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Empowering Young Societal Innovators for Equity and Renewal Using ABCDE

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Abstract

The paper addresses the foundations of governance and democracy by presenting an evidence informed strategy that supports the collection of new evidence through groundwork case studies delivered through a consortium of 11 HEIs in different nation states. The partners working with Senior Credentialed Educational Leaders in schools have developed research questions, addressed by applying A Blueprint for Character Development for Evolution (ABCDE). This paper presents ABCDE as the strategy. Community members start to develop their sense making from observations to their beliefs (A-B) and from their beliefs to their methods (B-C). Community members can move from methods to developing hypotheses (C-D) to developing principles and theories-of-change (D-E). Community members apply ABCDE to develop confidence and trust in themselves and others in a process of becoming self-governing. ABCDE Empowers Young Societal

Innovators for Equity and Renewal (EYSIER) by mobilising grass roots up theories-of-change with new partnerships brokered by 'Professional Educators and Administrators' Committees for Empowerment' (PEACE). PEACE is brokered by cross faculty partnerships of HEIs that partner with private, public and third sectors of all spheres in the wider society to produce and exchange knowledge to achieve the Sustainable Development Goals. The paper identifies PEACE needs supporting by coherent policy to build trust in societal institutions within a social contract and embedded economy that socialises investment, risk and rewards. The consortium seeks funding to deliver ABCDE and mainstream it, brokered by HEIs as hubs, to achieve the SDGs and address violent extremism including Nigeria, Pakistan and the broader MENA region and the Balkans.

Keyword: Empowering Young Societal Innovators, Equity, Renewal, ABCDE

Introduction

Horizon 2020 has identified it is important to enable young people to become drivers of social change and propel entrepreneurial economies that they feel fully connected to. In some parts of Europe the youth unemployment reaches 50% (Manos et al, 2014). The transition from education to work has become more difficult with young people only gaining temporary contracts for which they are over-qualified (European monitoring centre on change, 2014). The situation impacts young people starting independent lives who are unable to save to buy a home, resulting in low motivation to start a family or become civically engaged (Horizon 2020, 2013). The consequences include lower future earnings, insufficient social security protection, reluctance to join new pensions with lower returns than current members receive, higher risk of poverty, a loss of human capital in an unequal society, and a greater risk of young people turning to risky behaviour (Horizon 2020, 2014). The cost to society is substantial through penitentiary services, social services, and rehabilitation agencies (Horizon 2020, 2014).

The professional challenge this research seeks to address is the break down of trust in governance systems caused by three main prongs. First, the rapid shifts in education governance systems mobilised by populism and fake news (Taysum, 2019). Second, the lack of states' successful reconciliation and alignment between state, cultural and religious/faiths and no faiths' diversity leading to a lack of respect and Violence, Uncertainty, Complexity and Ambiguity (VUCA) (Taysum, In Press). Finally, a lack of transparency regarding the socialization of returns on investment through mainstreaming and investing in successful innovations at the local level of origin (Mazzucato, 2018). This means that the innovations that emerge from socialized investment and risk taken with tax payers' money, are not cherry picked

by corporations and mainstreamed to privatise the rewards of the socialized investment and risk.

The professional challenge is addressed with five aims. First, to present a step by step strategic roadmap called A Blueprint for Character Development for Evolution (ABCDE) to Empower Young Societal Innovators for Equity and Renewal (EYSIER) with four main aims. First ABCDE develops the knowledge, skills and experience of citizens to develop identities as autonomous self-governing individuals. As autonomous self-governing individuals ABCDE gives them the roadmap to make good, logical evidence informed, and ethical decisions about what to believe, and to recognize fake news. Second, ABCDE empowers citizens to understand different social contracts and their associated philosophies and ethics of trust. ABCDE provides a roadmap to mobilise their capacity to problem solve by working in new created partnerships, supported by the state and top down policy to reconcile state, culture and all faiths and none to achieve the Sustainable Development Goals together through grassroots up strategies. Third, ABCDE empowers citizens to recognize how to work with the state to propel innovations developed through socialized investment and risk to socialize rewards through state supported mainstreaming of successful innovations. Finally to present the roadmap ABCDE as a paradigm shift from socializing investment, risk and privatizing rewards that disrespects and dishonours the social public through a form of economic 'Kitsch', to socializing investment, risk and privatizing rewards that respects and honours the social public.

