

Original Paper

Problem on Economic Theory; Sustainability May Be the Way out

dott. Giovanni Antonio COSSIGA¹

¹ ex Presidente Collegio sindaci Policlinico Umberto 1, Università Sapienza, Roma, Italy

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Abstract

The theme of the relationship between life and the planet that welcomes us has aspects that have not yet investigated, these are relationships that we believe are balanced, in the sense that reciprocal relationships must intertwine with each other. So, nature offers us the resources for life while we are looking for a complete neutrality of our existence on the environment. We can therefore think of an exchange between the community, which is entrusted with the survival of future generations and nature and its laws, which after a very long time have become suitable for life. So why do not think that the laws that regulate the universe, which have become the cradle for life, are also the universal laws that underlie economic relations, which are the guardians of intelligent life. In the wake of this statement, the relationship between nature and intelligent life should develop with mankind's push towards science and research. The current perspective, which aims at the complete neutrality of life towards the environment, is the first objective to contain and cancel the damage to the environment. This goal of saving life from natural hazards also has social implications. Reaching the state of neutrality with nature also means the fall of the current limits to development marked by errors in management (adverse cycle, inflation, deflation) which in the new era will be just a memory. Yes, because it will no longer be necessary to avoid damage to the environment, now free from humanity damages. Therefore, development in the neutral area will gradually accelerate so as to create conditions of relative abundance. With social effects to be defined but marked by a progressive decline in classist values, today based on competence and money. One problem will be the timing for achieving neutrality, differentiated, and delayed for the more backward countries on an economic and social level. How to regulate this dichotomy between those who have reached neutrality and those who are struggling to get there?

Keywords

survival of generations, environmental neutrality, social effects, dichotomy between countries

1. Introduction

When it comes to sustainability, the relationship between life and nature comes into play. Nature understood as a place where the resources necessary for life exist but also as a source of influences that are reflected on life, with a presumable double advantage for both actors. Now, regarding the resource report, there is general agreement on the limited nature of the resources available. And again, on the obligation to avoid waste which means depriving future generations of the resources available today. In summary, do not throw away but recycle, so that the long season of life can continue. But even more important, albeit still in the shadows, is the theme of the active behavior of the environment that surrounds us, not only therefore of our beloved planet.

It should certainly not come as a surprise if it is stated that there are undoubted relationships between the environment and intelligent beings. We are certainly not dealing with invisible creatures (such as: fairies, gnomes, elves, goblins, characters with secret powers), which can at best be hypothetical images, which idealize the relationship between humanity and nature. Nonetheless, there is no doubt that these relationships exist but, so to speak, they are impalpable. Of course, it can exclude that nature can dialogue with living beings, but it certainly cannot deny that over billions of years the conditions suitable for the survival of life up to us have been created in our natural system.

Brander Carter (1970) noted that «...even if our situation is not “central,” an apparent obviousness was affirmed about the anthropic principle: “the universe and its laws cannot be incompatible with human existence.” This statement claims that the physical laws that govern the universe are the quantum necessary for life to develop. Well, the life of intelligent beings certainly needs resources to survive; however, these resources are manipulated to allow for the spread of increasing numbers of intelligent beings. So physical and matter laws suitable for life which, as it were, “collaborate” with the physical (and intellectual) resources made available by science and human research. A combination that seems to offer a congenial adaptation to life and its diffusion. (Baltes, 2003)

As if to say that the research and science of intelligent beings are necessary requirements, without which not only the survival, but the diffusion of intelligent beings could not take place. The problem that arises, therefore, is the potential relationship between the natural rules that govern life and research and science as co-actors for the survival and development of the human species.

This is to say that, if there is a relationship between the human being and nature for the survival of life, there is no doubt that in the same way there must be a relationship between the tension (instinct) for survival and the tendency of men in research activity. That is, an important chapter of the survival of human beings and of life on the planet in general must be “written” by science and research, in all directions of knowledge. Therefore, if the task for the survival of humanity is entrusted as a natural right to the community (indeed, to its majority), the factor which favors the solution of this task lies in the intelligence proper to the human being.

The community therefore has full responsibility for life but jointly nature is not neutral but plays the role of natural assistant who cooperates in respecting this commandment. Now since the universe has

privileged physical characteristics for life on the planet, as Carter claims, the presence of intelligent beings who look and try to imitate nature can only play a fundamental role. For what? Meanwhile for life. Survival itself, the development of life needs to be in tune with the rhythms and potential of the nature that surrounds us. As if to say that without science and research, which investigates the rules of nature and the potential of life, the very ability to survive, but above all to proliferate, could be compromised. (Cossiga, 2021)

In other words, research and science hold the key that leads us to investigate the relationship that exists between human beings and nature. In this context of mutual exchange between nature and humanity, research and science have the task of modeling, in the meantime, the theme of the development of human beings, so that development itself moves on the wave of the least possible damage to the environment surrounds us. Furthermore, science and research move us to gain gradually the condition of total neutrality of our presence on the planet. This distant but not too distant goal gives us an indication of the opportunistic direction of research and science. A medium-long term objective, which captures the mutual and convergent interest of humanity and nature. But this configuration that brings together, in a common sphere of interest, human intelligence, survival of life and nature has a common convergent destiny, which is assumed will be written over time. In other words: Knowledge, but why? We can imagine that the relationship is governed by a mutual interest between nature and intelligent life, on this planet in a remote corner of the Galaxy.

On the other hand, it cannot come as a surprise the thesis that some of the rules that make this universe habitable and livable, and surtout our earth, can also be applied to the economy and in general to events related to human activity. That is, they have a specific importance for promoting the survival and diffusion of life on the planet. According to the Strong Anthropic Principle: "The universe must have properties that at some point in its history allow life to develop within it". The theme of the development of life, however, does not only concern the physical and material conditions of the planet that welcomes life, but can and must also include the theme of the activities that man "economicus" conducts to procure the means of subsistence, intended broadly speaking. Therefore, the adverse or concordant phenomena which disturb or push humanity on the wave of a development of its activity on the planet, in any case driven by science and research, could likewise be accompanied - so to speak - by some concordant properties (laws) of the nature.

Now it is clear that some phenomena affecting the economy show that they have not only the character of recurrence, without differences in space and time, while it remains difficult to identify the engine of the phenomenon. Or to put it briefly, the *deus ex machina* of the economic phenomenon, repetitive and often painful, in a country is the management (bad or good) of the government in economy. And with it, the active participation of the community or its majority in its natural role of being responsible for the survival of life. Yes, that is fine. But why does bad management create anomalies and uncertainties that last over time? Or do they get worse without a knowable *quid* having set the change of scenery in motion? That is, it is not enough to say that, when certain conditions occur on the markets, we have the possibility

that one or another of the phenomena affecting the economy will arise. There is always the question: “who and how it has selected the alteration of the economic scenario and why?”

