The Seven Shifts

HOW 'WE' CAN THRIVE
IN THE POST–COVID-19 WORLD

SUVIT MAESINCEE

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The content in this book is based on three beliefs:

1. COVID-19 is a blessing in disguise. Without COVID-19, there is no opportunity to create a better world.
2. When the world changes, humans need to shift their developmental paradigm from 'modernism' to 'sustainism'.
3. The solution for achieving the United Nations' Sustainable Development Goals can be guided by the 'Sufficiency Economy Philosophy' introduced by King Bhumibol the Great of Thailand.

This book comprises three chapters:

- **Chapter I: Sufficiency Economy in the Post–COVID-19 World.**
  The concept of 'Sufficiency Economy Philosophy' is introduced as a sustainable solution for humanity to respond to the inevitable transformation caused by COVID-19.
- **Chapter II: 'We–Society' in the Post–COVID-19 World.**
  The concept of a post–COVID-19 'We-Society' based on the concept of 'Thriving in Balance' is discussed.
- **Chapter III: Thailand's National Agenda Framework in the Post–COVID-19 World.**
  An example of Thailand's National Agenda is provided to illustrate how 'Sufficiency Economy Philosophy' can be applied to achieve the United Nations' Sustainable Development Goals in the post–COVID-19 world.

Front Cover Designed by Nathawat Jaruchoktaweechai

For
My Beloved
Thailand and the World

Testimonials

Message from
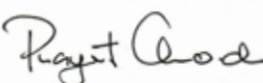His Excellency General Prayut Chan-o-cha (ret.)
Prime Minister of the Kingdom of Thailand

As the world and our humanity confront many unprecedented challenges, most notably a global pandemic from the COVID-19 virus that has brought on devastating social and economic consequences, Thailand is in solidarity with the international community in harnessing our best capabilities and putting forth our enhanced cooperative efforts to contribute to this common and pressing agenda.

In this regard, the book *The Seven Shifts* by Dr. Suvit Maesincee, the Minister of Higher Education, Science, Research and Innovation, aptly presents an erudite account of the transformative changes to our world in light of the current COVID-19 situation, including the imminent features of the 'new normal' in the global context and with this, how Thailand should consider the necessary adaptions to effectively cope with this new global environment.

The essence of this book is to underscore how embracing and implementing the Sufficiency Economy Philosophy is especially important for Thailand in order for the country to maintain a sustainable and resilient path towards development and progress. This is particularly relevant for the Sustainable Development Goals as well, given how the current global situation has prompted more effective approaches towards our economic security, social well-being, environmental sustainability, and human resources development.

I believe that as the global situation has changed, it is important for us all to adapt, especially by drawing from our inner strengths to practice and promote the Sufficiency Economy Philosophy through our intellect, social conscience, and unity. In turn, this will be another driving for Thailand's development towards Stability, Prosperity, and Sustainability.

General *Prayut Chan-o-cha* (Ret.)

(Prayut Chan-o-cha)

Prime Minister of the Kingdom of Thailand

Acknowledgements

First and foremost, I would like to express my deepest appreciation to His Excellency General Prayut Chan-o-cha, Prime Minister of the Kingdom of Thailand, for graciously providing his testimonial in support of this book. It is my great honour that Prime Minister Prayut has endorsed and advocated the ideas in *World Changes, Humans Shift,* the Thai version and predecessor of this book written in response to the global COVID-19 pandemic. The new normal way of working indeed echoes the messages that this book attempts to convey to the global citizen.

I would also like to acknowledge all readers of the original version of this book for giving me valuable feedback and comments, many of which were incorporated into this revision. Several readers encouraged me to translate and rewrite the book into English to reach a wider audience so that *The Seven Shifts* can be shared and opened to further discussion on an international scale. I express my utmost gratitude for these words of encouragement and motivation.

Most importantly, this book would not have been completed without my high-performance team, including Dr Songphon Munkongsujarit, Dr Pranpreya Sriwannawit Lundberg, Mr Kawin Dheppatipat and Mr Nathawat Jaruchoktaweechai, who tirelessly translated, edited and prepared the manuscript revision after revision. I would like to express my special thanks to Dr Songphon – the editor-in-chief and team leader – for managing and delegating work efficiently and suggesting several insightful ideas, as well as Mr Nathawat for designing the intriguing front cover of this book.

Last but not least, I am ever grateful for the unconditional love, unlimited support and unfathomable patience of the Maesincee family. They are truly my guiding stars.

Suvit Maesincee

Preface

> "The Past belongs to us but we do not belong to the Past.
>
> We belong to the Present.
>
> We are makers of the Future but we do not belong to the Future."
>
> *Mahatma Gandhi*

Coronavirus disease 2019 (COVID-19) might be a 'blessing in disguise' in the sense that it has triggered major global transformation. This is the perfect time for us to reflect on our current paradigm – including rules and regulations, policies, strategies, business and operating models, mindsets and skillsets, and ways of life – to determine whether they are still viable in the post–COVID-19 world.

Even though the ongoing COVID-19 global pandemic is considered by many to be one of the darkest hours in modern history, with rising death tolls and no cure in sight, there is still a light at the end of the tunnel. A wise man once said that 'in the midst of every crisis lies great opportunity'. During the COVID-19 crisis, there is an opportunity for us as human beings to sharpen our minds, change our mindsets and shift our worldviews to develop a better and clearer perspective on life. It is high time for us to uplift our wisdom and our spirits to prepare ourselves for the upcoming challenge.

While we may never know what the future holds, we can absolutely define our own future. As the saying goes, 'no pain, no gain'; the COVID-19 pandemic not only brings about deaths and difficulties but also opens a window of opportunity for us to start anew. We can even say: **'Without COVID-19, there is no opportunity to create a better world'**.

Suvit Maesincee

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Sufficiency Economy in the **Post–COVID–19 World**

In the post–COVID-19 world, there will be a major transformation of such a large scope and scale that we can refer to it as a 'global metamorphosis' entailing both structural and behavioural transformation. For example, we have seen major trade-offs between private and public spaces (e.g. physical distancing measures), between the unity of the whole and freedom of the parts (e.g. lockdown measures) and the commonality as a whole and differences in details (e.g. the exit strategies across different areas and different countries).

With the COVID-19 pandemic, the human race must rely on each other's actions and interactions more than ever before. The actions of one person can have a significant positive or negative effect on others' lives. We can even say that from now on, people of the world will share both happiness and sorrow.

We are now living in an **'imbalanced world'**. This state of imbalance leads to instability, which in turn eventually leads to insecurity. Insecurity brings about more imbalance in the system, hence resulting in a **'global vicious circle'** of 'imbalance, instability and insecurity'. This vicious circle produces various risks and threats at both the local and global scales and ultimately manifests in the **'global crises'** seen throughout the history of mankind.

As the saying goes, 'You can't stop the waves, but you can learn to surf'. If we wish to see a better world after the COVID-19 pandemic, we must reconsider how we lead our lives.

It is extremely important not to act for one's own benefit at the expense of nature or other people. This calls for more collaborative modes of production and consumption. The utilisation of natural resources and human capital should be reconsidered not only with the aim of improving productivity and efficacy but also of being more responsible and sustainable in multiple ways and from various perspectives.

Most importantly, we should consider the legacy we leave behind for society and future generations. As Edmund Burke (1790) once said in *Reflections on the Revolutions in France:*

> Society is indeed a contract […] the state […] is a partnership not only between those who are living, but between those who are living, those who are dead, and those who are to be born.

Some believe that the post–COVID-19 world will still be the world as we know it, while others believe it will never be the same. Whatever it may be, we should prepare ourselves to face the new reality with 'knowledge', 'integrity', 'moderation', 'reasonableness' and 'self-immunity' under the 'middle path' (i.e. not too much or too little of anything) – all of which are the essence of 'Sufficiency Economy Philosophy' as introduced decades ago by His Majesty King Bhumibol Adulyadej The Great of Thailand. By following Sufficiency Economy Philosophy, all of us as individuals, as well as our families, organisations, nation and world, can overcome any obstacles and co-create a better world.
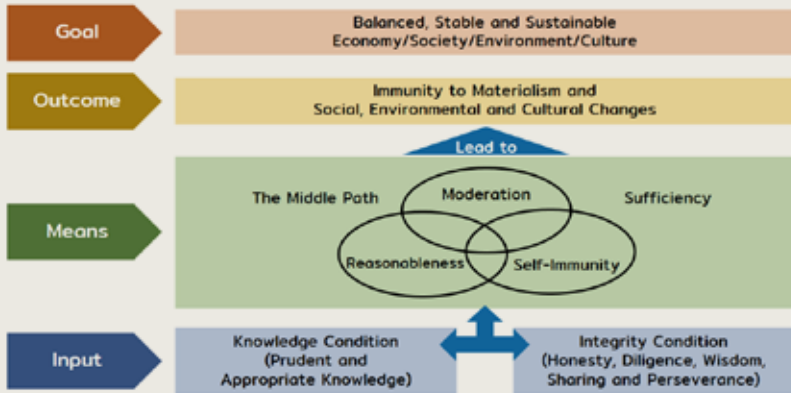
Sufficiency
Economy Philosophy

The Thai people first learned of Sufficiency Economy Philosophy when His Majesty King Bhumibol Adulyadej The Great of Thailand spoke about it in 1974. He stated that the country's development must start with constructing infrastructure and providing food and basic necessities for the people using methods that are economically prudent and conform to the principles of Sufficiency Economy Philosophy. Once these foundations are firmly established, progress can be continually, carefully and economically promoted.

Sufficiency Economy Philosophy aims to help people better meet the challenges arising from globalisation and work towards achieving sustainable development. Within this philosophical framework, there is a choice of balanced development strategies for the nation in line with the forces of globalisation, with the need for adequate protection from internal and external shocks. In this way, the country's economy becomes more resilient and sustainable. Sufficiency Economy Philosophy stresses the 'middle path' as the overriding principle for the Thai people's conduct and way of life at the individual, family and community levels.

Sufficiency Economy Philosophy

Goal	Balanced, Stable and Sustainable Economy/Society/Environment/Culture
Outcome	Immunity to Materialism and Social, Environmental and Cultural Changes
	Lead to
Means	The Middle Path · Moderation · Sufficiency · Reasonableness · Self-Immunity
Input	Knowledge Condition (Prudent and Appropriate Knowledge) · Integrity Condition (Honesty, Diligence, Wisdom, Sharing and Perseverance)

In applying Sufficiency Economy Philosophy, we must start with two conditions. The first is having knowledge that is prudent and appropriate. The second is having integrity: honesty, diligence, wisdom, sharing and perseverance. Without knowledge or integrity, a decision cannot reach the 'middle path' that illustrates moderation, reasonableness and self-immunity. This process will lead to the outcome of immunity to materialism and social, environmental and cultural changes. The ultimate goal of the philosophy is sustainable development in order to create balance and address critical challenges arising from extensive and rapid changes in the global environment.

Source: Khamman (2012)

Seven Systemic Divides

> "When patterns are broken,
> new worlds emerge."

Naphtali 'Tuli' Kupferberg

One World, One Destiny

Along with **'economic globalisation'**, which leads to the free flow of capital, talents, products and services, we are currently facing **'global risks and threats'**. Many risks and threats are from Local2Local to Global2Global and broadly affect the global community, including climate change, economic crisis and pandemics like COVID-19. We might say that 'Economic Globalisation' gears the global landscape toward **'one world, one market'** while 'Global Risks and Threats' turn the global landscape into **'one world, one destiny'** (see Fig. 1).
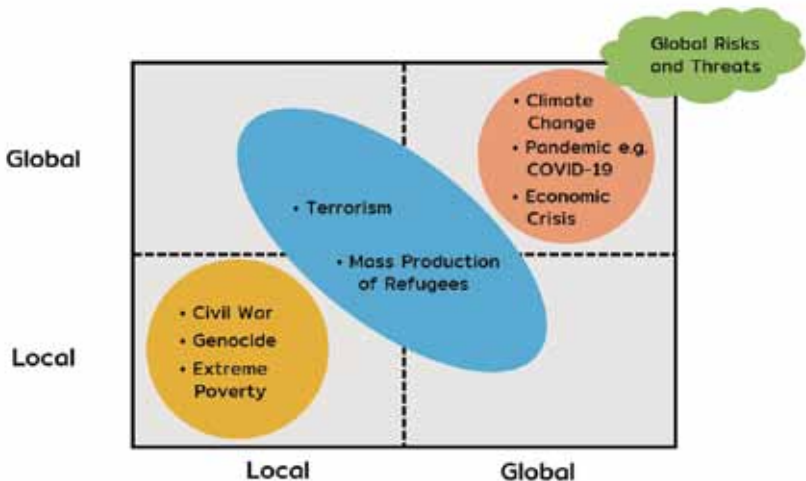

Figure 1: One World, One Destiny

We are facing a state of **'perpetual crisis'** wherein crises regularly occur. From the Asian financial crisis or 'Tom Yum Kung' crisis in 1997 to the recent outbreak of the COVID-19 pandemic in 2019, we have constantly faced different crises year after year. Some crises are **'compounded crises'**, meaning that different crises emerge concurrently. As for Thailand, the country is not only facing the COVID-19 pandemic but must also deal with seasonal drought as well as an economic downturn in the midst of COVID-19.

Figure 2: Perpetual Crises

Systemic Structure and Mental Model

In the context of perpetual and compounded crises, how can we better understand the root cause of problems, governance structures and the driving forces behind them, and seek sustainable solutions?

In the context of policy-making and management, knowing only the **'events'** (such as the number of patients infected during the COVID-19 crisis) might be enough to solve the current issue but insufficient to predict future changes. We may need data that can demonstrate **'patterns'** or **'trends'** in order to anticipate

future developments. However, the world after COVID-19 will be full of volatility, uncertainty, complexity and ambiguity. Thus, knowing patterns or trends (such as comparing COVID-19 to SARS) may also not be enough. Due to the disruptive changes resulting from global dynamics, technology revolutions, breakthrough business models and innovations, or new competition, the previous models of patterns and trends have become inaccurate and limited, making them useful only in some contexts or entirely unusable in some cases.

In this situation, we must understand the **'systemic structure'** that depicts the causal relationship between variables. Moreover, in cases where an interaction is highly volatile, uncertain, complex and ambiguous (such as the world after COVID-19), we need to understand the **'mental model'** that defines the governance structure, rules of the game, driving forces and consequences of each interaction. Comprehending this mental model will help us understand the **'paradigm'** that changes periodically. We will then know the **'rules of the game'** that dictate the origin or critical point of each situation, paving the way for creating change.

