



World  
Futures  
Studies  
Federation

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# NEWSLETTER

December 1984

WFSF 84

W.F.S.F. Membership Issue\*

\* closing date November 1, 1984



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STUDIES  
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December 1, 1984

Dear Member:

1985 is fast approaching and with it we leave 1984 behind. Let's celebrate the year's close by paying your membership fees to the Federation promptly.

Individual memberships are still \$30.00

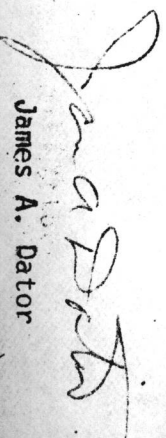
Organizational memberships are \$200.00

Please make your checks out in US dollars only, if it is at all possible and mail them to any one of the three persons and addresses at the head of this letter.

Please make them out to "The World Futures Studies Federation".

If your name and/or that of the organization is not printed on the check, please be sure you print it in yourself so that we will be able to credit you properly.

Thank you.

  
James A. Dator

The purpose of the Newsletter of the World Futures Studies Federation is basically to serve as a vehicle of communication between the members of the Federation themselves and people interested in futures studies throughout the world. While the substantive portion of this issue of the Newsletter may seem a trifle thin--coming, as it does, so soon on the heels of the previous issue--it actually should serve its networking function unusually well: we here include the names and addresses of our current individual and institutional members.

But do we have your correct--or preferred--address? Is there something incorrect about it? Look through the list: is the name of someone you know to be a member missing? It is very likely that this is the case, and we would appreciate the assistance of all members in correcting errors and sending us the names and addresses of omitted members. If you move, please send us your new address. Also, because we are so heavily dependent upon membership dues to keep the Federation going, please recommend us to persons or institutions you know who you think should be members and who would be willing and able to pay the necessary dues. Still, making money is not the purpose of the Federation (and we are very good at not making money, I can assure you), our purpose is communication between people seriously committed to the study and creation of a better world. For that, the "dues" you pay the Federation are the sweat and tears of your everyday life. These are far more important contributions, I believe.

One last thing that would be of great help to me: I am very frequently asked for specific information about our members. Some of you I know well enough to be able to respond. But for many, even if I know you, I do not have any detailed information at all. Could each of you therefore please mail me immediately a vita, or something that describes your education, current work, publications, activities, and anything else that I can share with interested persons? I would appreciate it very much!

Jim Dator

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THE NEWSLETTER

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The following is ROLF HOMANN'S summary report on the workshop at the Göttlieb Düttweiler Institute in Zürich held June 4 - 5, 1984, on the Cultural Roots Of Peace.

Peace, in our understanding of it, cannot be seen in terms of an absence of war or in opposition to war. Peace should be considered as the opposite to expansive, aggressive and violating behaviour and actions, as a specific form of unexpansive, unaggressive and unviolating conflict-solving amongst individuals, groups and societies. In this view, peace or non-peace cannot be tackled in a structural approach, which means in an isolated approach, in economics, strategy, politics, and so on, but must be dealt with on a cultural level which includes and integrates, but at the same time transcends all structures. In this sense, we treat peace as a whole behavioural system, not as one more attempt to a monolithic explanation of human behaviour (Danecki and Marskova).

So we have first to examine the historical and present-day analysis for:

#### 1. Peace, non-peace and value systems.

A value system can be, and is, used in a double way. It legitimizes peaceful and non-peaceful structures and can by its very changeability stimulate at the very least a more peaceful value system. On this question, we see clearly that the complex of all kinds of identity leads us to aggressive behaviour towards the group until we arrive at today's crucial point of total annihilation. We must be aware that this kind of analysis is probably a problem of information. Most historical information is reported, interpreted and used by members of the power system whose concerns are affiliated to all kinds of domination as a "natural law". We think that it is not a pure accident that the roots of modern information technology lie in military complexity and demand. Information and research into more peaceful archaic societies are, due to the lack of ideas and information, a new task for modern anthropology and human science. It must be used, and this kind of reasoning should be forced, to de-legitimize the so-called "natural" laws of war, domination, top-down decisions and so forth. It could not be used as a romantic return to historical unique situations.

