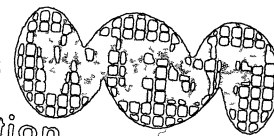


August 1985, No. 2

World
Futures
Studies
Federation



NEWSLETTER

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EDITORIAL

I apologize for using this opportunity to turn the Newsletter into an even more personal vehicle than it already is, but some of you might be interested in knowing that I was involved in a new investment into the future when my son, McShane Allen Dator, was born on May 29, 1985. He was a pretty big and very healthy kid, weighing in at almost 11 pounds and being 21 inches in length -- if you comprehend these obsolete tribal measurements. Mother (Rosemary), son, and also father, are doing fine.

August 1985

W.F.S.F. NEWSLETTER

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ROBERTO RUFFINO, on behalf of the European Federation for Intercultural Learning in Rome, Italy and the co-sponsor, The World Futures Studies Federation announces a colloquium on "Common Values for Humankind?", to be held September 26th through October 1st, 1985.

A Tradition of International Encounters. The European Federation for Intercultural Learning, an organization that has promoted educational exchanges of students and young workers since 1971, both in its own right and in cooperation with AFS International/Intercultural Programs, the European Economic Community and the Council of Europe, has also developed a series of seminars in the framework of the Council of Europe's Youth Centre, in Strasburg.

The series of seminars was established in 1979 with a seminar on "Youth Mobility and Education", continued with a second seminar in 1981 on "Cultural Literacy and Intercultural Communication", and with a third seminar which focused on a specific cross cultural area "The Cultural Dimension of the North-South Dialogue", which took place in 1983.

The purpose of these international meetings is to bring together EFIL members (who have gained practical experience in international education through their work with exchange schemes) and academics, researchers, writers and representatives of international organizations who share similar concerns.

The results of these seminars have been very stimulating, and have frequently led to fresh thinking in the fields of global education and human communication across cultures. The seminars have also helped to establish new activities and/or policies within both EFIL and the other institutions concerned.

Is Cultural Diversity compatible with Peace? The past six years have been spent on exploring the patterns and tools of intercultural communication, the ways of preparing people for this important experience and its relationship with the formal education systems of European countries. However, it has become evident that useful discussion can no longer continue if we do not clarify people's expectations in the areas of value systems what value systems are currently in force in our societies? how are values evolving? and what could be a desirable future to work for?

While it is generally stated that working for peace means preserving the wide diversity of the world and reinforcing local cultural identities, in fact, international organizations, transnational business, the media and even the increasing mobility of people - particularly young people - seem to lead to the opposite result. Some scholars even seem to imply that without a much greater degree of similarity among the different societies - cultures - of the world, real peace and world harmony are not attainable. Does this mean that world peace and cultural diversity are in conflict with each other?

This ought to be a key question for tomorrow's educators who should be concerned with a global society where values of

tradition should not be forgotten though losing the conflictual nature they have today. Is this an unrealistic vision?

This is a key question for organizations like EFIL, which need to review constantly the educational content of their exchange programs and define an methodology so that participants in exchanges may understand and evaluate not only their own roots, but also the other cultures of the world and the evolution of both.

A meeting in September. EFIL therefore invites its key policy-makers from 21 countries along with leading philosophers, historians, scientists, sociologists, industrialists, artists, religious leaders and media professionals to sit together for five days in Strasburg, France, at the end of September (26th September to 1st October) to reflect collectively on these themes

A. What trends are current in the world with respect to value systems?

B. Where do our values come from? Are religions teaching converging or diverging messages?

C. Are new cross-cultural values emerging out of the scientific/ technological revolutions of the past century?

D. What common values, if any, are international business and the media addressing and shaping?

E. How is art itself addressing more and more international audiences?

F. How are people reacting to being torn between their loyalty to traditions and the impact of the future?

G. How is the social struggle changing on a planet where dividing lines are no longer those drawn by 19th-century sociology? and,

H. Which values, therefore, should educators focus on when planning their actions, both formal and informal? Is the preservation of cultural diversity really compatible with the peaceful survival of the world?

A Unique Opportunity. It is very seldom that people of such diverse backgrounds and experiences can come together to discuss a topic that affects all of them in their daily and professional lives. businessmen and psychologists, philosophers and politicians, young volunteers and religious leaders, artists and industrialists. EFIL has invited participants with very high qualifications and is in the process of getting the official sponsorship of the Secretary-General of the Council of Europe and the President of the World Futures Studies Federation.

This seminar is expected to be very intense, taking advantage of the European Youth Centre's excellent conference and accomodation facilities in the same building. The maximum effort will be made to have spokesmen from different cultural areas of the world.

Naturally, positive results can be expected only if people stay and work together for the whole five days.

For more information about this upcoming colloquium contact Mr. Roberto Ruffino, European Federation for Intercultural Learning, Piazza San Pantaleo 3, I - 00186 Rome, ITALY.

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THIS IS A VERY IMPORTANT ANNOUNCEMENT FROM JIM DATOR ABOUT THE IXth WORLD CONFERENCE OF THE WFSF TO BE HELD IN HONOLULU. More information will be given about this in a separate mailing which you should receive shortly.