To correspond to that issue, it is priority to investigate on the question of “quid” is the responsible that may alter the scenario of our complex economy. A simple response may be that the engine that moves is absolutely the same collectivity. Thus, the summatory of person that compose the society. Sure, no doubt. A part for now the role that, in every society, plays la solidarity of many and the egotism of some, we can say that the first group may identify the majority that has the responsibility of the survival of life in the planet. We are not playing to a western with good or bad! Anyway, it is inevitable that the majority rules may have an indispensable role in the issue of life. And in same way, the violence against the life may be inspired by a minority of a society or societies. As we may explicate the conflicts and the war if we have entrusted to the same collectivity the responsibility on the life?

Meanwhile, we may look to the divisions in the collectivities, it is important to consider that in the hearth of a society not all move unison. But, to contrary, a part surely minority has no interest to wellness of human race. For example, they comprehend those who: are no sensible to solidarity, are egoist, interested only to their personal wealth, could be an autocrat if they attain to power, also could be outlaws to gain an illegal condition of personal power. A group that may enlarge with the persons not interested to common good. How to say that a group, so identified, certainly cannot play the same role entrusted to community on the issue of survival of life. But, to the contrary, they may diverge in some way, as disorders and tension, conflict, and war, regard to the vocation of majority towards the life and the survival of life. Why?

Perhaps the collectivity itself resists and exhibits the general feature of the dualism that prevails in the universe. In the same way double stars prevail in the Cosmos, the function of action and reaction which characterize the vitality of the human body, the opposite need between animal life and plant life, etc... A dualism that can be collaborative or not, but in any case, essential to the evolution that surrounds us. Obviously, it is not a competition between good guys and bad guys. Rather an antechamber of the inexorable competition for life, which tells us that the survival of life is always a battle to be won and not a finish line at hand. As if to say that the long journey from the big bang to the time suitable for life and the same difficulties in understanding that long journey, will be able to give us some understanding of the problem of survival for future generations.

However, as the double stars are in gravitational equilibrium with the relative planets and the proteins of the human organism that act against cooperate with the proteins act pro, to create a vital balance, in this way we can think that the same happens in social relations. It is possible to hypothesize the growing prevalence of the virtues in the majority to mitigate possible internal and external conflicts. The problem therefore is to “mitigate” the formation of minorities that could play a role in conflict with life itself (genesis of conflicts or war).

The current global economic and social scenario shows insufficient attention to the dynamics and attributes possessed by the community. Indeed, all the cures and transitional measures available to propel

humanity's spaceship and its economy are essentially attributes that most communities care about. Not only to contain errors of direction on the course of development in the economy. Consider that the majority itself is the primary source announcing the direction of the business cycle, which will then be recorded by the activity statistics. In other words, the majority which tends to be ever more numerous, compared to the minority which tends to decrease, is an essential opportunity for the survival of life.

Indeed, a very large majority may be important for the essential tasks with which it is invested. Furthermore, a large majority entrusted with the survival of life can surely mean that the very idea of conflict and war is abandoned, while the tension fueled by a smaller minority group is silenced. In fact, as a majority group and coherent with the task of guardian of life, could it accept anti-life resolutions such as war? And, at the same time, contrast and keep small minority groups "off the calendar" who, on the contrary, can be champions of wars and conflicts, for partisan interests.

However, this collective entity, at the level of individual countries or globally, currently only has the power to critique and inspire the leaderships in power. A power partially recognized in the democratic area of global society, but still almost extraneous in relations with other communities, i.e., in relations with foreign countries. On the other hand, even in the democratic area the power of the communities is concentrated in the choice of leaders called to lead the government and the economy. Even in this case, albeit positive, it must be admitted that the enormous responsibility that rests on the shoulders of the Community majorities is in part circumvented. If only because the global scenario shows many economies grappling with problems, such as the business cycle, inflation, and deflation. An overview which perhaps confirm a reckless use of power in economic matters. Also, because this power is carried forward, without appealing to the periodic consultation of the communities, which are entrusted with the difficult task of maintaining the course of development on the path of constant growth with the least damage to nature. (Cossiga, 2018)

It is important to perceive that the anomalies of the economic and monetary cycle are far from irrelevant in terms of social tensions. Just think of the great divergence in the distribution of wealth and income that widen in times of economic difficulty, to the detriment of the less fortunate social classes and the poor. We consider that a correct and more equitable distribution of wealth and income is typical of the "classic" management of the economy. That is, constant development and with less damage to the environment around us. On the other hand, in the case of financial and monetary anomalies, the economic, social and economic damages concern the world of work, which loses employment opportunities. A condition which, among other things, increases income inequality to the detriment of the poor, while the fortunate classes may see their incomes increase.

What does this shift in income up the social scale mean? It is easy to understand that this income tsunami (Note 1) acts as a dividing factor between different income conditions, between social classes. So that minorities tend to swell at the expense of majorities. A formidable social damage because it increases social anger among the poor and the lack of interest in collective life among the rich. In terms of potential survival for future generations, this means dispersion of majorities and relative increase of minorities

with little interest in the substantive issue of community life. A damage, in serious perspective, due to the loss of value of the very essence of democracy and its meaning of union between peoples.

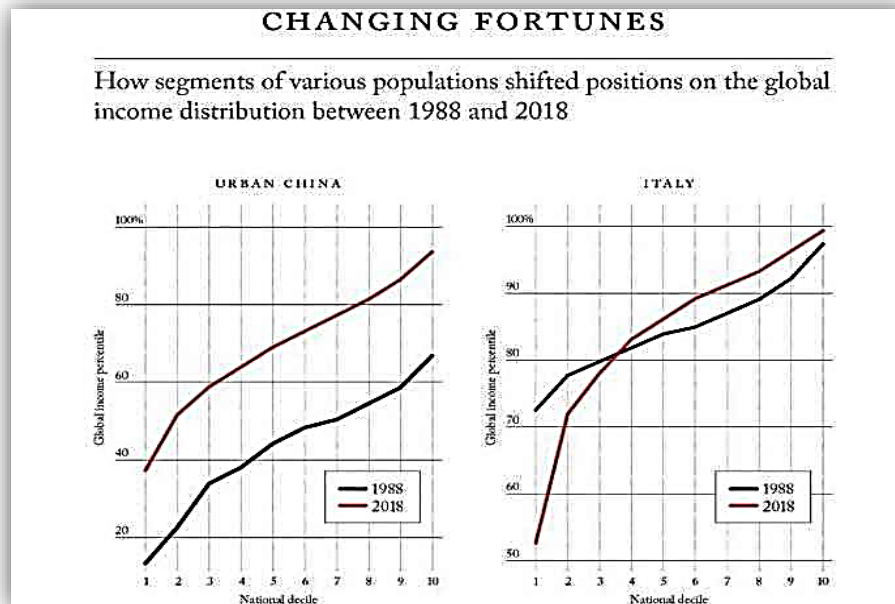


Figure 1. Various Populations Shifted Position Global Incomes in Cina and Italy between 1988-2018

