

East Asian Commonwealth in 2025: A Positive Scenario for East Asia Seen from Europe

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The West has succeeded in dominating the World in religion, economics and politics. However, its best success is in exporting its superiority complex in a way that every other culture has felt so deeply inferior as to lose its identity. This scenario is announcing the end of this nightmare around 2020. This change begins with the cornerstone: economics. The economic system is first shaken by financial and ecological disasters. The key element is coming from Asia. The newly elected President of China proposed new aims for our World society in a famous speech in the United Nations. Instead of producing objects we should aim at fostering human growth, including internal growth. The success is tremendous and across the borders. This pushes our societies towards a complete and rapid change of paradigm. The whole set of values has shifted rapidly including the concept of Truth (empty center). Therefore Asia increased greatly its world impact in pleading intelligently for wisdom, rediscovering its own culture and so helping the world into a quantum leap into a wiser behavior. The reconciliation between China, Korea and Japan was a positive shock and increased their credibility. Finally, it is time to rethink deeply in economics, finance and violence security and also defense. From now on security consisted in sharing weaknesses. This is a big change. The last link to the "modern" society was the gas engine. This also disappeared quickly when the water motor was "rediscovered". The world is so different now in 2025 that it is necessary to keep a memory of how humanity was in 2000. Please historians help us to understand the people in the 20th century!

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Preferred Scenario : important change

The shift that occurred world-wide¹ around 2020 was due to a convergence of different causes. The legitimacy of the Western-industrial civilization has decreased more and more, while popular frustration has grown among the majority of the public opinion mostly in Asia and South America. Meanwhile, not only in the West but everywhere, the growing minority of "cultural creatives"² who were already living, according to the transmodern paradigm became politically apparent. In finance, business non governmental organizations (NGO's) and politics the role of key minorities has been crucial in easing a peaceful transition towards a new vision of the aims of society in economics and politics.

The crisis of the dominant economic and political system:

Every political system is based and built on goals and values which are accepted by everyone in society. The main goal accepted and believed by the citizens of the industrial society was that our society should shape a "world that works for everyone". However, at the end of the nineties, a majority of citizens had begun to realize that our actual modern industrial system could not fulfill this goal anymore. A growing number of citizens in the South and North came to see more clearly the structural shortcoming of the system which was undermining its legitimacy.

The question faced around the turn of the century was whether production-focused society made sense in the long term. The key issue, looking ahead was not how to stimulate more demand for goods, services and information, nor how to create more jobs in the mainstream economy. The key question was a much more fundamental one, basically a question of meaning: "What is the central purpose of highly industrialized societies, if economic production does not lead to a viable global future?"

Besides this deep question, there has been a surprising growth of public anger, despite the social nets that, at least in the North, were still functioning. This anger crystallized around three conclusions:

- Actual economy can not fulfill the promises of a better world for our children.
- Gradually a basic social-system morbidity is showing up and is stressing the public: Worsening worldwide environmental and social problems, as institutional breakdowns are not problems anymore to be handled with technological, managerial or legislative "solutions". They are more and more seen and perceived as symptoms of the crisis and of the change in the society.
- Ggggressivity grows against the multinationals that seem gradually beyond

every political control, to be pursuing no other aims than short-term profits.

Those conclusion were not always explicitly formulated but there was a growing lack of trust in political and economic authorities. The communication was broken between the anguished citizens and the political class.

The turnaround: a speech of the newly elected President of China in 2020.

Meanwhile citizens had debating heavily, a chain of major ecological catastrophes happened in Eastern Europe and in China. Speculation with the enormous amount of money that was available on the world market brought a collapse in the financial system, starting from Russia.

The combination of all the elements described are as follows: withdrawal of legitimacy, crisis of the finalities of society, anger of the citizens, raising importance of the transmodern vision, and world-wide catastrophes which provoked the turnaround in 2020. China had shifted suddenly towards a more democratic regime and it was decided that the President would be elected by the people and would have a lot of political power. Fortunately this newly elected figure was not coming from the "classical" political class. The figure was an artist, known for his human rights activism. His famous first speech in the United Nations in New York, set the fire and unleashed enormous passions and media coverage. The President declared simply that we were in a changing society, and that the new aims of this society had to be discussed in depth in a democratic way and in dialogue with the best part in the Chinese culture and wisdom. He affirmed that we were probably shifting from outdated goods producing society, towards a society centered on human growth and human learning to the fullest extent, including the spiritual dimension. The key task could become to resacralize society, to rediscover our cultural roots everywhere, avoiding obscurantism and to rediscover our deepest meaning in the quality of all our relationships, with one another and with Nature and the divine.

