

**GLOBAL CHALLENGES TRANSFORMATION.  
CONNECTING GLOBAL CITIZENS, GLOBAL DIALOGUE AND GLOBAL  
GOVERNANCE**

[Abstract (1.000 words)]

[The abstract must summarize the design of the model, including the institutions, regulations, decision-making paths and control mechanisms it involves, as well as how key individuals and other decision-making bodies are to be appointed.]

The model presented here conceptualises global governance in the perspective of complex, evolutionary systems thinking. Humankind is on the transition to a supra-system of humanity, according to which social relationships – that organise the common good – are re-organised such that global challenges are kept below the threshold of a self-inflicted breakdown. In order to succeed, three conditions are imperative:

(1) **Global governance** needs a **global conscience** that orients towards the protection of the common good.

(2) Such global governance needs a **global dialogue** on the state of the common good and the ways to proceed.

(3) Such a global dialogue needs **global citizens** able to reflect upon the current state of the common good and the ways to proceed to desired states.

Each of these imperatives is about a space of possibilities. Each space nests the following one such that they altogether form the scaffolding along which institutions can emerge that realise the imperatives when proper nuclei are introduced in those spaces.

Five nuclei are proposed that strengthen the emergence of a global civil society that is up to the global challenges:

(1) On the level of global citizens a **pedagogy of peace, global social justice and a thriving planet**. Initiatives by writers, teachers, artists, scientists and others shall be supported to build intellectual and emotional capacities of open-minded actors that help them discern what makes sense in a new planetary era. Social impact foundations need to be identified that play the role of possible supporters. Anyone can submit project proposals to those foundations.

(2) On the level of global dialogue (that includes the level before) a **constructive media fund**. Media outlets shall be supported that provide any formats that foster the deliberation of what really makes a difference for the global common good. Social impact foundations shall form a consortium that runs such a fund. Any civil society group can apply for financial support.

(3) On the level of global governance (that includes the levels before) a **Permanent Expert Group (PEG) of global civil society representatives at the UN General Assembly (GA)**. The UN shall establish such a body and accredit eminent persons or representatives of movements or Civil Society Organisations that make outstanding contributions to the betterment of the world. The PEG

would be invited to elaborate proposals on any aspect of dealing with the global challenges and present them to the GA. In this way the global civil society could nudge the UN member states to take proper measures. The UN would absorb the costs of the PEG working activities.

(4) These three nuclei would already support each other. However, in order to further their integration also by Information and Communication Technologies, an **online portal** shall be launched that could cover any task on any of the three levels. This platform shall be run by a non-for-profit agency and thus supported again by social impact foundations.

(5) Finally, the Global Challenges Foundation (GCF) shall establish a **Task Force** to facilitate the whole process of letting global governance emerge through supervision. Furthermore, the GCF shall establish an **academy for the training of global governance activists** that can fulfil functions at virtually any place in the architecture suggested here.

[Description (5.500 words)]

[The document must be divided into subsections with clear and descriptive headings. The Participant must clearly define the functions of the various components, their areas of responsibility and the extent of their decision-making mandate. Also, describe how the model is meant to manage both current and emerging challenges and risks.]

## **GLOBAL CHALLENGES TRANSFORMATION. CONNECTING GLOBAL CITIZENS, GLOBAL DIALOGUE AND GLOBAL GOVERNANCE**

### **1 Introduction**

This proposal puts global governance in the **context of human evolution**. This is innovative and productive in two ways.

First, the historical significance of the establishment of global governance can be imagined so as to allow a comprehensive picture. With the words of Edgar Morin [1], we are still living in the “prehistory of human spirit”. **Global governance that transforms the global risks into challenges that can successfully be handled** would mark a decisive step in hominisation and usher in the **transition from humankind to humanity**. A proper world society could materialise as “Homeland Earth”. The current crises turn out as coming-of-age problems of the human species. But the future is open. *Homo sapiens-demens* can succeed or fail.

Second, apart from visioning Homeland Earth as common goal, taking human evolution into account provides methodological hints on how to establish global governance in a realistic way. This is not a detailed blueprint for a determinate set of institutions to deal with one singular aspect of the many-faceted global challenges. At the contrary, it is an **evolutionary framework of enabling spaces that allows for a diversity of institutions to emerge such that they are set up to converge to an overall system of global governance**. The latter way goes over the **agents** of change, which are global citizens, and their **interaction**, which is a global dialogue, heading for **collective action** on the planetary level, which yields global governance.

### **2 Problem statement**

Systems emerge through organisational relations when co-operation of agents produces **synergy** effects [2]. The less friction is in the interaction of the agents as a consequence of relations promoting synergy, the more enduring are the

systems. Natural systems we witness today succeeded in being most enduring in virtue of their ability to adapt to synergy requirements.

