

## OPTIMIZING GLOBALIZATION WILL BECOME POSSIBLE THROUGH A NEW PARADIGM

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### Abstract

Humanity is experiencing great trauma during the current phase of globalization. According to the Peterson Institute for International Economics (PIIE; 2019), “Globalization is... the growing interdependence of the world’s economies, cultures, and populations, brought about by cross-border trade in goods and services, technology, and flows of investment, people, and information.” The human factor is included significantly in the PIIE definition—*cultures, populations and flows of people*. The human factor has been the least considered in current and early stages of globalization. That factor causes the most resistance and fear. Where and how are we looking for solutions? We keep focusing on areas where we have invested the most—economy, technology and physical science, while increasingly disregarding human dignity and human agency (Haque, 2018). This article proposes that we can address these inconsistencies in globalization if humanity evolves to greater maturity through a paradigm, which reveals cultural interdependence as a priority on par with economic and technological interdependence. Such a paradigm is *Cultural Complementarity*, which can harness cultural synergy to complement the achievements already in place and to reduce fear and divisiveness and their resulting excess and crises.

*Keywords:* Cultural Complementarity, Globalization, income and wealth inequality, NAFTA--now USMCA, Age of Reflection, Transcendentalism, Positivism, Scientific Reductionism.

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## **GLOBALIZATION, EXPECTATIONS, AND DYSFUNCTIONAL RESULTS**

Harlan Cleveland, former U.S. Ambassador to NATO under President Johnson, wrote in the early 1990s that a unique opportunity in history had opened up with the new world evolving (Cleveland, 1993). This was the right time to tackle what he called the crisis of unfairness, to make the world safe for diversity, and to better manage the global commons. The Berlin Wall had fallen and a new phase of globalization was starting. Cleveland envisioned a new type of leadership through consultation and consent by a club of nations led by the United States. He suggested that a change of behavior and attitude among Americans would be needed to lead in a world in which no alliance, nation, or class would be in charge.

From the end of World War II to the end of the Cold War, international collaboration in diplomacy, finances and trade began to build institutions to improve global peace and prosperity as well as to reduce poverty. This significant though slow and bumpy trend made it seem possible for humanity to develop attitudes and behavior conducive to being in sync with our unprecedented interconnectedness. An international expansion of democracy seemed feasible.

On January 1st, 1994, the North American Free Trade Agreement (NAFTA) was initiated to lower trade tariffs, manufacture collaboratively, and facilitate cross-national investment. It was hoped NAFTA would reduce international unfairness through a partnership pursuing interests common to the three nations of North America, economically, politically, and industrially developed Canada and the US partnering with a nation in the process of developing in those 3 areas—Mexico. It was argued that one of NAFTA's key benefits would be the growth of the middle class with a resulting decrease in undocumented migration of Mexican people to the U.S. Mexican Secretary of Commerce Carlos Serra, his nation's negotiator in NAFTA, often used the argument of *Economies of Scope* (Business Encyclopedia, 2020). The concept of Economies of

Scope is somewhat akin to economist David Ricardo's theory of *Comparative Advantage* (Investopedia, 2020). Both examples convey the potential *complementarity* and synergy that can be attained through globalization.

U.S. President Clinton convened the heads of state of most of the nations in the Americas to discuss how NAFTA could be expanded throughout the hemisphere. Latin Americans were inspired by the possibility of equitable trade agreements and democratic governments in partnership with the United States, in spite of historical differences and conflicts. Instead, free trade is now under attack.

Many expected from globalization an increasing balance of cooperation and competition. This balance had been demonstrated as a successful formula by top corporations, noted by Harvard Business School's Brandenburger and Yale School of Management's Nalebuff among others (Brandenburger & Nalebuff, 1997). This mixed economy brought about significant improvements in the 20th century. Public investment in education, science, technology, and transportation made possible a stable middle class, while taxation funded economic and social security programs. Improved management of international relations and of the natural environment, leading to improved economies, peace, and sufficient resources for future generations, seemed attainable if we built on these tested formulas.