I just returned from Rome where I took advantage of the attendance of many Federation members at the meeting of the Society for International Development to receive guidance about the Federation's desires concerning the time, site, substance, and format for our next conference. The members reviewed a five-page proposal which had been developed by a group in Honolulu. The proposal itself had been formulated on the basis of many suggestions received from many different members of the Federation. These members were present in Rome E. MASINI, J. GALTUNG, R. FALK, R. STAVENHAGEN, M. ELMANDJRA, I. SACHS, J. DANECKI, A. NANDY, R. VACCA, M. RENIEMA, M. NERFIN, D. MARKOWSKA, R. RUFFINO, J. FOBES, J. SOMAVIA, W. CHAGULA, H. CLEVELAND, A. COEN, S. AZIZ, AND S. AMIN. Almost all of these people were able to attend a lengthy evening meeting in Eleonora Masini's apartment in Rome where the proposal for the IXth Conference was discussed. R. THAPAR and R. MAKARADA were also contacted by phone. The group endorsed the proposal in large measure, but offered some extremely helpful and important modifications and details which will be circulated to you all in the very near future. For now, here are the important points

FIRST, PLEASE NOTE A CHANGE IN THE DATES. The meeting will be held in Honolulu, Hawaii, May 25-31, 1986 (not in March as previously indicated). Secondly, it was agreed that the title should be "Who Cares, and How?--Futures of Support in Different Cultures." Thirdly, it was agreed that the Conference will be held on the University of Hawaii at Manoa campus (Honolulu, Hawaii). Food and housing is to be provided in University dormitories at the local organizers' expense for a limited number of members and others specifically invited. All other members and participants will be able to stay in the dormitories for the extremely low cost of \$24 per day for a single-occupancy room (or \$12 per person per day for a double-occupancy room). Meals under this plan cost only \$10 per day for all three meals. Persons not wishing to stay in the University dormitories will be assisted in finding other accommodations at their expense.

The basic thrust of the proposal was enthusiastically endorsed by the members present, but many specific changes of substance and format were recommended, and the entire program will be sent to you as soon as possible. I do hope you will all begin to make your

plans to attend, pending further information you will soon be receiving. We all agreed that travel costs will be high for this Conference, and we are unsure about our ability to find any organization to help defray the travel costs. Each of you should (1) try to see what you can do now about your own travel arrangements, and (2) let us know if you have any ideas as to who might help us with travel expenses for other members. I think it will be a very exciting conference--the discussion in Eleonora Masini's home was very spirited and stimulating indeed. I can hardly wait until you are all here in Honolulu!

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TRAVEL REPORTS

SECRETARY-GENERAL'S TRAVEL REPORT - BARCELONA, NOVI SAD, BELGRADE, AND BUCHAREST.

During May 1985, I was able to visit current and future members of the Federation in Spain, Yugoslavia, and Romania as a consequence of an invitation to attend a meeting on "Future, Education, Peace" which was sponsored by the Academy of Social and Political Sciences of the Socialist Republic of Romania, the Romanian National Commission for Unesco, the International Center of Methodology for Future and Development Studies in Bucharest, the UN University for Peace in Costa Rica, and the World Futures Studies Federation. The sessions were held at the European Center for Higher Education--Unesco, in Bucharest. IONITZA OLTEANU, who was primarily responsible for arranging the Conference, will report on the meeting in detail in our next Newsletter. Let me only state here that the topics were extremely timely considering the recent Conference of the Federation in Costa Rica, the papers excellent (we should all look forward to reading them when they are published), and the discussion stimulating and frank throughout the two-day meetings. Approximately 40 persons participated. From the Federation were OLTEANU and MIRCEA MALITZA (Romania), ELEONORA MASINI (Italy), ROLF HOMANN (Switzerland), JAN DANECKI (Poland), and myself. Also participating were Rodrigo Carazo, President of the UN University for Peace in Costa Rica; Manabu Hattori (Rikkyo University, Japan), and Jeremy P. Waletzky (USA). There were also participants from Bulgaria, Czechoslovakia, the German Democratic Republic, and Hungary, as well as a good number from Romania.

Perhaps because I am a university professor, I'm especially interested in seeing who the successors might be to the "old guard" which founded the Federation--and indeed invented futures studies. Firstly, are there successors at all? If so, what are they like?

I am very happy to report that the future of futures studies in Romania, as led by the International Center of Methodology for Future and Development Studies, seems bright indeed. I was especially impressed by the work of Ana Maria Sandi, Daniela Rusu, and Vasile Mihai. Their linguistic analysis of written and oral statements about "peace"--unintentional conflicts due to intercultural differences in communication--was interesting both methodological-

ly and substantively. I wonder if they applied their technique to the discussion of the Bucharest meeting itself! I suspect any meeting of the WFSF would be fertile ground for their research.

Before attending the Romanian meeting, I spent several days in Barcelona with the wonderful people affiliated with the Centre Catala de Prospectiva. A day-long planning session with Pres. Josep Perena, Secretary-Gen. Albert Olivia, Jordi Serra, and others of the Centre's Executive Committee was spent determining two things. One was the basic outline of a "Week on the Future of Education and Education for the Future" which the Centre plans to hold in November 1985. The second concerned the various roles which the WFSF and the Centre might play in preparing for and carrying out a World Conference of the Federation in Barcelona in 1989.

Following the planning meeting, I went with some members of the Centre while we visited appropriate people in the department of education, the interdepartmental commission on research and technological innovation, and the executive department. As was the case of my visit to Barcelona last fall, when the Centre sponsored a Week on Japan as a leader towards the future, I was extremely impressed with the imagination, insight, enthusiasm, and efficiency of all members of the Centre, and with the fact that responsible governmental, academic, and business people in the region seem to be fully supportive of the work of the Centre. I am convinced that they will be able to hold an exciting World Conference for the Federation in 1989.

After Barcelona, I went to Yugoslavia where RADMILA RAKARADA had arranged lectures and meetings for me through the Center for Comparative Studies on Technological and Social Progress in Novi Sad, Yugoslavia. Members of the Center with which I met are Dusan Ristic, Nebojsa Simin, and Miodrag Komar. The Center intends to become an institutional member of the Federation, and we also discussed the possibility of their holding a regional meeting for the Federation. Given the fact that more than 40 persons attended the lecture I gave for the Center's staff on "Theories of Technology as an Agent of Social Change," while about 150 attended a public lecture I gave on "Visions of Alternative Futures" at the Worker's University in the city, I feel that interest in and knowledge about futures studies is quite well-developed in Novi Sad. I welcome both their membership and their active participation in the work of the Federation.