Social systems crystallise in social relations that allow the proliferation of the **common good**, the social synergy, for participant actors. Global challenges embody a crisis in the worldwide availability of the common good. They show that hominisation is an ongoing process. A re-organisation is needed as never seen before that is all about the common good.

Two major steps of **anthropo(socio)genesis** – the becoming of humans and society – can be distinguished so far [3]:

(1) The transition from a less developed state of co-operation among our animal ancestors to a state of sporadic, but ever-increasing co-operation in **dyads** of early humans **based on joint intentionality** (about a common goal, common initial conditions and a common strategy to achieve the goal). Dyadic co-operation guaranteed the common good for both actors.

(2) The transition from dyadic co-operation to an obligatory **triadic form of social relations** that mediate the interaction of individuals in the context of society. A common culture provides the ground for **collective intentionality**. The third of the triad is not another individual but rather the generalised other in the sense of George Herbert Mead. It is relations of society that relate individuals to each other with respect to the common good – even if the concrete content of the common good became a matter of disputation and conflict.

Today, another transition is about to start. A **third step of anthropo(socio)genesis** is in reach, by which the collectivity of human intention would be topped by a **cosmopolitan sharedness** on a planetary scale. The desired relationship is a **new triad**, materialising social synergy, generalised onto the level of Homeland Earth.

There are three kinds of social relations:

(1) **Antagonistic relations** that make positions conflict with each other in a contradictory, mutually exclusive manner. They threaten humanity with extermination because there is only one solution – the elimination of one side of the antagonism.

(2) **Agonistic relations** that make different positions indifferent to, and co-exist with, each other in a compossible manner. They seem indispensable to social life [4], but do not suffice for collective action on a planetary scale.

(3) **Synergistic relations** that enable mutually supportive positions that complement each other for any goal and for the common good too, humanity-wide.

Antagonistic relations have to be reduced to a minimum, and agonistic relations have to be put in the service of truly synergistic relations to enact this third step of human evolution.

First of all, such a transition is **necessary**, since the social relations of any partition of humanity are based on the principle of othering of partitions that are considered outside of them, thus not doing justice to legitimate self-interests of the rest of the partitions. Frictions from which the global challenges emanate render the continuation of civilisation unsustainable. They are caused by the lack of relations that would be valid for all partitions from a bird's eye view, that is, from a meta-level perspective. The establishment of such relations would mean the abolition of those frictions by a new supra-system in which all existing systems take part and shape according to the new relations on a higher level, following the application of the subsidiary principle as a basis for the preservation of diversity and autonomous agency. This needs not to mean a world government. But it means global governance by rules, regularities, resource regimes, eco- and techno-structures that in our time need to be transnational and trans-state in reach.

Furthermore, this step is not only needful but **also possible**. Despite some literature based on biologicistic biases unable to imagine a transgression of the conceptual framework of the nation-state "we", transnational relations have been taking shape. There is empirical evidence of co-operation between culturally homogeneous groups several tens of thousands of years ago, between cities around five thousand years ago, and between modern states since the seventeenth century [5] [6] [7]. This co-operation between collective actors like groups, cities and states has already been paving the way for co-operation among the whole of humankind in the same way that dyadic, interpersonal co-operation between individual actors opened up the space of possibilities for triadic, societal co-operation. Examples are, as **top-down** models, a diversity of historical empires and contemporary regional federations with an economic or political focus like the EU as well as a diversity of organisations that fill the space beyond states, with the League of Nations as forerunner, and international organisations after 1945 like the UN family. Both supranational and international organisations turn rather in the direction of transnational organisations. Though they are still mirroring changing geopolitical balances of power, managers that have been running them developed an identity beyond the nation state, at a higher level [8]. Besides the top-down models, another model of transnational institution building has emerged that pays attention to **bottom-up** processes too. Examples are self-regulating communities, in particular in the economic field [9] as well as the large number of civil society organisations (CSOs), part of which are non-governmental organisations (NGOs), in particular, international NGOs (INGOs). And there have been social movements flashing up.

However, all those developments taken together will not accomplish the third transition in human evolution by themselves. Additional and specific efforts by the actors are needed for both quantitative and qualitative reasons.

Any transition from a state in which originally independent systems have become dependent on each other to a state in which a critical mass of them establish a suprasystem – a system of which they become elements that are able to complement each other for the sake of each of them and for the sake of the whole system – emerges not before a **quorum** of them catch up with the complexity of their interdependence that manifests in frictions. Any such suprasystem reduces these frictions. This is due to a reduction in the difference of complexity between a certain number of the suprasystem's elements-to-be and the challenges they face. They increase their complexity through the **generation of requisite information** to counterbalance the frictions [10]. The systems would remain in the old state as long as the conditions allow or would even disintegrate, if they failed to generate requisite information [11].

