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**From Declining Western Civilization
Towards Wise Civilization Competing
and Sustaining in Business-Driven
Globalization**

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ABSTRACT

The purpose of this investigation is to analyze how Western civilization's transformation into Global civilization impacts the well-being of civilization and humans in the 21st century. The financial crash of 2008 will be one of the topics of that analysis along with other consequences which may lead to the formation of the Death Triangle of Civilization in 2050-2300. In order to sustain human existence on Earth, we must develop Wise civilization. Its main ideas will be defined and the possibilities for its implementation will be assessed.

Key words: Western civilization, Global civilization, Wise civilization, financial crash of 2008, New World Order, globalization, ecoism, eco-economy, eco-justice, eco-democracy, super-consumerism.

Introduction

The purpose of this investigation is to define the processes of transformation from Western civilization towards Global civilization which are taking place in the 21st century. The fall of Communism in 1989-91 triggered the New World Order which eventually, contrary to expectations, led to worldwide disorder and the financial crash of 2008. This disorder will be analyzed to determine its key issues and their impact upon the well-being of civilization.

One of those issues is the lack of contradicting ideas towards capitalism, which transformed from regulated to unregulated turbo-capitalism by the end of the 20th century. Its new powerful secular spirituality has replaced Christianity's morality and values with business religion. There are tremendous consequences to this replacement, which will be analyzed, too. Because we do not have sufficient knowledge to achieve human happiness, wisdom and its role in promoting wise civilization will be defined.

Finally, wise civilization will be defined, and possibilities for its implementation will be evaluated, before the final conclusion will define what is ahead for civilization and for each of us. The current approach to these issues is mostly political science or finance-oriented. This investigation applies the civilizational approach, which is based upon the interdisciplinary comparativeness (2009a). The research method is of deductive character, which leads to rather paradigm setting than statistically measuring the old paradigm.

New World Order after 1989-91

From Order to Disorder

The term "new world order" has been used to refer to any new period in history evidencing a dramatic change in world political thought and the [balance of power](#). Despite various interpretations of this term, it is primarily associated with the ideological notion of [global governance](#), in the sense of new collective efforts to identify, understand, or address worldwide problems that go beyond the capacity of individual [nation-states](#) to solve.

The most widely discussed application of the phrase in recent times came at the end of the [Cold War](#) (1989-91). Presidents Mikhail Gorbachev and George H. W. Bush used the term to try to define the nature of the post-[Cold War](#) era, and the spirit of cooperation between great powers

that they hoped might materialize. This premise did not materialize, and if during the Cold War (1945-1991) there was some political order, today we face the clash of civilizations as was noticed by Samuel Huntington (1995) or, as some politically correct politicians call it, the war on terrorism.

In reality, the world in the 20th century lost some superpowers (Russia, Great Britain, and France); the only one left is the United States. This country struggles with worldwide responsibility in all possible arenas. It generated the world financial crisis in 2008 which increased worldwide disorder at all levels of human experience. This disorder can be characterized as follows:

- I. **IDEOLOGICAL DISORDER.** The fall of Soviet socialism in 1991 made possible the uncontested development of unregulated turbo-capitalism in the world, which without an enemy led to the largest interception of wealth by a small global elite in history. All rules of good capitalism were forgotten in the practice of business and government. The only one idea-led world (turbo-capitalism) created disorder in human mindsets and behavior.
- II. **INDUSTRIAL DISORDER.** The worldwide spread of the Internet at the end of the 20th century triggered the deindustrialization of Western-Atlantic civilization through outsourcing manufacturing from the West to the East (Asia, Mexico, and Eastern Europe). This kind of disorder triggered the decline of the middle class in Western civilization and initiated the transformation of the United States from a developed to a developing nation.
- III. **POLITICAL DISORDER.** The worldwide spread of electronic information and communication has organized a young, virtual elite of about 100 million people who call for political revolution in their chosen countries. In the 2010s, this happened in Tunisia, Egypt, Bahrain, Yemen, Libya, Syria, and so on.

Figure 1 illustrates the graphic model of the emergence of these three kinds of disorders and their impact upon human experience.