## **WHAT HAPPENED TO THOSE ASPIRATIONAL PROJECTIONS?**

Globalization had evolved haltingly since 1492 when Europeans started colonizing the hemisphere of the Americas. The current phase of globalization increased global interconnectedness more than ever before, but has generated national and international divisiveness over a chaotic present and an unpredictable future. To be congruent with the interconnectedness attained, we acknowledged interdependence in the economy, technology, and digital information systems—but cultural

interdependence has not followed suit, largely because we stubbornly hang on to colonial and mechanistic mindsets that serve the interests of those in exclusive power.

Today, we are immersed in a movement towards autocratic governments with unilateral national interests. The movement is creating compounding risks of possible nuclear war and the denial of human-caused climate change, which in turn threaten civilization and the subsistence of thousands of plant and animal species. Extreme political positions are preventing the correction of this human-made, self-destructive scenario.

Democracy movements did not take root in many emerging nations, and now, even in advanced nations, democracy is under siege because of huge migrant flows and competition from the developing countries as well as social unrest in both advanced and emerging nations (Economic Commission for Latin America and the Caribbean [ECLAC], 2002). While extreme poverty has decreased in some developing nations, chasms of inequality in income are decimating the middle classes in developed nations and preventing their growth in other developing ones (Eakin, 2014).

One of the causes of radical polarization growing within the US is the perceived loss of ethnic and political identity (Klein, 2020). Similar trends that lead to nationalism have been growing in Europe and Australia. The term First World refers to the highly developed, westernized nations of the world (Merriam-Webster, 2020); we will refer to these countries from this point on as “the West.”

Instead of the US being a leader among equals to tackle the crisis of unfairness, to make the world safe for diversity, and to better manage the global commons, the US is now leading an international movement towards isolationism, distrust, and blaming many others for the challenges of globalization. The American Administration is creating trade barriers and immigration bans, and promoting an international rejection of globalization. NAFTA was renegotiated in 2020; its new name is *U.S. Mexico Canada*

*Trade Agreement (USMCA)*. In addition to name, there were few but important changes, such as putting limits on its members' developing other free-trade agreements. The wall between the US and Mexico is being enlarged and militarized. In the process of these major changes, the US is losing respect and credibility as the global leader it had been since the end of WWII.

Thomas Friedman (2018) reviewed an essay written by Stanford University's Larry Diamond, who wrote that the expansion of democracy and freedom had come to a halt in 2006 after 25 breakdowns of democracy in the world since 2000. He expressed most concern about the loss of democratic effectiveness and self-confidence in the US and the West (Diamond, 2015). In this context, Friedman observed that the leading democracy, the US, is becoming dysfunctional; through division, gridlock and corruption, it is losing the ability to agree even on basic issues such as the budget.

Russian President Putin stated in a 2019 interview with the *Financial Times* that "liberalism is 'obsolete' ... the ideology that has underpinned Western democracies for decades had 'outlived its purpose'" (Marcus, 2019). Putin expressed support for nationalism and anti-immigrant measures.

Yet Richard Haass, president of the U.S. Council on Foreign Relations, recently wrote that the U S is necessary for global stability and prosperity, adding that these goals would be feasible only if American citizens and politicians reached a new understanding (Haass, 2018). And, instead of turning away from democracy, Zambian economist Dambisa Moyo believes that democracy requires fundamental reform to escape protectionism and nationalism and to continue improving living standards (Moyo, 2018).