This is also true for a possible world society that steers itself. Faced today with the global challenges, all actors, whether individual or collective, if they were to survive and thrive in the foreseeable future, would need to adapt the actuality of their interaction full of friction to the potentiality of harmonisation with proper social relations on a level beyond and above the contemporary global players. At least, a considerable number of actors are able to go ahead, raise their intelligence and institute those relations.

In that context, developments in the direction of global governance as listed above are, so far, lacking the **right balance of qualitative and quantitative features for coping with the complexity** of the current state of interdependence of the social systems populating the planet. Either the form of institutions is still missing the right **content** for a world society that takes successful measures to mitigate the global problems or, if the content is right, the **critical mass** to tackle the problems has not yet been accomplished.

Deficiencies hamper the full realisation of self-organised social information processes that would underpin the appropriate transformation of the social systems involved. Deficiencies appear in the fields of co-operation, communication and cognition. In each of the fields a potential can be identified the actualisation of which is **imperative** in order to execute the third step in social evolution.

(1) Co-operative information processes play the role of **consensualisation** on the social systems level, about the goal and the means to achieve the goals. The deficiency is that actors still do not explicitly **dedicate** the social relations they (re)produce **to** the advancement of **the common good**. But, in principle, common intentionality can underlie the complex structure that administrates the commons. **Global conscience and global consciousness** can emerge in a hyper-“commonalist” vein, which means caring for the commons on the planetary scale, and can gain dominance over traditional relationships that cause violent global frictions.

(2) Communicative information processes convey **collaboration** between actors, that is, preparing support for the decisions upon goals and means by bringing together different perspectives as well as guiding and monitoring the

process of achieving the goals, and preparing adjustments of means and goals. The deficiency is that actors do not yet **deliberate commonly** as much **upon possible goals** as upon possible means. But, in principle, there can be consilience about the larger picture. A **conversation on the design of another world**, open to any actor, can be carried out globally.

(3) Cognitive information processes conceive the **co-ordination** of possible activities according to the position in the social system a single actor finds herself placed on. The deficiency is that actors do not yet **discern** sufficiently the possibility of **extending their scope of action** that is currently restricted because of frictions. But, in principle, they are able to reflect upon the quality of social relations and understand that friction-free relations would benefit each actor. They are able to anticipate a meta-level of possible new social relations on a global scale and make improvements their **concern**.

Co-operative, communicative and cognitive information build a hierarchy in that co-operation builds upon communication and communication upon cognition. The imperative of hyper-commonalism on the co-operative level of information benefits from being underpinned by all-inclusiveness on the communicative level and the imperative of all-inclusiveness benefits from being underpinned by meta-reflexivity [12] on the cognitive level. The lower levels are necessary conditions for the higher ones so that the higher levels shape the lower ones.

### 3 Proposal

What follows is the proposal of how to bring about the emergence of a nested network of new civil society institutions at different levels, all based on cosmopolitan principles and the idea of the common good, which together form a task force for the needed societal change at a global level.

#### 3.1 Starting point

The institutionalisation of global governance that is targeted on a successful resolution of the social dysfunctions causing the global challenges would be doomed to failure if it ignored the **informational imperatives** described above. As a consequence of the analysis, these imperatives need to be taken into account to tackle the global challenges in a proper way:

(1) on the systems level, the imperative of a **commons-oriented global conscience/consciousness** that guides global action for the sake of the common good in an adequate subsidiary concert with the lower action levels;

(2) on the level of the actors's interaction, the imperative of an **all-inclusive global conversation** open to any local actor of any perspective with the aim of exchanging positions on possible solutions of how to deal with the global issues;



(3) on the level of an individual actor's mind as well as of organisational goals of a collective actor, the imperative of a **globally concerned meta-reflexion** about the transformation of social relations on which the fate of humanity depends.

Future-oriented global governance is based upon these conceptual cornerstones. How can these imperatives be met?

### 3.2 A framework of *enabling spaces*

It is true that global challenges that threaten the survival of humanity in totality can be alleviated only by acts carried out as if humanity were united. But the success of global action depends on how fast the deficiencies identified in social information processes can be fixed and a critical mass of knowledgeable and determined actors can assemble as "spearhead of the willing" before a window of opportunity closes.

