GLOBAL RESILIENCE MANIFESTO

GLOBAL RESILIENCE
THE CONSORTIUM

Global Partnerships for the Future
A New Model

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INTRODUCTION

The world is presently facing a crisis brought by the Coronavirus pandemic, resulting in a new model of global partnerships for the future. People from all countries are learning to be together in spirit while distancing physically. How humans think about connectedness is at a turning point in world history and life on earth. As Henry Kissinger stated in the *Wall Street Journal*, the Coronavirus pandemic will forever alter the world order. With its potent "society-dissolving" effects, the ultimate test is whether societies and nations will still have the confidence to govern themselves. Shall the liberal order survive the post-coronavirus one? "Now we live in an epochal period," Kissinger explained, "Addressing the necessities of the moment must ultimately be coupled with a global collaborative vision and program . . . The historic challenge for leaders is to manage the crisis while building the future. Failure could set the world on fire."[1] With climate inaction, the world is indeed already on fire; now is the chance to change to create a better future. As U.N. Secretary-General Guterres aptly stated, the world faces a "climate catastrophe," and "we are digging our own graves."[2] Clever ideas from rising generations will break through the emerging 21st century global challenges.

The *Global Resilience Manifesto* builds the future through a new global partnership model speaking to urgent needs and potential benefits for humanity beyond the present crisis. Based on the premise that the international events of the pandemic experience can indelibly awaken today's global youth into a powerful force of shared connectedness, a new tomorrow is possible. The existential trial has tempered today's slightly older "millennial" age category now entering positions of authority. Coming behind them is almost 42 percent of the world's population, which is under the age of 25, and by 2030, it will be nearly half of the whole population. We must seize the moment for new thought, create action models to chart the pathway ahead, address emerging 21st century global challenges, and foster sustainable development by cultivating a new resilient culture. In support, the *Manifesto* combines community and city-level bottom-up partnerships beyond traditional United Nations (UN) and the member states' top-down partnerships into a new model for action through impact financing for social value investments.

Investing in youth empowerment for social impact encourages cross-sector associations to prepare a new young generation who beyond 2030 can lead the world's sustainable development to global resilience. Responding effectively to emerging global challenges will require *emancipation* from present narratives undermining humankind's agility. The *Manifesto* frames an innovative integrated learning strategy to cope with complexity and foster a global citizen's new cultural identity. It helps next-generation leaders to address imminent threats, such as pandemics and climate change, or the violent non-state actors competing for power in international systems, corruption, criminality, racism and chauvinisim, as well as cyber-attacks and weaponized disinformation.

Fostering a new global resilience culture involves co-developing a network of people, ideas, and processes to make new knowledge actionable upon shared interests. The *Manifesto* brings forth a dynamic approach to discover new capabilities through design thinking that can help emerging leaders at the grassroots level everywhere. Empowering youth through community programs and cross-generational mentorship will help to fulfill the 17 UN Sustainable Development Goals thanks to digital knowledge-sharing partnerships fueling bottom-up endeavors and emergent "communities of practice" across the planet. Facilitating emancipation from outmoded and counterproductive patterns of organizational behaviors will raise new purpose and hope, and not just "freedom from" but also "freedom to do." The

Manifesto forges an effective synergy with social value investment by a new organizational approach enhancing agility and encouraging innovative, flexible, and ready responses to confront systematically and comprehensively the challenges of the 21st century.

To secure our future and children's well-being from perils, we must see beyond specific and short-term interests or concerns. The future of education is much more multi-modal and more hands-on, with fundamental life interactions – to guide the evolution of the emerging economic system. With resolve from sustained collective actions on several fronts, a global movement of mutual spirit can draw partners worldwide into a "cooperability" framework for action moving from challenges to opportunities to solutions. The Coronavirus pandemic havoc brings new opportunity, and as the Japanese poet and samurai, Mizuta Masahide, observed in his haiku, "My barn having burned down, I can now see the moon."

GLOBAL RESILIENCE MANIFESTO:
A NEW MODEL OF GLOBAL PARTNERSHIPS FOR THE FUTURE

"In our increasingly fractured world, a global resilience culture is urgently needed. It can be defined as the self-affirmation that local participants have a "mutual obligation" to co-evolve organization and collaboration among many communities and nations. It takes advantage of emerging technology to promote unison of thought and effort amidst a cross-spectrum of leaders throughout the globe responding together to overcome any emerging challenge to humankind's well-being. To this end, we must 'Be love, have joy; have courage, be empowered!'"

Walter L. Christman

Everyone lives in a rapidly changing world of accelerating crises that needs clear goals and shared values for a sustainable future. The *Global Resilience Manifesto* offers a call to action: to foster a growing and intertwined trust among global youth that can support global resilience, produce enlightened experience, prevent conflict, and promote sustainable development. In encouraging a movement of future leaders via integrated learning and connectivism strategies, a new paradigm emerges to cultivate a global resilience culture based upon a combined theory and practice or "praxis." What is needed is a collaborative open innovation mindset leading to the creation of new ecosystems of sustainable finance for global resilience.

This *Manifesto* declares global resilience to be the desired end state of the United Nations Sustainable Development Goals (SDGs) beyond 2030 and requires worldwide cultivation of a global resilience culture. The proposition is that this can be enabled by combining the energies of top-down partnerships of the United Nations and member states with bottom-up partnership initiatives worldwide at society's community, city, financial investor, and youth activist levels.

Millennials are now arriving at positions of influence and authority. They are well-positioned to create new systems and leadership opportunities for the next youth generation and nurture enlightened individuals for tomorrow, whose minds will inspire leadership for a more resilient world and promote sustainable development beyond the United Nations 2030 Agenda. As Howard W. Buffett states:

> According to Deloitte, 2013 marked the first year that millennials began ranking the primary purpose of business as creating social value, not creating profit. Between 2012 and 2014 alone, socially responsible investing grew more than 76

percent, and in 2016, it comprised more than one out of every four invested dollars under professional management. A Pew Research Center study found that 84 percent of millennials report that making a positive difference in the world is more important than professional recognition. What these numbers indicate is not a temporary or passing trend but a paradigm shift in how society views itself, a value defined by purpose rather than a relentless march toward profit.[3]

Sustainability entrepreneurship is the mechanism for engineering global resilience. This *Manifesto* is a call to arms supported by a campaign plan and seeks to mobilize a global army of resilience activists for the 21st century. Globalization multiplies threats, opportunities, and trauma to national and regional security and humankind's well-being. Living in an interconnected world renders people more fragile than ever. Everything depends on energy and communication. The *Manifesto* outlines the ways and means by which enlightened individuals, organizations, and nations can cooperate based on strategic principles of inclusivity, transparency, and self-differentiation to address the challenges of globalization, which accelerates risks in our time. Governments struggle to cope with the cascading effects accompanying related catastrophes and crises such as epidemics, pandemics, wars, or natural calamities. Only a few international organizations have effectively coordinated a mutual relief response to a global threat with anything more than limited impacts. Thus, a new interconnected resilience program by creating corresponding experts groups and concerned citizens is needed to strengthen traditional efforts by connecting them through bottom-up global partnerships.

