



The role of 'Thoughtful Intelligence' in climate statesmanship

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ABSTRACT: This paper explores the theory of 'Thoughtful Intelligence'. This theory proposes that the capacity to realize the impact of one's statements and actions on the continued existence, dignity, and development of other people and nations is 'Thoughtful Intelligence'. I show that the 4 unique thoughtful features (self point of reference, human point of reference, nature point of reference, and creator point of reference) result in a 'Thoughtful' leadership role. Applying this to climate change management enables one to characterize and visualize the forthcoming flow of Thoughtful Intelligence. A Delphi-focused method helped identify 7 dynamics of thoughtful climate statesmanship, including carbon neutrality, offsetting carbon in neighboring countries, fighting climate change, integrity of social well-being, preserving environment and culture, caring use of limited resources, and gross national happiness. A Delphi-exploratory method was used to clarify thoughtful climate statesmanship. The consensual 95% results documented that the best thoughtful climate statesmanship belonged to Bhutan. The documentation of thoughtful climate statesmanship is strengthening the literature on statesmanship. Summit leaders, scientists, and people in business globally can benefit from this study.

KEY WORDS: Climate change · Thoughtful Intelligence theory · Thoughtful climate statesmanship · Gross national happiness · GNH

1. CONTEXT

Appreciating country-level political commitment provides an opportunity to drive forward climate action throughout the world. In this view of the level of concern of the states on the subject of climate change, one can ask: What is the capacity of Thoughtful Intelligence to generate and sustain political commitment for climate action? I aim to inform strategies for thoughtful climate statesmanship and argue that the 'Thoughtful Climate Statesmanship' trends among states must be identified and appreciated.

Thoughtfully intelligent statesmen construct a statement and fit it into more comprehensive state actions. This study considers the moral ascent of climate statesmanship as an opportunity in climate

management rather than only condemning the technical issues of energy consumption, changes in land use, and human population growth at ground level. Leadership statements relevant to climate action were evaluated to assess the prevalent trends in thoughtful climate statesmanship. The following are the concepts of the study:

1. *Thoughtful Intelligence*: the capacity to realize the impact of one's thoughts, words, and actions on the survival, dignity, and development of other individuals, groups, and nations.

2. *Statecraft*: managing reality through decisions made by policy-makers who calculate the limited means and unlimited ends.

3. *Statesman*: a self-organizing system. In fact, a statesman's behavioral system evolves into apparent

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patterns in relation to 4 features of Thoughtful Intelligence. Here, 'statesman' refers to 'heads of state' or 'political leaders' i.e., Prime Minister, President, Chancellor, etc.

4. *Statesmanship*: leadership at the state level. Constitution, democracy, judiciary, and bureaucracy facilitate the recognition of statesmanship in the international state system.

5. *Climate statesmanship*: political processing and the implementation of climate policies enabling the geo-political economy of the state in the international system.

6. *Thoughtful climate statesmanship*: conducting state affairs by a combination of domestic and foreign policies to deter and reduce climate change impacts among states in the global and planetary perspectives of sustainability.

Thoughtful Intelligence is considered the source of designing thoughtful climate statesmanship. In earlier work regarding Thoughtful Intelligence, I argued that Thoughtful Intelligence is the higher order of thinking which creates intentions and actions (Jabeen 2012). I discussed that the behavior of statesmen impacts the premises of survival, dignity, and development of individuals within states, and in other states. Dignity or honor is defined as the inborn value and significance of every human being regardless of socio-economic and political status; the concept is also reported 'And we have certainly honored the children of Adam' in Sura Bani Israel Ayat 70 of Al-Quran (Usmani 2016). A thoughtfully intelligent statesman reduces the uncertainty of human action to facilitate efficient care of the state and its environment (Jabeen 2020). A thoughtfully intelligent statesman can calculate the impact of his decisions in terms of time (days, weeks, months, or years)

and space (a geographical territory with or without human beings).

This study applied the Thoughtful Competencies Index (Table 1) to establish 7 dynamics of thoughtful climate statesmanship to appreciate the climate action trends among states. Thoughtfully intelligent statesmen hold thoughtful beliefs according to their inner standards in reference to past, present, and future, including social, economic, political, and security dimensions. They defend the procedures of facilitation in the systems of nature by fighting individual and state threats. They detect, prevent, and respond through thoughtful intentions and actions. Problems arising from inefficient climate actions can be reduced by means of developing Thoughtful Intelligence (Jabeen 2020). The current study shows that the 4 unique thoughtful features (self point of reference, human point of reference, nature point of reference, and creator point of reference) result in a 'Thoughtful' leadership role (Fig. 1). There are 3 assumptions of Thoughtful Intelligence theory: (1) conscious decision-making in a particular time and space with the realization of its long-term impacts; (2) a grand sense of responsibility to take action; and (3) a thoughtful relationship with people and nature.

