

Revolution 5.0: A Social Manifesto 10-12-2019 [UK Beta]

1. Our intention is to create anew the conditions for human flourishing in the concrete every day. We are re-imagining human existence in new ways that are generative for people and planet.
2. We envision rich lives – an economic standard of living that enables full participation in local life. We imagine new forms of work, time to play, to care, to live with dignity and to love.
3. Making this happen requires new forms of local making, a re-working of our institutions and renewed relationships with each other and with nature. This is our work. Our revolution is about practice. It has grown through collaborations and conversations across Britain with those who are already creating change against the odds, those who are challenging the norms, those who yearn for and can see a different way.
4. We live in troubled times, times of decay and predicted collapse. But such times, painful as they are, also provide opportunities for change and for growing the new. Within the cracks the future can be glimpsed. It is present in new systems, movements and stories that have the potential to be life-changing. These emergent possibilities must be shaped by us, for us. This is our time. This is our social revolution.

Why Revolution: Why Now?

5. Today our world is in flux: our work, our bodies, our families, how we live, how we see ourselves and others. All these are changing in different ways, in different places.
6. Technology is at the heart of these changes. We are in the midst of a technology revolution, that started in 1971 with the development of the microchip and is now accelerating rapidly to embrace robots, artificial intelligence and bio-technology. This revolution is transforming our economies, our societies, our minds and our natural world at unprecedented speed and breadth and in ways that few of us can juggle alone.
7. We have been here before: 4 previous technology revolutions – the invention of canals, steam, steel and carbon-based mass production -were each accompanied by seismic social change. Technology revolutions create paradigm shifts: new ways of thinking and working, living and organising, new dreams and aspirations. They create new challenges and new possibilities on a global scale.
8. In this context the reform of existing systems is no longer sufficient. The rules, institutions and understandings that have so long governed our world are showing themselves to be inadequate.

9. Our existing systems are struggling to confront the new divisions and diseases that have come with this fifth technology revolution. And they are unable to confront the deep and tangled troubles we have inherited. We can see with increasing clarity the ways in which many were oppressed or never fully supported: their needs are now acute.
10. Above all, our existing systems cannot address the most important existential threat we face: climate breakdown. To avert imminent social and ecological collapse we urgently need to find new ways of living together and in a new relationship with nature.
11. The scale of the challenge is great. But so too are our possibilities. This is why we speak of non-violent revolution. Our social revolution has three purposes:
 - First to support the process of transition: to find new responses to the ecological, social, economic and demographic dislocations that are occurring;
 - Second to support social flourishing, harnessing new possibilities and resource to the need for new forms of care, learning, living and making;
 - Third to ensure the full deployment of the technology revolution: ensuring its potential can unfold to create an economy generative for people and planet, with collaborative, creative work at its heart.
12. This revolution cannot be commanded from above. It draws on already existing practice and experience within communities and movements in our nations. The new knowledge, experience and organisational forms we need are already growing. But we do require a willingness to grapple with power and incumbent systems: to bend resources and energy to where they are needed now. We need a recognition that it is time to move on. We need to put our energies behind a new vision.

Our Vision: Lives Rich in Meaning, Connection and Capability

13. Our vision is the flourishing of all people. The Anglo-Saxon word wealth means life. In keeping with these origins, we are re-thinking the relationship between our material needs and our deeper growth, comfort and purpose.
14. We are clear about the purpose of the economy that is being generated by the potential of new technology. The focus must be on advancing the richness of life – human and ecological, rather than the richness of the economy in which human beings live.
15. We are connecting our bold vision to concrete possibility: new lifestyles and aspirations that make our generative vision a story for all. To flourish in this century we need learning, purposive work, health, art, relationships with nature and one another, and a sense of place in our community.
16. We are responding to challenges that are global, but we are many different people who live in different places. Our new social systems will therefore be shaped by this vision which is universal but will be interpreted and made manifest though deep

respect for local context and imaginings. A set of core design principles – our social code – will enable the experience of local making and experimentation: the small scale will be nested within and supported by the larger vision.

