

# A CHILD OF GLOBALISATION

-about being a global citizen, through symbols and affections

Memory-book by Vladan Lausevic

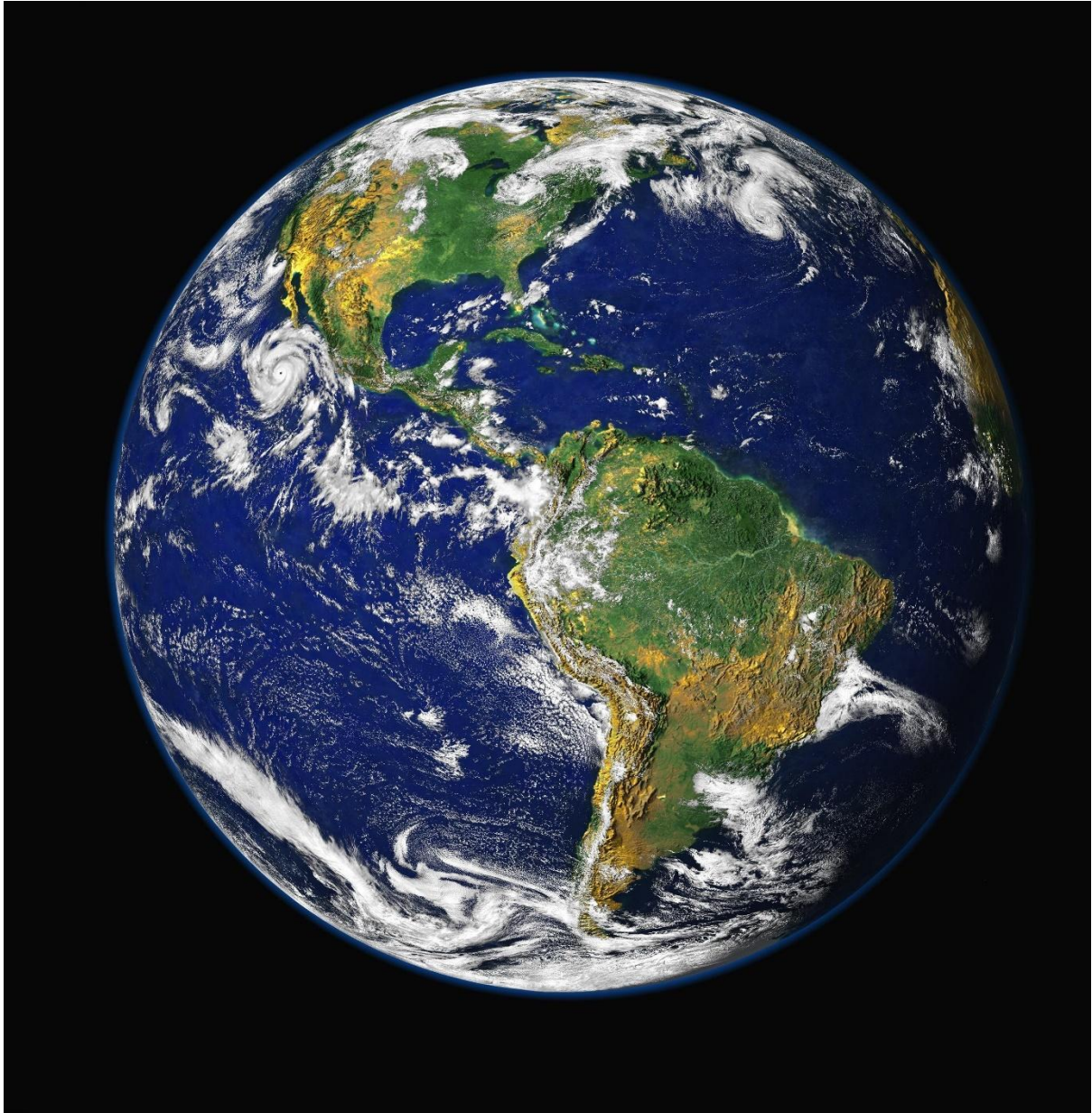


Photo: [Pixabay](#)

*“I want to write a diary”*. That is what I have been telling myself during the last 10 years. But each time I have failed. Several times I realised that my daily diary aspirations ended up in becoming something else. It was more about writing weekly notes and even monthly notes. My original thought was to write in the evening in order to be able to catch and reflect over what has occurred during the day. But it did not work because I was writing too sporadic, without having a regular continuity.

So, what were the alternatives? One idea was to play vlogs on my iPhone, but that felt like both time and memory consuming activity. After some time, another idea came up in my mind. Why do I write daily writing? Why not write during the *“heat of the moment”*? Therefore, the book that you are reading is not written as a summary of some daily activities but as a *“moment book”*, or a *“memory book”*. I have chosen such a theme to collect all the important moments, experiences and memories that came up unconsciously or by interactions in everyday life.

As people, we are shaped by our experiences, environments and excitements. We can recall different situations by experiencing them under short or longer moments in our professional, private and secret lives. The power of the memory is so strong that according to [scientific](#) findings and arguments our brain has the ability to create and modify memories and experiences in order to for example protect us from traumatic experiences and psychological problems.

Basically, the neurons in our brain can mix our memories with our imaginations. For that reason, I want to stress that this book does neither take up all the important moments and memories nor all the relevant details that I have experienced during the time of writing. For different reasons, as for example, the personal integrity and identification of other people, I have chosen to be selective in the following presentations.

There is always the paradox in history writing. Regardless of how much we write down and register things, we can never cover all history for 100 percent. We can only cover a limited part since history is not only about what happened but also what has been written in relation to what happened. Most human interactions are never saved or observed.

For example, if you see 20 people walking on the street and observe them one by one under a longer period, you could make notes about their physical appearance, clothing or haircuts. However, one cannot write down all the feelings, thoughts or memories the individuals had when they were passed by. Most of our history is vanishing for every moment as we speak, but it can also be a necessary function in relation to freedom. A society where every moment of our human interactions is observed, registered or analysed would be equal to an Orwellian nightmare.

So, cherish your moments and memories in life! I have chosen the title of the book “*A child of globalisation*” even if the initial idea was to call it “*German porn is cooler than Russian literature*”, which is explained later in the text. The reasons for the choice of the title is not only because globalisation has been one of my favourite topics in both hobby and intellectual sense but also because it is part of my identity and affections.

Täby, Sweden 2020-03-26

## **Gaming – connecting people**

**Täby, 2019-03-28**

I am back from my trip to Berlin. For four days, I was participating in events organised by the [Unconditional Basic Income Europe](#) network. I feel happy to be able to contribute as a newly elected secretary on a 2-year mandate. There are significant needs to reform and liberalise the current control-based and very bureaucratic welfare systems across the European Union. Furthermore, there are positive ideas about how to implement an EU-wide basic income or dividend that could reduce poverty, complete economic integration and connect basic welfare to European citizenship.

This was my second time in Berlin, and I really adore the city. It represents several values and features that I like as when it comes to pluralism, openness, and freedom. Stockholm feels much smaller and more boring compared to Berlin's daily life and rhythm. During the trip, I visited the [Computer Game Museum](#) that is based on Karl Marx avenue in the former East Berlin. For me, it was one of the best museums that I have visited during the last year.

I must admit that at the same time as I was feeling very enthusiastic and nostalgic by looking on and playing old games and consoles, I also started feeling very old. This summer, I am turning 30, and I am at a museum equipped with interactive artefacts that used to be the coolest, awesome high-tech stuff when I was a boy. A lot of mixed emotions. It felt especially strong to see PlayStation One at the museum. I do have PS One at my home which I play from time to time, but it felt different to see it at a museum.

After the war in Bosnia ended in 1995, I started my primary school studies in the autumn of 1996. Already from that period and towards the end 1990's I came in touch with different types of games and consoles. Among my earliest

memories is playing games like Street Fighter on coin-based Atari style machines. Usually, I went together with my father and his friends to the bar which had arcade machines, pinball machines and pool tables. This would most likely seem strange nowadays, to see children in the age of 6-12 hanging out with adults who were drinking a beer or two and often smoking heavily inside, but that was more or less considered acceptable by that time.



*Photo: Vladan Lausevic*

Another feature of gaming were different consoles such as the Sega Mega drive on which one could play games like Sonic or Super Mario. In Teslic, Bosnia and Herzegovina, where I was living at that time, there were initially two places for gaming, and one of them was a console-based game saloon in an old garage. Playing games was time-limited and paid for on the time-basis. For example, for



one Deutsche (German) mark, one could play for 30 or 45 minutes, depending on the game and place. One of my absolute favourites was Duck Hunt, and I will always remember the smiling dog appearing on the screen every time when I missed to shoot down the ducks.



Source: [Duck Hunt](#) via [DavidPlays](#)

However, one problem with owning a Sega Mega console or similar at that time was that such consoles often were pirate copies made in China and would break after one or two months. Some kids, usually boys, would get their Sega Mega consoles from relatives living in Germany or Austria. In contrast, others bought such consoles at the local, “black”, market, namely the cheaper pirate copies. It happened to me as well since my console broke down after one month. Also, such original consoles had a price that if I remember right (neuron problem) was equal to 1/3 or 1/4 of an average monthly wage at that time.

So, what was a special thing with PS One? Before it came to the town, I used to combine my joy for gaming with the joy to play outside. After all, as a child, I was very impulsive, active, curious and adventurous. Therefore, I was spending much of my time climbing on trees and garages, hiding in basements, playing football and other games while also spending a certain amount of time playing Mahjong, Chess or Sim City or some other game that I had on the floppy disk.



Photo: [Chris Hsia](#) via Flickr

With introducing the PS One, I felt that things were changing. Suddenly, I could observe that more and more kids were either spending time in game saloons or at home. It also became more and more popular to rent a PSOne for a whole day or a weekend, making access easier for those who were not able to afford to buy one. The PS one became a symbol of our childish imaginations and behaviours. One game that especially gained attraction and affection was "Soccer". Fifa was popular as well and had a better graphic but not as popular as Soccer or Pro-Evolution Soccer.