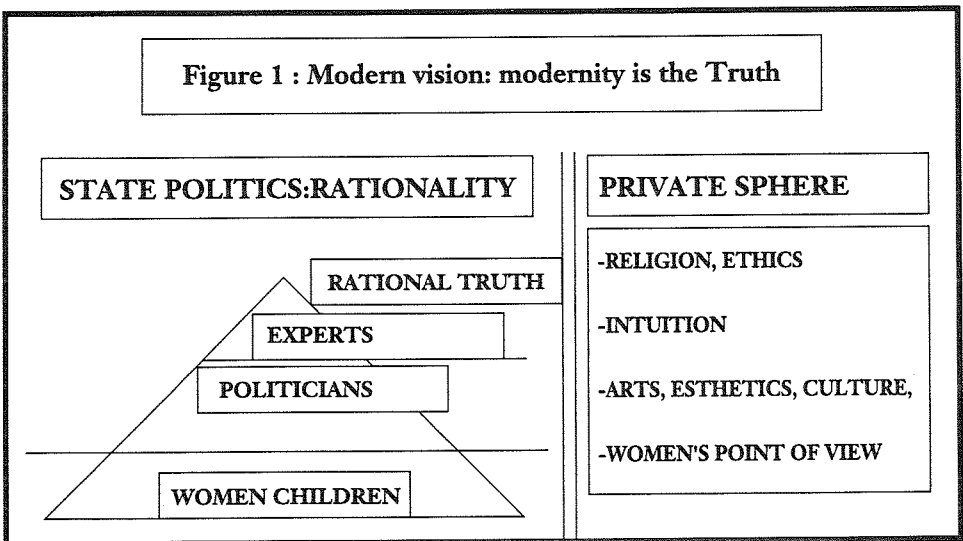
After a moment of amazement in front of such a completely new political language, the political class reacted very negatively ridiculing this political figure as an idealist and irrealist. It was a political error to believe that citizens could be able to understand and accept such a different vision. It was also ideal to envisage the change of industrial economic framework that was staying there.

However, the public had an unforeseen positive reaction. A kind of electric current was established between this new President and the public worldwide. Because the debates that had been organized on those topics for many years, the public finally found a political person who they could rely on and make them have trust and identify. Because of the growing force of the

NGO's and civil society associated with a growing number of economists, business leaders, trade unionists, bankers, etc. There has been a storm of positive reactions popping up not only in Asia but also from everywhere. After some hesitations, the media more and more reflected those positive reactions, and counterbalanced the negative reaction of the political class. After a week of intense fight inside the media: TV, Press, even books, the political class was forced to change mind to be in tune with this unexpected reaction of the citizens world-wide. In a few months no one dared anymore to use the old "modern" speech. The entire political class shifted into the new paradigm. They were affirming bluntly: "Personally, I have always shared this new vision....". The change was through.

Describing the change.

Since the political class shift into the new vision, the problems of industrial society (unemployment, social, drugs, violence, ecology, governance, etc.) suddenly appeared as symptoms of the change in our societies. So it became clear that society had to rethink all of the policies in order to confront positively the change. A very exciting period was opening up. Governments asked intellectuals, Universities, Business, NGO's think tanks to reflect together with them and the public on the new aims of society. It was an excellent opportunity to use creatively the new possibilities offered by Internet to launch a new type of political dialogue.



•*Towards inclusive policies...*

What was striking is how quickly the “excluded” from the industrial society became integrated into this new debate; however the top white collars excluded themselves from this debate, refusing to envisage the change. The whole political map was changing world-wide, because what was true for excluded people in the North, appeared also true for entire cultures of the South, like Africa and South America. Asia was really playing a central role, but in a soft and transmodern way. Here are some of the changes that were operated rather quickly.

•*From the modern-western towards the “transmodern” paradigm.*

The Renaissance in the West used the reason to do away with clericalism. As Max Weber said rightly, it “disenchanted” and secularized the world (“secular” = definable without reference to the existence of a god). It made a salutary distinction between the religions and the profane, which rapidly led to a separation between the serious-rational-masculine-economic-scientific pole and the religion-intuition-aesthetic-feminine pole, which was relegated to the private sphere. Under the industrial cosmology, religions are assigned their place in the private.

