

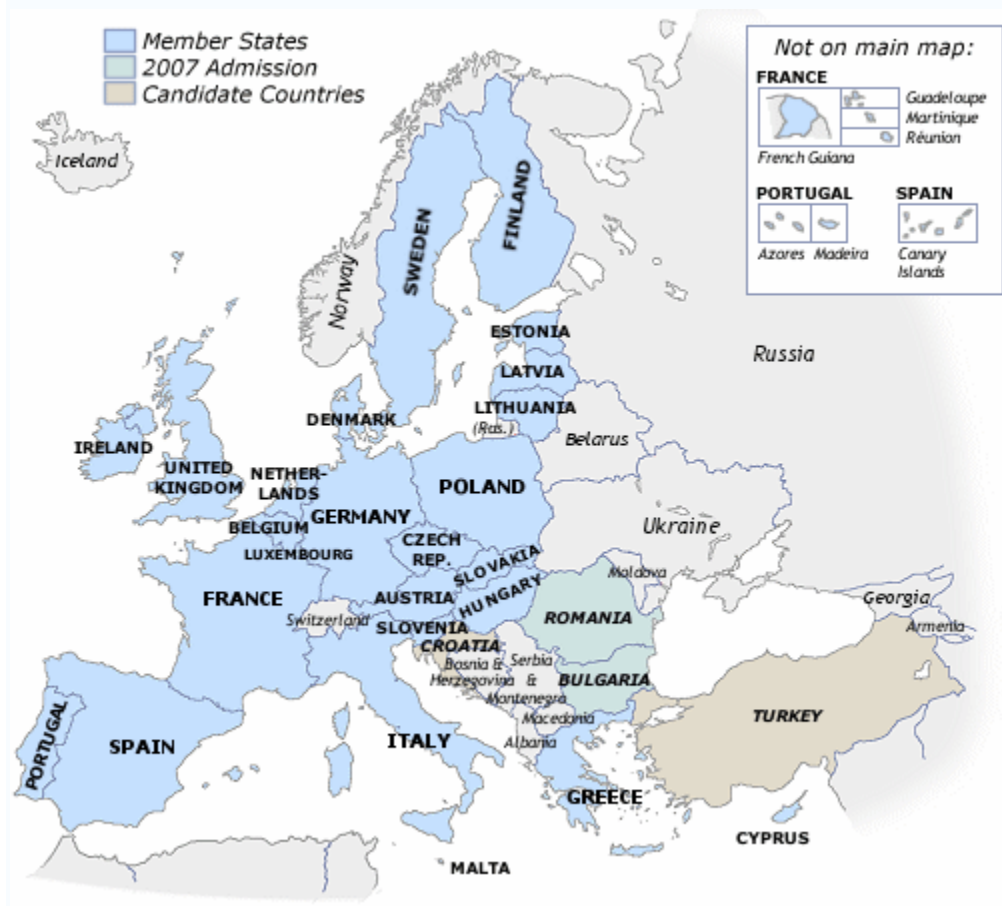
EUROPEAN DREAM

Jeremy Rifkin, *European Dream* (New York: Tarcher/Penguin Group, Inc., 2004),

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Image:EU map names isles.png

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European Union member states

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EU member states and candidates

There are currently 25 member states in the [European Union](#). Together with their dates of accession, these are:

- [Austria](#) (1995)
- [Belgium](#) (founding member: 1952/58)
- [Cyprus](#) (2004)
- [Czech Republic](#) (2004)
- [Denmark](#) (1973)
- [Estonia](#) (2004)
- [Finland](#) (1995)
- [France](#) (founding member: 1952/58)
- [Germany](#) (founding member: 1952/58)
- [Greece](#) (1981)
- [Hungary](#) (2004)
- [Ireland](#) (1973)
- [Italy](#) (founding member: 1952/58)
- [Latvia](#) (2004)
- [Lithuania](#) (2004)
- [Luxembourg](#) (founding member: 1952/58)
- [Malta](#) (2004)
- [The Netherlands](#) (founding member: 1952/58)
- [Poland](#) (2004)
- [Portugal](#) (1986)
- [Slovakia](#) (2004)
- [Slovenia](#) (2004)
- [Spain](#) (1986)
- [Sweden](#) (1995)
- [United Kingdom](#) (1973)

Acceding countries (with year of submitting and accession):

- [1995, Bulgaria](#), completed negotiations, set for membership in [2007](#).
- [1995, Romania](#), completed negotiations, set for membership in [2007](#).