The paper delivers on the aims with four research questions. First, what is the roadmap ABCDE and how is it introduced and mainstreamed in education governance systems? Second, how can the roadmap ABCDE empower citizens to identify fake news and help them make good decisions about what to believe and inform their acts and capacity to problem solve in newly formed partnerships? Third how can the roadmap ABCDE mobilise citizens' partnerships for problem solving to achieve the 17 Sustainable Development Goals through grassroots up strategies supported by the state and top down policy? Finally how can the roadmap ABCDE empower citizens to propel entrepreneurial communities through socialized investment and risk that socializes rewards through state supported mainstreaming of successful innovations?

A roadmap called A Blueprint for Character Development for Evolution (ABCDE) to Empower Young Societal Innovators for Equity and Renewal to achieve the Sustainable Development Goals

A Blueprint for Character Development for Evolution provides a roadmap to plan, implement and evaluate the targets of the 17 sustainable development goals at local (micro), national, (meso) and regional and global (macro) level that i) builds trust in governance systems and ii) eradicates unnecessary inequity that increasingly benefits the few and marginalizes the many. The framework offers individuals with the thinking tools they need to make informed choices about whether they wish to be autonomous good decision makers or not. ABCDE is mobilized through education

systems to meet SDG 4 by discerning Senior Credentialed Educational Professional Leaders. These leaders have track records of outstanding school improvement and are well positioned to mentor staff at all stages of their careers to Empower Young Societal Innovators for Equity and Renewal (EYSIER) in partnership with inter-generational staff and parents in community.

The road map to this paradigm shift provides clear step by step examples of how to take each target of each SDG and articulate it as a professional challenge and in a step by step way A) ask questions about the professional challenge to get a sense of the problem; B) develop beliefs about the professional challenge from resources, and artefacts; C) collect trustworthy data to understand the professional challenge in context at whatever level of the system at which it occurs, eg at grass roots micro level, at district assembly meso level, or at macro national policy level feeding into 'cross bloc and global inter-governmental organisations and corporate interests with deep understandings of socialising and privatising risk and socialising and privatising rewards to achieve the targets of the 17 SDGs'; D) build relationships between the United Nations, human rights, trustworthy data, economic policy, and social regimes of inclusion regarding redistributing or creating opportunities to innovate incentives for risk, investment and rewards for the means of production of public and private goods related to skills, job creation and labour and share buy-back that do no harm that develop hypotheses for testing, and E) arrive at universal principles that inform theories of change for mobilising top down public policy to empower grass roots up achievement of each target of each of the 17 SDGs working with Vice Chancellors or HEIs, Senior Credentialed Leaders of compulsory and post-compulsory Education systems, the finance, business, and industrial sectors and public services and the third sector. These five stages of the Roadmap A Blueprint for Character Development for Evolution (ABCDE) map to five stages of empowerment and transition of a citizen moving from A where behaviour is controlled, to E where autonomous citizens can make informed choices about their duties and can map their duties, and good will to carry out their duties to Universal principles. Thus ABCDE is both a method and a tool that enables citizens to understand their own progress mapped to Key Performance Indicators on the incrementally progressive framework that aims to empower citizens to fully and freely participate in and co-construct a social contract.

Looking at a scalable rubric of reasons for action within a covenant or contract in Taysum (2012a) that draws on Jones and McNamee's (2000, p.133) levels of moral development, a scalable rubric emerges for reasons for action within a social covenant or contract. There are different stages connected to moral character development of the individual. Acts carry on the social fabric of life but the stage of a human's understanding of their power relationship between the self, the other, and the governance structures of the society arguably needs to be explicit in any human social contract for living good lives together. At the first stage of character development, or survivalist stage, humans may act in society to obey the society's laws to avoid punishment and are free to omit such acts and disobey the laws and be punished.

