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“GOVERNANCE ISSUES IN A CHANGING WORLD A FUTURE LOOK”

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0. BRUSSELS 2004 : A POSITIVE SCENARIO OF POLITICAL CHANGE¹.

Let us begin with a tale from the future...

“The political shift that occurred around 2004 was due to a convergence of different causes. The legitimacy of the industrial civilization had suddenly decreased. Meanwhile popular frustration was growing among the majority in the North but also in the South as the world financial crisis of 2002 had hit many people. At the same time, the growing minority of “cultural creatives” who were already living according to the “transmodern” paradigm, became politically apparent as an important group.

The President’s speech in September 2004, was the occasion of a profound political transformation. The President declared simply that we were in a changing society, and that the new aims of society had to be discussed in depth in a truly democratic way. He affirmed that we were probably shifting from a goods producing society towards a society centered on human growth and human learning to the fullest extent, including the spiritual dimension. Suddenly people realized that their deep silent aspiration was common to a majority of humans on the surface of the Globe. Change was suddenly possible. The politicians followed.

The role of key minorities (“cultural creatives”) in finance, business, politics, but also in NGO’s, who were reflecting and preparing the change in many countries, has been crucial in easing a peaceful transition to the transmodern world of the XXI^o Century.

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In the following years citizens had been watching carefully and participating in this important process of change. Business had shifted its aims towards the Common Good. Governments had transformed their way of governance and reshaped their accounting, taxation and subsidy systems. Bretton Woods Institutions had been transformed in “Kuala Lumpur Institutions” because of this important global meeting in this city in 2006. Nobody in 1997 could have dared to imagine the importance and the rapidity of the changes that occurred in those few years. Citizen worldwide have slowly rediscovered hope and reenchancement... ”

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PART ONE : POLITICAL INDICATORS OF THE CHANGE

Many voices are heard warning public opinion worldwide that our civilization is heading towards a dead end in matters of ecology, social inequalities and financial disorder. They have been advocating the urgent need for important changes in the coming years.

Until today, politicians have not be unduly concerned by those critics, because they have usually considered that this critical part of public opinion was marginal. The world media also confirmed the impression that the advocates of change were a tiny minority.

1.1. SHIFT IN U.S. PUBLIC OPINION.

A new generation of studies could begin to shake the tranquility of the political circles, as they show that a growing part of public opinion worldwide seems to be increasingly abandoning the values of the industrial and consumer society.

Ron Ingelhart shows in the *World Values Survey*² on 43 countries that there is a transformation towards “postmodern” values at least in a dozen nations. There is less confidence in hierarchical institutions, shift of emphasis from institutional authority to personal one, increased importance of meaningful work and quality of life, shift of emphasis from economic growth to sustainability. There is also a general decline in traditional religious practice but linked with a growing interest in discovering personal meaning and religious experiences. Increased tolerance for ethnic, sexual, and political differences. Women’s roles are also changing towards a greater self-realization and increasing responsibilities. The public, in many countries, is thus transforming its vision of the world, and thus its style of political participation.

The publications of **Paul RAY**³ and **Duane ELGIN**⁴ are politically even more significant. Paul Ray has managed, with a very refined type of statistical analysis, to measure the emergence of a rapidly growing sector of US population, the “cultural creatives” or “transmoderns”. He discovered that they make up 24% of US citizens (40,000,000) with a core group of 10%. He describes them as more open to ecology, women’s participation, social justice locally and worldwide and holistic thinking. They try to make a synthesis between modernity and the past, etc.... What is new is that with 24%, this group is no longer politically marginal. It is both

relevant and important to study this emerging group, which could gain in political significance in the USA, and probably in Europe too⁵.

Duane Elgin goes one step further. Putting together all available measurements, statistical data and other indicators about the paradigm shift worldwide, he gives us the first radiography of the change of culture worldwide and/or the emergence of a new paradigm. He asks himself if we are witnessing a global consciousness change.

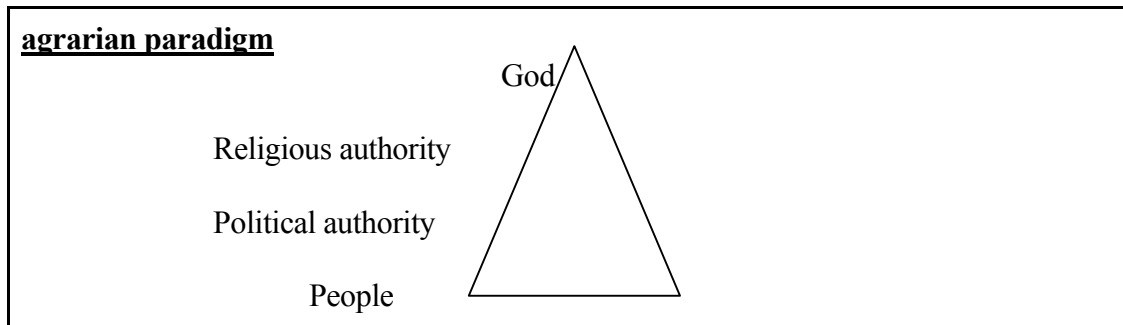
Conclusion:

1. If those surveys are confirmed, they could be like radiography of the change in our societies.
2. It could be increasingly important to analyze the cultural change we are going through.

