

UDC 008:36:130.1

DOI: <https://doi.org/10.33216/2220-6310/2022-104-2-223-237>

A TALE OF TWO AGES AND THE QUEST TO CREATE A PEACEFUL, HARMONIOUS, EQUITABLE, SUSTAINABLE AND SPIRITUAL WORLD

D. Paul Schafer

ORCID 0000-0002-8448-4772

This article examines two very different types of ages – the age of economics and the age of culture. It begins by describing the origins and evolution of the age of economics, makes an impartial assessment of the remarkable strengths and fundamental shortcomings of this age, and concludes that it would be a disastrous mistake to continue living in this age due to the devastating effect it is having on the natural environment, producing colossal disparities in income and wealth, and treating economics as “the whole” rather than a very important “part of the whole.” This opens the doors to the age of culture and examining how the two principal perceptions and definitions of culture that would underlie this age - “the arts, humanities, heritage of history, and cultural industries” and “the whole and total way of life of people” - are helpful in understanding what is going on in the world today. This includes the Black Lives Matter movement, the protests of Indigenous peoples, conflicts between races, groups, and countries with different worldviews and values, and especially the war in Ukraine. This war has decimated many towns and cities throughout this country, destroyed an enormous amount of residential and industrial infrastructure, killed thousands of Ukrainian soldiers and citizens, and displaced millions more. In mounting a phenomenal resistance to this illegal invasion by Russia, Ukrainians have capitalized on many of their most precious historical and contemporary heroes, symbols, and accomplishments, as well as their cherished culture and way of life. This leads to a detailed examination of the incredible potential culture possesses in the holistic sense for systemic change, creating a more effective balance between the material and non-material dimensions of development and life, and the realization of a great deal more peace, harmony, equality, sustainability, and spirituality in the world. The article ends with the conviction that very different types of leaders will be needed to bring the age of culture into existence, capitalize on its numerous assets, capabilities, and benefits, and enable it to flourish in the future. These leaders will need broader and deeper perspectives on the world, higher values and ideals, much more

knowledge and understanding of the cultural realm in the all-encompassing sense, and the courage to award a much higher priority to culture and cultures in the overall scheme of things, introduce and implement tough environmental and cultural legislation, and the capacity to demonstrate much more kindness, compassion, and commitment to helping marginalized and oppressed people, groups, and countries throughout the world in practical and concrete terms.

Key Words: *ages, economic, partialism, culture, holism, change, problems, harmony, sustainability, spirituality.*

If one thing has become apparent in recent years, it is the battle that is looming up between two very different types of ages. The first is the age of economics we have been living in for more than two hundred and forty years, and the second is the age of culture that has started to evolve but is still struggling to see the light of day.

Let us begin with the age of economics because there is an enormous amount to be learned from this age and how it functions that is of crucial importance in understanding what is taking place in the world today and why it is so essential to enter the age of culture. The future of humanity and the world depend vitally on the outcome of this battle in the years, decades, and possibly centuries ahead.

Creation and Development of the Age of Economics

It is a well-known fact that the age of economics began with the publication of Adam Smith's book *The Wealth of Nations* in 1776. This book is predicated on the belief that the creation of goods, services, and material and monetary wealth is achieved most effectively when people specialize in very specific production functions. When this occurs, Smith believed a tremendous amount of material and monetary wealth could be created and everything would work out for the best because an "invisible hand" was always at work to ensure that this would happen. It should be noted here that Smith made a fundamental distinction between "productive" and "unproductive" labour: productive labour was labour that produced material products such as those created by farmers, industrialists, factories, and companies; unproductive labour was labour that didn't produce material products, such as the ones created by artists, humanists, intellectuals, and the like that were not material, concrete, or durable in nature.

Development of the age of economics was strengthened considerably when Karl Marx arrived on the scene in the latter part of the nineteenth century and claimed that all societies and countries in the world can be divided into an economic base and a non-economic superstructure, where the base is concerned with the productive forces in society and came to be known as "the basics in life" – most notably economics, economies, and economic activities – and the

superstructure is concerned with the unproductive forces in society and came to be seen and treated as “the frills in life,” most often the arts, humanities, and many leisure and recreational activities. However, Marx went much farther than this. He also claimed through the economic interpretation of history he created that the division between the economic base and the non-economic superstructure is always true – and therefore true at all times and in all places - because this is the way the world and people’s involvement in the world works and is consequently an “eternal and universal truth.”

