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EVOLUTIONITY OR THE GREAT RESET: WHY IS IT IMPORTANT TO THINK ABOUT THE FUTURE?

“Perfection is expressed in harmony – in the beauty that can be found in nature, art, and human conduct. Today’s world is a domain of turbulence and dissonance. There is still much to do on the road toward the moral perfection of humanity”.

(From *Tractatus Politico-Philosophius*)

Because of the COVID-19 pandemic, humans have found themselves suddenly in the most challenging times. Our era has given rise to Klaus Schwab’s idea of the Great Reset, meaning that there is no way back to the “normal” and that our lives should never be the same again. However, when we read his book, *COVID-19: The Great Reset*, what we find is not very promising. The reset as envisioned by influential world financial and political elite, whom Schwab represents, is neither a way back to the past nor a way to a great future. Therefore, I argue that if we really want to consider the Great Reset as a new way for humanity, we need to propose a normative vision that should ultimately include human evolution and social harmony. There are global problems that we urgently need to solve, such as the problems of hunger and the environment, of wealth and poverty, and of peace and war—all of which are related to our survival as humankind. But beyond this, we also need to ask ourselves the question of what “a good life” means. I want to propose a Great Reset that is really transformative, leading to a new age of humanity that I call “evolutionity”.

Keywords: COVID-19, Great Reset, Human Evolution, Social Harmony, Evolutionity.

1. INTRODUCTION

Because of the COVID-19 pandemic humans have found themselves suddenly in the most challenging times. This has given rise to the idea of the Great Reset, meaning that there is no way back to the “normal” and our lives should never be the same again. As Klaus Schwab claims the Great Reset shall involve a long and complex series of changes. He emphasizes that we might “be tempted to equate reset with restart, hoping to go back to the old normal ... but this won’t happen” (Schwab & Malleret, 2020).

Since professor Schwab is not only a scholar, but also a very influential person, the founder and executive chairman of the World Economic Forum, whose annual meetings

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host the most prominent statesmen and businessmen from all over the world, we can assume that his voice, which is expressed in the book *COVID-19: The Great Reset* that he wrote together with Thierry Malleret, is not only his personal opinion, but rather a view of an influential world financial and political elites. This is why this book deserves a close examination. And yet what we disclose on its pages is not very promising. The Great Reset is neither a way back to the past nor a way to a great future. It merely will “accelerate disturbing trends that have been building up over a prolonged period of time” (Schwab & Malleret, 2020). Hence, as a result of the Reset, we shall come to the world where materialistic values would still prevail, where we should live even faster and more confusing lives, where humans should be replaced by robots, where privacy should largely disappear and we should all be subject to heightened surveillance, where there should be growing online presence and less of personal contacts, where there should be a greater state control of economy and radical welfare and taxation measures, and where social unrest in different forms shall rest for years². If this is so, what should we really gain?

In the newest book of Klaus Schwab and Thierry Malleret, *The Great Narrative: For a Better Future*, which was published in December 2021 and is based on interviews with fifty leading world scholars representing several disciplines, the authors introduce some values, such as cooperation, imagination and resilience. This brings about some optimism and human dimension to the future world. However, the Great Narrative is not really a departure from the idea of the Great Reset. It emphasizes that momentous changes that have been introduced by the COVID-19 pandemics: “the acceleration of automatization and innovation, rising inequalities, the growing power of tech and surveillance, the rising rivalry between the United States and China, the partial reset from globalization, the economic paradigm shift and an increasingly fractious geopolitical landscape” (Schwab & Malleret, 2022). In short, the changes will be substantial and persistent, and lasting for years, but it is still a technocratic vision in which humanity is dehumanized.

2. THE GREAT RESET AND EVOLUTIONITY

If we really want to consider the Great Reset as a new way for the humankind, a project for our better future, to consider “disturbing trends” and their acceleration is not enough. We need to propose a normative vision that should ultimately include human evolution and social harmony. There are of course global problems that we need urgently to solve, such as the problem of hunger and environment, of wealth and poverty and of peace and war. These are the related to our survival. But beyond this, we also need to ask the question of a good life. Where should we go? What is our purpose? How do we spend our lives?

