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ON THE TRANSDISCIPLINARY AND TRANSIDEOLOGICAL CHARACTER OF THE NEW PARADIGM OF HUMAN DEVELOPMENT

Abstract: The major challenges confronting humanity today are: income inequality, unemployment, economic, political and military interventions, forced migrations, intercultural conflicts, depletion of natural resources, and climate change. These problems should be analyzed on the global, regional and national levels, their primary causes and consequences determined, and their effective and sustainable solutions found. As a result, an inclusive and coherent new paradigm of human development might appear. This contribution is devoted to the necessary transdisciplinary and transideological character of such a model.

Key words: *Human development, ideology, and multiple disciplinarity*

1. INTRODUCTION

Which are the major challenges confronting humanity in the 21st century? In our opinion, they are: income inequality, unemployment, economic, political and military interventions, forced migrations, intercultural conflicts, depletion of natural resources, and climate change. The aim of discussions of these problems should be to comprehend them, determine their primary causes and consequences, and find, formulate and propose their effective and sustainable solutions. The final result of the discussions might be an inclusive and coherent new paradigm of human development, which would provide sustainable development of mankind. This is an extremely hard task, since the model should have a multiple disciplinary and

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transideological character. Also, it should represent a dialectical unity of global, regional and national views. In this endeavor, one should start from the Sustainable Development Goals, adopted by the UN General Assembly in September 2015 [1]. There are 17 Goals, 169 targets for realization of the Goals, and 232 indicators for measuring progress in reaching the targets.

2. MULTIPLE DISCIPLINARITY

Disciplines have appeared as the result of a fragmentation of knowledge [2]. Each of them is held together by a common epistemology. However, real world issues and problems are rarely confined to the boundaries of disciplines [3]. The requirement for a multiple disciplinary approach emerges as the pace of development and specialization of sciences and technologies increases [4], while the demands of many societal, environmental, industrial and engineering problems cannot be adequately addressed by the single discipline approach [5]. In the multiple disciplinary approach, the objective is to provide different perspectives on the problem, put proper questions in the analysis, and find the most appropriate solution [2].

But what is multiple disciplinarity? It is multidisciplinarity, interdisciplinarity or transdisciplinarity [2]. These three terms are increasingly used in various discussions, but are sometimes ambiguously defined or interchangeably applied. Multidisciplinarity means using knowledge from different disciplines while staying within their boundaries [5]; interdisciplinarity denotes creating links between disciplines [6]; and transdisciplinarity designates integrating knowledge from different disciplines on a certain basis and transcending their boundaries [7]. The common words for multidisciplinarity are additive and enriching, for interdisciplinarity interactive and wider, and for transdisciplinarity holistic and novel [2]. Our opinion is that work on the new paradigm of human development requires an approach that combines all three types of multiple disciplinarity.

3. A TRANSIDEOLOGICAL APPROACH

According to Louis Althusser [8], ideology is an idea of things as it relates to the real conditions of their existence. More precisely, it is a coherent system of ideas that rely on a few basic assumptions about reality [9]. These ideas serve as the seed around which further thought grows. Here, we shall consider ideology as a body of ideas and beliefs on which a particular economic, political and social system is based. But we understand that these ideas and beliefs are the products of social practices, not the reverse [8].

An ideology explains how society should work [9]. It has certain goals and methods, *i. e*, it offers some political plan for a defined social order. An ideology contains certain ideas on the best economic system and the best form of government, *i. e,* on the ways of allocation and use of the economic and political powers. After the dissolution of the Soviet Union, in 1991, marking the end of the Cold War, many have claimed that the world entered a post-ideological age, which came upon "the end of history" [10, 11]. Such claims departed from the belief that neoliberalism had finally won and would continue forever. However, today, the situation is different. One can clearly see two ideologies strongly influencing the present and future of humanity — neoliberalism, dominating in the US and the rest of the Western world and in Russia, and Chinese socialism, being the ideology of the Communist Party of China.