Currently, there is no a satisfactory consideration of the relationships between 'Thoughtful Intelligence' and climate statesmanship. I therefore sought to answer the following questions: (1) What is the significance of 'Thoughtful Intelligence' to conceptualizing thoughtful climate statesmanship? (2) What are the dynamics of thoughtful climate statesmanship? (3) What strategies can promote 'Thoughtful Intelligence' among states?

The purpose of this research was to clarify the synergies between 'Thoughtful Intelligence' and climate

Table 1. Thoughtful Competencies Index definitions (source: Jabeen 2020)

Competency	Definition
(1) Righteousness	Adhering to moral standards.
(2) Purposefulness	Filling in as or demonstrating the presence of reason or objective; e.g. man is supplied with reason and fit for recognizing good and evil. Humans and animals have the same desires of thirst, hunger, and sex. What makes man distinctive is the purpose of life in reference to fellow human beings and the natural environment around them. It is the astute connectivity that leads to sustainable decision-making.
(3) Understanding	The limit with respect to balanced ideas or surmising or segregation, e.g. 'We are informed that man is supplied with reason and fit for differentiating right from wrong'; keen, thankful, and kind.
(4) Contemplation	To consider something genuinely, particularly so as to comprehend it more completely.
(5) Sincerity	Purity and honesty.
(6) Mindfulness	Taking care of humans and the natural environment around them.
(7) Nurturing	Making people feel their importance and worth in the system.

statesmanship. The goal of the paper was not to focus on the normative practices causing climate change, but to highlight the 'thoughtful' intentions and actions among states to appreciate the forthcoming Thoughtful Intelligence. The research was based on the emerging dynamics of state leadership in elevating the importance of climate actions among nations. I envision that these trends must be appreciated for the ascension of 'thoughtful climate statesmanship.' This article insinuates the concept of 'thoughtful climate statesmanship' to understand and analyze the problem of climate change management through the thoughtful perspective of states. The 'Thoughtful' dynamics are explored given that climate change management is a priority of national political systems. For this purpose, it is pertinent to highlight the trends for thoughtful climate statesmanship.

This paper first presents the trends for thoughtful climate statesmanship. Based on the information identified in this review, I then develop 7 dynamics of climate statesmanship to assess the level of climate actions of the states. Given the gap between the importance that is ascribed to Thoughtful Intelligence and the bleak existence of thoughtful climate actions, it is important to establish the dynamics of thoughtful climate statesmanship.

2. TRENDS FOR THOUGHTFUL CLIMATE STATESMANSHIP

Thoughtful climate statesmanship is the art of conducting state affairs by a combination of domestic and foreign policies to deter and reduce climate change impacts among states in the global and planetary perspectives of sustainability.

On 8 August 2021, the 6th Assessment Report was released by the UN Intergovernmental Panel on Climate Change and was considered to be the foundation of climate science for the years ahead. The authors of the report anticipated changes in ice sheets, land, and oceans in the future. The authors' grim outlook of the earth's rapid temperature increases led them to predict that mean global temperature will rise by $>1.5^{\circ}\text{C}$ by 2030–2035 instead of the earlier projection of 2050 (Sheikh 2019, 2021). The anticipated climate change impacts will be different among different countries, depending on their geographical position, physical characteristics, socio-economic capacity to respond to the global climate change impact, willingness to respond, and, above all, their status in the international structure of poli-