A “prominent” part of the Soccer gaming culture was betting and competition. Two players would usually play for a 20-minute or less often a 40-minute game by choosing two football teams. The player who lost the match would be the one paying either 50 pfennigs or 1 German mark, later the Bosnian mark. Those were the rules. It was also popular to organise Soccer tournaments where around 30 players or more could compete during a whole day and where the winner would get a money-based prize.

My early Soccer gaming experience was also about coming in touch with Japan. My very first experience with the Konami-produced, soccer game was about the Japanese soccer league. Despite not being able to understand what was being said during the game by commentator simulators, one big difference between soccer and other earlier games as Duck Hunt or Super Mario was that it felt like never-ending storytelling.

One could play individual matches against the console or another human player. It was also possible to play a whole league, manage a club and continue playing and managing a club "forever" within the game. There was not level 1 to level something until the game ended.





*Photo: Vladan Lausevic*

Also, another vital part and “gamechanger” was the memory card so that one could save the gaming process in order to continue playing. Having an own memory card in a pocket on the way to a game saloon felt almost like a status thing. Almost as having the last smartphone or an expensive watch.

The memory card made Sony more productive and especially a lot of young boys around the world happy. Gaming is one of the most common ways for people to get connected, as regarding the current e-sport development that is increasing in popularity.

During the 1990s and 2000s, probably a tiny amount of people believed that gaming would even become recognised as a sport. So, keep in mind that when you are gaming: your product is designed in one place, produced in another one places and enjoyed by you and others across the world at the same time.

P.S: The inspiration for the name of this chapter came from the famous slogan “Nokia – Connecting People” that was primarily connected to one of the best-selling mobile phones in world history – Nokia 3310. I used it between 2003-2006.



Photo: [Manues Marques](#) via Flickr. Modified by Vladan Lausevic

## From Sarajevo to Ottawa

Täby, 2019-04-06

Today when I was checking my Twitter flow, I got in touch with storytelling about Sarajevo. There is one bizarre thing with the 6th of April as a commemoration day. In 1945 Sarajevo was officially liberated when the Yugoslav communist-led forces took over the control over the city from the Nazi-Germany and its satellite Independent State of Croatia administration. One totalitarian idea won against the other, and a significant difference was that the Yugoslav partisan movement was able to gather more people with the different ethnicities, including the critical support of the Bosnian Muslims. Furthermore, in 1992 it was the day when the war in, and the war against, Bosnia officially started. Instead of the commemoration of the city's liberation the inhabitants - Sarajlije, woke up with their city being besieged by the units belonging the Yugoslav army and Bosnian Serb nationalist paramilitary forces.



*"War damage on Sarajevo buildings". Photographer: [Michal Huniewicz](#) via Flickr*

There is much essential symbolism connected to Sarajevo. Before the war, it used to be a very multi-ethnic place representing "*the heart of Bosnia in the heart of Yugoslavia*" and was called "*Europe's Jerusalem*". It is still today one of the few places in Europe where you can find a church, mosque and a synagogue on the same street. During the Yugoslav socialist/communist federation, the 6th of April was manifested as the day of struggle against fascism. Moreover, in 1992 on the same day those inhabitants of Sarajevo who wanted to continue having affections for "common life", universal values and ideas of civic Bosnia founded themselves surrounded by ideas as obsession with nationhood, nationalist myths and disdain for human rights.

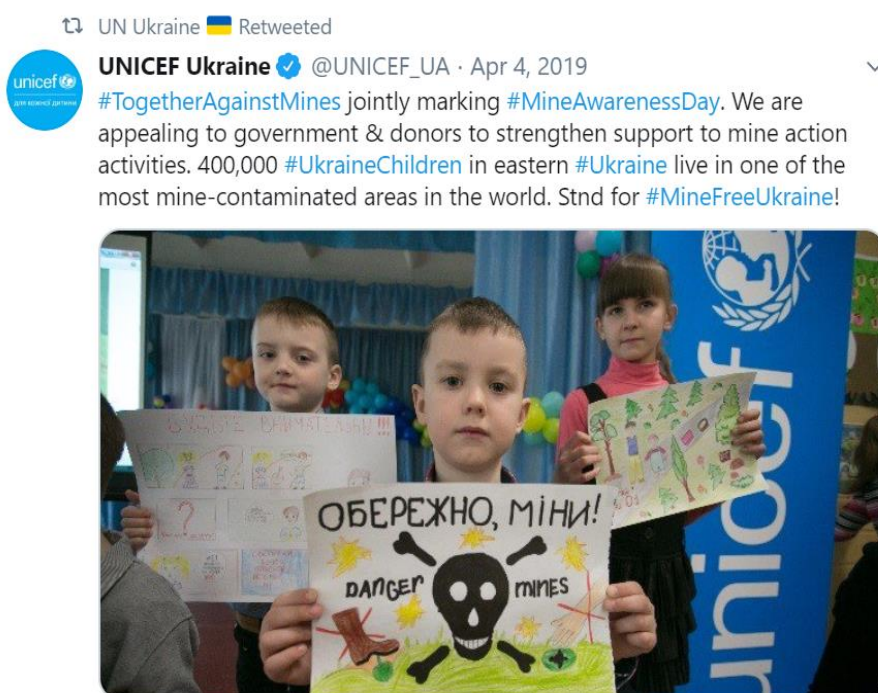
Last time I was in Sarajevo was in September 2015. In my view, Sarajevo is the only place in Bosnia that can be described as a big city, offering a similar kind of city life feeling that one can find in Berlin, Prague or London. One of my most important moments, when I was spending time there with my father, was the meeting with the ex-Bosnian army general Jovan Divjak who spent most of the wartime as one of the primary commanders and planners of the defence of the city. Divjak remained in the city in order to fight for a civic, multi-ethnic and European Bosnia. As a humanist, he always aspired to prevent misbehaviours and war crimes that sadly took place in Sarajevo on several occasions. Towards the end of the war he started an NGO "[Education Builds B&H](#)" which is still active today.



*“My father, me and Mr Divjak at Jewish cemetery, overlooking Sarajevo”. Photo: Vladan Lausevic*

As I was going through Twitter, I came across another photograph. Partly it gave me a feeling that the war in Ukraine as a result of Russia's aggression reminds me of what happened in ex-Yugoslavia. Since 2014, once more there is a war in Europe based on ideas of nationalism and repressive statehood that together with the current political situation influenced by populism, collectivism and authoritarianism are undermining European integration and civic ideas. The current development also creates problems for further global progress in economic, ecologic and institutional sense as well as for a cosmopolitan identity that we need to solve problems and challenges with a focus on connecting local and global levels of governance.





Screenshot: Vladan Lausevic. [Source: Unicef Ukraine](#)

The photo gave me a reflection of a moment from my early childhood. At one occasion, if I remember correctly it was in the second or the third grade during 1997 or 1998, I was together with some other pupils on a lecture about mines that was held by personnel from SFOR (Stabilization Force, NATO-led peacekeeping force). At that time, my mother was working as a local interpreter for the SFOR.



UN Ukraine    
@UN\_Ukraine

#Ukraine ranks amongst the most severely affected places in the world for contamination by #landmines, #Humanitarian partners calling for #MineFreeUkraine and greater protection of civilians from #mines. #TogetherAgainstMines #MineFreeUkraine



Screenshot: Vladan Lausevic. [Source: UN in Ukraine.](#)

It was an important part of our education, living in the mine-planted territory, to learn about the dangers of mines, as of anti-personnel, anti-tank mines and other explosives that were around in the woods across Bosnia after the war. After the lecture, we were allowed to ask questions. My question to one of the SFOR officers was that if there were a case of war in the future, would it be possible to conduct warfare without the mines? After that, the whole room in our old school building filled with pupils from several classes started laughing, and some of the other boys called me names, adding that it would never work to have the war without mines, expressing themselves in a rather vulgar way.

Now I can feel that already in my young age, I was and considered to be “idealist” or “utopian”. Moreover, I still remember how I used to feel devastated as a child that there were so many mines in Bosnia that were not only making our daily life unsafe but also being a symbol of destruction, insecurity and evil. As I was growing up, I came across information about the Ottawa Agreement - convention on the Prohibition of the Use, Stockpiling, Production and Transfer of Anti-Personnel Mines and on Their Destruction, that was signed in December 1997.

The funny thing for me to find out was that the agreement was signed during the same period as I asked the above-mentioned question. Furthermore, at the current moment, I wish that there could be a new agreement regulating not only the total prohibition of mines but also of all nuclear weapons that are a direct threat to humans, animals and other biological life on Earth.

The Ottawa Agreement represents one of the better steps forward in the history of human progress. Governments still make such agreements, but I wish that new agreements could be conducted by people, as world citizens. That is one of the reasons why I am engaged as a member of [Democracy Without Borders](#) to reform the current intergovernmental UN-system with a democratically elected World Parliament.



## Centre of anarchy

**Täby, 2019-04-10**

Today I am trying a “*northeno*” hat that I got from one colleague who grew up in Mexico. The hat I received is typical in the region where his family is living. The reason I am trying the hat at home is that the weather today was quite cold. Nevertheless, next week I am going to Cape-Town and will be able to use that hat when I travel around. There is, in my feelings, something magical about cowboy hats. It reminded me about the first movies I saw in my childhood – spaghetti-westerns.



Photographer: [Michael Mc Causlin](#)

During the war in Bosnia in my hometown Teslic there were serious problems with the power supply. We were spending days, weeks and even months without continuous access to electricity. One place in Teslic that had the power all the time was The Centre for Civil Defence service located beneath the local council building. Before the war, my father was working there as a radio-operator. Having daily access to electricity meant having access to a TV. The “Centar”, as we used to call it, became an important place during wartime.

By watching Western movies and being socialised with early heroes like Clint Eastwood, it also gave me a sense of ideals in life. As a person, I highly value personal freedom and adventure in life. Western movies as a genre are often about struggle on the basis of individual versus collective, freedom versus oppression and local versus central. What inspired me the most was the feeling of an individual hero or anti-hero who must go through a struggle, or an obstacle course, in order to achieve a better life and progress. The important moment is when the main character manages to establish the ranch where he or she settles down, can produce wealth, and have a family life.