The New Normal in the Post–COVID-19 World

To survive these crises, it is not enough just to look at the tip of the iceberg; rather, we must consider the root of the problem. The current developmental paradigm towards **'modernism'** rests on an **'ego-centric mental model'** that creates 'systemic divides'. These divides cause a **'global imbalance'** between humans and other humans (the inequality problem) as well as between human and nature (the unsustainability problem). Global imbalance

engenders **'global risks and threats'**, which lead to **'perpetual and compounded crises'** and ultimately become the **'new normal'** (see Fig. 3).
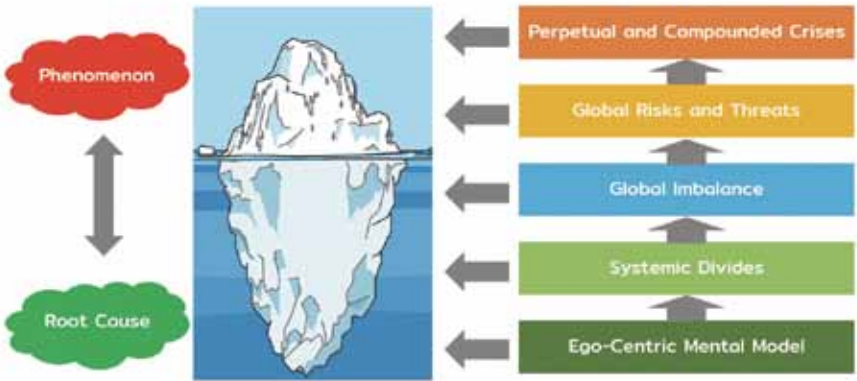
Figure 3: The World Moving Towards Modernism

It is time that we reconsider the current 'modernism' developmental paradigm to evaluate whether it can provide sustainable solutions to the challenging issues in the world after COVID-19. We should ask whether we are living in this world with the correct assumptions. As shown in Figure 4, assumptions about relationships between humans and humans under the 'ego-centric mental model' assume that humans are flawed and unreliable, engage in rational economic behaviour and generally protect their own interests such that everyone must compete to survive. In the same way, the 'ego-centric mental model' makes certain assumptions about the relationship between humans and nature. In this view, humans consider nature as objects and treat it as resources. They are committed to making nature productive for their own benefit and believe in power of human over nature; accordingly, they try to control nature and exploit the commons.

Assumptions About Relationship Between Human and Human	Assumptions About Relationship Between Human and Nature
• Humans are flawed and unreliable	• Nature as resources
• Rational economic actor	• Nature as objects
• Defense one's own rights	• Committed to make nature productive
• Compete or die	• Seeking power over nature
	• Controlling nature
	• Exploitation of the commons

Figure 4: Assumptions Under Ego-Centric Mental Model

Seven Systemic Divides

These erroneous assumptions about the relationships between humans and humans and between humans and nature are the origin of **'seven systemic divides'** that wreak havoc in the contemporary world. These seven systemic divides are as follows:

1. **Overuse of Limited Natural Resources; Underuse of Unlimited Human Potential.**
2. **Overrepresentation of Current Generation; Underrepresentation of Future Generations.**
3. **Overemphasis on Quality of Consumption; Under-emphasis on Quality of Life.**
4. **Overserving the Wants of the Rich; Underserving the Needs of the Poor.**
5. **Overrating Market Wisdom; Underrating Moral Wisdom.**
6. **Overclaiming Goodness; Underclaiming Badness.**
7. **Overvaluing Artificial Intelligence; Undervaluing Human Intelligence.**

In the past, we have never actually attempted to fix these seven systemic divides, which has led to a global imbalance replete with risks and threats. These in turn cause perpetual and compounded crises.

Along with the seven systemic divides, we are also facing **'seven policy deadly sins'**. If we cannot overcome these sins, it will be difficult for us to achieve sustainable development. The seven policy deadly sins are as follows:

1. **No Global Peace WITHOUT Human Security.**
2. **No Capitalism WITHOUT Human Resource Development.**
3. **No Material Wealth WITHOUT Mental Wealth.**
4. **No Work That Matters WITHOUT Meaningful Life.**
5. **No Value in Being Well WITHOUT Being Good Entrepreneurs.**
6. **No Common Goal WITHOUT Common Ground.**
7. **No Inclusiveness of the People WITHOUT Openness to the People.**

Seven Major Shifts

The seven systemic divides can be considered a phenomenon that represents traps and gaps in the system related to economic development and social conflict. The state of 'perpetual crisis' is evidence of global imbalance.

Global imbalance brings about global extremes in various areas. We see natural extremes, such as global warming and global pandemics like COVID-19; economic extremes, such as the trade war between the United States and China; political extremes, such as the post-truth era and Brexit; and social extremes, such as systemic discrimination and the disparities of power, wealth and opportunity between the top 1% and the rest of the population in all parts of the world.

Along with these global extremes, global imbalance results in the major deterioration of 'four fundamental capitals', namely:

1. Social Capital
2. Human Capital
3. Moral Capital
4. Natural Capital

The deterioration of these fundamental capitals in the global extremes is why we are in an **'undesirable world'** inundated with risks, threats and crises.
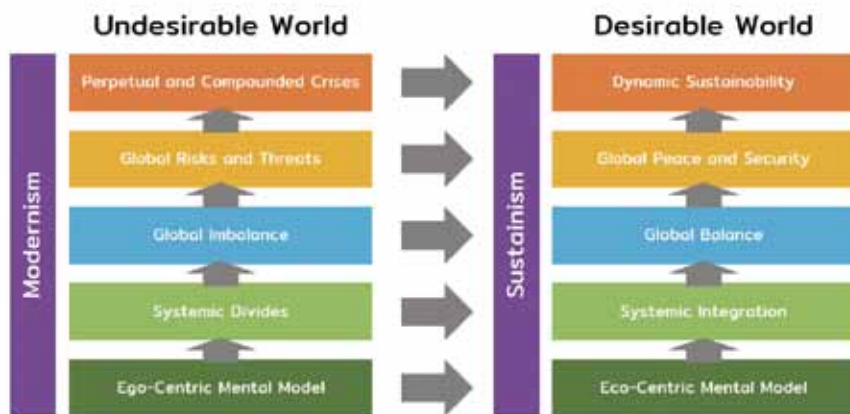
Rethinking Our Assumptions

> It is not the strongest of the species
> that survives, nor the most intelligent,
> but the one most responsive to change.

Charles Darwin

If we consider a crisis as an opportunity, COVID-19 may be viewed as a blessing in disguise that can turn an **'undesirable world'** into a **'desirable world'**. In order for this transformation to take place, we need to change our developmental paradigm from **'modernism'** to **'sustainism'**. First, we must shift from an **'ego-centric mental model'** to an **'eco-centric mental model'**. Once the mental model has been reset, it will bring about systematic change from **'systemic divides'** to **'systemic integration'**. This will gradually change **'global imbalance'** to **'global rebalance'**, where global risks and threats will be mitigated and global peace and security will be restored. Eventually, the **'perpetual and compounded crises'** that we are currently facing will become **'dynamic sustainability'** (see Fig. 5).

Figure 5: Changing the Developmental Paradigm from 'Modernism' to 'Sustainism'

COVID-19 requires us to reconsider our assumptions about the relationships between humans and humans and between humans and nature. Regarding our assumptions about the relationships between humans and humans, people are in fact not only flawed and unreliable but also have the potential to create many possibilities. Humans are not just rational economic actors but are also socially adaptable. COVID-19 has provoked the realisation that humans should defend the rights of all because when the public is protected, the rights of the self are also protected. In addition, the conventional assumption that one must 'compete or die' may no longer be suitable in the post–COVID-19 context and should be changed to 'cooperate and live' (see Fig. 6).

Ego-Centric Mental Model	Eco-Centric Mental Model
Assumptions About Relationship Between Human and Human	
• Humans are flawed and unreliable	• Humans have potential to create many possibilities
• Rational economic actor	• Socially adaptable actor
• Defense the rights of the self	• Defense the rights of all
• Compete or die	• Cooperate and live
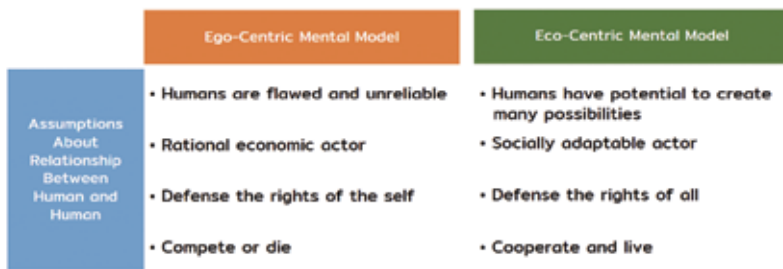
Figure 6: Reconsideration of the Assumptions About the Relationships Between Humans and Humans After COVID-19

Likewise, regarding the assumptions about the relationship between humans and nature, nature should not be viewed as objects and resources but as a relationship and as sources which we are borrowing and shall return and preserve for future generations. Rather than committing to making nature productive, we should be committed to making nature sustainable. Instead of seeking power over and trying to control nature, we should seek coherence and coexistence with nature. More importantly, we should change our mindset from exploiting the commons to protecting the commons that have been destroyed under the modernism development paradigm (see Fig. 7).

Ego-Centric Mental Model	Eco-Centric Mental Model
Assumptions About Relationship between Human and Nature	
• Nature as resources	• Nature as sources
• Nature as objects	• Nature as relationship
• Committed to make nature productive	• Committed to make nature sustainable
• Seeking power over nature	• Seeking coherence with nature
• Controlling nature	• Living with nature
• Exploitation of the commons	• Protection of the commons

Figure 7: Reconsideration of the Assumptions About the Relationships Between Humans and Nature After COVID-19

Loser or Winner:
Pasteur vs. Béchamp

Most of us know of Louis Pasteur, a renowned French scientist who popularised the germ theory of disease. The theory stated that disease was caused by germs and a different germ caused each disease. Thus, to cure disease was to fight against germs using drugs or antibiotics: if we could kill germs, we would return to good health.

During his lifetime, Pasteur was very famous not only in France but around the world. He was a director of a research institute that was named after him and a national hero. He passed away at the age of 72 after suffering from strokes for several years. His achievements, which include vaccination and pasteurisation, were widely recognised.

Meanwhile, another French scientist named Antoine Béchamp lived in the same time period as Pasteur. However, Béchamp argued with Pasteur and did not believe in the germ theory of disease. He believed that germs were everywhere and even inside living organisms but could not cause sickness in a healthy host. However, once an organism (including humans) became weak or unhealthy from not eating properly, not staying in a suitable place or not having enough exercise, disease could occur. Therefore, to cure disease, we needed to return to good conditions by eating properly, exercising and getting enough rest. The aim of giving medicine was to fix certain shortcomings and help the body to co-live with germs again. Béchamp's ideas developed

into the 'terrain theory', which stated that taking care of the 'terrain' of our body to promote health could prevent us from germ infection.

While Pasteur was well known, few people knew of Béchamp. Moreover, some controversies arose around the accusation that Pasteur was closer to the upper class and wealthy people and had manipulated his data to overcome his rivalry with Béchamp.

One story held that, during Pasteur's final moments, Béchamp visited his competitor as a friend. Pasteur acknowledged that 'terrain' was important and that germs could not harm the healthy. Béchamp lived on and passed away at the age of 91, leaving behind his theory that focused on building immunity by living a healthy life.

Nowadays, we know that the terrain theory is not completely wrong. The 'terrain' of our bodies hosts many germs or microorganisms. This microbiome is directly and indirectly related to various diseases. Thus, by co-existing with germs in healthy conditions, we can lead a healthy life. In the post–COVID-19 world, we may have to reconsider how we cure disease and not view it as a problem. We may find a way to co-exist with disease and strengthen our 'terrain' in both body and mind.

**Nothing is lost, nothing is created…all is transformed.**
Nothing is the prey of death.
All is the prey of life.

Antoine Béchamp

Prior to COVID-19, we were told by experts at the World Economic Forum in Davos that global disruption was caused by technology disruption in three domains: the biological domain, the physical domain, and the digital domain. We believed that technology disruption was the cause of the fourth industrial revolution and economic transformation.

Nevertheless, technology disruption was not the sole cause of global disruption. Risks and threats – such as climate change and global pandemics – also contribute to disruption. Global disruption from risks and threats not only leads to industrial revolution and economic transformation but also social revolution and human behavioural change. This brings about major shifts in the world, which we call the **'seven major shifts'** (see Fig. 8).
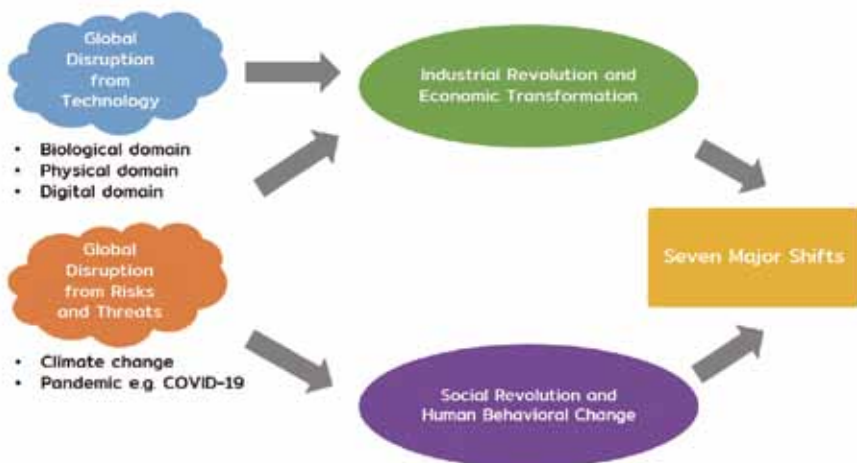
Figure 8: Global Disruption Leads to Seven Major Shifts

Different Perspectives:
Malthus vs. Smith

The tension between bad news and good news today resembles what the world previously faced at the onset of both the first and second industrial revolutions. That tension boils down to the competing worldviews of two scholars, Thomas Robert Malthus and Adam Smith, both of whom wrote in the late 1700s. Malthus argued that the growing population would overwhelm the world, leading to widespread famine, while Smith argued that businessmen could adapt and innovate rapidly enough that productivity could increase faster than consumption. Where Malthus saw disaster, Smith saw opportunity. While over time there have been eruptions of famine and shortages in different parts of the world, Smith was right. As the first and second industrial revolutions unfolded, opportunity has trumped scarcity. We believe that history is repeating itself and that Smith will be right again.