Design Principles: the social code 5.0

5.1 Whole Human Beings

17. The 5th Social Revolution starts by assuming, valuing and making visible whole human beings. We work, care, love, play, learn, grow and sometimes we suffer.
18. We become who we are through our relationships with one another. Just as the roots of mature trees grow towards each other in a complex and inter-dependent eco system, that through its deep connectedness allows each tree to individually stand tall and mature, so we are stronger the greater our inter-connections with nature and one another. We are not *homo economicus*, we are *sapiens integra*.
19. We reject *homo economicus* – the rational economic maximiser and his legal counterpart, the reasonable man – as the basic unit of political, economic and social theory and practice. This mechanistic model is a relatively recent invention but it has become entirely dominant in how we frame the world and how we consider what counts to the detriment of our individual, collective and natural potential.
20. We start instead by standing in the shoes and looking through the eyes of *sapiens integra*. *Sapiens Integra* seeks to develop her unique self *and* to develop strong relationships with others. This desire to connect and belong is an end in itself. We understand our participation in overlapping networks and communities is essential for our flourishing. *Sapiens Integra* seeks to grow capabilities: her own and those of her networks. She seeks to exercise power in the world through collective action.

5.2 Capabilities

21. New social systems will support us to grow our capabilities: this is the new capital we need to participate within our changing societies and to flourish. We are not cogs in a vast machine driven by technological and economic forces; we are not a set of parts in need of repair, or to be cast aside when others deem necessary. We are active, we have agency and we seek to continually grow, find renewal and develop. This revolution will support us to grow our individual and collective capabilities: to fully become *sapiens integra*.
22. Five capabilities are the foundation of the 5th social revolution:
Learning: we grow through enquiry, collaboration and a sense of purpose. The capability to learn enables us to participate in work and wider society but learning systems will not be linear or instrumental. We value creativity, imagination and enquiry for their own sake. We value teaching as much as learning and encourage a wide range of pedagogic approaches ensuring deep participation;
Work: good work provides meaningful autonomy, time to care, to learn, to play and a decent income. It is through good work that we find our place in the world, we find collaborators, we continue to grow, to create and we have a chance to

contribute to something bigger than ourselves. In this revolution learning and work are inter-dependent;

Health (physical/mental): feeling vital at every stage of life requires new forms of knowledge, relationships and support. We can design systems that help us create health: they will prevent where possible, support activity and participation in the wider environment and ensure care and support when needed. We recognise that creating good health is a collective activity;

Relationships: determine who we are, what we can become, how we will be looked after and they bring joy and pleasure. The capability to build and sustain relationships – core to a flourishing existence - is complicated in times of upheaval: changing family structures, geographic dis-location, increasing inequality, and the pressures of time brought about by new forms of work. Connection may be spontaneous and instinctive: sustaining relationships takes knowledge, practice, time and support;

Community: a sense of our place in the world is critical to our functioning and in turn our ability to create, tend and participate in a set of institutions at the local, national and supra-national level. Community capability will guide infrastructure investments: the governing question being: will this investment create further community capability and enable those who live here to flourish locally.

23. The capability approach makes visible the apparatus and effects of power. It understands that what we can do or become is determined by external structural forces - where we live, political process, access to nature and a safe home for example - as well as by internal thoughts and feelings which are themselves a complex product of personal and environmental determinants. Properly understood and used, the capability framework makes impossible the imposition of elite policy frameworks or decision-making processes.

5.3 Economies of Co-operation

24. To grow our capabilities and create the conditions for human and ecological flourishing requires the structural transformation of our economy. New models of broad ownership, new forms of investment and finance with long run time horizons and a governing role for missions and values are required. In the fifth revolution social, ecological and economic aims can no longer be separated or off set: they are inter-connected and integral to our flourishing,
25. Transformation requires a planned transition. We will identify, extend and nurture emergent social systems within a new social economy of co-operation. The foundational principles we will immediately adopt include: a broader definition of resource (to include time, skills, relationships and natural capital); an emphasis on relationships and reciprocity; investment models that grow horizontal connections, according to local timelines, priorities and autonomous participation (the opposite of current vertical, large scale investment propositions and services).
26. In the social economy surplus can be re-invested but not extracted.
27. The bottom line: the purpose of the economy is to develop and sustain the flourishing of *sapiens integra* and the planet she is part of (as opposed to the existing imperative of financial accumulation).