The resilience concept herein contains ideas coming together in a vision to prepare global society for unexpected shocks and stresses by recovering strategies and the ability to adapt and overcome them. This concept emerges as an *emancipation process* from contemporary constraints. Individual outlook transformation from conceptual limitations will avoid generalizing a set of claims to apply globally to all people without allowing for social differences. The critical challenge is making the leap to open innovation and balancing competition and collaboration to integrate finance in support of the sustainability revolution.

Building global resilience as a human virtue can occur due to enhanced adaptability for emergent threats and risks. Essential to change is liberation from outmoded mental models and organizational routines that impede the agility to bounce back from calamity. Confucius said, "Our greatest glory is not in never falling, but in rising every time we fall." Dealing effectively with contemporary challenges needs prepared partner coalitions to plan, coordinate, and operate together. Thus, the *Manifesto* calls for three integrated learning pillars:

- ***Knowledge curation is the selection of a subset of information based on criteria distributed to users according to its actionable value.*** It includes initial design thinking to help identify the interlinked issues within a complex environment. So, curating knowledge helps explore ways to achieve emotional intelligence to support leadership in co-developing best practices.

- ***Connectivism is the theoretical framework for understanding how information technologies contribute to new learning methods within individuals and networks.*** Thus, building the linkages by an engaged, vibrant community becomes a "team of teams" to share and debate, capturing the traits of agility limited to small teams. As stated by General Stanley McChrystal, "The union of shared consciousness and empowered execution is greater than the sum of the parts."[4]

- ***Action learning is the advanced design thinking process involving small groups working together on problems, acting, and learning as individuals, a team, and an organization.*** It is an approach to problem-solving that involves reflecting upon results. Action learning focuses on developing interactive courses, seminars, and workshops supported by tailored training modules for new solutions.

Cultivating a global resilience culture relies on experiential learning and group efforts through knowledge curation, connectivism, and action learning. In "knowledge curation," a team through facilitator-led (opposed to instructor-led) designs a collaborative problem-solving approach, with virtual simulations and gaming to incorporate interpersonal skills around a core base of knowledge. "Connectivism" is not simply information sharing but a foundation for integrated action from different players. It is a social choice, a constructed concept of partnership transcending the realist's need for readiness and the liberal institutionalist's need for negotiation with the requirement of forethought, where actors improve resilience readiness in multiple domains globally. Open-source, entrepreneurial solutions advance "cooperability" because collective intelligence and sense-making must develop in a shared, trust-based structure. The "action learning" concept for global resilience must explore a framework for practical applications of theoretical approaches calling for a "global resilience model" based upon the three pillars.

The methodology needs to design a future model of global partnerships with impact financing at the community level proposed by Howard W. Buffett and William B. Eimicke.[5] The *Manifesto* pursues multigenerational, global strategies drawing upon resources from private sector investors. It comes with a revolutionary spirit to battle the oppression of the modern system through Paulo Freire's philosophy as in *Pedagogy of the Oppressed*; street-level radicalism for a bottom-up revolution can also be joined by street-level capitalism to tame globalization's excesses. As he states, "This solution cannot be achieved in idealistic terms. For the oppressed to be able to wage the struggle for their liberation, they must perceive the reality of oppression not as a closed world from which there is no exit, but as a limiting situation which they can transform."[6]

The new model of global partnerships must strengthen bottom-up partnerships between corporations, nongovernmental organizations, intergovernmental organizations, private non-state actors, cities, and empowered individuals, including today's youth. In support, *One Million Youth Leaders for Sustainable Development beyond 2030* (1M2030)[7] is needed (i.e., the next generation of activists leading sustainable development through data-driven mentoring relationships supported by a structure of distributed, transformative education). Next-generation leaders may guide a systematic process to produce new knowledge CAPITAL, as per:

> ***C**reate* a knowledge-sharing culture
> ***A**ssist* in the development of new partner relationships
> ***P**romote* emerging technologies and new approaches
> ***I**ntegrate* leading-edge, innovative programs and activities
> ***T**arget* a broad array of potential standards and use-case applications
> ***A**lign* all activities in accordance with seven design rules
> ***L**aunch* regional resilience readiness center prototypes

GLOBAL CHALLENGES, THREATS, AND RISKS

"Tolerance is respect, acceptance, and appreciation of the rich diversity of our world's cultures, our forms of expression, and ways of being human . . . Tolerance, the virtue that makes peace possible, contributes to the replacement of the culture of war by a culture of peace."

Article 1.1 United Nations Declaration of Principles on Tolerance

Throughout history, the primary task of those engaged in protecting a tribe or nation's external security from adversaries has been to structure relationships to mitigate the tendency toward chaos and violence. Since ancient times, the various available tools have always included combinations of an interpersonal appeal toward shared norms and interests. In difficult times this could necessitate the implicit threat of utilizing force. Anarchy has been argued to be the state of nature in international relations with no central authority to govern world affairs. The anarchical situation grows even more volatile with the proliferation of powerful non-state actors and globalization's emerging threats. Therefore, the contemporary threat of anarchy and rising intolerance may require more complex responses than modern nation-states can address. Indeed, the emerging forms of instability, such as that posed by international terrorism, criminal networks, pandemics, climate change, cyber-attacks, displaced persons, and disinformation inciting social conflict, are added to myriads of other challenges in the past. Antidotes appear more and more elusive to the nation-state—an increasingly porous entity with opaque boundaries.

The situation offers unprecedented opportunities for those who aspire to foster greater global resilience in response to these challenges. It brings new obligations, as well as a greater need for tolerance. Rapidly accelerating changes in the worldwide system are fueling the anxieties found in the rising counter-globalization and nationalist movements. They overcome the realist's notion of a balance of power and leave the idealist's vision of a world community trailing behind. In a postmodern age of fractured authority, there is a requirement for more harmony and greater tolerance. As systems fracture, how should policymakers organize partnerships as part of a more comprehensive solution instead of the problem? What are possible success indicators? How might one even think about multilevel cooperation to address shared global threats and intolerance?

The *Manifesto* seeks to make knowledge actionable amid today's chaotic world so that the next generation of leaders can succeed in a complex world. In Helen Keller's words, "Although the world is full of suffering, it is also full of the overcoming of it." Recent decades of intense global integration of technical advances have forged exponential increases in the pathways to propagate risk and develop innovative solutions. Globalization brings about change within and among nation-states while at the same time inscribes new identities within individuals. Where nation-state security focuses on *sovereignty*, societal security focuses on *identity*. To forge a global resilience culture, new concepts are needed to foster progress towards a shared future vision, transcending cultural and national barriers. Deep insight can link economic development, security, and public participation more effectively in an era wherein threats increasingly stem from non-state actors rather than tensions among nation-states. At the heart of this next-generation view is the Digital Revolution, which moves beyond the Industrial Revolution's organization hierarchical concept by reinventing the knowledge logistics, thus reshaping the power matrix.