In Belgrade, Nakarada had arranged two lectures with two groups in the Yugoslav Academy of Sciences in Belgrade, The Economic Institute and the Institute of Social Sciences. With one group, I spoke about new technological and social opportunities for "Anticipatory Democracy." With the other I discussed some alternative futures for the United States.

In all instances I was very pleased with the interest shown in and the ideas shared about futures studies and the future. I believe that intellectual exchanges like this between members of the Federation are at the very heart of the fundamental mission of the Federation. I am happy that my invitation to the Bucharest meeting made the visits to Barcelona and Yugoslavia also possible.

While in Belgrade, I had a good chance to discuss Federation matters with MIHAILO MARKOVIC, SVETOZAR STOJANOVIC, and of course RADMILA NAKARADA. They all offered helpful suggestions concerning the next Conference, and improving communication among the members of the Federation. I should also mention that while in Romania I also had a good chance to have a long talk with MIHAI BOTEZ and his wife and co-worker, Mariana. They made it clear that, even though they have not been able to take a direct part in the work of the Federation recently for various reasons, they remain interested and active in futures research--especially in its methodological aspects. They would very much like to hear from members of the Federation, and would like to exchange ideas about the newest developments in methodology.

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CONFERENCE REPORTS

The Winter 1985 issue of Futures Canada notes the VIIIth World Conference of WFSF in Costa Rica (December 9th-14th 1984) in an article by PARIS ARNOPOULOS (p. 3). He notes,

"The Chairman of the organizing committee Louis Garita, the President of the Federation Eleanora Masini, and the Secretary-General Jim Dator, did a fine job of seeing that everything went smoothly and the whole thing was a success. The natural beauty of the country, its climate and people, also contributed immensely to that success.

"Costa Rica is an island of peace in the violent sea of Central America. It is the only neutral and demilitarized zone of the Western hemisphere, therefore, it was the best place for a Peace Conference. Not only is it one of the very few stable democracies in the Third World, but it tries to mediate peace among its troubled neighbours, especially Guatemala and San Salvador."

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Futures, April 1985, featured a conference report by member Sam Cote in its conference report section. Highlights from "Visions of peace", a report from the VIIIth World Conference of the WFSF, December 9th-14th, 1984 in San Jose, Costa Rica, appears below:

"Costa Rica is one of the few states in the world which does not have a standing army, it was abolished by decree in 1948. Because of this the country was chosen as the site for the new United Nations University for Peace. What more fitting place then to hold also a conference on the future of peace?

"In the two years since this decision was taken, the likelihood of this hard-pressed people being dragged, through super-power involvement, into the warfare of Central America has grown. The seriousness of this threat was reflected in the wide-ranging cooperation from the Government of Costa Rica to the organizers, the World Futures Studies Federation, the United Nations Univer-

sity of Peace, the University of Costa Rica, and the Latin American social science bodies, FLACSO and CSUCA.

"The most moving session was surely the harrowing descriptions of torture of women and their families in Latin America. This, and the omnipresence of the year "1984", showed how the reality of life in many parts of a world permanently geared to war, and an almost universally repressive polity are still caricatured well by Orwell's great novel.

The strength of the conference was that it enabled the realities of our war prone world to be brought into contact with the deep and thoughtful analysis of the many participants. The focus on peace, and how to achieve it, came from many countries, cultures, interest groups and academic disciplines.

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Italy's Genius magazine, February 1985 issue, pp.49-54, highlights the VIIIth World Conference of WFSF in Costa Rica (December 9th-14th 1984). (Article written in Italian.)

In the article, author Di Camillo Arcuri discusses the possibility of a future of peace for the world, noting the successful efforts of President ELEANORA MASINI and WFSF in both bringing the VIIIth World Conference of the WFSF to Costa Rica and coordinating the attendance of members from the USSR, the USA, Mainland China and Europe given the delicateness of current geopolitics.

The author highlights disturbing and hopeful issues arising from the conference including state ignorance, nuclear holocaust, and complete disarmament. As well, Arcuri notes the pertinence of holding the conference in Costa Rica and Costa Rican President Luis Alberto Monge courage and foresight in embracing this conference. Costa Rica, as the article outlines is in the process of gaining official recognition as a neutral state. (A status comparable to Switzerland's current status.)

* * * * *

The following news item about a recent Hungarian futures conference appeared in the "DAILY NEWS" (of the Hungarian News Agency MTI Budapest, Tuesday February 2, 1985, Vol.19, No.29, p. 3).

"The third conference of Hungarian futurologists opens today at the Association of Technological and Scientific Societies (MTESZ) headquarters on Kossuth Lojos ter here. During the three-day conference, distinguished academic authorities will hold about 80 lectures, trying to look ahead over 35 years and indicate in advance what the state of affairs will be like in Hungary in spheres like natural resources and power supply, scientific and technological development, protection of health and environment protection and economic and social progress.

If anyone should believe that this will be an exercise in crystal gazing by scientists, an authoritative futurologist tells us it's nothing of the sort. "Futurology isn't a modern sort of crystal gazing," says Vince Grolmusz, senior member of the Academy of Sciences' Institute of Research Organization. "It is based strictly on a scientific study and observation of facts of the past and present in trying to forecast expectable trends of development."

Futurology is a highly varied research activity involving special scientific knowledge; its scope includes weather forecasting as much as the indication in advance of the probable trends of social processes. Grolmusz agrees that the unforeseen elements, the factor of uncertainty, is substantial in this complex work. That notwithstanding, forecasts of expectable future perspectives are prepared in Hungary just as they are prepared elsewhere.

What exactly conditions in these spheres will be like cannot be predicted with certainty. "One thing is sure, it is in our day that the quality of life here tomorrow is decided, and it hinges on our ability to lay the foundations today."