1.2. HOW TO DEFINE THIS CULTURAL CHANGE?

Here is one way to describe the paradigms with metaphors and drawings⁶.

a) Agrarian paradigm: this paradigm is still valid for the majority of the world population. The image that symbolizes it, is a triangle.



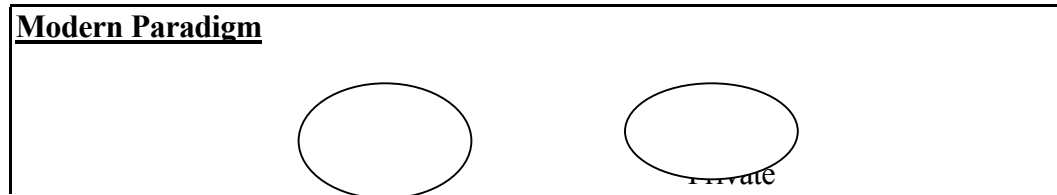
God is the source of authority and the foundation of values. He delegates His authority directly to the religious authority which has prevalence over political authorities. Finally political authority is exercised mainly by men who prevail over women and children. This unconscious vision of society is apparent in every culture.

I call this vision **enchanted**: The sky is inhabited by the glory of God. The core values of society are stable and sacralized. Society has an unshakable collective meaning, embedded in the sacredness of life. This vision of society is incompatible with a secularized society which refuses any sacred foundation of the values.

b) "Modern" paradigm

Modernity has been a healthy reaction against obscurantism of the religious authorities of the Middle Ages, who were not allowing scientific reflection and technological development.

Modernity secularized society, pushing religion into the private and installing in society and in our minds a distinction between public and private spheres.



Unhappily, this useful **distinction** has become more and more a **separation**. So that it is difficult today to raise issues of meaning, ethics, religion or intuition in “modern” political arenas. Speeches of that kind are considered restricted to the private. Meanwhile **distinction** is a healthy step forward and must remain so, the crisis situation is caused by the strict **separation**, called “secularization”. A secularized society is a society where the values are built in complete independence and separation from any transcendental reference. I call this vision **disenchanted**, because there is no sacred foundation of the values. The only basic concept is rationality. An enchanted society is a society where there is a sacred foundation of the values, of times and places.

In Renaissance, science was kind of sacralised. Science was conceived as reaching the absolute truth through rationality. There was a way towards the absolute Truth : the rational one. Religion was no longer necessary in order to reach the Truth.

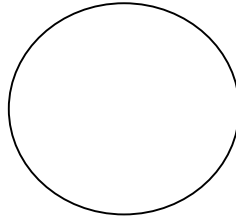
Today, after Nobel prizes like Prigogine⁷ have redefined the role of science, rationality is no longer trusted as a safe way towards the Truth. So there is no way of **possessing** the Truth any more. Our secularized modern society has found no sacred foundation for its values, no way to the sacred, no way to God. Our society has no speech (discours) on life and death, and meaning of life. People are disenchanted because they have no access to the deepest level of meaning in their lives, no access to the basic foundations of human values. Their individual and collective life has no meaning any more.

c) "Transmodern" paradig

Today “transmodern” paradigm is not the dominant framework, although a growing number of citizens are implicitly referring to it more and more. Paul RAY’s 1996 survey confirms that 24% of US citizens are already in this new culture and new vision.

The suggested image is one of a table around which people of all races and gender, cultures and religions will have to sit down in order to discuss and negotiate on an equal footing how we will manage and run the planet tomorrow in a responsible way.

Transmodern paradigm



But the task ahead is enormous because we do not have the necessary tools of negotiation, neither the consciousness, nor the vision.

- In this new paradigm, **distinction** between religion, art, and other Ying values remain, but the **separation is abolished**. There will be a new type of blending between ethics, politics, economics, meaning, feminine values, intuition, production and reproduction values.

- Epistemology : (= the definition of truth): The aim of life is to go towards the center. This center is the experience of illumination. For the Christian it will be the meeting with God. But nobody owns this center. For the agnostic or Buddhist the center can be conceived as empty. Nobody is authorized to say “God with Us, God is ours”.

In this new vision nobody is owner of the Truth. But everybody is able to participate in the Truth. This presupposes a path of personal and collective evolution.

In this paradigm there is a way to a **possible re-enchantment**. The way towards God, towards illumination, or towards the deep meaning of life, is opening up again.

