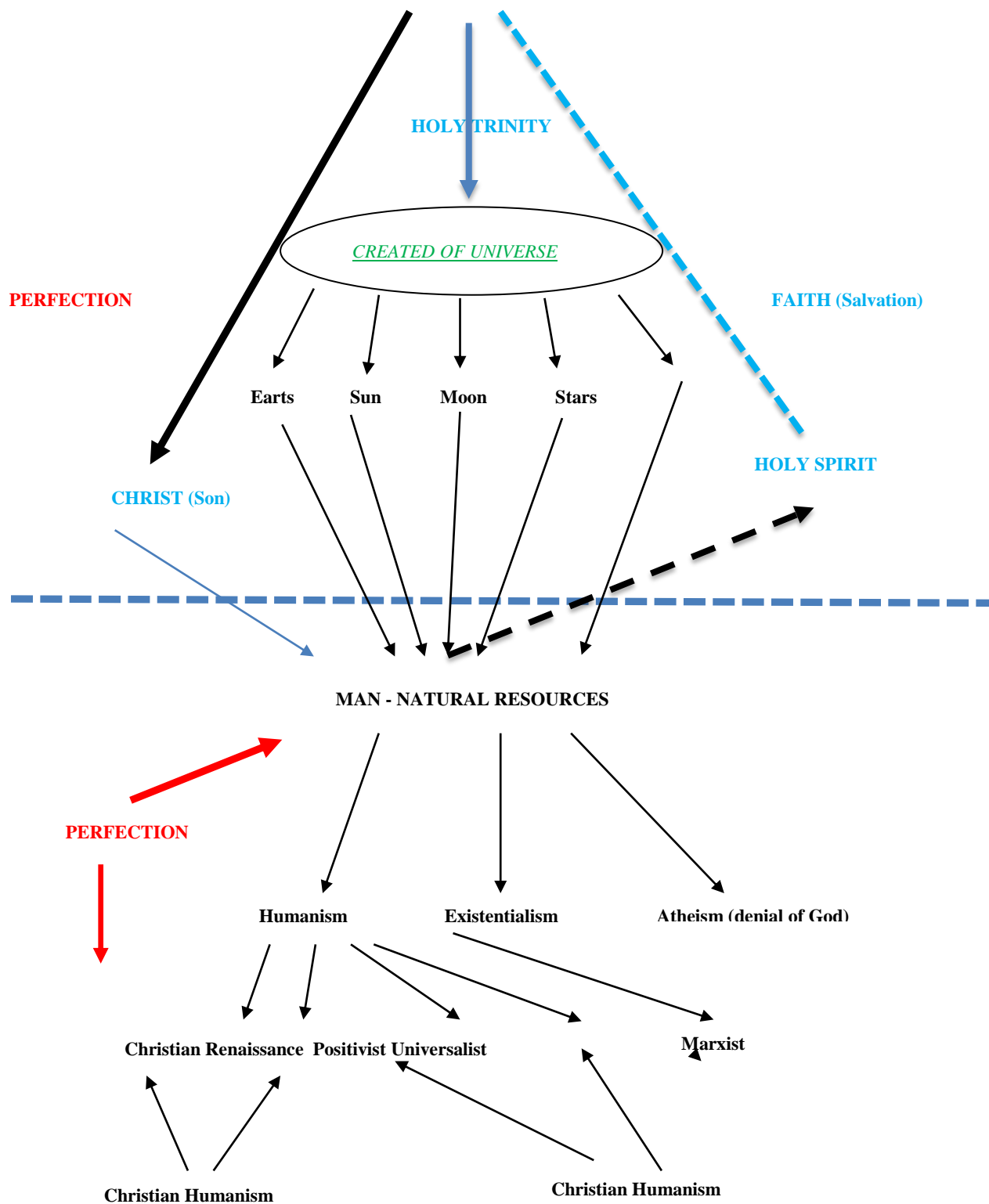
Several examples can be given, such as when looking at other inclusive revolutions and their effects on the constitution of the world system. The logic is similar: there are highly specialized communication niches in some regions of the world, which, by including more and more new regions, new types of collectivities, make individuality a core institution of society, become a constitutive part of world society, and as such, acquire responsibility in all aspects of their social environments. Accountability means a type of diagnostic competence that uses highly specialized perspectives to redefine the world's social problems. There are other examples, such as, Science, which is a worldwide system of dissemination/sharing of Knowledge for everyone worldwide.

According to **Stichweh (2014)**, the world society is currently an epistemic community, better known as the Knowledge Society. Epistemic communities include all citizens who share a repertoire of normative and cognitive premises constituting the community.