“Anarchy” in the sense of Western movies is both inspiring and discouraging at the same time. As a central authority is absent, the individual has more or less unlimited freedom. However, the individual also faces problems and challenges that occur because other individuals are corrupted or having harmful intentions. “Wild West” is wild also because it reminds of the laws of nature – kill or be killed, but also very human norms that one should respect others property and lives.

I also remember one moment of my pacifist father being so angry that he turned off the TV in the middle of a movie. The reason was that I was cheering on a movie scene where civilians were getting killed and massacred. At that moment, I think it was during early 1995, the war was still going on, and we as children were often imitating adults, by playing war or being excited by wartime- stories.



Violence and death were in our heads. One of my childhood friends even took a plastic helmet and tried to go to the front while our flats were full of toy pistols made of plastic or wood.

As I was getting older “Centar” became a symbol for my struggle against different kinds of collectivism and primitive views on human identity. At the beginning of the war, my father, who was against the war and nationalist politics was forced into it through mobilisation. As the Serb nationalists took over the power in Teslic, he lost his job by being told that after the war, he would not be able to return to his job. The reason was that my father refused to support politics and behaviours based on hate, human rights violations, economic crimes and corruption in different forms. For my pacifist, pro-European and cosmopolitan father, the war became a Wild West period filled with struggles and obstacles he had to manage through to help his friends and family.

## **Post-industrialism**

**Täby, 2019-04-15**

Some days ago, I was walking with my father in central Stockholm, around the Norra Bantorget. I have not met my father for almost four years, so I want to guide him and show him different historical places. As we are walking in the area, we are approaching The Branting Monument that was raised by the Social-Democrat party and the trade union in Sweden. For me, even if I am not a socialist, there is still much symbolism around the monument from a historical viewpoint. It represents an era when social-democratic ideas were not only dominating the political life but also influencing the cultural life as politics and decisions were affecting lifestyles and behaviours. One of the keywords and symbols of the industrial society was the mass – mass movements, mass urbanisation, mass emigration to America, mass armies via conscription, mass production in factories.

On the monument, an inscription, raised by and for the workers, stands out, among other things. It gives a real reflection of the spirit of the time, the historical context of the period when the monument was raised (1952). At that time, most of the employed population were viewed upon or identifying themselves as a working-class - a factory and shipyard workers. Today, this monument is standing in a context of post-industrial Europe. The monument is transforming from an ideological monument to a historical monument representing the history of the industrial society that does not exist anymore.



Photographer: [Mjau Mjau Mjau Mjau](#). Edited by Vladan Lausevic

Already since childhood, I have often discussed politics with my father. Having him as a guardian and a role-model was crucial when I was growing up in the war and the post-war Bosnia. His views about freedom, dignity and human rights, as well as orientation towards Europe and the USA, provided a strong sense of political identification in opposition towards an environment influenced by nationalist, authoritarian, ethnocratic and pro-Russia ideas.

Some years ago, when I told him that I am a very devoted liberal, supporter of globalisation and world integration, he answered me: *"As if a more left-wing person cannot be a supporter of globalisation? I was in favour of globalisation even before I heard the word globalisation as I started listening to American rock music, seeing Japanese cars driving on streets and watching Swedish soft-porn movies in cinemas"*.

## **It is time for Africa!**

**Cape Town, 2019-04-18**

Yesterday I arrived at Cape Town. It is my first time in Africa and the second time outside of Europe. As soon as I landed there, travelling with my two colleagues, I am getting in touch with the symbolism of Nelson Mandela. Therefore, I am looking forward to going to Robben Island as a symbolic place when it comes to the struggle for democracy and equal treatment, and against racism and discrimination. Also, it is about important storytelling regarding reconciliation and forgiveness. Many things in modern South Africa are better than during the apartheid regime. However, Mandela, if he were alive today, would still have been disappointed with how many things are functioning in South Africa and around the world.



*Photo: Vladan Lausevic. Important to keep original texts in order to remember that the past was not better.*

One of my primary feelings when it comes to the history of apartheid is connected to my views on human progress. Racism is, as the libertarian thinker Ayn Rand stated once, the most primitive form of collectivism. Racism is disgusting and problematic because it creates obstacles for peace, harmony and liberty in the sense of human interactions and cooperation. Furthermore, having racism in the public sphere as by governments is even more dangerous and horrible than in the private sphere because racist politicians use public institutions like police and schools to promote exclusion, fear and repression.

Racism is against the existence of a free society regardless if it is about a city, country, region, or the world. Especially when I was in my high school period during the 2000s, I became inspired by actions and ideas against apartheid. For me it was not only about ending apartheid in South Africa but also about the history of liberalisation, humanist progress and optimism taking place after the fall of the Berlin wall and end of the Cold War.

Upon arrival at my colleague's house, we are meeting our hosts for some beer and small talks. I am refreshing myself with Devil's Peak golden ale that is named after a mountain that we can see directly from the house. Moreover, drinking craft beer today is often something very “glocal”. It is part of a global product and design development having in mind that the numbers of micro-breweries have increased during the last 15 years, while the numbers of older and larger breweries have decreased. At the same time, craft or micro-beer is often very local and symbolises a particular village, town, or city. I will use my time in Cape Town to explore the beer and wine culture. As humans, we can never have too much of hedonistic moments since we only have one life to enjoy.





*Photo: Vladan Lausevic. Cheers people!*

## Markets, modernity, memory.

**Cape Town, 2019-04-20**

Today I was taken by my fantastic hosts to Cape Town's organic market that is open during Saturdays and Sundays. Besides good food, drinks, and company, I had a chance to observe how ideas around environmentalism and climate change discussions are influencing our economic behaviours. The market is consisting of products with labels and descriptions as green, eco, vegan, organic, biodegradable, recyclable, home-grown, natural etc. One can say that the Oranjezicht City Farm Market is a circular economy in miniature.



*Photo: Vladan Lausevic*

Another impression of the market is how the economy, ideas and lifestyles are connecting people. It shows how interactions between individuals can make a difference in a society that has been under the influence of racism and intolerance. On the market, your identification as via skin colour, language, religion does not matter or at least matters less. As I am enjoying my time with hosts, I am also starting to think about what my father said last week about the situation regarding people in Teslic mainly populated by Serbs and people in Jelah mainly populated by Bosniacs. People from Teslic often go to Jelah to buy goods and services which they need because there are better market and consumption opportunities.

After the market, we went for a walk to Waterfront for some beer and later visited a shopping mall. As we are entering a toy store, I am starting to feel my childhood memories as I am watching brands like Barbie and Hot Wheels. During the moment when I was able to see the Lego section, my feelings around associations are becoming even stronger. Suddenly I can see myself as a kid sitting in front of the TV, watching Cartoon Network, being inspired by Lego's storytelling as with "Lego adventures", increasing my interest in history and world exploration. Also, I see myself as feeling dissatisfied and unable to gather such products because they cannot be purchased in Bosnia.





Photographer: [Efraimstochter](#). Via Pixabay.

What makes me feel better is that one of my hosts is recognising the symbolism of Cartoon Network. As we were drinking beer, it has been mentioned that Cape Town, as well as many other places in the world, is Americanised. It reminds me of the debate about globalisation during the 1990s and beginning of 2000s. There is still a bell ringing from my grandparents, who due to the lack of access to better information and after spending most of their lives believing and proudly participating in the “socialist system” and story of Yugoslavia, repeat to tell us that we should be avoiding American products as Coca Cola because the USA wants to rule and conquer the whole world. However, for me, globalisation is not about the states and the governments in the first place but about humans creating a better world for themselves, animals and other living creatures.



Photographer: [Geralt](#). Via Pixabay.



## **Airport reflections**

**Adis Ababa, 2019-04-26**

On my way back to Stockholm I am watching an Indian movie from Kerala cinema called “Sudani from Nigeria”. The movie feels very touching and emotional. I like to watch movies based on social realism and human interactions. In this case, it is about a refugee from Africa who ends up playing football in India, state of Kerala. The main heroes of the movie are Sudani, who is a Christian and his manager, who is a Muslim. The whole movie can be described as symbolising identifications on different levels. There is a manifestation of football as a global culture connecting Sudani, Majid and Cristiano Ronaldo. There are Islam and Christianity with focus on values as gentleness, tolerance, and helpfulness in situations when people are in danger of having problems. There is a manifestation of local culture as in case of Kerala and Malayalam language as well as India when it comes to Hindi and institutions as police. It is also a story of individuals who are devoted to their sport trying to achieve their ambitions in life.

As I am watching the movie, I remembered the conversation with a Taxify driver which we had three days ago. What started as a small talk about football ends up in a super friendly and reflective conversation. The driver speaks about affection for African and European football and how football as a sport connects people across the world. He tells me about being a supporter of Manchester United, and I tell him about being an old supporter of Arsenal. The conversation reminds me that I should start following Arsenal again and when I mention about Taxify being developed in a smaller part of Europe called Estonia, the driver recognises that directly.

Apps as Taxify and especially Uber have often been criticised for valid or invalid reasons for their economic behaviours. I stopped using Uber when I was living in India since Uber would sometimes charge me even for the rides which were cancelled by the drivers. Speaking to Taxify and Uber drivers in Cape Town provides positive comments about the sharing economy since it offers a better alternative to older transport and taxi companies, which for example will not always drive the passenger if one seeks to travel to certain parts of the town that are seen as socially exposed or as no-go zones. Also, apps as Taxify provide income for many drivers who have migrated or moved to South Africa from Zimbabwe or some other countries. Sadly, xenophobia in South Africa is even manifested in the country's taxi sector where app drivers have been negatively seen or treated in the sense of “they took our jobs” populism.



*Cape Town and Table Mountain. Photographer: [El Grincho](#) via Pixabay*

## **Yugonostalgia and world awareness**

**Täby, 2019-05-14**

Today I am working on an assignment for a job interview. Last week on Thursday, Europe's day, I performed my first interview for a job as a community manager at an art company. I do not have high hopes that I will get this job. I have been searching for a new job since the beginning of January and had around 15 interviews and calls. Mentally it feels hard partly because it gives me a sense of personal disappointment and failure in life. And partly because my economic situation is constrained and limited regarding travel, nightlife, food and drinks, enjoying the culture and feelgood experiences. Also, I feel from time to time that I made a fatal mistake by leaving the best job I ever had when I was working in [India](#) as Assistant Professor of European Studies at Manipal University.