Given arguments as compelling, pervasive, and prevalent as this, is it any wonder that virtually all other interpretations of history and how people’s involvement in the world works ceased and were not commenced again except in very esoteric places? This is because the most powerful people, organizations, and countries in the world at that time decided that making economics the centrepiece and principal preoccupation of societies and countries was the right way to go in the future. As a result, developing economics and economies, generating economic growth, and enjoying all the profuse benefits that could be derived from this was accorded the highest priority and central place in the world, first in the private sector and the western world and much later in the public sector and most other parts of the world. When this happened, the entire world and all people and countries in the world were totally immersed in the economic age, which is still the case today.

However, problems encountered over the last few decades have raised some serious concerns about whether this is the right way to go in the future. This is particularly true with respect to such problems as climate change, global warming, and the devastating effect the economic age is having on the natural environment, the creation of colossal disparities in income and wealth, the COVID-19 pandemic and its many viruses and variants, the protests of Black, Indigenous, and other marginalized and oppressed groups and people, the war in Ukraine, and the tensions and conflicts between different genders, races, ethnic communities, countries, cultures, and civilizations. This is causing more and more people and organizations throughout the world to have major reservations and misgivings about the efficacy, validity, and effectiveness of the economic age to come to grips with these and other dangerous, debilitating, and life-threatening problems that have appeared on the global horizon, primarily because the age of economics is designed to produce goods, services, and material and monetary wealth and is not designed to come to grips with problems are vast, complicated, multidimensional, and volatile as these. Given this fact, there could be no better time than the present to undertake an impartial assessment of the economic age and its powerful strengths and fundamental shortcomings (Schafer, 2008).

Assessment of the Age of Economics

Without doubt, creation and development of the economic age is the greatest human achievement in history. Since its inception in 1776 and development over the last two and a half centuries, billions of people and numerous countries have had their standards of living and quality of life improved substantially. And this is not all. Major improvements and advances have occurred in virtually all other areas, activities, and sectors of life, from the sciences, education, and the arts to technology, politics, recreation, medicine, health care, and numerous others. Given these remarkable achievements and this undeniable fact, it is tempting to conclude that humanity should stay in the economic age forever, especially when the pandemic is over and things return to normal in most parts of the world.

Despite the lure and temptations of this, it would be a disastrous mistake to remain in the economic age. The reasons for this are clear and unequivocal. The costs incurred by people and countries in all parts of the world to do this will be enormous, especially in terms of climate change, global warming, and much more devastation of the natural environment, the loss of countless natural resources and other species, the destruction of myriad ecosystems, increased inequalities in income and wealth, conflicts, invasions, and wars over land, resources, basic foodstuffs, and lifestyles between different ethnic groups and countries, as well as confrontations between people with very different worldviews, values, customs, and beliefs.

This results primarily from the fact that when the age of economics was created in the eighteenth century and developed in depth in the nineteenth and twentieth centuries, virtually no consideration was given to the **context** or the **costs** of economics, economies, and economic growth. This is especially true with respect to the impact of the economic age on the natural, human, and global environment, which explains why humanity is confronted with such dangerous and life-threatening problems today and all the adverse implications and dire consequences that emanate from this.

Unfortunately, there *was* an opportunity to address and deal with these problems more than a century ago but it was ignored because the world was totally preoccupied – obsessed would be a better word - with the economic age and all the profuse and multifarious benefits that can be derived from this. This “lost opportunity” occurred when anthropologists travelled to many different parts of the world in the latter part of the nineteen and early part of the twentieth century to study human societies, cultures, and countries in depth and on the ground. What they discovered was that people had words for all the specific activities they were engaged in as they went about the process of meeting their individual and collective needs and working out their complex associations and

relationships with the natural environment and the world. However, what they didn't have, and needed desperately, was a word that described how all these activities were woven together in different combinations and arrangements to form wholes or total ways of life. Edward Burnett Tylor, one of the world's first anthropologists, broke the ice in this regard when he defined culture (and by implication cultures) formally as "that *complex whole* which includes knowledge, belief, art, morals, law, custom, and *any other capabilities and habits acquired by man (people) as a member (members) of society* in his book *The Origins of Culture* published originally in 1871 (Tylor, 1958).