These community participants do not need to be organized or establish a small-world network, since for them the binding nature of norms and cognitions is ensured by the reciprocal observation of the participants and not by links of cooperation and social exchange. According to **Durkheim (1973)**, an epistemic community is held together more strongly by a "relational" solidarity of communities than by an "organic" solidarity of the function systems and networks of the small world. For example, the phenomenon of football is organised by a global functional structure that organises competitive sports activities at global level (football world championship), at regional level (e.g. European football championship, South American football championship, etc.) and national level at country level. According to Goffman, (1961), there is a structure of world society which are the "system of global interaction, simple social or encounters, etc.". that with ICT resources allow virtual contacts / interactions, made available by anyone, such as videoconferences, audio communications (mobile phone), synchronized writing (chats), etc. and with the possibility of each person participating simultaneously in several systems of global interaction.

Without intending to be exhaustive in the staging of world events and just another reflection on this theme, the trend is increasing, the globalization of world society, in all sectors, from the economy, finance, health, politics, social problems, etc., always supported by ICTs. Personal, organizational, public or private, business events are interesting cases of self-systematization, self-organization and Accountability of World Society, and it is always possible to distinguish the global significance of what happens to distinguish them from regional events and local events. What is the hierarchy of responsibility of the World Society? It can be aggregated into three levels of responsibility/organization: responsibility and organization worldwide, regional (geographical, economic, political regions) and local (countries).

Figure 3 – Humanism, Citizenship, and the Digital Society GOD (Father) - SUPERNATURAL BEING



The Responsibility of World Organizations (e.g. UN and other public and private organizations) is the definition of the norms and rules of responsibility and functioning of public and private World Organizations, in social, economic, political, sporting, etc., in order to ensure the best results for the social and economic well-being of world society, in terms of, economic, social, human, infrastructural and informational resources, with Renewable Natural Resources. The Responsibility of (Intermediate) Organizations of Geographical, Economic, Social or Political Area is the definition of the norms and rules of responsibility and operation of public and private Regional Organizations, taking into account the world

norms and rules regarding the Renewable Natural Resources of their Geographical, Economic, Social or Political Area, in order to ensure the best results for the social and economic well-being of the regional society, in economic, social, human, infrastructural and informational terms, with the Region's Renewable Natural Resources. The Responsibility of Local Organizations (Country – Rulers) is the definition of the norms and rules of responsibility and operation of public and private Local Organizations, taking into account the global norms and rules regarding Renewable Natural Resources and Non-Renewable Resources, of their Country, in order to ensure the best results for the social and

economic well-being of the local society, in economic, social, human, infrastructural and informational terms, with the Renewable and Non-Renewable Natural Resources of the Country.

The Heads of World, Regional or Local Organizations must be concerned with their own performance, since they must be technically prepared for the function to be performed, distinguish what is essential from what is ancillary, distinguish what is relevant from what is a waste of time, what is potentially effective, from what is merely frustrating. The role of Managers is to work hard, be demanding and take risks. There are many technologies available, especially information and communication technologies that save a lot of time and work, but do not spare thought. The characteristics that quality information should have are, in particular:

- ✓ In the time dimension:
  - Readiness – being available when it's needed.
  - Acceptance – be up-to-date when provided.
  - Frequency – be available as often as needed and cannot be lost after use.
  - Period – reveal its evolution – historical view.
- ✓ In the Content dimension:
  - Accuracy – no errors.
  - Relevance – having a purpose.
  - Integrity – all components must be present.
  - Conciseness – contain only what is necessary.
  - Breadth – refers to the scope of the content.
  - Performance – assessing the impact of information on desired outcomes.
- ✓ In dimension form:
  - Clarity – ease of understanding.
  - Detail – degree of detail required.
  - Order – be organized in the necessary sequence.
  - Presentation – have the right format.
- ✓ Other characteristics that quality information should have, namely:
  - Accessible – accessible to authorized world citizens.
  - Secure – Only authorized persons can access it.
  - Cost-effective – the value of the information must outweigh the cost of producing it.
  - Flexible – be used for more than one purpose or by more than one type of stakeholders.
  - Reliable – the reliability of the information depends on the method, how it is acquired and its origin.

## Conclusions

### Humanism and Human Life

Money can buy all man-made material goods, such as buying bombs to kill other men (e.g., Ukraine, Gaza, etc.), medicines, foodstuffs, etc., but it does not buy everything that is personal and non-transferable, such as health (e.g., breathing), sleep, dignity, conscience, happiness, etc. Although material interests give power and benefits to some, they are fleeting. People are born and die, empty-handed (equality and justice among people, life is short and fleeting, nothing is above human persons).