**All actors** today are **exposed to the three information imperatives**. Though all actors share a responsibility for the future of humanity, even if in different grading and often not wittingly, they are free to respond to the imperatives in different degrees and cannot be expected to be as responsive as they should. Since a critical mass of actors suffices, anyway, a framework needs to be designed that enables any actor to participate in the spirit of global conscience, global "conversability" and global concernedness and to form an emergent critical mass. Such a framework functions as an environment of "**enabling spaces**" [13] that are accessible to any actor.

Enabling spaces are spaces of possibilities that are anchored in reality, namely, in the current realities of co-operative, communicative and cognitive information processes. The spaces of possibilities build a hierarchy of necessary conditions according to the hierarchy of real information processes and the informational imperatives. This hierarchy of the spaces of possibilities works as scaffolding along which new effective spaces can emerge.

To turn the order upside down, the following spaces of possibilities to be realised can be considered as enabling spaces building upon each other while giving successively room to each other:

(1) At the bottom is the cognitive field where meta-reflexive actors can raise concern about global issues, can develop a new cosmopolitanism and become ready to live **global citizenship**.

(2) Evolving global citizens can, on their part, populate multiple planetary communicative spaces in which they start to conduct an all-inclusive debate about global issues, a **global dialogue**, in particular, about facts and figures of global development and how to assess them, which, in turn, has repercussions on the cognitive field so as to solidify global citizenship and recruit new global citizens.

(3) The communicative spaces of the global dialogue in *statu nascendi* can, on their part, contribute, eventually, to the establishment of an all-embracing global public sphere at the top of the hierarchy at which **global governance** is to be completed – decision-making in the name of, and mandated by, the whole humanity as well as the implementation of measures to safeguard the commons and the common good for the world society, guided by an emerging conscience along with a consciousness on the global level, which, in turn, feeds back to the intermediary level so as to strengthen the multiplicity of planetary communicative spaces for the task of collaboration and, as preparation for decision-making, for the task of impact assessment as well as to create new such spaces if need be.

This framework enables the respect for the informational imperatives to the greatest extent without use of strict enforcement. The social space of global citizens helps attain global concerns, the social space of planetary communication furthers global dialogue, and the social space of the global public contributes to global consciousness with a global conscience.

According to that framework, global governance is **distributed** along nested information processes (see Fig. 1): every level provides a space for information processes that are conducive to the emergence of information processes that comply with the imperative on the next higher level and every level is a space that reinforces those information processes that it necessitates on the next lower level. The meta-reflexions taking place in the space of global citizens are conducive to the global dialogue and the space of the global dialogue that includes the former space shapes the reflective processes there as these are part of it; at the same time, global dialogue is conducive to global governance, while global governance demands global dialogue as part of it. Thus the model proposed here conceptualises global governance as unfolding in time over levels of relative autonomy, as emergent product of a **punctuated bottom-up process** that entails a **top-down process** that re-organises the preconditions from which global governance arises and upon which it builds. Since individual actors reside on the bottom level, interact with each other on the intermediate level and produce social relations of synergy on the top level once they co-act, global governance is a process of social self-organisation in which agency is the driving force that is nudged by the structure it produces. Nevertheless, it is an open-ended process that scaffolds from the local to the global in a subsidiary manner.

### 3.3 Instituting nuclei

The framework of enabling spaces for global governance addresses anybody without discrimination and shall provide an environment friendly to the emergence of changing institutions to safeguard the global common good. Given the right environment, right **nuclei** have to be instilled in those spaces as seeds for desired institutions. The nuclei work as **clues that can be taken up by any of the actors to make them consider global issues in any field of information processes they are involved in** and make them turn into (1) “citizens of the earth” who engage with initiatives, movements, organisations in a

(2) “communicative democracy” for a (3) “politics of humanity and civilisation”, as Morin formulated [14].

The overall objective of providing such nuclei is to strengthen the forces that are already there and try to shift the balance towards Homeland Earth. They shall be supported to gain power through **integration without skipping their differentiation**. In a qualitative respect, a **screening and revisiting of the political aims** they pursue in the light of the global informational imperatives is compulsory. In a quantitative respect, an **aggregation in a common network** they join is mandatory as long as a critical mass shall be acquired.

Such a stepwise, piecemeal institutionalisation of global governance can comprise the building of particular, **new institutions** and the insertion and incorporation of particular, required **new traits in old institutions** as well. Nuclei can go either way.

A combination of nuclei described in the following sections seems most advisable and feasible to concretise the enabling spaces framework. There are three suggestions to give existent institutions on the global citizens, global dialogue and global governance levels each a kick and two suggestions to install germs of novel institutions for technical and organisational integration across all levels. These suggestions attend to the subsidiarity principle.

### 3.3.1 Reform of thinking and education for citizens of the earth

According to Morin the reform of thinking together with a reform of education is the *conditio sine qua non* for any substantial change towards Homeland Earth [14].