In retrospect, it is obvious that if humanity had acted on this profound insight into the nature and meaning of culture and its role in human life and the world at that time, it is very possible that the environmental crisis we are experiencing today would have been reduced in severity and possibly even avoided altogether. This is because one of the most important discoveries of anthropologists during that time was that societies that didn't look after the natural environment in general - *and their own environmental circumstances and surroundings in particular* - ran the risk of over-extending themselves and collapsing, as illustrated most conspicuously by the huge statues that stand all alone on Eastern Island in the Pacific Ocean as constant reminders of all that remains of a once vibrant and flourishing culture and civilization. But awareness of this fact did not occur at that time because humanity was totally preoccupied with economics, economies, and economic growth, which helps to explain why we are now confronted with an immense and imminent environmental catastrophe and all the adverse consequences of this today.

There is something else of crucial importance that must be learned from this experience and admitted, especially as we go forward into the future. It is the fact that the age of economics was built by placing the highest priority on "a part of the whole" (economics) – albeit a very essential part of the whole – and not on "the whole" (culture) in the all-inclusive, anthropological sense. It is imperative to learn from this fundamental mistake as well, and not make this mistake or the environmental mistake a second time. In order to prevent this, we must broaden and deepen our perspective and understanding of culture in the holistic sense and the prominent role it can – and indeed must - play in the world of the present and the future, regardless of whether this is a cultural age or any other type of age. Failure to do this could be disastrous for all people, countries, and the world as a whole in the years, decades and centuries ahead.

The Two Main Ways of Perceiving and Defining of Culture

Speaking generally, there are two main but very different ways of perceiving and defining culture and understanding its role and significance in the world.

The first is based on seeing and defining culture as “the arts, humanities, heritage of history, and finer things in life.” This way has evolved over many centuries and is the perception and definition of culture most people in the world are familiar and comfortable with today, especially when it is expanded to include “the cultural industries” of publishing, radio, television, film, videos, sound recording, and all the new digital, virtual, and other technologies and devices that exist in the world. This is also the perception and definition of culture that most corporations, foundations, and private benefactors use at present to make decisions about grants to cultural organizations, activities, and causes, and governments use to describe and delineate their cultural sectors and formulate and implement their cultural plans and policies. While this perception and definition is the one that is most frequently used in the world, it is still associated with the frills in life discussed earlier because there has been a trend over the last few centuries to see and treat culture not only as part of the superstructure of society as Marx did, but also as “the icing on the cake,” “soft” rather than “hard” activities in most educational institutions and international relations, and generators of economic activity. This reduces culture largely to leisure-time pursuits, a form of entertainment, a marginal activity, and a contributor to economic growth. While this fits perfectly with the requirements of the economic age and things that can be seen, touched, watched, listened to, handled, and admired, it downplays and under-estimates the real value, worth, importance, and purpose of culture in the world and in life.

Over the last few decades, the second and far more all-encompassing way of perceiving and defining culture as “the complex whole” or “total way of life” of people has been steadily gaining ground in significance and use. Based on Tylor’s all-inclusive definition of culture and confirmed by the findings of countless anthropologists since that time, this “*holistic perception and definition of culture*” is very different than the one used in the economic age since it includes all activities and parts of the whole and not just some activities and parts, and, much more fundamentally, the way all these activities and parts are woven together in different combinations and arrangements to form wholes or total ways of life. As such, it not only differs from the first way in degree and extent, but also, and much more essentially, in substance and kind since it *incorporates and melds together* the entire way people, groups, and countries visualize and interpret the world, organize themselves, conduct their affairs, embellish and enrich life, act in the world, and position themselves in the world.