Most futurologists agree that the key question of Hungary's development concerns our ability to work off our technological lag fast, within reasonable time, says Grolmusz, adding that "if we aim at substantial improvement in every sphere of life in five, 10 or 15 years, then we must streamline the productive capacity and pattern of the economy, and for this modern machinery and equipment and well qualified operators as well as modern organizational methods are of vital importance."

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The 3rd HUNGARIAN FUTURE RESEARCH CONFERENCE

"Future-tendencies, future-images", a report of Dr Erzsebet Gidai, on the 3rd Hungarian Future Research Conference further highlights the conference. The 3rd Hungarian Future-Research Conference was held in Budapest, Hungary, February 12-15, 1985.

The conference reflected the development of Hungarian future-research in the past fifteen years and its active role in public life, management and especially the planning system and the scientific life.

The conference included three sections. The subject of Section I. was Hungary in 2020 with the claim that the different branches of science should share an interdisciplinary approach to facilitate the working out of Hungarian long-term future-images. The tensions and troubles as outcomes of limited natural resources, the possibilities and limits of scientific-technical development, the disharmony between man and his environment, its probable consequences and the ways of solution were given emphasis.

Section II. was concerned with the critical fields of socio-economic development, and the short-, middle- and long-term relations

of development seeking crucially the nodes which would especially require decisions in the near future. The activity of this section makes clear that the developing of prognostication for short- and extended-term periods is one of the most important conditions of the further progress of the whole home future-research.

Section III. dealt especially with the problems of micro-economic/company/forecasts. The discussion focussed on the question of how the companies can and should concern perspective strategies under the difficult present economic circumstances. The lectures and the discussion outlined the conditions and requirements that necessitate working out the strategies of companies.

In each section, the theoretical-methodological questions of future-research were also considered in connection with the subjects and goals of the sections.

The sections were well complemented by the evening programmes in which the participants very actively discussed the future of future-research, youth and future, and companies and future.

Guests from several socialist countries were invited; the WFSF was represented by Dr. ROLF HOMANN, Liaison of the European Section.

In the programme of the conference the probable trend of Hungarian socio-economic development especially attracted interest. This subject demonstrates the necessity that the thinking in long-term periods, in the alternative prognostication of development, and in the prediction of possibilities and conflicts obviously originated from changes cannot be neglected even in the solution of everyday troubles and internal economic problems. In the conflicting socio-economic development, these areas should be given more stress.

On the future of socio-economic development. In the lack of long-range strategies, it's hard to conform to unexpected situations and conditions, thus society can be driven to undesirable paths of development. In the long run, various alternatives must be taken into considerations even if the internal and external conditions seem to limit the possibilities of action. But in a perspective of several decades, the possible alternatives are more varied.

Experience proves that the long-term strategy requires the splitting of tasks into different time-spans, for example, into five year periods. It can also provide the drawing up of tactical programmes of action concerning the partial fields of socio-economic activity which aim at reaching goals in accordance with the whole society. Thus such a consistent and complex system should be created which involves the spheres of politics, economy, society and consciousness and the extremely intricate relationships between them.

This is justified even by the fact that at present our thinking and planning are overwhelmingly characterized by dominance of the economy although "economic" always implies "social" as well, consequently, by neglecting the social consequences of economic measures we may run the risk of not reaching our economic goals. The economy is a more flexible system than the society thus the

management of the economy is - at least relatively - easier to change or to influence than, for instance, the thinking, behaviour and activity of the people in smaller and larger communities.

The research is incapable of revealing and demonstrating the intricate processes and relationships of reality. That is why we are bound to simplify, and to form such complex models which include at least the most significant traits and the essential connections between the various nodes of tension and critical elements came to the fore which should be taken into consideration by the leadership of society and social planning in Hungary, especially up to 2000.

There are three basic problems in connection with this. First is the lag of investments which will supposedly constitute one of the hardest contradictions of the 90's having strong impact on our future. The new orbit of economic development will depend not only on the increase of productive investments but also on structural changes. For this reason, not only, - and not even primarily - "growth" should be our future goal although without doubt, structural changes will require greater investments. Such a development policy is required particularly in dynamically growing branches, which diminishes the proportion of outdated instruments, accelerates the growth of fixed assets, and focuses replacement on machinery and technical equipments.

In close connection with this is our lag in scientific research and technological development based on this which will produce growing tensions in the forthcoming period. First of all, the scarcity of financial and technological resources is our major problem even if significant reserves could be utilized together with other resources of technical development. Therefore, an increased exploitation of opportunities in international scientific-technological co-operation, the improvement of research management and first of all, the major resource of scientific-technological advance, the human factor should be given more thought. This is where urgent changes are the most needed. Here, the financial and moral appreciation of productive intelligence in all fields of scientific and technological development are of major importance. Partly connected with the above mentioned facts is the elimination of lag in infrastructure. As a matter of fact, it could have a significant influence on dynamic development, the effectiveness of production, a rapid adjustment to the demands of the market, the fulfillment of requirements of quality, and besides the improvement of telecommunication, informatics, transportation, education and vocational training, medical care and cultural relations may directly and favorably effect the everyday lives of people. At the same time, such improvements require much less import than in the productive sector.

The studies show that the probably larger-scale differentiation of incomes is not sufficiently dependent on the social utility of labor. Increased social tensions can occur as a consequence of significant rise in prices which cannot be counter balanced by certain social groups. The policy of income distribution cannot be based exclusively on the effectiveness of productive labour, but a

wage and social welfare policy more rational than that at present should be pursued.

Proportional changes of prices accompanying the rises of prices not only intensify the social problems but can interfere with political consumption goals, as well. So for instance, they hinder the formation of a healthier nutrition structure or decrease the chances of getting a flat or block the qualitative improvement of cultural conditions. This is part of the reason why we have to pay more attention to consumption in the future, namely in the sense of assuring to fill the needs of higher quality, serving the perfection of humans.

The distortion of the system of values determining the behaviour of people, the inappropriate supply of well-founded social health demands, the slow improvement of the housing situation or the way of life unfavourably influencing the cultural standards can cause social tensions. These processes worsen the attitudes and the morale of the public and can result in social conflicts.

