

Introduction: Towards a new era... or?

In a sporadic manner, and in a tumultuous and sudden surge a few months ago, a phenomenon has been unfolding whereby a certain sector of the population—specifically, a segment of it — is demonstrating and protesting in various countries¹ across the globe. These protests share certain similarities among themselves and whose effects, in some cases already palpable and tangible, may still be pending full manifestation.

Thus, in Botswana, the protests have caused the party that has ruled the country since independence to fall below 50% in the polls for the first time since the end of apartheid; in Kenya, protests against youth unemployment, corruption and high prices erupted following the announcement of a new tax; in Indonesia in 2024, protests were directed against the privileges of members of Parliament, as well as over the distribution of spoiled food through school canteen programmes; in the Philippines, protests focused on missing public funds; in Nepal, amid the protests, the Parliament building was set on fire and a change of government was forced; in Peru, mass protests constituted a cry against the rise of organised crime and corruption; in Madagascar, ongoing failures in the water and electricity distribution systems ended up prompting the president to go into exile.

Similarly, demonstrations also took place in Serbia, South Korea, Morocco, Bangladesh... protests led by young people in response to the political situation and social reality of recent years. These protests grew systematically, across all continents, and were carried out mainly—at least in their early stages—by the so-called Generation Z. These actions, broadcasted on a global scale by the media and social networks, are striking for their intensity and the extent of their worldwide reach.

Therefore, the question that arises is whether this sequence of movements, now global in scope, with approaches that share a certain degree of similarity and led by a specific sector of the population, may constitute the beginning of, or be the force driving,

¹ Gen Z protests have spread to seven countries. What do they all have in common? Available at <https://www.atlanticcouncil.org/blogs/new-atlanticist/gen-z-protests-have-spread-to-seven-countries-what-do-they-all-have-in-common/>

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substantial political change; or whether, simply, in today's complex global environment, whether they are merely expressions of discontent and unrest that temporarily disrupt the status quo to demand certain changes. Ultimately, it is a matter of reflecting, very briefly and with due caution given the complexity of the current global environment, on whether these events constitute "mere" revolts or whether we may be witnessing the birth of a new revolutionary process led by the so-called "Generation Z".

Generation what...?

The generation referred to as "Generation Z", although subject to various interpretations,² usually refers to those born from 1995/1996 onwards—it is sometimes claimed³ that this includes those born in the late 1990s—up to approximately 2010.

It is the first truly digitally native generation—in fact, it is sometimes known as "iGeneration", as they have grown up surrounded by smartphones and electronic devices, and, in most cases, having access to the internet, they cannot conceive of a world without technology. This way of living—and this manner of learning—brings with it a series of individual and collective characteristics, such as a high degree of autonomy and independence alongside a high level of interconnectedness. So much so that a large proportion of this generation spends more than five hours a day browsing the internet, with Instagram, TikTok and YouTube being their favourite sources of information.

To this individual and collective reality for this social group, we must add a complex global economic environment, where "lifelong jobs" are becoming increasingly scarce, in a world of constant change, in the midst of a geopolitical realignment, and where it is repeatedly pointed out that the "old world order" has come to an end⁴. Everything unfolds at a very fast pace, and even the responses sought or desired often carry a sense of immediacy—

² From the 'baby boomer' generation to the 'post-millennial' generation: 50 years of change, Iberdrola. Available at <https://www.iberdrola.com/talento/generacion-x-y-z>

³ What are the characteristics of Generation Z users?, CEREM Global Business School. Available at <https://www.cerem.es/blog/cuales-son-las-caracteristicas-de-los-usuarios-de-la-generacion-z/>

⁴ EUROPEAN COMMISSION, Speech by President von der Leyen at the EU Ambassadors Conference 2026, 9 March 2026. Available at https://ec.europa.eu/commission/presscorner/detail/es/speech_26_576

largely a result of the impact of digitalisation on all aspects of life—when, precisely, planning in the strategic—or political—sphere at a high level requires the long term.

The International Labour Organisation notes that approximately one in five young people worldwide is not employed, neither working nor studying⁵ ; and if we add to this a general situation of low and middle incomes—which are declining against a backdrop of global geopolitical difficulties—together with rising inflation and cost of living, and in an environment where mechanisation and artificial intelligence are replacing many of the traditional jobs they might otherwise have been able to pursue, the result is a situation of scarce and poor employment prospects.