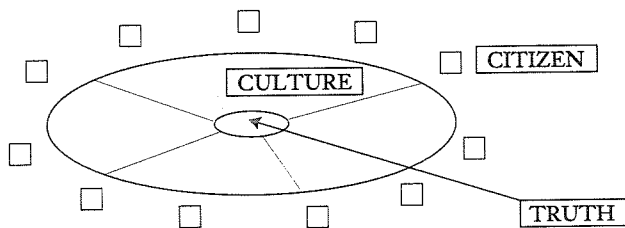
However, this liberation from religious obscurantism, which was seen as liberal in the beginning, became increasingly a new kind of subtle tyranny of the western-white- male-rationality. It has increasingly excluded every other element, making it the spiritual dimension of life, values like justice, love or solidarity, other cultures, other civilizations, the women’s point of view, or even the left brain creation of everyone’s brain. All those elements were tolerated, but considered as “private”, with no influence on the political logic dominated by economic and financial markets. More and more wise women and men around the world were questioning this central myth of rational progress.

Asians and other cultures were asked to fit inside the pyramid of rational thinking and leave their culture beyond the wall of privacy. This modern vision (or myth), beyond its “universalistic” approach, was hiding a huge but unconscious superiority complex. The rational-modern truth was the only one, because it was objective. They never questioned the underlying epistemology of those assumptions and never accepted other cultures to ask such type of questions.

Suddenly people around the world realized that we were living in an age of change which was more important than the Western “Renaissance”. And that this so called modernization had only been one period in History, which was

coming to an end. In the transmodern period, all cultures are equally sitting around the table to solve their common world problems. Representatives are equally men and women. This gender equality is as crucial in the change as the equality between cultures. The aim of life is to progress to the center. This is the new definition of progress. What is difficult to admit for western people is that **THE CENTER IS EMPTY**. This is the great novelty which Asian cultures brought to the world in the XXI^o century. Western people did not understand this emptiness in the beginning, because they were so immersed in their assertive rational epistemology. They thought that if the center was empty there was no God anymore. But the Asians explained to them that this epistemology was what the Christian mystics witnessed in their experience of God. The more they were aware of presence, the more they were feeling emptiness.

Figure 2 : TRANSMODERN VISION



• *Asia increases enormously its world impact...in appearing wise.*

Once Asia was able to escape the western myth and to return to the roots of its culture and wisdom, it increased its world impact in an unprecedented way. The debate was no longer dominated by the Western-modernism. It had shifted from competitions in economics, politics and arms which was going toward a complementarity in wisdom and an search for a new meaning but also increasingly innovative policies in economics finance, defense and security and a new project for the world. So Asia has become a World actor in the process of rediscovering its own culture. The race was not very difficult to win, because the Western contribution to meaningful and wise solutions had been rather weak. And so, Asian cultures had a lot to contribute.

- a) Their community values became a necessity in the whole world. The wisdom of their extremely rich cultures could finally be taken into account. This community sense was also greatly valorized by the networking society coming up with Internet. Some other blatant example was the unforeseen

success of the “community money systems” (see below)

- b) Instead of the Western concept of superiority and domination of nature, the Asian harmonious relation to nature (seeing nature as a mother, or nature as “kami” in Shinto religion) gave them an enormous advantage in shaping the best sustainability policies in the world, which became quickly (around 2013) a world model to imitate.
- c) The Confucian-Buddhist concept of “messi boko” (in Japanese self sacrificing for the public good), had an enormous success. Asians became the leaders of the reflection on the common Good of Humanity in the United Nations. They headed a second report on Global governance which became a real best seller and was effectively put into practice.
- d) One central concept of the Zen Buddhist wisdom is that “we must learn collectively and individually to limit our desire and consume only what we really need”³. Suddenly western philosophers and (women)writers understood this simple idea which had been launched by Japanese in a huge Euro-Japan Congress. It became self evident in a few years. Yes, we have to self-limit our desire. We must learn to say “It is enough; I own enough, I consume enough”.
- e) Asians reminded to the world to respect for death, for dead people, for the ancestors and for the world of the death. “There are in Japan four Buddhist memorial days during which the sprits of the departed return to the world of the living. They spend about three days with the families of their descendants, who wait on them and then send them off on their journey to the afterworld. In order to overcome the present-day crisis of human civilization, we must return to the wisdom of the starting point - the original idea of the “other world”- which regards all living beings as basically equal and regards life as a continuous eternal cycle of life and death...(23). The loss of faith in the “other world” has saddled Modern Western Society with a fatal moral problem ...(29)”⁴.