Future-research endeavors to work out the system of means and conditions of various alternatives, to display the more or less favorable socio-economic consequences of the chosen path that enable us to ease or prevent occasional social tensions and conflicts. To make this really effective we need to work out such a feed-back system which provides the opportunity to modify the course while en route.

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EVA GABOR delivered this informative report at the 3rd Hungarian Future Research Conference.

Future-research in Hungary. This was the title of the volume published by the Akademia Press in 1984, involving twenty five studies, which report at the same time on the fifteen years of Hungarian future-research and provide an insight into its future. Future-research is a relatively young discipline but has some antecedents the prosperity studies carried out between the two world wars and then the debates on the Soviet long-range plans after 1945 constituted starting points for the complex, interdisciplinary future-research started at the end of the 60's.

The beginning of Hungarian future-research more or less coincides with the world-wide upswing of the social and economic prognostication. In the second half of the 60's, all over the world - and also in Hungary - the effects of accelerated development in technology, economy and sciences on each other, their combined influence on society, the inevitable changes of tendencies, the desirable and undesirable consequences of far-reaching decisions had to be examined. At the very beginning of the 70's, we had to realize that the future became present and past even "faster", that the reaction time required for the preparation for tomorrow was even "shorter" and that this was the reason why the future should not be idly awaited; we should anticipate it preparing for its conscious shaping.

This insight led our experts interested in future toward creating the first workshops of prognostication. In Hungary, up till now, future-research has had no independent/governmental/institutional basis. The scientific future-research is carried out in various research institutions, universities mainly within the framework of team-work relying on the official scientific activity of experts employed there and their private interests. That is the reason why there are no blank areas in our future-research. All essential topics in prognostication have their own workshops and scholars.

For example, the Research Institute of World Economy of Hungarian Academy of Sciences, headed by Academician Jozsef Bognar, the famous representative of Hungarian future-research, investigates the major trends of world economy, the extended and long-range development tendencies of the world-market of raw materials and resources with regard to the perspectives of the Hungarian economic policy. (In one of their analyses, they anticipated the symptoms of an oil-crisis in 1971.) They analyze the socio-economic processes in the world and their effect on the development of the Hungarian society. They study the position of the underdeveloped countries from the point of view of global problems.

The Institute of Organization of Research of the Hungarian Academy of Sciences analyzes the Hungarian research and development/R & D/ trends, evaluates the possible and desirable alternatives on the basis of particularities of Hungarian development of sciences and outlines our probable scientific-technological capacity up to 2000 and 2020, respectively.

The National Technological Development Committee determines the long-range tasks of technological development of our country paying special attention to the world-wide challenge of automation, cybernetics, electronics and informatics.

Among the workshops effecting directly the everyday life of masses, the Research Institute of Home Trade Ministry should be mentioned which supplies long-range prognostications on the way of life and consumption and also the Institute of Social Sciences of the Hungarian Socialist Workers' Party where the probable tendencies of our socio-economic development are analyzed.

The other group of research workshops can be found in the universities. In the Karl Marx University of Economics, the Future-Research Department of National Planning Institute deals - among others - with general theoretical and methodological questions of future-research and the experiences of home utilization of world-models. The Working Group of Future-Research in the Faculty of Philosophy of the Budapest University of Technology deals mainly with probability problems, models of ways of life and conceptions on the shift of values. A working group in the Institute of Marxism of Semmelweis Medical University participates in working out of Hungarian medical prognostications. In these institutions of education, the prognostication training of future experts is held within the framework of special seminars supplemented by post-graduate courses.

Since 1972, an independent section of prognostication has been functioning within the Society of Organizational and Management Sciences. The section organizes debates within the framework of a "Prognostication Club", prognostication courses and professional discussions, provides a forum for specialists interested in prognostication and plays active role in promoting future-research. The section is presided over by Mrs. Erzsebet Gidai.

The Hungarian Future-Research Committee at the Department of Economic and Legal Sciences of the Hungarian Academy of Sciences represents the national future-research in official organs in Hungary and abroad. Its extensive activity ranges from giving expert opinions to managing international relations as well as supporting publications both professionally and financially. The members of this committee are academicians, professors and representative figures of science and economy well known at home as well as abroad.

The chairman of the committee, Professor Geza Kovacs, is the author of a number of monographs on prognostication and also the representative of Hungarian prognostication in COMECON.

Professor Imre Koran is an expert critic of the world-models given by the Club of Rome. Professor Pal Sarkany is mainly known by his proposals for his solution of the world nutrition crisis. Academician Andras Levai plays a significant role in working out energy prognostication for the country. The late Professor Kalman Kadas (died in 1985) was internationally appreciated for his work in long-range prognostication on Hungarian transportation. Assistant professor Bence Adorjan is a frequently cited author of books on the possible future effect of informatics on the society. Academic Doctor of Economic Sciences, Adam Schmidt, the doyen of Hungarian future-research, is an outstanding expert of coordination of high-level projects, just to mention a few members of the committee.

The activity of the Hungarian Future-Research Committee is directly supported, its prestige increased by the representative personalities well-known among Hungarian and foreign future-researchers for their competence, publications and the role they play in international organizations, such as the above mentioned Academician Jozsef Bognar and Professor Janos Szentzgothai, president of the Hungarian Academy of Sciences. The latter two represent our country in the Club of Rome. We can also mention Academician Mihaly Simai whose work on prognostication is highly esteemed in UNO, as well. Among the founders of prognostication in Hungary is the late Academician Sandor Szalay who represented our country in UNITAR for several years.