Therefore, as an alternative to the Klaus’ reset that merely emphasizes the materialistic and conflicting sides of human existence, in *Tractatus Politico-Philosophicus* I propose a reset that is really transformative and evolutionary. It shall lead us to a new age of humanity that I call “evolutionity” (Korab-Karpowicz, 2017). While modernity was inspired by the mechanistic and deterministic view of the universe emerging from Newtonian physics and tried to apply this view to living organisms and social phenomena, and postmodernity has been characterized by unsolved problems related to globalization, environmental destruction, political instability, social unrest, and a regress to irrationality,

² In their book, Schwab and Malleret argue for a substantial post-COVID socio-political-economic overhaul, yet without providing an adequate justification for this and without offering any specifics as to how this could be achieved (Umbrello, 2021).

which have all now been magnified by the COVID-19 crisis, evolutionity is inspired by the idea of human evolution, and by the organic and holistic world view emerging from the new science (Korab-Karpowicz, 2019). It leads to a world of social harmony.

To arrive at the new evolutionary age requires our growing awareness related to the old question of self-knowledge: “Who are we as human beings and what is our purpose?” The true Great Reset that I am proposing is based on the awareness of our human identity. If we reflect upon ourselves and our environment, it is easy to recognize that we are involved in an evolutionary process whose an obvious expression is the continuous development of science and technology. While these give us a lot of power to transform our environment or even ourselves, this immense power can lead the humankind to conflict and annihilation, if ethics and prudence are lacking. To continue smoothly with our evolution, we need then to be spiritually transformed, and to do this would be the real reset. Hence, it is not enough to discuss economic, environmental, sociological or political aspects of the post-COVID world, as Schwab and Malleret do. We must recognize the futility of today’s materialistic thinking and as humans rediscover our true goal. We are not yet completed beings, and we can realize our destiny. Our destiny is to fully develop our humanity in ourselves, that is, our moral and intellectual qualities. Our true end is individual self-realization and our human flourishing, something not based on any prescribed and centrally imposed model from above, but rather related to how do we understand our self-realization and a good life ourselves. It is to promote human evolution, which means to establish a cultural environment of social harmony in which individual human beings can fully develop morally and intellectually and continuously make continuous scientific and technological progress from one to another generation.

On the basis of this brief consideration, it is easy to see that changing humans to robots, subjecting them to surveillance, controlling their behavior has nothing to do with human transformation, but rather with human enslavement and degradation. “Freedom means self-determination – having power over oneself – and is associated with making decisions, having the possibility of choice, and directing one’s own actions” (4.1)³. Freedom, the ability to decide for ourselves, on what is best for us, is fundamental for our evolution as species. But for any people being free, they must also be morally aware of the needs of others. “Freedom without cooperation ends in exploitation, and society disintegrates” (10.161). At present, there is a huge difference between our scientific achievements and technological abilities and our moral growth. We need to develop in ourselves our moral sensitivity and include in the basic imperative “do not harm” not only our fellow human beings, but also the animal world and even the natural world at large. As we become more and more aware of ourselves, of what are the proper ethical relations with other humans and the rest of the world, human evolution becomes a conscious evolution, a self-transforming process. It is an enormous task, which requires self-awareness and global cooperation for its completion.

The idea of human evolution and of evolutionity was first presented in my book *Tractatus Politico-Philosophicus* (Political-Philosophical Treatise). In the *Tractatus* cooperation is described as the “first principle of humanity” (10.11). I set out to prove that if, by following this basic intuition, we correctly understand human nature and organize our world according to the principle of cooperation, we can arrive at a world of social harmony.

³ The numbers refer to numbered paragraphs of the *Tractatus Politico-Philosophicus*. If not otherwise indicated, the citations of the numbered paragraphs that follow are from the same work.