Source: From Milanovic

The idea that in a non-democratic area the centralized power avoids periodically listening to the opinion of the community and has no interest in following the indications of the majority of its people can only be partially corrected with the intervention of the same majority. Meanwhile, let's think about the recent episodes of popular reaction in China to the zero-CoVID-19 coercive program. The great popular reaction has forced a drastic change in the approach of the Chinese nomenclature in the fight against the virus. On the other hand, staying on the Chinese side, it could be argued that there may be a relationship between (high) economic development and acceptance of centralist power and lack of freedom. One might think that the long season of rapid development, which lasted nearly fifty years, may have been the possible reason that would ease the burden of maintaining centralized power on the Chinese people.

All this to say that even in countries rigidly governed by an autocratic power it is not possible to hold the reins of a nation against the will of the people or its majority. On the other hand, it can also be argued that, in the event of a change in economic performance, naturally for the worse, the relationship between an undemocratic institution and its people could in turn worsen and perhaps we could see a change of power to favor of the community. Why?

In this regard, a sort of improbable exchange between the economic situation and the limitation of freedom can be hypothesized. This is certainly not surprising, considering that the task of the community is linked to the survival of life. And that a good and constant growth of the economic situation is a good basis for the future of existence. Perhaps a sort of fog that can obscure the powerful reasons for freedom and partly motivate the apparent disengagement of some large communities. But not forever. Because what can happen when economic conditions can get worse?

This argument leads us to consider the reasons that can explain, or nearly so, these episodes scattered throughout the global economy and at different times. How to justify these episodes of acceleration, if the classic development - which does not damage the environment - is generally constant and with a modest inclination (rhythm of development). Now it is evident that the two prepositions are in potential opposition. Yet they occur! Mentioning the theme, one could suppose that the continents and territories must follow a homogeneous development rhythm, in any case over a vast span of time which must be compared with the times of nature. It is therefore possible to admit that the continents and the territories must follow a homogeneous line of development, even if not in a time to be related to the life of a generation. A natural law could be the basis of the rapid and prolonged development of areas that accelerate well beyond the limits imposed by the relationship with our mother earth.

The development acceleration times that do not seem predictable or measurable; we can only say that it cannot go against the needs of nature and the degree of contamination of the planet. We can also say that acceleration meets an inexorable limit due to the degradation of the environment, due to accelerated growth. Furthermore, it can be said that often the episodes of acceleration converge after a long period of stagnation, a pause that can last even a century or more. As experienced in the case of Japan in the seventeenth century, in EU countries after the Second World War, in some Asian territories, such as China. Following historical experience, the acceleration phase was limited but not short. In any case, the process of rapid development end often after a period of hyper-speculative trends as in the case of Japan after World War II or with monetary alterations (inflation) as in Europe in the 70s and 80s.

In any case, we must admit that the convergence towards a common, albeit gradual, development of continents and territories must have the aim of reducing tensions between communities and certainly not of increasing jealousies or the desire for dominance. Negative feelings that are alien to collectivities or rather to majorities in the world order, interested only in the survival of mankind. It is essential that the powers of the majority in the world be exalted.

To this point a question is rising: why intelligent beings and not just animal life in the world? Can we think that the nature that we need and supports us in the direction of economic development, well in turn needs intelligent life? It is a fascinating hypothesis that is driven by the concept of reciprocity. Now it is certainly evident that the disturbance created by the presence of life and its development on the environment is a serious reason. So it is equally important that science and research are at the forefront to mitigate the damage we produce. On the other hand, it is a common interest of nature and men that we

reach - thanks to scientific research - the stage of complete neutrality with nature; a sign of our potential compatibility, but to what end?

Still on the subject of research, one could reflect on the fact that the convergent profile towards studies and research, without geographical and temporal limits, of the different communities on a global level can be at the same time consistent with the convergent profile in the economic development of the continents. Indeed, there is no doubt that the development of areas and continents is also an engine for the development of studies and research without limits. And further, that trends toward consistent homogeneity in land development, probably guided by constant laws governing the universe, move hand in hand with the progress of intelligent life. Together to survive and investigate; it cannot be excluded that these trends too may have the cumulative effect of isolating and even excluding anti-life behaviors (conflicts and wars), instigated by minorities in communities. As we have said, life is always in the hands of the communities but in the same groups minorities can develop that act against life. Why? It's not just the usual battle between good and evil.

According to philosophers such as David Hume, Adam Smith and others, the increased availability of goods created by the industrial revolution and the consequent trend of consumption within the country and across borders, has not only created a globalization of trade. It also created the conditions for an extension of the "current of sympathy" to make all human beings possible buyers or consumers anyway. From our point of view, this means that the separation between majorities and minorities is articulated precisely on the difficult balance of possession of goods. That is, on their unequal distribution, on the growing imbalance in the distribution of wealth and income, the theme of the economy and its development comes to light in order to clarify the reasons that push men to conflicts and wars. But also due to the spread of authoritarian and non-democratic systems, which are a sort of gag especially for the majorities who limit or hinder the exercise of their prerogatives. (Smith, 1822)