Source: Heck & Rogers (2014)

Seven Major Shifts

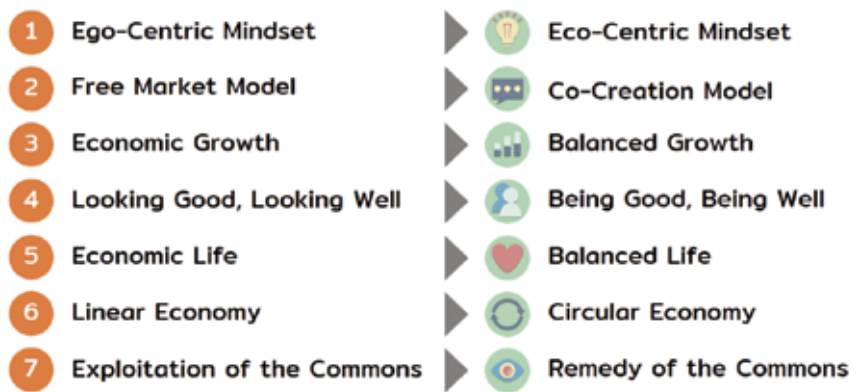COVID-19 is a transformative agent for the following 'Seven Major Shifts' (see Fig. 9).

1	Ego-Centric Mindset	▶	Eco-Centric Mindset
2	Free Market Model	▶	Co-Creation Model
3	Economic Growth	▶	Balanced Growth
4	Looking Good, Looking Well	▶	Being Good, Being Well
5	Economic Life	▶	Balanced Life
6	Linear Economy	▶	Circular Economy
7	Exploitation of the Commons	▶	Remedy of the Commons

Figure 9: Seven Major Shifts

The First Shift is from the **'ego-centric mindset'** to the **'eco-centric mindset'**. The ego-centric mindset arises from the individual self, with an 'I-in-You' and 'You-in-Me' orientation. It exercises assertive, competitive and authoritative powers that strengthen some and weaken others. This hard power institutionalises centralised hierarchical structures via a command-and-control mechanism and is characterised by social exclusion and a low degree of transparency. Ego-centric people are likely to seek their own benefit at the expense of others.

On the other hand, the eco-centric mindset comes from our collective selves with 'I-in-Me' and 'We-in-Me' orientation. This ideology allows collaborative, participative and integrative powers to flourish. This soft power can be seen in multilayer

polycentric networks, where it has caring and sharing value along with high inclusion-based transparency. Believing that no one person is better than all of us, eco-centric people care for the well-being of the whole system rather than their own interests (see Fig. 10).

	Ego-Centric Mindset	Eco-Centric Mindset
Orientation	• I-in-You and You-in-Me	• I-in-Me and We-in-Me
Power	• Assertive • Competitive • Authoritative	• Collaborative • Participative • Integrative
Structure	• Centralised Hierarchical Structure	• Multilayer Polycentric Network
Focus	• Common Interest	• Shared Value
Governance	• Low Exclusion-Based Transparency	• High Inclusion-Based Transparency

Figure 10: Ego-Centric Mindset vs. Eco-Centric Mindset

The Second Shift is from a **'free market model'** to a **'co-creation model'**. Instead of an economy driven by a market mechanism, we should change our economy to be driven by a co-creation mechanism wherein the public sector, the private sector and civil society are all actively engaged in the wealth creation process. The co-creation model provides opportunities for all to participate and innovate as 'pro-sumers' (i.e. simultaneously playing dual roles as producers and consumers) and 'co-creators'. More importantly, rather than aiming to increase 'the share of the pie' and exclusiveness for the 'haves', its goal is to increase 'the size of the pie' and inclusiveness for the 'have-nots'. A wide range of inclusive innovations will be developed that focus primarily on social well-being, environmental wellness and

human wisdom, rather than economic wealth. While the free market model is shaped by markets and corporate governance, the co-creation model is shaped by community and human governance.

A free market model is driven by a 'competitive mode of production and consumption'. In the competitive mode of production and consumption, the market is based on a closed proprietary platform under a private investment model using the making and selling paradigm. The competitive mode of production and consumption emphasises the power of knowledge, primarily relies on individual creation, focuses on individual welfare and targets the well-being of the few. The competitive mode of production and consumption in the free market model, however, creates a vicious cycle: hyper-competition creates hyper-choices which then lead to hyper-consumption. This vicious cycle leads to the exploitation of resources and also has asymmetric consequences whereby resources are utilised to overserve the wants of the rich while underserving the needs of the poor. The shift from the free market model to the co-creation model results in a change from a 'competitive mode of production and consumption' to a 'collaborative mode of production and consumption'.

We are now moving towards an open collaborative platform in the caring and sharing paradigm. The collaborative mode of production and consumption believes in the power of shared knowledge, primarily relies on common creation, focuses on collective welfare and targets the well-being of the masses. By using the collaborative mode of production and consumption as a common ground, a common goal of creating a better

society and a better world will be formed driven by two main forces: 'the wisdom of the crowd' and 'the common of the mind'. As a result, we will find the spirit of sharing and collaboration, the flow of shared meanings and the depth of empathy as well as the pool of collective intelligence.

Figure 11 summarises the key differences between the competitive and collaborative modes of production and consumption.

Competitive Mode of Production and Consumption	Collaborative Mode of Production and Consumption
• Power of knowledge	• Power of shared knowledge
• Individual creating	• Common creating
• Individual welfare	• Collective welfare
• Serving well-being of the few	• Serving well-being of the masses

Figure 11: Difference between Competitive and Collaborative Modes of Production and Consumption

The Third Shift is the move away from aiming for **'economic growth'**, which promotes an endless circle wherein greed leads to growth and growth induces more greed ('Greed2Growth' and 'Growth2Greed'). It focuses on increasing the quantity of production and consumption, growing economic wealth, increasing competitive advantage and building business power to dominate the market. In order to gain power, politics and ploys are necessities. Emphasising economic growth through the 'Greed2Growth' and 'Growth2Greed' circle leads to corporate profit at the expense of the rest of society (the people) and the environment (the planet).

To move away from this unsustainable model, we should aim for **'Balanced Growth'**, which contends that good leads to growth and growth reinforces good ('Good2Growth' and 'Growth2Good'). The aim of this model is to thrive in balance between economic wealth, social well-being, environmental wellness and human wisdom. This balance nourishes the preferable circle of passion, purpose and performance, which elevates not only profit but also people and the planet (see Fig. 12).
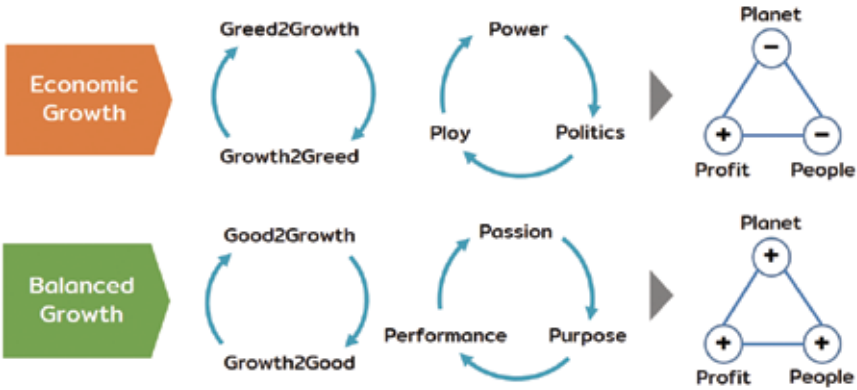
Figure 12: Economic Growth vs. Balanced Growth

The Fourth Shift is from **'Looking Good, Looking Well'** to **'Being Good, Being Well'**. When we view business as an engine to drive economic growth, it shortens our line of sight to remain stuck in 'Greed2Growth' and 'Growth2Greed'. This viewpoint emphasises 'looking good' and 'looking well' through feel-good advertisements, greenwashing, creative accounting and pseudo-corporate social responsibility (CSR).

In contrast, if we see business as an engine for achieving balanced growth, it will promote good instead of greed. The intrinsic merit of 'being good' and 'being well' will then be pursued (see Fig. 13).
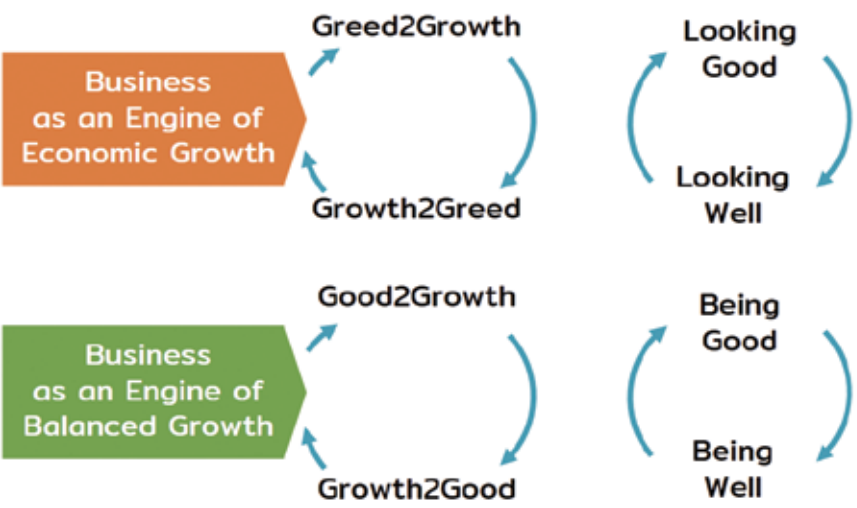
Figure 13: Looking Good, Looking Well vs. Being Good, Being Well

Being good is a license to do business, while being well is a reason to do business. Being good is driven by moral wisdom, conformance and equality, while being well is driven by market wisdom, performance and efficiency. Being good is for serving stakeholders, while being well is for serving shareholders. Being good and being well are thus complementary to one another (see Fig. 14).

Figure 14: Being Good, Being Well

The Fifth Shift is the movement away from an **'economic life'** to a **'balanced life'**. Before COVID-19, we lived in a world of never-ending needs, full of social comparison and economic competition. To survive and thrive in this competitive world, people develop occupational skill sets, focusing on 'head and hands' and believing that the bigger, the better; the more, the better; the faster, the better. This eventually leads to 'poverty in prosperity', i.e. a life without happiness that seems superficially good.

After COVID-19, humans should search for a balanced or fulfilled life with good physical and mental health, full of hope, happiness and harmony. Therefore, we need to develop life skill sets that encompass 'heart and harmony' together with 'head and hands'. We should believe that sharing more is gaining more. At the same time, we need to change our beliefs as follows:

- from the bigger, the better to the better, the bigger;
- from the more, the better to the better, the more; and
- from the faster, the better to the better, the faster.

These beliefs will reinforce the aforementioned circle of good to growth and growth to good.

The shift from an economic life to a balanced life leads us away from 'poverty in prosperity' to 'wealth in sufficiency'. The balanced life comprises 'life for living' and 'life for loving'. Each element of both lives should not be neglected, as they serve as checks and balances on one another. Knowledge needs morality to prevent exploitation. Uniqueness needs uniformity to reinforce coordination and collaboration. Right should be paired with accountability to foster a responsible and mindful society. Democracy combined with justice ensures a free and fair society. Identity plus diversity avoids systemic discrimination. Lastly, balancing private and public spaces can promote the 'We-Society' (see Fig. 15).

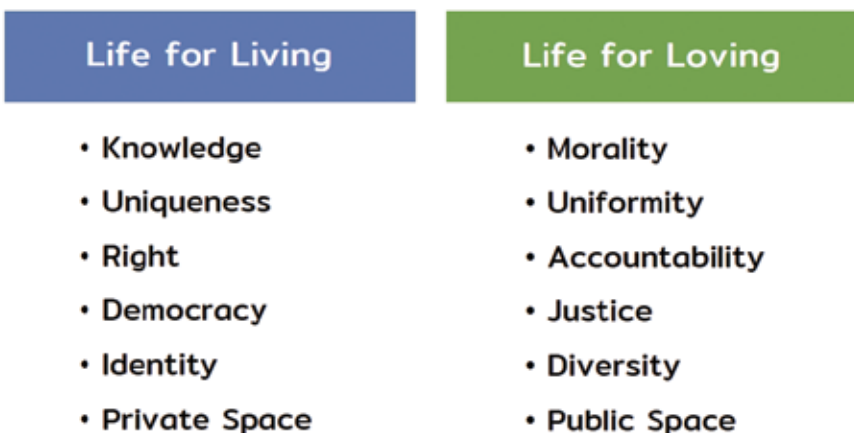| Life for Living	Life for Loving
• Knowledge	• Morality
• Uniqueness	• Uniformity
• Right	• Accountability
• Democracy	• Justice
• Identity	• Diversity
• Private Space	• Public Space

Figure 15: Life for Living and Life for Loving

The Sixth Shift is to move away from a **'linear economy'**, an economic system in which resources are used in a 'value chain' that prioritises cost advantage without considering societal and environmental consequences. To maintain stability and sustainability after COVID-19, we will move towards a **'circular economy'**, an economic system in which a holistic 'value circle' is implemented to recycle resources and target loss advantage by internalising externalities, economising inputs, enhancing production efficiency and maximising the benefit of outputs.
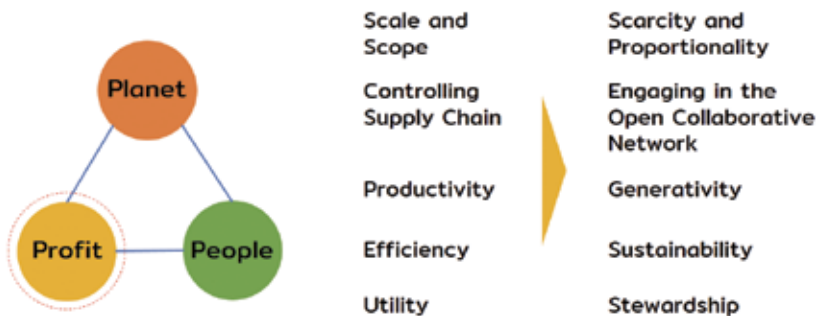
Loss advantage means an advantage in minimising not only a business's own direct cost but also the social, human and environmental losses that the business imposes on other economic actors. While a business seeking a cost advantage is often irresponsible in shifting, hiding and pushing costs onto others, a business seeking a loss advantage is radically – indeed, disruptively – responsible: taking accountability for the full spectrum of production costs and losses. Loss advantage is created by re-conceptualising, re-designing and rebuilding production and consumption as a value cycle instead of a value chain. Today's innovators realise that building cycles rather than chains is the key to renewing resources for tomorrow instead of merely exploiting them today.