As I was preparing for my first interview by having a discussion with my parents, we started talking about my grandmother Nada. She was born in a Serb-Orthodox family in 1932 during The Kingdom of Yugoslavia and spent her working life in communist Yugoslavia as an art teacher. Her home was filled with paintings, sculptures and handcraft, both her own and those she bought from others. As a child, I used to love to listen to her stories about how she won various art contest prizes with her pupils competing across Bosnia and Yugoslavia, how she used to travel to the Soviet Union and Western Europe and France to visit museums as Hermitage and Louvre and many others. In many ways, my grandmother was a very progressive person for her environment and contemporary time, especially regarding views on women and gender roles. For example, she was among the first people to have a driving license in Teslic already during the 1950s when she bought herself a Renault 4. Quite an

achievement, compared to my grandfather, who never learned how to drive and was outside of Yugoslavia only once, after my grandmother forced him to do so.



*Yugonostalgia in a nutshell. Photo: Vladan Lausevic*

As we were talking about my grandmother that passed away in 2013, I came to remember something more than being introduced into art culture already in my early childhood. Both at my parents' place and my grandparents' home from my father's side, there were a lot of books, almost as private libraries. Among the books that I discovered at my grandparents' place when I was at the age of 10-12 were books about the Soviet Union, Yugoslavia and scientific encyclopaedias. Reading such books gave me mixed feelings. I was growing up



in post-war Bosnia and the post-Yugoslav environment influenced by nationalist and ethnocentric behaviours, communication and symbols, but the memory of communism, socialism and Yugoslavia were still visible. It felt like two worlds colliding, a mixture of progressive Yugonostalgia with economic pride mixed with symbols of nationalist pride and regressive views on history, identity and social progress. During my high school years, I started understanding more about the problems of the Yugoslav system and why the nostalgia was filled with myths and romanticism but also why the nationalist pre-war, war and post-war periods were awful and deteriorating much more than I was aware of.



*My grandmother with her pupils sometimes during the 1960s. Family photo.*

At least one thing that I can still relate to my interest in books and literature from the Yugoslav period is my interest in global development. By reading books about Yugoslavia, as one of the champions of the non-aligned movement that was presenting itself as being between "West and East" during the Cold

War, I started developing interests for different countries, regions and parts of the world. Such stories and texts gave me a sense of the global dimension of politics, international relations, and interactions between political, economic and social development across the world. During the time when I was visiting my family in Bosnia in 2013, I also travelled to Belgrade for [BIMIUN](#), a United Nations Model, a role-play on how the UN is functioning which was gathering the ambitious young people from all over the world. I had the honour to act as a delegate of Sudan in the role-play about the Security Council and Sudan-South Sudan conflict.

One important lesson from BIMUN was that a) it was nice to meet people with enthusiasm for internationalism, diplomacy, global governance and cosmopolitan world views b) we were still divided and belonging to different nations and countries, expecting to work and be loyal to interests shaped by different regimes, states, institutions. At that time, I was reminded that I do not wish to do something for the world as a Swede, as a European or as a member of a certain group but as an individual and as a global citizen.

Basically, my initial feelings of being a global citizen and having interest for others rather than just my own local environment were based on politicised literature published by the government of a country with the history of dictatorship and that was not existing anymore. Both of my grandparents believed in Yugoslavia and the communist system, which also made them blind to different problems, shortages and failures as by not having democracy, freedom and respect for human rights as regarding labour unions, individual development and media pluralism. The war 1991-95 was emotionally a hard point for them, and I can feel that it is hard to blame them for certain behaviours. Especially, my grandfather came to accept nationalist ideas, authoritarianism, and chauvinistic views by supporting the war and military

aggressions in Slovenia, Croatia and Bosnia, supporting Slobodan Milosevic's regime and blaming the USA, Croats, "the West" etc.

For my grandmother, the situation was more different due to her experiences from 1941-45 now being repeated during 1991-95. Being born in a Serb, orthodox Christian and bourgeois family living in a village close to Muslims families and neighbours, she had to witness both her parents and neighbours being killed by the Serb ultranationalist Chetnik militia because of her mother being supportive to the communist-led partisan movement and also for saving a life of Muslim neighbour. During the 1990's she had to listen to similar stories of war crimes, pillaging and fear and even lost her bank savings when the Serb paramilitary units from Serbia and other parts of Bosnia were operating in Teslic. The last time I had contact with my grandmother was in March 2013, just a couple of weeks before she died. She was doing her last breaths and was extremely weak. Before she died, she told me about how, despite it was not being easy for her that my and my sister left Bosnia and moved to Sweden in 2003, she was very happy for us being able to have a future in peace and prosperity so that we would not have to face similar scenarios as she did. If I ever have a child and there is an absence of war in the future, it will be the first one in my family that is not experiencing war since 1914.



*Delegate from Sudan. Photo: Vladan Lausevic*



## MTV-globalism

**Brussels, 2019-05-19**

I am in Brussels for the weekend. I intend to visit my cousins and to work with my colleagues from the Unconditional Basic Income Europe network. Last time I was in Brussels was in the autumn 2014 as a student of European Studies while I was living and studying in Riga. Brussels is one of those places where I can have the satisfaction to feel cosmopolitan affections.

I am happy to meet my cousins, who have been living there since the beginning of the 2000s. The city is quite compact compared to, for example, Berlin and London, especially when it comes to social life. I enjoy tasting different beers, and this time I aimed for trying African food from Congo and Senegal.

Although my cousin made a nice “zeljanica”, a spinach and cheese pie, that is very popular in Bosnia and other parts of Western Balkans.



Zeljanica. Photographer: [Goran](#) via Flickr

The weekend was very stimulating and productive together with my colleagues by making “big plans” for Europe when it comes to poverty, exclusion and system failures. After that, the moment came for the Eurovision final. To be honest, I am not a big fan of Eurovision even if I accept its symbolic and cultural importance. However, it felt cool to finish a long working day by going out to a bar with colleagues and enjoy some festivity.

My first remembrance of Eurovision took place in Bosnia in the 2000 final that was won by [Olsen Brothers](#) from Denmark with their song “[Flying on the wings of love](#)”. One moment that came along me during Saturday night was when Madonna showed up. Suddenly in my mind, I went from sitting in a bar at Place de Luxembourg to my old living room in Teslic where I was listening to MTV channel. A time travel, back to the period before MP3, iPod, Youtube and Spotify. I got a flashback to Madonna’s video “[Music](#)” that also features one of my childhood heroes – Ali G. In her video, Madonna sings that “*music makes people come together*”.

Artists as Madonna, Jennifer Lopez, and Christina Aguilera were childhood heroes and models of “our times”, at least for many kids I used to know or hang out with. Their posters were in our rooms, their videos on our screens and their music in our ears while at the same time many people in the local environment were pumping out negative and conspiracist communication about the USA, Europe, West etc. But “MTV-globalism” was often stronger than nationalist symbolism and narratives. My first idea or writing this book was the title of “*German porn is stronger than Russian art*” regarding the impact of cultural, popular and symbolic aspects during the time when globalisation often was presented as “*Americanisation*”.



*Destiny's Child. Photographer: [Dasha Mc Calister](#) via Flickr.*

## **Feral Tribute**

**Täby, 2019-05-25**

I am a frequent reader of “[Syre](#)” (Oxygen), which is a Sweden based green-alternative-liberal newspaper. Syre comes out in two editions. One is global, and one is for Stockholm. One of the reasons for reading Syre is that the magazine covers different events around the world. Yesterday, while reading about human rights problems in the Philippines due to the government’s repression and the human rights violations in the name of “war on drugs”, which in practice means war on humans, I actually got reminded about how my interest for such developments came up in the first place.

During my early childhood, one of the magazines I often came in contact with was “[Feral Tribune](#)”, which used to be a social-liberal daily newspaper from Croatia.<sup>1</sup> My father was a frequent reader of the magazine, which for me felt as a very unique thing in Bosnia's post-war and the post-communist period. Feral was famous for doing many things that at contemporary times were often ignored or detested by other larger newspapers, by nationalist and authoritarian politicians for the magazine’s exposing war crimes and corruption, being against misuse of public power , criticising bad politicians, covering abuses of human rights and civilisation liberties, and also publishing one and another satirical and humoristic text. Covers of Feral Tribune were usually filled with satirical drawings and photos as of Croatia’s first president Franjo Tudjman.

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<sup>1</sup> Balkan Insight. The Turbulent Times of Croatia’s ”Feral Tribune”. Publication date: 2018-07-02. Downloaded\_ 2020-01-20. Website: <https://balkaninsight.com/2018/07/02/the-turbulent-times-of-croatia-s-feral-tribune-06-29-2018/>





Left: Tudjman-Milosevic, presidents of Croatia and Federal Republic of Yugoslavia. Right: Tudjman, Milosevic and Izetbegovic (Bosnian president). Photo courtesy of Lupiga and Leo Nikolic.

One of Feral's main topics was called “Greatest Shits”, as in the sense of the greatest hits. Here, Feral would publish at the end of every year the different statements made by politicians, intellectuals, academics etc. Statements that were absurd, stupid and mythological. Another important thing with Feral was their coverage of dictators around the world. Already when I was 11-12, it gave me a sense of how dictators and leading authoritarian politicians were similar and doing similar things to preserve their power and assets.

The magazine was constantly focusing on important criticism related to different topics during the 1990s, which caused some threats towards Feral. Tudjman’s politics and regime, which remind of Viktor Orban in Hungary in

nowadays, was daily criticised and that led to the government attempts to close the newspapers.

The Feral Tribune reminds me about one important thing in life. There is no such thing as a perfect society and will never be one. Humans make mistakes, can be rational and critical, need to express our feelings and opinions, want to be able to shape developments and institutions and feel as members of different communities. Freedom, objectivity and humour are among the best and the most important tools while struggling for a free and open world.

