
Editorial: Foresight, new paradigms and policies for global studies and globalisation

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Biographical note: Gilbert Ahamer is inclined to analyse fundamentals of philosophy for the target of designing new paradigms driven by foresight when it comes to develop policies for mastering globalisation. As a physicist, environmentalist, economist, technologist, and geographer, he suggests that radically new concepts might beneficially contribute to solving the pressing problems of global change. He co-founded the ‘Global Studies’ curriculum at Graz University, Austria, studied and established global long-term scenarios when affiliated to the International Institute for Applied Systems Analysis IIASA, and is active in institutionalised dialogue-building with Central Asia since his affiliation to the Austrian Academy of Sciences.

This editorial undertakes to provide a thread for the several approaches towards globalisation in this special issue.

The guiding ideas are responsible development in partnership, mutual esteem, provision of legitimacy by cooperation with international organisations, multilaterally discursive procedures, transparency in the deployment of technologies, the fight for a mature democracy but not for Potemkin’s villages of formalities only pretending to have democratic qualities.

University curricula such as ‘Global Studies’ provide academic opportunities for multi-paradigmatic, multicultural and multidisciplinary education. The present special issue on ‘Global Studies’ continues to unite Russian and European Union authors that are clearly oriented towards a humanitarian world view when discussing evolution and development of societies.

Observing democratic rules in countries of transition is seen as advantageous for the societal development, economy and welfare as compared to authoritarian systems such as the so-called “guided democracies”.

Several audacious conceptual articles in this same special issue bravely underpin the metaphysical prerequisites for a drastically changed sociopolitical world view by reaching far beyond Einstein, quantum mechanics, systems analysis, non-causality and traditional logics.

In this spirit, personal communication may bridge systemic and political differences.

The prospective, foresight-related multicultural field of developmental ‘*Global Studies*’ (GS) is now for the sixth time serving as grand theme and trigger for (this editor’s) special issues in various peer-reviewed international journals, supporting the daily endeavour of managing respectfully multi-paradigmatic conviviality.

In the multilayer fields of globalisation, it is mainly necessary to understand the *Other*, the *Non-Self* which not only requires multidisciplinary academic abilities but especially what Ahn and Etnner (2013) call *cultural intelligence*. On an academic level, such an approach requires profound knowledge of what is different from one's own view on life but represents millions of others' views within the same country (e.g. Ukraine) or other countries (often comprising multiple religions such as in Syria).

Worldwide several dozen curricula on 'Global Studies' (Bader et al., 2014) discuss and provide tools for better perception of 'the other' that otherwise might create 'the hostile' inside the mental representation of stakeholders and prospective actors in a conflict.

In the present geopolitical situation, this editorial supports all those who believe that

- ultimately, *soft power* is more appropriate and stronger than hard power (Sayamov, 2013; Chumakov, 2014, 2015), hence a better choice in countries along paradigmatic divides
- *international organisations* such as OSCE and UN bodies (Sayamov, 2014) should be respected, also by armed actors during political transitions
- *mature democracy* is preferable in comparison to totalitarian or authoritarian statehood (Zinkina and Korotaev, 2014)
- a *multipolar world* (Ilyin and Rozanov, 2013) no longer allows thinking in terms of geographical zones of influence but only in terms of zones of democratisation
- technologies, energy supply (Müller et al., 2013; Breiling et al., 2005) and agriculture (Habermann et al., 2012) should follow a model in favour of enhancing citizens' *self-responsibility and democratic control* of collective wealth instead of promoting oligarchic structures
- *media* should strive to supply equilibrated images permitting all stakeholders to express themselves (Steyer, 2014) in freedom and without fear of suppression or indirect censorship
- economic development should act in favour of the *evolution of democratic mechanisms* and not counteract them (Nuscheler and Wittmann, 2012)
- for youth in all countries, serving *peace and multicultural education* (Rauch, 2014, 2017) is preferable to serving as a covert soldier without a state emblem but with an apparent origin, despite previous official denial, as happened in Ukraine
- *discursive procedures* (Ahamer, 2005, 2013) are more appropriate than covert physical infiltration of a territory or encouragement of defective polls that provide opaque results despite using transparent voting boxes.

To develop multiculturally sound democracies, mentioned detours might just not be necessary any longer.

The evolutionary development of a *world society* (Wittmann, 2012, 2014; Rauch, 2013) during the labour pains of globalisation is a *humanitarian, cultural and academic task* that fuels the articles combined in the present special issue.

During these days around 9 May, each year personalities in the East and West suitably celebrate a necessary and important historic victory in dignity. This had opened

the way to a century of increased acceptance and mutual esteem, incarnated by freedom-oriented states and state unions.

The worthiest victory is a victory that produces no losers.

On 10 May, 3 years ago in 2014, the Austrian winner¹ of such a humanitarian victory that damaged nobody, proclaimed clearly (Neuwirth, 2014): “This night belongs to everyone who believes in a *future of peace and freedom*. We are unity and we are unstoppable”.

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Note

- 1 The Russian public voted this participant third out of 26 (The Independent, 2014), the Armenian public second and the Belorussian public placed this participant fourth. Such experimental societal data seem to corroborate the author's vision: one day a humanitarian political approach will successfully 'rise like a phoenix', even in Eastern Europe and Central Asia. Two weeks after the European Song Contest 2014, Wikipedia entries on this singer with the artist's role name Conchita Wurst existed in 66 languages in 2014; by far the longest entry is in Russian (over three times longer than the English or German entries), which might indicate a high intensity of discourse in said language.