1.3. POWER CHANGES NATURE IN THE KNOWLEDGE SOCIETY.

The Information society into which we have already taken our first steps without actually noticing it, could become the best or the worst society. Everything will depend on the choices that are made by humanity and its leaders. But, as we will see, there is a real opportunity and a real possibility for humanity to go in the direction of the values and finalities that are so intensely looked for. When we analyse what a few - but important - forerunners in banking, business,⁸ management, politics and NGOs are experiencing and pushing forward, we have to admit that **the positive scenarios are not so unlikely**. This brings me to a curious observation : *There is a sort of coherence between the (implicit) aspiration of the citizen and this new paradigm of the creativity society.*

Our main hypothesis is that power in the information society will be linked more and more to the ownership of human creativity, and less to the ownership of industry and capital. This supposes that the dominant logic of management and of society could shift towards more respect of the human person, its culture gender and family concerns. And that machines will have to adapt to humans and

to become “human-friendly”. The economy will have to be able to measure creativity with brand new qualitative criteria.

- (1) But key concepts of the industrial society could be radically transformed. Here is a short resume of those potential changes and **shift of power**: In the industrial society, power was linked to the ownership of capital and industry. Marxist and capitalist agreed on this point. Differences were about who should be the owner. In the information society, power will be linked with the ownership of information and creativity. Concretely it is becoming more and more important for a software business to have creative workers, than to have capital⁹.
- (2) **human-centred management** : the obvious consequence of this is that if you want your personnel to be creative you will have to respect their gender, their culture, their family links etc. This respect must be authentic, otherwise people will feel manipulated and will lose creativity. And so respect for diversity of cultures becomes an essential tool of success.
- (3) **human-friendly machines**: Meanwhile, in industrial society man was forced to adapt to the machine, as in Charlie Chaplin’s “Modern Times”; in the information society the machines (computers for example) will be more and more human-friendly. IBM was obliged to follow Apple in a more human-friendly computer system.
- (4) **towards a qualitative economic approach** : Our actual economic system was designed to regulate and assess power in industrial society. In order to fulfil the same role of regulating power in the information society, the economy will have to be able to measure creativity. This presupposes a major transformation of the analysis tool, which is, for the moment, only analytical. The economy has to invent a brand new qualitative tool in order to measure creativity. In doing so it will possibly become a trans-disciplinary tool, much more open to “human” sciences, and easier of access.
- (5) **towards a new type of “trade”**: In the industrial society we have restricted exchanges to trade. In trade “I give you butter and I receive the money, but I lose the butter”. Contrary to this, in the information society if *I give you information I don’t lose it, and the money plays another role, not necessarily central*. On the Internet some information is available free of charge. We could rediscover a much richer and human type of exchange like in agrarian societies, based on debt and gift. Other authors¹⁰ speak of a shift from an “exchange society” towards a “sharing society”. Information being more shared than exchanged.

- (6) **a new concept of money?** One can observe that since President Nixon decided to break the link between paper money and a defined quantity of gold, money has become each day more qualitative and virtual. The value of money is more and more related to the value judgement that the market makes of a country. In the creativity society, money could eventually become again a way to relate people with each other, and to shape communities.
- (7) **a new concept of work :** in the agrarian society, people were working. But there was no salary, no holidays, no quality control, little competition, etc. Industrial society has concentrated in the concept of JOB, a lot of essential values, like creativity, social insertion, dignity, resource-earning for the family, insurance for the future, power, etc. Creativity society will probably cultivate those values but not concentrate them in the same concept. In the coming years 50% of citizens will be working and will find dignity, social participation, and get a living for their family, but without participating in industrial production, which will be progressively automated. They could be working for the “reproductive and caring “ function of society, the Ying dimension, that has been neglected in the industrial framework. What does this mean ? There are enormous social and ecological needs everywhere. People will be hired to rebuild community links. They will work in training and teaching the young, the adults and the eldest. Raising children will again be considered something essential for the reproduction function of society. Millions of job opportunities will appear in rebuilding the earth, replanting forests, cleaning the environment and preparing for the future. Retribution of those activities will not be according to the industrial norms. It could happen through alternative money, or in changing the national accounts worldwide, considering all those new “caring-nurturing” activities as investments for the future, not as expenses.
- (8) **new finalities for society:** This brings us to the observation that we could observe a progressive shift in our society’s finalities. From a purely productive and Yang finality, we could go toward a society promoting human growth and development to the fullest extent, human learning in the broadest possible definition, in harmony with the Cosmos and investing in the future. This is not so utopian as we see some influential actors going in a similar direction in order to foster creativity.
- (9) **new type of governance :** Governance in the industrial society was based on access to capital and industry and restricted knowledge concerning that power. In the creativity society, if information is less and less restricted, governance will no longer be based on restricted information. Governance could be based on “meaning” i.e. on the capacity to help promote human growth and creativity in the broadest possible dimension. Or, in other words, to present a red thread, a human meaning in the huge mass of information available. Governance could also become a way to catalyse political and cultural creativity in order to invent together the structures of a changing society. Another way to express this change is that the new governance has to be post-patriarchal, but not matriarchal.