What is needed is complexity thinking in every-day thinking, an understanding why trans-disciplinary approaches are required, a logic that stretches beyond deductive reasoning, systems and evolution literacy, ethical, inter-religious and inter-cultural education to build intellectual and emotional capacities of open-minded actors fit for a new planetary era.

Having said that, the submitted suggestion is as follows: to support initiatives in any country to reform the education systems to include **pedagogics for peace, global social justice and a thriving planet**, wherever applicable, from the kindergarten over the primary and secondary schools to universities and to continuing education. Artists shall be encouraged to write fiction, to write songs, to perform theatre plays, operas, musicals, dancing, to produce pieces of artwork, installations and exhibitions that are dedicated to the new way of thinking required or put given pieces into the context of today’s challenges. Similarly, scientists should be stimulated to focus their research on such issues. A “Global Youth Exchange Programme” shall be planned [15]. Social impact foundations shall be asked to offer initiatives in the field the opportunity of applications for funding. These foundations could develop a co-ordinated programme.

### 3.3.2 Constructive news for communicative democracy

Communicative spaces enable humans to grasp the world they live in through exchange with, and adapt their views to, each other. What Morin calls democracy in that context is the insight that none of us owns the absolute truth but that we can converge to consilience by adding our individual perspectives until common pictures emerge. In the age of global challenges it is mandatory not to exclude any perspective because it might prove precious to save civilisation.

Media are influential and condition the free intercourse. It is a fact that worldwide mainstream media are biased and convey partisan interests of elites [16]. Journalists maintain not only connections to INGOs like think tanks propagating a certain political agenda but also to governments and the so-called intelligence communities of certain states. Editorial offices gather to arrange how to label certain phenomena of the political and economic world like political leaders and groups or economic measures in a way that reminds of Orwell's Newspeak. Due to deteriorating working conditions, investigative journalism is hard to practice and P.R. industries that economically outbalance media industries feed the media with fabricated news that are not questioned. Commercialisation reinforces echo chambers that trigger off the public's most primitive instincts and even diversion plays a role in that topics relevant for a peaceful future of different cultures in harmony with nature are neglected.

"Transformation-oriented", "impact-oriented", "future-oriented", "solution-oriented", "constructive journalism" are denominations of a new genre. According to that, journalists shall not bring bad news but constructive news and direct their attention to problems and the attempts to solve them, including failures to learn from them. Already existing examples are medias like *Le Monde Diplomatique* or *Lettre Internationale*. Film-makers follow this trend, e.g. in the Austrian movie "Die Zukunft ist besser als ihr Ruf" or the French movie "Demain/Tomorrow – Take concrete steps to a sustainable future".

Having said that, the submitted suggestion is as follows: the establishment of a **constructive media fund** fed by social impact foundations to support media outlets that comply with the imperative of a global dialogue for the sake of civilisation. Only such an independent body can guarantee the production of communication free from private or state interests that tend to block interests of whole humanity. The scope of constructive news shall be widened and extend to talks, discussions, seminars held locally as part of the global dialogue.

The production of constructive news could not only cover the measures taken to reform thinking and education but also become part of that reform by providing materials for self-organised learning and teaching materials in the line of a **pedagogs for peace, global social justice and a thriving planet**.

### 3.3.3 An addendum to the UN General Assembly for a politics of humanity and civilisation

Now that globalisation has produced an infrastructure of a world society without a common consciousness, according to Morin, a regime of global governance, based upon a somewhat revised United Nations, would be required to produce a new civilisation [14].

There is a growing number of social entrepreneurs, philanthropists, retired politicians, professionals, intellectuals, artists and others, working in not-for-profit sectors, who have also become part of social movements or civil society organisations, from the local to the global, all of which – individuals or collective actors – anticipate in their actions, some values, norms and principles of social relations, that could be universalised for all of humanity. They would represent the vanguard of a global conscience. More often than not, however, they are scattered around the world, focusing sometimes on a narrow section of a global challenge and become blinded through such a routine, that they lose the larger picture, if they ever had one, and hence do not develop a common, comprehensive, single integrated strategy. Many of them refrain from programmatic work, developing political demands, entering political negotiations, and even when some of them, form independent forums, or when they are invited to join international meetings or the UN system, they are sometimes not treated as being on an equal footing with the policy makers. Their influence on politics is as a consequence, rather marginal. Some of the latest examples may be the Global Solidarity Summit in July 2017 in Hamburg, organised by a coalition of more than seventy organisation and initiatives, attracting more than 2.000 people, or those NGOs that had been operating rescue ships in the Mediterranean, to save refugees and migrants on their way to Europe, from being drowned.