Empowering the Global Citizen

"Another way to think about education is to ask what educational content would encourage global stewardship?" questioned John Heidenrich in the *Global Strategic Narrative* essay while framing the global citizen's empowerment. He noted that when the ancient Greek philosopher Diogenes was asked where he came from—in other words, what his political and cultural identity was—he replied, "I am a citizen of the world.'" His answer gave birth to the Greek word *cosmopolites*, or *cosmopolitan* in English*.* Diogenes was the first but not the last to assert the global citizenship idea. In the 18th century, the English-American political activist Thomas Paine declared in his 1792 *Rights of Man*, "The world is my country, all mankind are my brethren, and to do good is my religion." As Heidenrich explained, "The global citizenship purpose is to foster international cooperation and a holistic understanding. To be a world citizen does not require renouncing one's country: essential elections are meaningless without voters, whose national citizenship is often the most critical prerequisite. Yet, just as national citizenship bestows benefits and duties, so does global citizenship. It recognizes that one's country is part of a worldwide community and that national security needs not to preclude international security. Education in global citizenship includes learning about one's own country and other countries: peoples whose histories have produced different cultures, ways of life, and ideas—but as human beings are worthy of respect and efforts at understanding."[8]

Resilience means to bounce forward better in the crisis or prevent it altogether (i.e., by needing to think proactively to empower a network of socially conscious global citizens). Therefore, networking in the Digital Age is more complex than merely creating linkages between people via the Internet, just as the Industrial Revolution was more than a mere social extrapolation of steam engine mechanics. Strategic concepts promoting global resilience must first address global risks increasingly interlinked by systemic commonalities. Rapid resilience responses require interoperability, innovative learning, and leadership development, compatible with the best strategic thinking and training. It must redistribute the information in nontraditional and nonhierarchical ways and realign access to information flow by reforming political adaptation and social construction. Information technologies can be tools of peace, sustainable development, and international security. Many of these values and practices are still missing. A global resilience culture may offer strategies for a better-connected world, creating new synergies and *soft power*.

For a new global resilience culture, five emancipation challenges must be addressed:

1. *Respect for truth*: a process whereby people everywhere feel welcome to share ideas and contribute to the universal pool of knowledge-based foremost on respect for truth.
2. *Respect for cultural differences*: a demand to emphasize the commonalities of emerging voices with liberal democracies in leveraging differences to promote new modes of thinking.
3. *Inspired partnerships*: new concepts, mechanisms, and plans where partnerships can combine educational and civil society networks fostering research and policy for new governance.
4. *Cosmopolitan methodology*: coordination processes decentralized and polyhierarchical fostering methodological cosmopolitanism alternatives, overcoming Ulrich Beck's *methodological nationalism*.[9]
5. *Building diversity at multiple scales*: cooperation among diverse actors in a meritocratic framework, where cosmopolitanism would favor partnerships bringing variety and deep expertise among a community of change actors.

A global resilience approach as a future-vision, bottom-up applied practice will be understood with certainty only on a case-by-case basis, involving prototyping. Freedom to learn and freedom to fail are emancipation concepts. Support for this transnational, multidisciplinary, and multigenerational dialogue approach will include a pluralist social learning model. This will strengthen the partnership between civil society and its governance hierarchy in addressing risks. For practical reasons, implementing this approach would need to build on existing resources and promote synergies among ongoing programs. It will involve facilitating partnerships through mentoring relationships with counterparts and distributed participants working together to make comparative improvements to specific challenges.

In exploring the conceptual terrain for collaboration, Nobel Laureate Elinor Ostrom identified the foundational challenge, asking, "How do we create a multiple layer, polycentric system that can be dynamic, adaptive, and effective over time?"[10] She has provided a multilevel taxonomy of the underlying situations that diverse institutions can use to promote or hinder human cooperation, in line with her motto: "Build enough diversity to cope with the diversity of the world; allow multi-tier systems at multiple scales, so that you do not try to have a uniform, top-down panacea that is predicted to cure everything and instead of curing it, kills it."[11]

Suppose it follows that global resilience will most likely come about through civil society collaborations at the local, national, and international levels. In that case, it is imperative to note that the development of a global resilience enterprise empowering global citizens is already well underway. There are hundreds of examples, and as Mary Kaldor suggests, civil society reveals a medium through which consent gets generated. Considering the profound transformations posed by globalization, she elucidates, "a social contract is being negotiated at several different overlapping layers—national, local and global," in which the superior *social choice* for protection is increasingly focused on the defense of individuals rather than of states.[12]

As its primary point of orientation, a bottom-up partnership approach enables partners to pursue global justice ahead of national sovereignty. Support for this transnational approach to collaboration will necessarily involve accounting for a pluralist model of social empowerment in international relations. It acknowledges a participatory culture of a widely distributed public of global citizens and the elite technocracy of a governing nation-state bureaucracy. At the same time, actionable knowledge is distributed across a network of connections, and therefore learning consists of the ability to construct and traverse those networks. There is a need to develop a *global resilience model* integrating technologically linked global, virtual networks that help to humanize globalization. It would foster ethical communities of practice without duplicating present solutions but rather serve as an integrator of existing platforms and networks and values and purposes.

Thus, future visioning for a global resilience community will need to foster social learning through engagement and exchanges, data sharing, and resource provision, with particular attention to social value investing and local impact financing. Maintaining a community of interest is no small feat, and it requires a social media component to allow the community to remain engaged sustainably over time. Moreover, it requires administrators, moderators, and investors to keep the interactions flowing from a technical and social engagement viewpoint. A global resilience community will need intrinsic motivators to keep engaged local and international actors, enhancing their ability to operate in rapid resilience response into a knowledge-share global network.

The *global resilience model* infrastructures will come from individuals, most likely next-generation millennial leaders, who, as enablers of cooperation, can promote the development of innovative approaches to training and education. Thus, create new pools of shared knowledge. The process offers new possibilities for examining configurations of strategy, structure, technology, and leadership styles. Individuals, organizations, and nations can orient themselves as global citizens based on inclusiveness, transparency, and self-differentiation principles. Hierarchy levels, previously inaccessible, can collaborate to distribute new knowledge to new players through communities of practice and help nurture the transnational identities of global citizens.

THE CONNECTIVISM APPROACH: PARTNERSHIP AS "MUTUAL OBLIGATION"
"I slept and dreamt that life was joy. I awoke and saw that life was service.
I acted and behold, service was joy."
Rabindranath Tagore

Cultivating a global resilience culture is to make an educated choice in alignment with a social choice rather than a rational choice construct, as situated in the ontological stance of the connectivism concept. Using Nobel Laureate Amarta Sen's words, it centers on "institutions that promote justice, rather than treating the institutions themselves as manifestations of justice."[13] Connectivism, unlike realism or liberalism, offers a new start and endpoint for the development of institutions and mechanisms. It allows people different in mental models to empower them to create new living systems to overcome limiting models of reality.