The following states have submitted applications for EU membership (with year of submitting):

- [1987, Turkey](#), expected to start negotiations in October [2005](#). (EU-Turkey [Customs Union](#) is in force since [1995](#))
- [2003, Croatia](#), set to start negotiations in March [2005](#).
- [2004, Republic of Macedonia](#), currently in procedure to be recognized as a candidate country by EU institutions.

Technically speaking, [Switzerland](#) also has a long-standing EU membership application, but the country has shown no interest in furthering the application, so it has been left to

'lie on the table'. [Norway](#) have previously submitted applications, but twice rejected membership in referenda.

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INTRODUCTION

The American Dream is becoming ever more elusive (포착하기 어려운). Americans are increasingly overworked, underpaid, squeezed for time, and unsure about their prospects for a better life. One-third of all Americans say they no longer even *believe* in the American Dream.

While the American Dream is languishing, says Jeremy Rifkin, a new *European Dream* is beginning to capture the attention and imagination of the world. Twenty-five nations, representing 455 million people, have joined together to create a United States of Europe.

The European Union's \$10.5 trillion GDP now eclipses that of the United States, making it the largest economy in the world. The EU is already the world's leading exporter and largest internal trading market. Moreover, much of Europe enjoys a longer life span and greater literacy, and has less poverty and crime, less blight and sprawl, longer vacations, and shorter commutes to work than we do in the United States. When one considers what makes a people great and what constitutes a better way of life, observes Rifkin, Europe now surpasses America.

More important, Europe has become a giant laboratory for rethinking humanity's future. [In many respect, the European Dream is the mirror opposite of the American Dream. While the American Dream emphasizes unrestrained economic growth, personal wealth, and the pursuit of individual self-interest, the European Dream focuses more on sustainable development, quality of life, and the nurturing of community.](#)

We Americans live (die)by work ethic and the dictates of efficiency. Europeans place more of a premium on leisure and even idleness. America has always seen itself as a great melting pot. Europeans, instead, prefer to preserve their rich multi cultural diversity. We believe in maintaining an unrivaled military presence in the world. Europeans, by contrast, emphasize cooperation and consensus over go-it –alone approaches to foreign policy.

All of this does not suggest that Europe has suddenly become a utopia. Its problems, Rifkin cautions, are complex and its weaknesses are glaringly transparent. And, of course, Europeans' high-mindedness is often riddled with hypocrisy. The point, however, is not whether Europeans are living up to the dream they have for themselves. We have never fully lived up to the American Dream. Rather, what's crucial, notes, Rifkin, is that Europe is articulating a bold new vision for the future of humanity that differs, in many of its most fundamental aspects, from America's.

The American Dream emphasizes the unbridled (구속이 없는) opportunity of each individual to pursue success, which, in the American vernacular (속칭), has generally meant financial success. The American Dream is far too centered on personal material advancement and too little concerned with the broader human welfare to be relevant in a world of increasing risk, diversity, and interdependence. It is an old dream, immersed in a frontier (개척자) mentality, that has long since become passé (시대에 뒤떨어진). While the American Spirit is tiring and languishing (쇠약해가는) in the past, a new European Dream is being born. It is a dream far better suited to the next stage in the human journey – on that promises to bring humanity to a global consciousness befitting an increasingly interconnected and globalizing society (The European Dream p. 3).

European Dream emphasizes community relationship over individual autonomy, cultural diversity over assimilation, quality of life over the accumulation of wealth, sustainable development over unlimited material growth, deep play over unrelenting toil, universal human rights and the rights of nature over property rights, and global cooperation over the unilateral exercise of power (The European Dream p. 3).

How did we end up in a world more divided than ever between rich and poor? Why were we destroying the environment and poisoning our biosphere? Why were some nations continually bullying other nations and seeking hegemony through war, conquest, and subjugation? How did the human race come to lose its innate sense of deep play and become machinelike drones, even to the point of making ceaseless work the very definition of a persons' existence? When and why did materialism become a substitute for idealism and consumption metamorphose (변형) from a negative to positive term? (The European Dream p.4).

The European Dream takes over where post-modernity trails off. Stripped to its bare essentials, the European Dream is an effort at creating a new historical frame that can both free the individual from the old yoke of Western ideology and, at the same time, connect the human race to a new shared story, clothed in the garb of universal human rights and the intrinsic rights of nature – what we call a global consciousness. It is a dream that takes us beyond modernity and post-modernity and into a global age. The European Dream, in short, creates a new history (The European Dream p. 7)..