On the other hand, there have been proposals to sidestep the UN by proclaiming a global parliament [17] or, if not, to reform the UN such that the present General Assembly (GA) would become one of a two chamber world parliament. Whereby the second chamber should represent the world population by members of the national parliaments, if not through direct elections as Václav Havel proposed. Such a solution would create legislative powers for the whole parliament, which would replace the present *international law* – that, in principle, is only binding for those nation states that share a consensus. *Transnational law* would be binding on all subjects and promote world jurisdiction on a par with a world government of a world state [18]. Since current governments are so far not inclined to give up sovereignty, these plans for a world parliament are, in effect, stalled. This is especially the case since re-nationalisation is taking place on a worldwide scale, sometimes even comparable to the international political situation a hundred years ago. In that regard, there is a reasonable doubt as to whether the implementation of a second chamber, according to the customs of representative democracy would be of greater help, since some of the national electorates are prone to right-wing populist parties that endeavour to constrict the right of belonging to the larger community, and instead favour smaller we-group constructs.

Having said that, the submitted suggestion is as follows: The idea of using the momentum of global civil society movements and organisations that enact global

ethics shall be taken up, along with the idea of designing an addendum to the UN GA to finally outbalance some of the negative effects of national sovereignty. The transnational, avant-gardist civil society momentum needs to better translate into international politics and international politics, in turn, needs to receive an impetus to go transnational. Thus the UN shall establish a **permanent expert group (PEG) of global civil society representatives** that have expertise and valuable performance of work in transnational fields. These representatives shall not represent the people of the world, as it is, but, so to speak, the future population of a united world. They would represent CSOs and global movements that act for a viable and flourishing future, guided by an emergent global conscience, or would be persons who as eminent persons make an outstanding contribution to the betterment of the world. All those persons would be chosen by the UN in due consideration of the criteria are outlined above. This PEG shall be endowed with the right to elaborate, in constructive sub-groups, on **proposals on any aspect of dealing with the global challenges to be presented to the UN GA**, which, for its part, can prepare resolutions and reach consensus decisions incorporating those proposals. Thus the PEG at the UN GA would, in the course of a third generation of UN-CSOs relations, enjoy consultative status with the GA itself, as well as with diverse UN agencies.

This suggestion would confirm the agreement at the Millennium NGO Forum in May 2000 that a permanent assembly of CSOs should be established to meet before annual sessions of the GA. The important point here is that there is no need to change the basic mechanism of current procedures of the UN GA. The state representatives are free to vote in favour or against such resolutions or abstain, or simply absent themselves from voting. The civil society representatives that would enjoy an enhanced status, by being accredited members of an official UN body, could build up political pressure at a higher level and could achieve this, the more reasonable their proposals are. Progress could also be achieved through states that are willing to form coalitions and implement measures, without waiting for all states to take part. Such an example is the Treaty on the Prohibition of Nuclear Weapons that was negotiated through the adoption of a mandate of the GA and signed by a group of member states. A productive interplay of states and globally oriented civil society could in that way take effect.

What occurs at a United Nations Organisation, complemented in such a manner, would deserve proper media coverage. Apart from traditional media, the **constructive media fund** could make a specific focus of media coverage of the activities of the PEG of global society representatives and its sub-groups.

### 3.3.4 ICTs for Homeland Earth

The suggestions above concentrate on the promotion of an eventual “global mind” – global consciousness with global conscience – as the essential feature of global governance. A global mind needs a “global brain” [19]. The penetration of societies with Information and Communication Technologies (ICTs), the Internet and further advancements, are looked upon as the technical requisites for the global brain of humanity. ICTs mediate all social information processes –

cognition, communication and co-operation. Also social media can be designed and used for the support of cognition through, e.g., websites, of communication through, e.g., online news portals, and of co-operation through, e.g., wikis [20].

Having said that, the submitted suggestion is as follows: An **online portal** shall be launched that provides applications that serve the growth of any of the aforementioned nuclei – the pedagogics for peace, global social justice and a thriving planet, the constructive media fund, and global civil society's PEG at the UN. On the cognitive level, online materials and online courses, video recordings of artistic performances and pieces of art, electronic fiction books that abide by the pedagogical principles in question shall be offered. On the communicative level, the participation in producing and using constructive news and in events of deliberating on which path societies should take shall be offered. And on the co-operative level, the PEG shall be offered online tools that facilitate their tasks of working out solutions. Moreover, synergy effects would arise that reinforce the **integration of the three levels** and boost global governance.

The platform shall not be run by classical private for-profit-corporations to keep it free from advertisement and respect user privacy. A non-for-profit structure of any kind is strongly recommended.