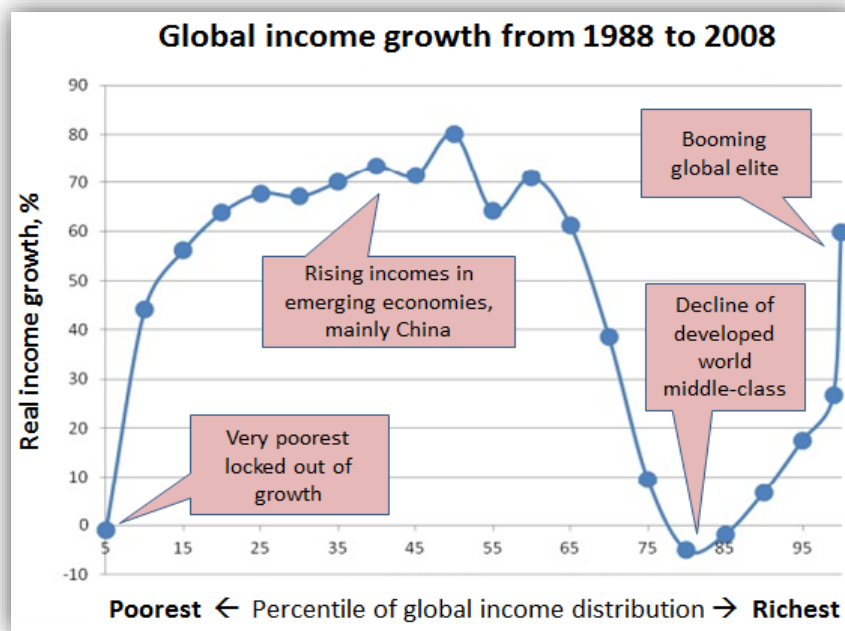


Figure 2. Real Global Income Growth—from 1988-2008

Source: Branko Milanovich—World Bank

We can observe that once again the reins of our survival are in the hands of the community and the same anomalies, which are the causes that question life itself, depend in turn on humanity itself. The abandonment of the classic development path is the bitter fruit of overlapping decisions and mistakes that derail the economy from the correct rules. But even more important are the social effects that follow the anomalies of the economy. In summary, we can say that the economy, which shapes our collective life and safeguards future generations, has a dark side. The theme concerns the relationship with nature, which requires that the development of the economy always be the classic one, i.e., constant growth and less damage to nature. But what happens when we exceed these limits due to the hiring of inattentive housekeepers? Well, leaving the classic path, unfortunately, not only do economic and monetary anomalies appear (inflation and deflation), but in combination there is also an alteration of the distribution of income and wealth in favor of the privileged classes. A damage that we can quantify with the presence of non-solidarity groups, such as very rich minorities who show solidarity with each other or, on the contrary, many people in economic difficulty who are unhappy. The leaven of the alterations of solidarity; solidarity which is the necessary cement that makes the community more homogeneous to carry out its tasks throughout life.

Figure 2, the so-called “elephant chart” shows, as clarified in the note (Note 2), the global income growth 1988-2018, with some imperfections. We are especially interested in the second band that includes thirteen groups of five percentiles each: here we have the poorest two-thirds - excluding the top five

percent - of the world's population; in this range the twenty years have brought an impressive growth in income: from 40 to 80 percent. An impressive rise essentially due to the acceleration of the Chinese economy in the twenty years under review. Why so exiting? We will see it better later in reading the text. We may observe that once again the reins for our survival are in the hands of the collectivities and the anomalies, which are the causes that put life itself in doubt, in turn depend on humanity itself. Leaving the classic path of development is the bitter fruit of overlapping decisions and errors that derail the economy from correct rules. But even more important are the social effects that follow the anomalies of the economy. These are the leaven and ferment of alterations of the necessary solidarity that must make the community more homogeneous to carry out its tasks.

2. Method

2.1 The Social Structure Based on a Class Order and Powers Will Perhaps Slowly Lose Its Substantial Importance in Guiding Society

Will we, despite the mistakes we sow on our way to the future, communities be able to fulfill their task of protecting life? Let us consider that the rules that govern the economy are impregnated, so to speak, with drives that concern the resources on which life develops. They are drives that have a positive or negative sign. In the sense that the conquest of the territory was, and still is, an essential factor for survival. But, at the same time, it is an essential and dominant cause of discord and conflict between near and far communities.

One fact, however, appears certain. The times of nature do not correspond to the times of human generations. This could convince us that there are no possible relationships to preserve life. But it is an impression that immediately vanishes if we observe the changes over time in human relationships and in the structures between communities. These are changes that should not have a common purpose, yet if we look at the great civilizations and their evolution it seems evident to us that from the Romans to the Chinese to the Mongols to the post-Mohammed Arabs, on the surface we have the sensation that they were moved by the usual "nationalist" tendency who forged the territories. (Huntington, 1996)

And yet, this generically nationalist tendency that seems to structure the shape of empires does not seem to find a convergence of peoples and communities that can confirm this appearance. What social group the size of ancient Rome or the Chinese empire or the Indian subcontinent could have harbored broad and common feelings of nationalism, from father to son, from generation to generation. Enough to justify the willingness to war not of entire communities but at least of a part of them. It is hyperbole that cannot be disavowed. That it was the emperors, the tsars of all Russia, the rulers of Queen Victoria's time who promoted the formation of empires in large continental blocks and so on, is a thesis with which we can agree. But how and why these rare leaders had the strength to win the trust of men devoted to death to conquer territories of which they had neither inkling nor knowledge- And then because the greatness of human beings was measured and is measured with the breadth of the territories taken and with the ruthless logic of war and its victims and heroes?

These are questions that remain unanswered because it is not possible that we can accept that men and women who have enough at home and in their own territory to exist - perhaps a frugal existence - abandon everything for the glory of a fighter and a general or emperor. Homeland is a concept that each of us refers to the bell tower rather than the vast territory. It is perhaps the great passions that noble and loyal men are able to convey to an army, to an entire people, the need to leave everything and march against our neighbor, the neighbor's family, the neighbor's property. Napoleon's army was made up of a soup of European races, which had largely belonged to the Roman family in the time of Augustus. Well, why did this amalgam of people who lived Napoleon's epic shoulder to shoulder feel a feeling of homeland that was not theirs though? For money. But even in their homes and territories the vast majority of this strange and incomprehensible amalgam of people attracted to leaders lived relatively well, mostly. So?

It is not easy to find an answer to this question. But one thing appears certain. There is in the minds of men and women almost a memory or a hidden corner of the DNA of each of us that seems to push on the side of these illustrious or less illustrious men who have attempted to bring together large territories under the same banner. On the other hand, it should also be noted that our ancestors - the Neanderthals or Homo sapiens - showed an innate will and open spirit towards spreading to new territories and not only when the conditions of the planet changed making such forced movements necessary. This long history of humanity, from its ancestors to new lands and new borders, therefore, seems to affirm the intimate need of humankind for knowledge and to spread to all lands near or far. An intimate need that certainly does not find confirmation in any organic need, but which is reproduced and confirmed in the common desire - now as then - to travel to all continents. Only partially justified by the novelty and differences of the different territories.