It is at this moment that a new link between Asia and Europe began to surface.

• *Towards transmodern political structures, transmodern defense and foreign policy in Europe.*

Europeans were forced by history to anticipate the transmodern paradigm.

- a) In 1950 they were forced by history, to introduce wisdom and ethics in their new political construction, if they wanted to avoid violence and war⁵.

b) After 1989, they were also forced to invent and shape the first transmodern type of "State" with a transmodern type of "defense". Compare with the pre-modern and the modern State⁶, the power in the post-modern State is more diffused both domestically (growing influence of the media) and internationally. Industrial functions are reduced while post-industrial information economy is growing. War is less attractive. We see gradually

- 1.- distinctive breaking down between Domestic and Foreign Affairs.
- 2.-mutual interference in (traditional) domestic affairs and mutual surveillance.
- 3.-the rejection of force in resolving disputes and the consequent supranational codification of rules of behavior.
- 4.-growing irrelevance of borders, when missiles and nuclear pollution can reach everywhere.

Futhermore, security is based on transparency, mutual openness, interdependence and mutual vulnerability. The CFE Treaty on conventional forces in Europe is an excellent example.

There is a complete reversal of the Defense logic. The logical, normal behavior for armed forces is to conceal their strength. Treaties regularly and mutually observe the enemy's army is an absurdity in "modern" strategic logic.

Fiually, we also assist in the pooling of sovereignties in order to secure peace and stability through interdependence. Except for raising importance of the individuals, of the local concerns and cultures, economics are growing global. Influence of internal policy, media and public opinion on external policy. Common Good concerns (ecology social) may emerge in Foreign policy but can not change borders anymore.

Europe was ever the first block in the World, which have been pushed in those new directions because there were no other possibilities. However, the fight has not been easy, because the Member States were still "modern" and did not understand that they had bared such a strange child.

•*Reconciliation between China, Korea and Japan was an important event*

Suddenly few men and women around the new Chinese President and in the Japanese and Korean Governments found a way to ease reconciliation between those cultures and nations. Their reconciliation and complementarity constituted a new source of positive energy, creativity and assertiveness in Asia. It had an impact on the whole world. It is at that moment that Asians consulted with Europeans. How did they succeed in bringing two old enemies, France and Germany, into a peaceful collaboration? They discovered the possibility of a new win-win type of connection between them.

Europe helped them to have an intensive reflection on transmodern politi-

cal structures, and on defense and security. What was interesting utmost to the public was the debate they launched on new economics.

• *A debate on new economics on the net...*

At the same moment people in Asia, in EU Commission, in some Member States of Europe, in the US, some high level consultants, top managers, business people, and some economists began an in-depth discussion on “knowledge and sustainable economics”, in dialogue with the World Wildlife Fund, Greenpeace, and others. Those NGO’s had the idea and the know-how to launch the debate on the net. Suddenly there has been a kind of explosion of hope and joy. Students in economics, and after them, the broad public, discovered that economic laws were NOT eternal neither immutable. They discovered that we were already half in a post-industrial and post capitalistic⁷ economic logic. The main idea was that the power in this new “knowledge” economy was shifting from ownership of capital and industry toward ownership of creative personnel. Therefore, the whole of the economic “science” was obliged to invent a new qualitative way of measuring creativity. Former externalities like environment, social or gender concerns were becoming crucial and central, simply because otherwise the creativity level of the personnel was sharply declining and the stakeholders were reacting negatively. This was a new logic. New books were published and discussed.

But more surprisingly EU having grown stronger in self-confidence announced that EU, China, Korea, Japan and ASEAN were shifting towards an other way of consuming energy and World resources. They decided to give an example and to use exactly the amount of resources corresponding to their population and allowing a prospective future for the next generations. This was a sharp decline, but the psychological impact of this decision has been immense. No country could continue the ancient system anymore without silent disapproval.

There were a lot of new jobs created, which is naturally financed by a completely new post-capitalistic logic. The discussion was if EU would supply basic income for every citizens use only complementary moneys to insure dignity and living for everyone, without bankrupting the system.

The Japanese example of “Community money⁸” was a real success, which spread around the world. However, it is not the EURO idea that spread around the world but this concept of community money is much more appealing and useful for the poor worldwide.