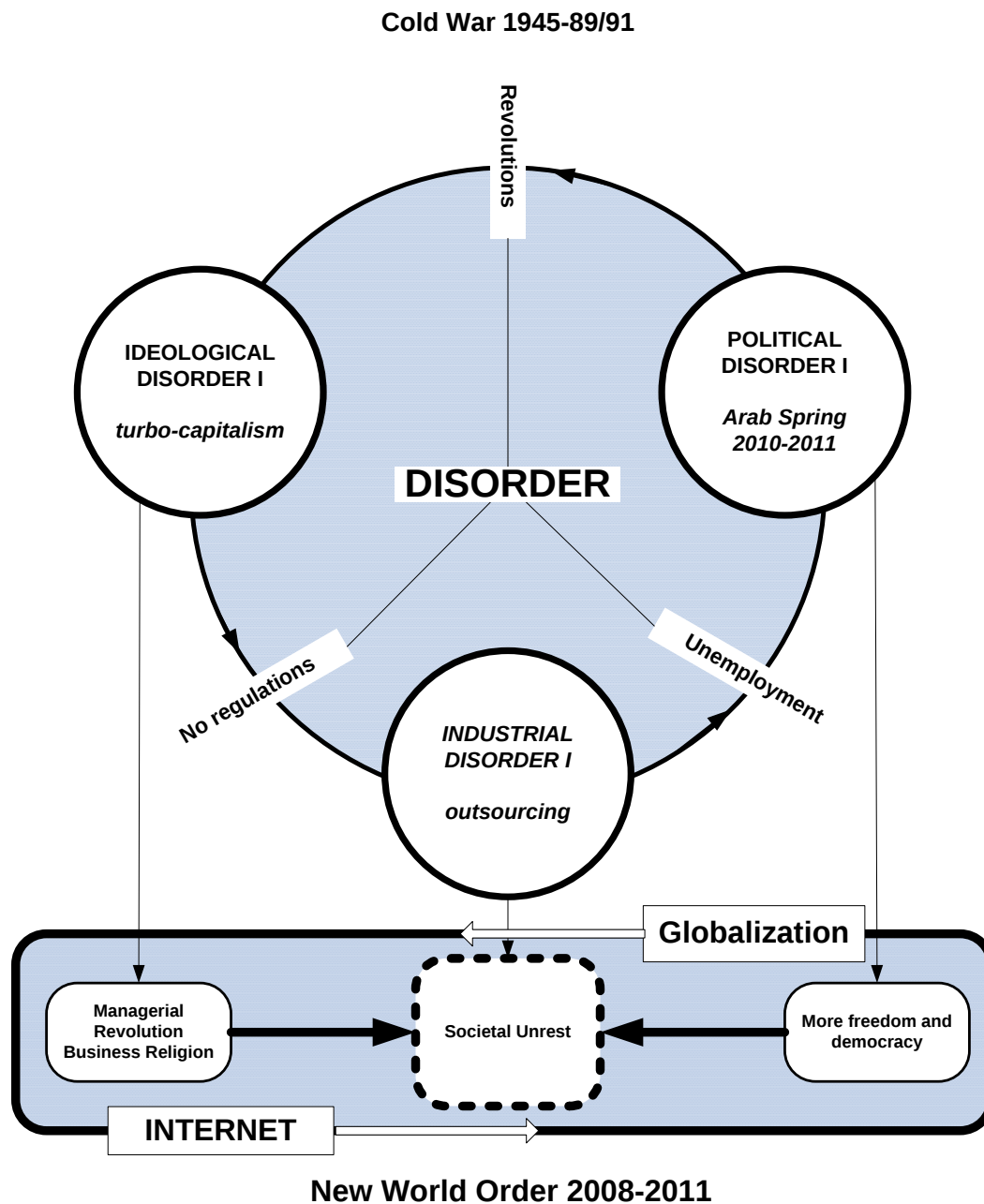


Figure 1. A New World Order as Disorder in Human Experience, 2008-2011.

As a result of the end of the Cold War and the once promising New World Order that followed, the world in the 2010s is entering a stage of destabilization characterized by the following symptoms:

1. A Managerial Revolution, which promotes globalization and *business religion*, which in general strongly supports super-consumerism, leading to the depletion of strategic resources.
2. The Arab Spring, which promotes freedom and democracy, not only in the Islamic civilization but around the world, including Western civilization.
3. Societal Unrest such as the civic unrest which took place among governmental workers in Wisconsin, Ohio, and Michigan in March 2011. The reason for this unrest was the attempt by Republican governors and legislatures to fix state budgets by lowering labor costs and removing union rights for state workers.

The most troublesome aspect of the Internet is its ability to facilitate globalization, which will increase worldwide societal awareness of freedom and democracy. Because the *ancien regimes* won't give up easily, many countries will face societal unrest, including the United States, which has never passed through a societal revolution. What is interesting is the fact that the Internet plays such a strong and decisive role in promoting so many contradictory happenings. On one hand its drives for more freedom and democracy are noble causes; on the other hand, its ability to facilitate the outsourcing and the spread of super-consumerism is very bad.

These abilities of the Internet turn civilization into an accelerating vehicle with unpredictable consequences which are very difficult to repair or reverse. It shifts so fast from one paradigm to the next one that people are unable to understand and control these transformations. Until the 19th century, people adapted to the rules of empires. Over the last 200 years we became more nation-oriented, and in the 21st century we have to think in terms of civilizations. Why? Because a nation is too small a unit to encompass the common world. Since the Internet eliminated the distance between nations, we have to be more civilization-oriented. Perhaps one day, we will even have to be *one civilization*-oriented. Needless to say, the emerging Global civilization looks like one civilization for all. Is this good or bad?

From Western Civilization to Global Civilization

Competing for Market Share

By civilization one can assume a large society economically independent within an advanced culture and infrastructure (Targowski, 2009, p. 14-16). According to Toynbee (1995), there have been about 26 different civilizations in the last 6,000 years, and each of those civilizations is oriented by a specific religion. Nowadays there are eight heirs: the Chinese (Buddhism and Confucianism), Japanese (Buddhism and Shinto), Western (Christianity - Protestant and Catholic), Eastern (Christianity - Orthodox), Islamic (Islam), Buddhist (Buddhism), Hindu (Hinduism), and African (eclectic) civilizations (Targowski, 2009, p. 8).

In the 21st century, all of these have more or less converged in an inclusive Global civilization as is shown in Figure 2. The Internet and global transportation systems support operations of this new worldwide civilization.

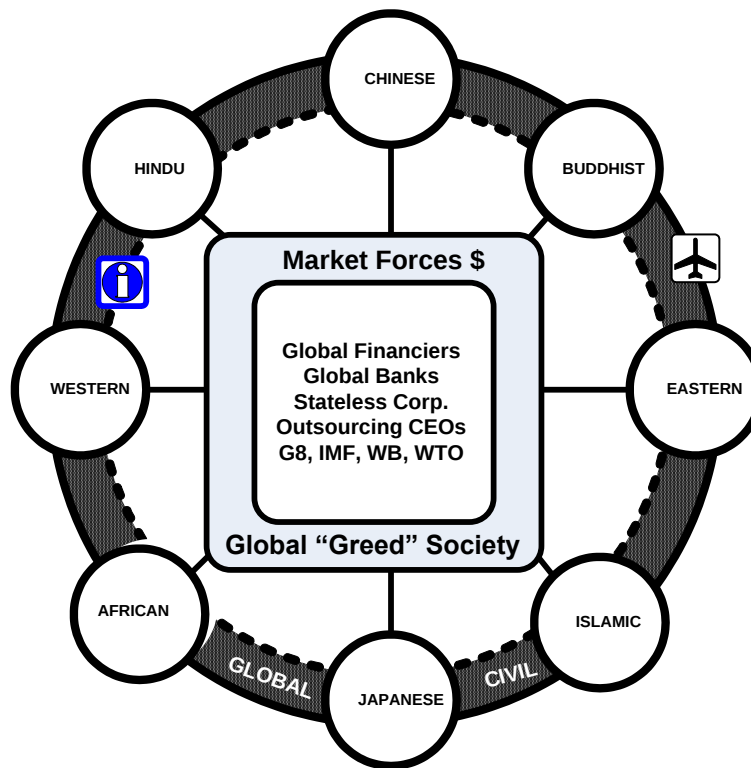


Figure 2. The Emergence of Global Civilization in the 21st Century

Today, Global civilization is both supported and controlled by the global economy, which integrates the world's trade relations with relatively free and unrestricted movement of goods, services, and labor, in the latter instance by bringing work to the workers rather than the other way around. Tariffs still take effect, as well as the subsidization of products to enhance their competitive possibilities abroad, but as a whole, trade barriers are far less than before.