- (10) **growing responsibilities for women in society:** In the changes described here it appears that women are usually quicker and better in adapting to this new paradigm. Probably because they are usually less identified with the patriarchal society and management. They could have less to lose in the change. Paul Ray's values study¹¹ shows clearly that of the 24% of US citizens who are "cultural creatives" and are already living and creating this new culture and paradigm, 66% are women and only 34% are men. This also means that women will be given and will take more and more responsibilities in this new society, and this despite the fact that we seem to be going in the opposite direction. Is it not precisely because women are consciously or unconsciously identified with the change, and thus more threatening than ever for the leaders refusing the change?
- (11) **Growing importance of culture for business:** Culture becomes more and more central to business. For a multinational, the cultural element becomes essential if it wants to have efficiency. But more deeply, if the CEO wants to really capitalize on the creativity of his personnel, respect and valorisation of cultural differences becomes of strategic importance. Cultural concerns become central, for business and economy.
- (12) **Culture becomes central in foreign policy too.** Huntington had the great merit of helping people to start reflecting on culture as an increasingly important new dimension in Foreign Policy. But it seems to us that the most dangerous conflicts of the future could be more conflicts between paradigms than conflicts between cultures and religions.

	INDUSTRIAL SOCIETY		CREATIVITY SOCIETY	
	MEANS	VALUES	MEANS	VALUES
Power	Ownership of capital and industry	Unlimited production, profit, & consumption	Creative collaboration of personnel	RESPECT of Humanity, of the personnel
Management	Vertical, top-down.	Adapting humans to machine.	Fostering and promoting creativity and	Human centred, respect for gender, culture, family.
Economy	Regulating access to ownership of capital and	QUANTITATIVE approach, and scientific.	Regulate the ownership and fostering of creativity.	QUALITATIVE approach, Transdisciplinary, open to the public
Trade	Butter = money	Market-oriented society: relation is	Exchange of info is enriching both; money has a	society of exchange and gifts. (M.Mauss)
Work	WORK = JOB = salary + dignity + social insertion + family + future creativity	Work = "compensated" by salary. Negative value	50% NO JOB but Work: creativity, in "caring" function of society. Other	Work = positive .: Creativity is an essential dimension of life.
Justice	Distribution of wealth is not essential to the industrial logic	Justice is sustained by the Judeo-Christian foundation in agrarian para-	Justice & equality are essential in promoting creativity world-wide	Equality has become central in the new paradigm. Increasingly interesting for everyone to foster
Governance	Through restricted access to strategic information	Rather PATRIARCHAL and vertical: TOP DOWN.	-fostering MEANING and collective creativity. -New important responsibilities for Women in	Crisis of patriarchy, but no matriarchy. - Growing importance of Cultural conflicts. More between paradigms than
Culture	Rather peripheral in the industrial	Value restricted to the PRIVATE, no political	Respecting culture and promoting cultural	Cultural dimension is de-privatized and becomes CENTRAL
Soul	DISENCHANTMENT AS COLLECTIVE LOSS OF		REENCHANTMENT AS PERSONAL AND COLLECTIVE	

1.4. INCREASING IMPORTANCE OF WOMEN LEADERSHIP IN A POST-PATRIARCHAL SOCIETY.

One of the main characteristics of this cultural change is the change of status of women in every culture and society. The cause of this fundamental change is not at all related to the other causes. But it is in a way speeding up the other changes and is affecting every person in the world.

Some argue that the origin of this change could be traced back to 1964, when the first contraceptive pill was invented. Even if they do not intend to use this invention, from now on every woman in the world knows that the possibility exists for her to manage her fertility. From now on fertility is not a matter of fate, it is a decision.

Whatever the explanation, it is striking that this change is noticeable in every culture, the Iranian example being a very eloquent one¹².

PART TWO: NEW POLITICAL QUESTIONS ARISING

One of the major problems the political world is facing is the mental map. And within the dominant political mental map, medium and long-term problems like environmental pollution, ozone depletion, social inequalities, or spiritual vacuum, are problems to be treated as “externalities”. They are not part of the official political picture. They are off the real agenda.

The majority of politicians have no time to reflect on their unconscious mental maps, or their framework of reference. They do not even see the reason why they should reflect on their mental maps.

QUESTION 1: ADOPTING A THREE-FOLD POLITICAL APPROACH.

In my experience the majority of political analysts have a bipolar vision of the world. They consider the existence of only two visions of the world (i.e. paradigms¹³), a good one and a bad one. The good one is the “modern” one. To be modern is to accept the rule of (Western) law and the superiority of rational and linear thinking over intuition, poetry or spirituality. Time is framed by the concept of linear progress. Law is framed by the Western “universal human rights” definition. The paradigm is best translated in the concepts of “progress” and “development through economic growth and free trade”. Those key concepts are the supreme values to be accepted worldwide if one wants to be “modern”. Naturally, it is not just anybody who is able to accept those truths. An important group of humans are not able to live up to such high standards of civilization.