•*Russian and Indian governments joining the debate...and finally the US...*

Indians and Russians joined the discussion very quickly because they were in urgent need of new solutions. This discussion lasted for several years but it created a new intellectual energy field worldwide. Finally the economists joined the discussion. They said that they always thought along those new lines but were not able to express their views. This positive and constructive research was for the first time not restricted to the top. It had become a popular movement that no one escapes. Economy was becoming a different logic.

The US government was slower than its citizens to jump into this new reflection were. After all, they were all deep-set in the old system of "free trade" and "structural adjustment," and had almost reached prosperity. The reasons to change for them were not so evident.

•*Asian innovations on "water motor" change the world map.*

Suddenly one of the biggest Japanese car companies "re-discovered" the plans of the "water and hydrogen motor" which had been "forgotten" for 20 years. And it launched a new cheap car consuming only water. This move was first very strongly opposed by the West. However, time had come; the common sense of the citizens preferred the wise approach of the Asians. The prices of the oil fell sharply. The Arab world went through a huge revolution... It changed whole Foreign policy in the whole world. Oil and oil availability were no longer the crucial and central elements anymore. Everyone was like waking up from a dream. The whole world politics had to be reinvented...

•*A new concept of security and defense...*

Slowly, the worldwide dialogue was increasing, when people discovered that it was possible to reflect seriously and innovate in economics and finance, and to change the energy logic was no longer based on fuel. Little by little some confidence rose again within and between the cultures and the people. At that moment governments also discovered that they were not anymore confronted with the same dangers as before. A new debate on security and defense became possible.

The United Nations had become more powerful and respectable, since the famous day in 2002 when the United States of America were finally expelled by the General Assembly for having failed to pay their due. It was in the United Nations that a huge discussion took place for three years, only after important monetary financial and economic reforms had been achieved worldwide, under the request of China, Japan, and European Union.

Slowly, the transmodern concept of defense was accepted and new problems and dangers were identified. Here are some of those new dangers: (1) new difficult conflicts in interpretations were in every culture, which was much more dangerous than conflicts between cultures. (2) The rising importance of worldwide Mafia's became evident when they kidnapped the Mayor of Stuttgart for money. (3) The rising violence in the cities etc...

In 2025: In a different world...

It is difficult to remember the reforms that have been launched at that time. It is difficult for the young generation in 2025 to imagine how the industrial mentality was like. What they better remember are the catastrophic events in 2008 and 2009. So the UNESCO has asked historians around the world to investigate and write books on the XXst century. In 2025, none of the new generation is able to imagine how the mentality and the situation were at the end of the former century. Historians are requested to remind the young generation of the dark years of the XXst century. It should be a kind of lesson from the past.

Here are some of the main changes that were operated in a rather short time.

- Business no longer lobbies against actions to try to stop environmental destruction and repair environmental damage. Here again the influence and example of enlightened business leaders has become important. They greatly helped the governments to reshaping completely their economic frameworks. They helped the politicians to convert to the new type of management, mainly to witness their experiences, failures and successes.
- Governments are effectively having a sound environment policy, which ameliorates the ecological future of the earth. This is considered as the evident starting point of every political platform. Naturally the whole accounting system has been reworked completely. The most blatant example is the spending in education. Life-long education budgets have been tripled, but it is no longer considered as a spending. It is considered as the most valuable national investment. Social (social net) budgets were doubled, but they were not anymore accounted as spending but as investments. Defense has been completely reworked. Some countries have opted for an insurance contract with a new "Security Agency of the UN". They pay a fee and have no army anymore. In case of trouble, the UN Agency immediately intervenes with no cost.
- Tax systems were revised to provide for what was wanted and disincentives for what was not. The income tax was drastically reduced, and shifted to en-

ergy and resources use as on financial transactions. Agricultural subsidies were redesigned to favor sustainable agricultural production-and-distribution. A lot of creativity has been unleashed by the extensive use of Internet in involving the citizens in the redefinition of the vision and the strategies.

- The World Bank: Its Board was completely changed and was representative of the regional citizens groups. In dialogue with the governments and in close collaboration with NGO's, and the EU agencies, it works closely with "alternative development" groups in the "developing countries" to gradually redefine and act on new goals of development. They also encourage alternative money systems and finally base more and more strategy on women, with a lot of success. In participating in the thinking of the strategies, women were the most active actors of the change.
- International Monetary Fund has changed its name. It is now called the "UN Money agency." In 2005, it initiated a dialogue with the Central banks of US, EU, China, Japan, Brazil, India, and the NGO's. The reform was finally designed in 2009, according to the NGO ideas that were the most innovative and satisfactory for the public opinion. But this reform took longer than what they had expected, because they had to redefine completely the role of money in the information society. "Community money" was not only tolerated but also widely accepted and encouraged as a real tool to community and economic development.
- Capital new role for information and culture: The rapid change of the political speech and vision around 2020 provoked an enormous demand for explanation and education at every level and age of the population worldwide. The budgets for education and ongoing learning increased sharply but were accounted as investments. The professors of any kind were highly admired and considered. They became the key element in the change and formed the new citizenship. However, more generally respect and fostering of cultural diversity became a key element in the fostering of a creativity society.