No greater mistake could be made at present or going forward into the future than failing to realize the quintessential importance of this holistic perception and definition of culture in exposing the principal reason we need to move out of the economic age and into cultural age, as well as the necessity of

understanding why culture in this all-inclusive, holistic sense should play a central role in laying the theoretical and practical foundations for the age of culture and enabling its development and flourishing in the future.

This is because, as American cultural scholar Ruth Benedict pointed out so concisely some time ago, “The whole, as modern science is insisting in many fields, is not merely the sum of all its parts, but the result of a unique arrangement and inter-action of its parts that has brought about a new reality” (Benedict, 1958). She also went on to state a few pages later, “*The whole determines its parts, not only their relation but their very nature*” (Benedict, 1958). The implications and consequences of this for understanding the principal shortcoming of the age of economics (giving priority to a part of the whole and not the whole) and entering the age of culture are obvious: *change the whole and you change the parts*. As a result, what specialization and placing the highest priority on economics as a part of the whole are to the age of economics, holism and placing the highest priority on culture as the whole are and must be to the age of culture.

Since culture and all the diverse cultures in the world are composed of countless parts and can't be seen, it will be imperative in the age of culture to focus a great deal of attention on specific parts of the whole that “*stand for the whole*” and have “*symbolic significance for the whole*” because they are able to convey an enormous amount of information about this that can't be conveyed in other ways. Such is the case, for example, with “*cultural symbols*” like the Statue of Liberty and American culture, the Eiffel Tower and the culture of France, and the Great Wall and the culture of China. This is also true for paintings by Vincent van Gogh, Claude Monet, and millions of other artists whose “*paintings are worth a thousand words,*” music like Elgar's *Pomp and Circumstance Marches* and Sibelius' *Finlandia* that convey so much about British and Finnish culture, national flags and anthems in virtually all countries in the world, and the list goes on and on. It is through this process that it is possible to slowly but surely piece together a general impression and create a comprehensive portrait of what culture and cultures are really like and all about in the holistic sense (Schafer, 2020, 2022).

The Emergence of Culture as a Powerful Force in the World

While both these perceptions and definitions of culture have a central rather than marginal role to play in the world of the future and creation and development of the age of culture, it is important to emphasize that it is the second perception and definition that is the most essential because it includes the first perception and definition in its all-embracing grasp, as well as all people, countries, and activities and not just some people, countries, and activities. This is why it is receiving a great deal of attention these days since it is very helpful in

explaining many crucial developments that are going on in the world at present. This is especially true for the protests of Black, Indigenous, and other marginalized and oppressed groups, people, and races, events taking place in colonized countries, the war in Ukraine, and many other developments occurring throughout the world at this time. Culture in all these cases, and others that might be cited, is very much concerned with the whole and total way of life of people and everything this entails and not just the parts.

This is because it has to do with the actual or potential loss of entire cultures in the holistic sense, the obliteration or decimation of precious and cherished ways of life, deep and countless historical injustices and contemporary inequalities, and tensions and conflicts between different ways of seeing the world, acting in the world, and interpreting the world. In situations like this, and others, cultural symbols play an extremely important role, regardless of whether they are architectural constructions, famous paintings, well-known stories, plays, and myths, popular songs and dances, historical sites and landmarks, or numerous others. Obviously, these are not forms of entertainment or frills when they are used or encountered in this way, but rather key elements and strategic ingredients that cut to the bone of what culture and all the diverse cultures in the world are really all about.

Take, for instance, the significance and ramifications of the Black Lives Matter initiative and the murder of George Floyd in the United States. This initiative and deplorable event activated and ignited powerful movements involving millions of people not only in the United States, but also in many other countries in the world who are fed up with the established way of doing things and decided they were not going to take it anymore. And what is true for the Black Lives Matter initiative and murder of George Floyd is also true for the protests of the Indigenous peoples and nations throughout the world who lost their languages, heritages, ways of life, and entire cultures many centuries ago, as well as the recent discovery of thousands of unmarked graves of Indigenous children and young people in Canada and the United States because they were forced to give up their languages, heritages, and cultures and forced to learn other ones.