The current disharmony in the world, which can be observed especially in the field of politics and economics, is largely related to the erroneous modern Western philosophical assertions identifying the human being with an individual moved by desires and the will to power, and the phenomenon of life with an endless conflict. These misconceptions have enormous practical implications on the picture of today's world. I want to show that cooperation⁴ is an integral part of human nature, and once the society is organized according to the requirements of our nature, it can become a truly harmonious and happy society, a proper environment for our future evolution.

3. SOCIAL HARMONY AND ITS EFFECTS

Harmony is related to an agreement between things that are not necessarily the same or similar. It is vital to a good life. Just like in music harmony brings different tones together to form a melody, social harmony brings members of society together and produces order and peace (Prasad, 1999). It is neither an artificial unity provided by a sovereign nor uniformity or sameness. Social harmony is rather a social richness – a special composition of diversity and difference, in which we find mutual complementarity and moral virtue. Its effect is the development of fine things and fine manners. Our human environment, both material and spiritual, becomes then perfect, and thus beautiful.

Accordingly, to live in social harmony means then to live in beauty, and the latter is shown in the three main aspects of culture: material, social and spiritual⁵. The beauty of the material culture is articulated, among others, in fine-looking design of utensils and other everyday items; the health and good look of our bodies; our cleanliness and tidiness; the way we dress – our fashion; cultivated landscape and splendid architecture; and our technologies and technological innovation. Then the beauty of social culture is expressed in fine conduct and refined customs; joyful songs and dances; beautiful poetry, literature, music and fine arts; and our excellent social and political organization. And thirdly, the beauty of spiritual culture is revealed in scientific discoveries that foster the development of humanity, in high philosophical and religious ideas; and in our self-knowledge and moral perfection, whose highest expressions are inner purity and other most elevated virtues.

Harmony can then be associated with peace, happiness, and physical, social and spiritual beauty. By contrast, disharmony includes something dreadful and ugly, and leads to conflict. It is the domain of dissonance, in which things do not fit together. Usually this happens because one wants to forcefully control another and the latter opposes the former's domination. The world of disharmony is then the world of surveillance methods, contact tracing, rising inequalities, social upheaval, geopolitical divides, dominance, and power. To be sure, in the real world of today, we do not only find the struggle for power and dominance, and moral ugliness related to this, but also a lot of goodness and beauty in all its cultural aspects, and this can be proven by numerous examples. However, given today's technological advancement, especially in war machinery, as long as this world remains

⁴ The well-known books on cooperation (Axelrod, 1984; Axelrod & Keohane, 1985; Chayes & Chayes, 1993; Tuomela, 2000) that have been published lately are written from a positivist perspective, whereas my approach is more traditionalist and is related to what I describe as “the tradition of classical rationality” (Korab-Karpowicz, 2019).

⁵ “In the course of the development of culture, human interests undergo sublimation: from the material, related to the satisfaction of biological and physical needs, to the spiritual, related to the mental development of the individual” (2.5561).

largely the domain of dissonance that is expressed in military build-ups, numerous wars and other conflicts, and the domain of turbulence that is related to frequent changes, revolutions and other unexpected political events, there is indeed a serious threat to the continued existence of all humankind. In the era of globalization and mutual interdependence among states, what happens in one place of the world has an effect on other places, and a local armed conflict can easily turn into a global war. How can we then turn from the current disharmony to the world into a social harmony? How can we come to live in happy societies?

In order to solve a problem, we need always to identify its source. There are some scholars, who often call themselves “political realists,” who say the world disharmony is unsolvable. They claim that social disharmony – particularly disharmony in international relations as the power struggle among states, and domestic disharmony, as the political and economic struggle among individuals and groups – has always existed. They describe all politics as a struggle for power (Morgenthau, 1956). For them, wars may be indeed the ugly things, but they should occur again and again (Layne, 1994). Their source is human nature. They believe human beings are egoistic creatures, embodiments of the will to power, prone to conflict⁶. Their view, grounded in the political philosophy of modernity, has been very influential until now.