One Alternative Scenario : No change

Another scenario is in a different direction. It is not envisioning any kind of change. Now that free trade and adjustment have been installed worldwide, and we will have a long period of steady growth. Let us take for example a confidential OECD report of April 1997: "If governments seize the opportunity of realizing a "New Global Age", a dramatic increase in global prosperity would be in prospect. While OECD countries would still have much higher living standards, the non-OECD area could account for 2/3 of the world GDP by 2020 and experience sharp cuts in poverty"⁹.

The evident consequence for Asia is that they must continue to adjust, even if this is socially and environmentally not very positive. The governments must be courageous because in the long run, they will also be winning in this new adjusted world. Free trade will blossom and will be severed as the common good.

Conclusion

In this third part we will identify how those scenarios benefit East Asia as well as Russia and North America . We will indicate the main driving forces most likely to make our preferred future come true. Finally we will justify our preference for scenario 1

How will those scenmarios benefit East Asia, Russia and North America?

Our preferred Scenario will be beneficial most of all to the citizens in East Asia, Russia and North America. The US government could be less interested in the short run. Governments in Russia and East Asia could be interested if they can understand and be convinced of the change early enough. They could be helped in building up their nation in a New World context. Basically those scenarios will benefit those citizens because it stops the growing despair and disenchantment of the people.

In Asia there has been a rising hope that the citizens could really make it in the actual industrial capitalistic system as it was. This hope has been wiped away in the last time. Scenario 1 is reopening the horizon. It is allowing a new hope to rise again, but it presupposes a quantum leap in human quality of being. It presupposes that Asians are accepting to go back to their invaluable cultural and religious heritage and dear to change their lives. It depends on the human freedom of choice. Will they do it? In politics, nothing is certain. Particularly today.

The second scenario will be more beneficial for the USA Government and eventually for the European Union and Canadian government. However, I have not the impression that this scenario is really in favor of a more just and sustainable world for the majority of the citizens. But other observers think just the opposite...

The main driving forces...

The main driving force of this huge change is the fact that at the end of the XXst century Humanity has come to realize that for the first time in history it

had the technical capacity to feed the world and that the "productivity war" for collective survival is over. The main problem is becoming to repartition (justice) and to respect for the environment and the future generations. Naturally the main difficulty is to change Humanity's behavior, because the collective unconsciousness is so strongly oriented toward more: more objects, more food, more consuming, more money, more speed, more travel, more space shuttles, etc... The whole of our civilization is oriented towards the production of objects. Now suddenly civilization has to shift towards new goals: fostering the human progress, including the spiritual dimension in a creativity centered society. However, after one generation, suddenly the emergence of a new collective unconsciousness will become evident through the public opinion worldwide. This is the logic behind our preferred scenario.

What we speak about is like a change in the deep currents in the sea¹⁰. (Gulf stream going West, would kill North Europe). At the surface there are little symptoms to see. Some waves are slightly changing. New ripples on the surface. Nothing spectacular. But it could become a hurricane eventually...

• *Women world-wide:*

In our opinion, the main driving force across every culture is the woman. Everywhere they push for a reappraisal of the women-men relations, not only in family but also in society, in economics, religion, politics, etc. This driving force is enormous and always subterranean, and the majority of women are in favor of scenario 1. They want a new economic logic. They want a new type of governance. They want a new demographic logic but also family protection logic... They do not believe so much in scenario 2. They will become important new and creative partners in the discussions.

• *The importance of "cultural creative" worldwide.*

In our estimation, there are a lot of worldwide people who are secretly or openly advocating for a change in culture, a change of paradigm. They are not visible yet because the media as being 1% only ridicules them! But in our opinion they could be 20% to 30% of our societies or 20% of all according to Paul H. RAY¹¹ in those 24%, in the US 66% are women. If those inquiries are OK, this is much more important than the famous "counter culture movement" which was rather an intellectual movement. Here we could be in front of a very important worldwide shift. This is a very important political argument in favor of the change.