The notion of loss advantage and the value circle are consistent with the co-creation model and collaborative mode of production and consumption. Together, these will contribute to a better society and a better world.

The Seventh Shift is based on the fact that we are now living in a connected world where we share happiness and sorrows. We must put an end to the **'exploitation of the commons'** in which humans externalise badness, internalise goodness and preserve the world only for their next of kin.

As American cultural historian Thomas Berry (2015) once said, 'You cannot have well humans on a sick planet'. We need to shift from 'exploitation of the commons' to **'remedy of the commons'**, according to which we consider the 'negative side effects of goodness', seek the 'positive side effects of badness' (e.g. an aging society brings about innovation for the elderly and COVID-19 leads to restructuring of the healthcare system) and preserve goodness for future generations.

To protect and remedy the commons, we need to find new ways to co-exist with the planet, secure our profit and deal with our people. To secure profit, we should start by shifting from scale and scope to scarcity and proportionality. We should shift from controlling the supply chain to engaging in open collaborative networks. We should move away from a focus on productivity and efficiency towards generativity and sustainability. Lastly, we should shift from utility into stewardship.

Scale and Scope	Scarcity and Proportionality
Controlling Supply Chain	Engaging in the Open Collaborative Network
Productivity	Generativity
Efficiency	Sustainability
Utility	Stewardship

Planet • Profit • People

Figure 16: The New Ways to Secure Profit

To deal with people, we should shift from utilising the power of knowledge to shared knowledge. We must change from defining who you are from what you have to defining who you are from what you share. We should reward cooperation, not competition, while avoiding exclusiveness and promoting inclusiveness. We should prefer open-source exchange to appropriation with an intent to serve the well-being of all rather than the few.

The Power of Knowledge	The Power of Shared Knowledge
You Are What You Have	You Are What You Share
Rewarding Competition	Rewarding Cooperation
Exclusiveness	Inclusiveness
Appropriation	Open-Source Exchange
An Intention to Serve the Well-Being of the Few	An Intention to Serve the Well-Being of All

Figure 17: The New Ways of Dealing with People

To co-exist with the planet, we should care more and do more for it. We should shift from 'imagining the limitless' to the 'creative power of limits'. With a strong commitment, we can shift from using things that are perishable, disposable and expendable to those that are renewable, reusable and recyclable. We should change our mindset from viewing nature as resources to seeing nature as sources. Finally, we should move away from the search for autonomy towards the quest for embeddedness.

Imagining the Limitless → Creative Power of Limits

Perishable, Disposable, Expendable → Renewable, Reusable, Recyclable

Nature as Resources → Nature as Sources

The Search for Autonomy → The Quest for Embeddedness

Figure 18: The New Ways to Co-Exist with the Planet

In conclusion, COVID-19 may lead to major transformations for humanity. In fact, these **'Seven Major Shifts'** are not novel: they are based on the **'Sufficiency Economy Philosophy'** initiated by His Majesty King Bhumibol Adulyadej The Great of Thailand. Thus, in order for us to survive and thrive in the post–COVID-19 world, we may adopt the Sufficiency Economy Philosophy and turn it into action to create a better society and a better world.

Post–COVID-19 Global Landscape

A new global landscape is in the making. Prior to COVID-19, we considered ourselves national citizens who aimed to create competitive advantage for their respective nations or organisations. Today and after COVID-19, we must work together to restore and create a better world. We should consider ourselves not only national citizens but global citizens. More importantly, we should no longer live in a geopolitical sphere where nations exercise 'hard power' to have influence

over others but in a biosphere where global citizens aim for the common goals of peace and harmony. Even though influence over other countries would still exist, it would be only in the form of 'soft power' under the eco-centric power and co-creation model according to the 'seven major shifts' (see Fig. 19).
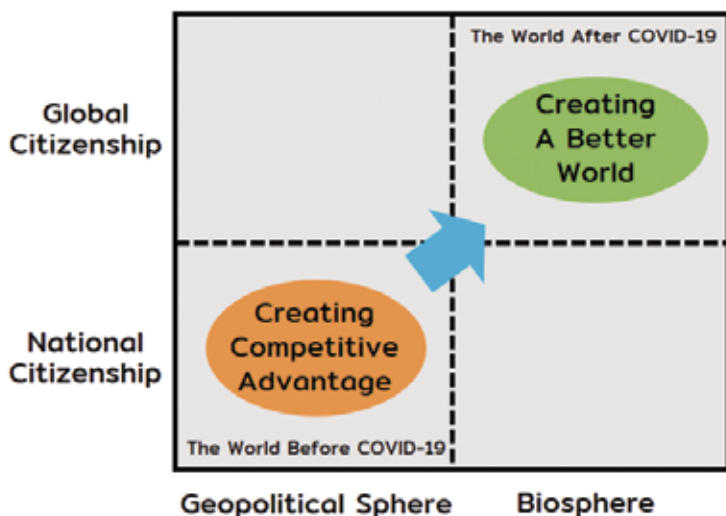
Figure 19: The New Global Landscape in the Making

In fact, the 'seven major shifts' create bridges between global citizens and bonds among national citizens in addition to linking all institutions together. With the 'seven major shifts', the post–COVID-19 world would resemble a pointillist painting in which small, distinct dots of colour are applied in patterns to form an image. The image reflects what American anthropologist Clifford Geertz (2000) stated in his book *Available Light: Anthropological Reflections on Philosophical Topics*:

A picture of the world as dotted by discriminate cultures, discontinuous blocks of thought and emotion–a sort of pointillist view of its spiritual composition–is no less misleading than the picture of it as tiled by repeating, reiterative nation–states, and for the same reason: the elements concerned, the dots or the tiles, are neither compact nor homogeneous, simple nor uniform. When you look into them, their solidity dissolves, and you are left not with a catalogue of well–defined entities to be arranged and classified, a Mendelian table of natural kinds, but with a tangle of differences and similarities only half sorted out. What makes Serbs Serbs, Sinhalese Sinhalese, or French Canadians French Canadians, or anybody anybody, is that they and the rest of the world have come, for the moment and to a degree, for certain purposes and in certain contexts, to view them as contrastive to what is around them.

Sufficiency Economy Philosophy and **Post–COVID–19** Sustainable Development

In the post–COVID-19 world, the concept of 'Thriving in Balance' under the Sufficiency Economy Philosophy will bring the country and even the world together to achieve four global common goals: a saved planet, sustainable growth, shared prosperity and secured peace.

Figure 20: The Sufficiency Economy Philosophy's Balanced Development

The Sufficiency Economy Philosophy emphasises balanced development in four dimensions as follows (see Fig. 20):

● **Economic wealth** covers profit-making, returns on investment, growth rates and customer satisfaction.

● **Social well-being** covers labour treatment, human rights, impact on the community and social responsibility.

● **Environmental wellness** covers usage of resources and energy, waste management, water and air quality, trustworthiness of the supply chain and compliance with standards.

● **Human wisdom** covers the potential of human value, investment in the people, creativity and value creation, respect for the individual and freedom of thought.

More importantly, these four dimensions of balanced development perfectly correspond to the United Nations' Sustainable Development Goals, as illustrated in Figure 21.

Figure 21: Relationship of Sufficiency Economy Philosophy to Sustainable Development Goals

The implementation of the Sufficiency Economy Philosophy to achieve the Sustainable Development Goals is one of the major leaps towards the developmental paradigm shift from 'modernism' to 'sustainism'. This helps change certain beliefs: from 'the bigger, the better' to 'the better, the bigger'; from 'the more, the better' to 'the better, the more'; and from 'the faster, the better' to 'the better, the faster'.

Balanced Development at Multiple Levels

Sufficiency Economy Philosophy contains three major principles – moderation, reasonableness and self-immunity – which guide balanced development. In this regard, it is possible to manage balanced development at multiple levels according to Sufficiency Economy Philosophy, namely the global, national, organisational and individual levels. The details of each level are as follows.

Global Balanced Development

- Balance between harmonising with nature and controlling nature;
- Balance between competition for national wealth and cooperation for global security;
- Balance between the incumbent global leader (the United States) and the rising global power (China); and
- Balance between exploitation for the flourishing of the current generation and preservation for the thriving of the future generation.

National Balanced Development

- Balance between market capitalism and social capitalism;
- Balance between domestic trade and international trade;
- Balance between local tourism and inbound tourism;
- Balance between inward foreign investment, local investment and outward foreign investment;
- Balance between financial economy and real economy;
- Balance between preservation and utilisation of natural resources;
- Balance between economic growth and the distribution of wealth;

- Balance between national competitiveness and national cohesion; and
- Balance between the free and open market and strong local businesses.

Organisational Balanced Development

- Balance between risks and returns on investment;
- Balance between market wisdom and moral wisdom;
- Balance between determination and adaptability;
- Balance between internal competency and external collaboration;
- Balance between savings and investments;
- Balance between quantity and quality;
- Balance between principle and practice;
- Balance between short-term gain and long-term profitability;
- Balance between shareholders and stakeholders; and
- Balance between innovation and imitation.

Individual Balanced Development

- Balance between knowledge and virtue;
- Balance between happiness and achievement;
- Balance between saving and expenses;
- Balance between the present and the future;
- Balance between work and family;
- Balance between conformity and freedom;
- Balance between privacy and engagement;
- Balance between material and spiritual;
- Balance between competition and cooperation; and
- Balance between the need for change and the need for stability.

Dawn of 'Sustainism'

In the pre–COVID-19 world, 'modernism' created a lot of matters. 'Matter' itself, however, is a necessary but not sufficient condition for creating a better society and a better world. In reality, we also need 'meaning' to broaden our perspective and open our minds in order to better understand the world as well as the relationship between us and the world. With Sufficiency Economy Philosophy, the post–COVID-19 world will be the dawn of 'sustainism', enriched with matter and meaning.
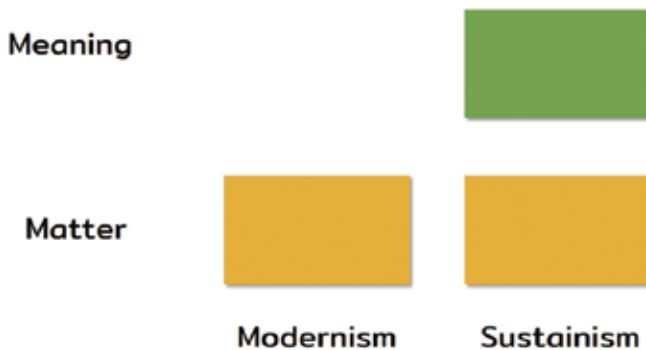
Figure 22: 'Matter' and 'Meaning' to Create 'Sustainism'

Meaning expands on and encompasses matter, as shown in Figure 23. Instead of only living for matter, we should seek the meaning of life. While material growth represents matter, we should reconsider the meaning of human growth. This will expand quality of consumption to quality of life and replace the business of business with the business of life. Corporate capitalism will also expand and transform into capitalism for people. People will not only be regarded as consumers to be pleased and exploited but also as citizens to be engaged and involved in any process. In this context, current generations and future generations will share matter and meaning in the world.

Figure 23: 'Matter' and 'Meaning' in the Post–COVID-19

Chapter II :
'We–Society'
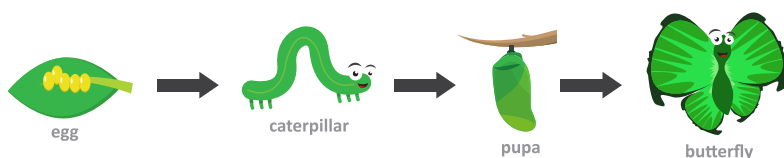## in the
Post–COVID–19 World

'We-Society' in the
Post–COVID-19 World

The world is constantly changing. Sometimes it is an incremental change over time, but once in a while there is a radical change that totally transforms current existence into something entirely different and new. In biology, such transformation processes are called 'metamorphoses', as in the complete metamorphosis of a butterfly, which transforms from an egg into a caterpillar into a pupa and finally emerges as a butterfly.

The dynamic transformation of the world both physically and figuratively is not different from the life cycle of a butterfly. We might refer to this phenomenon of radical change of the world as the **'global metamorphosis'**.

In the context of the structural transformation of the world, our civilisation is also in the process of a metamorphosis. This transformation not only contributes to the fourth industrial revolution along with the overhaul of economic transformation: it also results in social revolution and human behavioural change.

This is the basis for the emerging **'We–Society'** in the post–COVID-19 world.

egg → caterpillar → pupa → butterfly

Thriving in Balance
in the Post–COVID-19 Society

> If at first the idea is not absurd,
> there is no hope for it.

Albert Einstein

It is commonly known that all industries as we know them are the product of the Industrial Revolution during the era of industrial society. Once the world moved towards a digital society, we witnessed a number of industries struggling with problems on all fronts, ranging from environmental and energy challenges to social, community, workforce and human capital issues, especially the development of the skill sets and creativity needed for the 'new' society.

The lessons learnt from crises such as the COVID-19 pandemic and global warming have taught us that all these problems stem from global imbalance, both in terms of imbalance in relationships between humans and humans as well as imbalance in the relationship between humans and nature. Thus, the critical question for the 'post–COVID-19 society' is how to create a balance among all related issues and challenges in society.

It is time to review and rethink how to 'thrive in balance' in light of four key elements of sustainable development, namely:

1. **Economic Wealth**
2. **Social Well-Being**
3. **Environmental Wellness**
4. **Human Wisdom**

The necessary condition for thriving in balance is preparing ourselves to be genuine human beings in post–COVID-19 society. The genuine human being requires a **'Balanced Life'** which comprises **Head** (wisdom), **Hands** (life and work skill sets), **Health** (energy to work and live) and **Heart** (passion and compassion).

The balanced life consists of **'Knowledge'** and **'Virtue'**; both are the fundamental characteristics that drive sustainable development.

With **'Knowledge'**, human potential would be unleashed through **'Self-Expression Value'**. This value is a determining factor for creating and sustaining **'Entrepreneurial Culture'**, which eventually leads to a **'Value Creation Economy'**. Similarly, in the case of **'Virtue'**, it would be impossible to nurture **'Communal Value'** without 'Virtue' of the people. 'Communal Value' is the driving force behind **'Caring and Sharing Culture'**, which is the basis for building the **'We-Society'**.