The Hungarian Future-Research Committee has been cultivating relationships since its foundation with the future-research experts and institutions of the socialist countries, among them Soviet, Polish, East-German, Czechslovak, Bulgarian future-researchers as well as progressive scholars and institutions in Western countries. We are institutional members of the World Futures Studies Federation. Our delegates participated in several world conferences - Kyoto, 1970; Bucharest, 1972, Rome, 1973, Cairo, 1978; The Hague, 1980; Stockholm, 1982, and Costa Rica, 1984.

In 1983, the symposium of the Club of Rome was held in Hungary with the pressing problems of world nutrition on its agenda. The organization of the symposium in Hungary was initiated by the late president of the Club of Rome, A. Peccei, in order to show the world how formerly the country of three million beggars became one of the leading agricultural countries of the world. The president of WFSF, Professor of Legal Sciences, E. Masini, was also present at the conference. The authors of the first report of the Club of Rome, the Meadows, as well as that of the fifth report, Ervin Laszlo, also visited our country a couple of years ago.

Under the care of Hungarian Future-Research Committee - the support of Hungarian Academy of Sciences and the Society of Organizational and Management Sciences of the League of Associations of Technology and Natural Sciences - the periodical "Prognostics" is published four times yearly with theoretical and methodological studies by Hungarian and foreign authors as well as reviews and conference reports. Hungarian future-researchers have so far organized three conferences. the first in 1972, while the second in 1978 reported of the results of Hungarian future-research. Lectures were given on the possible development of society and the prognostical questions of industry, infrastructure, agriculture, protection of environment, education, sciences, technology, culture, etc.

The third conference was held in the spring of 1985 outlining the prospectives of Hungary at the turn of the millenium in a special lecture by Mrs. Erzsebet Gidai, vice president of the Hungarian Future-Research Committee.

The Hungarian future-research is facing a shift of generations. The founding "fathers" are going to retire in a few years time. The younger and the intermediate generations - also represented in the two volumes published after the 3rd Hungarian Future-Research Conference - are ready to take the torch.

The representatives of all generations active in our future-research claim in unison future is the cause of us all.

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The following symposium report synopsis comes from Dir., MAGDA CORDELL MCHALE, Prof. Daniel S. Friedman, and Research Asst. Daryl Varney of the Center for Integrative Studies, State University of New York at Buffalo, New York.

"THE FUTURE OF THE PUBLIC REALM: New Communications and the Space of Appearance", March 22-24, 1985, Buffalo, New York, USA.

A small group of resident scholars and invited participants met during the weekend of March 22-24, 1985, to discuss issues related to the structure and function of the public realm. The symposium was co-sponsored by the Center for Integrative Studies and the Department of Design Studies at the State University of New York

at Buffalo. It was convened at the Frank Lloyd Wright-designed Darwin D. Martin house, a most conducive setting for such proceedings.

The public realm is characterized by, among other things, an implication of community, shared ideologies, inequitable accessibility, and preservation by power. It should be recognized, however, that these characteristics are not static, and the changes wrought upon them, particularly by new information technologies, must become an object of increasing scrutiny. The process whereby information is accumulated, exchanged, and transformed into knowledge thus becomes an important "tool" in shaping the public realm. With a better understanding of this epistemological process comes the realization that perhaps the debate should not center around the question of what the public realm is, but rather on what it should be.

Traditionally, we have viewed the concepts of individual freedom and institutional control as being contradictory. Any measure which tended to expand the scope of the public realm was interpreted as infringing upon individual freedom. The fundamental development which has changed these perceptions is the rapid introduction of information and communication technologies during the last twenty-five years. Not only are they greatly accelerating the rate of interaction among people, but they are also helping us understand the interdependence which has existed, but was not understood, for many years. With this growing awareness of interdependence comes a vastly different understanding of the nature of the public realm, as well as a need for skills in interpreting and nurturing it. These are likely to be the major tasks withing the public realm in the not-too-distant future.

Institutions of "appropriate governance", within this paradigm, should be viewed as liberating rather than restricting. In a world which is increasingly interdependent, each individual must accept an increasing responsibility for the effects of his actions upon others. To this extent, "liberation through control," defined as mutually agreed-upon obligation, can no longer be viewed as paradoxical.

Another manner in which institutions might act as vehicles for human liberation will be measured by the degree to which they act to remove barriers between the public and private sectors. There can be little argument today that the public realm is not as accessible to some groups in our society as it is to others. In many cases, individuals and organizations have exercised power to the end of excluding others from the public realm and, in a very real sense, engaged in the process of privatizing the public realm.

The increasing diversity of our society demands that these practices be stopped; not only to facilitate expanded participation in the shaping of the public realm, but also to assist each individual in realizing his or her full potential by virtue of that participation.

In order for these tasks to be carried out, several major reorientations and restructurings will be necessary in our institutions of governance. In light of rapid change and increasing diversity, any consensus should be treated as temporary and provisional. Contradiction should be treated as an opportunity for learning rather than as a disease. In many ways, the primary task should perhaps become one of "choreography". In the words of one symposium participant, "we must learn to accommodate the occasional collision without ruining the dance."

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DUBROVNIK FUTURES STUDIES COURSE REPORT. Submitted by Radmila Nakarada.

The 1985 course on futures studies at the Interuniversity Centre for Postgraduate Studies in Dubrovnik, was held from March 25 through April 5, 1985. The title was "Social Processes and New Technologies--Danger or Progress?" The course directors were Eleonora Masini, Radmila Nakarada, Rolf Homann and Jim Dator.

The course began with several introductory lectures which discussed the history, concepts and evolution of futures studies in its various manifestations and considered the relationship between futures study and planning, along with a discussion of the question - is theory necessary for either or both.

The discussion related to the main topic was opened by an overview lecture which set out a possible theory of the interrelationship between society and technology. The presentations that followed focused on several particular problems:

The social effects of the new technologies on women, especially on their participation in the work force. Several scenarios presented on this issue were quite pessimistic about that relationship, suggesting the necessity of our actively creating a preferred future here. The possibility of a future of meaningful, self-directed work, the relationship of work and value changes in Western countries, the use of computers in industry and their control by workers were also discussed.