The image of human beings as individuals moved by their desires and the will to power can be found in Hobbes and Nietzsche, but also, in a more disguised form, in Locke and his liberal successors (Korab-Karpowicz, 2016). This image has influenced the development of the social sciences and, in particular, the formation of the discipline of international relations. The question of power, and especially of its distribution and importance in maintaining the status quo, is central to today’s postmodern thought.

Social theory is associated with practice. Theories do not only explain; they have also a function of praxis. They are a part of social practice, and thus, they shape our reality. The modern assumptions about human nature have led to the replacement of the traditional spiritual, that is moral and intellectual, ideals of the West by today’s materialistic Western civilization that rapidly develops into a global culture. They have molded human beings into one type and have contributed to the standardization and mechanization of our lives. They replaced by ideologies our capacity of independent reflective thinking. They forced us into a spiritually impoverished existence in a world full of conflicts.

4. HUMAN BEINGS, CULTURE AND CIVILIZATION

The basic characteristic of human beings is that we create culture. Unlike other animals, we do not live in a natural environment, but in the artificial setting of a unique culture – culture, which consists of a particular system of education, morality, law, politics, economics, entertainment, philosophy, religion, science, and art. The ability to create culture, or our artificial environment, consisting of material, social and spiritual factors, is a characteristically human trait⁷. Even if we find that some animals are characterized by a high level of organization and develop some customs, they do not, like human beings,

⁶ Neorealists, such as Kenneth Waltz, do not speak directly about human nature, but it is implied in their notion of an egoistic state that is motivated by its security interests, dominance and so on (Waltz, 1979).

⁷ The concept of culture that I introduce here and its relation to human nature are ideas that were originally developed by Bronislaw Malinowski (Malinowski, 1976).

continuously and consciously transform their environment, and they do not engage in intellectual and moral reflection upon their lives. Let me now quote a passage from the *Tractatus Politico-Philosophicus*:

2.514 Only human beings are able to seek the truth, to see beauty and harmony in the world, to engage in moral reflection, and to reflect on their own lives.

2.521 Only in the human world does there exist a difference between good and evil, that is, the sphere of morality. Also, only in reference to the human being can we talk about moral degradation.

Given the above, reducing human beings to one simple characteristic – egoism or a desire or will to power – as many modern philosophers and some theologians do, does not result in a correct representation of human nature, but merely simplifies it and degrades humans into the level of other animals⁸. In the animal world, desires indeed play a fundamental role, and one can observe there the ruthless struggle for domination and leadership. By contrast, human beings create an artificial, cultural environment that significantly modifies their behavior. They can be very gentle in relation to one another, but they can also behave more violently than savage animals. Individuals or groups can be guided by untrammelled selfishness (especially when encouraged to do this by social acceptance) to pursue their desires at the expense of others, and to ruthlessly fight for power and domination, but, thanks to education and self-cultivation, they can also improve morally and acquire such traits as honesty, diligence, peacefulness, kindness, and mercy. And in the end, they can develop and recognize themselves as spiritual beings.

Civilization can be defined as culture that reaches a higher level of material, social, and spiritual development (2.72)⁹. Of the three cultural aspects: material, social and spiritual, the latter is most important. There cannot be a proper perfection of humankind, of which the sign is a fully developed civilization, without peoples' moral perfection as manifested in their virtues and behavior. We can find examples even from recent history of well-organized societies that were equipped with advanced technologies and developed superb arts and sciences, and yet engaged in extreme destruction and genocide, for they would fell to a low level of civilization, bordering on barbarism when it came to adherence to ethical principles. For with respect equally to both the individual person and the whole of civilization, we can speak of moral development and of moral degradation. Ultimately it is ethics that is the sign of a civilization. It is the presence of ethics both in the public sphere and in private lives that makes us fully human and civilized beings.

⁸ In his well-known book *Children of Light and Children of Darkness*, Reinhold Niebuhr wrote about the "perennial and persistent character of egoism in any possible society" (Niebuhr, 2011). The pessimism about human nature penetrates also the thought of Martin Luther and John Calvin, and by other protestant theologians who would speak about human depravity and brake with the Catholic teaching of the human perfectibility through faith and the moral value of good conduct (Sample, 2013; Coward, 2008).