Globalization in the 21st century is the fourth wave of globalization. The full list of Globalization Waves is as follows:

- I. First Wave – Pax Portugannica (15th and 16th centuries) – for new territories
- II. Second Wave – Pax Britannica (1837-1914) – for natural resources
- III. Third Wave – Pax Americana and Pax Sovietica (1947-1991) – for ideologies
- IV. Fourth Wave – Pax Consortia (2000+) – for business growth
- V. Fifth Wave - Pax Virtualiziana (2010+) – for more bottom-up power

The current Fourth Wave of Globalization is generated by global corporations, since Western-West and Japanese civilizations are saturated, as is illustrated by the Civilization Index in Table 1.

Table 1. The Civilization Index (CI)

Civiliza- tion	Ex- ist- ence S.	Com- muni- cation S.	Knowl- edge S.	Guid- ing S.	Pow- er S.	Logis- tic S.	Infra- struc- ture	To- tal	CI As % of Po- ten- tial (77)	Ran- king
Western- West	29	7	7	7	7	6	7	70	0.91	1
Western- Jewish	27	7	7	7	6	6	7	67	0.87	2
Japanese	21	6	6	7	5	6	7	58	0.75	3
Western- Central	20	5	4	6	5	3	4	47	0.61	4
Eastern	23	5	5	1	7	3	3	47	0.61	5
Western- Latin	15	4	4	6	3	2	4	40	0.52	6
Chinese	17	4	2	2	6	1	3	35	0.45	7
Islamic	13	3	2	4	4	3	4	33	0.43	8
Hindu	13	2	3	7	3	1	3	32	0.41	9
Buddhist	9	3	3	5	2	1	2	25	0.32	10
African	8	1	1	1	1	1	1	14	0.18	11

Source: A. Targowski (2009). *Information Technology and Societal Development*. Hershey, PA & New York, NY: IGI Global, p. 70.

A comparison of civilizations at the beginning of the 21st century permits us to draw the following conclusions:

1. The Western-West civilization is at the stage of "saturation," indicating that it is either ready to expand into other civilizations or to enter into social unrest. This civilization has an almost perfect index: CI = 91%.
2. The Western-Jewish (CI = 87%) and Japanese civilizations (CI = 75%) are very well developed and will approach the "saturation" point in the near future.
3. The African civilization is either at the beginning of the developmental process or at the stage of disastrous development. Taking into account its very short and tumultuous history, both statements may be correct (CI = 18%).
4. The remaining civilizations have good prospects for further development or redevelopment. This is presently taking place in the case of the Western-Central civilization after the collapse of the Soviet civilization. Civilization indexes of these civilizations vary from 32% to 61%.

The Fourth Wave of Globalization is controlled by an invisible and informal network composed of global financiers and banks, stateless corporations, outsourcing CEOs (receiving fat bonuses for better performing stocks), G8, IMF, WB, and WTO. The evolution of this civilization is driven by the processes of wealth formation with the help of technology.

Globalization by stateless consortia minimized the former impact of Christianity upon Western civilization, formulating a new religion which is "business." It is a secular religion with new morality and values. This religion controls the emerging Global civilization.

Business Religion of Global Civilization

From Sacred to Secular Morality and Values

Through the millennia, religions have helped people understand and cope with the mysteries of life, from the creation of the world to human birth and death. Religion influences nearly everything in our daily lives, from buildings, the food we eat, and the books we read to the rituals of marriage and death and the customs of courtroom and government. It shapes our beliefs, moral codes, and national identities. Both individuals and nations describe themselves in religious terms—Christian or Jew, Hindu or Muslim, Buddhist or Shinto, and so forth. On the other hand, secularization has mounted since the 17th century, and today one's status as a business person does not require further religious identification, since business itself has become a religion. Not only is greed good, as Gordon Gekko so persuasively insists in Oliver Stone's famous "Wall Street" episode, but beyond that, it is virtuous, and in fact it's a religion of its own, free and clear of its earlier involvement with Protestantism as described by Max Weber.

The basic function of religion is to provide a set of beliefs and practices, often associated with a supernatural power that shapes or directs human life and death by providing both coherence and the justification of one's existence. Adherence to a belief in divine benevolence once seemed necessary, but it has become optional. Religion is still needed to bind people into communities with common goals and values linked with their faith, but with the important caveat that faith need not specifically involve supernatural beings and that this grouping can be exclusively based on the class distinction between those who have and those who have not (Wilkinson, 1999, p. 8).

The belief in gods and goddesses was once important, but nowadays the most successful mortals—including our nation's 400 mega-billionaires—take on this role to a certain extent. Morgan and/or Rockefeller now sit on heaven's throne, if such exists, or perhaps Ford hand-in-hand with his friend Edison, or perhaps Hayek and Friedman.

How, then, is business emerging as a religion on a global basis? Because it is based upon a *business doctrine* composed of the following elements in the 21st century (Targowski & Jayne, 2011):

- *Business faith* emphasizes markets know best, “the sky is the limit,” permanent growth, expanding market share, bottom-line avarice, individual super awards (bonuses), super-consumerism, downsizing as the source of bigger profit, Walmartization (toward the largest scale through automated simplification), globalization as a platform for growth and bigger market share, and the spoken assumption that wealth is “virtue.”
- *Business knowledge* is taught at business colleges that serve as for-profit seminaries at which faith is taught by business faculty who act as business priests and monks/nuns. Research conducted by business faculty and subsidized by business itself presumably augments and refines the application of business faith.
- *Business liturgy* involves endless business meetings/conferences and reports by the media, all of which feature information convenient for the business doctrine in order to keep citizens as faithful believers in super-consumerism and to maintain “Fun Society’s” simplistic lifestyle rooted in insatiable consumerism.

