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Global Innovation Economics

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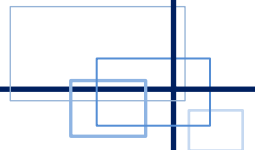
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Conflicts

Globalization demands new approaches to address conflicts that arise from the collision of different cultural norms and practices (Wiredu 2006; Tremblay 2010).

Given the absence of justice—distributive, reparative, and intergenerational—in the current global financial architecture, global ethics examines globalization across all forms of social activity: economic, political, and cultural.

In this light, globalization points out a rupture in the historical process of creating a world market—from its impact on lives in both developed and developing countries, to the proliferation of new forms of organized violence, and ultimately to the unprecedented dominance of financial capital (UNESCO 2023).

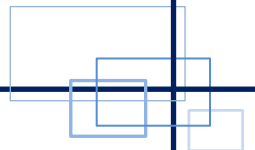


Global Ethics

Global ethics is a recognized field of study and a novel framework for addressing ethical dilemmas on a worldwide scale.

It encompasses a broad range of pressing issues, including the war on terror, rogue states, child labor, torture, scarce resource allocation, human trafficking, migration, climate change, global trade, medical tourism, pandemics, and humanitarian intervention (Widdows 2011).

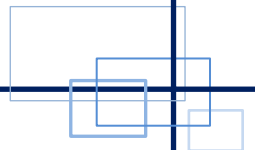
The SDSN has urgently called the UNGA to establish “processes of global oversight of each class of cutting-edge technologies” (Sachs et al. 2024, 7).



Global Innovation Economics

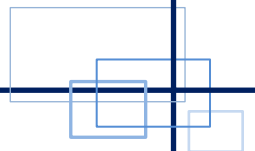
This session considers the globalization of science, technology, and innovation, including global trends in the way knowledge is produced and distributed, the development of institutions, and global research policies (Archibugi and Filippetti 2015).

It considers how technological change and innovation are shaped by the role of emerging countries in the generation of science and technological knowledge, and transnational corporations, and how reforms in intellectual property rights and world trade have been affected by the increasingly international flows of knowledge, technology, and innovation (Kingdon 2014).



Global Approach

In Rome, on August 3, 2024, during the 25th WCP, Jeffrey Sachs outlined six conditions for a viable global innovation approach: (1) to study the great traditions—think of Confucius, Buddha, Aristotle, and Mohammed—who shared a consensus that human beings can become better; (2) to develop citizenship not only locally, but also regionally and globally; (3) to foster benevolence and reciprocity as twin guiding concepts; (4) to increase dialogue, encounter, and peaceful problem-solving; (5) to require accountability of wealth and power, insisting that the world belongs to everyone; and (6) to pursue happiness and well-being. As Sachs concluded in Rome: “World leaders need a class in moral philosophy—many of them are neither responsible nor ethical. We need global ethics for sustainable development. We need co-participation of citizens and mutual respect in the global community (Pozzo 2024).

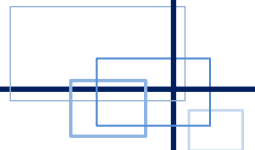


Representation

The challenge of balancing power with equitable representation in global governance requires that everyone undertake critical self-reflection and adaptive ontological foundations.

As we affirm the unique beauty of each cultural tradition, we must also aspire toward genuine intercultural dialogue—rooted in mutual appreciation and shared flourishing.

Such dialogue demands openness, empathy, and a deep resonance with the other. Only through this dual commitment can a multilateral system move beyond mere power politics toward a just and inclusive form of global governance.



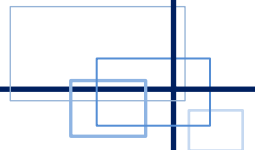
Cooperation

Instruments of international cooperation were conceived following the immense tragedies of the two World Wars of the twentieth century.

Today, however, we find ourselves in a completely changed situation that considers profound ongoing transformations.

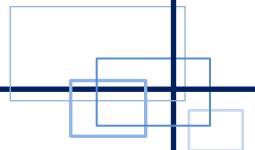
New geopolitical, economic, financial, and technological dynamics are reshaping our world: from the bipolar order of the Cold War, through a unipolar transition, to today's landscape, where alliances are fragmenting and reconstituting as new actors emerge.

Faced with this reality, we must revitalize traditional tools and seek new mediums to reimagine the future.



Resilience

At Davos, on January 20, 2026, during the 56th WEF, Canada's prime minister Mark Carney made four key points that resonate with global ethics: (1) collective investments in resilience are cheaper than everyone building their own fortresses; (2) shared standards reduce fragmentations; (3) we should pursue different coalitions for different issues based on common values and interests; and (4) we should not allow hard power to blind us to the fact that the power of legitimacy, integrity and rules will remain strong (Carney 2026).