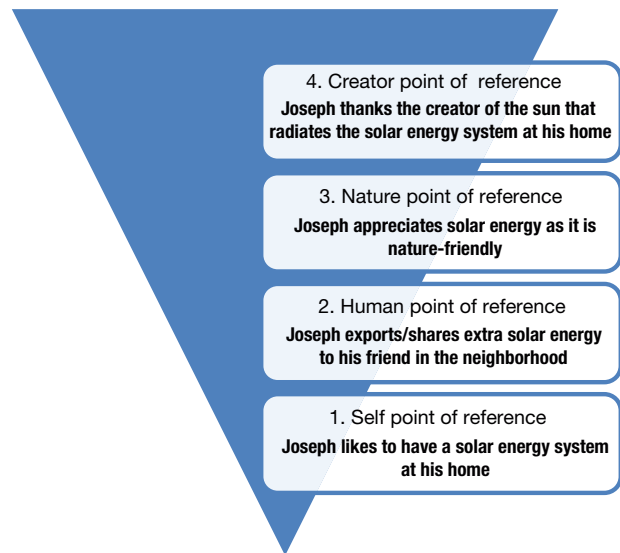


Fig. 1. The 4 features of human action permeate because of thoughtful intelligence, e.g. Joseph's appreciation of the solar energy system, beautifying his climate action starting from self and excelling towards the creator. Joseph is a thoughtfully intelligent individual indicating the trends for thoughtful climate statesmanship

tics (Barry & Eckersley 2005). Global climate change impacts are already becoming increasingly visible in food security and related societal livelihood challenges. The authors of the report also highlighted the negative impacts of climate change on the nature of human conflicts and the processes of conflict management.

2.1. Prudence favors thoughtful climate statesmanship

Farmer (2022, p.1) reported that 'Aristotle defined prudence as a "state grasping the truth, involving reason, concerned with action about things that are good or bad for a human being."' A person is prudent to the extent of his behavior to feel for humanity while thinking, wording (specific choice or arrangement of words to convey intentions), and acting to fulfill the standard procedures (F. Aurangzeb pers. comm.). Humans are currently in conflict with nature while they seek to fulfill unlimited desires with the limited resources available on the planet (Vanderheiden 2017). In international relations, realism also holds that prudence is the supreme virtue in politics; without prudence, there cannot be any political morality. A state must evaluate the interest of other states while managing its own interests (Morgenthau 1948).

2.2. International policymaking favors thoughtful climate statesmanship

The UN Sustainable Development Goal (SDG) 13 (Dalby et al. 2019) is to take urgent action to combat climate change and its impacts. This goal is designed to motivate nation-states to take persuasive steps to tackle climate change. SDG 13 aims to strengthen education, raise awareness, and enhance human and organizational capacities for climate change mitigation, adaptation, impact reductions, and early warning.

2.3. Intentions for sustainable actions favor thoughtful climate statesmanship

'Indeed there is the relationship between intentions and actions' is attributed to the Prophet Muhammad (PBUH) (Sunnah.com 2023). A person exists to the extent of his/her actions. Each individual accepts that a day of death will come. One's real belongings are one's righteous actions, which survive as the number of righteous actions by heirs. Here, 'heirs' are not one's heirs in the legal sense, but rather anybody doing the same actions as the deceased. 'Thoughtful Intelligence,' if implemented properly among sufficiently large groups of people, can help to enhance human capacity to excel in their actions by establishing and practicing relationships towards themselves, towards the other people around them, towards nature, and towards the creator of all. I have interviewed 700 persons from seven civilizations (per the definitions used by Samuel Huntington in his work 'The Clash of Civilizations' relating to the post-Cold War occurrence of conflict to civilizational differences) as follows: (1) Western, (2) Latin American, (3) Islamic, (4) Sinic (Chinese), (5) Hindu, (6) Orthodox, (7) Japanese. I found that all of them believe that there is a creator of all entities living or nonliving but they may name the creator differently. So truth number one is that there is a creator, and truth number two is the worth of human actions by which s/he can utilize all the creations of the creator. The commonality of this concept among all the civilizations is sufficient to establish a 'Coalition for Thoughtful Climate Action' attracting thoughtfully intelligent persons from all civilizations; regardless of socioeconomic, political, racial, or gender status. Allama Muhammad Iqbal, the poet of the East, expressed in the following couplet that man becomes immortal because of his actions.

ہوا کر خود گر خود گیر خودی تو یہ بھی ممکن ہے کہ تجھے موت نہ آئے

If the ego is self-preserving, self-creating and self-sustaining, Then it is possible that even death may not make you die.

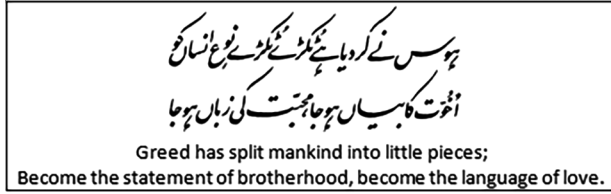
For this purpose firstly we should try to locate the Thoughtful Intelligence inclinations among the statesmen and then among the individuals/citizens belonging to different nation-state systems.