5.4 Democratic Practice

28. The 5th Revolution will be created through a new relationship between knowledge and making, between thought and action, between policy and practice, re-creating our structures and institutions.
29. We explicitly recognize that we cannot shift from the industrial services and outputs of the 4th Revolution to the capabilities of the 5th if we rely on the tools, measures and policy frameworks we have inherited. Inherited tools and frameworks are about fixing problems. The 5th Revolution is about creating and making with each other.
30. 5th Revolution methods are those that can enable the many to participate, to put the principles into action and have a voice: they do not flatten the stories of those at the margins; they bring networks into view and do not always start with an individual unit. They are methods that encourage knowledge sharing, because the answers do not lie solely in the community, academia, business or politics but in new combinations of knowledge which must be retained by all (as opposed to extracted by the consultants or new forms of surveillance capitalism).

Create to Regenerate

31. To flourish we must live within the social and ecological boundaries that underpin our own well-being and that of future generations. The basics of life must be available to everyone and are the foundation of a 5th Social Revolution. We recognize that our ability to flourish and our ability to meet these basics for all depends upon respecting Earth's life-supporting systems, and so ensuring that human activity stays within ecological boundaries. The social systems we design within this Revolution must lie between these two boundaries: ensuring social justice for the many and that our innovations are generous and generative for the planet.

The Spirit of Experiment

32. The principles of the 5th social revolution will be applied through experimental practice, designed to grow exemplars of the new social systems. These experiments will demonstrate how the social code can be brought to life, using new tools and enhancing lives. They will build on existing experiments including new forms of local, green circular economies, a new interest in the commons and community led welfare models.
33. All existing resource: money, time, imagination, tools and technology must be harnessed to the new design principles, our guiding code for growing the 5th Social Revolution. There is a critical gap currently between radical local practice and the tools and mindsets of policy makers. Identifying ways to weave these two together is critical if we are to germinate and grow the existing transformative seeds of the 5th Revolution.
34. In this revolution, as in earlier social revolutions, four sets of actors have a role to play: the **thinkers** –who can produce new ideas and re-surface older stories inspiring

our imaginations; **the state** – a new generation of leaders who will dare to forge new alliances and design new frameworks; **new industrialists** who, walking in the footsteps of enlightened forbearers, will dare to challenge their peers by believing that a new era is possible with the design of new social systems and in particular new norms for labour; and organised **civil society**; those who bring creativity, knowledge and above all lived experience of another way.

35. Our revolution requires those from different walks of life to actively collaborate again. There are those within finance, technology, government, business, academia, the unions and civil society who are articulating the need for new systems within their fields. We must find ways to connect to and connect together points of energy and new experience. We will also need uncomfortable honesty: to challenge those who either stand in the way or, who adopt the guise of the new to continue the old through fear, misunderstanding or a desire for personal gain.
36. The state is required to play a unique and strong role in the development of a new framework which will set down the guidelines for public investment and ensure all public endeavour is in the service of the new principles. The framework will ensure that those already creating powerful alternative systems, solutions and organisations will have support and capital. It will empower those within incumbent systems who are currently trying against the odds to move beyond reform into the new logic, allowing for regeneration within existing systems. We cannot underestimate the challenge of this role – the state, currently a mass production organisation will have to undergo its own cultural and organisational revolution.

Exemplars

37. We note below three areas of work we will initiate to respond to immediate social crises created by the challenges of transition and transformation. Everyone is invited to use the code – the core principles - to experiment in different ways as we grow the Revolution together.

Exemplar 1: Work

38. At the heart of all industrial social systems is the concept of a stable job, usually for life. A social safety net was designed around this concept in most Western democracies including for example financial entitlements for those temporarily out of work, unwell or otherwise disabled and services of advice and support. Over the decades a complex architecture has developed, tied to this same concept of a stable job and predictable income – for example housing, loans, pensions and mortgages. These systems are no longer fit for purpose.
39. A radical new framework is required for a world where most will experience at least 8 jobs, half of us will be self-employed, constant re-skilling and learning will be required and considerable periods of time will be spent in transition. Being out of or between work is a new normal. Finding and progressing in **good** work is the challenge.
40. New thinking about work must be bold and go beyond seeking 20th century rights for 21st century workers. The 5th revolution opens the potential for something much bigger: a re-thinking of how working lives are structured end to end. Recall that 20th century

unionised work with regulated hours, pensions, sick and holiday pay seemed an unimaginable dream to the 19th century labourers who crowded into cities in the industrial revolution, yet it happened.