Now, putting together all these apparent desires of individuals and communities without any difference, a serious doubt remains about the intimate reasons that push the tension and sentiment of each towards knowledge of one's neighbor even with the appalling noise of arms and conflicts. For many of these events, such as the creation of empires and vast unified territories, for which it is difficult to question patriotism, the perhaps inappropriate idea of a homeland without borders becomes known. These are events that make you think. On this truly slippery ground, the relations between peoples, albeit different, find an uncertain place, which are in turn an amalgam of peoples who landed at separate times on the continents and are well integrated. If we consider the tendency towards aggregation between peoples, unfortunately also by force and subjection as happened in ancient Roman times, we find unequivocally demonstrated that this union of peoples can often be the bearer of civilizations characterized by development and well-being. (Fagan, 2017; Diamond, 1997) Especially if the union is accepted by choice of the peoples themselves, as demonstrated by the great democracy of the United States of America. President Jefferson wrote of the new nation's explicit tension to extend its territory, but through agreements and plebiscites or even purchases (for example, the so-called "Alaska Purchase", 1,518,800 km² purchased from the Russian Empire in 1867 for \$7.2 million equivalent to \$140 million in 2021). "...We believe that we act on the basis of obligations that are not limited to the limits of our society. It is

impossible not to be aware that we are acting for all of humanity, that circumstances denied to others, but conceded to us, have imposed on us the duty to demonstrate what degree of freedom and self-governance a civilization can risk leaving its individual members.” (Thomas Jefferson, 1823).

This is to say that it is not the strength and arrogance of the strongest that drives peoples to unite, but an intrinsic desire to create a single community which, in addition to the strength and power of arms, has other beautiful and noble opportunities because this just and innate desire can come true. Likewise, individuals and peoples show a singular attention to illustrious men for having created an empire, even if it is ephemeral like Napoleon. Why? Yet his road is paved with the dead and wounded of countless battles, from the Italian campaign to Austerlitz to Borodino and the terrible march of the French army won by the dreadful Russian winter. Died on Saint Helena, a distant island, his mortal remains as a French emperor, far from being buried there, were taken to France, and buried in a great mausoleum as Les Invalides.

How to justify all this if we combine them with other important attestations that do not seem to justify or disavow the importance of these and other enterprises for humanity. Also, because the tensions that we must follow because they are engraved in our DNA can also lead us down different paths. Absurdly, we could argue that even racism, still widespread and harmful to the aggregation of human beings, we could perhaps interpret it as an attempt, still in nuce, intended to consider humanity without distinction as a set of global communities without limits of any confine. (Kissinger, 2022)

How to justify all this if we combine them with other important attestations that do not seem to legitimize or qualify the importance of these enterprises for humanity. Especially if the tensions that we have to follow because they are engraved in our DNA lead us on different paths and do not converge with the theme of life. Yet even racism, unfortunately still widespread and harmful for the purposes of aggregation, we could perhaps not interpret it as an attempt, still in the field, intended to consider indiscriminately a set of global communities without limits of any border.

The dispute over natural resources - dispersed throughout the territory - is unfortunately linked to the attraction that some - minorities but capable of attracting - have towards property and well-being. A minority that is ordered according to a social scale and therefore as said by a distribution of powers that society has managed to contain its excesses only after centuries with the growing importance of the role of the community. Far from believing that this social arrangement of the past could have been different, with greater equity in the distribution of natural resources, with decision-making power entrusted to the majorities and with the obligation not to resort to war to settle disputes of any kind. However, the time would now have come to establish an order based in principle on the opinions of the majority, that is, freed from the arrogance of hierarchies, against the evidence of history that has preceded us with its rules and conflicts. It is true that we are still in the era of the economics of relative scarcity which has so far justified greed and selfishness, but times are about to change.

But let us imagine that our world can continue on the line of development according to the classic rules: constant growth and less damage to nature. Following the classic rule in development simply means

accelerating the path to the future as much as possible. But above all to accelerate the transition to complete neutrality of our presence on the planet with the help of research and science. This will represent an epochal turning point. Even if we still do not look carefully at the consequences of that truly extraordinary turn. But not only for the acceleration of development no longer held back by the damage that life causes to nature, but also by the expected consequences of a development on the path of gradual acceleration. In a not brief time, the same social composition will tend to change substantially. The human story took place on the wave of scarcity of resources of all kinds. In the not-too-distant future, however, we might expect a social revolution. The hierarchy - which is established on the basis of available resources - will become less and less important. The social structure based on a class order and powers always based on the possession of wealth and money will perhaps slowly lose its substantial importance in guiding society. A guide for the future will essentially be marked by the direction that will mainly be indicated by science and research.

It is difficult to guess today what the direction of research and science will be tomorrow. But one fact is certain. Even the guidelines that will be dictated in his time are not definable today, precisely because the horizons will have changed. The horizons of the economy that, so far and in the near future, they have dictated and will essentially dictate the direction of Humanity for better or for worse, they will no longer be the main arbiters of our lives.

3. Result

3.1 When the Economy Travels without Custodians but on the Wave of Progress That Science and Research Produce, the Society Structures Should Undergo a Major Change

In short, perspectives and social relationships will undergo a truly memorable change. However, this ideal horizon announcing great news is not close. And not because science and research cannot push some countries and territories on the path of total neutrality with nature. But this is a goal that can be rejoined in successive waves. However, it is possible that the western area for the most part, in the order of a few decades, could come close to this goal. In other words, the goal of neutrality is not a relatively close possibility for all communities. The differentiated development of the territories will make it inevitable that this appointment will be differentiated over time and can only be achieved if the economic levels between the different areas are quasi equal. With what consequences?

Well, if we imagine that at the end of this century most Western countries will have reached a level of relative neutrality with our environment, we will find ourselves in a context that includes continents that will have reached the threshold and others that will still be far from it. The partial neutrality with our planet will have as a direct consequence an alignment of only the record holders to true development of the classical type, i.e., constant growth and no damage to nature. A status quo of sober economic stability and probable acceleration of development, under the economic aspect but above all in terms of technological and scientific evolution.

Apparently, one could observe a further potential separation of continents and areas which, due to economic delays, will not have reached a stage of natural neutrality. It is probable that this condition of disparity will continue over time. It can be hypothesized that a scenario - still disconnected - could make it necessary to implement "Marshall plans" in favor of the countries still competing for the objective of neutrality. In short, the acceleration of economic progress in some areas, as a result of the achieved neutrality, would make it possible to procure a surplus of resources of a level that is not only adequate but qualified to help countries struggling to achieve their goal.