## **ROOT CAUSES OF THE PARADOXICAL INCONSISTENCIES SURFACING IN OUR SOCIOECONOMIC AND POLITICAL SYSTEMS**

Scientific reductionism (Blum, 2019) has led over time to the mindset that physical sciences, technology, and the economy represent the portion of reality we should consider as a priority. Most societies adapted, in varying degrees, to the management of the economy and technology within globalization, because these sectors are tangible and susceptible to measurement and consensus. Yet, interconnectedness of only the concrete will produce limited synergies and lead to zero-sum games, which mainly allow for either/or, win/lose options of binary logic instead of win/win potentialities. In win/lose scenarios, wealthy and powerful nations, individuals, and corporations incrementally hold and accumulate the resources necessary to take advantage of the opportunities available in complex interconnected systems.

Einstein and other physical scientists have stated that the social sciences and religion are as important as the physical sciences. Einstein predicted that human communication would need to outpace technological communication in order to avoid reduced thinking capacity in future generations (Einstein, in Mount, C., 2015). Contrary to Einstein's advice, the developed world has devalued the importance of the social sciences.

We are on a narrowing mountain trail at the edge of a precipice. The trail can lead us to an evolution towards greater maturity similar to that achieved by the developed nations after the first Industrial Revolution. That evolution supported the establishment of democratic governments, civic principles, and the rule of law in modern times. Following the rising trail demands that the nations of the West peacefully and intentionally share their development, collaborate democratically with the rest of the world, and compete cooperatively as equals with less-developed countries. This calls

for acknowledgement that the West, led by the US, launched today's globalization and is primarily responsible for both its benefits and its negative consequences.

Among those consequences, perhaps the most difficult for the West to accept and manage is the migration of poor and uneducated people seeking employment or escaping violence, oppression, and the effects of climate change. This, in turn, leads to human trafficking and modern versions of slavery. Solutions call for acceptance that our choices have a major impact on global climate change and inequality between the wealthy and the poor (Eakin, 2014). We have been borrowing on our natural and human capital for decades at high interest rates compounded daily.

Because of the reductionism mentioned above, the values derived from religion, philosophy and, later, those of the social sciences have been derided as sentimental or attributed to impersonal biochemical reactions. We have justified relegating these, including human agency and human dignity, to a secondary status.

Today, following this trend, even the physical sciences are being undermined. (Waldman, 2019). Many leaders in the public and private sectors are rationalizing the maxim of profit at any cost. They claim that human activities, such as intensive use of fossil fuels, are not a major cause of global climate change, contradicting what the majority of scientific studies have demonstrated for years. (Gross, 2018; Collomb, 2014). We are reaching extremes of a consumer existence, uncritical thinking, loss of freedom, and the abandonment of "the struggle for truth" predicted by political theorist and philosopher Herbert Marcuse in *One-Dimensional Man* (2002). Marcuse believed, nonetheless, that managing change would be feasible if society became free enough to see the right road to follow through the *struggle for truth*--an unavoidable if deferrable necessity, given the limited capabilities of human nature.

The ethnic group that constitutes the majorities of European ancestry in the US and most of the West is unwilling to adopt a global paradigm that effectively manages the

progress their own nations generated. Instead, many are regressing to primitive perspectives of identity in relation to other ethnic groups (Klein, 2020). They are increasingly relying on the hard-wired fear, anger, and aggression in the human reptilian brain, described by neuroscientist Paul MacLean, which leads us to recoil, hide and/or strike at others whose surface appearance and language are different from ours (MacLean, in Komninos, 2018). The feared *others* are marginalized ethnic communities in the highly-developed nations, and migrants/refugees from developing countries. In the latter case, the West is striking at the victims of the forces it unleashed, thus enacting the metaphor *blaming wet pavements for the rain*.

Choosing a battle over supremacy in ethnic identity over cultural teamwork is preventing millions in the US and the rest of the West from envisioning a far more promising horizon with opportunities for heroism, adventure, and discovery. To evolve to a higher level of maturity, we must think in terms beyond skin pigmentation and beyond scapegoating victims for the outcomes of current and historical mistakes of those in power. We must use more of the human neocortex brain (Komninos, 2018) and return to the perennial *struggle for truth*. Richard Stengel, author of *Information Wars*, former Editor-in-Chief of *Time Magazine*, and Under Secretary of State for Public Diplomacy and Public Affairs from 2014 to 2016, said that the solution to the environment of hate and disregard for truth prevalent in society today requires that human beings evolve as much as technology (Stengel, 2019).