The ideas of the absolute efficiency of the market emerged at the end of the 18th century [12], and led to a *laissez faire* (let people do as they please) economic policy. Neoliberal policy is its contemporary form. It has two subforms — soft and hard. Soft neoliberal policy was formulated in *the Washington Consensus*, launched in 1990 by the International Monetary Fund, the World Bank and the US Ministry of Finance. It has three basic principles: stabilize, privatize and liberalize. Hard neoliberal policy was defined by Milton Friedman and Grover Norquist. It asks for reducing the state's functions to a minimum. Neoliberal policy is based on neoclassical economic theory, which largely uses mathematical modeling and tries to prove that economics is an exact science.

Neoliberalism is the ideology founded on neoliberal economic policy and the philosophical system developed by Ayn Rand in the Aristotelian tradition, which she named objectivism [13, 14]. Rand supported reason as the only means of acquiring knowledge. Also, she approved rational and ethical egoism, and expressed disapproval of altruism. Besides, Rand opposed collectivism and statism, but also anarchism. Instead, she praised *laissez faire* capitalism, defining it as a system founded on the principle of respecting individual rights to life, liberty and property.

Chinese socialism includes the idea of socialist market economy, which is said to be appropriate since the country is in the primary stage of socialism [15]. The objective is to formulate and implement flexible economic policies that will help China develop its productive forces and reach the industrialized stage. As a result, there is a strong private sector in the country as well as an open-door policy towards investment from the Western countries. All this should lead to a rich material and cultural life for people in

cities as well as in the countryside. As an ideology, this type of socialism is a blend of Marxism and Confucianism tailored to Chinese conditions.

Confucius was a philosopher and teacher in the Spring and Autumn period of Chinese history [16]. He strongly supported ancestor reverence and family loyalty. Besides, Confucius emphasized the importance of personal and governmental morality, and correctness of social relations. He believed in the "contagious" nature of moral force [17]. Today, many Chinese, respecting his thoughts, including the needs for harmony and avoidance of conflicts in society, readily accept the dominant role of the state in social development [18].

Marxism is a set of connected theories of economics, politics and society developed by Karl Marx in close collaboration with Friedrich Engels. Those theories were based on a materialist interpretation of historical development and a dialectical view of social transformation [19]. The fundamental statement of Marxism is that society develops through social class struggle [20, 21]. In each epoch, the struggle is going on within the established economic relations, which are the relations of production and exchange of goods and services. All other social relations are based on economic relations. In capitalism, the struggle goes on between capitalists as the ruling class, which controls the means of production, and the working class, which is given these means to utilize them by selling their labor power in return for wages. As a result of the struggle, society moves from one crisis to another, showing that the system is inherently unstable. Marx predicted that in capitalism, the internal tensions and repeating crises would lead to its self-destruction and replacement by a new system — socialism, in which the interests of all social segments will be taken into account. According to Marx, socialism will evolve into communism, which is envisioned as a classless system.

We think that the new paradigm of human development requires a transideological approach in which neoliberalism and Chinese socialism, but also other relevant ideologies will be analyzed in detail in a multidisciplinary and interdisciplinary way, to provide the basis for a transdisciplinary synthesis. The framework of the task should be determined by the major problems confronting humanity today. While a number of analytical studies have been performed, there is a lack of synthetic studies [22]. The final result would be an inclusive and coherent model that would provide sustainable development of mankind. It would not be a new ideology, but a general model that would be able to take various special forms, each defined by starting from a certain ideology and going beyond it.

4. CONCLUSIONS

Our main conclusion is that a series of well-prepared and coordinated workshops should be organized by the World Academy of Art and Science and other interested institutions with the aim to enable transdisciplinary and transideological discussions of the major problems facing humanity in the 21st century. The process ought to be carried out with maximal political tolerance. The endeavor should be supported by a special fund, to be generated by an efficient concerted action of the involved institutions. The conclusions of these meetings might result in a new paradigm of human development.

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