Without challenging this way of being or understanding the reason why they need to behave in a particular way, a young person will fear the power of the body politic, or the institutions within the social contract. As they move from immaturity to maturity, they will exchange their fear of the hierarchical systems in school with a fear of the hierarchical systems in all societal institutions. A state of fear has a negative impact on mental health, and poor mental health can cloud an individual's ability to function appropriately in society. A poor functioning adult with poor mental health will have a poorer quality of life which prevents the evolution of humanity, particularly when there are large numbers of human beings in a societal system driven by fear. A poor functioning adult with poor mental health is bad for society because they will not engage fully in the labour market. They will not participate fully as citizens in society who enjoy serving in their society and enjoy the benefits that brings (Arthur and Carr, 2013). Rather at this stage of moral character development citizens deny society the benefits of their talents and the gifts they bring to the world. Further, poor functioning adults with mental health challenges require additional resources to support them from the health services, welfare services, and even penitentiary services so the tax payer foots the bill for a hierarchical system they, ironically, do not want and do not have the tools to change.

Finally where citizens do not believe they count in the system, they are highly unlikely to turn out to vote in the system. There is no evidence of understanding of rights and duties within a social contract, no evidence of co-constructing the social contract and this is highly likely to lead to a low voter turnout. Solijonov (2016) writing for The Institute for Democracy and Electoral Assistance which is independent of specific national or political trends identified declining trends in voter turnout globally, with the United States placed 185 out of 196 nation states in the most recent national parliamentary election for low voter turnout of 42%. An education system that perpetuates fear which persists during the transition from immaturity to maturity will trap citizens in a cycle of sensing fear and being in flight or fight mode which can have a negative impact on mental health. Such a state of being may cause the very conditions of Hobbes' conceptualisation of humans' 'barbaric natural state'. Further citizens at this stage of fear may seek rescuing from their fear by a powerful charismatic leader who will tell them what to do. At the same time the charismatic rescuer leader may perpetuate their followers' fear and sabotage their emancipation to ensure that they continue to have followers they can rescue, or even exploit, to shore up their own extra entitlement as supreme leader (Karpman, 1968).

The first stage A is obeying rules driven by fear where young people sense fear of punishment. If young people in high stakes testing classrooms that continue to focus on memorising core subjects' curriculums and are unable to ask questions, there is a strong likelihood they will not leave Stage A of character development. The pragmatic consequence of this is that they will continue to fear institutions, have poor mental health, and present behaviours of fight of flight, or seeking revenge and are therefore at risk of engaging with risky behaviour. They are also likely to be apathetic and this

sense of not caring may be demonstrated in not contributing to the social contract and not turning out to vote. A Blueprint for Character Development identifies that a tool to move citizens from Stage A to Stage B is to ask questions about the professional challenge to get a sense of the problem.

The second stage B of character development is that young people are empowered to able to obeys rules underpinned by their beliefs that align with the beliefs of their peers in the class. Young people may believe in doing things right, but they do not have a deep understanding of why. A Blueprint for Character Development for Evolution identifies that moving from Stage B to Stage C is possible if citizens draw on a diverse range of resources, and artefacts and compare and contrast them to synthesise the old cultural heritages, religions and state relationships between these. Their developing understandings of different belief systems can be compared and contrasted with their own to help them develop confidence in their own belief systems. At stage B citizens are still confused because they have not applied their belief systems in practice and need methods to learn how to apply their beliefs in practice when they meet choice, or a conflict between different values systems.

The third Stage, C of Character development is where young people are empowered to obey rules and chooses to do their duty within the law with methods, theories and groundwork of case studies and activities (Taysum et al, 2012b; 2014; 2017a; 2020) supported by a tool box on a Massive Online Open-access Course to help them predict consequence of acts with missing information. To help citizens move from Stage C to Stage D they need to collect trustworthy data to understand their professional challenge or problem in context at whatever level of the system it occurs and start to gain deep understandings of the problem understood from many angles.