• *The rising force of hope and spirit.*

As historian A. Toynbee discovered spirituality played a significant role in the rise and fall of civilizations. The “creative minorities” that helped build new cultures and civilizations from the ashes of the old did so upon the foundation of spiritual foresight and fortitude. In contrast, civilizations that lost its spiritual core declined.

We are so “Modern” rational and “serious” that we have really underestimated the power of hope and spirit also in politics. Modern Western people have dramatically succeeded in “disenchanted” the world (Max Weber). People have lost hope.

Now the real issue is to “re-enchant” the world. Reenchantment and hope are an extremely powerful force. Unhappily those who have succeeded in touching the hope and soul of the citizens in the XXst century have been the best (Kennedy, Gandhi) but also the worst (Hitler, Stalin). Culture meaning and “spiritual dimension” in the broadest sense seems to be increasingly an important force in world politics today.

• *Worldwide economic and financial crisis is a SYMPTOM of this change.*

As we said in the beginning of the scenario, a deeper analysis of the actual crisis is really a crisis of legitimacy. It is not enough to accuse and blame the Asians. We are proposing a deeper level of analysis. The Western-industrial-capitalistic- Modern civilization is in a rapid process of losing more and more of legitimacy. The main cause is that it is not at all “working for everyone” anymore. It is not promising a better world for our children. It is not solving the pressing problems of environment, neither of social injustice.

• *The structural crisis in political credibility is also another SYMPTOM of the change.*

All over the World we see important crises of credibility in politics. The Governance crisis in USA, in Japan, in Europe, and elsewhere are also in our opinion SYMPTOMS of the change going on under the surface of the water. The root of the crisis lays in the loss of TRUST of the citizens. They do not trust their leaders anymore. There is a feeling that they continuously miss the point. They never answer the main question: what is our future going to be?

Why our preferred futures?

Scenario 1 is our preferred future because the citizens worldwide are more in favor of this scenario. This is a democratic choice. Also, it is responding to

the necessity of our collective survival and the future generations that nobody is defending.

However, the more important one of the main blockades of today's situation is that the dominant forces and governments have succeeded in convincing the rest of the world there are no alternatives. "Wise" economists or politicians ridicule any alternative thinking in economics or politics. There resides the power of scenario 1 and its vision. It allows the average citizens to open its own horizon of creativity and hope.

But this is my own choice. And the more I am working in Future studies, the less I know the future.

Notes

1. This scenario is inspired by another scenario put together by my friend Willis HARMAN (+1997), Director of the "Institute of Noetic Sciences" in Sausalito California, in meetings called "pathfinding project" set up jointly by Harman and by another Friend Mrs Avon MATTISON director of "Pathways to Peace" Larspur CA., in 1995.
2. The "cultural creatives" are the citizens who are silently all over the world, since many years, building and living according new values. They are the builders of the Cathedrals of Tomorrow. In USA Paul H. RAY has made an interesting inquiry on those cultural creatives called : "The Integral Culture Survey, A study of the Emergence of transformational values in America-" 1996. Institute of Noetic Sciences (475, Gate Five Road Suite 300 Sausalito, CA 94965 USA.. fax 415.331.56.73.) & Fetzer Institute, Kalamzoo MI. In EUROPE, according to our first measurements we think that there could be 30% of cultural creatives. But we have no precise data. In JAPAN, I would like to honor intellectuals like Dr UMEHARA, who is representing this same "cultural creative" tendency. Here is a quotation from Him (: Takeshi UMEHARA The civilization of the forest Published in "NPQ" Summer 1990 pp. 22-31.) :

"My hope now is to discover the cultural origins of Japan not only a new value orientation, which would benefit us as we forge the values our children can live by in the 21st century, but also to contribute to the whole of humanity a new value orientation that suits the post-Modern age with its overriding ecological imperative (22). It is hard to avoid to be pessimistic about the outlook for Japan's leaving a valuable legacy after its days of economic glory are over. Personally I would have to agree with those who say that mere economic prosperity

is evil if it fails to produce things of cultural value- and that a country that pursues this sort of culturally empty prosperity is harming rather than helping the rest of human race. So I am forced to conclude that we are not in a position to take pride in our economic prowess. (23)

There is no question that the modern Japanese reality contradicts the ideal I put forward. Unfortunately, my opinion is a minority view in Japan. I ask you to wait 10 years. By then, I believe my opinion will be the majority view. (31)

Many European do not believe that Japan is capable of contributing to the international debate on World problems. I am convinced that on the contrary."