As such, it is fair to say that a balanced life fuelled by knowledge and virtue is the basis for surviving and thriving in the post–COVID-19 society. If either knowledge or virtue is missing or defective, it is impossible to create self-expression and communal value, which in turn affect the emergence of entrepreneurial culture and caring and sharing culture. Eventually, without any of these aforementioned pairs, the building of the value creation economy and we-society would be impaired. The value creation economy and we-society are different sides of the same coin: they are the building blocks of sustainable development (see Fig. 24).
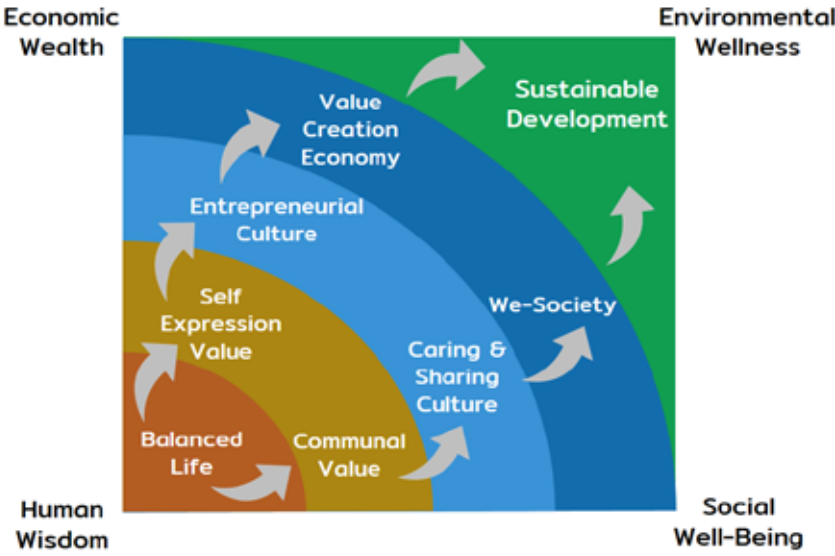
Figure 24: Thriving in Balance in the Post–COVID-19 Society

The Emergence
of Post–COVID-19 Society

Civilisation is in a process of transformation. In past centuries, human society has transformed from agrarian to industrial society through the 'modernism' developmental paradigm. This transformation never stopped but gradually shifted towards a digital society until the recent outbreak of the COVID-19 pandemic, which disrupted the previous path of transformation and instead led us toward a 'post–COVID-19 society'.

In reality, the underlying effects of deforestation and global warming in the last decade coupled with the abrupt disruption of our ways of life due to the outbreak of COVID-19 are the key factors that have accelerated the need to change our developmental paradigm from 'modernism' to 'sustainism' in a broader scope and at a larger scale.

Industrial Society

Industrial society is fuelled by physical and financial capital; the society develops machines and utilises the power of those machines to overcome the limitations of human muscle, resulting in mass production under the making and selling paradigm.

Challenging Issues Facing 'Industrial Society'

Under the belief that human beings can conquer nature, people in industrial societies emphasise self-centred, secular and rational values. They base the value of everything on the utility of material wealth, making the highest profit and increasing their share of the pie, aiming only for better economic performance. Wealth creation in such societies does not integrate well with human value. People clearly separate their morality from – or, worse, sacrifice their morality for – financial and material gains. Shared value as well as the collaborative mode of production and consumption that once flourished in agrarian society no longer matter in industrial society.

Digital Society

Digital society is driven by knowledge and networks, both physically and figuratively. Digital societies develop computer and artificial intelligence and harness these computational powers to overcome the limitations of the human brain, resulting in the production mode of mass customisation and personalisation under the sense and response paradigm.

Challenging Issues Facing 'Digital Society'

In digital society, people are facing rising economic inequality and social instability. The gaps of wealth, power and opportunity between the haves and the have-nots, which were problematic in industrial society, still linger in digital society. Moreover, these are aggravated by the 'digital divide', which leads to increased inequality between the privileged and underprivileged, especially in terms of access to knowledge and information. In his book *The Culture of New Capitalism*, Richard Sennett (2006) indicated that only a small group of people are able to create and maintain wealth amidst the unstable world of digital society.

The evolution towards digital society also creates an interesting phenomenon called the 'paradox of our time'. We communicate and connect with greater numbers of people via the internet and social networks but we do not make acquaintances or even talk to our neighbours. We know a lot about what happens to other people and the outside world, yet we ignore and overlook the communication with our own mind. In other words, in 'digital society', we connect with people and create superficial relationships without spiritual connection. The 'head and hands' and 'heart and harmony' connections between people are decreasing alarmingly.
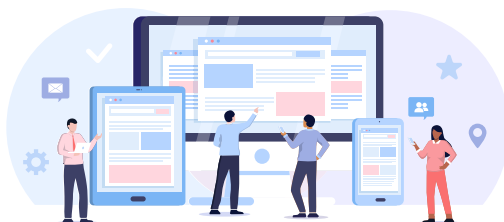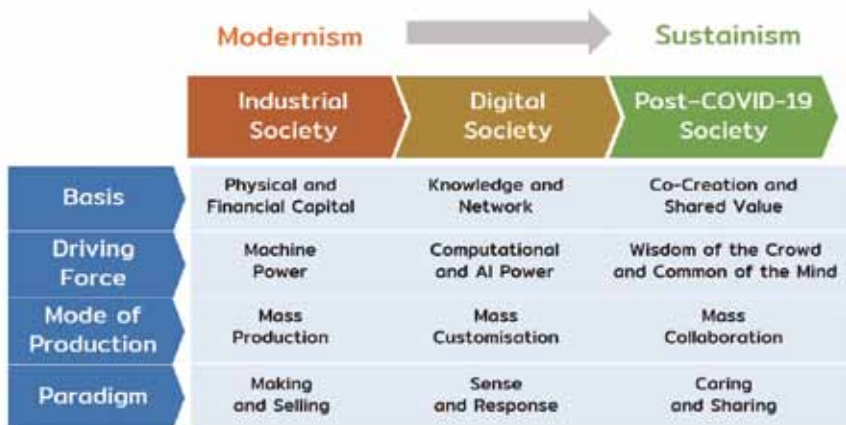
Post–COVID-19 Society

> The entire earth is my homeland
> and all its people my fellow citizens.

Gibran Khalil Gibran

Post–COVID-19 society will utilise co-creation and shared value as catalysts to transform from the competitive mode of production and consumption to the collaborative mode of production and consumption. The 'wisdom of the crowd' and 'common of the mind' will be the keys to unlocking people's potential to overcome common crises, risks and threats. They will also enable mass collaboration production through the caring and sharing paradigm (see Fig. 25).

| | Modernism | → | Sustainism |
	Industrial Society	**Digital Society**	**Post–COVID-19 Society**
Basis	Physical and Financial Capital	Knowledge and Network	Co-Creation and Shared Value
Driving Force	Machine Power	Computational and AI Power	Wisdom of the Crowd and Common of the Mind
Mode of Production	Mass Production	Mass Customisation	Mass Collaboration
Paradigm	Making and Selling	Sense and Response	Caring and Sharing

**Figure 25: Structural Transformation towards Post–COVID-19 Society**

The ideology of post–COVID-19 society rests on the idea that 'the whole is greater than the sum of its parts, and a group is smarter than any of its members'. In post–COVID-19 society, relationships between people should expand from 'Many2Many' to 'Mind2Mind', revert from 'virtual community' to 'genuine community' and transform from 'Me-Society' to 'We-Society'. Post–COVID-19 society emphasises 'social partnership' rather than 'business alliance', encourages people to 'open up' rather than 'keep it to themselves' and goes beyond the idea of 'competition' to the idea of 'co-creation' – both in the sense of social and economic co-creation. Last but not least, post–COVID-19 society truly enables human wisdom to move past 'intellectual property' protection towards the emancipation of the 'wisdom of the crowd'.

From 'Many2Many' to 'Mind2Mind'

The interconnected virtual networks provided by the internet have reshaped the forms of interaction between people from One2One, One2Many and Many2One in industrial society to Many2Many in digital society. The emergence of Many2Many interactions allows people to expand their social interactions, thus providing greater opportunities to communicate, exchange knowledge and ideas through cyberspace and eventually speed up the democratisation of information and de-monopolisation of knowledge.

In addition, co-creation and shared value, which are the key attributes of agrarian society, shall be reconsidered to play a major role in post–COVID-19 society. Such key attributes were

ignored after the rise of industrial society. While interconnected virtual networks allow for the broadening social interaction through Many2Many, co-creation and shared value will enhance and deepen social interactions through Mind2Mind. Many2Many and Mind2Mind social interactions complement each other: they help fulfil post–COVID-19 society by providing linked experiences as well as loved experiences, the latter of which is lacking in digital society (see Fig. 26).
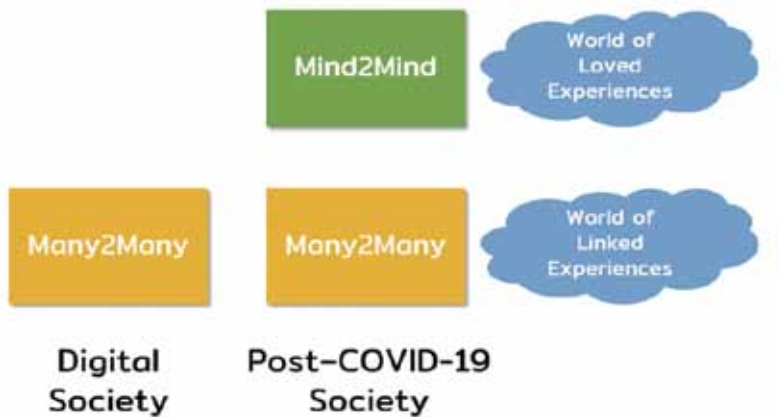

Figure 26: Interaction Between 'Many2Many' and 'Mind2Mind' in Post–COVID-19 Society

From 'Virtual Community' to 'Genuine Community'

The emergence of 'Mind2Mind' along with 'Many2Many' has transformed 'virtual community' to 'genuine community' in post–COVID-19 society. Genuine community is a society full of 'genuine human-beings', i.e. people in the community who possess not only local wisdom, knowledge and skill sets but also the integrity, morality and communal value to co-create a better society.

The major shift from self-centred values to communal values and from secular and rational values to self-expression values has had a tremendous impact on the social transformation from 'Making and Selling' in industrial society to 'Sense and Response' in digital society and eventually to 'Caring and Sharing' in post–COVID-19 society (see Fig. 27).
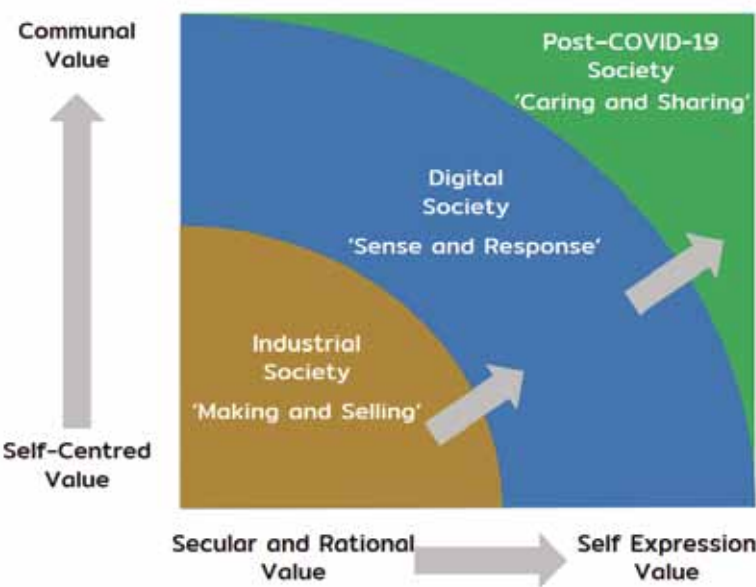

Figure 27: The Shift of Values in Post–COVID-19 Society

The 'Caring and Sharing' paradigm in the community would support and sustain genuine human beings in society, making it possible to create genuine community.

From 'Me–Society' to 'We–Society'

The driving factors in each society are different. Agrarian society and industrial society are driven by growing and producing, respectively, while digital society is driven by serving, knowing, thinking and experiencing. In the case of post–COVID-19 society, the driving factors in digital society are enhanced by the addition of trusting, caring, sharing and collaborating (see Fig. 28).
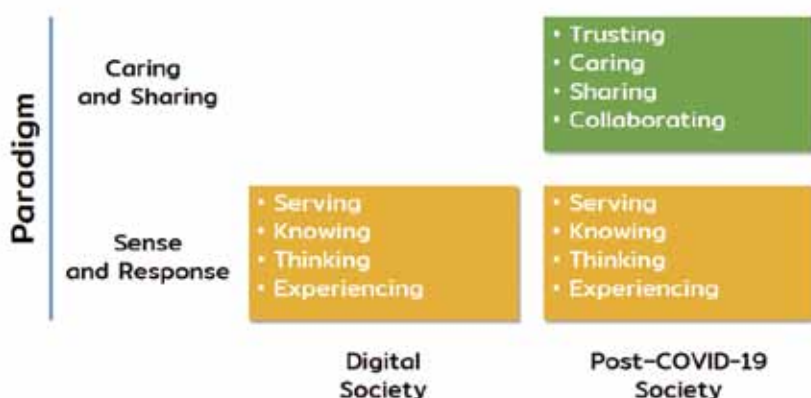
Figure 28: The Key Driving Factors of Post–COVID-19 Society

Serving, knowing, thinking and experiencing are the necessary, but not sufficient, attributes of people in post–COVID-19 society. In order to thrive and lead meaningful lives, people should equip themselves with the ability to trust, care, share and collaborate. These latter attributes are those that are sufficient to provide opportunities for all to engage and work together for society. The combination of these two sets of attributes will have major implications for transforming human life from an 'economic life' to a 'balanced life' and revolutionising society from a 'Me-Society' to a 'We-Society'.

Post–COVID-19 society will encourage an increased flow of information from individuals or organisations to the public. The openness of information not only provides increased opportunities to exchange knowledge but also creates a sense of transparency and trustworthiness. A 'Free Culture' which promotes the concepts of 'free to take' and 'free to share' will further increase the benefits for all engaged organisations and involved members.

The sharing and exchange of information, knowledge and intellectual property (IP) will become more common in post–COVID-19 society. These create new opportunities that have the potential to create benefits for everyone. This trend would counter the old paradigm that focuses on protecting IP by seeking to punish those who violate it with the highest legal punishment. Thus, rather than exclusively protecting IP, the owner of an IP should reconsider how to manage it by considering which IP should be shared or exchanged and which IP should be protected.