The fourth stage, D of character development is where young people are empowered to obey rules and proactively choose to do their duty within the law, and they know how to develop hypotheses to test proof of concept to inform future good decision making. For example, a young person may learn to put their coat on in the classroom when their teacher tells them to get ready to go out to play. Their habits may be established to put a coat on to go outside. Yet the same children may be seen outside at the weekend, or in the evening, when not at school, without a coat and in the rain. Dewey (1910) identifies that if a person notices clouds in the sky they can predict, from testing previous hypotheses, that it is likely to rain and they can act accordingly, for example put their coat on and have an umbrella with them. If children are not encouraged to develop hypotheses that they can test within their own lives, they are unable to move from doing what they are told, to developing their own belief systems from applying methods from which they can test hypotheses. The young people at stage D can move to stage E if they have access to a tool box of methods and theories to help them develop hypotheses that they can test. These hypotheses will empower them to predict consequences of acts with missing information. Young people can develop hypotheses on a range of diverse issues at different stages of their transition

from immaturity to maturity, for example putting hypotheses of when to put their coats on, to hypotheses of which is the best loan to have to buy a house, or to rent a property. Thus, in schools, when young people are at Stage D, they have transcended from being told what to do, to developing methods and hypotheses about doing the right thing with good application of concepts for co-constructing a social contract. These young people are developing the private personality to equip for a social life with the potential for enlightenment and human evolution

The fifth stage, E is where young people obey the rules and are empowered to connect their duties with their rights through systemic moral inquiry into the ethical rules and leadership of institutions. Here they have arrived at, and are guided by Universal ethical principles applied to the social life that have stood the test of personal moral inquiry through testing hypotheses and arriving at theories of change they can trust (Taysum, Forthcoming). Through this process they are empowered to journey as enlightened citizens in becoming, and can contribute to human evolution through the SDGs. At stage E citizens are able to make good decisions as autonomous individuals with the possibility of happy endings (Adler, 1941).

In summary ABCDE (Table 1 Taysum (BERA, 2018) A Blueprint for Character Development for Evolution (ABCDE) mapped to Five Stages of ABCDE to do their duty guided by universal ethical principles tested through moral inquiry), supported by coherent policy, empowers young people with the knowledge, skills and experience they need to build new partnerships to achieve the SDGs. ABCDE starts with SDG4: 'to ensure inclusive and equitable quality education and promote life-long learning opportunities for all'. Once citizens can apply ABCDE to SDG4 they have the thinking tools to move from immature to mature citizen, and achieve all SDG targets that address wicked problems/professional challenges.

Table 1 Taysum (BERA, 2018) A Blueprint for Character Development for Evolution (ABCDE) Mapped to Five Stages of ABCDE Becoming an Autonomous Confident Moral Citizen

Stage of Character Development	Why?	Transition from immaturity to maturity	Impact on mental health	Participation in constructing social contract	Likely % of population to turn out to vote	Stage of A blueprint for Character Development for Evolution
A1. Obeys rules driven by fear	Senses fear of punishment	Continues to fear institutions in behaviorist fight of flight mode	Poor mental health	None	Low	A) asks questions about the professional challenge to get a sense of the problem but the problem remains a confused tangled mess in their minds and they seek resolution for this confusion from being told what to do by others to avoid punishment
A2. Obeys rules driven by getting even	Senses revenge if they are wronged	Continues to seek revenge for wrongs done - may be high vigilance	Poor mental health	None	Low	A) asks questions about the professional challenge to get a sense of the problem but the problem remains a confused tangled mess in their minds and they seek resolution for this confusion from being told what to do by others including being told to seek revenge
B. Obeys rules underpinned by beliefs	Believes in doing things right but does not know why in practice	Confused	Poor mental health	Low	Low - Medium	B develops beliefs about the professional challenge from resources, and artefacts but confused about how to apply their beliefs in practice when they meet choice, or conflict between different values systems.

Stage of Character Development	Why?	Transition from immaturity to maturity	Impact on mental health	Participation in constructing social contract	Likely % of population to turnout to vote	Stage of A blueprint for Character Development for Evolution
C. Obeys rules and chooses to do duty within the law - with methods and theories to help predict consequence of acts with missing information	Developed methods to find out how others have done the right thing or not with good application of concepts in practice for a good social contract & embedded economy.	Potential for enlightenment and human evolution	Potential for good mental health	High	High	C Collects trustworthy data to understand the professional challenge in context at whatever level of the system at which it occurs, eg at grass roots micro level, at district assembly meso level, or at macro national policy level feeding into 'cross bloc and global inter-governmental organisations and corporate interests with deep understandings of socialising and privatising risk and socialising and privatising rewards to achieve the targets of the 17 SDGs';
D. Obeys rules and chooses to do duty within the law and develops hypotheses to test proof of concept to inform future good decision making.	Developed hypotheses to do the right thing with good application of concepts for a good social contract & embedded economy	Potential for enlightenment and human evolution	Potential for good mental health	High	High	D) build relationships between the United Nations, human rights, trustworthy data, economic policy, and social regimes of inclusion regarding redistributing or creating opportunities to innovate incentives for risk, investment and rewards for the means of production of public and private goods related to skills, job creation and labour and share buy-back that do no harm that develop hypotheses for testing,