The notion of social choice is the foundation of the *Global Resilience Manifesto's* concept. It relies on a new model of global partnerships for the future, taking bottom-up partnership as the modality of agency for connectivism to be better driven by the pursuit of comparative improvements in justice. It is an inherently social constructivist approach heavily influenced by Professor Yaqing Qin's Chinese theory of relationality, where international relations are, first of all, human relations. He said, "It is a relational world, defined by the fundamental relatedness of human beings. It is neither a Hobbesian world of all fighting against all, nor a Lockean world of all competing against all, nor a Kantian world of all befriending all, but a Confucian world of all being related to, interdependent, and inclusive of all."[14]

Global resilience culture requires new approaches and even new doctrine. The Chinese concept of relationality in *constitutive theorizing* enables a specific notion of partnership to be "constructed" around a <u>covenant of mutual obligation</u>. Each approach—realism, liberalism, and connectivism—yields a different formula regarding empowerment, illustrated by their respective approaches toward collective defense, security, and resilience. Any emerging concept supporting global stability must be made coherent enough to frame political debate and thus shape the world of practical affairs. The more that a new model of global partnerships for the future takes shape, the greater the differences will emerge from traditional notions of international relations theories.

A relationality-centered connectivism approach yields a different formula about empowerment. The following table identifies a new model of bottom-up global partnership to be a connectivism middle-range application. <u>It stands apart from other forms of *constructivism* in international relations theory, not holding the nation-state to the central referent of importance</u>. As the opposite of *isolationism,* it stands for an alternative to realist state-centric predilections toward *unilateralism* and liberal institutionalism's *multilateralism*.

Connectivism and Traditional Paradigms Comparison

Paradigm	Realism	Liberalism	Connectivism
Dominant approaches	Unilateralism	Multilateralism	Bottom-up partnership
Primary impulse	Hegemony	Coordination	Emancipation
Covenant forms	Mutual aid	Mutual trust	Mutual obligation
Unit of analysis	States in the international system and power balance	Cooperative agreements, norms, and regimes	"Social choice" focus on practical mutual benefit projects in resilience support
Main actors	Heads-of-government, executives	State representatives and civil servants	Anyone capable of contributing knowledge or expertise in resilience domains
Center of gravity	*Military*—State important as an adequate armory, ability to establish and monitor outposts	*Foreign Ministry, Missions, Embassies*—State important as effective diplomatic core, ability to use persuasion	*People, Citizens, Society*—the whole of society, crossing between organization and government departments levels. Nation-state remains vital as an effective server, ability to sort through information and serve as an innovation hub to channel information
Characteristics	Readiness	Negotiation	Forethought
Strategies	Deterrence and pre-emption through force	Deterrence and prevention through international legal frameworks	Innovation through best-practices sharing, multi-stakeholder, and multilevel cooperation
Approaches to power	Balance of power	Stable multilateral equilibriums	Resilience and adaptiveness
Approaches to conflict	Coercion	Compromise	"No enemy" principle—reconciliation in support of resilience
Condition for justice	Compulsion and "self-help"	Social contract and "mutual help"	Social choice and "self-differentiation"
Condition for security	Collective defense	Collective security	Collective resilience
Underlying assumptions	States operate in a self-help system for survival	States as utility maximizers seek favorable outcomes	Global citizens as pragmatic problem solvers seek *win-win* solutions
Comparative advantage	Ability to solve complex security issues	Ability to solve distribution issues	Ability to address shared global risks

BUILDING RELATIONAL TRUST TO ENABLE "UNITY OF EFFORT"

"Trust is like the air we breathe. When it is present, nobody really notices, but when it's absent, everybody notices."

Warren Buffet

Throughout much of the world today, there is no longer faith in governments and traditional leaders to confront global challenges. No collective means address multiple underlying social traumas that keep citizens without authentic and open trust. The world has been taken hostage by fake leaders purveying phony promises dividing and destroying coping ability. Cultivating a global resilience culture and trust requires fostering a growing self-trust among worldwide youth and the public to promote actionable connectedness necessary for a sustainable future.

Trust is the foundation of every solid and functional team working together to foster agility and adaptation. Without it, team members are less willing to share and commit fully, so their communications become disingenuous. They misjudge the intentions of their teammates and, consequently, are more prone to bad decisions. Building trust is not possible without the willingness of parties on all sides to listen to each other and find common ground. As explained by Howard Buffett and William Eimicke, "What makes current and future partnership models different are the reasons the parties come together, the collaborative manner in which they design and implement their agreements, and how they measure individual and collective success."[15]

Cross-sector partnerships depend on trust for building healthy relationships, practical communication skills, and effective organizations. Trust generates higher levels of commitment, more significant effort, better synergy, resulting in enhanced performance that can be measured in studies. Organizations with high levels of trust tend to be more profitable in taking risks and collaborating, have less turnover, provide better leadership, generate more collaboration, and have more effective personnel management. Higher trust improves an organization's ability to perform its mission more effectively by better aligning its members' behavior with their values and ethics. In Paulo Freire's words, "Whoever lacks this trust will fail to initiate (or will abandon) dialogue, reflection, and communication, and will fall into using slogans, communiques, monologues, and instructions. Superficial conversions to the cause of liberation carry this danger."[16]

At its core, trust is a human process but surprisingly nebulous. Based upon the principles of mutuality and reciprocity, trust is the belief that you can depend on someone else to achieve a common purpose. It is the willingness of a party (the trustor) to be vulnerable to the actions of another party (the trustee) based on the expectation that the trustee will act necessary to the trustor, regardless of the trustor's ability to monitor or control the trustee.[17] Different cultural approaches should be treated equally in a cross-cultural environment—a challenge to the assumption that there is only one "right way" to get things done. Authentic trust is more difficult within a cross-cultural climate since people operate from different cultural matrices. Trust between culturally acquainted people is generally easier to create since all share a common understanding. In cross-cultural contexts, people can easily misunderstand each other, miscommunicate, and typically get their signals crossed. Occasionally, such dysfunctions can even have disastrous consequences.[18]

Therefore, in cross-cultural contexts, the development of *authentic trust* is not entirely the result of some rational analysis of the risks and benefits versus the mistrust of the organization's mission and goals. It is also the result of understanding the social and historical context in which the organization evolves. It is the result of social bonds shared and identities that develop between the individuals in the organization. In that environment, the key is to identify commonalities across differences and then design, promote, and empower them within the organization.

Another concept, perhaps the highest level of trust, is *relational trust,* which must be the goal to develop a global resilience culture for sustainable development. As well said by educationist Parker J. Palmer, "Relational trust is built on movements of the human heart such as empathy, commitment, compassion, patience, and the capacity to forgive."[19] Relational trust is an essential element in developing thriving educational communities and a growth mindset. It acknowledges that personal traits in leaders are necessary but insufficient and need to sit alongside embedded institutional practices. Bringing people together to understand each other's life experiences, values, and beliefs, a shared sense of purpose, can, along with commitment and the equitable division of resources, enhance a sense of community, increase motivation, and foster a greater willingness to engage with risk. From this vantage point, a global resilience culture adopts the posture of relationality over rationality to enable individuals, organizations, and nations around the world to join in boundary-spanning communities and become able to *learn at the periphery*. This capacity for adaptation and cooperation will catalyze innovation and transformation.

The first step in developing deeper cooperation is to build a collaboration frame of mind into a resilience leader development curriculum for change-oriented individuals. In practice, this presents the various agencies involved in a resilience operation to foster cooperative habits through a shared understanding of their mission, structures, history, and processes. The actual process of sharing and operating together—and not just the process of learning and practicing—offers the opportunity to get to the highest level of *cooperability.* They develop the right frame of mind to value and exercise the necessary qualities of flexibility, respect for others' values and methods, adaptability, and integrity. Shared experiences help build reciprocal trust, a spirit of "mutual obligation," promoting common interpretations, and developing shared interests and a common identity. Connectivism allows people with different mental models to empower them to create new living systems to overcome limiting models of reality.