Trusting, caring, sharing and collaborating can be considered 'social capital' that strengthens the economy. Interactions based on mutual trust will lower the cost of transactions, provide mutual benefits and ensure greater confidence in business transactions in post–COVID-19 society. Trusting, caring, sharing and collaborating can also be considered 'moral resources' that can hardly be depleted. However, if they are not properly utilised, they will become useless. This is a unique characteristic of this kind of resources in comparison to general resources, which are depleted after use.

Trusting, caring, sharing and collaborating can also represent a set of interactions between people with common interests who share the same values and have mutual trust. Trusting, caring, sharing and collaborating can help people of different classes, races and cultures bond through finding common ground and common goals. A society without a sense of trusting, caring, sharing and collaborating will be weakened, vulnerable to external threat and prone to a higher risk of hyper-conflict.

A sense of trusting, caring, sharing and collaborating will lead to the wisdom of the crowd and the common of the mind. The wisdom of the crowd and the common of the mind are the two major driving forces that create and sustain the We-Society. The desired post–COVID-19 society will not be possible without the social revolution and behavioural transformation that turn 'Me-Society' into 'We-Society'.

'Caring and Sharing Culture' in Post–COVID–19 Society

A restaurant in Japan had the idea to sell a 'bento' (lunch box) to students affected by the temporary closure of schools due to COVID-19, with a simple condition: 'pay later when you grow up'.

In Japan, schools usually provide healthy and cheap food for all students. However, during the COVID-19 pandemic in Japan, many schools were forced to close temporarily. This became a problem for many parents who were unable to provide high-quality meals for their children.

The restaurant Chonando in Kichijoji, Tokyo, came up with an idea to sell a cheap bento meal to children for 250 Japanese Yen, or approximately 3 USD, with proper nutrients and the look and feel of a meal from school. The restaurant had one special condition – that all students 'pay later' – and put up a handwritten sign which read:

A bento meal for children at 250 Yen every Monday, Thursday and Friday from 11.30–18.00 hrs. For those who don't have enough money, you can pay me later when you grow up. However, should this restaurant be out of business by that time, please kindly use that money to help others or donate to those who are in need.

The restaurant received a great deal of positive feedback about this idea, with some people even saying that it was a better idea than the government's helicopter money campaign. The benefits are twofold: not only will the restaurant provide cheap and nutritious meals to children, but its 'special condition' will teach children to think about helping others when they grow up. This might even prevent some Japanese children from turning into irresponsible adults, who demonstrated their ignorance of the COVID-19 crisis by going out and spreading the virus in public areas.

Source: Eak SummerSnow (2020)

From 'Business Alliance' to 'Social Partnership'

The majority of innovations, knowledge and ideas in digital society come from commercial production and market competition. However, while we are facing **'One World, One Destiny'**, many productions in post–COVID-19 society have stepped back of competition and started to develop innovations, knowledge and ideas based from co-creation between people in the name of peer production, social production, creative commons and so forth.

With 'Many2Many' and 'Mind2Mind', innovation creation networks occur in the context of mass collaboration to serve not only business purposes but social purposes. This kind of activity will happen more frequently in post–COVID-19 society. While business co-creation needs **'business alliances'**, social co-creation relies on **'social partnerships'**.

Co-creation with social partnership, however, is not a new concept. If we look back in history, there are many co-creations based on social partnership. However, most to date have been in the form of One2One collaboration. Some examples of famous One2One collaboration include Albert Einstein and Niels Bohr, Marie and Pierre Curie, Georgia O'Keeffe and Alfred Stieglitz, Martha Graham and Erick Hawkins, and Pablo Picasso and Georges Braque. The co-creations of these great people have been engraved in history, which emphasises the fact that extraordinary ideas come from the ability to exchange and synthesise ideas. In the book *Creative Collaboration*, Vera John-Steiner (2000) mentioned that the power to drive great innovation creation is derived from reflection, renewal and trust that are deeply rooted in sustained relationships among people.

The world after COVID-19 will develop beyond transactional interactions via business activity into relational interactions via social activity (see Fig. 29).
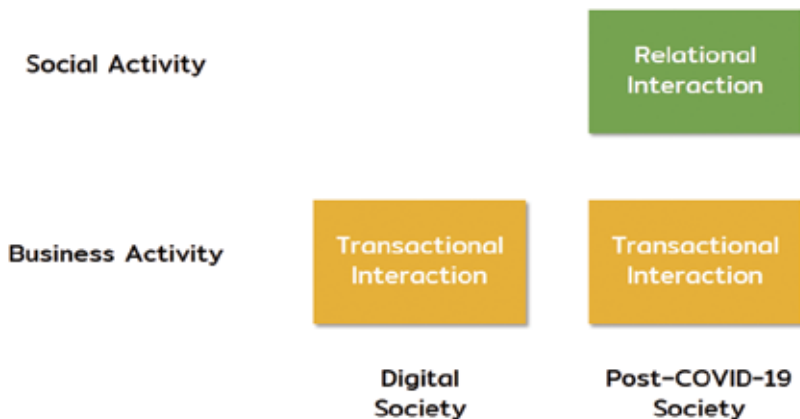
**Figure 29: From Transactional Interaction
to Relational Interaction**

In post–COVID-19 society, social activity in the form of 'social co-creation' will become more important as time goes on. In social co-creation, people take on roles as human beings or community members with common goals and shared values rather than as market players that follow pricing mechanisms. Through relational interactions, market power will be replaced by people power. Social co-creation settings can motivate and encourage people, especially creatives, to join and work together. It will also engender a new culture of 'openness and sharing' that allows an opportunity for everyone to use, edit, expand and build upon the works of others. Thus, the results are considered public goods, rather than private goods as in the past.

Post–COVID-19 society will allow us to cooperate in more ways than business alliances, instead building social partnerships that emphasise mutual trust, mutual respect and mutual benefit among organisations and across nations. In other words, we shall tear down the border of nation-states to be united as humanity. Society after COVID-19 will focus on providing opportunity and supporting the less fortunate. It will also give extra to 'those who are depleted' from 'those who have surplus' and elevate moral development along with uplifting the human soul, as articulated by renowned French poet Aimé Césaire:

> *For the work of man is only just beginning and it remains to conquer all, the violence entrenched in the recess of his passion, and no race holds a monopoly of beauty, of intelligence, of strength, and, there is a place for all at the Rendezvous of Victory.*

From 'Copyright' to 'Copyleft'

'Self-Expression Value' and 'Communal Value' have shifted the mindset and behaviour of the people from 'ego-centric' to 'eco-centric'. These values lead to different operating platforms. Innovation creation leads to a shift from private goods that are closed to outsiders, as in the past, to public goods that are open and shared in the public domain. Unlike traditional centralised hierarchical structures, open collaborative platforms allow like-minded people from around the physical and virtual world to work together horizontally, with no one person more important than the others. Thus, open collaborative platforms are a concrete example of how the world truly shifts towards an 'open innovation economy' (see Fig. 30).
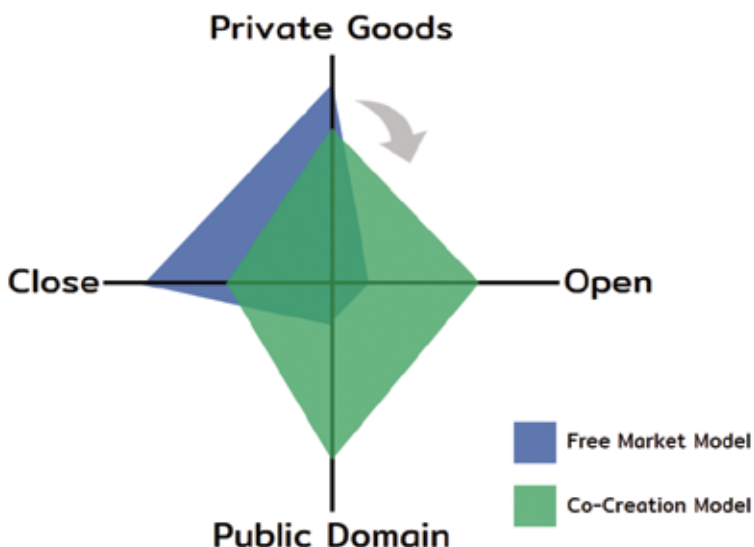
Figure 30: Shifting Towards an Open Innovation Economy

In case of intellectual property, while lawyers are focusing on protecting intellectual property and copyright, another group of people are interested in 'copyleft'. These people are discussing how much 'code' they can reveal to the public. They believe that many things in both the virtual world (e.g. software) and the physical world (e.g. plant species and basic medicines) are public goods: everyone in the world, regardless of race, ethnicity or religion, should have the right to use these public goods, similar to the availability of air, sunshine or gravity.

Open collaborative platforms work on a principle known as **NEA:**

N stands for **'Nobody owns'**.
E stands for **'Everybody can use'**.
A stands for **'Anybody can improve it'**.

'Nobody owns' means that co-creations are public; 'everybody can use' implies that co-creations are free to take; and 'anybody can improve it' ensures that co-creations are free to share. Therefore, open collaborative platforms are invented by someone and owned by no one but valuable to everyone.

Many examples demonstrate that the world is moving towards open collaborative platforms. This movement facilitates the opportunity to create more economic and social returns, as the stage is now set for co-creation rather than competition. Open collaborative platforms not only tear down supply-side monopolies but also build up the power of the demand side.

In the shift towards post–COVID-19 society, we are facing a paradoxical world. In the past, if one had an innovation, it was necessary to keep it from others. This is closed innovation. However, nowadays, the world is moving to an open source, open innovation economy, causing disruptive change in governance structure as well as business and operating models. In the past, we believed that hiding trade secrets would give us an advantage. From now on, however, if organisations want to be more competitive, they must share some information on open collaborative platforms.

On open collaborative platforms, the value created for one person is also value for everyone. It is a public good.

Social Contract
in the 'We–Society'

Economic globalisation together with the globalisation of risks and threats has gradually minimised the role of the 'nation-state' and replaced it with 'global governance'. This trend is growing to deal with the reality of 'One World, One Market' and 'One World, One Destiny'. Moreover, after COVID-19, the primary focus of any nation-state will be on human security, which includes health, job, food and energy security, among other factors.

In the post–COVID-19 world, unless there is a 'We-Society', it will be difficult to have a balanced driving force which safeguards human security and thereby leads to sustainable development. A 'We-Society' can occur only when every sector in society participates. It emphasises bonding within groups, bridging between groups and linking across institutions. The new social contract must be set up to ensure that the 'We-Society' is a clean and clear, free and fair, and care and share society (see Fig. 31).

Figure 31: Social Contract in the 'We–Society'

'Prosperity for All' in the 'We–Society'

The social contract in the 'We-Society' is the foundation of prosperity, peace and progress towards sustainable development.

A society without the principles of clean and clear, free and fair, and care and share will limit the opportunities of the majority of people. If this occurs, it will be impossible to build a society that can unleash and fulfil people's potential. Moreover, there will be no moral codes and virtue if a society is not clean and clear, free and fair, and care and share. Thus, only a society based on these principles will be able to lay a foundation for a high-potential, morality- and virtue-based, and equal opportunity society.

The balanced life with the right mindsets and skill sets – along with a high-potential, morality- and virtue-based, and equal opportunity society – are the main conditions for creating an engaged citizen, which fulfils the virtuous circle of 'Prosperity for All' in the 'We-Society' (see Fig. 32).

Figure 32: The Virtuous Circle of 'Prosperity for All' in the 'We–Society'

This newly defined 'prosperity for all' is completely different from the prosperity of the past. The prosperity of the past was a parochial idea which emphasised material wealth, the private sector and economic growth. This can be termed 'prosperity for the few'. In contrast, 'prosperity for all' not only secures a good economy, good society, good environment and good human quality, but also promotes good politics. This means that the key players driving prosperity are not solely in either the public or private sector, but also include people in the third sector: not-for-profit organisations, the volunteer sector and civil society. Empowering citizens to be actively engaged will guarantee peace and prosperity and benefit society as a whole.

Moreover, a clean and clear, free and fair, and care and share society is a foundation for building common ground and forming common goals of the people. When common ground and goals are collectively defined, the wisdom of the crowd and common of the mind from engaged citizens will occur. The power of the wisdom of the crowd and common of the mind will cultivate car-ing and sharing values, foster reconciliation and strengthen unity. Ultimately, the citizens will increase the opportunity to have a balanced driving force that secures sustainable development and democracy development that is truly citizen-driven (see Fig. 33).
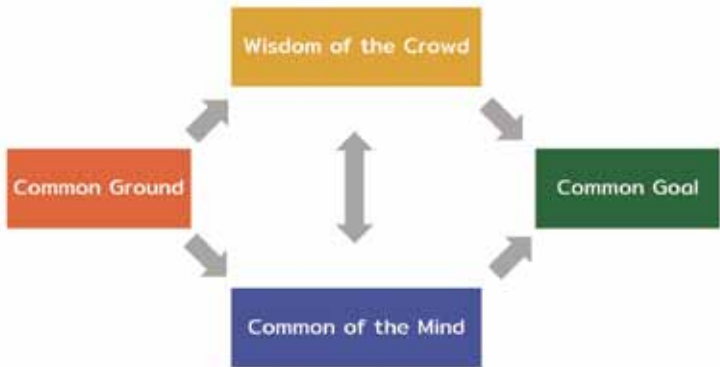

Figure 33: Driving Forces for 'We–Society'

Connecting People
in the Post–COVID–19 World with 'Trust'

Social contracts are common agreements that bind people together. The foundation of any social contract is 'trust'. Building trust is not only the beginning of a clean and clear, free and fair, and care and share society but also the key to any activities and transactions in post–COVID-19 society. Because humans have bounded rationality, any agreement or contract cannot cover all conditions, which are too complex and full of uncertainty. Thus, trust-based agreements are far more important than the rule of law.

In post–COVID-19 society, trust will be highly correlated with the speed and cost of transactions. Stephen Covey (2006) wrote in *The Speed of Trust* that, when the level of trust increases, the speed of transactions also increases, while transaction cost decreases. On the other hand, if the level of trust decreases, transaction speed decreases along with an increase in the transaction cost.

For the 'We-Society' to occur after COVID-19, mutual trust among people is a necessity. Personal value relies on the 'credibility' that a person earns from others. In the world of uncertainty and complexity, relation value lies in 'consistent behaviour' that can be predicted. Similarly, for organisations to successfully achieve their missions, it is necessary to ensure 'alignment' by harmoniously compiling and streamlining activities from various agencies. It has been said that 'unity is one' but 'one is not unity'. Complexity and uncertainty in post–COVID-19 society will increase transactional costs. Like personal reputation, 'organisational reputation' is needed to accomplish business transactions.