And this brings us to the war in Ukraine. Who expected the incredible response and fierce resistance of Ukraine and Ukrainians after Putin and his Russian armies illegally invaded this country and have already destroyed thousands of buildings, homes, and infrastructure in different parts of this country, as well as killed thousands of Ukrainians and displaced millions of others? In retrospect, it is all very clear. Ukraine and Ukrainians are fighting back to protect their most cherished assets: their precious country; their remarkable culture as a whole and overall way of life; and the sense of belonging

and identity that emanates from this. Could there be anything more vital or valuable to a country and its people than this?

This is why the numerous cultural symbols and cherished assets Ukraine and Ukrainians have built up over many centuries are playing a prominent and indispensable role in the war effort, most of which are connected with their country and its culture in all-encompassing terms. Not only does this include countless artistic masterpieces – priceless paintings, plays, dances, stories, books, architectural masterpieces, and the like - but also many cultural heroes and activists such as Vladimir the Great, Bohdan Khmelnytsky, Mykhailo Drahomanov, Ivan Franko, Nestor Makhno, Taras Shevchenko, and many others in the historical sense. It also includes Volodymyr Zelenskyy and numerous others in the contemporary sense. As a former poet, playwright, and founder of the production company KVATAL95 that produces films, cartoons, and TV shows, Zelenskyy is President of Ukraine and is providing along with his courageous colleagues the leadership and inspiration that are imperative to keep this country and its citizenry together and fight this horrific war to the very end.

And this is not all. The courage, fortitude, and perseverance that Zelenskyy, his colleagues, Ukraine, and Ukrainians have demonstrated during this disastrous war have generated timely and heartfelt responses from people and countries all over the world. Not only does this include Ukrainians abroad who have returned home to join the resistance movement and war effort, but also it has elicited generous responses and countless donations from people, organizations, and countries in all parts of the world who are anxious to help Ukraine and Ukrainians because they understand the implications and consequences of this war for themselves, their countries, and their cultures, and feel this in their hearts, souls, spirits, minds, emotions, and sorrows as well as demonstrate it in their deeds and actions.

While people and countries in other parts of the world may have their differences and issues and fight and argue among themselves about these matters on a daily basis, if their cultures are jeopardized in any way, they will instantly recall the leadership demonstrated by Ukraine and Ukrainians. This will enable them to fight back with all the tenacity and determination they are able to muster to protect their precious piece of land, the countries they have built up over centuries, and the cultures they have created to their very last breath. This doesn't have to be talked about, discussed, or described because it is and will be there in their blood, bones, and commitment to protecting their most cherished cultural assets whenever they are threatened, attacked, or destroyed.

This is not the only area where the holistic character of culture is being seen and manifested in the world today. It is also being seen and manifested as the “**change agent**” that is desperately needed to create the new worldviews,

values, value systems, lifestyles, and ways of life that are imperative to come to grips with the dangerous and life-threatening problems confronting humanity and the world at present. When people, organizations, and countries talk about “changing the culture” - which is occurring with increased regularity and intensity throughout the world - it is the all-encompassing holistic perception and definition of culture they have in mind. This is because culture in this sense is capable of producing “**systemic change**” and not just partial, piecemeal, or incremental change which is still the case in most parts of the world today.

This development is not only important in understanding the need for systemic change and what is going on in the world at present. It is also important because it opens the doors to the age of culture. Seen and understood in the all-encompassing sense, it is obvious that the world is made up of culture and cultures and not economics and economies at its core and in its fundamental essence. This is the key to inclusion rather than exclusion, concern for all people and countries and not just some people and countries, the potential to unite rather than divide because this is what creating wholes is really all about, and achieving harmonies rather than disharmonies between all the diverse activities, factors, and forces in the world. Presumably, this is what Eleanora Barbieri Masini, the distinguished Italian cultural scholar and former president of the World Futures Studies Federation, had foremost in mind when she said, “culture in the future is the crux of the future” (Masini, 1994).