## **PTS and NBA**

**Täby, 2019-06-20**

It has been some time since my last writing. For the last couple of weeks, I have been preoccupied with work, activism and moving out from my rented flat into my new one, mainly thanks to the financial help from my parents. Also, I am having a temporary job at Sweden's Post and Telecom Authority (PTS), which include the daily routines. One important thing, except for moving into my own flat for the first time, is the development process of Crowdpol – a platform for liquid democracy. The aim for this summer is to collect enough funding for the project in order to conduct some more serious work during autumn.

Today I was listening to several YouTube videos about global citizenship. The first video which I saw was done by [Hugh Evans](#) who started the movement of [Global Citizens](#). Here, the focus was about citizenship being based on feelings about humanity and being active in everyday life to solve the global problems and challenges. My own views and ideas regarding global citizenship are that it should be based mostly around natural human rights to life, liberty and property since those aspects can be respected and implemented by the majority. Above that, each and one of us should have a blockchain-based [Self-Sovereign-Identity](#) that is own by the individual and can be used for interactions between the individuals as well as between the individuals and the institutions.

After listening to several videos about global citizenship, my main feelgood moment was reading about the story of Serge Ibaka about his development from a refugee from Congo into a professional NBA player. In his tweet, he is expressing an encouraging message to the kids in Africa as well as his gratitude to Toronto and Canada.

Thinking about Serge reminded me about the time when I was watching the LA Lakers and found meaningfulness in performances done by Kobe Bryant and the tall guy Shaque O'Neill. I stopped watching the NBA after leaving Bosnia in 2003, but before that basket was an important part of my everyday life.





## **Archipelago life**

### **Arholma, 2019-06-29**

I am spending this weekend on the island of [Arholma](#), which is the last outpost when taking a boat from central Stockholm. Arholma is like a “second home” to me and I have not been on the island since September last year. Unfortunately, I have never been able to spend any time on the island during the winter, the season which, according to my acquaintances, makes the island extra exotic. Every time I made such a plan, something else came up.

What I cherish with Arholma are all the affections the island is offering. There is peace and quiet as in other parts of the archipelago. There is also, which is not always the case, a more lively and devoted engagement for the island’s future and everyday life. Arholma’s inhabitants, a population usually around 50-60 persons, are very active when it comes to Arholma’s development. One notable case is that there is one family with the small children living on the island which gives a sense of hope that the island will have its younger generations in the future.

There is also a lot of history being preserved and manifested, especially when it comes to military history. I came to Arholma the first time during the summer of 2016 to work as a [guide](#) at the museum “[Batteri Arholma](#)”, which was the part of the Coastal Artillery until the year 2000 and the official part of Swedish armed forces until the year 2007. For me, who has been passionately devoted to history since early childhood, coming to Arholma became a love at first sight. Instantly, I felt during spring and summer 2016 that I have found a place of my dreams and affections.



*Arholma bay by night. Photo: Vladan Lausevic*

One thing I find remarkably interesting is how Arholma was affected by different historical periods, considering a multi-dimensional way and applying a global perspective. Arholma's history can be described as a part of Stockholm's military defence and organisation, a place of conflicts within the Baltic Sea region during the 17th and 18<sup>th</sup> centuries as well as a piece of the jigsaw of the Cold War era. Especially regarding the Cold War, there is an absurd and funny sense of symbolism. The battery was officially completed in 1968. The first exercise took place that summer, the same year as the Tet offensive, invasion of Czechoslovakia, student and youth demonstrations in Europe, America, and Asia.



*Long-range coastal artillery gun m/50. Minesweeper M 20 in the background. Photo: Vladan Lausevic.*

I am planning to visit the island during the weekend of 13-14 July when there will be The Arholma Day celebration. This summer is a special occasion for me since I am finally publishing a [book](#) about the museum that I worked as a guide. On the 20<sup>th</sup> July, I am turning 30 years and a bad feeling that I still have not published a book has haunted me for some time. At least technically, I will be able to publish a book before I am 30. Here I also want to express a big thanks to historian and coastal artillery expert [Lars Hansson](#) as well to others who are mentioned in the book.

## **Love is in the air.**

**Täby, 2019-07-10**

I am watching the movie “[The Right One](#)” from 2011 via Netflix. Just as YouTube, applications as Netflix function as “global televisions”. Movies and TV-shows from all around the globe are in reach within a few seconds. From time to time I am trying to watch something more than American and European productions.

The Right One is a love story movie, which is actually not among my favourite genres. But two things made me interested in watching that movie. The first one is that the movie was made in Egypt which reminded me that Egypt-based movie industry is a centre for the Arabic-speaking movies and based on usage of the modern-standard/classical Arabic variant that is studied by people all around the world with Arabic as the main language. In such a sense, Egyptian movie industry functions as a “Bollywood” for the Middle East and North Africa.

The second reflection was that it would be interesting to see how aspects such as love, relations, existential problems are being portrayed in a society that in Europe often is viewed upon as backward, rigid and socially conservative. When I watch movies, I like to analyse them by trying to trace how political and philosophical ideas are represented, following the actions performed by different characters. In the case of The Right One, there is a lot of discussion about love and morality when it comes to religion, in this case Islam and Christianity. There are a lot of references about what these religions are communicating when it comes to marriage, love and relations. The movie’s “sense moral” is that in principle all religions are in favour of love, harmony, happiness and that one should follow its heart. Even if I am not religious, I still see that as a message that most people can accept.



Such narratives also show how the movies are playing a vital role in shaping values and behaviours, especially when it comes to the economy. In *The Right One*, there is also a short but, in my view, an important mention of homosexuality as a part of people's everyday life and relations. It is a way of creating awareness and acceptance for subjects that often are taboo in more authoritarian and repressive societies.

Aspects as hate, intolerance and social phobias are making it harder for the individuals to live their lives in peaceful and free interactions and agreements. As in the case of the MENA-region where poverty and conflicts often can be traced back to religion being used to legitimize hate, distrust and corruption. However, things can always change in the long-term perspective, with the promotion of peaceful and acceptance-oriented types of symbolism and stories that humans can relate to.

## 30s are the new 20s

**Täby, 2019-07-20**

Today is my 30th birthday. Sometimes it feels indeed that time is running fast and life is passing by fast. A pessimist interpretation of this feeling is to say that life has been passing by without any deeper meaning. An optimist interpretation is to say that things happen fast when one is having fun and meaningfulness.

When I reflect about what I have done for the last ten years, I feel proud about my achievements and look forward to new achievements. Among the highlights are my work as a guide at Arholma, as Assistant Professor in European studies at Manipal University and as a co-creator of Syntropi.



*Half full or half empty? Photographer: [Geralt](#) via Pixabay*

For the 2020's, I want to focus on several aspects such as promoting awareness about basic income, self-sovereign identity, human mobility, *global civicism* and institutional reforms. Also, I am aiming for writing new books in the fields of history, political theory, and hobbies.

As I am preparing for my birthday celebrations, there are incoming congratulations via Facebook. Yesterday, when I was sitting and going through Steemit, it reminded me of certain paradoxes with Facebook. In one way, Facebook is really connecting the world with its aim of shaping a “global community” by enabling individuals to create accounts and interact for various reasons. As the sociologist [Zygmunt Bauman](#) once said – “*on Facebook, you are never alone*”.<sup>2</sup> And indeed, people can use Facebook for interconnections and interactions regarding economy, ecology and many other things.

I do remember the time before Facebook when one did not have the same amount of information to analyse or the same possibilities to make judgments about other individuals. As soon as people around me started getting Facebook, it did not take a long time before the people, including myself, started unfriending each other based on the political views and certain behaviours. In my case, it became too much to see, for example, some old childhood friends making positive posts about the individuals sentenced for the war crimes and posting some nationalist-based territorial claims. This was before I was familiar with the term “*banality of evil*” as defined by Hanna Arendt.

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<sup>2</sup> Exploring your mind. Zygmunt Bauman: How Facebook And Social Media Trap Us. Publication date: 2018-05-16. Download: 2020-01-27. Website: <https://exploringyourmind.com/zygmunt-bauman-facebook-social-media/>



Photographer: [Firm Bee](#) via Pixabay.

Also, Facebook is still a profit-oriented company and such companies will do many things if we as users and consumers accept that. For example, I was not aware that all photos I am positing on Facebook are automatically becoming Facebook's property and can be used by the company. The profit-oriented behaviour also explains scandals such as with Cambridge Analytica that was part of the Brexit process, which also is bizarre since Brexit as a political process is about dividing and not about uniting more people. Something that is in contradiction with Facebook's official motto of creating a global community. Even if the European Union is not a global organisation, since it is a regional and supranational community, it is an example of creating a political community where more people can have affections and a sense of common institutions than compared to individual countries.

So, one of the existential questions, and a kind of a first-world problem now when I am entering my 30's, is how to leave Facebook without leaving all the necessary functions that I need. One thing I am trying was by becoming a Steemian, a member of [Steemit](#) community. The good things with Steemit are that it is a decentralised system without central governance as in the case of Facebook. While Facebook is working on its own digital/cryptocurrency where Facebook is also going to have a function similar to a central bank, Steemit is having its own crypto based on the decentralised system and rewards. This means that we as Steemians can get rewards and gifts for our posts and works.

Steemit is still not as sophisticated as Facebook. For example, there are no possibilities to create groups or make events where one can invite friends. One does not even have a real “friends list” or similar. However, the important thing with the global communities as Steemit is that they offer ideas and alternatives to the older social media platforms as Facebook. Hopefully, one day, humanity will be less organised in the political communities as nations and unions and be more organised in social, meaningful and purpose-based communities as Steemit.



## Digital state of Europe

**Tallinn, 2019-07-31**

This week I left Stockholm to spend some time in Tallinn with a colleague from the Unconditional Basic Income Europe network. Last time I was in Tallinn was in 2017 New Year's Eve and the first time was in 2007 when I was in high school and participating on an educational trip with my mentor and classmates. At that time, things felt different compared to nowadays. The prices in Tallinn, regarding food and drinks, were quite cheaper compared to Stockholm. The purpose of our class trip was to see The Museum of Occupation, Estonia Parliament, Alexander Nevsky Russian orthodox cathedral and The Old Town. It was just three years after Estonia, together with several other countries, became members of the European Union.