The second part of the analysis must examine:

2. The autonomy of culture and historical domination by different structures, such as economics or political systems. Autonomy of culture has, most probably, only existed in non-state societies, whose characteristics, following W. D. Narr, have been described as follows: "Primitive societies were highly developed in the way they organised themselves in the life system from birth to death. Social functions were not externalised or observed in isolated segments. Space and time became characteristics of the social organization in its closely inter-related elements. Collective experience represented in

rites and customs characterised life and made authentic experience possible." With the development of the state or state-like organizations, bureaucracies and ideologies, and dominating structures, an autonomy of culture has become impossible. Without elaborating this whole complex, we see the last existing results. "The unremitting construction and production of destructive weapons are carried out by alienated experts. The work inside a complex of increasingly abstract security calculations, absorbing in a "security language" the security of the human species, is fundamentally endangered by this production of security." (W. D. Narr) If we take into account the conditions of the autonomy of culture, we are face to face with poverty, hunger, North-South problems and so on, which hinder this autonomy in a radical manner. In diagnosis, we see no equality or superiority of peace-generating cultures today. On the contrary, the violence-generating process of culture is much more obvious. But, confronted with total annihilation, we have to search for alternatives, if there is still enough time left to us. We have to recognise that the tendency towards suffering underlining some cultures, including self-sacrifice, is under present conditions a stimulus for a violating culture.

When it comes to making a prognosis in the cultural context, there arises here a series of questions which must be the content of further experience, research and dialogue:

- a. What are the conditions for a shift from a violent culture to a non-violent culture?
- b. Could the fear of annihilation stimulate that shift?
- c. Are the conditions for peace coming from the decision-makers at the top of the hierarchy or vice-versa?
- d. Could structural violence be changed into liberation violence or is this the trap of violent rationality?
- e. What is the legitimization of violence - what are the means and ends of violence?
- f. The culture of peace cannot be a counter-culture reshaping the values of the culture of violence.

In strategies to reach a peaceful or more-peaceful culture, we have to act on two levels. In a realistic view of the contemporary situation, a total change in the mode of the state, economics, military bureaucracy, bureaucracy and ideology is not to be expected. Visions of post-state, post-bureaucratic, post-military and post-ideology societies are at the moment necessary Utopias, often hidden in anarchistic and historical consciousness of the past. So the need of our present era is to have time to interfere in the partial rationality which is leading to "hot" aggression or the nuclear holocaust.

However, at the same time, we have to organize civil disobedience and civil resistance to all kinds of violation. Maybe the development of a type of "powerless revolt" together with a "powerless rebel" could be an angle from which to start a movement against structure. We clearly see that "powerlessness" in itself has different faces or meanings under different circumstances. It should not be confused with passive suffering. Under a dominating system, it reveals itself as a powerful counter-power concept. From equal starting positions, this is the ability to change power into creative power; under structures of non-dominance it fulfills this goal.

At the same time, the stimulating of cross-cultural dialogues, instead of aggressive, violating actions and expansion, is a direction for the future. But dialogue in itself holds the ambiguity of peaceful and non-peaceful behaviour. What are the conditions for equal dialogue, free of competition with the aim of understanding and communication between cultures?

We can also here follow a common call for values, insofar as it does not become a call for common values.

To conclude: it is understandable that the question of a culture of peace needs comprehensive research and understanding of a variety of problems in language, identity, anthropology of peace and war, relationships to lifestyles, value understanding, bureaucracy, economics etc. But the last question must be, have we time enough for a culture of peace when faced with the danger of annihilation?

\* \* \* \* \*

The following review comes from ANDRZEJ SICIŃSKI and is of Das Gesellschaftsbild der Gegenwart zwischen Gedächtnis und Globaler Zukunft. Soziologische Perspektiven und Dispositive, by Hans-Peter Meier-Dallach, Zürich, Switzerland 1983. [Translated title: Image of the Contemporary Society between Remembrance and Global Future]

One of the typical and alarming features of futures studies is a lack in them of theoretical thinking and an even more acute shortage of meta-theoretical reflection. Within the profusion of the future-oriented literature, epistemological principles, considerations from the perspective of "science of science", and problems of the relationship of these studies to an ever changing paradigm of scientific knowledge are not given adequate discussion.

For this reason the dissertation by Dr. Hans-Peter Meier-Dallach, from the Institute of Sociology at the University of Zürich, deserves a special interest. The work is composed of three parts. In the first part, "Society Images: Constants,

Horizons, Production Forces", the author discusses specifically time orientations of societies, and their cultural background and effects. He presents, among other things, interesting considerations of social relationships between "avant-garde", "presente-garde", and "arrière-garde". A positive quality of his analysis is their setting in history.