Stage of Character Development	Why?	Transition from immaturity to maturity	Impact on mental health	Participation in constructing social contract	Likely % of population to turnout to vote	Stage of A blueprint for Character Development for Evolution
E. Obeys rules and connects duties with rights systematic moral inquiry into the ethical rules and leadership of institutions	Has arrived at, and is guided by duty to universal ethical principles applied to the social life that have stood the test of personal moral inquiry	Enlightened human in becoming contributing to human evolution	Good	High	High	E arrives at universal principles that inform theories of change for mobilising top down public policy to empower grass roots up achievement of each target of each of the 17 SDGs working with Vice Chancellors or HEIs, Senior Credentialed Leaders of compulsory and post-compulsory Education systems, the finance, business, and industrial sectors and public services and the third sector.

The Roadmap Called ABCDE is Introduced and Mainstreamed Through Three Stages

Stage 1 11 partner HEIs in the UK, Germany, India, Poland, Nigeria, Israel (Arab perspective), Albania, Ireland, Romania, Finland, and Pakistan provide a training experience which inducts Senior Credentialed Leaders at District Assembly Level to ABCDE. The induction includes a MOOC with groundwork case studies, activities and tool box of resources, videos, pod casts and access to Scholarly Society Networks. The Senior Credentialed Leaders at District Assembly Level have been chosen because they have PGR certification. Once inducted into ABCDE they will induct school leaders into 'Professional Educators and Administrators' Committees for Empowerment' (PEACE). These committees will communicate across the 11 nation states and build networks of mentors to support the induction process of ABCDE. The next stage is for these leaders to induct the school leaders into ABCDE using the MOOC, groundwork case studies and activities supported by a tool box of resources. The next stage is for the School leaders to induct the teachers into applying ABCDE and then the teachers induct the students into applying ABCDE. Through open days and home school relationship building opportunities the school staff and students induct the parents

into ABCDE. ABCDE is then embedded to meet SDG 4. This process takes 2 years and during the 2nd year an EQF level 7 certified Postgraduate Certificate in Education (PGCE) is validated by each HEI and used to mainstream the induction of ABCDE to schools. The HEI that provides the PGCE may choose to employ the staff that completed the induction into ABCDE as Associate Tutors to provide the PGCE and build capacity in the system for A Roadmap called ABCDE to achieve the SDGs. The PGCE is a part time DL course, takes 8 months to complete, and can be part of the Bologna Process. Developing Nation states can provide the PGCE very inexpensively, or for free using the MOOC with all groundwork case studies, and the tool box with resources. Funding is sought for introducing and mainstreaming the roadmap called ABCDE.

ABCDE as a Roadmap to empower citizens to identify fake news and make good decisions

Pring (2018) states in his book 'the Future of Publicly Funded Faith Schools' that there is a need for schools to demonstrate a commitment to taking note of historical legacies of different authentic faiths that: i) should not be seen as a secular bolt on of subjects that can be readily dropped from the curriculum, and (ii) there should be no hasty rush through of change in an infrastructure that includes publicly funded faith schools, and Secular schools that recognise the turbulence caused by revolutions and histories of colonisation and exploitation through slavery and draconian fugal type systems. Applying ABCDE empowers students to explore their personal faith, no faith, or philosophy and different modes of understanding if they are empowered to learn about these subjects together without what Lundie and O'Siochru (2019) identify as being withdrawn.