What becomes important in the new European vision of the future is personal transformation rather than individual material accumulation. The new dream is focused not on amassing wealth but, rather, on elevating the human spirit. The European Dream seeks to expand human empathy, not territory, It takes humanity out of the materialist prison in which it has been bound since the early days of the eighteenth-century Enlightenment and into the light of a new future motivated by idealism (The European Dream p. 8).

THE NEW LAND OF OPPORTUNITY

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INCOME DISPARITY IN THE U.S. IS MUCH HIGHER THAN EUROPE.

In the U.S., the income of a typical high-income person is 5.6 times the income of a typical low-income person, after adjusting from taxes, transfers, and family size. By contrast, the income of a typical high-income person in Northern Europe is only 3 times the income of a typical low-income person, and in Central Europe, the income of high-end earners is between 3.18 and 3.54 times the income of low-income earners. While inequality is rising even in Europe, the increase is quite modest – with the exception of the U.K. – compared to the sharp increase in the U.S. in income inequality over the past three decades (European Dream p. 39).

Wages and related benefits is single best indicator of upward mobility in society. Of the most developed countries in the world, the U.S. was dead last in the growth rate of total compensation to its workforce in the 1980s. ..Even during the rapid economic recovery of the second half of 2003, the average hourly wage of nonsupervisory jobs in American offices and factories went up only 3 percent, according to the Bureau of Labor Statistics. Moreover, the jobs being lost pay around \$17.00 per hour, while the new jobs being created to pay only \$14.50 per hour. At the same time, corporate profits, as a percentage of national income, reached their highest level since the 1960s (European Dream p. 39).

When it comes to measuring the inequality ratio of the earnings of high wage earners (those making more than 90 percent of the workforce) and low-wage earners (those making more than only 10 percent of the workforce), the U.S. now enjoys the distinction of having the **highest earnings inequality** of the top eighteen nations (European Dream p. 39). Economic Policy Institute concluded that “income mobility appears to be *lower* in the United States than in outer OECD (Organization for Economic Co-operation and Development) countries (European Dream p. 39).

Poverty Rate in the U.S. and European countries: America, it appears, is the land of opportunity for a small segment of high-income earners and a land of misfortune for many others. There are more poor people living in poverty in America than in the sixteen European nations for which data is available. Seventeen percent of all Americans are in poverty or one out of every six people. By contrast 5.1 percent of the people of Finland are in poverty, 6.6 percent in Sweden, 7.5 percent in Germany, 8 percent in France, 8.1 percent in the Netherlands, 8.2 percent in Belgium, 10.1 percent in Spain, 11.1 percent in Ireland, and 14.2 percent in Italy (European Dream p. 40).

How did America, the land of opportunity, allow itself to slip to the bottom of the rankings among developed nations – and far below Europe-on income inequality and poverty. The answer to that question may lie in our perception of why some people become rich while others remain poor. We Americans have, by and large, adopted a laissez-faire attitude about business and commerce. If we just provide everyone with the opportunity to go to school, allow the free market to rule, and make sure the government doesn’t interfere too much in its workings, the motivated and talented will rise to the top on their own accord. And those that aren’t motivated and/or lack talent will not do well – but that’s the nature of things. America was always meant to be a land of “equality of opportunity” but not a land of “equality of results” (European Dream p. 40)

The Pew Global Attitude Project asked people in America, Europe, and elsewhere why some people are rich and other poor. Two –thirds of Americans believe that success is not outside of their control. Contrast that figure to Germany, where 68 percent of the people believe the exact opposite. In Europe, a majority in every country-with the exception of the U.K., the Czech Republic, and Slovakia- “believe that

forces outside of an individual's personal control determine success." By more than six to one, Americans that people who do not succeed in life fail because of their own shortcomings, not because of society. Other surveys support the Pew finding. Asked why people are wealthy, 64 percent of Americans say because of personal drive, willingness to take risks, and hard work and initiative. Why do others fail? Sixty-four percent say because of lack of thrift, 53 percent say lack of effort, and 53 percent say lack of ability. The World Values Survey found that 71 percent of Americans "believe that the poor have a chance to escape from poverty" while only 40 percent of Europeans believe that's the case. Strange indeed, coming from a country that now has the largest percentage of its population in poverty of any major developed nation. (European Dream p. 41). If that is true, why Americans have lack of motivation or fail into poverty than any other countries? What is wrong with them?