Creating and Developing the Age of Culture

If there is one statement that symbolizes and sums up the quintessential necessity of culture, surely it is this symbolic statement by Johan Huizinga, the Dutch cultural scholar and historian. After studying numerous cultures and civilizations in the world in detail and in depth, here is what Huizinga concluded, which I believe is applicable to all people, countries, and the world as a whole, as well as creating and living in a cultural age:

The realities of economic life, of power, of technology, of everything conducive to man’s (people’s) material well-being, must be balanced by strongly developed spiritual, intellectual, moral, and aesthetic values (Weintraub, 1966).

This quotation applies as much to one of the most essential reasons for leaving the age of economics as it does for entering, creating, developing, and living in the age of culture and shining a light on one of its most essential challenges.

As far as applying it to the age of economics is concerned, it is obvious that over the last century, the *more* time, attention, and devotion that have been directed to “the realities of economic life, of power, of technology, of everything conducive to man’s (people’s) material well-being,” the *less* time, attention, and devotion have been accorded to creating “strongly developed spiritual,

intellectual, moral, and aesthetic values.” As a result, what is required more than anything else in the world at this time and going forward into the future is a powerful, profound, and positive commitment to developing spiritual, intellectual, moral, and aesthetic values.

A renaissance is required here that is broader, deeper, and more inspiring than previous renaissances. Not only is this renaissance required to rectify that damages that have been done to all the activities in the second part of Huizinga’s insightful statement by reducing them to frills and generators of economic activity, but also it is needed to restore spiritual, intellectual, moral, and aesthetic values to their proper place in people’s lives and the world as a whole. In order to do this, these activities must be seen and treated as the **gateways** that are necessary to live fulfilling lives and enter a cultural age (Schafer, 2020, 2022).

This is imperative if we are to create more peace, happiness, equality, sustainability, and spirituality in the world, produce educational courses and programs that help people to live creative, imaginative, and integrated lives, aspire to much higher and loftier moral and ethical goals and ideals, yield more kindness and compassion in the world, and never again permit pulling babies ruthlessly from their mothers’ arms, tearing families apart, separating husbands from their children and wives, and bombing the homes of elderly people and compelling them to bury their loved ones and lifelong partners on the last days or day of their lives. Never before in human history have situations like this been so conspicuous and seen by so many people all over the world every hour of every day. *This should never happen again – or be allowed to happen again - anywhere in the world, in any country in the world, or to any person or people in the world.*

And what is true for the development of spiritual, intellectual, and moral values is equally true for aesthetic and artistic values, if not more so. Here is where the creative thrust, excitement, and sense of exuberance must come from to set humanity and the world on an entirely different course in the future and carry them into the age of culture with gusto and enthusiasm rather than pessimism and apprehension. Just as it is a well-known fact that ingenuity activates innovation and drives economic activity, so it is a well-known fact that the arts, artists, and arts organizations bring an enormous amount of beauty, happiness, creativity, and spirituality into the world, as well as activate and stimulate many other developments in the process. Think about this for a moment. When two wealthy industrialists, Walter and Elizabeth Paepeke, began assessing the feasibility of Aspen, Colorado in the United States as a desirable ski destination in the 1940’s, they decided to invest heavily in the arts and culture in order to make the city of Aspen and its surroundings places where the mind, body, and spirit and not only the pocketbook, profits, and the bottom line

could prevail, grow, and thrive. As Nina Gabanelli, vice-president of education and programming for the Aspen Historical Society put it recently, “the ‘spirit’ piece of that is the culture, the art, the music, the theatre, the poetry, the dance – that’s what feeds the spirit, and without it, we are not whole” (Kuta, 2022).

The remarkable value, potential, and importance of all these aforementioned activities are not confined to benefits like this. Far from it. They also provide the counterpoise and wherewithal that are necessary to create balance and harmony in the lives of people, places, countries, and the world and not just Aspen and other locations like it. For the most important objective of all in the age of culture when it is created and developed does not lie in developing all activities in societies and countries as well as in their proper proportions – crucial as this is - but also, and more emphatically and essentially, achieving and maintaining balance between and among all activities, factors, and forces. To quote Huizinga once again, this “balance exists above all in the fact that each of the various cultural activities enjoys as vital a function as is possible *in the context of the whole*. If such harmony of cultural functions is present, it will reveal itself as order, strong structure, style, and rhythmic life of the society in question” (Weintraub, 1966).