For centuries, we have asked: Which reality is the reality worth valuing--the tangible one in the present or the abstract one in potentialities? The answer is both/and. The shift from an emphasis on the Renaissance, the Enlightenment, and the Age of Reflection to awe over the industrial and scientific revolutions lured us to reduce reality to the tangible... now! We have been devaluing the importance of the humanities since the mid-19th century, when Transcendentalism gave way to Positivism. The second and third Industrial Revolutions solidified that choice and impoverished the values of the

West to a degree that now shocks us. This process made it easier for individuals and organizations to act in immediate self-interest at the expense of the eventual commonweal.

In the midst of unprecedented material progress, several countries are facing unmanageable inconsistencies in their socioeconomic and political systems. Reflection and courage, not fear, blame, consumption, and circus, will point humanity again towards the essential dimensions of human dignity, human agency, and a more mature global culture to better manage those systems.

We have been gradually misled by expectations that lead us to abdicate responsibility. One example is the self-correcting systems, such as the West's economy and free markets, which political commentator Thomas Friedman (2017), Stanford University political scientist Francis Fukuyama (2006) and others have proudly referred to as the "Machine." Most were surprised when the financial crisis of 2008, after the elimination of the Glass Steagall Act and other regulations in the financial system, proved those expectations to be excessive (Amadeo, 2019). Temporary regret was expressed for this error by Federal Reserve Chairman Greenspan in testimony to Congress (Andrews, 2008). Today, we are surprised by the fact that democratic government and parliamentary procedure do not work when we ignore human oversight and accountability (Gross, 2019; Krugman, 2019). Worse yet, decision-makers persuade us that more money, technology, and the random evolution of the universe will take care of it all at some point in the future... after they are gone.

The myth of racial classification, which sustains our perception of an identity crisis, was constructed in the mid-18th century (Gobineau De, 1999). It assigned hierarchical levels of intelligence and character to the different ethnic groups. It was invented by Europeans and spread by them across other continents to justify colonialism, slavery, and other injustices (Montagu, 1997). Today, many mistakenly claim that this *racial* identity is what gained the West its achievement of development (Diamond, 1999). *Race*

classification is pervasive even under the mantle of bringing about equality and justice. History shows that racism is mostly perpetuated by the *race* classification--branding members of ethnic groups at birth with negative social expectations. The end justifies the means is an illusion. In reality, implementation of means designed for one purpose ensures that the results are again produced.

The connotations of *race* were debunked by DNA science at the beginning of the 21st century, after being rejected by many scholars on the basis of reason and common sense (Angier, 2000). This does not seem to deter many from believing that, if the majorities mentioned get rid of what they consider inferior *races* and other *untouchables*, global problems will disappear and their nations will regain greatness.

We fall into unproductive self-deception because reductionist *either/or* solutions are comforting. In contrast, it is harder but much more productive to think in terms of nuance and *both/and*, as Jim Collins' study found to be characteristic of exceptional leaders who turned good organizations into great ones (Collins, 2001). The abstract dimension should guide us in structuring and using the concrete dimension, not the other way around. Our achievements in the concrete dimension, such as in digital technology, are admirable and serve us well; they make good servants but can be terrible masters (Smith, 2019). Transformative change from domination to partnership systems is advocated by social systems scientist Riane Eisler, in her Cultural Transformation Theory (Eisler, n.d.).