Business doctrine is what keeps business as religion. It is demanded by CEOs of big business who act as *business bishops*. The most influential and eager business bishops act as *business cardinals* who meet at “conclave” to decide the current course of world business affairs. Business cardinals are selected from Wall Street and the biggest banks, and sometimes from government officials who come to annual meetings in January at Davos, the posh ski resort nestled in the Swiss Alps. They form the so-called Party of Davos. Some 2,000 business leaders come to discuss the world's problems as defined by business cardinals who own or manage the great global concentration of wealth (Microsoft, Citigroup, Siemens, Nestle, Nomura Holdings, Saudi Basic Industries, etc.). The Party of Davos is the virtual network that governs the global market in absence of an official world government with these powers, the UN's claims to this status notwithstanding.

Discussions at Davos are doctrine- and strategy-oriented, prepared by the “Commission for Business Faith Standards,” whose members come from such think tanks as:

- Bilderberg Group – The informal network which creates connections between Europe and America. It meets at invitation-only annual conferences of about 100 leading figures in business, politics, the media, and academia. The agenda is public, but the discussions are off the record, inviting speculations as what is discussed, agreed, and decided when people of such power congregate.
- Bohemian Grove – This is a site of an annual “summer camp” (at the Grove Hotel, a former provincial estate in the English countryside) to which a secret list of leading figures from the United States and beyond are invited. Members have included every U.S. president since John Kennedy, cabinet officials, and heads of large corporations including banks, military contractors, oil companies, and the media. It is an elaborate bonding ritual that has attracted much suspicion.

- Carlyle Group – The largest investment group in Washington D.C., managing billions of dollars of equity capital, it specializes in politically sensitive areas such as aerospace and has interest in several military contractors, as well as in contracts with Saudi Arabia.
- Trilateral Commission – Fosters closer cooperation between Japan, Europe, and North America; its membership has broadened to include China. It includes about 350 leaders in media, academia, public service, labor unions, and other non-governmental organizations, but excludes those currently holding government positions. It is an influential grooming ground for emerging political leaders.
- Kissinger Associates – Founded by Henry Kissinger in 1982, the firm assists a select group of multinational companies to identify strategic partners and investment opportunities using the foreign policy experience of its associates to facilitate relations with overseas governments. The company does not disclose the names of its corporate clients, but they are thought to include Coca-Cola and American Express.
- G8 – The group started meetings in the 1970s as a world economic summit but now provides an opportunity for heads of governments to discuss a wide range of issues without a formality normally associated with top-level inter-government relations. It includes the U.S., Canada, Japan, Germany, United Kingdom, France, Italy, and Russia.
- Many other smaller groups are emerging in the last years of the 20th century, such as the Bao Forum on China's Hainan Island, Clinton Global Initiative, Google's Zeitgeist, the Aspen Institute's Ideas Festival, and Marie-Josée Kravis' Manhattan Dinner, where typical conversation is about thinking "outside the box" and "killer apps" (computer applications) (Freeland, 2011, p. 49; Burman, 2007, p. 94).

There is nothing wrong with influential people meeting and talking about world issues. This is particularly true if they take into account world peace, the well-being of people, climate control, and the economic sustenance of civilization (Targowski, 2011). However, this is almost entirely not the case. They prefer discussing *business doctrine* and its applications in global economic practice that undoubtedly addresses current benefits, but just as surely, one suspects, does not adequately take into account the long-term destabilization of civilization. Heavenly optimism entails the immediate pursuit of profit maximization, but without sufficient effort to avoid incurring massive negative consequences suggestive of punitive hellfire as depicted in the New Testament's Book of Revelation. Today's successes predominate as the most important issue, while their long-term impact is disregarded as an irrelevant matter barely visible in the foreseeable future, much as CEOs too often seek immediate corporate profits at the expense of long-term corporate growth.

The results of the business religion in the 21st century are as follows (Targowski & Jayne, 2011):

- At least 40,000 or more factories have been exported abroad over the past decade, resulting in a zero net growth in job creation under President Bush during his entire presidency. This outsourcing of labor has apparently been subsidized by the Overseas Private Investment Corporation (OPIC), which has linked U.S. corporations with as many as 150 countries through large structural business loans, small business loans, political risk insurance, and investment funds.
- Nearly 30 percent of American manufacturing jobs disappeared during the eight years of the Bush administration. There are now less than 12 million manufacturing jobs in the United States, fewer factory jobs than at any time since the beginning of World War II. (Bernie Sanders website, January 18, 2011).

- Since 1986, as many as 15 million high-paying manufacturing jobs have left the U.S. The foreign workers who have replaced the American workers earn a small fraction of their wages and no fringe benefits. In many cases any sum above a dollar per day is the beginning of middle-class status and a vast change of lifestyle (Shery, 2011).
- Since the Great Recession began in late 2007, the U.S. has lost more than 8.4 million jobs. Over 2 million of these were in manufacturing, the kind of jobs that have traditionally supported American families in the middle class. In 2009 alone, America lost 1.2 million jobs (Huffington, 2010, p. 20).
- An estimated 0.1 percent of the richest families (about 150,000 households with income above \$400,000) received 23 percent of the total income in 2007. This resembles the distribution of wealth in 1928 that led to the Great Depression in 1929! Meanwhile, the wages of the typical American have hardly increased in the last 30 years, relative to inflation, leading to the crash of 2008. (Reich, 2010, p. 20).
- Last years' (2010) corporate profits were at \$1 $\frac{2}{3}$ trillion dollars (U.S.), a record high occurring at the same time that our official unemployment statistics were at 9.8 percent of the total work force. Why? To a large extent because of increased productivity at least partly resulting from cheap labor and environmental costs in outsourced factories abroad. (Catherine Rampell, New York Times, November 23, 2010).
- In 2009 the top 25 hedge-fund managers were paid on average more than \$1 billion apiece. (Freeland, 2011, p. 48).