Today, when my colleague and I are walking around Tallinn, I can feel considerable differences. New trams are rolling on the streets of Tallinn, there are several kebab places and vegan restaurants, the prices are similar to prices in Stockholm and we can see more people from the other parts of the world as students and entrepreneurs from Africa and Asia. In the Viru park, there is an open exhibition with photos of both young and old persons representing Estonia's ethnic diversity. Things have changed for the better, and I still remember when I was teaching about the EU in India, I could proudly say that Estonia is "*the digital state of Europe*".

During my stay, I also take the opportunity to visit the e-Estonia office run by Estonia's government. At e-Estonia, I got a "private" guided tour and an impressive presentation about e-governance, the use of block-chain and a presentation about Estonia's history of digitalisation. One can really understand how Estonia became a success story of European integration and especially

regarding the process of transition that took place in Europe after the Cold War period.

Estonia, from being one of the poorest parts of Europe, came to be an inspiration for e-governance regarding public services and e-voting, having Internet access functioning as a social right and creating possibilities for the tax declarations getting paid in the matter of minutes and hours, meaning that people do not have to stand in the queue trying to do the payment in the different public offices. The progress made not only saves time for Estonian's residents but reduces the use of paper, administration costs and negative impact in terms of climate change and sustainability. Estonia's system of e-governance with e-voting, e-residency and e-services is inspiring globally.

One of the topics for discussion between my colleague concerns the idea of a "Cosmopolitan Europe" regarding the theories of the sociologist Ulrich Beck. When it comes to the current political situation in the EU, the idea of Cosmopolitan Europe seems less and less prominent and realistic. Many would argue that it is even an "unrealistic" idea and that it will lead to more populism and nationalism. However, it is not a utopian idea but a "protopian" one – focusing on constant improvements and progress.

In many ways, this topic is important because what happens in Europe does not stay in Europe. After all, ideas such as cosmopolitanism and regional integration are very "European". A cosmopolitan Europe would not mean the abolishment of the EU nor individual states, regions or cities nor the abolishment of citizenship, democracy and sovereignty at different levels. What it means is that the European institutions, including those at the state and sub-state levels, should be focused on solving global problems and challenges by applying global interests as "own interests" in areas such as climate, migration and terrorism.



Photographer: [PIRO4D](#)

For example, the EU could do more to promote a regional integration in Africa, Middle East and South America, promote common institutions with focus on global free movement of humans, goods, services and capital as well as global constitutionalism, democracy and law enforcement. This is important nowadays as there are a lot of discussions about migration in a humanitarian and working sense. The EU has shown that the free migration based on citizenship is an important civic and economic aspect of integration between countries and there are also a lot of communities, organisations and local municipal levels which are more positive towards acceptance of refugees and asylum seekers. Basically, if the EU can solve many problems and challenges during the 2020s, there is also a chance to apply important solutions on the global level. As I wrote once, as Europeans we are living in a [unique experiment](#).<sup>3</sup>

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<sup>3</sup> Vocal Europe. AS EUROPEANS, WE ARE LIVING IN A UNIQUE EXPERIMENT THAT WE SHOULD BE PROUD OF. Publication date: 2018-09-30. Download: 2020-01-28. Website: <https://www.vocaleurope.eu/as-europeans-we-are-living-in-a-unique-experiment-that-we-should-be-proud-of/>

## **Happy International Cat day**

**Stockholm, 2019-08-08**

Today I am having a meeting with my colleagues from Syntropi at Goto10 co-working space in Hammarby Sjöstad. When I came back from India, I had ambitions about starting a think-tank with a focus on promoting liberal federalism when it comes to the EU-political dimension. Now, I am excited about co-creating a globally oriented think-tank with the ambition to improve democracy ahead of the 2030's.



*Hammarby Sjöstad (Sea town). Photographer: [fillel](#)*

Sitting at a co-working space in Stockholm's most eco-friendly part of the town gives a sense of being a global citizen. Hammarby Sjöstad (meaning Hammarby Sea town) is not unproblematic since its eco-status is still unsustainable if everybody on our planet would be living by such standards. At the same time, it

means an improvement compared to what this part of Stockholm used to look like during the 1990's and some visions and inspirations on how humanity could achieve sustainable living in the future.

One of the interesting moments of this day is the notion of the International Cat day. To be honest, it is the first time I hear about it despite being a cat lover. Several years ago, I used to have two cats with my ex-girlfriend. What I mostly like with cats is when they are cosy and purring by being very close to me, especially when I am sitting or lying down. It gives a sense of love but also of psychological wellbeing and stress reduction. Cats can also recognise our human feelings and behaviours, such as when we feel sad or depressed.



*Remembering Estelle. Despite many “mean kitty” moments we also shared a lot of good ones. Photo: Vladan Lausevic*



I have also noticed during the last few years that cats have become more popularised in social media, television and popular culture. One of the more prominent cases was The Grumpy Cat who had followers across the world. Other examples can be found on Instagram and even Twitter. Basically, cats have become more visible in our social imagination. Some months ago, together with one acquaintance, I visited Stockholm's first cat café. Can one say that cats are connecting people via their *purrfection*?

## **Viva la revolucion!**

**Täby, 2019-08-30**

During the last couple of weeks, I have been following the recent developments in Hong Kong via Twitter. Despite having never been to HK or even near China, I have several reasons to sympathise with the democratic struggle for freedom taking place there. HK has for a long time been seen as a prominent example of a liberal society based on individual freedom, market economy and global integration. China on the other side, is an example of dictatorship and authoritarian governance, with enormous corruption and oppression towards its population. For example, as in the case where the Chinese government is forcing individuals with Uigur identification into the “school camps” which are brain-washing concentration camps.

Since my childhood I have hated behaviours based on repression against humans, sovereignty, liberty and rights. The whole symbolism of seeing governments misusing force and acting corrupt towards people makes me go libertarian directly. During this week I felt happy to see how some of HK`s population created a human-chain with inspiration from and references to the Baltic 30th anniversary which took place in Estonia, Latvia and Lithuania just before the breakup of the Soviet Union and the oppressive communist system.

My first memories of Hong Kong are connected to a pop-culture reaching global audience, namely the movies by John Woo and with [Jean Claud van Dam](#). But another thing that reminded me more of my past was the movie “[Revolution](#)” from 1985 with Al Pachino, based on a popularised interpretation of what became known as American revolutionary war or War of independence. I always remember this movie that I saw 1996-97 because it gave me a vital passion when it comes to history but also an interest in politics. In principle, every time I think about how I became interested in history, I start remembering

this movie. Today I can understand that this movie gave me a sense of meaning and storytelling about a process where people get connected and bounded by a certain idea and a story in which they are conducting their interactions.

People are after all in many ways irrational and mythological beings, but we also need ideas, stories, and symbols to organise ourselves, find meaningfulness and solve problems. Today it is very much connected to our human abilities and the necessity to solve some global problems and challenges. For that, we also need a more globalised democracy and global institutions as a World Parliament. What is happening in HK now is very important since there has been an authoritarian trend during the last year aiming for a reduction of and dismantling of democracy in Europe, the Americas, Africa and Asia. It is time for a global democratic fight-back and revolution!

## **Down with the dictator!**

**Kiev, 2019-09-10**

Yesterday I arrived in one of my favourite cities in Europe – Kyiv. The first time I was here was in August 2015, just one year after the Maidan civic revolution. When I was in high school during the 2000's, I was closely following the developments with the contemporary Orange revolution. Therefore, due to my interests in politics, it was easy to understand that there was a new revolution coming based on the ideas of Ukraine becoming part of the union. One could say that the general population of Ukraine is today more enthusiastic about Europe and supporting universal EU-governance than most EU-citizens.

This time I am staying in Kyiv for three weeks and I am combining work, studies and vacation. I am still in the process of co-creating [Syntropi](#). This week I will attend the annual Pan-Europa conference, and next week I will attend the [blockchain conference](#). At the end, I will be joining the first Metamodern [festival](#). Due to my interests and passion for ideas, I am curious about the metamodern paradigm, which is presenting itself as an alternative to both modernism and postmodernism.

Thanks to a well-furnished and comfortable Air BnB flat I can work from the apartment. This means spending time on social media, writing articles, reading reports and literature. On Twitter, I am following an account called [Life in Moments](#) which is posting the historical photos. One of the recent ones published was about Charlie Chaplin and his famous movie “[The Great Dictator](#)”. When I was watching the photos, I got reminded of a memory from the late 1990s.



*Street art in Kyiv. Photo: Vladan Lausevic*

The Great Dictator was one of the first movies I saw on VCR (video recorder) and my very first black-and-white movie. Even today, I can feel similar moments as when I was watching that movie, focusing on militarism, authoritarianism and injustice. The movie is almost 80 years old, but its implication is still very important, and it also reminds me why humour is critical in fighting against evil and inhuman ideas. With a focus on freedom, objectivity and fun much more can be done in order to promote openness, human security



and universality of our rights. Chaplin contributed to such behaviour, despite his shortcomings as supporting communism. Without humour, we would be losing our motivations and our sense of being.



Charlie Chaplin street art. Photo: [Momenta1](#) via Pixabay

## **#climatestrike**

**Kyiv, 2019-09-21**

Today is another day of the global climate strike that originally was initiated by the climate activist Greta Thunberg. It feels wonderful to see young and older people across the world demonstrating for our planet. Climate change-related problems are global, functional and survival challenges. Therefore, political ideology does not matter so much - solving climate challenges requires cooperation that is transcending different political ideas and orientation.

In 1990's and before the end of the 2000s, before the existence of real-time social media sites and global communities like Facebook and Twitter, I was often touched and inspired by global demonstrations regarding peace, climate and human rights. I always found it fascinating that people can be connected globally through symbols and ideas, even some of the cases were not according to my political taste.

There is a lot of good criticism about the climate change activism being conducted by bad methods such as demands for reduction of freedom and imposition of more governmental control or by using communication "*The Earth will die*" that can frighten people instead of creating meaningfulness and inspiration. But in principle, the current climate involvement and community feeling of people solving problems together is important to create links, institutions and storytelling.