Interestingly, hope for such transformation has come to light through the very fields we have vainly tried to make the be-all and end-all. At the 2018 World Economic Forum, Cybersecurity Professor Nicholas Davis and Derek O'Halloran presented paper that stated:

Both the Fourth Industrial Revolution and Globalization 4.0 are opportunities to fix what went wrong in previous eras. And that starts with building a shared commitment to a shared future, based on those values which are truly cross-cultural: striving for the common good, safeguarding human dignity, and acting as stewards for future generations. (Davis & O'Halloran, 2018)

A paper by Klaus Schwab, Executive Chairman of the World Economic Forum, also noted that the fourth Industrial Revolution “is characterized by a fusion of technologies that is blurring the lines between the physical, digital, and biological spheres” (Schwab, 2016). In other words, we need to reincorporate into our worldview the biological sphere—the human, the living, the environment. Mexican economist Angel Gurría, Secretary-General of the Organization for Economic Cooperation and Development (OECD), reinforced this point while speaking at the Korean University Business School:

At the OECD we interpret economic globalisation as a process of closer economic integration of global markets: financial, product and labour... open markets are the key to globalisation. But reaping the full benefits of globalisation requires a lot more than that... Human capital development is an area which is essential to reaping the full benefits of globalization. When I speak of human capital, I speak of health as well as education... (Gurría, 2006)

## **A WORLDVIEW IN SYNC WITH GLOBALIZATION: CULTURAL COMPLEMENTARITY**

This article's use of the complementarity principle pertains to culture. Though religion influences culture, faith is an individual choice. It is not a social choice in nations that separate church and state yet honor both. In order to evolve to a higher level of maturity, humanity must overcome our deep insecurities, as all pioneers confronting new horizons and incongruent worldviews did in the past. Otherwise, those insecurities will drive us into isolation within homogeneous and static cultures. They will tempt us

into transferring our responsibility to myths, self-correcting systems, machines, and other idols, while devaluing our true human identity. Such self-abasement will give us license to become indifferent to the suffering of others and, imagining them as cause of our problems, reach the point of inflicting further suffering upon them.

Our current situation appears paradoxical through the lens of fear but, through the lens of reason, we realize that we can build on our global interdependence through increased trust and respect among and within nations while enacting greater oversight. Shortly before he died, Senator John McCain wrote eloquently to the nation a farewell letter, in which he asked us to have faith in the power of American ideals (2018). These ideals are, as history teaches us, the real source of the greatness of American society.

How do we regain that faith? The U.S. Declaration of Independence's stated, "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights..." This idealism came from profound knowledge of government and history, Enlightenment ideas and spirituality. Ideals were applied thoughtfully by the nation's Founders and galvanized support for the unique American experiment in self-government; they established the value of human dignity as its foundation.

These truths now need to be made self-evident to millions of Americans. The erosion of education on American history and civics has been a major reason for considering American ideals less relevant. Along with the anti-government reductionism of today, this erosion is one of the consequences of the amnesia process described by Hacker and Pierson regarding the origins of the achievements of the United States (Hacker & Pierson, 2017).

The viruses of reductionism and extremism in the American mind are even affecting those who rebel against the new aristocracy and against others who abuse power and wealth. While protesting abuse and injustice, some are following the same principles of disinformation, mind manipulation, and simplistic extremes to win, at whatever cost, over those they oppose.

The U.S. Constitution established the vital importance of human agency in pursuing ideals pragmatically. It ensured a balance among the three branches of government so that none would control the others and incur abuse of power. Benjamin Franklin emphasized the responsibility of the people to keep the republic alive (Beeman, 2020). Democracy supports the protection of the republic by providing a further source of balance. In exchange for the freedom to think and create, which democracy grants citizens, each of us must engage, practice common sense and remain educated--defined by Thomas Jefferson as a condition *sine qua non*. Ultimately, *We the People* are responsible for self-government... not the executive, legislative nor judicial branch, not the constitutional experts nor the media. The branches of government are responsible for serving the people and, presumably, so are the experts and the media in perfecting the Union that ensures self-government prevails.