In fact, one can imagine that - having reached the advanced stage - an acceleration of resources could be produced, which would push the idea of an appropriate redistribution of the resources thus available, among territories that have not reached their objective. A multilateral condition between countries that must "liberate" the excess and countries that instead must accelerate the march towards real progress, so to speak classic, with an alignment of disparities, towards the equalization of the natural economy. (Baynes, 2009)

A condition - the constant line of economic development in future neutrality - which could ultimately stimulate the takeover by collectivities of their positive powers. Above all if with the continuation of the status - albeit partial between the territories - of accelerated growth, the conditions would be created which favor an expansion of social relations between the different communities. Communities attracted in the end by a necessary and opportune solidarity, as a factor of amalgam and cooperation between different peoples. It becomes clear at that point in our development journey that the desire that captivates individuals and communities for a territory completely free from borders and limitations would be a reality. The need to restore the unity of the global community would be an inevitable and shared option, also because the vision of a single and limitless territory has always been in the DNA of all intelligent beings.

Well, on what should we base the hypothesis that economic and natural neutrality could also be the opportunity for a relaunch of development potential for the areas and territories that have reached the goal?

The first simple answer starts from the current irregularity of economic systems that are struggling between a series of contrary events: economic cycles, inflation, and deflation. These are symptoms that have the sole purpose of slowing down or weakening the line of development due to errors in the management of the economy. It is true that there is always the possibility to take the right path of constant development with nature less damage; but it remains a winding road and difficult to maintain. Furthermore, it should not be forgotten that cyclical and monetary anomalies (inflation and deflation) are natural forms - not coordinated in any way - but which have the purpose of remedying the disorder of the economic system. Curative therapies that are based above all on the entry into the economic field of the recession, an essential and necessary cure to give respite to the economic system to lighten the excesses of pollution and greenhouse gases that development produces. Obviously, there is no lack of errors in the management of the economy above all because the governors are certain that they are the navigators in

the universe of the economy and are often wrong. In this case, the opponents to beat are inflation or deflation, monetary anomalies which, if neglected, cause enormous damage to the community.

Both of these monetary anomalies are alarm systems that must worry communities about things in the economy that go astray with respect to the classic path, constant development, and less damage to nature. The trap of inflation and deflation are also cures for inducing the community to put pressure on its rulers to change the program of the economy. Let us not forget that the powers regarding the management and care of the economy reside within the community, but the leaders of the majority of each community are not in the habit of requesting the opinion on the state of the economy from the majority. If we then investigate the wishes of groups of citizens, listening is generally limited. So that the treatment of the unbalanced system is often not adequate to resolve the deviation undertaken with respect to the classical way of development. With the sequel of development degradation and its potential. On the other hand, let us not forget that in the event of an unexpected inversion of the economic cycle and monetary anomalies, the first to notice and predict the change in tone of the economic situation is always and only the community. Only the majority, with natural intuition on the climate of the economy, is the vanguard of the change underway. On the other hand, only if the community changes its point of view on the status quo can the alteration and cyclical inversion occur.

What to infer? The possibility that the government of the economy can take decisions in contrast with the collective position of the citizens has a near zero possibility of being able to be realized. Little to do, then. It is advisable to make agreements with the maneuverer, that is, with the community or its majority to understand what the moods are on the condition of the economy. In essence, the ability almost in unison of the community to perceive the status quo of the economic system can only indicate that the social group is the forerunner, the spokesperson of the sensations that natural and universal laws disseminate during everyone's activities, from man in the street to the expert in economics to our neighbor. Well, these mechanisms monitor the errors of economic systems up to their stage of maturity. The maturity stage coincides with the goal of complete neutrality for the planet. A phase in which the entire structure governed by universal laws would no longer have reason to manifest itself, because - as I said - at that point it would no longer be subject to corrections of the economic cycle and monetary anomalies. So, our line of development in that future of ours would be a steady and growing line.

In the meantime, let us ask ourselves why economic development in our future in complete neutrality with nature could be accelerated. Simply because the slowdowns imposed by the natural mechanism of care and control of economic systems, for now awaiting the goal of maturity, would no longer be necessary. Therefore, the dampening effect of the economy that worries us so much may not occur in our future without damage to nature. Let us not forget that a standard reason for the appearance of the economic cycle lies precisely in the excess of gas and pollution, which impose a stop to the digestion of our waste products. All of this would end when our world had touched full neutrality.

Therefore, only having reached the condition of constant and indefinite development and without damage to nature will be enough to achieve a significant acceleration on the path of development. At this point

one could ask oneself: if and what will be the interests of humanity in a world that has changed so much? To try to answer as far as it is humanly possible, it is necessary to first make some preliminary observations.

The problem at that point, i.e., when the Western world or part of it has finally achieved the goal of full neutrality, what will be the relationship between the countries united on the line of neutrality and the pursuers who are trudging towards the goal. Meanwhile, as we said, there will be a significant difference in terms of economic development. A difference in level that could exacerbate the gap in terms of development between the continents. This danger, however, could be partly overcome due to the overabundance that the countries at the neutrality target line would export in favor of their pursuers, still in the grip of the economic conjuncture and monetary anomalies. Marshall plans, however, which may or may not achieve the goal of complete pacification of relations between communities.

Neutrality with nature, in fact, must be able to favor a global recomposition of humanity and, in addition to the new natural condition, lead to a progressive decline of the same fundamental values, which until the new era had motivated the presence of separate states and territories. Why? According to the principle of coherence, it appears clear and understandable that such a drastic change in the history of humanity brings with it a reconstruction of the models of society that have presided over common life for dozens and dozens of centuries. A transition made necessary by the new order dictated by neutrality, which would no longer need the rules of the economy. That is, the rules which up until the stage of neutrality gave substance to the structures of individual states and territories but could be developed and modified only very gradually over time. In other words, if the economy development travels without guardians but on the wave of progress in science and research, it seems indubitable that the rules of social life and the same structures that society has defined and rationalized, over the time of the economy laws, could undergo an important change.