To serve the purposes of global governance on all levels of information processing, this platform must be modelled in such a way that very strong consistency conditions are satisfied including, for example, an easy and fair access for all involved actors, a quality control making sure that all content is properly and transparently related to the various tasks and goals, a security regime that prevents any manipulation and corruption, and a working adaptability to future needs.

### 3.3.5 A GCF Task Force

Last but not least, social self-organisation of global governance institutions should not be left all on its own. It needs permanent observation and reflexion and readjustments of enhancing or dampening of self-organising processes.

Having said that, the submitted suggestion is as follows: The Global Challenges Foundation shall establish a **task force** overlooking the whole process of instituting nuclei in enabling spaces along the informational imperatives, facilitating co-ordination and ready for contingent interventions, which might adopt the viable systems model [21] [22].

In that regard, the GCF shall also establish an **academy for the training of global governance activists** that make themselves available wherever their personal profile and preferences meet current needs.

[Meeting the assessment criteria (2.750 words)]

(1) Core values (decisions guided by the good of all humankind and by respect for the equal value of all human beings)

The core values of the parts of the suggested global governance architecture are determined by **compliance with the three informational imperatives all of which orient towards the equitable participation in all actions that produce and use the common good of humanity.**

The members of the PEG at the UN need to prove that they work in the spirit of global morality. The **UN** is in charge of that. On the lower levels, where groupings of individuals or single individuals apply for funds, or in the cross-level area of technology support, it is **social impact foundations** that review the applications and thus decide on leading persons of the projects, not to mention the engagement of the GCF.

However, the selection arrangements of civil society members pursuing projects to implement institutional changes are a crucial issue and deserve special attention by the **GCF Task Force**. It has an important role to play in framing the ethos and policy of collective actions.

(2) Decision-making capacity (without crippling delays, e.g. due to powers of veto)

Since the renouncement of sovereignty of nation states is not deemed a current possibility, the organisation of global governance is impossible without involving them as global players. Measures that go in the right direction can be taken by states **unilaterally** and **multilaterally according to the consensus principle**. As decisions are not binding for all UN member states as long as not each of them supports the decisions, **member states can become commonly active as far as the consensus legitimises**. That is the best way to get started. And the best conditions for such decisions are the high quality of the recommendations of the PEG of global civil society representatives to the GA and the pressure the world public is building up.

Decisions on the lower levels of the global governance architecture are subject to subsidiarity. This is a crucial point with respect to decision-making capacity at the global level, since it is the alleviation of issues (which are better to handle on lower levels) that makes the highest level capable to make proper decisions concerning global issues.

(3) Effectiveness (capable of handling the global challenges and risks; including means to ensure implementation of decisions)

According to the principle of subsidiarity, there are necessary measures that can be taken by non-state or state actors within every nation state's own area. Effectiveness comes here to the forefront, since this is indeed the measure to determine at what level action has to be taken. Thus subsidiarity is here



considered not only in a negative sense of preventing action from the higher level, but also boosting its action if this is the most appropriate level to face the issues at stake.

At the highest level though, the UN member states need to organise themselves into **regimes that allow the handling of global problems as far as “coalitions of the willing” decide**. Of course, there will be limits in the beginning. However, since it needs the political will of states to establish regimes that are sufficient, there is no other way than exerting **pressure by global civil society** to yield insight of governments. In the submitted suggestion, this pressure is channelled by the representation of civil society at the UN GA.

The task force would ensure, according to its viable system structure, effectiveness in the joint action of instituting nuclei through specific units devoted to: (i) strategic planning, (ii) future planning and (iii) monitoring and performance assessment (provided by real-time monitoring of global performance as well as periodical in-depth assessment).

(4) Resources and financing (sufficient human and material resources, financed in an equitable manner)

By **resorting to the forces of civil societies** – from local initiatives via international movements to transnational NGOs –, the **human factor** can, according to our proposal, reliably be mobilised.

In the suggested model of global governance from below, there is a **mix of private and public funding**.

– On the level of pedagogics for peace, global social justice and a thriving planet, there is a vast range of opportunities to finance **small-scale measures from private and public sources**.

– On the level of the constructive media fund, a **consortium of social impact foundations** is envisaged to feed it, since the proposal of a UN Radio and Television Network broadcasting around the world did not materialise.

– On the level of the PEG, it is the **UN member states and international institutions** that are to bear the burden of the costs.

– Behind the social media platform for the integration of the three levels shall again stand a **consortium of social impact foundations**.

– The suggested task force and academy shall be paid by the **GCF**. A viable system structure of the task force would facilitate the balancing of resources in virtue of the commitments made by the units devoted to strategic and future planning, and the negotiation procedures established with operating parts. Monitoring and in-depth assessment would overlook and assist the correct allocation of resources.