Consequently, there emerges, in an explosive manner, the desire—made manifest through growing demands—of this segment of the population to bring about profound structural changes in the system... although it is not known for certain what the alternative model might be, as it is even suggested⁶ that democracy is, or appears to be, in crisis on a global scale. And if in the European Union, a more economically affluent environment, it was suggested that this could be “a lost generation”⁷ ... could the same not happen in other parts of the world?

Generation Z!... and what are they asking for?

Perhaps it is worth recalling Maslow’s hierarchy of needs⁸ , which explains, in a very simple and understandable way, the set of human needs in order of priority. Thus, physiological and safety needs occupy the lowest levels of the pyramid; once these are satisfied, progression continues, and the individual’s aspirations shift towards the needs

⁵ INTERNATIONAL LABOUR ORGANISATION, Youth employment: decent work, brighter futures, 10 February 2025. Available at <https://www.ilo.org/es/publications/empleo-juvenil-trabajo-decente-futuros-mas-prometedores>

⁶ CLARÍN, The geopolitical story of the year: the rebellion of Generation Z. Available at https://www.clarin.com/mundo/novedad-geopolitica-ano-rebellion-generacion-z_0_WdCphfGn09.html

⁷ MILOTAV, Nora. Next generation or lost generation? Children, young people and the pandemic, European Parliament, Think Tank, 10 December 2020. Available at [https://www.europarl.europa.eu/thinktank/en/document/EPRS_BRI\(2020\)659404](https://www.europarl.europa.eu/thinktank/en/document/EPRS_BRI(2020)659404)

⁸ EUROPEAN POSTGRADUATE INSTITUTE, The 5 stages of Maslow’s pyramid, 26 September 2019. Available at <https://iep.edu.es/las-5-fases-de-la-piramide-de-maslow/>

for belonging, recognition and, finally, self-actualisation. This implies that if the basic and primary needs—those that truly enable the survival of the individual or the human group—are not secured or are perceived as under threat, philosophical debates take a back seat. Although this theory, developed in the middle of the last century, has undergone modifications and even has its detractors⁹, it constitutes a very clear and intuitive model for assessing the situation and development of an individual and a society.

Where basic needs continue to be the primary focus of human endeavour and concern, and if, moreover, the political system is perceived as corrupt or incompetent—since it is required to guarantee or facilitate these basic needs through various means—the failure to meet them automatically leads to profound disillusionment with the government and even with the system itself. In such an environment, it is not that ideals have no place; it is simply that basic needs take priority. This is why¹⁰ it is stated that members of this generation “do not rebel out of utopian idealism, as perhaps the boomers did before, but for survival”.

At this point, the individual’s very relationship with the state is called into question. The so-called “social contract”, largely based on Rousseau’s theories (although there are nuances and variations in certain aspects from specific perspectives¹¹), essentially refers to the agreement, real or virtual, by which a group of people living in society accept to give up the complete and absolute freedom they had in a “state of nature” and assume the existence of a power that obliges them to comply with a set of laws in exchange for obtaining certain rights and obligations. These rights and obligations constitute the clauses of that pact, that “social contract”, with the State being the structure created to fulfil that contract. The growing perception is that the State does not fulfil its obligations—the rights of citizens, closely linked to their needs of all kinds—while it continues to demand its rights—the obligations of those same citizens—thus increasingly generating

⁹ KREMER, William and HAMMOND, Claudia. How accurate is Maslow’s pyramid? BBC, 3 September 2013. Available at

https://www.bbc.com/mundo/noticias/2013/09/130902_salud_piramide_maslow_aniversario_gtg

¹⁰ RTVE, This is how ‘Generation Z’ has mobilised: fed up with broken promises, they have changed policies and even governments. Available at <https://www.rtve.es/noticias/20251228/jovenes-generacion-z-hartos-promesas-incumplidas-cambiar-politicas-gobiernos/16859848.shtml>

¹¹ FILOSOFÍA.NET. Social contract. Available at https://www.filosofia.net/materiales/sofiafilia/hf/soff_mo_16_c.html

social disenchantment and even, in certain spheres, the perception that the State is a failed and obsolete model.

On other occasions, attention is drawn to the so-called “state capture”, which implies that certain groups—political, economic, etc.—exercise a high degree of control or influence over the State, such that it performs its functions and powers primarily to favour the interests of those groups, to the detriment of the population’s interests. A paradigmatic example of this situation is the so-called narco-states, where organised crime networks¹² are the ones that actually control and exercise a large part of the attributes of state sovereignty, in place of the state and at the expense of the citizenry as a whole.