3. Reverend HIRATA, Director of the Zen Culture Research Institute, in Kyoto.
4. Takeshi UMEHARA : *The civilization of the Forest*, published in "NPQ" Summer 1990 pp 22-31.
5. In 1950, five year only after the hostilities, Schuman and Monnet had the idea to invite their former enemies the Germans,
 - to sit as equals (with Italy, Belgium, Netherlands and Luxembourg)
 - in order to solve together their common problems.
 This was a new approach in political terms. This political approach was including an ethical preoccupation on the common good, and not only the short term interests of everyone. In fact, K. Adenauer answered Monnet: *"For me, like you, this project is of the highest importance: it is a matter of morality. We have a moral and not just a technical responsibility to our people, and that makes it incumbent on us to realize this great hope¹."* (See Jean MONNET: *"Memoires"* (French edition) Fayard Paris 1976 Livre de poche .pp.449.) This was the beginning of a deeply humane and moral entente between the two countries. This entente was the foundation of the whole of European construction.
6. Brief Description of the *pre-modern and modern States according to COOPER*. See Robert COOPER : *"The Post-modern State and the World Order"* Edition DEMOS: 1997, Bridewell Place, London EC4V6AP . (fax : 00-171-353-4481; email : joanna@demos.demon.co.uk). 6¢G.
PREMODERN STATE : Here God is in power above the emperor. Religion is the ultimate meaning and the intellectual basis. The churches share legitimate force with the emperor who has an authoritarian and weak power, control may often break down. The structure is feudal and imperial. But progressively free cities emerge. Defense will aim at increasing territory even by war, in order to secure and increase the empire. The aim is defeat-

ing completely the enemy. Intellectual basis : religion.

MODERN STATE: Modernity has invented the State giving him the monopoly of the legitimate force. The legitimacy is not coming from God anymore but from the people. The power is centralized and may be democratic or authoritarian. The State cares for social, industrial and military questions. There is a contrast between internal order and external disorder. Nobody care for the global order anymore. Morality stops at the borders of the State. Defense will be exclusively aimed at national interests and based on secrecy. Mass armies increase the danger of total wars. Commerce can become a "casus belli" (reason of war). Foreign policy is aiming at the balance of power and is strictly reduced to national(istic) interests. There is a clear separation between internal and external policies. Influential intellectuals are Hume, Voltaire, Kant, Machiavelli, and Clausewitz.

7. See Peter Drucker *Post capitalistic society*, Harper Business 1993.

8. Source "LISTENIG TO JAPAN" Information Bulletin of the Japanese Mission to the European Union, Brussels, July 3 1995, pp7-8. *A new aging healthcare system invented in Japan?*

An excellent example of a broader concept of work, another definition of money in a much more human and even spiritual definition of life is given by this example of alternative aging health care in Japan.

The Japanese population is aging faster than any other first World country. In order to deal with this problem a concept of Time-saving money has been invented¹. In this system, the time that a volunteer spends helping other parents, or handicapped persons, in their daily routine is credited to a computerized Time Account. This service time is guaranteed to become available to the person or member of their family in the future when they need similar help. The local and national government have provided a national clearing network, so that someone can provide help in Tokyo which becomes available for their parents elsewhere in the province. Many people just volunteer the work, and hope they will never need it, so it become a kind of insurance plan, which complements the available health insurance programs.

This whole process is also preferred by the elderly themselves, because the service turns out to be more caring than the professional services which are paid in Yen! Even more important according to elderly is that it provides a more comfortable emotional space for them, as they would otherwise be embarrassed to ask for free services. It leave also more space for the spiritual dimension.

Such a "Time saving" system is more cost effective and nurturing than the system which prevails in the West.

This is an excellent example of a transmodern efficient, more human and creative system that should be exported World-Wide. It is working and is much more respectful of human, community and family values. It helps even people to rediscover those values and to be more happy in their lives.

- 9.OECD Council : "Towards a new global age:Challenges and opportunities: Policy report: reference : C (97)80 CONFIDENTIAL , OECD Paris 16 April 1997; see page 10.
- 10.This expression was frequently used by Former President of the European Commission Jacques DELORS. (1985-1995)
- 11.Paul H. RAY "*The Integral Culture survey: a study of the emergence of transformational values in America*" edit. Fetzer Institute and Institute of Noetic Sciences Sausalito CA fax : 415. 331-5673.

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