The educational focus is to bring together in a new combination the application of resident instruction, online learning, distributed simulation, gaming, and knowledge fusion concepts to build a *composable organization*. The idea invokes Etienne Wenger's coined phrase "communities of practice," which focuses on building a community around the co-development of a shared body of knowledge. Wenger contends, "Over time, this collective learning results in practices that reflect both the pursuit of our enterprises and the attendant social relations. These practices are thus the property of a kind of community created over time by the sustained pursuit of a shared enterprise."[20] The new model of global partnerships for the future is built upon composable organizations for global resilience, requiring an *ad hoc* model to connect multiple communities of practice worldwide.

DIGITAL KNOWLEDGE FOR SUSTAINABLE DEVELOPMENT: THE CALL FOR A "GLOBAL RESILIENCE MODEL"

"In theory, there is no difference between theory and practice. In practice, there is."
Yogi Berra

"The Internet is the first thing that humanity has built that humanity doesn't understand. It is the largest experiment in anarchy that we have ever had."
Eric Schmidt, Chairman, Google

Design thinking for global resilience presumes the need to establish a design team led by an empowered facilitator. The *Global Resilience Manifesto* promotes further development through a worldwide *resilience model* for its application. Traditional planning processes alone are insufficient for the complex emergent challenges facing communities, cities, and nations. The *Manifesto* promotes a global resilience culture—the self-affirmation that local participants have a 'mutual obligation' to co-evolve organization, collaboration concepts, and shared doctrines. They can take advantage of emerging technology to promote unison of thought and effort amid a cross-spectrum of leaders across the globe. Talal Abu Ghazaleh emphasizes, "With an ever-increasing technological bombardment, it is important that we move beyond technology and ensure that our values are reflected in this new digital ecosystem so that we are not overwhelmed or controlled by it. It should be a tool, just as the ax was a tool in the hands of cave dwellers. It needs to become part of our existential reality which we need to embrace, albeit with thought, caution, and wisdom."[21]

Educating designers for global resilience requires a distinct integrated transformative learning approach that advances beyond traditional training and education techniques. It is foremost an *emancipation process* from contemporary constraints and a transformation of outlook about the art of the possible. Design educators use different languages, apply unfamiliar techniques, and design deliverables. Design enables exceptional innovative and divergent perspectives. Through design thinking, a leader can gain flexibility by discovering multiple options that have been previously undeveloped. Global resilience designers will experience what Karl Weick describes as "a continuing battle between freezing the thing and losing the dream and keeping the dream but losing the common ground that stirs others to make the dream happen."[22]

In the context of growing numbers of local, regional, and global shocks and stresses, designing for resilience deals with preparing, recovering, learning, and adapting before, during, and after they materialize. At the heart of resilient systems lie knowledge, effective bottom-up partnerships, and future-oriented decision-making. A *global resilience model* for sustainable development is needed to serve as a framework for a standard decision-making narrative instead of *ad hoc* solutions that mostly cannot be tailored for each specific type of risk.

The definition set forth by the Brundtland Commission defined it best when it stated, "Sustainable development is development that meets the needs of the present without compromising the ability of future generations to meet their own needs."[23] It highlights the need for new models of sustainable education and youth activism. The approach needs to develop moral, ethical agents who can harness resources, investments, technological growth, and institutional change in a harmonious balance that looks not just to the needs of the present but the good of future generations. In support, the United Nations' 2030 Agenda has seventeen sustainable development goals that are broad and interdependent, yet each has a separate list of targets. They provide coherence as diverse elements interact in an "indivisible whole," intertwining economic, social, and environmental objectives, as shown in the figure below.

2030 Agenda United Nations 17 Sustainable Development Goals

The *Global Resilience Manifesto* synthesizes the seventeen goals to characterize integrated learning opportunities. Impact financing for social value investment in discrete projects must follow. **A top goal is to create sustainability standards because it is impossible to manage what is not measurable.**

To achieve global resilience, it is necessary to focus on ending poverty in all its forms: it needs a particular focus to end hunger, achieve food security and improved nutrition, and promote sustainable agriculture. At the center of this endeavor is to ensure healthy lives and promote well-being for all ages. To attain these goals, we must provide inclusive and equitable quality education and promote lifelong learning opportunities. Essential health and wellness are required. This will be possible only by ensuring access to affordable, reliable, sustainable, and modern energy and water and sustainable sanitation management. Inclusive and sustainable economic growth, full and productive employment, and decent work have to be guaranteed for all. Building resilient infrastructure, promoting inclusive and sustainable industrialization, and fostering innovation require cross-sector partnerships. To achieve all that, one of the most potent enablers will be to ensure gender equality and empower women and girls.

Global resilience will also help to reduce income inequality within and among countries. It can help to make cities and human settlements inclusive, safe, resilient, and sustainable. It can help ensure sustainable consumption and production patterns. At the same time, it can support all other efforts necessary to take urgent action to combat climate change and its impacts by regulating emissions and promoting developments in renewable energy. It can keep a healthier planet, helping conserve and sustainably use the oceans, seas, and marine resources for sustainable development.

Global imperatives are protecting, restoring, and promoting sustainable use of terrestrial ecosystems, sustainably managing forests, combating desertification, halting and reversing land degradation, and halting biodiversity loss. In fostering peaceful and inclusive

societies for sustainable development, providing access to justice for all, and building effective, accountable, and inclusive institutions, people everywhere can join in creating a new global partnership model for the future of a resilient world through cross-sector and bottom-up approaches.[24]

LAUNCHING THE GLOBAL RESILIENCE UNIVERSITY
"In times of drastic change, it is the learners who inherit the future while the learned find themselves beautifully equipped to live in a world that no longer exists."
Eric Hoffer

In a digitally networked enterprise, relational trust can result from social bonds and shared identities between individual participants. It requires understanding and valuing the stakeholders' cultural beliefs. Too often, leaders in multi-partner environments are not well prepared to deal with the complex challenges they encounter. They must quickly build rapport with counterparts whose culture and traditions they do not understand, negotiate with partners whose organizations may have differing agendas, and solve unfamiliar problems by collaborative decision making. To be successful, we need a *Global Resilience University* to share knowledge of partner capabilities, promote skills in building rapport, negotiating, and influencing; and enhance positive attitudes toward unfamiliar approaches.

Towards Resilience Readiness: Educating, Training, Networking

Enhancing resilience has become an urgent and strategic task. Today, there is a rising danger of societal disruption with a view to unemployment, widening gap between poor and rich, and not at least, left-behind-citizens. To seize disruptive technology for inclusive development requires informed, future-oriented decision-making on all levels. Consequently, it is necessary to educate the principles of self-organization, knowledge-sharing, and adaptive systems. The current education model—built on the process of codifying knowledge, inventorying skills, and transferring existing understanding to create a deployable workforce—is becoming obsolete. As artificial intelligence advances, humans will offload more and more work to machines and then adapt, re-skill, and redeploy to new, uniquely human work. That process requires a foundation in learning agility and a mindset prepared for change. Thus, education needs to be preparing individuals to acquire and shed rapidly changing skills requirements.