Therefore, the arguments and reasons put forward in these “revolutions” are diverse, but common denominators such as corruption and perceived inequality can be identified. Moreover, whilst job prospects for the masses are scarce, leaders and oligarchs increase their profits and, in many cases, lead a life of luxury in large, ostentatious mansions, whilst the masses are unable to afford even the most modest of homes, facing a high cost of living and poor economic prospects. In fact, the protests in August 2025 in Indonesia¹³ were triggered by a \$3,000 housing allowance allocated to MPs—in addition to their regular salaries—an amount ten times the minimum wage in Jakarta, the country’s capital; these protests escalated following the death of a driver at the hands of the police. In Nepal¹⁴, in September, the unrest was sparked by social media posts showing the lavish holidays and luxuries enjoyed by the children of Nepalese leaders.

In other contexts, protests have been triggered by the poor management of infrastructure, due to corruption and government negligence, as occurred in Serbia¹⁵ in November 2024,

¹² In this regard, DE LEÓN BELTRÁN, Issac. The fight against the capture or co-optation of the State, Ideas for Peace Foundation, Expert Paper No. 10. Available at <https://multimedia.ideaspaz.org/especiales/aunnoestarde-seguridad/docs/La-lucha-contra-captura-cooptacion-Estado.pdf>

¹³ THE PEACE AND SECURITY MONITOR, Indonesia’s “Gen.Z” uprising. Available at <https://peacehumanity.org/monitor/indonesias-gen-z-uprising/>

¹⁴ SUWAL, Sumina. The 2025 Gen-Z uprising in Nepal: A three-part analysis, Harvard T.H. CHAN, 17 November 2025. Available at <https://hsph.harvard.edu/atrocity-prevention-lab/news/the-2025-gen-z-uprising-in-nepal-a-three-part-analysis/>

¹⁵ RADIO FREE EUROPE, Serbian protesters mark tragedy, vow 24-hour blockade in Novi Sad, 12 February 2025. Available at <https://www.rferl.org/a/serbia-protest-vucic-novi-sad-railway-collapse/33299820.html>

following the collapse of the roof of a recently renovated railway station in Novi Sad, one of the largest cities in the Balkan nation, causing the death of 15 people.

Economic stagnation and youth unemployment constitute another root cause of discontent, exacerbated by the fact that robotisation and mechanisation, together with artificial intelligence, are emerging as a powerful force replacing the human workforce, particularly for certain groups and sectors of young people. All this without losing sight of the fact that value chains are largely global, so in many cases even States do not have full capacity to address these situations.

Issues such as economic globalisation and global interconnection—with the loss of capacities in areas once typically governed by the state—alongside the changes imposed by the digital age—which necessitates the reorganisation of the entire structure underpinning it—and compounded by the existence of extremely powerful non-state actors—ranging from vast fortunes to companies¹⁶—and the difficulty of tackling multidimensional, multisectoral and interconnected crises, often of global origin, with the state's limited resources, lead a section of the population to question¹⁷ whether the Westphalian nation-state model is not already an outdated model, one that must be replaced... by what? By empires?¹⁸.

This also leads to a lack of identification with traditional political parties, which are seen as lacking legitimacy and therefore arouse little interest in this section of society; they prefer to channel political participation through other means, particularly via social media, which is why protests constitute a physical way of channelling these feelings and the outrage at the dysfunctions perceived by the population regarding their rulers. As one Nepalese person states: “I’m not really interested in the old parties or the new ones. I’m

¹⁶ CSERNATONI, Raluca. Corporate Geopolitics: When Billionaires Rival States, Carnegie Europe, 30 October 2025. Available at <https://carnegieendowment.org/europe/strategic-europe/2025/10/corporate-geopolitics-when-billionaires-rival-states>

¹⁷ In this regard, JIMENEZ SÁNCHEZ, José J. The crisis of the nation-state amid Europe's unrest, Global Law. Studies on Law and Justice, vol. 4, no. 10, November 2018. Available at https://www.scielo.org.mx/scielo.php?script=sci_arttext&pid=S2448-51362018000300101