Why the vast disparity between belief and reality? Because of the core of the American Dream --- tough frontier notion that each man and woman can pursue and achieve his or her dream. No wonder 58 percent of Americans say that "it is more important to have the freedom to pursue personal goals without government interference," while only 34 percent say that "it is more important for government to guarantee that no one is in need" (European Dream p. 41). **People don't seem to consider about people who cannot make on their own because not everyone can have strong motivation and can succeed.**

Undoubtedly, the frontier mythology plays a significant role in understanding American attitudes about inequality and poverty. But there is also likely a more unsavory (불미한) side to the issue. Racism, note a growing number of commentators, can't entirely be dismissed from the poll results. Dig deeper, and we find that many Americans associate poverty with black America, even though in terms of raw numbers, there are more whites living under the poverty line. But in terms of percentages, a far larger proportion of the black community live below the poverty line. In 2002, the U.S. Census reported that 8 percent of whites and 24.1 percent of blacks, up from 22.7 percent in 2001, are below the poverty line (European Dream p. 41). Add comments from THE OTHER AMERICA.

Many white Americans think that black Americans are lazy, at best, or worse, genetically incapable of rising above their circumstances. Add comments from THE OTHER AMERICA. It is un-erasable prejudice about the blacks.

Some observers have suggested that one of the reasons Europeans, unlike Americans, are more willing to believe that the poor are poor through no fault of their own but rather because of social factors is because, until recently, their poor were not racial minorities but, rather, white Caucasians, and therefore, majority was able to identify and even empathize with their plight " (European Dream p. 42).

Race, especially in America, where the white majority has yet to fully come to grips with more than two hundred years of slavery, becomes the dividing line between "us" and "the other" (European Dream p. 42). Add comments from THE OTHER AMERICA.

미국인들이 가난한 이들을 돕기 원치않은이유: White America can't afford to believe that the American way of life might, in some way, be to blame for the destitute conditions many black -Americans find themselves in. The sad reality, however, is that a majority of African Americans come from the legions of the poor, raised on the bleak streets of inner cities, where the opportunities to rise above their dire circumstances are few. The result is that a staggering 12 percent of African American males between the ages of twenty and thirty four are currently in prison in the United States. Yet most of us continue to turn away from their plight, unwilling to modify the great American belief that, in this country, opportunity abounds other (European Dream p. 42).

There is vast differences in how most Americans and Europeans perceive the notion of equality of opportunity; the twin issue of income disparity and poverty. While Americans encourage private effort to alleviate poverty and provide greater mobility, we are, for the most part, unwilling to commit our tax money to the task. If the rich are rich because they are smarter and work harder, and the poor are poor because they are lazy and without ability, then nothing the government does is going to make much a difference. And besides, it would send the wrong message - namely, that those who worked hard and made something of their lives ought to then sacrifice some of their hard-earned income to compensate those who

didn't work hard and lacked the ability to succeed. Redistributing the wealth, say one, would compromise the very soul of the American Dream and make a mockery of the frontier covenant that is at the heart of the American success story. Many Americans believe that the marketplace is still the fairest mechanism for distributing the productive wealth of society (European Dream p. 43).

According to the OECD, while the U.S. devotes only 11 percent of its GDP to redistributing income by way of transfers and other social benefits, the EU countries contribute more than 26 percent of their GDP to social benefits. The U.S. is particularly stingy when it comes to helping the working poor. The legal minimum wage in the U.S. in the 1990s was only 39 percent of the average wage, whereas in the European Union it was 53 percent of the average wage. In the United States, unemployment benefits are also less generous than in the European Union (European Dream p. 43).

Where you really see the difference between the American and European approach to addressing inequities and improving the quality of life of people is in family benefits. The U.S. is only one of three industrialized countries in the world that does not mandate maternity or paternity leave. Even worse, a majority of Americans aren't even eligible for unpaid family leave. In Europe, paid maternity leave extends from three and a half to six months. In Sweden, mothers get sixty-four weeks off and 63 percent of their wages. In Germany, France, Austria, Denmark, the Netherlands, Norway, Portugal, and Spain, paid maternity leave is 100 percent of salary for at least three months. American working fathers and mothers would be shocked to hear how well parents fare across the Atlantic (European Dream p. 43).

American economists and public officers would argue that high taxes to support social-benefit programs leave less money to invest in new market opportunities, undermine entrepreneurial incentives, indulge workers and their families, reward unproductive work, make European workers too expensive to hire, and inevitably make people more dependent on government and less-self-reliant and resourceful. They argue that for all of its faults, the U.S. still has more vibrant economy, its workers are more productive, and few people are unemployed, proof that the American economy is still the model for Europe to emulate and not the other way around, How right they are? (European Dream p. 44).