Going forward into the future and living in a cultural age, it is apparent how imperative this objective is in creating balanced relationships between human beings and other species, people and the natural environment, the material and non-material or quantitative and qualitative dimensions of development and life, economic and non-economic activities, the arts and sciences, the public sector and the private sector, technology and people, and numerous others. This is the key to situating economies, economies, and economic growth in a human, natural, and global context and ensuring that they serve human, humane, ecological, and cultural functions and not just the interests of trade, industry, and commerce. Huizinga provided us with the perfect solution to this, which regrettably has not been well understood or acted upon in the economic age but is of vital importance in the age of culture:

A culture which no longer can integrate the diverse pursuits of men (people) into a whole, which cannot restrain men (people) through a guiding set of norms, has lost its center and has lost its style. It is threatened by the exuberant over-growth of its separate components.

It then needs a pruning knife, *a human decision to focus once again on the essentials of culture and cut back the luxuriant but dispensable* (Weintraub, 1966).

It is easy to see from this quotation how imperative it is to zero in on creating and maintaining harmonious relationships between all the many different activities and developments in life - as well as overcome all the

disharmonies that exist in the world between and among these activities and developments - if sustainability is to be achieved and maintained in the world. And this is not all that is related to sustainability. In fact, one of the most important benefits and best things about developing spiritual, intellectual, moral, and aesthetic activities is that they are primarily labour-intensive rather than material- or capital-intensive, and therefore reduce the demands humanity is making on natural resources, the natural environment, and the finite carrying capacity of the earth.

It is obvious going forward into the future that new types of leaders will be needed to open the doors to the age of culture and enable it to flourish. What comes to mind in this regard are leaders such as Léopold Sédar Senghor, a poet, prominent activist, and first President of Senegal, Ignacy Jan Paderewski, a pianist, composer, and Prime Minister of Poland, and Václav Havel, a playwright, author, and last President of Czechoslovakia in historical terms, as well as Angela Merkel, Chancellor of Germany until quite recently, Jacinda Ardern, President of New Zealand, and Volodymyr Zelenskyy in contemporary terms. Leaders like this, and many similar ones, will be needed more than ever to bring the age of culture into existence and guide its development successfully. For it is leaders like this with broader and deeper perspectives and visions of the world, better understanding of the realm of culture and cultures, and the courage to award a higher priority to the needs of all people, more equitable distributions of income and wealth, the arts, humanities, and heritage of history than to the appetites and interests of colossal companies and huge multinational corporations, that will be required to pave the way for the age of culture and make it a reality.

Just as Charles Dickens' book *A Tale of Two Cities* moves back and forth between two cities –London and Paris – so this article *A Tale of Two Ages* moves back and forth between two ages - the economic age and the cultural age. While this shifting back and forth between these two ages will probably go on for some time, it is imperative to keep in mind that the ultimate goal of humanity and the world is to create, develop, and live in a cultural age and realize its full potential in fact. There is no greater or more important task confronting all people and all countries as well as humanity and the world as wholes than this. This is the key to experiencing a great deal more peace, harmony, equality, sustainability, and spiritually in the world and in life. There is no doubt about this.

References

1. Schafer, P. (2008). *Revolution or Renaissance: Making the Transition from the Economic Age to a Culture Age*. Ottawa: University of Ottawa Press. This book provides a detailed account of the origins, evolution, and mechanics of the economic