Various questions about the future of education in light of the microelectronic revolution were taken up. The discussion was very concrete, since several empirical studies, and planned empirical studies, were presented for our evaluation.

The character of technological change, contributions of I. Prigogine and C. Marcetti theories to the understanding of technological change, characteristics of low, intermediate and high technology, as well as the irrational or inefficient way technology is introduced into societies were particularly discussed. The unforeseeable nature of macro social changes for seemingly micro technological changes was emphasized. Whether, and when, it is possible democratically to control the introduction of new

technologies was questioned as well as the ideological approach to the development of new technologies.

During the course we had two Joint Sessions with the Course of Social Implications of Techniques in which problems of value shifts and social implications of biotechnology were discussed. The course had 33 participants out of which 19 were resource persons. Participants came from countries which included Greece, Spain, Mexico, USA, Poland, England, Italy, Switzerland, and Austria.

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This is a report to the University of Hawaii at Manoa Acting President, Albert Simone by Christopher Jones and Kirsten Hanson concerning their participation in the 1985 Dubrovnik Futures Studies Course at the Inter-University Centre of Postgraduate Studies, Dubrovnik, Yugoslavia:

Theme "Social Processes and New Technologies--Danger or Progress?"

Sponsors: World Futures Studies Federation and the International Sociological Association (WFSF & ISA) Held 25 March - 5 April 1985

This report will incorporate summary and analysis of the lecture and discussion sessions and provide a brief overview of course activities and observations about the course.

I. Introduction.

~~This course on~~ futures studies is the third consecutive course on futures held in Dubrovnik sponsored by the WFSF during the 1980s. The courses were first begun in the mid-1970s when they were organized by Johan Galtung and sponsored by the WFSF. Four such courses were held in the mid-70s and then discontinued until they began again in 1983. Thus a total of seven such courses have been held in Dubrovnik.

This year, thirteen students attended at least one session, about eight of which were in attendance the full two weeks of the course. Twenty course directors and resource persons participated, approximately ten were in attendance each week.

Morning and afternoon sessions were held five days a week. Cultural activities included a tour of the Old Town of Dubrovnik, a symphony concert, lunch-time discussions over meals, and many other optional extra-curricular activities, such as walks along the Old Town walls, trips to near-by villages, and experiences of more contemporary Yugoslavian cultural expressions and music.

II. Lectures and Discussion.

A. The opening lecture was presented by Kathleen Redd of St. Cloud State University on the history and status of futures studies as a field. She covered the development of futures as a field, rather than as a discipline, both in the United States and

in Europe and drew out the distinctions between the technocratic orientation of US practitioners on the one hand, and the more critical and philosophical orientation of European practitioners, on the other hand. Despite the fact that she sees the field as an evolving one, she emphasized the extent to which futures has been built on a "Western, white, and male" model of reality. She was optimistic and felt that increasingly the development of futures studies encompassed creative and imaginative ideas and included an increased awareness of "the other" (i.e. women and non-Western cultures), and the inherent link between art and science. While even in futures studies the role of social change is poorly understood, she sees within futures studies the development of models of social change which are providing a better understanding of these processes of social change.

Consistent with the course theme she addressed the potentials and dangers inherent in futures studies as a field. She sees a general movement away from Newtonian reductionism which she views as a positive step, but cautions that this may lead to chaos and anarchy. Futures studies should be integrative: a field of study in every discipline. Methodologies currently used evolve too rapidly, should be less conflicting, and better thought out. Futures studies she believes may allow us more personal power to shape our own futures and might lead to more global responsibility, but also feels that this level of empowerment may force greater isolation and separation upon us as individuals. In conclusion, she believes that this conclusion and coming-together will not be neat and tidy but that the future will continuously evolve, and that the elements of futures studies (as presented above) do not lend themselves to a neat summary.

Discussion. The discussion revolved around the distinction between planning and futures studies. She pointed out that futures research can be considered to be part of futures studies ("the whole thing"). Planning time factors are short-term while futures are long-term (e.g. five years vs. fifty years). Planning's main orientation is to specific, well-defined goals, while futures generally is more values-oriented. Other questions that were raised included: Is the emergence of this concern in the future a historical event, e.g. whenever there is a crack, "mis-fit", or change in the current paradigm? Is futures studies ever based on what the people concerned want?

B. James Dator, Secretary General of the WFSF and Professor of Political Science at the University of Hawaii at Manoa, presented the next lecture. Dator's work in futures studies has been focused on the role of futures images, and the relationship between images and futures theories and methods. His caveat is: "be clear about your theory of social change". His theory is based on viewing technology as the driving force in social change. He quotes Marshall McLuhan: "We shape our tools, thereafter our tools shape us." Dator broadly defines technology as "How humans get things done, or the ways humans do things." Technology for Dator comprises almost all (or all) that is human including: physical tools; the conventions and instructions for the use of tools (software); and, their organizational context or structures (orgware).

Therefore, all human structures are technological being either physical tools, software, and/or orgware.

Dator presented the three main historical views of technology: 1) that technology is neutral, "mere tools," "mere technology," and that the values of technology reside in how humans decide to use them, 2) that technology is dehumanizing, always, and represents a "fall from the state of nature"; and, 3) that view which is represented by McLuhan's statement above -- that changes will occur due to technology innovation, and the values inherent in technology are a bit of both #1 and #2. To Dator, all values are derived from humans and are arbitrary, and that the fixed rules of human to human and human to nature contact are culturally determined -- not divine or absolute, but human-made.