THE QUITE ECONOMIC MIRACLE

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Argument about American economy and European economy (Measuring Success p.71).

Doesn't America continue to produce more millionaires? No so. According to the report compiled by Cap Gemini Ernst & Young along with Merrill Lynch, Europe boasts 2.6 million millionaires – individuals whose financial assets are at least \$1 million (U.S. dollars), excluding home real estate – while North America has only 2.2 million millionaires. More telling, Europe added 100,000 millionaires to its roles in 2000, while North America dropped by 88,000 millionaires in the same year. Surprisingly, of the 7.2 million millionaires in the world today, the greatest percentage – 32 percent – live in Europe and their number are growing faster than those any of other region (European Dream p. 71).

U.S. also spends far more money on fighting crime and administering civil justice than any of the European countries. In 1999, more than \$147 billion went into police protection, court administration, and prison maintenance, or 1.58 percent of that year's total GDP (European Dream p. 77).

When we measure economic well-being and quality of life, European Union begins to shoot ahead of the U.S. When we think about criteria for determining a good quality of life – what an economy should be all about – what comes immediately to mind is access to a decent education, assuring our good health, providing adequate care for our children, and living in safe neighborhoods and communities. In most of these particulars, the European Union has already surpassed the United States of America (European Dream p. 78).

American Dream is built on the idea that everyone in America, regardless of the station or circumstances to which they were born, ought to be assured an education so that they might make the most of their lives. However, International Adult Literacy Survey (IALS) conducted in the mid-1990s and designed to compare the cognitive skills of adults in countries around the world. found that Americans with less than nine years of education “score worse than virtually all of the other countries” (European Dream p. 78).

In 2000, the OECD reported on a detailed global survey taken to assess reading literacy in various countries. The Program for International Student Assessment (PISA) “focuses on measuring the extent to which individuals are able to construct, expand, and reflect on the meaning of what they have read in a wide range of texts common both within and beyond school. American children rank fifteenth in the world in reading literacy, below eight Western European nations (European Dream p. 78).

There is no better index of the well-being of a society than a nation’s health. Americans have come to believe that we have the best overall health-care system in the world, and the healthiest population to boot. Although many Americans lament the fact that millions of their fellow citizens cannot afford private health-care insurance and aren’t eligible for public assistance, we nonetheless believe that Americans still enjoy a health-care system second to none. Unfortunately, the facts don’t support the belief. A comparison of health in the European Union and the United States is enlightening (European Dream p. 79).

in the European Union, there are approximately 322 physicians per 100,000 people, where as in the U.S., there are only 279 physicians per 100,000 people. When it comes to ensuring health at the beginning of one’s life, the U.S. ranks a distant twenty-six among industrialized nations, at seven death per 1,000 births, and scores well below the average in the E.U. (European Dream p. 79). Infant mortality rate.

The U.S. fares equally poorly at the other end of the life scale. While the average life expectancy in the European Union – excluding the ten new countries – is 81.4 years for women and 75.1 years for men, for a mean life expectancy of 78.2 years, the U.S. life expectancy for women is 79.7 years and for men 74.2, for a mean life expectancy of 76.9 years (European Dream p. 79).

WHO ranked the countries of the world in terms of overall health performance, and the U.S. fell into thirty –seventh place. When it came to evaluating the fairness of countries’ health care, the U.S. ranked still lower, to fifty-fourth, or last place among the OECD nations (European Dream p. 80). Sadly, the U.S. and South Africa are the only two developed countries in the world that do not provide health care for all of their citizens. More than forty-six million people in America are currently uninsured and unable to pay for their own health care (European Dream p. 80)..

The United States has long been considered the land of opportunity. But if opportunity means starting off in life with sufficient financial resources to have a chance to make something out of oneself, then babies born in the ?European Union are far better positioned to succeed, from the very get-go. Childhood poverty in the United States is among the highest in the developed world. The United Nations Children’s Fund (UNICEF) defines poverty this way: People in poverty are those whose “resources (material, cultural and social) are so limited as to exclude them from the minimum acceptable way of life in the Member States in which they live.” The European Union defines poverty more specifically as “those whose income fall below half the average income (as measured by the median) for the nation in which they live.” By these standards, 22 percent of all the children in the United states are living in poverty. U.S. childhood poverty now ranks twenty-second, or second to last, among the developed nations. All fifteen highly developed European nations have fewer children in poverty than the U.S. Even if we consider

absolute poverty, using the U.S. equivalent of what constitutes poverty, U.S. children are still poorer than the children of nine European nations. There are currently 11.7 million American children under the age eighteen living below the U.S. –defined poverty line (European Dream p. 81).