2.4. The 7th generation principle of nations favors thoughtful climate statesmanship

In the 12th Century, the '7th Generation' (Larkin 2013) principle was accorded by the 'Great Law of Peace of the Iroquois Confederacy.' The '7th Generation' principle of the Native Americans states: 'In every decision, be it personal, governmental or corporate, we must consider how it will affect our descendants seven generations into the future. So that the pristine sky, fields, and mountains will still be there to enjoy.' Natives were considered in balance with their surrounding world. The founding fathers of the United States of America thought of good governance and human authorization to establish the constitution for the unity of the 13 colonies. Paradoxically, while drafting the US constitution, the 7th Generation Principle was omitted.

The 'Theory of Moral Sentiments', written by Adam Smith in 1759, favors thoughtful climate statesmanship. Smith suggested that the qualities of self-command, beneficence, justice, and prudence appear in a righteous person. Self-command manages our destructive actions and rules our passions; the prudent man acts in the present while keeping the future in focus. The happiness of others is linked to the sense of beneficence of an individual in society, that cannot be demanded but it can be appreciated. Anarchism in society can be avoided through the prevalence of justice. The excesses in human society in relation to resources can be reduced by prudent decision-making. Doing good deeds is concerned with morality, not law. Through 'The Theory of Moral Sentiments,' Smith urged us to change our society with moral responsibilities to bring changes in ourselves as well as in society. Smith's perspectives can be taken as a prelude to his work 'Wealth of Nations.' Ironically, the moral sentiments included in the prelude to the 'Wealth of Nations' have been ignored by the practitioners of capitalism, and this behavior is responsible for many dimensions of our evolving climate change crises. Capitalism is closely related to practices of greed. The capitalist system

relies on profit maximization, wealth accumulation, market exploitation and consumerism based on private ownership of resources and means of production. That incentivises individuals and businesses to focus on self-interest, ignoring their responsibilities to society and nature. The poet of the East, Allama Muhammad Iqbal, expressed the attitudes of greed as follows:



"Those who are saved from their own souls' greed are truly successful." Al-Hashr: Ayat 9 in Al-Quran (Usmani 2016)

2.5. Church principles of the creation of goodness favors thoughtful climate statesmanship

The dignity of each human being exists in the Church's principle of the creation of goodness, a base provided by Catholic Church leaders' environmental concerns (United States Conference of Catholic Bishops 2001). Moral traditions and moral consciousness generate the foundation for climate policymaking. After that norm is clarified, it is easier to design long-range measures to complement the complex means to achieve truly sustainable societies.

2.6. Climate diplomacy favors thoughtful climate statesmanship

Climate diplomacy is preventive diplomacy. It relates to preparation through appropriate risk assessment based on multilateralism from a global perspective. It serves as the foundation of climate cooperation at regional and international levels by means of public policy and diplomatic negotiations. Climate diplomacy has the distinction of being a timely confidence-building measure for peacemaking, because climate change currently permeates the socio-economic and political instability leading to violent conflict (Barry & Frankland 2002). The landscape of security is being transformed due to climate change. Climate wars will be situations or periods of conflict between countries or groups of people involving hostilities of considerable duration and mag-

nitude to take control of scarce resources intensified by the rise in global temperatures and extreme weather. Climate wars will involve the use of climate weapons, with a climate organization and climate soldiers performing climate actions relevant to different centers of action/power (Mann 2021). In climate war, a nation enforces its interests by using climate power. The Indian construction of dams on the Chenab and Jhelum Rivers are acts of hard climate power, while India's climate policymaking is soft climate power. Framing of climate policy takes place internationally, and should corroborate national politics (D. Huisin perspective comm.). Massive challenges are caused by climate change to human livelihoods. The ripples of climate change pose questions of sovereignty over territories rich in water, food, and energy resources (G. T. Ghazi pers. comm.). Climate change, particularly water conflicts, has the propensity to regiment at community, provincial, national, and international levels (Jabeen 2007).