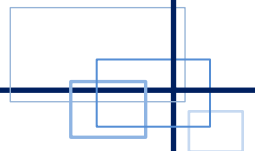


Efficiency

At the root of true innovation lies the awareness that human dignity and the concept of the other are constructs deeply shaped by history, yet now threatened by widespread historical, philosophical, political, and religious illiteracy.

Essential to this endeavor is the collaboration between philosophers and scholars across pedagogy, psychology, sociology, behavioral and social sciences, religious studies, history, economics, and regional studies, which must be joined with applied research in gender studies, social cohesion, cross-cultural dynamics, economic inequality, and entrepreneurial innovation for employment equity, human capital, and workplace development.

Top-level managers, in turn, ought to pursue coherent practical action guided by frameworks such as the World Ethos as a moral compass (Leisinger 2018).



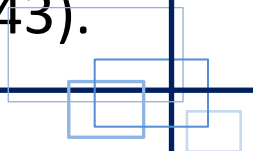
Zhao Tingyang

Zhao Tingyang argues that the *tianxia* (all under heaven) mindset—a traditional Chinese worldview—overcomes three historically comparable models: (1) the Roman Empire’s reliance on military conquest; (2) Christian universalism’s attempt to resolve political issues through religion; (3) Immanuel Kant’s perpetual peace.

Tianxia presents itself as a contribution to a sustainable world order, as it envisions a global system founded on harmony and cooperation rather than hegemony.

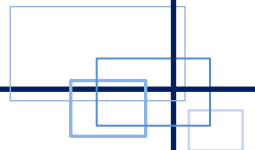
Its coherence derives from an internal harmony of diversity, sustaining unity without imposing uniformity.

In today’s rapidly globalizing and technologically interconnected world, *tianxia* offers insights worthy of serious study, particularly for its potential to inform humanity’s enduring pursuit of the common good and peaceful coexistence (Zhao Tingyang 2019, 43).



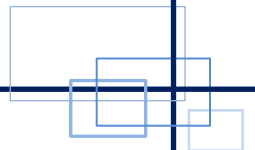
Li Zehou

Li Zehou has made it clear: “Globalization can evolve in a more rational way. It can adapt to different cultures and beliefs. It can accept differences and remain based on consensuses, while also preserving the tension between differences. In this sense the relationship between two cultures is no longer a simple passive opposition, since social existence furnishes consensus with a powerful material base” (Li Zehou and Tong Shijun 2012, 169). As Jana Rožker has noted, Li Zehou’s position means an “upgrade of Kant, or rather a step away from him, in the sense that no human characteristic—including inborn mental forms—are perfectly a priori, since they represent the results of historical developments and socialization” (Rožker 2023, 24).



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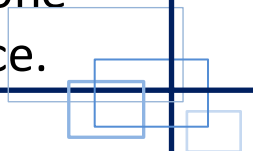


Biosphere and Noosphere

Looking at the interaction between biosphere and noosphere, we can interpret the dichotomy of *yinyang* (阴阳), with *tian* (天), the noosphere (*jingshengquan* 精神圈) that expresses the tangential energy in descending order to the myriad things, and *di* (地), the biosphere (*shengwuquan* 生物圈) that pushes life radially towards higher levels of complexity.

Alongside of biosphere, we know of three appropriations for noosphere through Western grammar in contemporary Chinese (*xiandai hanyu ouhua yufa* 汉代语法 欧化语法). They are: *jingshenquan* 精神圈, *renleiquan* 人类圈, and *zhihuiquan* 智慧圈. This polysemy offers interesting insights from the point of view of lexical rendering.

While the biosphere *shengwuquan* harkens back to a supreme, supernatural being, translating the noosphere with *jingshenquan*, exalts the term *jingshen* 精神, now standardized as spirit, much in the sense of Hegel's *Geist*, while *renleiquan* insists on the human sphere, with *renlei* 人类 meaning literally humanity, which fits well into China's contemporary focus on the human community with a shared future (*renlei mingyun gongtonti* 人类命运共同体). Finally, the fourth available translation of noosphere with *zhihuiquan*—the one preferred by Robin Wang (2026)—highlights the power of human intelligence.

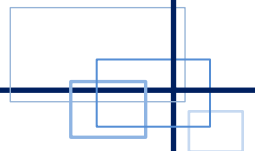


Artificial Intelligence

On 23 November 2021, UNESCO's 193 Member States adopted the first global normative instrument on the ethics of artificial intelligence (UNESCO 2021), which firmly stated the respect, protection and promotion of human rights and underlines the obligatory character of human rights law.

This includes ensuring that human rights are not subject to any trade-off.

Artificial intelligence should be developed to coexist harmoniously with the natural world, promoting environmental and social sustainability.



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