- age, as well as an impartial assessment of this age and its numerous strengths and fundamental shortcomings. See Part I, The Age of Economics, p. 8-135.
2. Burnett Tylor, Edward (1958). *The Origins of Culture*. New York and London: Harper Torchbooks, 1 (italics and inserts mine).
 3. Benedict, Ruth (1963). *Patterns of Culture*. London: Routledge and Kegan Paul Ltd., p. 33, p. 36.
 5. Schafer, P. (2020). *THE ARTS: Gateway to a Fulfilling Life and Cultural Age*. Oakville: Rock's Mill Press, 2020, and *THE WORLD AS CULTURE: Cultivation of the Soul to the Cosmic Whole*. Oakville: Rock's Mills Press, 2022.
 6. Barbieri Masini, Eleanora (1994). *The Futures of Cultures*. Paris: UNESCO Publishing, Vol. 1, p. 6.
 7. Weintraub, Karl J. (1966). *Visions of Culture: Voltaire, Guizot, Burckhardt, Lamprecht, Huizinga, Ortega y Gasset*. Chicago: Chicago University Press, p. 216 (italics mine).
 8. Schafer, D. Paul (2020). *THE ARTS: Gateway to a Fulfilling Life and Cultural Age*. Oakville, Rock's Mills Press.
 9. Kuta, Sarah (2022). 'Finding the artsy side of Aspen,' *Toronto Star*, Saturday, June 3, H8, p. 2.
 10. Weintraub, Karl J. (1966). *Visions of Culture*, 216 (italics mine), pp. 219-220 (insert and italics mine).

ІСТОРІЯ ДВОХ ЕПОХ І ПРАГНЕННЯ СТВОРИТИ МИРНИЙ, ГАРМОНІЙНИЙ, СПРАВЕДЛИВИЙ, СТАЛИЙ І ДУХОВНИЙ СВІТ

Д. Пол Шафер

У статті розглянуто дві дуже різні епохи – епоху економіки і епоху культури. Автор описує походження та еволюцію епохи економіки, неупереджено оцінює найсуттєвіші переваги та принципові недоліки цієї епохи та робить висновок, що було б катастрофічною помилкою продовжувати жити в цій епосі через її руйнівний вплив на природне середовище, створення колосальних диспропорцій в розподілі доходів і багатств і розгляд економіки як «цілого», а не як вельми важливої «частини цілого». Автор переходить до опису епохи культури і досліджує, яким чином два основних напрямки до сприйняття та визначення культури, які лежать в основі цієї епохи, – «мистецтво, гуманітарні науки, історична спадщина та індустрія культури» та «повноцінний спосіб життя людей» – допомагають зрозуміти, що відбувається сьогодні у світі. Сюди входить рух *Black Lives Matter*, протести корінних народів, конфлікти між расами, групами та країнами з різними світоглядами та цінностями, а особливо війна в Україні. Ця війна призвела до знищення багатьох міст по всій країні, руйнування величезної кількості житлової та промислової інфраструктури, загибелі тисяч українських воїнів і цивільних громадян, появи мільйонів переселенців. У завзятому опорі цьому незаконному вторгненню Росії, українці спираються на своїх найдорожчих історичних і сучасних героїв, символи і досягнення, а також шановану культуру і

спосіб життя. Це спонукає до детального вивчення неймовірного потенціалу, яким володіє культура в процесі цілісних системних змін, створення гармонічного балансу між матеріальним і нематеріальним вимірами розвитку та життєдіяльності, а також панування більшого миру, гармонії, рівності, стійкості і духовності у світі. Стаття закінчується переконанням, що для того, щоб зародити епоху культури, використати її численні активи, здібності та переваги та активно розвивати її в майбутньому, будуть потрібні дуже різні типи лідерів. Їм треба буде дивитися на світ уважніше і з різних ракурсів, володіти вищими цінностями та ідеалами, мати набагато більше знань і комплексного розуміння культурної сфери, а також сміливості надати культурі зокрема та всім культурам разом набагато більший пріоритет у загальній структурі, запровадити жорстке законодавство в сфері екології та культури, а також мати здатність проявити більше доброти, співчуття та відданості, щоб реально допомагати маргіналізованим і пригнобленим людям, групам і країнам у всьому світі в конкретних умовах.

Ключові слова: епохи, економічний, парціалізм, культура, холізм, зміни, проблеми, гармонія, сталість, духовність.

D. Paul Schafer – Director of the World Culture Project (Markham, Canada).
E-mail: dpaulschafer@sympatico.ca

Шафер Д. Пол – керівник проекту Світова культура (м. Маркхем, Канада).
E-mail: dpaulschafer@sympatico.ca