Living in a safe environment is also one of the hallmarks of a good society. We have come to believe that the more affluent a society becomes, the more peaceful it is like to be. If GDP is the standard, then the United States ought to be one of the safest nations on Earth. Yet Americans can tell you that it's far more dangerous to be out on the streets anywhere in America than to walk virtually everywhere unaccompanied in Europe. The statistics are chilling: **Between 1997 and 1999, the average rate of homicide per 100,000 people in the EU was 1.7. The U.S. rate of homicide was nearly four times higher, or nearly 6.26 per 100,000 people. More terrifying still, the U.S. Centers for Disease Control (CDC) reports that the rate of childhood homicide, suicide, and firearm-related deaths exceed those of the other twenty-five wealthiest nations in the world, including fourteen wealthiest European countries (European Dream p. 81). The homicide rate for children in the U.S. was five times higher than for children in the other twenty-five countries combined. The suicide rate among U.S. children was two times higher than all of the suicides combines in all the other twenty-five countries measured (European Dream p. 82). Add information from Jim Wallis book.**

It's not surprising that the U.S. incarceration rate is so high compared to that of the European Union. More than 2 million Americans are currently in prison—that's nearly one quarter of the entire prison population in the world (U.S. make up less than 6 percent of the world population). While EU member states average 87 prisoners per 100,000 population, the United States averages an incredible 685 prisoners per 100,000 population (European Dream p. 82).

NETWORK COMMERCE IN GLOBALIZED ECONOMY

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Property (European Dream p. 135-137)

Luther's reformation ((European Dream p. 137).

Luther was particularly harsh in his attacks on Church property, arguing that the Vatican had amassed untold wealth over the centuries at the expense of the people and had violated Christian faith, which preached abstinence and eschewed worldly luxuries (European Dream p.137).

Luther argued that all callings, even the most humble in nature, are equally sacred in the eyes of the Lord. He wrote that "what you do in your house is worth as much as if you did it up in heaven for our Lord God" (European Dream p. 138).

Calvin emphasized on unceasing work, productivity, and improving one's station proved compatible with a new class whose interest lay in hard work, expanded production, frugality (알뜰), and a rational ordering of human activity in marketplace. His doctrine helped justify, though inadvertently (무심결에 한것이지만), the idea of accumulation of wealth and the amassing (축적, 축재) of capital, the key ingredients of a modern property regime (제도) and capitalist way of life (European Dream p. 138).

Economic historian Richard Henry Tawney and sociologist Max Weber wrote extensively on the deep philosophical connection between the rise of the Protestant work ethos (기풍, 정신) and the emergence of modern capitalism. By freeing up individuals from dependency on the Church hierarchy and arming each person with a new psychology of material self-advancement, the Reformers left behind far more than a religious legacy. Long after the religious fires had died down, European men and women retained a new sense of self-worth that was compatible with modern notion of property accumulation (European Dream p.138).

While the Protestant ethic was born in Europe, many of its most fanatic disciples migrated to America, where they hitched (끌어당기다) Calvin's religious vision to Enlightenment notions of science, **private property rights, and capitalist market relations, creating the uniquely American Dream** (European Dream p.139).

Private **property** was viewed as a ticket of sorts to personal liberation. To be free was to be autonomous and mobile – not to dependent on or beholden on others or held hostage to circumstances. the more propertied one was, the more autonomous and mobile one could be. Greater autonomy and mobility meant greater freedom (European Dream p. 145). Property, then, was a border between the self and other. Property means “mine not thine.” The greater the accumulation of property and wealth, the larger the extension of one's domain and sphere of influence in the world. If one were secure in one's property, then all of the other rights would be guaranteed – the rights to privacy, the right to be free of coercion, and so forth. Property rights, protected by law, ensure that no man could be bullied, oppressed, or made subject to another man's will (European Dream p.146).