Within a new culture of resilience, teaching for the future cannot be only with the ways of the past, as this raises the danger of alienating millions of young people who do not see education as the route to a good job. With a view to resilience, future educational training through a multi-domain effects-based lens for risk management is needed, focusing on scalable learning with an agile mindset. Adaptive learners have to leverage the human skills of *empathy* to find new needs. *Divergent thinking* (to find problems not yet known), an *entrepreneurial outlook* (to turn created conditions into sustainable value), and *social and emotional intelligence* (to thrive in a world volatile, uncertain, complex, and ambiguous) are mindsets enabling graduates to identify the proper context for their decisions.

To this purpose, a resilience model foresees a *Global Resilience Consortium* that will lead the development of a *Global Resilience University* as a versatile digital hub among regional educational and operational partners with integrated services, enabling participants to share knowledge and collaborate, plan, and execute together. As a primary source of specialized education for *Global Resilience Partners*, it will foster communities of practice to bring about

rapid, decisive responses to complex emergencies in relational trust via transformative education and training powered by virtual interaction.

Underlying principles for a Global Resilience University

The following principles support a practical, cost-effective prototype for partners:

- *Cultivating a global resilience culture is about human networking and knowledge sharing*. Networks are essential, but they help users become more proficient at cooperation and foster policy rapprochement (the goal) while building the technical network (the means).

- *Enabling trust between stakeholders requires deep cultural understanding and appreciation*. In cross-cultural environments, *relational trust* is not entirely the result of rational analysis. *Relational trust* is also the result of the social bonds and shared identities developed among individuals in the networked enterprise.

- *Trust affects critical components of any organization.* The functions most likely to be affected are communication styles, knowledge curation, and decision-making processes.

- *Developing common understandings, a shared vision, and trust are all essential to the success of the global resilience enterprise*. Beyond the traditional way, it can also co-develop the network and then learn and practice together.

To succeed at the operational level, the *Global Resilience University* must provide robust mechanisms for fostering higher levels of collaboration, including co-evolved composable organizations, strategic concepts, and resilience doctrines at the cutting-edge of technologies. Thus, transformational networking and education approaches help people to address emerging, urgent and compelling challenges, offering a vision in action, as in the next figure:
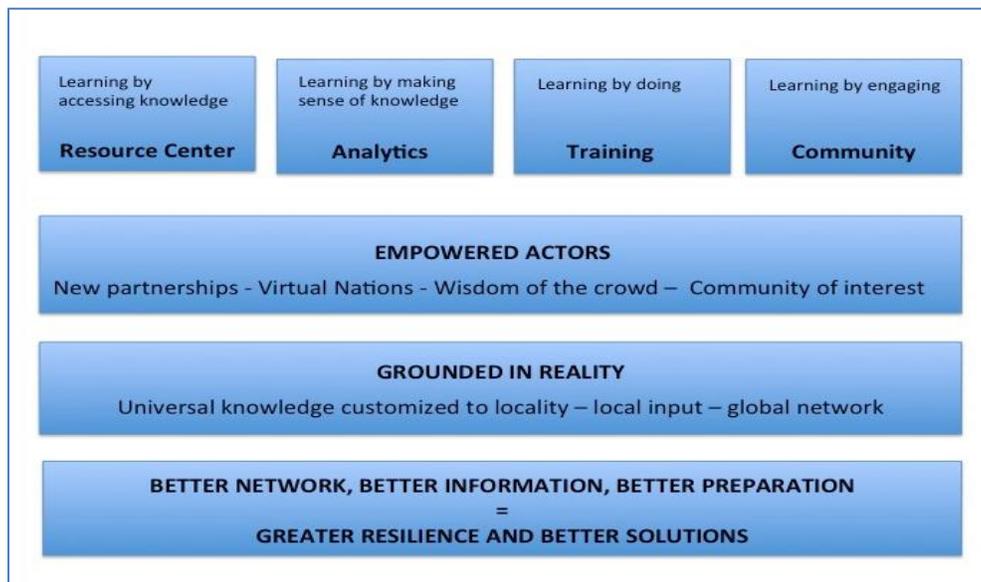
Global Resilience University - International Partnerships and Networking

A new model of global partnerships for the future centered on bottom-up collaborations is based on the transformation of cooperation in the Digital Age. It is a process that takes place at the edge of conceptual and organizational boundaries, from which a newly constructed and

shared identity emerges as a by-product. People want to disengage in a world of panarchy, where emerging threats may be multilevel and multi-dimensional. Consequently, resilience today must deal with uncertainty and ambiguity. Instead, agility and speed of decision-making have become vital requirements that need to be spelled out through new platforms, such as the *Global Resilience Consortium*, the principal governance mechanism of a proposed *Global Resilience University*.

GLOBAL RESILIENCE CULTURE

"There is one thing stronger than all the armies in the world, and that is an idea whose time has come."
Victor Hugo

Cultivating a global resilience culture for the 21st century will come about through international partnerships and bottom-up models for sustainable development. The lesson learned is that cooperation in the Digital Age requires appropriate enabling infrastructures because:

- Strategic planning involves making individuals with initiative and the command of specific knowledge join across international borders to draw upon and feed shared knowledge pools.

- Individuals with little regard for the hierarchy of recognized authority or traditional roles would likely be influential players.

- The emerging structure of information technology means that they are free to shape the resilience community's broader "network" topology.

- Previously inaccessible hierarchy levels can now collaborate with and distribute new knowledge to new players, thereby helping to set the agenda and shape the debate.

- A genuine "next generation" approach in education and training, oriented on global resilience, is attainable through collaborative learning through a virtual university context.

These statements are the global resilience culture's theoretical hardcore. They create a global risk awareness interlinked by systemic commonalities and can be governed by self-organizing arrangements while mindful of transaction costs. The Bengali poet and polymath, Rabindranath Tagore, one of the most praised sons of India, observed, "The highest education is that which does not merely give us information but makes our life in harmony with all existence." The metaphysical aspect of an embryonic global resilience theory is that partnership, within the relationality-centered connectivism paradigm, emphasizes the values born from a sense of *mutual obligation* among people. A connectivism approach supports the *self-differentiation* practice, where individuals, organizations, and nations participate, reflecting their unique interests and identities.