⁹ Characteristics that are often associated with the development of civilization are: the creation of urban and administrative centers; the invention of political, social, and economic institutions; the division and specialization of labor; the expansion of external trade; the creation of a complex religious life; the development of the arts and sciences; and the invention of a written language.

Therefore, when we submit any civilization to an assessment, or when we think about the development of our country and make plans for its future, we should always consider all three of these cultural aspects (material, social, and spiritual) and not merely the level of economic development or technological advancement. It is because the greatest achievement of humanity is not merely our advanced technology or material wealth, but in fact the complete civilization—insofar as it includes ethical principles and elevates the whole society up intellectually and morally. It is indeed civilization, particularly in its moral aspect, that provides us with our human dignity and gives us a unique place among all creatures.

Our essence is to think – we *homo sapiens*. Thinking constitutes our true nature. Because of our ability to speak, to discuss issues and to reflect on them, and to include in this reflection thinking about ethical issues, we are not only rational beings, but also moral ones. Moreover, because of our inherent ability to transcend our own desires and biological instincts and to shape our way of life, we are also free beings. Reason, morality, and freedom are our alpha and omega – they are the departure point of humanity, but also our great task to be completed: the point of destination. To develop them to a full degree in a process of human evolution is our destiny. The humanity that reduces its essence to mere animal desires or the will to power, fabricating hostility and consuming material, social and spiritual resources for military buildup or for excessive consumption or for exploitation of others, and that is torn by frequent wars and other conflicts, will not fulfill its task any soon. Yet this, which seems to us so difficult and so far away – reaching the point of destination and realizing our destiny – is actually so easy and so close. It is to discover and to properly identify our own human nature, and to implement it in social practice.

We are rational or intelligent beings who can think in a discursive manner, but who are also endowed with intuition that allows us to grasp higher truths; we are moral beings, capable of ethical reflection, of inventing principles governing our behavior, and of morally perfecting ourselves; we are free beings, who can transcend their animal nature, control their desires and shape their lives. And furthermore, we are social beings who can live and develop only in a group, and do this on the basis of a fundamental principle of humanity, which is cooperation.

5. COOPERATION: THE FIRST PRINCIPLE OF HUMANITY

The philosophy of modernity is established on a myth, which is the social contract said to be made at no specific time or place, among abstract individuals moved by their desires, especially by “a perpetual and restless desire of power after power, that ceases only in death” (Hobbes, 1994). As viewed by Hobbes, human beings, subject to blind, mechanistic drives, are moved by desires and ruled by passions. It is by passions such as acquisitiveness, fear, and pride that they are driven to wage war against one another; it is also through passions (especially fear of violent death) and only partly through reason, that they at last want to achieve peace. Their desire for security in the face of growing conflict among them leads them to conclude the social contract and to agree to live in a society under the rule of a sovereign.

However, in contrast to the abstract individuals who enter into the Hobbesian or Lockean social contract and thus establish a society, the real human being is always a member of a smaller or larger historical community (the most essential component of which is the family). The relationship to a particular community and cooperation within its

framework is an inherent, natural context of each individual human life. Without belonging to a community, we could not develop our skills; we would quickly die; and, for that matter, we would not even be born. Hence, we cannot live without being part of a community. At most, we can change the country of our residence and replace one community with another.

2.53 Human beings are by nature social beings. They have a natural disposition to live in a society, cooperate with others, and reap the benefits of social life.

We act as a part of a group, but at the same time each of us is an individual being with his own needs and ambitions. In addition to the common group interest, there also exists the self-interest of each of us. These group and individual interests are powerful forces that can stimulate human activities and lead humanity to development. Yet, on the negative side, they may be related to egoism. Self-interest is a morally neutral notion and has to be distinguished from egoism or selfishness, which is a vice. "Selfishness is not simply love of self but excessive love of self" (Aristotle, 1962). Egoism or selfishness means pursuing self-interest regardless of the negative consequences this might have for others, and involves cooperation with others only when it serves our interests. An egoistic individual can ruthlessly and at the expense of others pursue his own goals and come into unstable relationships with others only if, in his opinion, this will bring him a benefit. Being overwhelmed by the desire of power, he can seek to dominate others and to destroy all competitors who stand in his way. But such an individual will never be more than an ordinary cheater. This is because he hides from others, and also often from himself, the fact that the first principle of humanity is cooperation. Without cooperation no one, whether he is a good person or a bad one, will be able to accomplish anything; he will not even be able to affirm himself in his own humanity.