They are considered underdeveloped. They are “backward”. They are in the other paradigm, the bad one : underdevelopment or backwardness.

If one accepts this clear distinction, the aim of politics worldwide is rather clear and does not need much discussion. We all agree that we should encourage by all means a maximum of people to leave the bad vision in order to embark on the good one. This is what the industrial paradigm calls progress.

The transmodern point of view is different. One accepts that there is a third paradigm, a third vision. This simple fact means that we are no longer in a period of stability. We are in a rather unusual period of historical change. Such periods are not frequent in history. It is thus normal that politicians are reluctant to embark on such a hypothesis. Politicians are not accustomed to manage change. Nobody is. And it is frightening.

Instead of theoretical approaches let us analyze some examples:

EXAMPLES OF BOTH APPROACHES.

<p>MODERN APPROACH : 2 POSSIBILITIES</p>	<p>TRANSMODERN APPROACH: 3 POSSIBILITIES</p>
<p><u>Algeria :</u> It is evident that the Western democracies have to sustain the secular government against Muslim “fundamentalists”. The alternative would be a return to the Middle Ages and a danger of religious wars. And so it is not so important to distinguish between several kinds of fundamentalists.</p>	<p><u>Algeria:</u> It is not evident that all nations in the world will follow the “western” path and build a Western (French) type of State. Why not listen to the moderate Muslim leaders and to the Algerian women? What do they really want? But dialogue will be a lot easier if we also recognize that we are also in a change of society. Would it not be honest to say openly that a significant proportion of our citizens (24% of US citizens, of which 66% are women¹⁴) are trying to go beyond “modernity”? It would clear the way to dialogue, beyond our superiority complex.</p>
<p><u>Relations with Islam and orthodox cultures:</u> The only advice we can give them is to “modernize”. There is no question of an alternative. They must take the same path as us. If they do not accept it is because they are “underdeveloped”.</p>	<p><u>Relations with Islam and orthodox cultures:</u> <u>We need to rethink our dialogue with the Muslim world, and with the orthodox part of Europe.</u> If the politicians were aware of the growing importance of a third vision, it could change the aims of so called “development”. Because one could imagine that other civilizations could <u>jump over modernity</u> and join us in building together a tolerant post-secular, sustainable and just world, where we would all be open to consider a transcendental foundation for our common values, beyond or inside all religions. This means that all civilizations in the world should “develop” towards more tolerance and responsible behavior, towards our fellow humans and nature.</p>
<p><u>Turkey :</u></p>	<p><u>Turkey :</u></p>

<p>It is evident that Western Governments must defend the secular concept of government and help the forces which strive in that direction (e.g.: army). They must oppose a return to any kind of religious State.</p>	<p>Are we sure that the fate of Turkey is to follow the path of a secular State which Attaturk imposed on the Turks at the beginning of the century? Why not listen to the moderate Muslims in Turkey and to the Turkish women? Perhaps we could help them to revive the tradition of tolerance of Ottoman Muslim history. Perhaps Turkey could then shift to the side of the tolerant “Asian” Muslim block, which constitutes a majority of the Muslim world</p>
<p><u>ASEAN meeting Malaysia, July 29.1997:</u> Madeleine Albright (US Secretary of State) is right in opposing any discussion of U.N. Declaration of Human Rights. Human rights are universal and the core of modern vision of politics. <i>“She does not think that countries have the right to reconsider the UN Human Rights Declaration”</i>¹⁵.</p>	<p><u>ASEAN and Human Rights :</u> Yes Human rights have been a creation of Western culture. Yes Western culture and more precisely Christianity have invented the concept of “person”. And this is definitely a positive contribution to the world. But why not to listen to other cultures (Asian) who insist on other crucial aspects of life like the “community” aspect? Would it not be wise to get rid of our superiority complex? And if we are going towards a new tolerant paradigm open to a transcendental dimension, why not accept to sit together with the other cultures <u>on an equal footing</u> around a table? Why not trust and value the different cultures of the world? If we then really dialogue on human rights with the other cultures we will be probably confronted with real differences and oppositions. We will probably have to use non-linear logic. But is there another way out?</p>
<p><u>Israel :</u> The peace advocates in Israel, on both sides, must remain exclusively “modern”. They must limit themselves to explaining that peace is a reasonable choice, a “rational” one. Religious motivations are seemingly left to the opponents of both sides. Modernity has not and should not have anything to do with those religious arguments.</p>	<p><u>Israel :</u> In the new paradigm, there is a distinction between religion and politics but not a separation. This means that political leaders could use religious arguments if they really believe in them. They could for example say publicly that: <i>“if there is only One God, He is certainly not so cruel in giving the same land to two different nations at the same time, in exclusivity. If God exists, He certainly wants the people living on the same land to reconcile and live in Peace.”</i> Naturally, this is just a</p>

	direction for thinking, not a political agenda.
<u>Information society</u> is the continuation of our modern rational industrial capitalistic society. No major changes are to be expected in important concepts like : power, governance, money, work, management, social justice, or global consciousness.	<u>Information society:</u> We are not just adding some computers in our industrial world. We are changing our tools of production . This means that we are changing the way we relate to reality. We are thus confronted with a real change of society (=paradigm). It is the whole of our individual and collective vision of the world that is in rapid transformation.