In addition to transactions, post–COVID-19 society is full of opportunities and risks in many ways. As such, 'contributions' from people that come together to co-create innovation and do 'good' is a main factor in building mutual trust. This leads to the caring and sharing paradigm that is the key feature of the 'We-Society'. Giving something back to society will cause changes in people's 'values', from self-centred values that focus on 'head and hands' to 'communal values' that emphasise 'heart and harmony'.

'Seven Testaments' Supporting the 'We–Society'

The social contract of post–COVID-19 society can be decoded into **'Seven Testaments'** depicting a consensus across all walks of life in society that would like to create a clean and clear, free and fair, and care and share society built upon mutual 'trust' (see Fig. 34).

Figure 34: 'Seven Testaments' Supporting the 'We–Society'

These seven testaments are as follows:

1. Being a **'Lawful Society'** which governs by rule of law, rather than rule by law – i.e. every member in society receives 'equal' protection and is subject to the 'same' law enforcement.

2. Being a **'Meritocratic Society'** which uses moral and ethical standards in addition to legal standards.

3. Being an **'Inclusive Society'** where everyone can equally access resources, rights and benefits. Such a society aims to promote inclusive growth, foster inclusive innovation and secure an inclusive democracy.

4. Being an **'Opportunity Society'** that promotes social mobility, enabling people to change their socio-economic status in accordance with their capabilities and potential on the principle of equality.

5. Being a **'People Empowering Society'** that gives power to people, turning ignorant and passive citizens into active and engaged citizens and setting up open collaborative platforms in which people and communities can actively participate.

6. Being a **'Sufficient Society'** with the mindset of 'once deficient, shall fulfil; once sufficient, shall stop; once exceeded, shall share'. Sufficient society is the foundation of a caring and sharing society.

7. Being a **'Multicultural Society'** where people mutually respect diversity in race, ethnicity, identity, values and beliefs and take on a dual role as national and global citizens.

Only with these 'seven testaments' will we shall be able to remove the 'seven policy deadly sins' and ensure the development of the 'We-Society'.

New Life after **COVID–19**

The COVID-19 pandemic has created a paradoxical world: while we need to maintain physical distance, we are also more dependent on one another. Although physical interaction among individuals may have decreased, social interaction has significantly increased. Many2Many in the virtual community will be fulfilled with Mind2Mind. In this seamless world, one person's action can have either positive or negative effects on others. We can say that 'from now on, people will share both happiness and sorrow'.

Therefore, we must place more value on human wisdom. It is necessary to find a way to cultivate the mindset of 'once deficient, shall fulfil; once sufficient, shall stop; once exceeded, shall share'. In order to create a new harmonised world, we are challenged to prepare ourselves to be genuine human beings in the post–COVID-19 society.

Seven Wonders from Within

From time to time, people around the world have voted for and praised the Seven Wonders of the World in each era, as follows:

Seven Wonders of the Ancient World:
1) Great Pyramid of Giza
2) Colossus of Rhodes
3) Hanging Gardens of Babylon
4) Lighthouse of Alexandria
5) Mausoleum at Halicarnassus
6) Statue of Zeus at Olympia
7) Temple of Artemis at Ephesus

Classic Seven Wonders of the World:

1) Catacombs of Kom el Shoqafa
2) Colosseum
3) Great Wall of China
4) Hagia Sophia
5) Leaning Tower of Pisa
6) Porcelain Tower of Nanjing
7) Stonehenge

New Seven Wonders of the World:

1) Great Wall of China
2) Petra, Jordan
3) Christ the Redeemer, Brazil
4) Machu Picchu, Peru
5) Chichen Itza, Mexico
6) Colosseum, Italy
7) Taj Mahal, India

The above lists are all considered **Wonders from 'Outside'**. People may not be able to see and witness many of those wonders, as they disappear and are destroyed over time. However, there are wonders within every human being that can be considered more marvellous than these physical wonders of the world. We may call such wonders Wonders from 'Within', which include:

1) To Touch   2) To Taste   3) To See
4) To Hear   5) To Feel   6) To Laugh
7) To Love

These seven Wonders from 'Within' align with the findings of the longest-running research study ever conducted, a Harvard University study called the Harvard Study of Adult Development. This study involved a series of surveys examining participants' satisfaction with various aspects of life – such as work, social and personal life – with a sample of 724 male teenagers who were 12 to 16 years old when the study began. The surveys were conducted every two years for 75 years by four generations of researchers. Of the original 724 participants, 60 were still alive at the conclusion of the study, all of whom were in their 90s. The research concluded that the following 20 habits bring true happiness in life (The Harvard Gazette, 2017):

1) Be Grateful
2) Choose Your Friends Wisely
3) Cultivate Compassion
4) Keep Learning
5) Become a Problem Solver
6) Do What You Love
7) Live in the Present
8) Laugh Often
9) Practice Forgiveness
10) Say Thanks Often
11) Create Deeper Connections
12) Keep Your Agreement
13) Meditate
14) Focus on What You're Doing
15) Be Optimistic

16) **Love Unconditionally**

17) **Don't Give Up**

18) **Do Your Best and Then Let Go**

19) **Take Care of Yourself**

20) **Give Back**

By comparing the Wonders from Outside to the Wonders from Within, we can see that:

- Wonders from Outside are complicated,
  while Wonders from Within are simple;

- Wonders from Outside seem to be extraordinary,
  while Wonders from Within seem to be plain
  and ordinary; and

- Wonders from Outside are perishable over time,
  while Wonders from Within are eternal.

As a matter of fact, there are wonders in every human being. We do not need to crave anything extrinsically to live happily in the world after COVID-19. Instead, we may search intrinsically within ourselves for goodness, beauty and truth through these seven wonders from within.

Post–COVID-19 Mindset

How do we start a new life after COVID-19?

The ecosystem of post–COVID-19 society will be entirely different. Some might say that we need to reskill or upskill ourselves to cope with our new ecosystem, but in reality, life after COVID-19 should start with the right mindset. Variances in mindset not only define the meanings of success and failure differently but also dictate an individual's level of commitment and effort.

In the pre–COVID-19 world, many people were stuck in a negative mindset for all kinds of reasons, such as fear of failure and fear of change. These lead people to doubt and hesitation, where they do not dare to think, dream or even do. This eventually leads to a sense of hopelessness and despair and becomes a vicious circle.

Still, many people choose instead to live with a positive mindset. They tend to see failure as a challenge instead of an unacceptable fact. They even fear losing the chance to face challenges more than making mistakes in the process of addressing those challenges. People with positive mindsets tend to be more determined and steady. They dare to try, fail and retry over and over until they are accomplished, thus creating a virtuous circle in life (see Fig. 35).

Figure 35: A New Life After COVID-19

People have responded to the COVID-19 pandemic differently. A framework in Figure 36 illustrates the differences in people's responses to crisis with three types of zones:

1) Fear Zone;
2) Learning Zone; and
3) Growth Zone.

Figure 36: Differences in Responses to Crisis

Fear zone. People who are panicked and paranoid in response to the crisis situation are likely to:

- Unnecessarily stock up on food and medical supplies;
- Not understand the information they have;
- Pass on information without any verification;
- Complain about the negative aspects of the situation; and
- Give unconstructive comments without solutions.

Learning zone. People who understand and adapt to the situation are likely to:

- Be calm, adapt and act logically;
- Verify information and share useful information with others;
- Let go of uncontrollable factors; and
- Be aware of but not alarmed by the situation.

Growth zone. People with a positive mindset who are ready to move forward are likely to:

- Understand the situation;
- Feel empathy for others;
- Accept and adapt to changing circumstances;
- Look for opportunity in crisis; and
- Volunteer to help others.

In the post–COVID-19 world, we are still likely to face more crises, risks and threats. We may not be able to choose how we are born, but we do get to choose how to live: in the fear zone, learning zone or growth zone. What is important is that we can move from the fear zone to the learning zone and eventually to the growth zone by having the right mindset.

Chapter III :
Thailand's National Agenda Framework
in the
Post–COVID–19 World

Thailand's National Agenda Framework in the **Post–COVID-19 World**

Once the world changes, every country must orient itself towards the new global landscape. Thailand is no exception. As a matter of fact, this 'transformation' is the only inevitable truth in the post–COVID-19 world. Thus, the pressing issue is not only the willingness of the country (including the government and the people) to change, but also its ability to change. Just as important, we must reflect and think about the pathway to that change. For Thailand, this may be a time to reconsider whether the 'National Strategy' and the 'National Reform Agenda' are still viable and make sense in the post–COVID-19 world.

After COVID-19, global forces and trends will bring about new sets of risks and threats as well as new sets of opportunities. To cope with this global metamorphosis, we should shred our 'half-baked' developmental paradigm that is stuck between modernism and sustainism. Moreover, we should shift our mindset towards a truly sustainist developmental paradigm with a clearer policy direction and strategy as well as a result-oriented reform initiative with a more concrete action agenda.

Thailand's National
Strategy Blueprint

The new national strategy blueprint for Thailand should have the sustainist developmental paradigm at its core. It is possible to embed the 'seven major shifts' introduced earlier into this new national strategy blueprint. The blueprint should move away from 'Thailand-centric' strategy to focus instead on 'global-centric' strategy. Moreover, it should promote and create 'national citizenship' as well as 'global citizenship'.

Thailand's new national strategy blueprint and national reform initiatives should use 'Sufficiency Economy Philosophy' as their cornerstone, rather than superficially stating this philosophy without actually understanding its essence. Following Sufficiency Economy Philosophy, the national strategy blueprint would be an open collaboration platform in which all could participate and harness the power of the wisdom of the crowd and the common of the mind, resulting in the development of a 'We-Society'.

There are three guiding principles for Thailand's national strategy blueprint in the post–COVID-19 world. These three guiding principles are:

1) Strength from within, connect to the world;
2) Move forward together, leave no one behind; and
3) Sufficiency Economy Philosophy for Sustainable Development Goals.

In order to follow these three guiding principles, Thailand should perform systemic rebalance in four dimensions, namely:

● **Regimental Rebalance:** developing the state through bureaucratisation and developing the nation through democratisation, both of which should be at the same pace and in the same direction.

● **Developmental Rebalance:** changing the focus from only economic growth to balanced growth that incorporates economic wealth, social well-being, environmental wellness and human wisdom.

● **Governmental Rebalance:** promoting a clean and clear society, free and fair, and care and share society based on trust in order to transform the 'Me-Society' to a 'We-Society'.

● **Cultural Rebalance:** accommodating cultural diversity including global culture, national culture, local culture and virtual culture.

The systemic rebalance in Thailand's new national strategy blueprint concretely governs the reform agenda framework for the post–COVID-19 world. For the past couple of decades, Thailand has constantly pushed the country's structural reform. Even though there has been some progress, it seems to be too superficial and there are still many opportunities for improvement. Facing both global challenges and local forces and frictions, Thailand is in a vulnerable position. The country's leaders and policy-makers should have a strategic intent and robust determination to valiantly drive the systemic reform which, if successful, will be considered the Second Great Reform, after the major reformation of the country during the era of King Rama V.

Most importantly, the prelude to reform should start with 'reform from within' the heart of the people by instilling the 'reform spirit' in them as well as making them aware that 'without reforms, there will be no future'. The reform spirit will fuel the power of the wisdom of the crowd and the common of the mind (see Fig. 37).

Figure 37: Thailand's National Agenda Framework for the Post–COVID–19 World

In the post–COVID-19 world, the country should apply strategic pragmatism, drive a systemic reform agenda, build preventive crisis response capability and promote the empowerment and engagement of the people.

Moreover, Thailand's National Strategy Blueprint and National Reform Agenda should put the country on the path of balanced development with sustainable development as an ultimate goal.

The answer is already available in 'Sufficiency Economy Philosophy'.

The Fresh Air of
Resourcefulness

Mary Parker Follett presented a paper in 1925 about three ways to deal with conflict, only one of which she favoured.

The first she called **domination**: the victory of one side over the other. The problem is that the other side "will simply wait for its chance to dominate". We have seen this way in various regulations and see too much of it in our current imbalance. A second way she called **compromise**: "each side gives up a little in order to have peace". But with neither side satisfied, Follett concluded that the conflict will keep coming back. We have been seeing too much of this way, too.

Follett favoured a third way, which she called **integration**: moving the debate to another place, getting back to basics to find common ground:

Integration involves invention… and the clever thing is to recognize this and not to let one's thinking stay within the boundaries of two alternatives which are mutually exclusive. In other words, never let yourself be bullied by an either-or situation… Find a third way.

Follett used a simple example. She was in a small room in the library where someone wanted the window open, to get fresh air. But she wanted it closed, to avoid the draft. So they opened a window in the next room. The solution was hardly brilliant or creative, just resourceful. All it took were to open minds and some goodwill. We desperately need more such fresh air today.

Source: Mintzberg (2015)

Prime Minister's Agenda

During the COVID-19 pandemic, Thailand was among the first countries to report active cases and the government acted swiftly to control and prevent the outbreak. Like all other countries, the government of Thailand needed to make a swift and difficult decision to save lives while considering the long-term economic impact of the crisis. The government of Thailand set up the Centre for COVID-19 Situation Administration (CCSA) and appointed an executive committee chaired by the Prime Minister to monitor, evaluate and manage all issues regarding COVID-19 in the country. The CCSA proved to be a successful operation: the number of infected cases in Thailand fell under control and Thai people were made well aware of the situation. They also learned how to protect themselves and others via various campaigns launched by the CCSA to educate and inform the public about COVID-19.

As we all know, COVID-19 has brought about a new way of living, working and doing things. People understand what it is like to live in a 'new normal' way. The government, like every other entity, should also change and adapt itself to the 'new normal'. For the Thai government, this is perfectly reflected in one of the Prime Minister of Thailand's statements addressed to the nation during the COVID-19 crisis.

General Prayut Chan-o-cha
Prime Minister of Thailand
Announcement – 17 June 2020

Fellow citizens, for the first time in months, I can stand in front of you and tell you that we are beginning to see the light at the end of the tunnel for the COVID-19 catastrophe that has attacked the world and destroyed the livelihoods of so many millions of people here in Thailand.

While we are still some way from being able to declare total victory in this fight, we can at least see that the situation is being brought under control and that we have been recognised as one of the best countries in the world in managing the pandemic. We are now relaxing as many restrictions as possible, but at a time like this, it is especially important that we not let our guard down as the COVID-19 virus can quickly begin a second wave of attacks. We must be extremely careful, continuing to wear masks, practicing social distancing and hand hygiene, and generally being careful about gathering together.