1.5 Cooperation (as opposed to conflict or the struggle for power) is the fundamental fact of human existence and the essence of politics.

Let's us look around. This room, where we are now, is the product, and an example, of cooperation. Someone once designed this building, and many others then built and equipped it. We must also look at the clothes we are wearing and consider the upbringing and education we have received, as well as reflect on aspects of the wider world, including our country, our language, and our civilization. All this, to a large extent, we owe to others. Cooperation is indispensable for human existence and development. In pursuing egoistic goals, we may not want to admit to ourselves a simple truth: namely, that our lives are fundamentally linked to the lives of others and are dependent on them. By our own strength alone and without the efforts of so many, mostly anonymous, other people, we would never been able to transcend our animal state and to develop our culture and civilization.

6. TODAY'S CONFLICTS AND THEIR SOLUTION

People need to cooperate to achieve individual and common goals. The bonds of cooperation break down, however, if there are conflicts among them. People can be divided by different values, especially those related to their distinct cultures and ideological formations, as well as by their different interests. If incompatible values of different civilizations find themselves in one society, they contribute to that society's divisions and lead to conflicts. Bringing different cultures into close contact and removing from the

national one a dominant role, produce the sense that one's own culture is under threat, giving rise to anti-immigrant movements and ethnic clashes, as we have seen in many parts of the world.

Since global processes stimulate migrations and the growing division of wealth, our time is an era of conflicts. Not only there are still traditional conflicts: political, economic, ethnic, religious, and civilizational, but also there are those that have been introduced by the impact of modernity and postmodernity. The idea that human beings are moved by their desires and motivated solely by interests has weakened human ties and undermined traditional communities. The idea that there is no longer any privileged sexual orientation, but just a diversity of desire, has led to the weakening of traditional family values. Therefore, notwithstanding of their positive impact, both modernity and postmodernity have largely contributed to social unrest and to today's world disharmony, which has recently been amplified by the COVID-19 crisis (Schwab & Malleret, 2020). Postmodernity, whose practical manifestation today are the processes of globalization, does not bring humanity to a better, more peaceful world.

The fundamental feature of the traditional (pre-modern) civilization of the West, but also of other ancient civilizations, is the conviction of the unique, rational character of human beings and of human capacity for moral reflection as a consequence of this rational nature. The successful ending of many today's conflicts depends on our capability to return to classical rationality – to reason, whose activity is not reduced to thinking merely about the optimal use of available resources to achieve the desired goals, but includes a reflection on what is morally right or wrong, and on the meaningful human life¹⁰. It is through our axiological reflection – rational thinking about values, especially values related to cooperation, freedom, and our human destiny – that we can understand what constitutes a good life for us, individual human beings, as well for our communities, and arrive at the idea of a harmonious and happy society. This return to deliberative reason and virtue links us to non-Western intellectual and ethical traditions and gives us an opportunity for mutual understanding. It affirms us in our full humanity as rational and moral beings, and provides us with the knowledge of a good political life for our communities. However, the overcoming of postmodernity should not merely be based on a return to classical rationality, but also on the correct recognition of our human identity and on the role of human beings in evolution. It should initiate a new evolutionary epoch.