The discussion reveals the transformative nature of Humanism, as a set of ideas that have evolved over several millennia. Humanism played a vital role in promoting secular thought, paving the way for the growth of modernity. It emphasized the

importance of human values and individualism, shifting the focus from divine authority to the potential and worth of human beings. This intellectual movement contributed to the development of art, culture, literature, and society in general. The influence of humanism can be seen in the revival of classical texts, the pursuit of knowledge, and the exploration of human potential. Humanism left a profound impact on the sciences, emphasizing the importance of human dignity, critical thinking, and the pursuit of a complete ethical life.

### Social and Economic Well-Being

There is a complex relationship between humanism, capitalism, democracy, human rights and justice. In politics, the concepts of democracy, human rights and justice are almost always present in political discourses. In many places/countries of the world the concept of democracy is fragile and is almost disappearing and being replaced by the term post-democracy, put at the service of the markets, and for this reason some doctrinaires question whether democracy should be a human right or not.

Today's capitalism coexists with two central dialectics: 'concentration versus fragmentation' and 'exclusion versus inclusion'. On the one hand, 'the enormous scale of investments necessary for technological leadership of products and processes will continue to force a process of concentration, which will enable only a restricted set of hundreds of giant companies, leaders of the main production chains, to decide what, how, when, how much and where to produce the goods and services (brands and global networks) used by contemporary society. But at the same time, they will compete for lower prices and higher quality, in a fierce game for market share and accumulation.

In the relationship between human rights and justice there are many mismatches, although there is many consensus on the need for articulation, so that any theory of human rights always implies a theory of distributive justice that ensures the basic rights of all citizens, where human rights would naturally be the guarantors of social justice or the instruments for the achievement of a good life. We live in a contemporary society with growing conflicts, of different orders of magnitude and perspective. There are wars, terrorism, closing borders, polarization of political positions, projects of society that have their bases only on economic interests, without respecting cultural, social and political differences. Contemporary humanist discourse is one of the fastest ways to disseminate the faith in democracy, human rights and justice, and to integrate them into a well-ordered whole, wrapped in a humanist discourse, where man is the protagonist.

In philosophy, the term "fact" refers to an event or situation that is regarded as an objective and observable reality. Facts are concrete, verifiable aspects of reality that can be perceived, recorded, and analyzed in some way. The concept of fact is related to the idea of the existence of things or events independent of subjective beliefs or interpretations. Facts are considered as objective and fundamental data, on which knowledge is built and understanding of the world developed.

In philosophy, the notion of fact has been the subject of discussion in different philosophical currents and perspectives. Some philosophers have raised questions about the nature of facts, how they are known, and how they relate to our mental perceptions and representations. It is important to note that the term "fact" can have different interpretations depending on the philosophical context in which it is used. For example, in the context of logical positivism,



facts are understood as observable and empirically verifiable events, while phenomenological currents emphasize the importance of subjective experience in the construction of facts. In philosophy, the term "fact" refers to an event or situation considered as an objective and verifiable reality. Facts are concrete aspects of reality that can be perceived and recorded in some way. The notion of fact has been the subject of philosophical discussion in relation to its nature, knowledge, and relation to our mental perceptions and representations.

### Limitations of the research study

Studies on the Democracy of the Future have numerous limitations, as it is too broad a topic to be addressed by a single study, and should therefore be addressed in future research. In the first place, they are often limited to partial studies, that is, on one type of democracy and not on an overall view of the problems of democracy. In addition, previous research studies are difficult to compare with each other, due to differences in terms of systems and models of democracy, countries (European, American, Chinese, etc.), or period of research. Similarly, previous studies are often limited to just one country, which reduces the potential for generalization of the findings.

### Clues to Further Investigations

The debate on Humanism, Turbulence and Complexity, can contribute to enlighten the World Leaders (Decision-Makers), about the paradigm shifts and focus on their attitudes and behavior, on decision-making in the different areas of activity, influencing all organizational levels / companies (public and private), Politicians, technical commissions and other members of governance, and with that, make responsible, transparent, humane, more assertive and supportive decisions, at all levels of the structure of World Power (legislative, judicial and executive). We are already asked the following questions:

- Are the "masters" of the world (powerful, economic, financial, political, military, etc.) willing to accept the Proposed Challenges, i.e., to move from a capitalist economy to a social economy, in which the rich are less rich and the poor less poor?
- Isn't globalization jeopardizing people's freedom and privacy?
- Will the year 2024 be the beginning of a New Era and the opportunity to shape a Better World (Human – improving people's social and economic quality of life, Climate – reducing pollution, Social, Economic and Political Peace)?

### Declaration of interest

The author declares that he has no financial interests or personal relationships that may have influenced the work related to this article.

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