¹⁸ SÁNCHEZ HERRÁEZ, Pedro. The 21st Century: The Return of Empires?, Analysis Paper 29/2025, Spanish Institute for Strategic Studies, 23 April 2025. Available at https://www.defensa.gob.es/ceseden/-/ieee/siglo_xxi_el_retorno_de_los_imperios-1

interested in knowing how we can put this country on the right track. We've witnessed the old political system for many years, and nobody has done anything. The country is sinking. We need to stop corruption. That is the beginning"¹⁹. It is noted, this disillusionment is what led to the surprise victory of Zohran Mamdani, New York's first Muslim mayor, as stated²⁰ : "As mayor, Zohran will be a champion of New York's working class. That idea might frighten the ruling class and the billionaires, but that is precisely why more than 100,000 volunteers rallied to enthusiastically support his campaign".

So... could we be witnessing the prelude to a revolution?

Revolution... what revolution?

What initially appeared to be scattered protests now seems to be taking the form of a movement, a trend that is growing at breakneck speed, faster than governments are able to manage and control. These are not protests orchestrated by a leader; rather, they consist of disenchantment made visible in the streets by young people who organise themselves through TikTok and social networks. If it is also taken into account that in many middle- and low-income countries—especially in the so-called Global South²¹—Generation Z makes up the largest proportion of the population, yet at the same time they have the least representation and influence in government, and they feel—whether rightly or wrongly—that institutions, schools, services and the labour market have not evolved at the right pace, and no longer meet their needs and aspirations, all of this leads to a loss of confidence in whether the current system can reasonably meet their needs²² ... and thus the eruption occurs.

¹⁹ KHAREL, Samik. Nepal's Gen Z threw out old parties. Will it vote for them in key election?, Al Jazeera, 3 March 2026. Available at <https://www.aljazeera.com/news/2026/3/3/nepals-gen-z-threw-out-old-parties-will-it-vote-for-them-in-key-election>

²⁰ PILKINGTON, Ed. How Mandani built an "unstoppable force" that won over New York, The Guardian, 6 November 2025 <https://www.theguardian.com/us-news/2025/nov/06/zohran-mamdani-campaign-new-york-democrats>

²¹ DARNAL, Aude. What is the Global South?, Le Grand Continent, 20 October 2023. Available at <https://legrandcontinent.eu/es/2023/10/20/que-es-el-sur-global/>

²² DALLAIRE, Cait and DITTGEN, Sebastian. The transformative potential of the global Gen Z movement, New Lines Institute, Strategic Assessment, 18 December 2025. Available at <https://newlinesinstitute.org/intl-law-peace/the-transformative-potential-of-the-global-gen-z-movement/>

Young people, as shown in various studies²³, are becoming increasingly unhappy—even in the most developed countries, as the digital age is also altering emotional and social foundations—and all the more so in less developed countries, particularly those largely grouped within the so-called “Global South”, where low expectations of a better future²⁴ and a lack of economic opportunities make it difficult to harbour hopes for an exciting tomorrow. Given the current situation, despair among the population, particularly among its younger generations—who are, precisely, the ones who must build not only their own future but also the future of the planet—is on the rise.

This lack of hope, which leads to radicalisation born of despair and to the adoption of theories and narratives that, in other circumstances, would be ignored or remain the preserve of a minority, means that Generation Z could have a powerful impact on global geopolitics, and that understanding its dynamics is key to achieving stability²⁵, leading to the coining of the term “geopolitics of hope”²⁶ as an element to be considered in analyses within this discipline.

The effects of these uprisings, so far, have been mixed, ranging from a change of government—as has occurred in Nepal or Bangladesh—to the dismissal of officials perceived as corrupt or the repeal of certain laws, whilst bearing in mind that, in some cases, the repression has been extremely harsh.

Revolution, according to Allan Todd’s thesis²⁷, is not a coup d’état, nor is it an uprising or a rebellion; nor is it a civil war, as what usually happens is that another group seizes power, but the social and economic characteristics of society remain intact or undergo only minor changes. For a revolution to be considered as such, it must involve a complete

²³ World Happiness Report 2025, SDSN Spain. Available at <https://reds-sdsn.es/informe-mundial-de-la-felicidad-2025-las-personas-son-mucho-mas-amables-de-lo-que-pensamos/>

²⁴ FONG, Clara. How global Gen Z protests have shocked and transformed governments, Council on Foreign Relations, 20 November 2025. Available at <https://www.cfr.org/articles/how-global-gen-z-protests-have-shocked-and-transformed-governments>