(5) Trust and insight (transparency and considerable insight into power structures and decision-making)

People do not trust governments because governments are inclined to the stance of elites and their private economic or political and military interests. Thus the

**participation of civil societies** is the remedy. They will learn that their representatives at the PEG will pursue interests they can share because these interests are the common interests of awakening humanity. And they will learn so with the help of **constructive media** that warrant transparency of what is going on within the PEG and in the UN GA.

This principle needs to be considered on any lower level in the subsidiary hierarchy as well. Otherwise, the people will not support the measures. The GCF Task Force should recommend that principle for any important actions. The monitoring measures adopted by the task force to overlook overall performance, as referred to in the previous point, would further the transparency and accountability of the collective action, which in turn promotes trust among the parts and insight into the decision-making mechanisms.

(6) Flexibility (mechanisms that allow for revisions and improvements to be made to its structure and components)

The model presented here describes a **self-organising system** in the making. Such a system is clearly adaptive. It starts from a concrete here and now and attempts to materialise a common goal on a transnational scale. There might be several detailed descriptions of the goal and what is more, there might be plenty of descriptions of means to reach the goal. In practice, assessments will tell how the means chosen performed for the time being towards the chosen goal. Feedback loops then decide upon **readjustments**, which, in principle, can change the means or the goal. Thus, flexibility is incorporated into the system needed.

First, intra-level feedback provides flexibility as to the content that is dealt with:

- On the lowest level, there are a **great variety of options** to implant nuclei of unfolding institutions. Changes are thus relatively easy to carry out, whether on demands from the same level or from above.
- The intermediate level has the task to form a common opinion on issues of global problems. Adaptations that are demanded from below or from above can be rather easily brought into the discussion process. The conversation is **open to any argument at any time**.
- The PEG can follow different approaches that provide different solutions for different problems. It is free to select what is deemed best and to recommend **adjustments whenever deemed necessary**.

Second, the whole architecture can be changed too: the PEG can be understood as first step to a broader inclusion of global civil society and might work out as a **second chamber that complements the GA to a world parliament**, if conditions allow. This would have repercussions onto the global dialogue that could, e.g., further a structure of a manifold of **decentralised civil society assemblies**, which, in turn, could lay more emphasis on the fleshing out of **institutions for educating global citizens**.

The **technology** that supports the network can, of course, **adapt very fast**.

In this architecture of networked self-organising processes, specific components could be devoted to this end according to a viable system structure of the **task force**. Technology together with the organisation structures with which the task force is endowed would facilitate the overall adaptation of the joint activity to opportunities and threats. In addition, the application of the subsidiary principle to the adaptation of the overall activity will ensure that this will happen in a decentralised manner to maximise the effect at the global level.

(7) Protection against the abuse of power (control system to take action if the organization should overstep its mandate, e.g. by unduly interfering with the internal affairs of nation-states or favouring special interests)

The current architecture that is suggested **precludes interference with internal affairs** of nation-states because it is up to their representatives not to accept it. If the PEG recommendations were favouring special interests, the GA, as decision-making body, would be able to cancel the bias out.

For any other taking side of the powerful see next point.

(8) Accountability (power to hold the decision-makers accountable for their actions)

It is too early to devise legal provisions other than usual to hold decision-makers accountable.

Anyway, the role of **public opinion** should not be belittled. However, as the model aims to empower civil society to enact global ethics, the GCF Task Force can do nothing more than to take every care to ensure that leading persons are evaluated according to **whether or not their actions fulfil the criteria of global conscience**. Mass and social media as well might fuel populist campaigns and international organisations and even international jurisdiction might favour the side that is most powerful.

Anyway, the **task force** and all members conforming to its management structures must itself be held accountable for the decisions made, for achieving the overall objectives agreed, and for the proper abiding by the core values and obligations.

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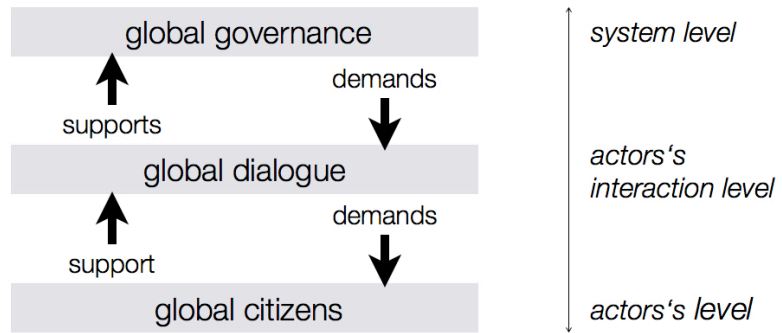


Figure 1: The architecture of emergent global governance