Starting with A, students get a sense of 'what is' (ontology). Students can then move onto B and begin to develop beliefs about 'the knowledge of what is' (epistemology) drawing on the best that has been thought and said throughout time from all cultures, religions and the way the state has aligned state policy, culture and religion. Students can then move onto C and apply methods to collect data from their current contexts to understand behaviours (acts) and attitudes and compare and contrast these with the best that has been thought and said. Taking an Hegelian approach students can synthesise the traditional with the innovative, or new that includes new technologies by Learning to Critically Analyse and Reflect for Emancipation (Taysum, 2012). Students can then move onto D and develop hypotheses for testing from the critical analysis of the traditional and the innovative. Students can, at stage E, test hypotheses and arrive at theories of change underpinned by Universal principles that they can trust. These are evidence informed, logical ethical, and provisional because new knowledge may, as Stuart-Mill (1859) states, allow them to exchange misconceptions, even fake news, for new understandings in the search for truth. Thus the application of the deliberative framework of ABCDE is inclusive and Empowers Young Societal Innovators for Equity and Renewal who can achieve the targets of the 17 Sustainable

Development Goals. Further they transition from immature to mature citizen as they apply ABCDE to empower them to co-create partnerships to realise the SDGs as they take up their places across all sectors of society and the labour market and at all levels as the next generation(s).

Philosophers and ethics, over the aeons of time, have not had more control in governance systems to deliver manifestos as administrators. This is summed up in an argument by Taysum (2018) who cites Plato (2017) some 2000 years ago in *Timaeus* in p.16376:

Thereupon one of the priests, who was of a very great age, said: O Solon, Solon, you Hellenes are never anything but children, and there is not an old man among you. Solon in return asked him what he meant. I mean to say, he replied, that in mind you are all young; there is no old opinion handed down among you

by ancient tradition, nor any science which is hoary with age...

And by Plato (2018) in *Critias*, p. 17765:

By such reflections and by the continuance in them of a divine nature, Like the qualities which we have described grew and increased among them; but when the divine portion began to fade away, and became diluted too often and too much with the mortal admixture, and the human nature got the upper hand, they then, being unable to bear their fortune, behaved unseemly, and to him who had an eye to see grew visibly debased, for they were losing the fairest of their precious gifts (their virtue); but to those who had no eye to see the true happiness (found through right), they appeared glorious and blessed at the very time when they were full of avarice and unrighteous power.

Without being introduced to virtue and to compare and contrast different virtues throughout history as part of A Blueprint for Character Development for Evolution governments are voted in for short-terms and therefore can only offer short-term solutions to the perpetual wicked problems of society.

The world has not yet secured regulation of the markets that incentivise socialised and privatised risk and investment with fair ratios to socialise and privatise rewards (Mazzucato, 2018) to achieve the Sustainable Development Goals including 'No Poverty'. Thus the declaration of Human Rights remains unfulfilled. The states-people elect, monitored by the legislator, seek to deliver their manifestos through policy to reconcile state, culture and religion. However, the voters need to participate in the vote, and they need to understand what they are voting for in relation to the SDGs rather than voting for populist leaders who may deliver fake news, but make it appear to be logical, evidence informed and ethical. Thus citizens need to understand the relationships between faith and reason and how these forms of knowledge can bridge state, culture and religion. E M Forster suggests we only connect the prose and the passion, or the Science, Technology, Engineering and Maths (STEM) and the arts and

humanities and social sciences. Faith schools, together with Secular schools protect and defend what it is to be human with inclusionary perspectives that assure a moral compass of an ethical system. ABCDE therefore provides a Roadmap to empower citizens to understand different social contracts and their associated philosophies and ethics of trust. ABCDE provides a roadmap to mobilise their capacity to problem solve by working in newly created partnerships, supported by the state and top down policy to reconcile state, culture and all faiths and none to achieve the Sustainable Development Goals together through grassroots up strategies that recognize fake news for what it is.