As Rowan Gibson said it very well, when he noted, "Leaders . . . will be explorers, adventurers, trailblazers . . . leaders of leaders . . . They will gather around them people who have the future in their bones."[25] Globalization has caused many organizations to witness their diminished ability to manage processes within their unitary purview. Knowledge is

continuously reconstituted across the global information commons. In turn, this has led to a crisis of context defined by tensions between identities (individual participation), enterprises (bounded organizations), communities (organic organizations), and open systems (public sphere).[26] Global risk perceptions have also widened the space in which transnational responses can be explored. Therefore, the next generation must break through the "national orthodoxy" and facilitate a cosmopolitan perspective.[27]

Today's global environment demands effective multinational technical and human interoperability to forge *emancipation* from contemporary constraints with a transformation in outlook. Now is the time for courageous leaders to emerge. An open innovation model for generating enhanced relationality between different actors can lead to improved outcomes. Erich Fromm commented that in the struggle for humanization, the fight is for the freedom to create, construct, wonder, and venture. He observed, "Such freedom requires that the individual be active and responsible, not a slave or a well-fed cog in the machine . . . It is not enough that men are not slaves; if social conditions further the existence of automatons, the result will not be love of life, but love of death."[28]

The resilience process needs to be future vision-oriented and feature iterations of multiple frames, different perspectives, emotions, values, and sociological and systemic concepts. In the *Global Resilience Manifesto,* the global resilience culture can emerge as:

1. A **pivot point for transformation**: it would cultivate a global resilience culture requiring cooperation with existing programs. New models can forge a future vision for strategic partnerships among governmental and nongovernmental entities, international financial organizations, and private industries, principally the modern global corporations. Together, they could share advisors and consultants who can contribute to the change process.

2. A **force multiplier for problem solving**: it would contribute significantly to identifying and developing future problem solvers. Through cooperation programs enriched and sustained by online collaboration, the focus should remain on "expertise identification" of individuals needed in a future vision for joint problem solving. Thus, their diverse tacit knowledge joins in formulating new adaptation methods based on best practices.

3. A **data, information, and knowledge marketplace**: it would establish continuous, online, experiential learning. The approach would build a "network of minds" in cooperation with leading academic institutions, think tanks, and practitioner organizations. The open architecture of a shared learning environment helps to facilitate worldwide participative problem solving, focused on "benchmarking" to adapt successful processes to local conditions.

4. A **facilitator of endowments:** it could expand the mutual obligation boundaries beyond the traditional sphere of security to address broader human security. With immediate attention on future leader development and private philanthropy collaboration, global corporations and private universities can broaden the realm of the possible. A vision-oriented mindset can yield enduring results by impact financing and social value investing.

Through *self-differentiation*, individuals, organizations, and states increasingly can collaborate on terms that reflect each's own interests to provide for coordinated action by actors in the spirit of *new institutionalism*. The primary sources of innovation are the formal

legal rules and informal social norms that govern individual behavior and structure social interaction. A global resilience approach built on open innovation methodologies must pursue global justice ahead of national sovereignty. To achieve adaptability, impact financing with measurable returns to sustainable development is the method. As Buffett and Eimicke argue,

> Partnerships combining the strengths of multiple sectors—government, corporations, and philanthropy—can yield the most public benefit, especially when they are structured with integrity and inclusion . . . modeled after one of history's most successful investment paradigms: value investing. Like value investing, *social value investing* employs a long-term investment strategy that attempts to unlock hidden or intrinsic value, and if focuses on effective management through a five-element approach: process, people, place, portfolio, and performance.[29]

SEVEN DESIGN RULES: COMBINING TOP-DOWN AND BOTTOM-UP PARTNERSHIP APPROACHES AS A NEW MODEL FOR THE FUTURE

"A manifesto for sustainable globalization needs to confront the contemporary human condition . . . to operationalize a grounded form of engaged cosmopolitanism. If we are to get beyond ethics (the act of reflecting upon and making principles for good practice) being the purview of philosophers, and politics being the realm of policymaking and activists, then institutionalizing debates about fundamental principles of social life is crucial, as is developing regimes of practice."
Paul James

Cultivating a global resilience culture will require repetition in new thinking and action. New habits of thought are necessary to create a new strategy, technology, and leadership. In the early stages, individuals aspiring to be change agents may find themselves encrusted in old systems, with scarce opportunities to seize international prospects and share experiences. Outsiders may wish to help, but local change agents are often far more qualified and informed about the best responses to local problems than outside people. While seeking rapid resilience response, outsiders may promote their agendas with inappropriate advice. Thus, the "relationality" and "partnership" will occur best when first inventorying local strengths and weaknesses. In support, seven design rules apply:

1. Use existing resources by promoting synergies to ensure a sustainable return on investment.
2. Employ global strategies drawing upon commitment from levels below the nation-state.
3. Strengthen partnerships with nongovernmental, private, and international organizations.
4. Facilitate partnership through mentoring relationships with compatible counterparts.
5. Work with regional multilateral organizations to facilitate a networked approach.
6. Foster bilateral communities of practice among cities and communities globally.
7. Co-develop performance standards for global resilience and youth leadership.

The overarching emancipatory design rule for any new resilience approach must be formulated as an empowerment paradigm. Partners must be encouraged to contribute

solutions to shared problems on their terms. Globally and demographically, youth are not the future; they are the present. By employing these seven design rules, the *Global Resilience Consortium* proposes to mobilize one million youth leaders for sustainable development beyond 2030. It will require new networked governance models in which new actors bring new ideas, synergies, and types of collaboration. Engaging youth activism transcends issues of national responsibility and requires a funding endeavour of considerable magnitude, which includes to:

- Build persistence in resilience through design inquiry with attention to youth activism.
- Consider resilience as a capacity that can only be attained by next-generation action.
- Model training and exercises to include resilience employing gaming and simulation.

A new global resilience culture will emerge from a co-development design process via relational trust and involve stakeholders' input no matter how geographically scattered they may be. The approach must enable individuals, organizations, and nations worldwide to join in boundary-spanning communities and become able to "learn at the periphery." They will move to the community center stage with actionable knowledge, become trusted authority sources for best practices, and serve as change agents to develop global resilience endeavors in a larger context.

CONCLUSION
"Education is the most powerful weapon which you can use to change the world."
Nelson Mandela

Everyone lives a rapidly changing world of accelerating crises that needs clear goals and shared values for a sustainable future. There is no longer faith in governments and traditional leaders to confront global challenges. Without relational trust, there is no means to collectively address multiple underlying social traumas that keep citizens everywhere from trusting in themselves. Cultivating a global resilience culture through design thinking will enable next-generation leaders to foster the trust and connectedness necessary to create a sustainable world. In support, new standards of accountability need to be developed. For example, regulators must demand climate-change-related financial disclosures in corporate reporting for companies to operate on a level playing field. Investors must have the means to allocate resources toward more sustainable social ends.

The vision and future purpose of the *Global Resilience Manifesto* are to offer an emancipatory strategy for building global resilience by outlining a plan for "action learning" together with "knowledge curation" and "connectivism" as a blueprint for the future. The emerging concept has dealt with a family of ideas, coming together in a futuristic vision to prepare global society for unexpected shocks and stresses, strategies to recover from them, and most importantly, to adapt and overcome in their wake. The intergenerational aspect is the essential element in sustainability by setting up the right questions leading to the right solutions. The open innovation mindset comes through learning from the interaction with others – essentially through action learning.

Emancipation through a new model of global partnerships for the future will combine top-down and bottom-up approaches through social value investing. As Amarta Sen underlines, a social choice must focus on what works, not just on an illusionary but unattainable ideal. Thus,

progress is "a belief in the importance of having ideals in society and trying to shape law, politics, and institutions accordingly," in which human society is its invention.[30] Facts made up by agreement on a global scale not only exist in the human mind, but they also emerge from material factors and the underlying basis of production and the creation of wealth and value in all its forms. Social entrepreneurship is business, and social value investing must yield a return.