QUESTION 2: EPISTEMOLOGY AS A POLITICAL ISSUE.

Let us take again the Human Rights example. The clash between Mrs Albright and the Asian Leaders (Sept 1997) is in my opinion more a question of epistemology than a question of human rights. Modern epistemology is **as intolerant as the premodern one**. Neither accepts that another truth could be acceptable. This is the main reason, in my opinion, why the blockage exists. Otherwise why not agree to sit down and discuss the whole issue of human rights with the justice advocates in other cultures.

Politically this kind of epistemological conflict could be difficult to manage, precisely because the “moderns“ are not aware of the fact that their implicit epistemology is exclusive...and intolerant.

***QUESTION 3: HOW TO COPE WITH THE RISING TIDE OF RELIGIOUS ISSUES IN DOMESTIC AND FOREIGN POLICY
BETTER INFORMATION AND FORMATION***

I agree with the question raised by Professor Samuel Huntington¹⁶. We can no longer forego the cultural and religious dimension in Foreign Policy. This is a fundamental question in the future.

-Because of cultural globalization, cultural matters will become increasingly important in the coming years. I would phrase it in this way : The political dimension of globalization will be increasingly influenced by the **cultural dimension** of globalization and not only by the economic dimension.

-The importance of culture in the information society could also accelerate the emergence of cultural/religious problems in politics.

I do not necessarily agree with Huntington’s answer.

In a nutshell our hypothesis is that conflicts will be not so much between different cultures and religions (as suggested by Huntington) as within each culture, i.e. as between different interpretations and views of the world (cosmologies or paradigms). The conflicts will be

between different unconscious definitions of religious and political authority, time, the sacred and the profane, man-woman relations etc... **within each religion.**

This viewpoint was presented in the Florence Seminar¹⁷ in April 1996. The Dublin meeting of the European Council of Ministers¹⁸ in July 1996, encouraged the Forward Studies Unit to continue this research and considered it as very useful.

Here are some **difficulties** we could face in the Governments on those matters :

1. We have no correct information on the real religious issues at stake¹⁹. The reason is rather simple. Until very recently, and in the majority of cases, religious matters are considered private, and non-issues of Foreign Policy. This subject has simply never been studied in Foreign Policy.
2. In the real national, European and World Foreign Policy administrations, we have **no tools of analysis** of these emerging religious problems.
3. It seems to us urgent to foster intelligent transdisciplinary study and reflection on these difficult matters.

QUESTION 4: HOW TO PREVENT CONFLICTS OF PARADIGMS (INTERPRETATIONS) CHANGE SPECTACLES? RAISE THE CONSCIOUSNESS?

The main difficulty here is that this kind of conflict can be compared to religious wars. Because

- what is at stake is the very definition of life itself. And on those essential issues there is no possibility of compromise. Fight could be until death, like in the wars of religion in the Middle Ages.
- the only way out is to recognize, to become aware of my own paradigm and the existence of other possible visions of life. But this awareness is extremely difficult and supposes a critical distance from myself/ourselves, which is not an easy task. The best image here is a shock between two icebergs which always occurs under water. Above the surface, one sees only two white tips never touching. The real conflict is under water, is not conscious.

Not many people are equipped to cope with those complex issues, even among the specialists of “conflict resolution”. They are sometimes part of the problem instead of the solution. Very often, indeed, they are “modern” in good conscience (and intolerance) and are not always aware of their own paradigm, and epistemology²⁰. They hope to “modernize” the partners in order to settle the conflicts. But are we sure that those partners have to modernize? Ex-Yugoslavia is an example that his method is not so self-evident.

QUESTION 5: HOW TO SOLVE or SOFTEN CONFLICTS OF PARADIGMS?

This is a difficult question. One of the most difficult and the most pressing ones.
Let us propose three ideas:

5.1. Beyond our superiority complex: Why not change our approach to the other cultures and say: *"We are going slowly out of this secularized modern society and trying to shape the post-industrial transmodern society of tomorrow which could be post-secular open to transcendent values and tolerant. But we don't know where we are going. We don't know the way. Are you interested in shaping this new global society with us. Are you willing to put in the basket all treasures of wisdom of your culture in order to create a new wise global society?"*

This would naturally presuppose an awareness of the change in the West, which is not yet present. It presupposes also the abandonment of our western cultural superiority complex. Could people in the third world be interested in this new deal?

5.2. Encourage women who redefine those cultures in a post-patriarchal tolerant way, rather than use the "human rights modern approach". The method used by the West is for the moment dominated by the modern paradigm (see above). We recommend that other cultures apply the Human rights and modernize. There is a danger that with this method we block the other cultures and do not help them to change really.