Mobilising citizens' partnerships applying ABCDE for problem solving to achieve the 17 Sustainable Development Goals through grassroots up strategies supported by the state and top down policy

Higher Education Institutions are microcosms of the wider society and include all areas of knowledge production and exchange that citizens need in different parts of society for daily life. HEIs are ideally located to build 'Professional Educators' and Administrators Committees for Empowerment' (PEACE) to optimise learning in design, implementation and evaluation of all 17 Sustainable Development Goals. The HEI infrastructure and technologies including, disseminated through research outputs and the media is important. The media is also an industry that can seek profit rather than achieving the Sustainable Development Goals. As such, the media may escalate 'fake news' and popularism and in doing so they create prototypes, or stereo types. Haas and Fischman (2010) argue that in the US, national goals linked to economic modelling, the labour market and human capital, organizational cultures and Higher Education Policies, are not understood by the public, and not given due attention by educational researchers. Haas and Fischman argue that instead of research evidence informing policy, dominant 'prototype' universities have shaped Higher Education Policy. Higher Education Policy has affirmed the supremacy of dominant 'prototype' universities, that are very often Private Institutions, and in so doing are dominating ideologies and silencing any critique.

There is a danger that dominant ideologies can be affirmed by dominant prototype universities that promote corporate identity, values and behaviours and these become embedded through Higher Education Policy. The epistemological approach to modelling to try to understand reality applying ABCDE, has shifted to becoming the reality of the model and taken on an ontological status. The ontological status of the model is never read through ABCDE because the reality of the model offers no choice and therefore cannot permit any critique with an outcome of choosing the model or rejecting the model. Thus the future of knowledge creation and/or knowledge stagnation is becoming increasingly for profit rather than for the public good. The lack of any form of A Blueprint for Character Development for Evolution (ABCDE) keeps citizens at level A, in fear, relying on others to tell them what to do, and devoid of any moral compass that they can trust because they have the thinking tools to know what

they can trust and what they cannot trust. One hundred 'for profit colleges' have closed in the US over two academic years from 2016 - 2018 (Busta, 2018), steering Higher Education towards times of both financial and knowledge austerity. This agrees with Plato's quote when he says: 'there is no old opinion handed down among you by ancient tradition, nor any science which is hoary with age'.

Hope lies in Funders who are impartial and committed to the public good such as Horizon 2020. Horizon 2020 funded projects shed light on the role of Higher Education and the doctorate and Masters level research to form bridges within HEIs that cross boundaries between faculties. Departments can become stuck in silos because experts find it difficult to explain their findings to non-experts, which can become a barrier to main streaming outstanding innovations. By applying ABCDE within Professional Educators and Administrators Committees of Empowerment (PEACE), boundaries across HEIs can be crossed and new partnerships created to achieve the SDG targets. The PEACE can be extended to the wider society with a common framework for communication and mobilisation provided by ABCDE. Senior credentialed educational leaders in compulsory and post-compulsory education settings can build new and exciting partnerships with industry, trade, business, law, medicine, public-services and the professions across sectors by applying ABCDE. The knowledge production drives innovation and mobilises networks to build capacity for implementing the road map through A Blueprint for Character Development for Evolution to achieve the targets of the SDGs. This will only be possible if supported by coherent policy that incentivises the socialisation of rewards and investment in mainstreaming local innovations rather than leaving corporations to choose which innovations to mainstream and privatise the rewards. Higher Education Institutions can set up Urban Policy Centres that can mobilise entrepreneurial start-ups that emerge from collaborations across HEIs through the PEACE.

A Roadmap for a paradigm shift away from the irrational kitsch towards achieving the Sustainable Development Goals that respect and honours the social public and socialize investment, risk and rewards.

There is a fallacy of rationalism because rationalism and scientific facts ignore that they only exist within an epistemology that accepts the rational can only exist alongside the irrational. For example the square root of any prime number is an irrational number, and the number π (pi) is an irrational number. This is because the numbers reflect what we observe and there is much missing from what we can observe in our three-dimensional space. We cannot observe the entirety of ontology because we are limited to our three-dimensional space. Our epistemological systems we have developed to understand the world, can only make sense if they include the irrational to join the dots or gaps which remain an inconvenient truth that fallacises our scientific rational knowledge.

At the same time, the concept of faith is not irrational, it is perfect, because faith cannot be proved by a provisional consensus. Faith, by its own definition, can only be

verified in a personal relationship between the believer and that in which they have faith. Taysum (2018) argues that all faiths and philosophies and the declaration of human rights, all have in common an unconditional positive regard for humans, or what some would call love. Yet many faiths are not realising their expression of love, and the declaration of human rights remains unfulfilled because throughout the world there is increasing marginalisation of groups based on gender, race, religion, or no religion, refugee status, special educational needs and all the protected characteristics of the UK Equality Act.