NETWORK COMMERCE IN GLOBALIZED ECONOMY

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The Birth of a New Economic System

Markets are linear, discrete (불연속의), and discontinuous modes of operation. The new communication technology, by contrast, are cybernetic (인공두뇌학의), not linear (직선으로).This means that the start-and-stop mechanism of market exchanges can be replaced with the idea of establishing an ongoing commercial relationship between parties over time (European Dream p. 183). **Read more later if needed. Cooperative Commerce (European Dream p. 187).**

UNITY IN DIVERSITY

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To empathize is to cross over and experience, in the most profound way, the very being of another – especially the other's struggle to endure and prevail in his or her own life journey. even though empathy has deep biological roots, like language, it, too has to be practiced and continually renewed to be of use. Empathy is the ultimate expression of communication between beings (European Dream p. 271).

“Do unto others as we would have other to unto us” is the operational **expression of the empathetic** process. At first, the Golden Rule extended only to kin and tribe. Eventually, it was extended to people of like-minded values – those shared a common religion, nationally, or ideology. Today, the global risk society has become like a giant classroom for the extension of empathy. Modern communication and transportation allow us to witness the frailty, vulnerability, and suffering of our fellow human beings, as well as our fellow creatures and the Earth we inhabit, on a daily basis. We begin to experience the plight of others as our own (European Dream p. 271). **Read more later if needed p. 272 -)**

UNIVERSALIZING THE EUROPEAN DREAM

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The American Dream is leagely caught up in the death instinct. We seek autonomy at all costs. We overconsume, indulge our every appetite, and waste the Earth's largesse. We put a premium on unrestrained economic growth, reward the powerful and marginalize the vulnerable. We are consumed with protecting our self-interest and have amassed the most powerful military machine in all of history to get w2hat we want and believe we deserve. We consider ourselves a chosen people and, therefore, entitled to more than our faire share of the Earth's bounty. Sadly, our self-interest is slowly metamorphosing into pure selfishness. We have become a death culture (The European Dream p.379).

What is the meaning of "death culture?" No American, would deny that we are the most voracious consumers in the world. We forget, however, that consumption and death are deeply intertwined. The term 'consumption' dates back to the early fourteenth century and has both English and French roots. Originally, to "consume" meant to destroy, to pillage, to subdue, to exhaust. It is a word steeped in violence and the twentieth century had only negative connotations. As late as the early 1900s, the medical community and the public referred to tuberculosis as "consumption." Consumption only metamorphosed into a positive term at the hands of twentieth-century advertisers who began to equate consumption with choice. By the last quarter of the twentieth century, at least in America, consumer choice began to replace representative democracy as the ultimate expression of human freedom, reflecting its new hallowed status (The European Dream p.379).

Today, Americans consume upwards of a third of the world's energy and vast amounts of the Earth's other resources, despite the fact that we make up less than 5 percent of the world's population. We are fast consuming the Earth's remaining endowment to feed our near insatiable(탐욕의) individual appetite. And what lies below our obsessive, if not pathological, behavior is the frantic desire to live and prosper by killing and consuming everything else around us. Cultural historian Elias Canetti once observed, Each of us is a King in a field of corpses." It is no wonder so many people around the world look at American's wanton consumption and think of us as a death culture (The European Dream p.380).

There is another side to the American experience. We open up our country to newcomers. We believe that every human being deserves a second chance in life. We champion the underdog and glorify the person who has overcome life's adversities to make something out of himself or herself. We believe that everyone is ultimately responsible for his or her own life. We each hold ourselves accountable. It is this other

side of our individualism that is still our saving grace. If our sense of personal accountability can be exorcised from the death instinct and put in service to the life instinct, America might again lead the way for the world (The European Dream p.380).

The unfinished business of the human family is the adoption of a “personal ethics” of accountability to the larger communities of life that make up the living Earth...Ethics flourishes only in a world where everyone feels individually accountable. If we Americans could redirect our deeply held sense personal responsibility from the more narrow goal of individual material aggrandizement to a more expansive commitment of advancing a global ethics, we might yet be able to remake the American Dream along lines more compatible with the emerging European Dream (European Dream p. 380).

How likely is such a turnaround in the United States? To begin with, a sizable minority of Americans are already responsive to what we might call “universal ethics.” They exercise personal responsibility and accountability in their consumer behavior, their workplaces, and their communities in ways that reflect the new global consciousness. (European Dream p. 380).

They are supporters of initiatives that extend universal human rights and that protect the rights of nature and make conscious decisions not to participate in activity that might contribute to cold evil, whether it be in their choice of automobile, dietary preferences, or stock and bond purchases. They have become global citizens (European Dream p. 381).

What about the majority of Americans whose sense of personal responsibility rarely extends beyond self-interest or national interest? How do they make the breakthrough to the other side and begin to “think globally and act locally”? (European Dream p. 381).