An implied but central demand of the *Global Resilience Manifesto* is to go beyond transforming existing institutions and seek to foster entirely new venues for resilience activities. As aptly stated by Jan Aart Scholte, "Globalization shifts away from a focus on the state system to a multilayered complex of rulemaking and order creation where no location is sovereign."[31] Building a shared sense of community in the future may require nuanced strategies to identify and work with, rather than against, new sensitivities. It must counter today's growing intolerance worldwide—particularly the contemporary nationalist blowback to globalization. It must capitalize on the global trend toward the devolution of hierarchical systems to empower youth today to be inspired leaders tomorrow. As Howard W. Buffett states, "Cross-sector partnerships—especially those that share the principles of social value investing—are not just a good idea; they are essential for overcoming society's most critical challenges."[32]

Consequently, developing a global resilience community is more about constructing non-hierarchical norms of international governance than about anything else. Cultivating a global resilience culture is a new model of global partnership for the future. It may also become a fundamental component in the globalization of world politics and thus moving people toward better linkages between security and development. To this end, enhanced capacities for resilience in the face of emergent challenges, threats, and risks are essentially the by-product of enhanced adaptability. They will lead to more agile and effective responses.

In support, the *Global Resilience Manifesto* is an open call to foster a global discourse for shared decision-making instead of promoting *ad hoc* solutions that cannot be tailored for each type of emergent global risk. It offers a new model of international partnership for the future and acknowledges that change must come from within a society and cannot be forced. Instead, it leverages knowledge in new ways to work together to guide gently towards an international system that is fit to address the emerging challenges of the 21st century. It concerns the mobilization of young people today and the cultivation and support of cross-sector partnerships to grapple with sustainable development challenges in their cities and local communities throughout the world.

Support for this transnational and multidisciplinary approach necessarily involves a pluralist model of social learning and impact financing of worthy projects for social value investing. It will have to balance the participatory culture of a widely distributed public and the elite technocracy of a governing bureaucracy, together with corporate social responsibility funding. Developing new networks of collaboration where none previously existed will likely involve prototyping and much trial and error. It could entail networks between and among government bureaucracies, between and among state and society within borders and across borders, or entirely nongovernmental cooperation between entities without any formal authority to support youth empowerment for sustainable development beyond 2030.

Albert Einstein once said, "I am enough of an artist to draw freely upon my imagination. Imagination is more important than knowledge. Knowledge is limited. Imagination encircles the world." Einstein's quote points toward the need for an imaginative and participatory global

public policy to enhance global resilience through emancipatory politics and networks of community at all levels. The validity and universality of the *Global Resilience Manifesto* are not self-authenticating. It must be taken to the world for debate, revision, and further co-development in theory and practice. In its court of appeal, there needs to be a negotiation between the present and future concerning all humanity. It foresees the transformation of the nation-state as an actor in partnership with all of humanity. It seeks the empowerment of next-generation leaders to navigate through bottom-up approaches and learn to address complexity through inquiry for action. Cultivating a global resilience culture does not have to save the world; it merely needs to preserve it for the next generation. In the present moment in history with the Coronavirus upon us, Winston Churchill's famous quip applies: "If you are going through hell, keep going." Likewise, Prime Minister Margret Thatcher said, "You may have to fight a battle more than once to win it."

Anarchy is what people make of it. To this end, the *Global Resilience Manifesto*'s signature challenge is to: *be love, have joy; have courage, be empowered!*

The Author, Origin, and Purpose of the "Global Resilience Manifesto"

The *Global Resilience Manifesto* was issued on 16 November 2021 on the United Nations designated "International Day for Tolerance" to support the launch of the Global Resilience Consortium. With his Global Challenges Forum (GCF) Foundation Co-Founder, H. E. Dr. Talal Abu Ghazaleh, Dr. Christman offers a new model of global partnerships for the future. The approach builds upon a stream of activities led by Dr. Abu Ghazaleh in guiding international partnerships under UN auspices for over twenty-five years. The *Manifesto* seeks to infuse greater flexibility to all forms of collaboration at all levels of society—locally, regionally, and globally—and direct attention to the mobilization of next-generation leaders to promote sustainable development beyond 2030.

The *Manifesto* author, Dr. Walter L. Christman, is a pioneer in international cooperative ventures for enhanced regional and global security. He is the principal architect of seven secretary of defense initiatives, among which two presidents of the United States endorsed three of them. Dr. Christman's thirty-year career with the U.S. government spanned service in the armed forces, the Congress, the Pentagon, the State Department, and the White House, with travel to more than fifty countries and more than ten years of service as a U.S. diplomat in the international community of Geneva. He holds a Ph.D. in international relations from the Graduate Institute of the University of Geneva in Switzerland. From the United States, he has a master's in public administration from Harvard University, a master's in international affairs from Columbia University, and a bachelor of arts from Duke University.

Dr. Christman is foremost an advocate for global resilience. He is chairman and founding director of the GCF and president of the GRC, headquartered in Geneva, Switzerland. He is a distinguished senior fellow of the Global Resilience Institute at Northeastern University in the United States. His forthcoming book, *Global Resilience: A Manifesto,* is being published in the United Kingdom by Global Resilience Publishing, a branch of Salt Desert Media Group, Ltd.

Together with the supporting guidebook, the *Manifesto* took over five years to complete and resulted from the mandate given to Dr. Christman in the *"Geneva Declaration"* of 17 September 2015. The call for a new approach to the development of global partnerships was present from the launch of the GCF. On 16 November 2010, China's Permanent Representative to the United Nations in Geneva, Ambassador He Yafei, gave the inaugural GCF keynote address. In his speech on global partnership launching the forum, Ambassador He declared that "Global challenges need global solutions . . . no country can handle these challenges single-handedly, no matter how powerful that country is." It was time, Ambassador He concluded, for *"a new global partnership . . . We are all in this together . . . We are interdependent for the security of all others. So, we need new thinking: new concepts, new mechanisms, and new means to achieve this concept."*

Dr. Christman is assisted in the implementation of the *Global Resilience Manifesto* by Dr. Beatrice Bressan. Former Executive Director of Gateway an IT Social Enterprise in Gaza, Palestine, which she successfully helped develop as a spinoff enterprise of the United Nations Relief and Works Agency for Palestine Refugees in the Near East (UNRWA), she is the Chief Executive Officer of the GCF and the GRC Vice President. She has served in a series of executive and operation managerial roles, internationally for over 25 years of her professional career. With experience in business development, social business, public relations, strategic communications, mediation, and negotiation, Dr. Bressan is an expert consultant for enterprises, associations, and organizations. She earned master's in science communication, a Ph.D. in physics with an interdisciplinary thesis and a postdoctoral fellowship in technology transfer and knowledge management at Helsinki University, Finland, carrying out advocacy roles within the European Laboratory for Particle Physics (CERN) in Geneva, Switzerland. A member of the European Union of Science Journalists' Associations and the Italian Press Association, she has written on many subjects and authored or edited several internationally distributed books.

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