The human experience as it becomes less aligned with faith and love, is becoming increasingly irrational and in a state of 'Kitsch'. Kitsch is the undermining of reverence for artefacts and beliefs of marginalised groups by a dominant hierarchical group (Samier, and Bates, 2006). Undermining a group and marginalising them causes a fight or flight response, and ABCDE reveals if marginalised citizens are not empowered with ABCDE, they are at Stage A. At Stage A a citizen will either be i) susceptible to being radicalised and doing what they are told by the radicaliser which may include violence towards the dominant group, or ii) seek revenge against the dominant group which will lead to violence against the dominant group. In either scenario, dominant group is creating, or perpetuating marginalised identities that are stuck at stage A are operationalising irrational systems because they are creating groups that will seek to destroy them in the long game.

Taysum and Arar (2018) draw on Karpman (1968) to identify that throughout aeons colonisers have oppressed groups. Those groups have gone on to become colonisers and have colonised those who colonised them. These colonisers have then become colonised. Karpman (1968) identifies this occurs in a triangle because there are often agents who will act as rescuers within the coloniser, colonised relationships. The rescuers can become oppressors because they need people to rescue and therefore, they oppress the people they say they are rescuing (Karpman, 1968). Taysum (2017b) describes, this irrational system as chaotic.

Policy potentially has an important role to play in regulating the perpetuation of dominant groups' extra entitlement realised through borrowing, stealing, or sharing the cultural capital held by individuals or groups. Policy actors are in difficult positions because on the one hand they want to work to achieve the Sustainable Development Goals, but on the other hand, they need to trust policy actors in other 'camps' to do the same, and not to abuse their good will to increase their competitive advantage in the global market economy. This is summed up by Ruşitoru, Kallioniemi and Taysum (under review) who argue policy makers need to develop a tenacious consciousness of the different higher leaderships and organisations influencing the domain in which they are working. For instance, their greater awareness of the spiral of interactive governance may lead to increased and beneficial opportunities for the exchanges of ideas and personnel, collaboration and funding. In this way, new coherent management and governance may build trust within governance systems

and between governance systems that can move from blaming others for failure and taking joint accountability for achieving all 17 Sustainable Development Goals to build capacity for community cohesion to democratise knowledge, and power and co-create new partnerships for prosperity and peace that are kind to people and planet.

Conclusions and recommendations

The paper has identified how ABCDE develops the knowledge, skills and experience of citizens to develop identities as autonomous self-governing individuals. ABCDE gives them the roadmap to make good, logical evidence informed, and ethical decisions about how to act underpinned by what to believe, and to recognize fake news. ABCDE is introduced by HEIs as brokers between knowledge production and exchange across all faculties of the HEI, and the wider society through Senior Credentialed Educational Leaders. ABCDE is embedded through a an EQF level 7 Postgraduate Certificate in Education (PGCE), groundwork case studies and activities and a MOOC with resources including open access papers, videos and podcasts for all 17 SDGs.

ABCDE EYSIER to recognize how to work in social contract with the state to propel innovations developed through socialized investment and risk to socialized rewards through state supported mainstreaming of successful innovations. ABCDE is presented as a roadmap to a paradigm shift from disrespecting, dishonouring, and marginalising groups of the social public through a form of 'Kitsch' that divides and conquers (Taysum and Murrel-Abery, 2017) to respecting and honouring all groups and achieving the Sustainable Development Goals.

Recommendations are that EYSIER applying ABCDE is mobilised through grass roots up structures of 'Professional Educators and Administrators' Committees for Empowerment' (PEACE) brokered by cross faculty partnerships of HEIs that partner with the private, public and third sectors of all spheres in the wider society to produce and exchange knowledge to achieving the SDGs. PEACE starts with achieving SDG4 which gives citizens the thinking tools they need to achieve all 17 SDGs through intergenerational partnerships when mainstreamed across the 11 nation states and our networks of more than 32 nation states. The consortium now seeks funding to introduce and mainstream EYSIER applying ABCDE.

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