The second part is devoted to considerations of selected problems of contemporary sociology: its functions, "cognition styles", and research strategies. Also in this part, reflections on the social time take a prominent place. For many "futures students" most interesting may be the third part of the book: "World Society and Social Image". It refers to perhaps not so well known ideas outlined by the late (1983) Professor Peter Heintz on the world society. H.-P. Meier-Dallach concentrates just on the emerging images of such a society.

Most certainly, the discussed book should be published in English for that can significantly widen the ranks of its readers. If not the whole text, 436 pages is rather long, large fragments of it really deserve to be made available in English. No matter how convincingly all the author's assumptions and conceptions are presented in the book, its readers have an opportunity to deepen their own theoretical awareness and find inspirations to their own reflections.

\* \* \* \* \*

For several years, the Space Settlement Studies Project of Niagara University (New York, USA) has published a very helpful Newsletter on aspects of space settlement issues. Now they have brought out an academic journal, Space Journal, which deals entirely with aspects of human settlements in outer space. William MacDaniel, one of the directors of the Niagara University program, has the lead article on "The Future, of Extraterrestrial Space Humanization and Sociology." Nachman Ben-Yehuda of the Hebrew University has an article on "Deviance and Human Communities in Outer Space."

All material in the journal is of high quality, and I recommend it to all members of the Federation for, as Isaac Asimov is quoted as saying, "Space is the cutting edge of human experimentation."

Write Space Settlement Studies Project, Department of Sociology, Niagara University, New York 14109, USA.

\* \* \* \* \*

The Right Livelihood Award sometimes referred to as "The Alternative Nobel Prize" ("for vision and work forming an essential contribution to making life more whole, healing our planet and uplifting humanity") for 1984 went to four women from Asia and Africa. They are Winefreda Geonzon (Philippines) founder of the Free Legal Aid Volunteers Association in Cebu City; Wangari Maathai (Kenya), leader of the "Green Belt" reforestation movement; Ela Bhatt of the Self-Employed Women's Association in Ahmedabad, India; and Iman Khaliq of Lebanon who organized the Beirut peace movement.

\* \* \* \* \*

Mark Satin, author of the well-known book, New Age Politics, now publishes a newsletter, New Options, which should be of great interest to persons concerned with the further evolution of the New Age perspective.

Satin has also been responsible for the awarding of a new age book award (now entitled "New Option's Political Book Award") for several years. The winner this year is the anthology by Walter Turett Anderson, Rethinking Liberalism. The four runners-up were Paul Hawken, The Next Economy; Arnold Mitchell, The Nine American Lifestyles; Joanna Macy, Despair and Personal Power in the Nuclear Age; and Guy Gran, Development by People. Joanna Macy also had her book, Dharma and Development among the top ten.

People interested in New Options should write P.O. Box 19324, Washington, D.C. 20036.

\* \* \* \* \*

TATU VANHANNEN (Department of Political Science, University of Tampere, Finland) sent a recent publication of his which was published by the Finnish Society of Sciences and Letters titled, The Emergence of Democracy: A Comparative Study of 119 States, 1850-1979. After testing a variety of variables and clusters of variables which covary with "democracy" (appropriately defined), he concludes that a cluster he names "Index of Power Resources" (IPR) has the strongest association. He then uses this, and other measures to chart the emergence of democracies by decades from 1850 to 1980.

In a section of special interest to futurists, "Prospects for the Growth of Democracy," he concludes that "because the values of explanatory variables have continually increased in most countries since the 1850s, more and more countries have entered the transition level of IPR, and this trend can be assumed to continue. As a consequence, we have to expect a correspond-

ing rise in the number of Democracies." (p. 135) Although he does admit to the existence of factors working against the continued emergence of democracies, he remains guardedly optimistic about our global political future in this regard.

\* \* \* \* \*

Eight papers which were presented on the topic, " Militarism and Militarization," at the VII World Conference of the Federation in Stockholm, Sweden in June 1982 have been published by the Swedish Institute of International Affairs as Conference Papers 3 1983. Contributors include Nicole Ball (Sweden), Godfried van Benthem van den Bergh (Holland), Richard Falk (USA), Kristian Gerner (Sweden), Thomas Hart (Sweden), Bo Huldt (Sweden), Marcos Kaplan (Mexico), Kjell Skelsbaek (Norway) and Tatu Vanhanen (Finland).