Now what happens if the cyclical and monetary anomalies, as well as the possible rules for getting rid of these unwelcome guests (economic situation, deflation, and inflation) are no longer needed? The sequence of development at that stage would essentially be driven by technological and cultural progress and would require no intervention proceeding along a constant line of development. The absence of anomalies in the development of the economy in the initial phase could only give the sensation first and then the certainty of a potential overproduction, at least in some specific fields and in particular in agriculture. A condition that could be able to mitigate the potential disagreements between the area that has achieved neutrality and the remaining part of the world economy. But the changes are only just beginning, at least in the post-economic area. For what assumptions? Unfortunately, only general indications can be given on the subject, starting precisely from the assumption that the gradual but incisive progressive disappearance of the current dogmas of the economy would have non-trivial social repercussions. Firstly, the progressive loss of the relative value of social classes and of the selection in the ruling class on the basis of the differences forged by the possession of wealth. As if to say that the same excess of production will replace the current state of scarcity of resources; scarcity that have so far

justified the social ladder and the ascent by class. It would seem quite probable that this epochal change will take time, years to translate into reality due to the passive resistance that today's privileged classes will not fail to oppose to the change. However, this resistance cannot last long for the simple reason that the acceleration of development will be an inevitable reason for change. The essential change could concern - in a still indefinite time - the loss of value of money, as an instrument for paying for the necessities of life.

Yet, the times for the full and complete availability of primary and secondary consumer goods and everything else needed for life should be relatively close, at least in the territories that will have reached the goal of total neutrality with nature. An unprecedented event in the history of the world since the beginning of civilization, when all relationships between human beings were shaped on the basis of each person's ability to earn a living and therefore to accumulate wealth; a definition model for social classes characterized by wealth and competence. Well, they are the symbols on which important social values have always been applied, becoming a symptom of each one's abilities and potential and, on the contrary, a sign of the herd for those, many, who cannot show off these symptoms of wealth, intelligence, ability, inspiration and so on.

4. Discussion

4.1 Science Becomes the Protagonist of a New Era of Relative but Sufficient Abundance, so That It Is Knowledge That Traces the New Path for Humanity

One might think that this is just a study hypothesis and not a hint about our near future. And yet, the possibility that - having reached the goal no later than full neutrality with nature - we can enter a new phase in the life of humanity is not just a suggestion. Because the era of neutrality could see the primacy of money and the necessities for the life of families and businesses change hands to a new primacy based on knowledge and research. Science, in other words, becomes the protagonist of a new era of relative but sufficient abundance of what is needed for the life of communities, so that it would be knowledge that traces the new path of humanity. What does it mean? To tell the truth, even today, while awaiting the transition to the neutrality phase, we have the clear sensation that technology and science are able to amaze us with continuous innovations. I would say with the connectivity that for some decades has become part of our daily lives.

Now the signs of an increase and a potential higher productivity are already evident, starting with the agriculture. We can see the growing potential in the possibility of feeding the billions of human beings, without any difficulty if the signs of our eternal desire to accumulate money did not enter the field, which thus pushes speculation to raise prices and personal earnings. Also, in terms of energy, oil and electricity, prices are unbalanced due to the usual excessive desire for profit. But even in this case, there are continuous attempts by producers and speculators to keep prices high despite the quantities being sufficient. A speculation by producers and speculators, which paradoxically is useful to finally force the choice in favor of renewable energies, already produced at competitive prices. But require high

investment. In addition to the fundamental fact that the replacement of fossil energy is a fundamental step towards the neutrality of our economy.

Now, beyond the unimaginable times for all of humanity to reach the goal of neutrality, the historical phase from which at least a part of the Western world could cross the finish line still seems perhaps close, while other continents would remain at the window waiting to reach the objective. The situation does not lack drama for the double path. In fact, let us not forget that the goal of neutrality is, although on the sly, is a propitious moment for the rules of the economy to gradually dissolve and with them the disparities that still today see war in Europe and strong tensions in the Indian Ocean. Attenuated and lightened, almost transparent, the differences and tensions between communities, the jealousies and the objectives of power seem destined - albeit gradually - to lose the very reason for the existence. In other words, "...We can only imagine the period, not far off, when the Western empire will include millions of souls, west and east of the Atlantic Ocean" paraphrasing Jedidiah Morse.

With an effort of the imagination, we must reflect on the hypothesis that the progressive dilution of the rules of the economy, until now dictated by the rigid pressure of nature, is also the historical phase which would make the differentiations and conflicts between continents no longer necessary; at least when the whole world reaches the goal of neutrality, after a period of adjustment.

In a time, not so distant, we can think that the confrontation could open between the area that is adapting to the new "borderless" reality, and the rest of the continents and communities that are still far from this goal. How will the two areas moved by potential forces react, one relatively constant and stable and the other still subject to the rules of controlled development.

The principle of emulation could be an effective force to push laggards down the road to complete neutrality, in the face of unexpectedly strong advantages available to forward areas. The principle of emulation which could also be very appropriate to get accepted a Marshall plan or many Marshall plans, supported by the production surpluses that we imagine could be produced in the privileged area. On the other hand, the planet is one and the possibility of creating two different potential zones separated by a greater or lesser subordination to the rules of nature could appear improper. In the sense that all together we aim for the objective of neutrality and not divided into shares. This important consideration, however, does not invalidate the reasoning on the potential duplicity of the path towards natural coexistence with the planet. We could only argue that the neutrality achieved by even an important part of humanity would not in any case be complete, at least until the vast majority of the peoples of the earth will not adapt to the rules of neutrality with nature.

So, apart from the unpredictable times for some continents to reach the goal of neutrality, there remains the important problem of the predictable behavior of the portion of humanity on the side of now neutral nature and of the other that is trying to reach the goal. For now, the theme seems so distant that no one seems to think about the potential reaction between the divided parts in the relationship with nature.

And yet, if we admit that in the first stage of the neutrality relationship with nature, with a portion of humanity in full natural balance, it is probable that for some time the rationality of changing in progress

will not go beyond the continuation of the status quo. The game of neutrality would really be played when the excesses of harmful gases that we have accumulated in the atmosphere are reabsorbed with science and research in first line and with the help of natural laws. All this requires a time that can hardly be evaluated but which will be filled, leaving us with the same problem of duality with respect to nature. At that point, we may think, it will finally make sense the expected acceleration of development and the potential abundance of production of one side over the other, still grappling with the unresolved problems of the economy.