¹⁰ For Aristotle and the classical tradition, distinctively human activities are those that are in accordance with reason. The complete exercise of reason cannot be reduced in this tradition to its instrumental usage in obtaining something (for example, just what we want), but involves moral choice. Classical rationality involves ability to rationally deliberate about what is beneficial and what is harmful, and about what is right, and what is wrong (Aristotle, 1962). In Hobbes and his modern followers, reason is dethroned, and passions take the dominant role. Reason serves the passions by attempting to satisfy our particular wants or desires. Hobbesian rationality is instrumental rationality – the optimal use of available means of realizing objectives, maximizing benefits and minimizing costs. Reason becomes a mere instrument, a calculus of utilities, with rationality no more than a reckoning “of the consequences of things imagined in the mind”, of desires, aversions, hopes and fears, or of possible gains or losses (Hobbes, 1994).

7. HUMAN EVOLUTION AND THE NEW SCIENCE

One of the most powerful philosophical ideas is that of human evolution. It has been discussed by Teilhard de Chardin, Julian Huxley and other thinkers (De Chardin, 2008; Huxley, 1992). They claim that we as human beings have self-transforming and evolutionary capacities, of which the most evident proofs are the cultures and civilizations that we build and constantly improving material conditions of human life. We cannot escape our destiny to transform. We can only temporarily arrest or reverse our evolution by internal moral corruption, which could lead our societies to disintegrate and our civilization to fall, or by external intellectual oppression, which would deny us the freedom of thought. Nevertheless, there is one fundamental objection against human evolution that is stressed by some theologians and political scientists. They say that, because of our nature, which they consider as sinful, human beings cannot be improved (Coward, 2008). This theological belief in original sin and the incurable corruption of human beings, at least in this world, is echoed by Hans Morgenthau's description of human beings as essentially power driven and egoistic, and by his view of politics, especially of international relations, as an endless struggle for power (Morgenthau, 1956).

In response, I would argue that the opinions provided above are metaphysical statements of some sort. Certainly, we as human beings have capacities to do both evil and good. However, whether we treat our neighbor with love or hatred or whether there is war or peace between us, largely depends on our own choice. In our decisions we are not determined in any way. The character of our future existence largely depends on our consciously and purposely developed material, moral, and intellectual environment: on our prosperity, education, beliefs, and ideals. Although human nature can be considered as unalterable, this is not because we are permanently either good or egoistic individuals, but rather because we are evolutionary beings, capable of moral and intellectual improvement. Last but not least, the case of human evolution is supported by the development of the new science: by its fresh, hitherto unthought-of discoveries and novel perspectives that it opens for humankind.

According to classical, Newtonian science, the natural world is deterministic and predicable. This picture has in turn determined how human phenomena are studied. Beginning with Thomas Hobbes, who, following the scientific model of his epoch, considered the universe as nothing but body in motion and studied phenomena by applying the reductionist method, social scientists have tried to describe human beings as if they were living machines, reduce complex phenomena to their parts, and subject social life to deterministic laws. But in the meantime, physics has changed. In the twentieth century scientists became aware that their basic concepts and their way of thinking were inadequate to describe subatomic phenomena. They have discovered that at the subatomic level, determinism no longer applies and the character of occurrences is probabilistic. This has led to profound changes in their concepts of space, time, matter, and cause and effect, and to a new vision of reality, which can be described as the new science (Capra, 1983; Whaetley, 1994; Penrose, 2004; Krauss, 2012; Wilczek, 2016).

New scientific theories, especially quantum theory, have shown that our reality, even the physical one, is far more complex than we had earlier imagined. They have brought important revisions of our earlier conceptions of the universe and our relations to it. They depict a much more sophisticated natural environment than that which can be described by the notions of objectivity and of cause and effect. As a result, there is now growing interest,

in applying the discoveries of the new science to social sciences. The evidence for this could be, for example, the recent work of Alexander Wendt, *Quantum Mind and Social Science*. However, as Werner Heisenberg, a Nobel-Prize winning physicist, noted some time ago, we should not apply forcefully “scientific concepts in domains where they do not belong” (Heisenberg, 1985).

It is mistaken to believe that we can build a social science with the help of formal models used in quantum theory and calculate utilities by using new formulas. To do so would be an attempt to interpret discoveries of the new science in the spirit of an outdated early modern philosophy. Therefore, instead of trying to relate new scientific theories directly to social phenomena, we should let them help us to overcome the narrow materialistic and deterministic interpretations of reality derived from Newtonian physics that still largely prevail over our minds. The insights derived from the new science should guide us to a new vision of politics and society that is appropriate to a new evolutionary epoch.