Since the agenda for economic globalisation has been reduced since 2015, I am putting my hopes on ecological globalisation, decentralisation trends and technological development. Photos of especially young people showing their concerns and dedication for our global climate challenges provides a sense of empowerment and inspiration. On Twitter, there were so many photos and videos published under #climatestrike that it took me 15 minutes just to scroll

down to posts being published 3 minutes earlier. There were post published by people from all over the world, from New York and Rome to Johannesburg and Kampala.



*Screenshot: Vladan Lausevic*

Also, here in Kyiv a larger demonstration took place. Personally, I was not able to participate because I was at the other global-minded place, namely at the annual #BlockchainUA (Ukraine) conference. This was the first time for me to attend such an event where I was able to gather new insights and ideas and to talk with experts, journalists and entrepreneurs. Only about a year ago, I did not even know what a token was, and now I am just getting more and more eager to attend similar conferences and events. What is fascinating me is how the current



decentralisation trend can change our current economic, social and technological lifestyles. Blockchain, as a ledger system for transactions based on mutually connected blocks, is not only a product itself but also a tool that can be used in the various ways.



*Photo: Vladan Lausevic*

The trend of decentralisation is based, among other aspects, on the blockchain, cryptocurrencies, self-sovereign identity, virtual communities and reward-based economy sites. This kind of trend reminds me in a way of the beginning of the industrial development during the 19<sup>th</sup> century where there was a connection between telegraphs, telephones, railroads, radios and factories which together, spontaneously became a part of the bigger picture that later came to be described as transformation from the agricultural to the industrial societies.

Therefore, I see a trend that could lead to many things regarding the transformation from the industrial to the post-industrial societies, including the creation of institutions which enable global citizenship, mobility and democracy. Can you imagine a world where you are connected to all decision-making institutions from local to global levels, where you can move freely from point A to point B for self-development and where you have several citizenships including those in virtual sense and communities?



*Selfie with Greta. [2018-08-29](#).*



## **Uberisation of politics**

**Brussels, 2019-10-06**

I am spending this weekend in Brussels and it always feels good to be in the capital of Europe, chocolate and beer. If I have enough time, I always try to use public transport. Otherwise, I use Uber or other apps for transportation. It is interesting thinking about living in the times when the most significant “taxi companies” or transport companies do not have any own cars, thanks to the sharing/gig economic development.

As I am talking to one of the Uber drivers who is using Bitcoin, I am reminded about my membership in the [Skycoin](#) community. Me and the driver, who came to Brussels from Morocco, agree that there is a need for more liberalisation regarding politics and economy. In his case, the main problems are the perceived taxation and that the central banks in the EU and USA can print money. Therefore, cryptocurrencies as Bitcoin and Skycoin offer decentralised and libertarian alternatives for individuals who want to have less contact with and more freedom from public institutions. Also, cryptocurrencies, especially if they are efficient as in the case of Bitcoin and hopefully with Skycoin in the future, are connecting people globally. This is the feeling I am getting during our conversation about the necessity to make reforms and changes for the future.

At this moment, due to my work with liquid democracy, I am trying to explain to others about a new and game-changing trend that is taking place around the world. Popularly, it is known as decentralisation. As in the case of Uber and similar apps, it is about institutional changes where older institutions as the private or the public taxi companies are facing competition and alternatives from new institutions and actors on the market.

One can also speak about decentralisation in terms of “[uberisation](#)” as in politics where more people experience that they can organise themselves without attachments to political parties - thanks to social media and smartphones more and more people do not have to feel being categorised in ideological groupings but can organise themselves by interests.

The current decentralisation process could offer a whole new concept and paradigm for how our world can be organised in the future. Basically, creations as the blockchain, self-sovereign identity, cryptocurrencies, artificial intelligence, liquid democracy go hand in hand. A possibility of combining them offers new ways of processing the organisation, conversation and decision-making.



[\*Decentralization and liquid democracy\*](#)

As an individual, I could own my identification digitally via blockchain, use it for interactions with the other individuals and the institutions, make payments and donations with cryptocurrency, vote on different issues via democratic platforms, participate in various organisations and projects, be member of many virtual communities, operate in daily life in “glocal” sense.

Basically, the current decentralisation is also influencing the human understanding of what it is to be an individual when it comes to identification where more of us will have pluralistic, intercultural and liquid identifications connected to different levels of governance and policy topics.

## **Elections and Nobel Prize**

**Budapest, 2019-10-19**

I am sitting on a bus to Berlin. The main reason is that during next week I will be attending a global democracy workshop organised by Democracy Without Borders. During the last few days I have been travelling to Vienna and Budapest. There is much that can be said about these two magnificent cities which share a lot of common history and have many similarities. I can feel a connection between human progress and improvement, despite the current political situation in Europe, which is heavily influenced by populism and pessimism.



*Good morning Budapest. Photo: Vladan Lausevic*

The reason for such feelings is related to the family history, as my ancestors used to pay a visit to these cities around 100 years ago. My grandmothers' grandfather was in Vienna before World War One advocating more autonomy for Bosnia, which was based on promotion of Serb nationalism that was aiming to destroy the empire. My grandfather's father spent almost three years as a prisoner of war in Pest (at that time there were two cities) after he was captured during the fighting in Montenegro. According to the family stories, he and other prisoners were so hungry that during their "parade" through Pest they were trying to catch the peelings of potatoes coming from the balconies where local women were observing and insulting them.

Funnily, I am not the first Lausevic who is visiting the old imperial cities for the purpose of politics and lobbying. The good thing this time is that there is no need to fear things such as famine, repression or warfare. As soon as I came to Budapest on Sunday 13 October, I was able to feel the atmosphere of joy and optimism during the local elections taking place in Hungary where the governing party of the authoritarian and nationalist prime-minister Viktor Orban lost their majority in several places, including Budapest.

As I am sitting on the bus towards Berlin, I am trying to learn more about the Nobel Prize laureates for 2019. The tragic thing for me is that the prize in literature was rewarded to the Austria-born writer Peter Handke, who is famous for denying genocide in Srebrenica, support for Serbia's dictator Slobodan Milosevic (who sadly never was officially convicted for his war crimes) and conspiracy-minded statements such as that Bosnians in Sarajevo were responsible for their own deaths. As I see it, the main mistake of The Swedish Academy is to reward a prize to someone who has not been working in favour of Alfred Nobel's ideals and ambitions – a cosmopolitan world based on humanism and cooperation.



For such reasons today I am mostly focusing on the Nobel prize in chemistry. It fascinates me to think about one of the laureates Professor Akira Yoshino who is 71 years old and who developed 63 patents, including a more sophisticated and safer Lithium Ion battery. As I am writing this text, I am already using technology that exists thanks to him and other scientists. There is a lot of symbolism when it comes to the Nobel Prize since it represents one of those occasions when we can feel affection as citizens of the Planet because we can recognise the achievements of the Nobel prize laureates in our daily lives. I do agree with Mr John B Goodenough, another laureate in chemistry, that their achievements are morally neutral and that he hopes that humanity will use their technology to do good.

## **Security theatre**

**Täby, 2019-11-13**

These days in Sweden, there is a lot of debate about terrorism and security. The main reason is that six Salafists and Islamists imams were supposed to be deported since they were conducting manifestations considered to be threatful. This includes direct or indirect support for political and militant Islamism, as in the case of ISIS. However, the deportations were prevented since the government concluded that their safety might be in danger. So, the current debate is based on perceptions of “us vs them” regarding security.

In my view, there is a question of not national-Swedish-country-citizen security and their-security. There is only human security that we all enjoy as human beings. One of the main problems with terrorism today is that there is no real global legislation and necessary institutions. If there were a global law about terrorism, there would be no need for deportations nor anti-constitutionalist behaviours. The world lacks a global police, court and prison facilities but also the recognition of terrorism as a real global problem and risk. If we had institutions that can protect and provide human security for everybody, things would have been much easier.

As the former world citizen number one Garry Davis once said, terrorism is developing in those places where there is an absence of law and civilised behaviours. This is one of the reasons why I support ideas around world federalism, such as the need for a global rule of law. Also, it is important to practice democracy even in those situations one finds uncomfortable.

Demanding deportations is easy, but bad ideas do not stop at the state/national borders. Borders are not as a coffee filter, removing all the bad stuff and therefore human security is vital. Without it, our world would be much less civilised and more violent.

I am writing this as I am unpacking some of my stuff in my new apartment and doing that, I am evoking some memories from the 1990s when my mother was working for the NATO/EU stabilisation and peacekeeping missions in Bosnia. Things were not easy back then, and most of my memories from the 1990s are not positive. But at least I learned that my mother, a former teacher working as the military interpreter, always firmly believed in - it is possible to make peace and security to prevent further violence. Since security is still very much of a state-centric term and not always promoted on altruistic and democratic grounds the big challenge for humanity is how we can co-create necessary global institutions that will make our planet safer and wealthier.

## **Legalize it (or at least decriminalize it)**

**Täby, 2019-11-20**

These days there are a lot of discussions in Sweden regarding crime, especially when it comes to violent and gang-related crime. Such types of crime have rocketed during the last year and are directly connected to narcotic trade and use. Sweden is a very open and liberal society in many ways but not when it comes to narcotics. It has to do with the older identity-politics from the 1970s and ideas of protecting the welfare state. Use of narcotics was considered against “Swedish values” and the different politicians and activists have been creating visions in order to achieve a “narcotic-free society”.

Such visions are despite their “good” intentions very dangerous and inhumane, because they oppose universal values like human rights and dignity. Even the [UN: Human Rights Council](#) , that sadly is often influenced by undemocratic governments, made a statement in 2015 criticising Sweden for its narcotics-policy of being against human rights and focusing on punishment, repressive attitudes and exclusion instead of being based more on health care, consultations and inclusions.

In many ways, what is happening in Sweden locally is very much connected to the global flows of narcotics. One can blame citizens around the world stating that they, when consume drugs, contribute to the empowerment of gangs and drug cartels in South America. But for me, the solution was never in war against drugs or visions of narcotic-free societies. It has been for a long time about promoting ideas of decriminalisation and legalisation enabling people to have more freedom, rights and dignity around the globe.