²⁵ UL KARIM, Iftekhhar. Gen Z factor in geopolitics, The Kathmandu Post, 18 December 2024. Available at <https://kathmandupost.com/columns/2024/12/18/gen-z-factor-in-geopolitics>

²⁶ SÁNCHEZ HERÁEZ, Pedro. The 21st Century: Geopolitical Reconfiguration – What About the Geopolitics of Hope?, Spanish Institute for Strategic Studies, Analysis Paper 02/2024, 20 January 2024. Available at https://www.ieee.es/Galerias/fichero/docs_analisis/2024/DIEEEA02_2024_PEDSAN_Esperanza.pdf

²⁷ TODD, Alan. *Revolutions, 1789–1917*. Alianza Editorial, Madrid, 2000.

transformation of the social, political, economic and ideological characteristics of a society. Such change usually causes a part of society to lose status and position, and therefore tends to be violent; however, violence in itself does not necessarily imply a revolution. Violence is not an end, but a means to achieve the end: the complete transformation of a society.

Therefore, a revolution requires a plan, a kind of roadmap that allows the achievement of the objective—the new socio-political model envisaged—using all necessary means. Without that new model, without that clear objective, without that political goal to be achieved, one cannot properly speak of a revolution, since despite the factors—economic, social, etc.—that may be considered and that are intended to be revised, the most important—for Todd—are political. Indeed, he goes so far as to state that “If poverty and oppression were sufficient formulas for revolution, all human history would be an almost continuous revolution”²⁸.

The so-called “Arab Spring” of 2011–2012, a phenomenon that triggered uprisings, protests and riots not only in North Africa but also in the Middle East and Europe²⁹—one need only recall the “Indignados”, the “Yellow Vests”, etc—can be cited as the most recent precedent for the current situation, and ultimately failed to bring about any substantial change; rather, the level of repression it suffered led to it being dubbed, in certain quarters, the “Arab Winter”. And this was because it is common for revolutions to be ‘hijacked’ by others who do have a plan, others who have a strategy, have clear aims and take advantage of the unrest and violence to achieve them. Thus, it is claimed that the Russian Revolution was hijacked by the Bolsheviks, the Iranian Revolution by the Islamic clergy, and the “Arab Spring” was hijacked by radicalism. In fact, Saad Eddin Ibrahim, an Egyptian sociologist well-versed in these matters, states that he was in Tahrir Square (Egypt) and was concerned by what he saw: “There were no leaders, nor a platform. Enthusiasm is no substitute for government”³⁰.

²⁸ Ibid., p. 12.

²⁹ SÁNCHEZ HERRÁEZ, Pedro. Will the Mediterranean... South Burn?, Analysis Paper 04/2020, Spanish Institute for Strategic Studies, 19 February 2020. Available at https://www.ieee.es/Galerias/fichero/docs_analisis/2020/DIEEEA04_2020PEDSAN_Mediterraneo.pdf

³⁰ Saad Eddin Ibrahim (1938–2023), Egyptian sociologist, quoted in KAPLAN, Robert D., *The Loom of Time: Between Empire and Anarchy, from the Mediterranean to China*, RBA Libros, Barcelona, 2024, p. 147.

During the Arab Spring, Facebook became the primary tool for mobilisation³¹, particularly in Egypt and Tunisia, to publicising protest venues, sharing videos and connecting people across the country: today, it seems that Discord has become the medium of mobilisation par excellence³²; as private servers allow for organisation with a system configuration that enables, to a far greater extent, anonymity and decentralisation. So much so that if the Arab Springs were called “the Facebook Revolution”, there are voices suggesting that these protests could be termed the “Discord Revolutions” ... anonymity, lack of centralisation, different environments across very different countries... can we speak of a revolution?