41. We too can and must re-design work in ways that ensure Sapiens Integra can thrive and our economies can be generative. We imagine new forms of organization based around the worker not the job, that integrate all aspects of our lives including our relationships, and that provide security, new freedoms and support during the periods between work, periods which will be embraced for play and further learning. In the 4th Revolution we had to become machines in order to work, in the 5th there is potential to grow those aspects of ourselves which are least machine like in order to grow and thrive.

Exemplar 2: Care

42. Care, unlike work was not visible in industrialised mass production welfare systems. Care -- for children, ageing parents and others in the family and the community -- has been unpaid or low paid women's work, always and everywhere.
43. This system was never satisfactory and is now at breaking point. Finding support or time to care is harder in the continually changing work place where multiple incomes are often necessary to survive. At the same time the shape and structure of family life is undergoing change -- a pattern that will again be influenced by technology and is likely to deepen and develop. In the 5th Revolution, care must be invested in and understood as critical for a healthy and prosperous society.
44. The challenge of care is closely linked to work (and indeed may be the source of much future work) but it is also linked to emotions, relationships and family. We must redesign both work and care based on the premise that whole human beings, regardless of gender, want room for both in their lives and want the wider social and economic systems to be designed in such a way as to make this sustainable and enriching.

Exemplar 3: Learning

45. Opportunities for learning in the broadest sense fulfil our desire for meaning and growth. Continued high quality learning will be at the root of participation in the 5th industrial economy. Learning is an example of a potential smart growth industry: high value with zero planetary cost.
46. The content, funding of and access to learning must be re-thought. Purposeful work for example is work where we feel we are learning. 5th Revolution school systems are those that encourage enquiry, a love of making and the skills for participation. Today school systems are recognizably those of the mass production line and privilege test scores and memorization of facts over the skills for collaboration, making and enquiry. Existing legacy education systems disservice the young and the old -- they do not provide the necessary foundation for participation in our world today. 5th Revolution systems will allow for continuous engagement with learning in many forms.

Organising

47. The 5th technology revolution is characterised by horizontal, distributed networks. Change will come through power generated within these new networks and through the

growth of new forms of leadership and organisation that can in turn harness mass participation. The energy of new forms of movement is palpable.

48. Effective movement leaders are combining digital platforms and local relationships, drawing on deep history and recent practical experience to rapidly evolve their models. Those who can lead in this new world understand how to facilitate participation across institutions towards common goals; they understand how to make alliances with the new movements and are able to learn from their methods which are in turn rapidly evolving. These new forms of organization seek to grow through co-operation.
49. Unlocking the current stasis requires leadership from those in different sectors and walks of life: those whose thinking is big and brave; those committed to collaboration and those who are already connected to the emerging social movements.

The Time is Now

50. History shows that moments of political, socio-economic, technological disruption, painful as they are, provide the context in which **we** can create. “We” are everyone who sees some part of themselves, their ideas and dreams reflected in this manifesto. “We” are leaders and participants alike: makers, movers, mobilisers. “We” are those with experience to bring and those who are just beginning and want to take part.
51. Every new technology – from steam, to steel, oil to bio-tech – has in its early stages created turbulence: vast new wealth for some and deepening insecurity and inequality for many others. And in every previous revolution there have been those within the state, amongst the new industrialists, artists, intellectuals and within communities and organised labour, who have stepped forward to create new systems which have enhanced the lives of new population groups. Today in our global world we must step forward again to find a new way of being which offers flourishing to all.
52. We cannot wait. The revolution we require – the one that will enable us all to thrive - will be made by us. It will take many forms, rooted in our particular histories and the places where we live and work but it will be ignited by our shared commitment to new forms of human flourishing – all of which are possible in our current era. Join us, add your voice and make this manifesto your own.