In the 21st century, business religion is eagerly transforming America from an industrial to a service economy that cannot sustain the American Dream. Honestly speaking, the service economy does not provide a healthy future for Americans (and Westerners in general). Big business advocates the idea of a service economy as a replacement for the industrial economy, but this is simply wrong. It might be difficult for some to understand, but what is good for bank and corporate profits can sometimes be harmful to the economy as a whole, just as what is good for General Motors, as Charles Wilson once proposed, is not what's good for our nation. If our nation's entire economy (including federal entitlements and the services provided by state and local governments) is trimmed to maximize the profits of banks and large corporations, the arrangement can bear negative consequences for all involved, including the banks and large corporations themselves (Targowski & Jayne, 2011).

Needless to say, this situation has not gone unnoticed. In *Time*, one of the two most popular American weeklies, Zachary Karabell writes:

The decline in domestic jobs is the result of technology and globalization, both of which have enhanced prosperity. There is no going back, and the manufacturing jobs that have been lost are gone forever. (*Time*, January 17, 2011, p. 32)

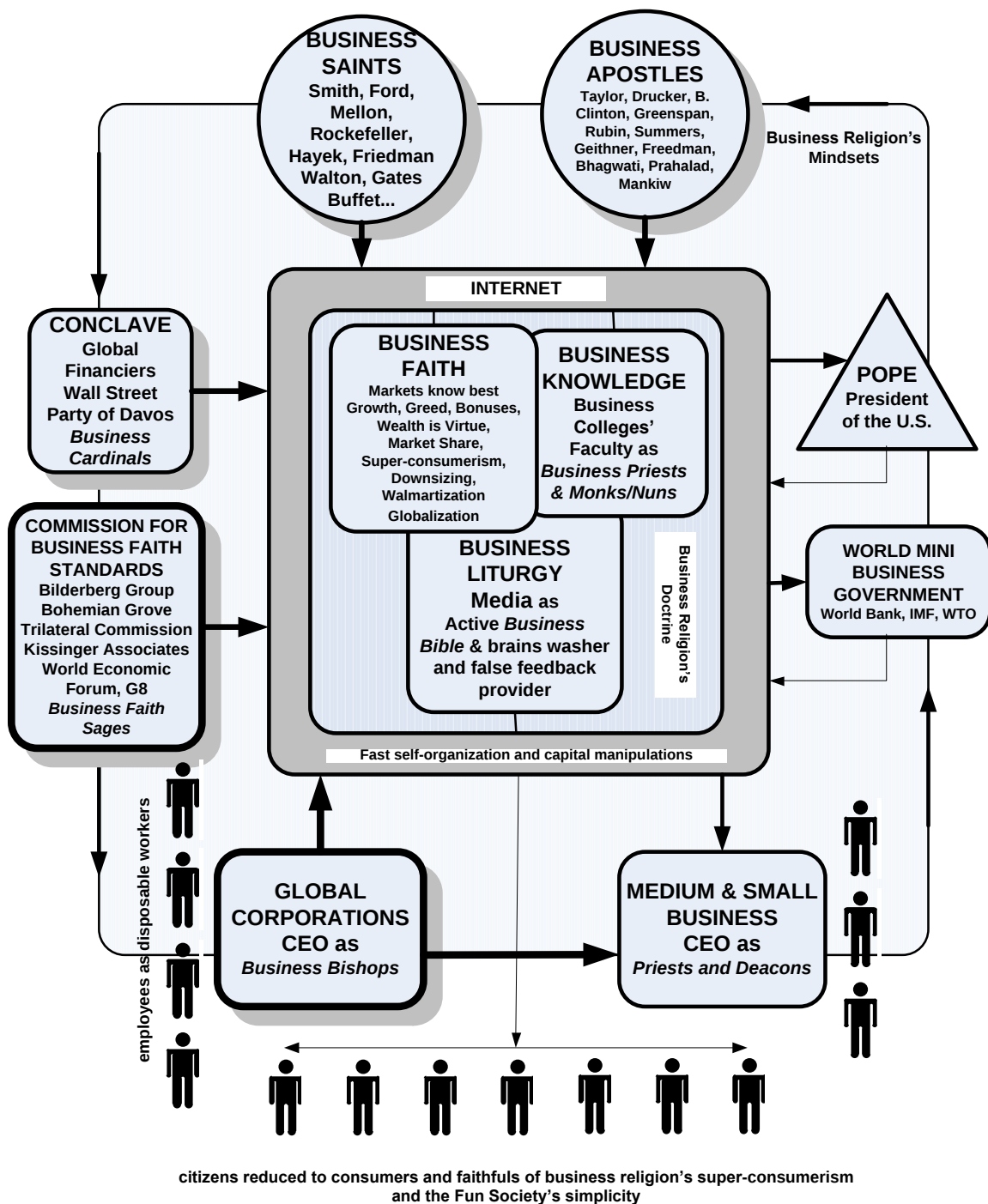


Figure 3. The Architecture of Business as the Religion of Global Civilization and Main Relations among its Entities

What Karabell doesn't realize is that the crash of 2008-10 was not a sign of prosperity, but vice-versa: it signified globalization's failure. In the same issue of *Time*, pp. 32 and 25, another writer, Bill Saporito writes:

It's more evidence that America is facing a bifurcated employment future. At the top end is highly educated, technically competent workforce attuned to the demands of the global marketplace. At the other end is a willing but under-skilled group that is seeing its prospects undermined by workers like in China in low-end manufacturing and by a mismatch of emerging markets.

Neither writer seems to fully recognize that about 30 million American workers today and potentially 50 million in the near future simply do not fit into the global marketplace of labor. Right now (2011) the official unemployment figures are in the range of 9 percent, not including those who have given up the effort to seek employment. How soon can this figure drop to 6 percent, or 4 percent? Can any incumbent elected official hope to win reelection if this doesn't happen?

Figure 3 depicts the architecture of business religion in Global civilization. It shows that the "Business Church" is omnipotent and difficult to regulate. Its consequences are follows:

1. Globalization's business religion, which emphasizes the continuing pursuit of free trade and futuristic technology (Grey, 2007) in order to make the rich even richer, can only push Western civilization and Global civilization into severe decline that will provoke social unrest at dangerous levels. This is why the Great Recession (2008-11) will lead to an even greater depression followed by "white Fascism," in a desperate effort to sustain law and order (Targowski, 1982).