Furthermore, both identity markers and cohesion are essential, and even more so in a movement that spans the globe, and which, although it shares common elements, faces very disparate realities—social, economic, cultural, etc.—making the adoption of such signs and symbols complex. Consequently, the use of elements from ‘gamer culture’ – emojis, memes, pirate flags, video game characters – has gradually become established; these are aspects largely shared by young people across the globe, thereby³³ helping to strengthen cohesion and a sense of identity. Thus, the symbolism that has been incorporated largely reflects the customs and habits of this generation: the “Jolly Roger” pirate flag from the 1997 Japanese anime series “One Piece” has been seen at numerous demonstrations: “They have helped the oppressed and stood up to corrupt figures. These aspects resonate with those who use the flag at protests”³⁴, just as it was also possible to see protesters displaying an image of the “Master Chief”, a character who appears in the video game “Halo” and who, from the “Halo 4” version onwards, refuses to obey orders

³¹ TAHERI, Mandi. From Morocco to Nepal, Gen Z is using Discord to rise up, Newsweek, 3 October 2025. Available at <https://www.newsweek.com/morocco-nepal-gen-z-is-using-discord-rise-up-10821410>

³² LE MONDE, How Discord has become a tool for youth mobilisation in Morocco and Nepal, 5 October 2025. Available at https://www.lemonde.fr/en/pixels/article/2025/10/05/how-discord-has-become-a-tool-for-youth-mobilization-from-morocco-to-nepal_6746108_13.html#

³³ GARRALDA, Ana. How ‘Generation Z’ has mobilised: fed up with broken promises, they have changed policies and even governments, RTVE, 28 December 2025. Available at <https://www.rtve.es/noticias/20251228/jovenes-generacion-z-hartos-promesas-incumplidas-cambiar-politicas-gobiernos/16859848.shtml>

³⁴ GRENIER, Elisabeth. What the “One Piece” flag means to Generation Z, DW, 7 October 2024. Available at <https://www.dw.com/es/qu%C3%A9-significa-la-bandera-pirata-de-one-piece-en-las-protestas-de-la-generaci%C3%B3n-z/a-74266651>

he considers wrong. So much so that Generation Z is associated with an “anime revolution”³⁵.

And even the repeated use of the term “Generation Z” itself constitutes a sign of identity and cohesion—although it is possible to see people of other ages and “generations” at the protests. In this regard, in Nepal the term “ZN pal” was coined³⁶; in Morocco, it was dubbed “Gen Z 212” —named after the country’s international dialling code; in Madagascar, “Gen Z Mada” ... the search for identity is a key element in becoming a real player capable of devising a strategy and a suitable plan.

In Nepal, a new party has come to power³⁷ driven by Generation Z, whose hopes contributed to its victory in the elections of 5 March 2026... will it be different this time?

Food for thought: revolution or...?

Certainly, the planet is facing, and is actively undergoing, a change of era—not merely an era of changes—where not only does the “international order” appear to be going through a rough patch, but the daily lives of millions of people are being compromised, and the future looks uncertain and unsettling.

Faced with this situation, for the first time in many decades, there is a perception that life will be worse than that of their parents, and therefore, also for the first time in recent times, the hopes of the generation called upon to be the driving force behind the new order, of that change, are slim and somewhat pessimistic. And whilst this may not be the first “lost

³⁵ COLEBROOK, Jaime. The Generation Z anime revolution, *Política Exterior*, no. 229, 23 January 2026. Available at <https://www.politicaexterior.com/articulo/la-revolucion-anime-de-la-generacion-z/>

³⁶ Gen Z protests have spread to seven countries. What do they all have in common? Available at <https://www.atlanticcouncil.org/blogs/new-atlanticist/gen-z-protests-have-spread-to-seven-countries-what-do-they-all-have-in-common/>

³⁷ DUNANT, Ben. Nepal’s fresh start begins now, *Foreign Policy*, 25 March 2026. Available at https://foreignpolicy.com/2026/03/26/nepal-election-rsp-balen-gen-z-fresh-start/?tpcc=editors_picks&utm_source=Sailthru&utm_medium=email&utm_campaign=Editors%27%20Picks%20-%2003262026&utm_term=editors_picks#cookie_message_anchor

generation” in history, it is certainly the most interconnected and the most globalised, meaning that this sentiment is present and spreading on a global scale via social media.

Gradually, the movement is acquiring its own identity and a certain degree of cohesion... but, at least for the moment, it seems to lack a clear purpose that would allow, by following a plan, the appropriate alignment of resources in a specific way; it lacks a “praxis” that would enable the redesign of the order on a national or global scale.

As at other times in history, a river uprooted, gain of fishermen...in this case, those who do have a plan, a model, a praxis, and who can, once again, exploit this chaos to impose their own revolution.

And this will be worse for everyone, including Generation Z itself.

Perhaps it is time to take decisive action, to truly integrate this generation and strengthen the model, or those parts of it that have proved ineffective. Otherwise...

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