3. METHODS

Delphi methods help studies lacking earlier empirical evidence. In this study, I used the Delphi method in 2 phases: one is Delphi-focused and the other is Delphi-exploratory. In the Delphi-focused phase, the respondents were experts in their fields, whereas in the Delphi-exploratory phase, the respondents were students. Green (2014) reported that 'Delphi studies have been useful [...] in forming guidelines, standards, and in predicting trends.' An expert panel takes part in multiple rounds of responses to questionnaires sent to them in the 'Delphi-focused process. The experts' comments reflect their previous research, experiential learning, and knowledge. The experts are given more chances to comment while having grouped comments compiled by the researcher based on the responses received through questionnaires. Alteration to original opinion is possible anonymously, and the medium of interaction is the questionnaire (D. Huisin perspective comm.). The expert knowledge regarding thoughtful climate statesmanship is organized on the basis of Delphi-focused results in Section 2 of this article. The Delphi-focused procedures were conducted in June 2021–2022. The Delphi questionnaire (see the Appendix) was designed to obtain a consensus from 16 experts (Table 2) to establish the dynamics of thoughtful climate statesmanship.

The thoughtful competencies index in Table 1 was used as the guiding principle to conduct the 3 rounds

Table 2. Delphi-focused sampling of experts based on realm, equivalence, and position for thoughtful climate statesmanship

No. of experts	Realm	Equivalence	Position
7	Social sciences	Sustainable development	Climate change management
5	Management		
4	Science and technology		

of the Delphi-focused method. The results of Question 1 of Delphi round 1 helped to suggest Question 2 for Delphi round 2, and results of Delphi round 2 assisted the format of Question 3 for Delphi round 3. The outcomes were 7 dynamics of climate prudence related to Thoughtful Intelligence that included: (1) carbon neutrality, (2) offsetting carbon in neighboring countries, (3) fighting climate change, (4) the integrity of social well-being, (5) preservation of environment and culture, (6) careful use of limited resources, and (7) gross national happiness to determine the platform of thoughtful climate statesmanship.

The Delphi-exploratory method was used to identify the dynamics of thoughtful climate statesmanship among the statesmen of 193 member states of the United Nations for Climate Change Management. The interviewed students were organized into 5 groups (Table 3). The 193 states were allocated to the 193 members of the 5 groups; each member had to collect the information of their allocated state by focusing on its climate statements and the implementation of climate policies in the 21st century available on YouTube. YouTube was chosen for the following reasons (according to the opinion of the expert panel):

- YouTube is one of the most watched sources of media
- The user has control over the content
- The content seems more human friendly
- TV shows are superficial
- Youth is more oriented to YouTube
- TV shows follow certain editorial policies, which may be politically driven
- YouTube videos are recorded (semi-)permanently, whereas TV shows frequently become unavailable after their broadcast-date

The 5 groups had 39, 39, 39, 38, and 38 members, respectively. The students were equally males and females and were enrolled in semester 4 of a BSc Honors program.

Each group met to discuss the intentions and actions for Climate Change Management among the statesmen of their allocated states over 5 days. The deliberations were 8 hours daily for 5 days. On the

sixth day, each of the 5 groups presented their 'best' statesmen and voted for the best statesman of those five.

4. RESULTS

4.1. Conceptualizing thoughtful climate statesmanship to manage climate change impact

Human behavior takes climate action as per the state-societal knowledge dispositions in the scenarios of climate change (Barry 1999). This paper is an appreciation of the existing thoughtful trends.

The students voted overwhelmingly (95%) for the prime minister of Bhutan as the most Thoughtful Climate Statesman. His Technology, Entertainment and Design (TED) talk was chosen as the best one because of his traits of Thoughtful Intelligence, and a state's involvement in Climate Change Management was found to be positively related to making and acting upon thoughtful decisions.

The trends in Bhutan are not developed consciously; rather, the country is naturally 'blessed' by being a state of less geographic importance in the conflict and political map of the world. Therefore, the trends are meaningful. In itself, all of the statements made by the Prime Minister of Bhutan and presented in this article explain the reasons for successful climate statesmanship because of the 'thoughtfulness of kings' in Bhutan.

The following statement by the former Prime Minister of Bhutan (Tobgay 2016; paraphrased by the author) is considered replete with Thoughtful Intelligence and was considered the best example of 'Thoughtful Climate Statesmanship' found in this research.