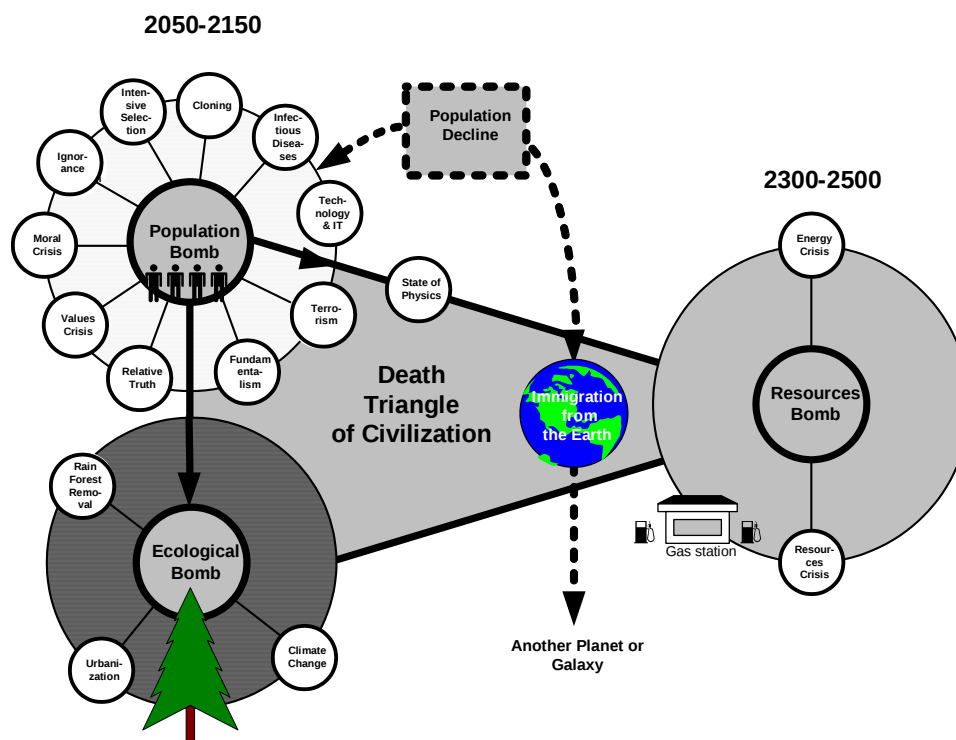


Figure 4. The Death Triangle of Civilization

2. Business religion's strategy of pursuing growth through bigger market share leads to the growth of unsustainable populations and depletion of strategic resources, which together create the Death Triangle of Civilization (Figure 4). Its formal beginning should take place in 2050 and last until 2300. However, its first symptoms—rising food and oil prices—are taking place today (Targowski, 2009).

Hope In Wisdom

From Knowledge to Wisdom

Once, a special scientific discipline was devoted to the virtue of wisdom: namely philosophy, which in Greek means “love of wisdom.” This science, or pseudo-science as some call it, was the first science, formulated about 2,750 years ago, and it provided the foundation for the development of all sciences over the next millennia. Even such a long time ago, people recognized wisdom as the most fundamental virtue of human beings. Ever since, literature has produced several books of wisdom's proverbs but none on the universal theory of wisdom.

Despite wisdom's high status, the first sages had problems in dealing with it and stated that only God(s) had the privilege of having wisdom and that people must follow their wise recommendations. Even philosophers in modern times continue to think the same way, perhaps due to their disappointment in humans' unwise dealings.

This author offers the following premises of wisdom (Targowski, 2011):

1. Every mentally healthy individual has some level of wisdom in thinking and making decisions.
2. Wisdom is not knowledge; it is a virtue. However, there is knowledge about wisdom which is just in *status nascendi*.
3. Wisdom, briefly defined, is *prudent judgment and choice*. Hence, one can perceive a person to be knowledgeable but not necessarily wise, and vice versa.
4. Wisdom is not a synonym or an extension of intelligence. Intelligence is the ability to solve problems while wisdom is the final touch in prudently judging and choosing a good solution among available options.
5. Wisdom can be practical, theoretical, global, and universal.
6. Wisdom can be taught. Left to practice only, it is usually applied too late to impact the right course of action. Wisdom is like a plant which must be nurtured to grow.
7. Wisdom should be monitored in civilization like strategic resources because it is the most important human resource on Earth.

Wisdom requires a strategy for how to acquire it. So far, wisdom is not taught at schools and colleges. It is left to life practice. Another problem is that in the past, wisdom was perceived as the domain of God. Nowadays, life challenges cannot be faced by “smarts,” hard work, and knowledge, but by wisdom. The world in the 21st century is very different from the world 60 years ago. After the end of World War II in 1945, the future looked very distant and some science fiction-sounding predictions were made about possible ways of life. What was then science fiction is now reality, and we should question its usefulness for civilization.

Figure 5 illustrates a model for how to search for wisdom in the 21st century. It defines judging criteria (tolerance, worldliness, understanding, and practicality) and choosing criteria (morality, ethics, prudence, reasoning, conceptualization via a “big picture,” methods, dialogue, and universalism).