The alternative would be to sustain women and other groups, which from inside those cultures are really reinterpreting the Holy Scriptures (Koran, Bible etc...), in a post-patriarchal and tolerant way. In our opinion, this soft approach is more efficient because the very faith of those cultures and religions is NOT threatened. What is requested is tolerance. And according to my contacts with several religions, the women's approach and other critics from inside are a more powerful push for change than any "western" attack or critic.

5.3. Inviting the other cultures to jump with us towards a transmodern world?

Are we certain that Orthodox and Muslim cultures have to go towards modernity and renaissance and secularization before being able to adapt to the transmodern society of information? If this is not the case, why not prepare the future with them? It could completely change the type of dialogue between civilizations. It would also mean that the flow of development aid and investments should be completely redirected toward the information society worldwide.

QUESTION 6: RE-ENCHANTMENT AS A POLITICAL CHALLENGE

6.1. How can we foster hope in the new generation?

At the Congress of the "World Federation of Future Studies", in Brisbane, 30 young boys and girls from all over the world came to express their despair about the future. And they let us feel how powerful their experience of hope had been in being invited in their schools to imagine the future.

There is a tremendous implicit power of hope in the new generation. How to make it explicit. What are the political signals to be given?

6.2. Re-enchantment is an implicit energy. How to manage this powerful collective force?

What is re-enchantment? Individual and collective dimensions.

As Max Weber rightly explained modernity has disenchanted the world. The meaning of our individual and collective lives has been radically secularized. Life and death are to be explained only by means of rationality. Our souls have been separated from our intelligence and our hearts. We live divided. But this spiritual suffering could come to an end. As we have seen, 25% of our populations (cultural creatives) are in a process of internal reconstruction, of healing, of reassembling, reharmonizing their souls with their spirit, their body their intelligence and their mind²¹. They are in a marvel-filling discovery that another logic than modernity is possible, and that it was already written in sacred books thousands of years ago. This internal healing engenders a tremendous positive energy and a completely new vision of life's aims and meaning. This new joy and hope, emerging in citizen's lives all over the world are the signs of re-enchantment.

Re-enchantment is the discovery in our individual and collective lives that the suffering of separateness brought by modernity is coming to an end. And a new tremendous hope is emerging in many places and lives of another kind of happiness and "spiritual" quality of life.

But re-enchantment is not only individual. It has an important collective dimension. People are looking for a source of hope and meaning. There is an implicit expectation in the gut of the population. Politicians who have imposed this disenchanted vision of political life for centuries, are implicitly expected to give a signal that something else is possible. That another vision of politics is possible. (See Harman's positive Scenarios).

But they are very scared. Because the first re-enchanters of this century were **Hitler and Stalin**...Re-enchanting politics is not an easy task. It is very ambiguous and difficult. How to prepare politicians for this new tremendous challenge? What are the new tools we need? How to counter false re-enchanters?

7. TOWARDS A DIFFERENT WORLD MAP

If we accept Drucker's hypothesis that power will be linked to the ownership of creativity, the world map of power could shift towards Africa and parts of Eastern Europe for example. Africa shows a lot of creativity in music...Eastern Europe and Russia could have much less to lose in leaving industrial society, than France, Germany or the US...Mexico could be more creative and interested in the future than the US. The lame ducks of the late industrial period could become the pioneers in the new society.

The handicaps of Europe in this period could become its competitive advantages tomorrow. And so the whole question of development is reshaping itself. Would it not be an excellent policy for Europe to give to Africa the minimum investments in order to allow them to enter into the information society, and bring back creativity to the North?

A forward looking study on this topic has been done by the defunct OTA in Washington²².

CONCLUSION

We are living an exciting and frightening period of extraordinary change. One way to react is to say like Justus Lipsius : “*Omnia Cadunt*” (everything is falling apart). Another way to react is to use our left brain and unite forces in imagining this fascinating new world which is surging rather quickly in front of us.

We will need to build together new conceptual tools, for a world that does not yet exist.

I have tried to propose some ideas. Personally, I do not know the Future. But let us unite to prepare for it, with wisdom and inspiration. Let us re-enchant the world.

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Notes

¹ This is a resume of a research on positive scenarios for the XXIst century set up by Willis Harman, Avon Mattison and many other researchers, businesspeople and politicians from US EU and Mexico. This research is funded by Institute of Noetic Sciences (Sausalito, San Francisco) and Fetzer Insititute (Kalamazoo MI).

² Willis HARMAN and Tom HURLEY : “Getting form “Here” to “There” - Smoothly, A plausible scenario emerging from the project “Pathfinding” :An Inquiry Into Peace-Building In the 21st Century” Tentative draft July 1 1996. Sausalito CA.

³ Ron INGELHART *“Modernization and postmodernization, cultural, economic, and political change in 43 societies”* Forthcoming in 1997.) This book is summarized in an article *“ Changing values, Economic Development, and political change”* in International social change Journal N)145 Sept 1995.