If we can count on the - realistic - hypothesis of an acceleration of the development of a large part of the continents, well, the thesis that this abundance will be poured into the area in race towards objective neutrality should not be improbable. Looking at the result that we have already been able to observe after the second world war with the real Marshall plan. Now there is no doubt that Truman's America in deciding the aid to belligerent countries, even to former enemies, has brought forward more than one consideration. But above all I would like to underline that the impetus given by the plan to the countries destroyed after the Second World War has given a formidable impulse to reconstruction. We have no reason not to believe that a repetition of the Marshall Plan for countries which, in an indeterminate future, will not have reached the line of neutrality, will represent a strong driving force to reduce waiting times and to push for the necessary uniformity in the relationship with nature. Will all this be enough to mitigate any pre-existing reactions, or could these different zones be linked precisely to the discontinuity of relationships with nature? The Marshall Plan in the post-war period not only gave indispensable aid for reconstruction but also made it possible to cement not only economic, but social and political relations between America and Europe. With the novelty that the plan gave no regard to the character of loser or winner in the tough competition. It is significant that at the time, in terms of economic and political relations between America and Russia, the refusal by the Soviets of Marshall Plan aid to the countries of Eastern Europe marked - until the decline of the Empire Soviet and in subsequent decades - mutual relations of acute antagonism. *Nihil sub sole Novi.*

At least for now, it is not easy to believe that even in the future an enlarged re-edition of one or more Marshall Plans could create the bridge between countries and continents, which still cannot be built today: Once again between the West and China - open to markets but closed to freedoms in the wake of communist ideology -.

In terms of trade relations between advanced and developing countries, the decision taken by the countries, from our point of view, to participate in the COP 2022 held in Sharm el-Sheikh (Note 3) is interesting. One result has been achieved: the green light for a "Damage and Loss" fund, with funds to draw on to remedy the damage and losses caused by the altered climate in developing countries, more vulnerable to extreme weather events. A goal achieved after thirty years of discussions. But which opens up future social proximity for exchanges between countries that have achieved the objective of neutrality and those that do not coincide with the most advanced area.

Going further on the path of the future can be very imprudent, also because the geopolitical changes that will come into play are very complex, with the gradual attenuation of the social value of money and the birth of new hierarchies at the social level. At that time, the new hierarchies will presumably be dictated by science and research, on foundations that are difficult to glimpse in a world that still bases the essential rule on the social differences. Even if in our time new categories - not of power but of recognitions and intellectual primacies - concern scholars who distinguish themselves in the field of research.

5. Conclusion

In short, can it be said that the achievement of unlimited neutrality, also through the impulse of generous economic aid in favor of backward countries and continents, will also be an opportunity for geopolitical change? Or is it just a bet. Certainly, we have already identified some strings in the bow for the aforementioned thesis. Assuming that widespread neutrality brings with it - albeit gradually - a progressive dissolution of the rules of the economy. Therefore, once neutrality has been achieved, it could be the occasion for an unexpected acceleration of development and with it a widespread abundance of consumer goods available to families and companies. It is certainly not a rash hypothesis that a new order of development which, beyond the limits imposed today for respect for nature, could call into question the values on which our civilization is founded. That is, limited resources that represent the perimeter for social construction.

Certainly, in this way a leap towards a new social order is foreseen, which could bring with it the definitive fall of potential conflicts always based on the hierarchy of powers established by social classes and by wealth. Without the stimuli for the possession of wealth and goods, the innate tendency to appreciate the growing breadth of the territories in which one lives, regardless of the role of each in the social order, should also disappear. A tension always present in the DNA of humanity and unknowingly shared by all or many. This is a factor that over time has justified defense against invasion warfare, which should be - how to say - dissolved for lack of reason for plundering other people's things, which has so far justified the art of war. It would be humanity's new capacity for development, in the era of total neutrality with nature, which would suddenly bring down the ancestral intention for invasion. Which would be replaced by a growing affinity between neighboring communities. Thus, the prescient words of Jedidiah Morse would come to light: We can only prefigure the period, not far away, in which the **European, American, and Asian empire** will include millions and millions of souls, west and east of the **Oceans,**" with the modifications made in bold to adapt them to separate times.

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Notes

Note 1. From the graph that Milanovic publishes, which shows how, unlike in urbanized China, between 1988 and 2018, the poorest groups in Italy at national level (horizontal axis in deciles of income) became poorer even compared to the global scale (vertical axis in income percentiles). The poorest among the Chinese (first decile) in 1988 were among the poorest even globally, today they have risen to around 40% of the scale. Conversely, the poorest Italians nationally went from being in the richest 30% globally in 1988 anyway, to falling to mid-table in 2018. Italians in the richest deciles instead improved, even though not by much, their position relative to the global wealthy.

Note 2. The elephant-shaped graph on the horizontal axis shows, from the first to the hundredth percentile (grouped five to five), the world population in increasing order of income; the vertical axis shows the increase in income registered, for each group of five percentiles, from 1988 to 2008. The world population is divided into four groups, two of which have benefited little or nothing from the twenty years of globalisation, while two benefited greatly. 1. The first band is that of the first five percentiles, where the very poor are located, who have not seen any growth in income. 2. The second band includes thirteen groups of five percentiles each: here we have the poorest two-thirds – excluding the top five percent – of the world's population; in this range the twenty years have brought an impressive growth in income: from 40 to 80 percent. 3. The third band is the one between the seventieth and ninetieth percentile: in 1988, it was roughly the European and American middle class; here in the same twenty years a very low growth was recorded, not exceeding ten per cent, and for two groups of five percentiles even a reduction (the lower part of the elephant's trunk). 4. The fourth band includes the ten per cent with the highest income: here we once again see a growth in income over the twenty years, between thirty and sixty per cent, more accentuated as one approaches the hundredth percentile; it is the upper part of the proboscis.

Note 3. Mobilizing more financial support for developing countries Key takeaways from COP27 Climate finance

Finance is at the heart of all that the world is doing to combat climate change. Mitigation, adaptation, loss and damage, climate technology – all of it requires sufficient funds to function properly and to yield

the desired results. On this crucial topic, COP27 created a pathway to align the broader finance flows towards low emissions and climate resilient development.

The COP27 cover decision, known as the Sharm el-Sheikh Implementation Plan, highlights that a global transformation to a low-carbon economy is expected to require investments of at least USD 4-6 trillion a year. Delivering such funding will require a swift and comprehensive transformation of the financial system and its structures and processes, engaging governments, central banks, commercial banks, institutional investors, and other financial actors. One of the key outcomes of the various decisions on climate finance is a call for developed country Parties to provide resources for the second replenishment of the Green Climate Fund. All countries welcomed the recent pledges made to the Adaptation Fund (totaling USD 211.58 million), the Least Developed Countries Fund (totaling 70.6 million), and the Special Climate Change Fund (totaling 35.0 million).

At COP27, deliberations continued on setting a 'new collective quantified goal on climate finance' in 2024, taking into account the needs and priorities of developing countries.

However, serious concern was expressed that the goal of developed country Parties to mobilize jointly USD 100 billion per year by 2020 has not yet been met, with developed countries urged to meet the goal, and multilateral development banks and international financial institutions called on to mobilize climate finance.