Globalization is calling people to adopt a new paradigm... a revolution in the mind's and the heart's eye in which every human being is responsible and is allowed to create and contribute to progress as most Americans did for generations. The opportunity that globalization brought to the fore is for all cultures, including the cultures of poverty and affluence, the cultures of service and leadership, of partnership and competition, of all human disciplines and talents. That opportunity is both for the grandiose, like the One Belt One Road Chinese project (Council on Foreign Relations, 2020), as well as for *Small is Beautiful: Economics as if People Mattered*, as proposed by British economist Schumacher (2010). To perceive such opportunities, a paradigm that is congruent with our globalized reality is needed. One such paradigm is *Cultural Complementarity*.

## **CULTURAL COMPLEMENTARITY**

Cultural Complementarity describes a paradigm shift that can help us see and then manage more comprehensively the reality of globalization. By implementing such a paradigm shift, the US could initiate by example, as a leader among equals, a revolutionary transformation towards a global partnering, learning, and a more mature society. Cultural Complementarity represents a worldview designed to be in sync with global interdependence so as to optimize change, improve the prevention of conflict, and disclose unperceived opportunities—all of which are blocked by the mindsets of *winning-is-the-only-thing* and *looking-out-for-#1*. Cultural Complementarity is a lens of synergism of differences by diverse cultures pursuing a common set of ideals. It offers an option to the lenses of scarcity, fault-finding, division, and scapegoating. Global diversity and uncertainty can be understood and converted into assets through Cultural Complementarity.

The inconsistencies we've observed in intelligent markets, which demand imperatives of unlimited growth and consumption, are due to these objectives no longer being applicable in the context of today's population numbers and migration flows, in addition to our greater impact on ecological systems and our capacity for destruction in war. Economics cannot continue insisting on a reductionist and mechanistic perception of reality. That perception was refined long ago through the *complementarity* and *uncertainty* principles, which were the foundations of quantum mechanics. Niels Bohr's principle of *complementarity* (Garcia, 2017 & Plotnitsky, 2014) actually is analogous in effects to the principle of Cultural Complementarity. A detailed description of how quantum physics, economics, politics, education, and business practices validate Cultural Complementarity can be found in the textbook *Clash or Complement of Cultures?* (Garcia, H. E., 2017).

Only a new worldview can lead us to develop new strategies because it will inspire wonder--as Neil Armstrong replied in an interview before the Apollo 11 flight to the moon: "... we will discover new questions" (Armstrong, 1969). We must rely on the ideal that building on, instead of denying, what we have learned and pursuing the *struggle for truth* will lead us to ask new questions and find solutions within a new framework. Diverse disciplines, specialties, and personal talents will then take over and design specific applications for questions and solutions discovered. The Cultural Complementarity paradigm can help us complement, under a goal of greater human development, the realities of globalization and the foundational values of this nation: educated democratic engagement, the rule of law with principled intent, association and collaboration, accountability, frugality, honesty, and, especially, the human dignity and "decent respect for the opinions of mankind" recognized in the Declaration of Independence. This is the original identity of Americans. We need not fear that a new world calls for rejecting the U.S.'s nor the developed world's unique national identities, as long as we stop insisting that these identities be shallow and derived from false premises.

The very struggle the United States is currently living in its choice between reason and fear and between extremes of liberalism and conservatism is symptomatic of the new world groaning to be born. The American experiment and the ideals that originated it, once rekindled by a new understanding, would qualify our country to lead in responding to the greatest existential challenges humanity has faced in modern history. Let us visualize some questions and opportunities, which from our current perspective appear unlikely or beyond reality but which would become clear and viable through the lens of Cultural Complementarity.