8. THE NEW AGE – EVOLUTIONITY

Human reality is principally self-created. By discovering new ideas in physics, we can better understand physical reality, but we cannot change it; by discovering new ideas in philosophy or politics, we can not only understand but also change human lives. By creating culture – our artificial environment (material, social, spiritual) – we transcend the limitations associated with our original, natural animal endowment. We proceed beyond mere obedience to biological drives and discover freedom. By being free, we can self-create and transform ourselves. However, culture can be adopted and developed for both constructive and destructive goals. We have the ability to build and to destroy. Therefore, what we will make of our lives largely depends on our choice. Within the universe as we know it, we represent the pinnacle of evolution. This is reflected in our ability to think, invent things, and plan ahead, and in our capacity for ethical thought. But we are not complete or perfect beings. At present we realize only a tiny fraction of our human potentialities (Huxley, 1992). As we now become more and more aware of ourselves, human evolution becomes a conscious evolution, a self-transforming process.

The true Great Reset begins with the awareness of human identity and on the role of human beings in the evolutionary process. With this reset, a new age of humanity begins. As stated in the *Tractatus*: “It is evolutionity or the evolutionary epoch which replaces modernity and postmodernity” (8.7). In its essence, it is not revolutionary, like most modern and postmodern intellectual concepts or social movements, but evolutionary. It is not directed against traditions, but rather appreciates their value and tries to build on them. Particularly, it revitalizes the classical tradition of virtue and refers to classical rationality.

Classical rationality, which at its core is an evolutionary one, involves thinking and speaking meaningfully about values. It is expressed in politics aimed at a good life. A good life is not only “the wealth or material prosperity of human beings, but also their spiritual (moral and intellectual) development” (1.21). By overcoming postmodernity, transcending the old divisions: West/East, black/white, object/subject, left/right, embracing a comprehensive and evolutionary view of reality, and turning itself to reason and virtue, the new politics that rises from the true Great Reset aims at a good life for the whole humankind.

9. CONCLUSION: EVOLUTIONITY, SOCIAL HARMONY AND A HAPPY SOCIETY

Social harmony is social richness – the special composition of diversity and difference, in which we find mutual complementarity and moral virtue. Diversity, difference, complementarity and moral virtue are all prerequisites for cooperation – the first principle of humanity. People can efficiently work together if they are diverse in terms of their skills, if they are different in terms of their social position (some performing leadership roles and others being guided), if by their education and abilities they complement each other, and if their relations are based on justice, mutual respect, friendship, solidarity and other virtues. A harmony in society produces order and peace. It helps us to achieve common goals. It leads to the development of fine things and fine manners. It leads us to happiness. Social harmony and a happy society are actualized when all members of society have opportunities for self-realization, as they best understand it themselves, and if their personal self-realization does not bring harm to others.

Our human world cannot be reduced to its material and conflicting aspects. It is an integral wholeness, including a spiritual dimension. Since it is a world of humans, it can be described by values. The values that we adopt and promote have an impact on our personal lives, organize our societies, and shape the course of our history. In order to live in a better world – a world that is more prosperous, safer, and happier – we need to reflect on the value of cooperation. Moreover, we need to consider that we are not merely moved by desires as lower animals, but that we can largely control our desires and are free, rational, moral, and ultimately spiritual beings. Desires can be increased in human beings by the employment of such cultural means as propaganda and indoctrination. Advertisements can make us desire certain futile things. The fabrication of fear and hate can be used to create enemies and justify military spending. In this world that is far from being perfect, it is essential that we guard our true identity and do not allow ourselves to be reduced to mere consumers or militants, to engage in destructive conflicts, and to stop our human evolution. Spirituality, as expressed in our moral and intellectual virtues, that are perfected in an evolutionary process, completes in our full humanity. This is the essence of the true Great Reset, of the new age, which is evolutionity.

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