'We dress in Gho in Bhutan. Everyone dresses in Gho in Bhutan and similar to the women we men put on brilliant colors but unlike our women, we get to show off our legs. My country's commitment to remaining carbon neutral is also unique and akin to our outfit. Bhutan is found in the Himalayas. We are not Shangri-La. My country is not one big monastery populated with happy monks. It has a population of 700 000. It is a landlocked

Table 3. Delphi-exploratory sampling of students based on realm, equivalence, and position for climate action

Group	No. of students	Realm	Equivalence	Position
1	39	Every group had the realms of Social Sciences, Management Sciences, and Technology	Sustainable development	Climate change management
2	39			
3	39			
4	38			
5	38			
Total	193 (= total no. of UN member states)			

country. It has two neighbors: on one side there is China and on the other three sides, it is surrounded by India. It is a small underdeveloped country struggling to survive. Bhutan has been blessed with kings with extraordinary traits. Thoughtful kings in Bhutan worked untiringly to harmonize economic growth mindfully with social aspirations by ensuring the integrity of social well-being vis-à-vis the preservation of our environment and culture. The framework of good governance operated by the kings ensured this possibility. We identify this comprehensive approach to development as Gross National Happiness (GNH). Our 4th king proudly announced in 1970 that Bhutan's GNH is more important than "Gross National Profit" (GNP)' (Tobgay 2016).

'Since 1970, GNH is the driving force for development in Bhutan. It has become the originating vision with a single aim: to improve the people regarding their happiness and sustainable well-being. Seeing that Bhutan is one of the smallest economies in the world it is easier to say than to do. The total GDP of Bhutan is less than 2 billion dollars. Though the economy is small, school education is free for all; hardworking students get the chance to a free college education as well. The state of Bhutan provides free health care to everyone inclusive of medical consultations, medical actions, and medicines. The core mission of GNH is to promote development with values through the careful use of limited resources. We believe that economic development is important—but not at the cost of our unique culture and our perfect green environment. In the present day, we continue to encourage our culture, our dress, our food and festivals, monks and monasteries and we also celebrate our art and agriculture' (Tobgay 2016).

'This all makes sense that I can put on my Gho with a sense of pride. The flourishing culture in Bhutan is the source of a flourishing environment. Our constitution mandates that a minimum of 60% of Bhutan's land should be covered with forest; actually, our nation is a step ahead by ensuring that 72% of the area is covered with forest. The king of Bhutan utilized the constitution to promote democracy and empowered the people to put the king on trial if he is accused of an act or acts of crime' (Tobgay 2016).

'The world is threatened by global climate changes but we are a carbon-neutral country. I repeat that Bhutan is the only carbon neutral-country in the world. Six million tons of carbon dioxide are offset by our neighbors because we export clean energy to them. It must be

appreciated that we are offsetting carbon in neighboring countries and inside our country. Climate change is a reality and the world is getting warmer. My state is not an exception to climate change impacts' (Tobgay 2016).

'Bhutan is facing melting glaciers which are causing explosive floods accompanied by landslides that are causing massive destruction in our country. The country has 2700 lakes composed of glaciers that are melting rapidly. Our country has contributed no actions to cause climate change but we are in the top ten countries confronting climate change. The situation is quite alarming but we will not sit with our fingers crossed, we are committed to fighting climate change' (Tobgay 2016).

'It makes sense that we are carbon neutral. Our promise was showcased in 2009 in Copenhagen but we were not listened to; later in COP 21 in 2015, we were appreciated by the other states for the reason that the world sought to unite and to work together to get a solution. Our pledge is to continue as a carbon-neutral country. We have a strategy to fulfill our promise. Free electricity is provided to our farmers. This way the farmers do not burn wood for cooking purposes. The acquisition of electric vehicles and sustainable transportation is subsidized by the government of Bhutan. Light Emitting Diode (LED) lights are operative through the support of the government; likewise, the state is supporting efforts to make the official procedures paperless' (Tobgay 2016).

'Bhutan has initiated a national program named "Clean Bhutan" to make the state uncontaminated. In an added national program "Green Bhutan" trees are planted all over the country. The core of the national carbon-neutral strategy is based on protected areas. We consider our protected areas our lungs because they are carbon sinks. At present 50% of the total protected area of Bhutan is meant for natural capital, wildlife sanctuaries, and national parks. The idea is beautiful as we have established a network of biological corridors to ensure the movement of wildlife throughout the country. Let me share a story about a specific tiger that was found in a subtropical jungle 250 meters above sea level. The same tiger was spotted in the cold alpine mountain nearly 4000 meters above sea level two years later. We must keep our parks awesome. Each year the state of Bhutan spends resources to prevent poaching, hunting, mining, and contamination in its parks. To conserve the climate to honor nature for sustainable development, the communities living in forests are supported' (Tobgay 2016).