So today I was reminded about that, by one of my personal inspirations and role-models, the former UN Secretary-General Kofi Annan. I had my earliest memories of him from Bosnia and early 2000s when he was promoting

messages of peace and human security. Later, in the 2010s, I became more inspired by his efforts to change policies and attitudes on narcotics. One of his main statements is that a war on drugs became a war on human rights.

Also, Kofi Annan [once](#) stated that: *First, we must decriminalise personal drug use. Second, we need to accept that a drug-free world is an illusion... Third, we have to look at regulation and public education rather than the total suppression of drugs, which we know will not work... The fourth and final step is to recognise that drugs must be regulated precisely because they are risky ... Drugs are infinitely more dangerous if they are left solely in the hands of criminals who have no concerns about health and safety. Legal regulation protects health...* <sup>4</sup>

In my views, Kofi Annan was among the few persons that I could imagine voting in global elections or becoming a delegate to a World Parliament. In many ways, he was able to show that people can have a global mindset and empathy for each other.



Kofi Annan. Photographer: [Kofi Annan Foundation](#) via Flickr

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<sup>4</sup> Kofi Annan Foundation. Lift the Ban! Kofi Annan on Why It's Time To Legalize Drugs. Publication date: 2016-02-22. Download: 2020-01-29 Website: <https://www.kofiannanfoundation.org/changing-drug-policy/lift-the-ban-kofi-annan-on-why-its-time-to-legalize-drugs/>



## **Home Alone**

**Brussels, 2019-11-30**

My motto in life is that unity and diversity, which by the way reminds of the EU's motto “United in diversity”, are not in opposition to each other when it comes to values. What opposes the diversity is the uniformity, which sadly, many people often confuse with unity.

Since it is November, the X-mas market has already started. One thing on the menu is a glühwein (hot wine), which is one of my absolute favourite drinks during the winter period. To be honest, I am not a fan of winter, snow and cold despite that I live in Sweden, which often is seen as the exotic country to stay during the winter period. I prefer summer, heat and sun. Already in my childhood, I had a lot of exotic dreams about travelling to or even living in places like the Bahamas and other parts of the Caribbean islands. So, the hot wine is one of those small but important things that is keeping me warm and satisfied during winter.

Due to my work with liquid democracy, I hope to be able to travel more during the 2020s, wishing for making our world more democratic and interconnected. The future of our planet cannot be based on international development.

Problems and challenges such as climate change, terrorism and migration demand the transformation from the international institutions and laws towards global and human-centric ones. I need to keep on working promoting ideas of global citizenship and movement. By making democracy and freedom more “borderless”, it will be possible to promote “planetary interests” that humanity can benefit from.

As I am watching television, I am getting into Netflix and starting to watch a program called “The Movies That Made Us”. The first episode is about “Home Alone” starring Macaulay Culkin that I sometimes watched during the end of

the 1990s, after the war in Bosnia. For a long time, I did not have such a feeling of harmony and enthusiasm by learning about the history behind the movie and how things could have happened because of different situations. I felt nostalgic about being reminded of a period when the VHS (or the videocassette) was cool. It does feel like the time flies fast, but at the end I am aware that such a feeling often happens when one is having an active and engaged life rather than being static and bored.

## X-mas time

**Täby, 2019-12-24**

It is the 24th of December, Christmas Eve and my sister's Lena birthday. So, there is a double joy regarding the celebration for us, it has been so since the day she was born. To be honest, I am not a religious person, mostly because I grew up in an atheist family having the preferences for secular humanism. However, I like to celebrate X-mas in Sweden as it means to spend quality time with my family. One more thing that I like about that is that X-mas in Sweden is more a family holiday rather than a religious one. In that sense, it brings more people together and functions as a nice, joyful day.

My early experience with religion was an extremely bad one. Before, during and after the war in Bosnia, religion was used as a political tool for promoting conflicts, crimes, and corruption. As the communist symbols and ideas were losing their attraction and meaning, the religious ones came to be used by nationalist politicians and movements in order to exercise manipulation and identity control. One of my earliest childhood memories was about an orthodox nationalist priest who was shooting in the air at Teslic town square to prevent the celebration of ceasefire and peace agreement.



*Religion globally. Photographer: [geralt](#) via Pixabay*

At the same time, being humans, we can learn that ideas of religions, especially the world religions, can be used, misused but also transcended. For example, in nowadays, most of the victims of Islamist-terrorism are Muslims, while racist-Christians in USA during 1960- and 1970 used racism and religion to prosecute and violate other African Americans who mostly were Christians. In India today, most of the persecuted individuals are Christians and religiously motivated violence in one part of the country does not mean that the religion is used for violence in another part of the country as in bigger cities.

Religion can be seen as a strong power that provides meaning and morality for people. By growing up and reading about religion, I transformed from a radical atheist who disliked all religion to the person enquiring about how religion can be used for humanity and tolerance seeking an alternative for the current world religions to bring more people together. The main idea here is connected to our use of religion which depends on our affections.

In my childhood, one of my earliest conclusions was that celebrating or paying attention to religious ceremonies as Easter or Eid is good, as long as it includes good food, drinks and behaviours. In Sweden, a positive example of modern development is that X-mas is respected by Christians, Muslims, Jews and other religious groups. People can create new affections and ideas that do not have to be equal to a new world/global religion but still can be used. Maybe, or hopefully, our searching for a meaning in future will be more based around environment, climate and sustainability. This Xmas time in Stockholm feels strange since there is neither snow nor freezing temperatures. Maybe it is due to global warming to some degree?

## **Happy New Decade!**

**Täby, 2019-12-31**

The last day before the new decade. Despite all the pessimistic and populist trends around the globe and especially in Europe, I choose to be an optimist searching for new global solutions and personal improvements in life. There is much to be happy about and I look forward to the 2020s. As one of my favourite optimists and liberal thinkers [Johan Norberg](#) argues, the 2010s were about continuous reduction of extreme poverty, child mortality, hunger, illiteracy, pollution and AIDS deaths.<sup>5</sup> On a global scale, we are living in the most prosperous and wealthiest period in human history. Today, a much larger number of people can do things that a minority as European aristocrats and nobility were able to do 300 years ago: regional and global travel, higher education, buying luxurious goods and services, being interconnected and wealthier.

At the same time, there are still many problems and challenges that our world is facing when it comes to climate change, terrorism, food security etc. I am very much committed to the topics concerning making it easier for people to migrate between countries and continents. One reason is because a global free migration system based on individual interactions could reduce poverty and increase wealth globally in just a couple of years.<sup>6</sup>

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<sup>5</sup> Free To Choose Network. Dead Wrong with Johan Norberg – Were the 2010s the Best Decade? Publication date: 2020-01-08. Download: 2020-01-29. Website: <https://www.youtube.com/watch?v=J7K4Vj3RU9U>

<sup>6</sup> The Economist. A world of free movement would be \$78 trillion richer. Publication date: 2017-07-13. Download: 2020-01-29. Website: <https://www.economist.com/the-world-if/2017/07/13/a-world-of-free-movement-would-be-78-trillion-richer>



There are also problems with geopolitical rivalries and national egoism between governments such as the USA, EU, Russia and China. Improving our world for the sake of humanity and other living species on Earth is going to demand changes in values, symbols and identifications where our primitive and localised human nature needs to be connected to universal ideas and symbolism plus global institutions which can secure a world harmony and unity in diversity.

This is partly why the celebration of the New Year has a strong significance. It is typical to equalise the term traditions with practical customs and celebrations often connected to religion as Christmas, Holi, Eid or Vesak. Nevertheless, traditions are much more than that because traditions are also about ideas and social legacy influencing contemporary development — traditions such as human rights, democracy and civic culture. In many ways, these traditions are more important than the practical customs since, without freedom and rights, not all individuals will be able to choose their customs, practices, lifestyles or better said – identities.



*Happy New Decade. Photographer: [geralt](#) via Pixabay*

For me, coming from a secular, atheist family, the New Year celebration has always been an important tradition to celebrate , besides our birthdays and personal achievements, marking a beginning of a new year to come with wishes for a better, freer and sustainable world and life on Earth. In that sense, the New Year is a custom connecting people around the globe. Also, it is about how we organise our calendars and socially create relations, directly relating to how the economy, and thereby our lives and institutions, are organised and conducted.

## **Epilogue**

At the moment, I am trying to start the new decade with fluffing my New Year promises and my older ambitions. After all, there is much one can look forward to. It should be possible before the year 2030 to wake up in a smart house driven by a code, being served breakfast by a robot and receiving income in cryptocurrency.

Social life should also be influenced more by values and features such as harmony, sustainability and mindfulness. And I am also aspiring to have some more long-term living in the archipelago at Arholma. Being close to nature is a suitable place for practicing glocal lifestyle and living everyday life.

I am also trying to establish myself as a freelancer, entrepreneur and digital nomad. Since I am from a family of teachers from both my mother's and my father's side, I also feel obliged to continue with the working traditions relating to education, enlightenment and emergence of important ideas. There are many things that constantly need to be co-created and improved in our world. We should never try achieving some complicated utopia, but we do need meaning and symbolism in order to achieve a "protopia" which continues improvements and human progress.

By studying history, we can learn a lot about ourselves. Such as that we have spent most of our time on Earth in small and local communities while we already have the technology to abolish passports and create the conditions beyond nations and states in a traditional meaning. Therefore, the history of globalization from 1990-2020 is vital in order to draw important conclusions for future development of our civilization in the post-industrial and even the post-human era.

Writing this book has been a new experience for me and I am thankful if you have read and enjoyed it. If you have any questions, please [contact me](#) via email or phone. Also, you are welcome to support my work by donating through some of the following options:

Pay Pal – [lauvlad89@gmail.com](mailto:lauvlad89@gmail.com)

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Cardano -

DdzFFzCqrhsfRwmwr7hVxFrnPHRXY6qnez98sfGPY8RRj3yayuptQGEp8yBdCCQpESiGFSDHYcoa9sLsfH  
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Swish – 0762345677

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