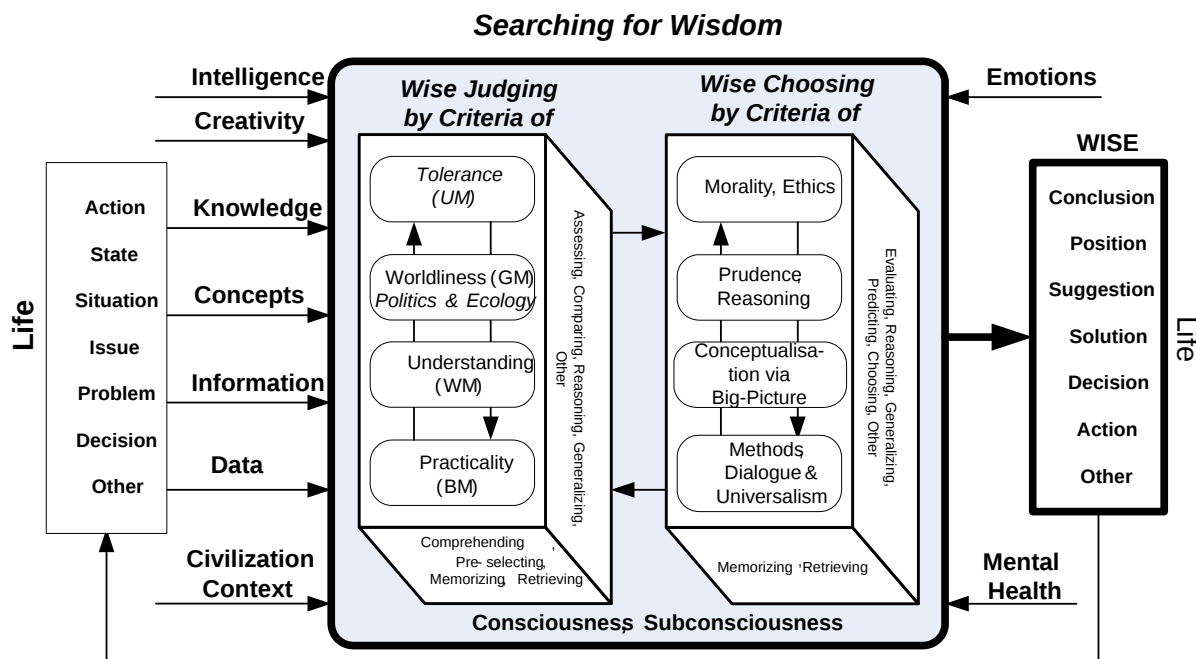


Figure 5. A Model of Searching for Wisdom in the 21st Century

The world today is beset with problems such as global warming, the depletion of strategic resources, civilization wars, overpopulation, poverty, crime, greed, injustice, a declining middle class, excessive automation and electronization, and impractical and incorrect business strategies. The goal of today's academic inquiry is to develop knowledge, but it does not attempt to help humanity learn how to make progress toward a wise world. Knowledge inquiry gives no rational role to emotion and desire. The intellectual domain becomes impersonal, is highly esoteric, and is conducted by scientists who work in a context remote from ordinary life. Officially, knowledge is being sought “for its own sake,” defined purely in factual terms and robbed of significance and value (Maxwell, 2005).

Education needs to change so that problems of living become more fundamental than problems of knowledge. The basic aim of education should be to learn how to acquire wisdom in life. Scientific and technological progress massively increases our power to act. In the absence of wisdom, this has beneficial consequences as well as harmful ones. The crisis of our times, among others, is the crisis of science without wisdom. The primary task of academic inquiry becomes to solve humanity's problems by helping it become more wisely civilized, in order to live in increasingly rational, cooperative, and enlightened ways. Hence, the basic aim of academic inquiry should be to promote the growth of wisdom among people and their organizations.

Sustaining the Ecosystem - Complementary Spirituality

The level and complexity of spirituality determines the possibility for wise civilization. A low level or lack of spirituality in society puts a given civilization at risk. In the world's approximately 100 active major cultures, each one has its own kind of spirituality. To remove potential, if not certain, conflicts among them, one must find a common ground for them. This can be done by sharing selected values of each civilization to make a complementary spirituality. This will eventually lead to a Universal civilization as the potential wise civilization (Table 2).

Table 2. The Complementary Values of Universal Civilization

Civilizations in the 21 st Century	Values Contributed & Shared by All Civilizations
African	Ancestral Connection
Buddhist	Morality
Eastern	Self-sacrifice
Hindu	Moderation
Islamic	Reward and Penalty
Japanese	Cooperation and Nature Cult
Chinese	Authority Cult
Western	Participating Government and Technology
Global	Free Flow of Ideas, Goods, Services, and People according to <i>Pax Orbis</i>
Universal	Wisdom, Goodness, Access, Dialogue, Agreement (on main principles), Forgiveness Upon Condition, Human and Civil Rights, International Law, Green and Sustainable Planet

Ecoism (Eco-Superiority)

A new political system is needed to lead and rule a sustainable wise civilization through its nations and cultures. The crisis and depression of 2008 indicates a failure of capitalism (Posner, 2009). The failure of socialism in Great Britain by the end of the 20th century and problematic anti-imperialist and socialist implementations in Venezuela and Bolivia in the 21st century illustrate the shortcomings of such regimes. The fall of the Soviet Union in 1991 indicated a failure of central planning by the totalitarian regime. Cuba's, Vietnam's, and North Korea's communism is a textbook case of the failure of social engineering from the top.

But the new challenge of eco-oriented issues of sustainability of civilization in the 21st century suggests that to successfully implement the required solutions, an authoritarian regime would be the most optimal to do the job. Perhaps market-socialism, such as in present-day China (where the government is big and strong, and people at the bottom have some sort of economic freedom of action), is the future solution for eco-politics?

On the other hand, in the case of Western civilization at the dawn of the 21st century when democracy is at its peak, one cannot argue for the establishment of an authoritarian regime, even for such a noble cause as to take care of a planet that is falling apart. Perhaps such a need will come, when other, less drastic solutions won't work, and new a "Mussolini" will be expected "to turn the Earth around the sun on time." Needless to say, all authoritarian regimes are corrupt and fail to deliver promised solutions.

Facing the empirical facts that neither capitalism (particularly liberal and unregulated), socialism, nor communism are successful systems in the long-term, one must assume that wise civilization needs a new political system in the 21st century, which will be called *ecoism*.

This means that the ecosystem's long-term sustainability is more important than humans' short-term well-being. This system is based on the following values (Targowski, 2011):

- Eco-Democracy
 - Eco-Justice
 - Eco-Freedom
- Eco-Economy
- Eco-Communication
- Eco-Infrastructure
- Integrated Society
- Wisdom Systems (from knowledge to wisdom inquiry)

The values of eco-justice, eco-freedom, and eco-democracy mean that the well-being of the ecosystem must reorient traditionally perceived justice, freedom, and democracy. It is like in eco-economy where full economic cost cannot be limited only to business cost, but must include environmental and social costs as well.