*Millennials and Generation Z* have been forced into the role of calling adults to task because of the magnitude of the precarious situation we face. *Elders* who have lived through several wars, recessions, and epidemics are more aware than the young of the historical value of human dignity and human agency. Could *elders* provide the wisdom

needed by *millennials and members of Generation Z*, who protest the growing dysfunction in global systems but must present alternatives with arguments substantiated by knowledge and experience? Could *elders* in organizations such as the *Osher Lifelong Learning Institute* at 122 institutions of higher education across the US be complementary to youth with less-vested interests in the system, and offer a new perspective? Could valuing the human more than technological communication improve international institutions and alliances in ways now unperceived to better maintain equity, peace, health, and the global commons?

Could the work of women and parents become a priority resource in building a more human-oriented economy, as Riane Eisler proposed in a keynote speech at the Bretton Woods 75th anniversary economic conference? (Eisler, 2019). She and the *Center for Partnership Studies* offer elements of this process. Yet, our current worldview does not allow us to see such potentialities clearly. The lens of *Cultural Complementarity* will enable us to do so.

Through Cultural Complementarity, Americans would perceive opportunities to teach other peoples the arduous process required to become a democracy, not only dictating the platitudes of protesting and voting, but exemplifying how to brave the challenges of maintaining a republic. Could Americans see the benefits of becoming a learning nation from the following examples?

- Japan's and China's linking of finance to the real economy;
- Canada's regulation of its reliable banking system;
- Norway's options of medical coverage that include access to services in Denmark. Comparable action in the U.S. could expand Medicare coverage to selected Mexican clinics for the million Americans now living in Mexico and for additional expatriates who might move there if coverage were available;

- Other nations' valuation of the human as more important than the measurable, such as Bhutan, whose replacement of the index of *Gross Domestic Product* (GDP) with *Gross National Happiness* is an example of treasuring peace. This decision enacted Indian Nobel Prize winning economist Amartya Sen's (2000) and Robert F. Kennedy's arguments (Kennedy, 1968) that development should be viewed as an effort to advance real freedoms and values that make life worthwhile, rather than focusing on metrics such as GDP.

Cultural Complementarity would disclose the viability of think tanks and business incubators for the marginalized in Africa, Asia, and Latin America to reduce their need to leave home and family. Hundreds of billions of dollars in remittances are now sent by migrant workers in rich nations to their families at home, and end up in payments to their nations' elites; an optional system to invest modest portions of remittances in small businesses in countries of origin could be designed (The World Bank, 2019; Garcia, 2017).

Cultural Complementarity would frame as viable and far more productive the use of the Mexico—U.S. border as the site for a laboratory to do research on solutions to global conflict between advanced and developing nations, instead of the alienation-enhancing wall. These and other practical applications of the Cultural Complementarity paradigm are suggested in more detail in the book *Clash or Complement of Cultures?: Peace and Productivity in the New Global Reality* (Garcia, 2017).

Nicholas Maxwell and other leaders in education have provided maps to follow the narrow, rising trail. Maxwell (2014) describes how to shift our higher education focus from knowledge inquiry to wisdom inquiry. It is not only science, technology, engineering, and math that students need to learn, but also how to apply knowledge sustainably, to know themselves, and to *grasp* the power of human impact on reality. They must learn history as a priority to prevent repetition of mistakes, along with civics to keep self-government alive. Riane Eisler believes that understanding the dynamics

of domination and partnership systems can be taught in early education to empower students to choose between them (Eisler, 2015). This will not only give them a better chance of becoming more cooperative adults, but also make them less susceptible to the influence of bullying.

## CONCLUSION

Humanity has a great capacity to unleash physical forces of global impact, but we have put the cart of progress before the horse of idealism and human agency. Now we need to see reality and ourselves from a broader perspective and think more maturely in order to learn how to harness and direct reality more effectively towards those ideals. The paradoxes and crises of globalization are calling for a shift from the stagnant paradigm of *either/or* reductionism to a synergistic paradigm of *Cultural Complementarity*. Seeing through the latter paradigm, Americans will be able to lead a *club of nations* and expand humanity's capacity to incessantly struggle for truth and create the results all human beings, when free and safe to cooperate, truly desire.

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