⁴ Paul /RAY : *“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.

⁵ Duane ELGIN with Coleen LeDrew : *“Global Consciousness Change. Indicators of an emerging paradigm.”* may 1997 editor : *Millenium Project* fax 415.460.17.97. POBOX 2449, San Anselmo CA 94960. USA.

⁶ Until today there is no measurement of a similar emergence in Europe. The European Commission (Information department DGX, Mrs D.Ahrendt tél 00.322.299.91.29.) is working on a preliminary study that could be presented in the “State of the World Forum” in San Francisco, November 3 1997.

⁷ Those drawings are extracted from Marc LUYCKX : “RELIGIONS CONFRONTED WITH SCIENCE AND TECHNOLOGY, Churches and Ethics after Prometheus.” European Commission, Brussels 1992. French or English edition are available free of charge from the European Commission, tel: 00.322. 295.03.44 fax 295.23.05 Address European Commission A/25/9/13. B -1049 Brussels.

⁸ Ilya PRIGOGINE & Isabelle STENGERS : “Order out of Chaos” , Fontana Books 1985.

⁹ See for example the WORLD BUSINESS ACADEMY San Francisco & Stockholm.

¹⁰ See for example Peter DRUCKER : Post Capitalistic society Harper Business New York 1993.

¹¹ Harlan CLEVELAND : “Leadership in the information revolution” editor : The World Academy of Art and Science & International Leadership Academy & United Nations University. Minneapolis 1997. Fax : 612/625-3513. P.8.

¹² Paul RAY : The integral Culture Survey: A study of values subcultures and the use of alternative Health care in America. A report to the FETZER Institute (Kalamazoo Michigan) and the Institute of NOETIC SCIENCES (San Francisco, Sausalito) 1995.

¹³ In a private conversation in Stockholm one of the thinkers of the Iranian revolution reported that the most difficult problem the Republic was the rising importance of the first generation of intellectual women. Since the revolution, the number of women in the universities has dramatically increased. What to do now with those intelligent persons. The outcome of the recent presidential elections could be one confirmation of this remark.

¹⁴ Here is a good definition of the concept of “PARADIGM” : *”A paradigm is the basic way of perceiving, thinking, valuing, and doing associated with a particular vision of reality. A civilization’s paradigm shapes how we see and understand the nature of reality, our sense of self, and our feelings of social connection and purpose. Paradigms shape not only our thoughts, but our very perception and experience of life. When a civilization shifts from one paradigm to*

another, that shift goes to the very core of our lives, and represents much more than change of ideas.” From Duane ELGIN & Coleen LeDrew : “Global Consciousness Change : Indicators of an emerging paradigm”, editor: Millenium Project (415.460.17.97) (email report@awakeningearth.org), San Francisco, May 1997.

¹⁵ See Paul RAY : The integral culture survey: a study of the emergence of transformational values in America. see above

¹⁶ See INTERNATIONAL HERALD TRIBUNE : July 29.1997. p. 1. “”Albright warns Malaysia US. will fight for rights”.

¹⁷Samuel HUNTINGTON : “The clash of civilizations ?” in *Foreign Affairs* , Summer 1993. and “The Clash of civilizations and the remaking of world order” Simon & Shuster, New York 1996, 367.pp.

¹⁸ “The religious factor and the European and world geostrategy” *Florence, 26-27 april 1997*, Forward Studies Unit, European Commission, 1996. 42p.

The Irish Government organized under its Presidency an informal meeting of the “Heads of Planning” of the 15 Member States + the Eastern candidates on the topic “ **Future of Europe and the Religious factor**”, in Dublin Castle July 22 1996. A report on the Florence Seminar was given by the Forward Studies Unit. A majority of the participants asked the Commission and particularly the Forward Studies Unit to continue this research.

¹⁹ The only serious effort of information that I know has been done by the **SWISS MINISTRY OF DEFENSE** : Jean François MAYER : “Religions et Sécurité Internationale” In “Etudes relatives à la Politique de Sécurité”, Office Central de la Defense 3003 BERNE. Décembre 1995. Available from the author Jean François MAYER , CP 83 Fribourg tél 00.41.37. 246969.

²⁰ Let us greet here the interesting and advanced reflection organized by the **World Academy of Art and Science**, since 1996, under the leadership of Professor Harlan Cleveland, Former Assistant Secretary of State of President John KENNEDY.

²¹ For example COELHO : The alchemist, or Celestine Prophecy...

²² OTA Office of Technological Assessment of the Congress of the United States, Washington. (Linda GARCIA, head of project): Global Communication: Opportunities for trade and aid Washington 1995. Linda Garcia explained us in Brussels in the FSU, that US was not going the right path for the moment, because US was shaping his policy according to an old fashioned (old paradigm)vision. But that EU could be wise in reinvesting the majority of the “development aid” in aiding the Third World to fully participate in the information society. But this presupposes a shift toward a post-industrial logic and vision.