Eco-democracy means that the balance of power must be preserved through free elections and free press, but politicians and press cannot act against the ecosystem. Today, this takes place through lobbyists' hidden support of politicians and media. Consequently, the ecosystem will be top priority over humans, who among themselves behave democratically but in relation to the ecosystem are subordinate to it.

Eco-justice means that any crime and its derivatives must also be evaluated from the ecosystem point of view.

Eco-freedom means that humans are free in their choices and movements as long as they do not destroy the ecosystem. For example, deforestation should be forbidden and the development of megacities should be controlled from the eco-policy point of view.

Eco-economy means that the economy is self-sustainable based on sufficiency not on super-consumerism.

Eco-communication means that media support society with information which strengthens societal awareness about the well-being of the whole planet.

Eco-infrastructure means that civilization is powered by alternative, sustainable energy.

The Integrated Society means that the society of wise civilization should be composed of people who are in solidarity with each other and are wise. In the age of globalization, most societies are multi-cultural ones wherein each ethnicity has its own agenda and lives in an almost closed environment. To overcome this situation, they have to be able to integrate around a common culture, which will be called a *middle culture*.

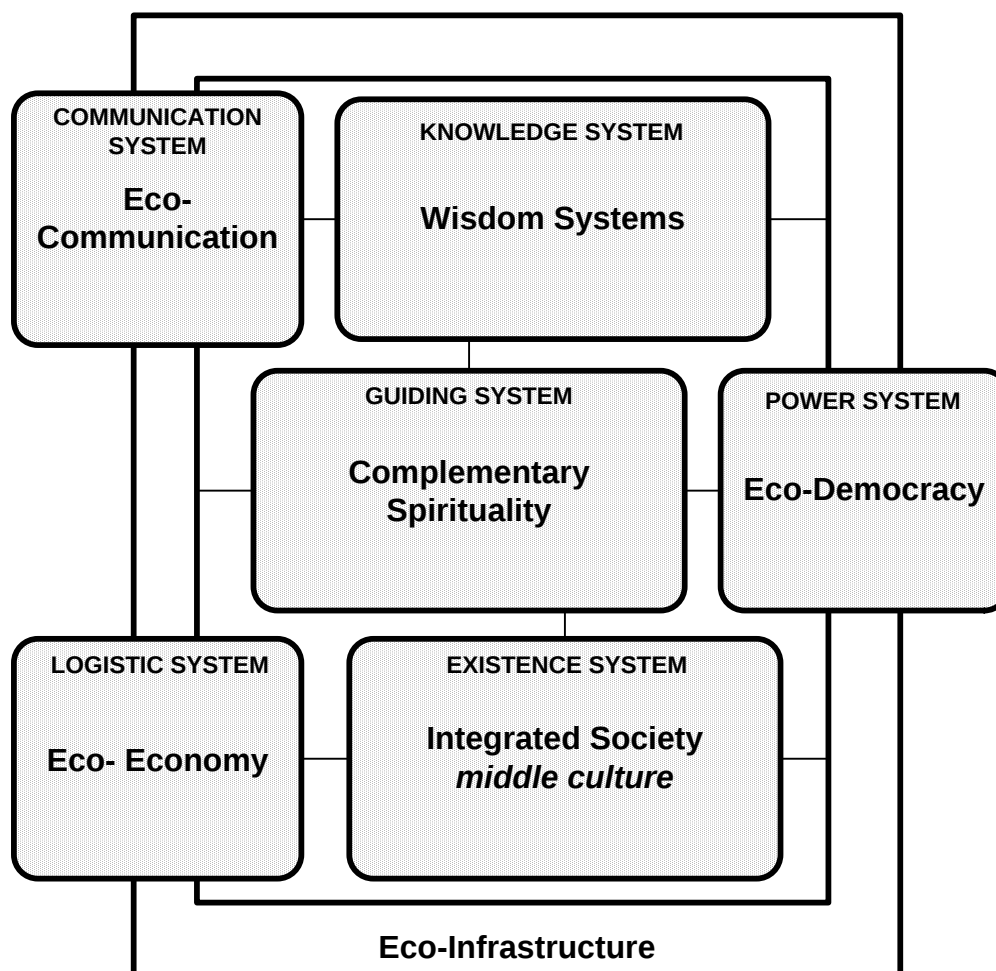


Figure 6. The Architecture of Wise Civilization in the 21st Century

In effect, ecoism as a new political system satisfies all laws and rules of civilizations and adds new ones to expand human knowledge and wisdom working for the good of mankind and its environment. The architecture of Wise civilization is provided in Figure 6.

Conclusion

From Pessimism to Pessimism?

1. The probability of implementing wise civilization is very low at this moment in time. In broad scope, we still live with the mindset of Western civilization, and many feel good

about this. Those individuals, such as this author, who think far ahead, represent an attitude usually neglected by the majority of people, who have a very convenient *carpe diem* way of living. Perhaps after it is too late these people will try to do something about our planet and their reckless usage of strategic resources.

2. It is very improbable that politicians, whose political cycle is about four to eight years, can engage in solving such long-term problems as how to implement a wise civilization. On the other hand, NGOs and academia, which are more aware of this problem, have limited power to implement solutions as well.
3. Does this mean that it is entirely wrong to pursue the project of wise civilization? Perhaps not. At least this concept is elaborated and published for further discussion and perhaps action will occur in the real world, not only limited to academia.
4. In the 2010s the developed world is declining and transforming into the developing world, and vice-versa the developing world (like China, India, Mexico, and other countries) is transforming into the developed world. Even with some potential for China to become the number 1 super-economic power within two decades. The developed world (West) hopes to regain its strength again (since is used to it in the last at least 200 years) and the Rest is hoping to make historic progress. Therefore both sides thinks mostly in terms of business economics (read “shallow economics”), while “deep economics” (which includes business, environmental and social costs) is not popular. Perhaps won’t be popular soon.
5. We the scholars who know that the deep civilizational crisis is coming, must do what we should to do and pursue our mission to promote Truth. Wisdom, Goodness, and Hope for all our stakeholders.

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