As we look at the future, we must prepare to face the even bigger challenge that is hitting every person in Thailand: restoring people's ability to earn a fair living.

This virus has ruined people's ability to earn an income; it has wrecked businesses of all sizes, and it has drained away our family savings. And worse, the entire world fears that things will not go back to the way they were for a very long time.

I am determined that Thailand should be as successful a world-leading example in its economic recovery as it was with its health management in the face of the COVID-19 catastrophe. Today, I want to talk about how we might be able to do that.

The COVID-19 crisis has shown me two things about the spirit of Thai-ness and that are among our nation's greatest strengths and which give me hope that we will be able to take charge again of our own future.

First, it has shown me the willingness of all Thais to work together as one; to pull together in times of crisis and help each other; during these difficult days I have seen people with hardly enough to eat themselves sharing their food with others on the street, and others who risk their own lives so that others may stay healthy. It is something that is repeated across the cities, towns and villages of our great country. And it is something that has left a deep impression on me.

The other most amazing thing that the COVID-19 crisis has shown me is how many great people there are out there, at every level, with great ideas, great capabilities, great energy, and an unbounded willingness to work for their country.

So, I have been asking myself – with so many great ideas and capable people out there, and with so many willing to work together in a spirit of national collaboration, why don't we, as a nation, work like this always?

Why doesn't the government and the country work as if there was a crisis every day so that we can move further and faster to improve the lives of people, just as we did during the COVID-19 crisis?

In the post–COVID-19 era, it's time for us to look beyond the daily distractions of politics, and for us, as your elected officials, to accelerate our work to better the lives of people.

As the COVID-19 crisis recedes, we will all be entering a new world with 'new normals': a new world in which we must work in new ways to survive and be successful. The need to work in new ways applies to everybody, including the government…

So, today, I would like to tell you that I will lead by example and make the first 'new normal' ways of working in the way that the government works.

1. The first thing I have resolved to do in the way the government works is to make sure all sectors and all levels of society have a greater role in developing the nation's way forward in the post–COVID-19 era.

In the post–COVID-19 era, I would like to change the way we make policies and plans in government. The drawing up of policies and plans must become more inclusive of the people who are directly affected by the decisions of government. We must move away from the old world where the public discovers how their lives will be affected by new government policy only after reading about it in newspapers or online and, instead, the public must become a more integral part of the development of policy. The public's point of view must be heard more as we shape and make policy decisions.

During the height of the COVID-19 crisis, I visited a number of business and trade associations and saw how useful it was to hear directly from people in each sector. I would like to expand on that way of working.

What I, as the leader of this nation, will do in the future is to better harness the great body of talent in our country and help it to do greater good for the country. There are so many people who are willing to do more for their country, but they just need the opportunity to contribute. I will do my best to give them that opportunity.

In the weeks ahead, I will be asking various sectors to conceive and propose a plan on how they can contribute to helping Thailand make giant strides forward. I will ask to hear their vision for their sector and transformative ideas that can transform their sector and improve people's lives and incomes.

I will ensure that government studies those proposals transparently and then helps in the implementation of ideas that are right for the country in a way that is based on consensus, and is coordinated with the rest of the economy and the interests of all citizens.

I firmly believe that people at every level throughout the country have a role to play in bringing prosperity to our country – from ministers, civil servants, business owners, professionals, employees, farmers, teachers and representatives of civil society…everyone has a role.

If each can improve their ability to work and earn, even in some small way; if each can improve their opportunities for a better future, then we can, at least, make a start to creating a better society. This country has much talent. And this country belongs to us all. So, this is the way we should work – together. Nobody has all the answers. But between us all, working together, I know that we will find most of the answers.

2. The second thing that I have resolved to do in the way that the government works is that, having made plans together, we must also look and see if what we are doing is actually benefiting the people in the way we intended… and if not, then to make changes to those programs

The way we implement must also change. It must become more effective, and we must eliminate waste. This is especially important after we have already spent so much as a result of the COVID-19 emergency, and which has left us less with which to do things to develop the country. People must be able to give direct feedback to the highest levels of government on whether programs are working and whether they are being implemented well. I will find a way to make this happen, too.

3. The third new way of working for government is to move forward with even greater proactive purpose.

In this time of rapid global change, we, too, must change and run government in a more proactively coordinated way between the agencies. I will, therefore, designate certain urgent priority policies for ministries to submit for cabinet consideration, and I will monitor these projects closely for their efficient and prompt implementation.

As we move forward with these new ways of working, there may, of course, be some critical voices along the way. But I will reach out to those people, too. I will hear them, and I will ask them for their ideas for improvement.

The people of this country can no longer wait to get on the path of prosperity…we cannot spend endless months and years debating while the people wait. We no longer want to be discouraged from striding forward towards our destiny and prosperity by political distractions. It is a long road, but one that we must start down now.

I would, therefore, like to kick-off today a national mission to plan a great Thailand together under a nation building program I have called **'Thais Together Build Thailand'**. And I would like to invite every citizen to resolve to do their part and be ready to contribute to that plan.

I am determined – completely and resolutely determined – that this crisis must help us re-shape our nation and that we should emerge from this terrible COVID-19 ordeal a new nation that is stronger, more respected, and as one nation bound together tightly by our common heritage, our common sacrifices, and our love for each other. We must now lay down the fundamentals for sustainable prosperity and open the way for Thais to rediscover who and what they really are and all that they are truly capable of achieving.

It is a time of change. It is a time for change. And it is a time of great opportunity to improve our country and our lives.

Thank you.

From the statement of General Prayut Chan-o-cha, Prime Minister of Thailand, it is clear that the Thai government has a strong intent to transform itself amidst the COVID-19 crisis. We can infer the Prime Minister's Agenda from his statements regarding the 'new normal' ways of working for himself and the government in the post–COVID-19 world as follows:

1. The government should be more **'inclusive'** in formulating and implementing public policy by inviting all walks of life to voice their opinions and to be a part of this transformative change. This is clearly demonstrated in the first 'new normal' way of working, as indicated by the Prime Minister's statement that people from all sectors and at every level of society have a role to play in contributing to the nation's prosperity.

2. Government projects should be more **'transparent'**, and people should be able to evaluate and offer feedback on the efficacy of all government work to facilitate adjustment and improvement. The Prime Minister indicates in the second 'new normal' way of working he proposes that he would make it possible for the people to give direct feedback to the highest-level government officials on the relevance and impact of government initiatives.

3. The government should be more **'proactive'** in transforming the country in the post–COVID-19 world. It is obvious from the third 'new normal' way of working described by the Prime Minister that the government views the COVID-19 pandemic as a blessing in disguise which can move the country forward with clearer direction and a commitment to stability, prosperity and sustainability.

The Prime Minister's Agenda is in line with the National Agenda Framework proposed above in Figure 37. Thus, by following this framework, Thailand will be able to move forward steadily in the post–COVID-19 world.

Thailand's New Sustainable Growth Engine:
BCG Economy Model

The Sufficiency Economy Philosophy brings about a new growth engine for Thailand in the post–COVID-19 world, namely the **'BCG Economy Model'**. This model represents the combination of three strategic economies, emphasising bioeconomy, circular economy and green economy. The BCG Economy Model is an integrated platform bridging Sufficiency Economy Philosophy with the Sustainable Development Goals, fuelled by science, technology and innovation (see Fig. 38).
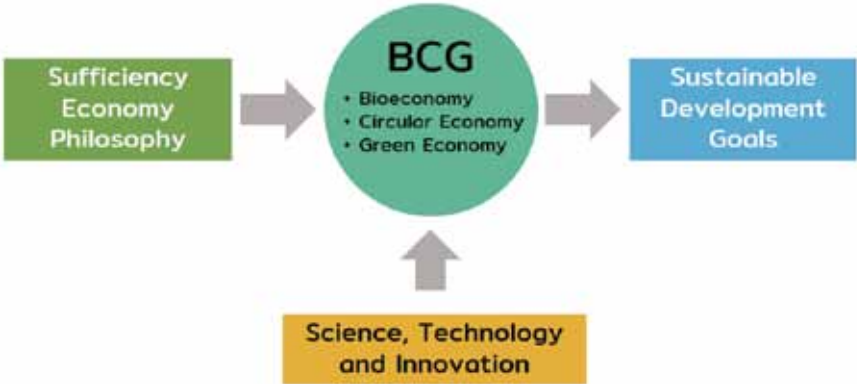

Figure 38: BCG Economy Model

The BCG Economy Model is embedded in the everyday life of the Thai people. Thailand is a country with a comparative advantage in terms of its rich biological and cultural diversity. Through science, technology and innovation, we can turn this comparative advantage into competitive advantage.

Based on Thailand's biological and cultural diversity, the BCG Economy Model covers four main sectors: food and agriculture, health and wellness, biomaterials and energy, and tourism and the creative economy.

● **Food and Agriculture:** This has long been Thailand's strongest and most globally competitive sector. With the BCG Economy Model, the traditional food and agricultural sector will be transformed into an innovation-based and smart farming sector. Small-scale farming will be upgraded. Wealth distribution will be improved throughout the entire value chain. Food security and food safety will be guaranteed. There is also a new high-value market that opens up an opportunity for industry such as healthy food and functional ingredients.

● **Health and Wellness:** Thai people will be able to obtain basic knowledge of preventive healthcare. Patients will have equal access to medical services. Thailand is already a base for research, development and production of natural medicines, medical equipment and biomaterials. The country will strengthen the expertise of its medical professionals to become the medical hub of Asia.

● **Biomaterial and Energy:** With the BCG Economy Model, Thailand will have clean, safe and reasonably priced energy produced from waste and sustainable sources. This will establish energy security within the country. In addition, the newly formed biotechnology industry can contribute to the increase in local employment and mark Thailand as a biorefinery hub of Asia.

● **Tourism and Creative Economy:** Thailand has been recognised as an attractive destination among international tourists. The goal of the BCG Economy Model is to promote sustainable and inclusive tourism that benefits local communities while maintaining their cultural heritage. With a rich and diverse culture, it is possible to utilise this strength to promote creative economy.

The BCG Economy Model currently accounts for 3.4 trillion baht, or 21% of Thailand's national GDP. With proper support and development, the BCG Economy Model can become a major industry that generates more than 4.4 trillion baht, accounting for 24% of Thailand's GDP, within the next five years. It will create wealth and economic stability, enhance competitive capability and expand trade opportunities worldwide. In addition, the BCG Economy Model will create high-paying jobs and increase the paygrade of all workers along the BCG value chain. It is estimated that 10 million high-paying jobs will be created within the next 10 years. In terms of inequality, the BCG Economy Model is expected to boost income by strengthening the competitiveness of local communities so that they can realise their full potential. Farmers' annual household incomes, for example, are expected to increase

from 140,000 baht to 240,000 baht within the next five years. In addition, many initiatives from the BCG Economy Model will help Thailand achieve its environmental sustainability goal by reducing waste and improving efficiency in resource usage throughout the value chain (Ministry of Higher Education, Science, Research and Innovation, 2019).

The benefits of the BCG Economy Model are not limited to the local level but also extend to the regional and global levels. For example, with proper management, this model can help mitigate climate change and pollution problems, which are long-lasting challenges that widely affect everyone in this region.

The BCG Economy Model aims to uplift these four sectors with ready-to-use technology, upgrade local enterprises with modern management and digital transformation, and encourage universities and research institutions to pursue BCG-related frontier research. Thailand will also heavily invest in and engage in joint ventures with strategic partners in BCG research. There are currently approximately two million university students studying topics related to the BCG Economy Model. This group can serve as a driving force to help local people and small and medium-sized enterprises transform into innovation-driven enterprises (IDEs). It is hoped that the BCG Economy Model will play a major role in putting Thailand into a globally competitive position by integrating science, technology and innovation with Sufficiency Economy Philosophy.

To achieve this challenging mission, the BCG Economy Model will operate on a 4 × 4 management platform: 4 BCG drivers and 4 BCG enablers.

4 BCG Drivers

- *BCG industrial development in 4 strategic sectors:* food and agriculture; health and wellness; biomaterials and energy; and tourism and creative economy.

- *BCG talent and entrepreneur development in six target groups:* startups; IDEs; smart farmers; high-value service providers; deep technology developers; and creative entrepreneurs.

- *BCG area-based development to improve competitiveness in four regional economic areas of Thailand:* Northern region focusing on smart farming system and Creative Lanna; North-eastern region focusing on water management and health issues; Eastern region focusing on fruit farming and future industry; and Southern region focusing on fisheries, food processing and creative tourism.

- *BCG frontier research and knowledge for building up competitiveness and sustainability:* examples include complex microbiota; omics; bioprocess engineering; gene editing and synthetic biology; terahertz; decarbonisation; artificial intelligence; and advanced digital platforms.

4 BCG Enablers

- *BCG regulatory framework* to unlock limitations in rules and regulations.
- *BCG facility and infrastructure development* such as biobanks, National Quality Infrastructure, pilot plants, high-performance computing and high-speed connection networks.
- *BCG capacity building* to provide a competent workforce and brainpower in response to the growing demand for qualified human capital.
- *BCG global network* to expand international collaboration in terms of research, education and commercialisation.

In order to successfully engage these BCG platforms, a quadruple helix approach is used, adding international cooperation to the pre-existing collaborations among universities, the private sector and the government.
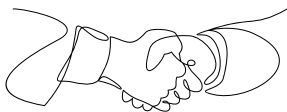
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"Before the end of my journey

may I reach within myself

the one which is the all,

leaving the outer shell

to float away with the drifting multitude

upon the current of chance and change."

'Fireflies'

Rabindranath Tagore (1928)

Suvit Maesincee, PhD
Minister of Higher Education, Science, Research and Innovation of the Kingdom of Thailand

Suvit received his PhD in Marketing from the Kellogg Graduate School of Management, Northwestern University. Prior to his current position, he was the Director of Sasin Institute for Global Affairs, Chulalongkorn University, from 2008 to 2014. He also served as the Deputy Minister of Commerce in 2015, Minister attached to the Prime Minister's Office in 2016 and Minister of Science and Technology from 2017 to 2019.
He is an advocate for strategic higher education policies, such as lifelong learning, university transformation and reskilling/upskilling of manpower. Suvit is instrumental in driving Thailand 4.0 and the BCG Economy Model, which are the national strategic agendas intended to transform Thailand into a value-based and innovation-driven economy.

Selected Publications
- **The Marketing of Nations** (1997), co-authored with Philip Kotler and Somkid Jatusripitak
- **Marketing Moves** (2002), co-authored with Philip Kotler and Dipak Jain
- **Thailand Stand Up** (2005)
- **Value Creation Machine** (2008)

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