\* \* \* \* \*

RAJNIT KUMAR sent us word of a publication by D. Paul Schafer, Coordinator of the Programme in International Development, University of Toronto, Scarborough Campus, 1265 Military Trail, Scarborough, Ontario M1C 1A4, Canada. It is titled The New World Order and should be of interest to members of the Federation because it focuses more on the cultural aspects of the current crisis and the need for transformation than is often the case in writings on the new world order. Chapter headings indicate this clearly: "The Cultural Interpretation of History", "The Art of Cultural Policy", "The Cultural State", and the final chapter, "The Future of Humanity".

Dr. Schafer also sent along a description of a curriculum in International Development Studies leading to a four year B.A. or B.Sc. at the University of Toronto. An especially interesting feature of the programme is the opportunity for an eight-month internship (or work placement) where the student has an opportunity to deepen the classroom situation with actual working experience in development projects in Canada or abroad.

\* \* \* \* \*

Andrew Mack, Senior Research Fellow on Arms Control, Disarmament and Peace Research at the Australian National University wrote to announce that the Australian Government recently decided to provide funding for a peace research centre to be established at the Australian National University. The funding level is to reach \$350,000 a year, and money has been provided for the first seven years initially.

## ANNOUNCEMENTS

Dr. Mack would like to receive word from members of the Federation engaged in peace research about ongoing or desirable projects which the new Centre should undertake or who perhaps are interested in becoming members of the Centre's Advisory Committee.

Write him at the ANU, Post Office Box 4, Canberra ACT 2600, AUSTRALIA.

\* \* \* \* \*

The Stockton State College, of Pomona, New Jersey and the Göttilieb Düttweiler Institute announce a call for papers for "Visions of Higher Education - Trans-National Dialogues."

A three year sequence of conferences on the future of higher education will begin August 5 through 9, 1985. The conferences will be co-sponsored by the World Futures Studies Federation (Rome), the Göttilieb Düttweiler Institute for Economic and Social Studies (Rüschlikon/Zürich), the European Association for Research and Development in Higher Education (Frankfort), the Stockton State College (Pomona, N.J.) and the University of Hawaii at Manoa (Honolulu, HI.).

The primary goal of the conferences will be to promote cross-cultural communication, visions of higher education, and the consideration of connections between society and higher education.

The first conference in Pomona, New Jersey, USA, near Atlantic City, will deal with diverse visions of higher education, teaching and learning situations, global problems and their relationship to higher education, and global education as a condition for effective cross-cultural relationships.

We invite papers for the first conference dealing with the following topics: (Selected papers and proceedings will be published.)

- The future of leisure and work and higher education's response
- Educational systems: structure, function and critique
- Education for excellence or elitism
- Global approaches to global problems
- Information, knowledge, and wisdom: What are they and how are they combined to achieve visions and action for higher education?

DEADLINE FOR SUBMISSION OF ABSTRACTS: MARCH 31, 1985

## Conference locations:

1985 Stockton State College, Pomona, New Jersey

1986 Göttilieb Düttweiler Institute, Rüschlikon, Switzerland

1987 To be decided

Send abstracts to:

or:

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Social and Behavioral Sciences  
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Pomona, N.J. 08240 USA

Dr. Rolf Homann  
Project Manager  
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CH c 8803 Rüschlikon,  
Switzerland

\* \* \* \* \*

FRANK FISHER sent to us an announcement of an interesting conference titled to Environment, Ethics and Ecology II organized by the Graduate School of Environmental Science, Monash University, Clayton Victoria Australia from October 26th through the 28th of this year. The conference outline and aims were:

- recognise that present social structures and personal psychologies will have to change if the earth is to remain habitable
- recognise and draw upon the growing awareness, in all areas of human understanding, that new ways of knowing are imminent
- depend upon and encourage personal involvement in developing the new ways.

In this way they work toward cultures consonant with humanity-in-perpetuity through understanding present structural inadequacies and developing a new ethic which builds on the potential of humanity-as-part-of environment.

Conference II examines innovations to promote the new ways. It begins with an examination of certain "roots of our ecological crisis" (Lynn White Jr. 1967) then proceeds with two days in which innovation for sustainable lifestyles will be discussed.

Those interested in proceedings or reports stemming from this conference should address inquiries to either:

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