5. STRATEGIES TO PROMOTE THOUGHTFUL INTELLIGENCE

The positive milieu of climate change management can be stimulated through thoughtful empowerment. The process of constructing an individual imbued with thoughtful power to regulate his thinking and behavior can be a chance for climate change management. The process of educating and motivating people with Thoughtful Intelligence is essential to help accelerate the transition to equitable, sustainable, livable, post-fossil carbon societies.

Thoughtfully intelligent statesmen are more likely to understand the impacts of their intentions and actions. The knowledge of Thoughtful Intelligence must be communicated to political leaders, consultants, academia, and to society at large. The operational modalities of the statements must be visibly supported by a set of ultimate values to reverse climate change challenges and crises.

The factors causing the inexistence of Thoughtful Intelligence must be eliminated. The 'Thoughtful Competencies Index' (Table 1) should be integrated into the decision-making processes so as to accelerate the implementation of Thoughtful Intelligence into decision-making designed to help to achieve 'real' sustainable development.

Diasporas in developed countries should be utilized. The third-world diasporas like that of Pakistan in developed countries can be engaged as Climate change offers an opportunity to crystallize the strategy for thoughtful climate statesmanship for Pakistan and the region of South Asia. Presently, the Pakistani diaspora is not organized to work for climate change management; by collaboration among universities of developed and developing countries, the chances of thoughtful climate statesmanship will grow (Khan 2023).

A thoughtful world map should be designed and published by the United Nations based on the prevalence of supporting trends for thoughtful climate statesmanship in the political systems of planet Earth.

6. CONCLUSION

Conceptualizing thoughtful climate statesmanship is not an uncomplicated procedure. It is complicated because many dimensions, e.g. climate conditions of the state, climate policies of the state, regional and international multilateralism, and roles of non-state actors, affect the spoken commitment of the key leadership. Further, the specific context generates

specific challenges to the capacity of the state. Despite the complexities of global climate challenges, appreciating the positive trends leading to climate actions will make a difference.

The state of climate change impacts and the state of the art to manage the existing and predicted damages to climate are the emerging dynamics of state power. The statesmen respond to routine pressures of urgent goals and often neglect climate actions that should be prioritized. It is unfortunate that 'climate action' is often weak or non-existent in comparison to responses to other global challenges.

There is a positive relationship between Thoughtful Intelligence and thoughtful climate statesmanship. I identified 7 dynamics based on Thoughtful Intelligence: carbon neutrality, offsetting carbon in neighboring countries, fighting climate change, integrity of social well-being, preservation of environment and culture, careful use of limited resources, and gross national happiness to shape the platform of 'Thoughtful climate statesmanship'.

7. FUTURE TRENDS

The use of Thoughtful Intelligence to help individuals and society become actively involved in reversing climate change challenges and in preventing climate-related crises is the 'golden thread' of this paper. People with Thoughtful Intelligence will face challenges with their 'new' insights and perspectives. Therefore, they will face objections from many sources, especially from the existing authorities whose leadership may be threatened due to needing to make major policy, procedural, and ethical changes.

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Appendix. Thoughtful climate statesmanship; Delphi-focused questionnaire

Round I: How do you prioritize the reasons for climate change?

Prioritize:

1. High energy consumption patterns among the states
2. Change in land use by the states
3. Increase in human population
4. Bleak existence of climate statesmanship (national/regional/international perspectives)

Round II: How do you clarify and understand the reasons for the existing bleak climate statesmanship?

Identify:

1. Commissions: Liberal political, economic, and social actions caused the bleak climate statesmanship, e.g. industrialization and speeding up of business events through globalization
2. Omissions: The omitted thoughtful intentions and actions caused the bleak statesmanship, e.g. President Bill Clinton signed the Kyoto Protocol in November 1998, but the US Senate refused to ratify it.

Round III: What can be the dynamics of thoughtful climate statesmanship?

Respond:

1. Reflect on the competencies mentioned below regarding their significance in fostering thoughtful climate statesmanship.
2. How do you perceive the dynamics and interactions among the competencies mentioned? Please describe any observations or experiences that illustrate these dynamics.
 - (i) Righteousness
 - (ii) Purposefulness
 - (iii) Understanding
 - (iv) Contemplation
 - (v) Sincerity
 - (vi) Mindfulness
 - (vii) Nurturing