Surprisingly, the best hope might be within America’s religious community. A great struggle has been going on among theologians as well as in both mainline and Evangelical congregations, the Catholic Church, and Judaism on interpretation of the creation story in the Book of Genesis. [At issue is the biblical passage where God says to Adam and Eve, Be fruitful and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. \(European Dream p. 381\). God blessed them, and God said to them, be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth \(Gen. 1:28 by NRS\).](#)

For most of Christian history, the concept of dominion has been used to justify the ruthless detachment from and exploitation of the natural world. Now, a new generation of religious scholars and a growing number of believers are beginning to redefine the meaning of “dominion.” [They argue that since God created the heavens and the Earth, all of his creation is imbued with intrinsic value. God also gave purpose and order to his creation. Therefore, when human beings attempt to undermine the intrinsic value of nature, or manipulate and redirect its purpose and order to suit their own self-interests, they are acting with hubris and in rebellion against God himself \(European Dream p. 381\).](#)

The idea of “dominion” is being redefined to mean “stewardship.” Human beings are to serve as God’s caretakers here on Earth, nurturing rather than exploiting and destroying his creation. In the new religious scheme of things, people are both part of nature and also separate from it. We are part of God’s creation and therefore dependent on all other living things and nonliving things that make up God’s earthly kingdom. At the same time, because human beings are made in God’s image, we have a special responsibility to act as his custodians on Earth and to take care of his creation: Tend God’s Garden (European Dream p. 381). including human beings who are needy and cannot make their own. The author relates human responsibility only to caring for the nature but he should include caring for other human beings who are left behind. Those of us who made it must walk with others who are not making it.

The European Dream has all the right markings to claim the moral high ground on the journey toward a third stage of human consciousness. They want to live in a world where everyone is included and no one is left by the wayside. According to a Pew survey conducted in 2003, solid majorities in every European country say they “believe it is more important for government to ensure that no one is in need, than it is for individuals to be free to pursue goals without government interference. Only in America, among all of the populations of the wealthy nations of the world, does a majority – 58 percent – of the people say they care more about personal freedom to pursue goals without government interference, while only 34 percent say it’s more important for the government “to take an active approach to guaranteeing that no one is in need” (European Dream p. 382). European’s thinking and American’s thinking of the needy seems to be different. Americans are self-centered and pursue self-interest. I must add comments from this book, from Health of the Nation, and from Jim Hilfiker’s book in European Policy in Chapter III.

Similarly, when it comes to extending help to the poor inc countries other than one’s own, a Gallup poll conducted in 2002 reports that nearly 70 percent of all Europeans believe that more financial help should be given to the poorer nations, while nearly half of all Americans believe rich countries are already giving too much (European Dream p. 383).

Eight out of ten Europeans say they are happy with their lives, and when asked what they believe to be the most important legacy of the twentieth century, 58 percent of Europeans picked their quality of life, putting it second only to freedom in a list of eleven legacies. At the same time, 69 percent of European citizens believe that environmental protection is an immediate and urgent problem. **Here I need to add comment from David Korten’s book.** In stark contrast, only one in four Americans are anxious about the environment. Even more interesting, 56 percent of Europeans say “it is necessary to fundamentally change our way of life and development if we want to halt the deterioration of the environment, making them the most avid supporters of sustainable development of any people in the world (European Dream p. 383).

When asked what values are extremely or very important to them, 95 percent of Europeans put helping others as the top of their list of priorities. Ninety-two percent said it was extremely or very important to value people for who they are, 84 percent said they put a high value on being involved in creating a better society, 79 percent value putting more time and effort into personal development, while less than half (49 percent) said it was extremely or very important to make a lot of money, putting financial success dead last of the eight values ranked in the survey (European Dream p. 383).

We Americans might be more willing to assume a collective sense of responsibility for our fellow human beings and the Earth we live on. Our European friends might be more willing to assume a sense of personal accountability in their individual dealings in the world. We Americans might become more circumspect and tempered in our outlook, while Europeans might become more hopeful and optimistic in theirs. By sharing the best of both dreams, we may be in better stead to make the journey together into third stage of human consciousness (European Dream p. 385).

These are tumultuous times. Much of the world is going dark, leaving many human beings without clear direction. The European dream is a beacon of light in a troubled world. It beckons us to a new age of inclusivity, diversity, quality of life, deep ply, sustainability, universal human rights, the rights of nature, and peace on Earth. We Americans use to say that American Dream is worth dying for. The new European Dream is worth living for (European Dream p. 385).