Social change occurs through technology innovation, according to Dator, presenting new choices and new opportunities where none existed before. Each new innovation, furthermore, permits behavior previously prohibited or unattainable and challenges the previously established rules and values. He also pointed out the need, especially at this point in historical time, to distinguish between the specific technologies and classes, or levels, of technology. Dator feels that we are at a point in history where we are shifting our level of technology -- as profound as any previous revolution in technology -- and that history has often been a poor guide in anticipating the ultimate effects and impacts of the change in the level of technology. He noted the importance of the orders of impact and other changes resulting from new technological innovation (i.e. manifest and latent impacts). While first-order impacts are often predictable, second-, third-, and later orders of impact are rarely predictable, and are often the most profound (introduction differs profoundly from the diffusion of technologies).

Discussion focused on his assertion that everything is artificial. While there was some disagreement, no one offered any examples of anything that was not somehow influenced by human activity. There was considerable resistance to the notion that social structures were "technology." [Some later discussion focused on the problematic nature of the semantics of this (specifically, as translated into German) due to the perception that "social experiments = social engineering" (i.e. experiments of the SS on Jewish concentration camp prisoners). Rolf Homann expressed greater comfort with the semantic nuances of the phrase "social experience" in lieu of "experiment," where both observer and subject of the "experiment" were willing and free to participate.]

C. John Sinton, Professor of Environmental Studies, Stockton State College, presented "A retrospective on Jacques Ellul's La Technique ou l'enjeu du siècle (The Technological Society)". Sinton addresses Ellul's proposition that technique and technology rob people of freedom (Dator's #2, "dehumanizing historical view of technology"). He seems to agree with Ellul, yet attempts to continue the exploration of whether technology can be transcended. He picks up Manfred Stanley (The Technological Conscience, 1978) who

applies similar arguments to the "technique" of language. He quotes Stanley:

The entire relationship between persons and language needs re-examination in light of the demonstrated power of language to manipulate fantasies, create pseudoevents, and control symbolic experiences of all sorts.

Sinton refers to the abandoned medieval tradition of "casuistry," wherein men of power were once required to base their decisions on moral grounds and logic (e.g. just price and just war). He notes the utter lack of any such accounting for the political pronouncements and euphemisms of today's political leaders.

Yet, Sinton also acknowledges science. He believes that the creative act embodied in scientific discovery is valid, because "it alone gives a meaning to the act of appreciation." And, "Science, like art, is not a copy of nature but a recreation of her. We re-make nature by the act of discovery, in the poem or in the theorem." But he suggests that while in accord with "cosmic reality," science is only a partial truth. He feels that the faith in progress is in the end only a faith in God's positive working in history, but for him, "not outside of history." Finally, Sinton reflects on Aeschylus' telling of Prometheus Bound (through Lindon Winner's, Autonomous Technology: Technics-out-of-Control as a Theme in Political Thought. 1977):

Prometheus' problem is something like our own. Modern people have filled the world with the most remarkable array of contrivances and innovations. If it now happens that these works cannot be fundamentally reconsidered and reconstructed, humankind faces a woefully permanent bondage to the power of its own inventions. But if it is still thinkable to dismantle, to learn and start again, there is a prospect of liberation. Perhaps means can be found to rid the human world of our self-made afflictions.

Discussion. One participant observed that one possible approach to the overall dilemma posed by our confrontation with technology, or toward the tension between liberation and control would be a "policy of drift." With a "policy of drift", it was claimed, we could abandon our fixation on technologies of control and maximize those emerging technologies which are more individually empowering.

Sinton's suggested solution to our problem lay in resolving the "micro-macro nexus," where individuals take emotions, affects, as the driving forces (in contrast to the "lie of rationality") in our decision-making. President Masini seemed to echo his assessment by introducing the preliminary results of the United Nations University/ISA studies on changes in the household due to rapid technological and social changes throughout the world. To her, the role of conscious-raising is crucial in this process of adapting technology to human concerns.

D. Richard Smarden, of the University of Syracuse, New York, presented a lecture and slides on simulations as visual resources. As a planner and architectural design consultant, Smarden has adapted

or developed many techniques for presenting "Alternative Visual Futures." He demonstrated various modeling techniques for assessing the impacts on the environment of a variety of construction and development projects. He also illustrated some of the conceptual and philosophical distinctions between alternative futures and planning models. [Copies of his presentation are available through PICHTR, Porteus Hall 718, 2424 Maile Way, Honolulu, Hawaii 96822 USA]

E. Eleonora Masini, President of the World Futures Studies Federation (Rome), presented "The Social Effects of New Technology on Women." Her presentation was based on preliminary results of a study underway, sponsored by the International Sociological Association and the UN University. The study focuses its attention on the work relations of women as they affect the home, rather than on women's status. She presented a sample of statistics now available on European women (Italian in this case). She discussed women's representation in various work sectors. As is the case in most developed countries, the greatest shift has been from agriculture to service sectors.

She also detailed the specific numbers projected for age cohorts. The most significant change anticipated is the declining number of women working full-time in telecommunications due to the gross decline in these jobs over-all. While the growth of microelectronics-related industries may provide the possibility of "new professions", she notes that some of the most likely jobs opening up will be in areas such as gerontology -- due to the demographic shift to an older population in most developed countries. She listed three areas where new jobs may emerge. 1) "non-traditional activities" in the private sector, 2) "light technology" jobs, due to the job space anticipated by some European studies, and 3) activities in the voluntary sector.

Masini introduced three scenarios based in part on the Fast report on European community-level forecasting (Fast = Forecasting and Assessments in Science and Technology, from Eurofutures the Challenge of Innovation, the Commission of European Communities, 1965)

No. 1. The Society of Integration.

In this society the new technologies are accepted and integrated, and the productivity ethic is strong. While increased levels of information services and adaptation are evident, and more productivity is expected, women are still rather marginalized in comparison to men in work.

No. 2. The Disfunctional Society.

In this society the gap between information "haves" and "have-nots" is substantially increased.

No. 3. The Subjected Society. (Subjected in terms of subjugated.) In this society (similar to #2 above), not only is the information gap greater, but is also characterized by apathetic "masses" and an increasingly powerful information elite. The distinction made between scenario #2 and #3 is that #2 is less able to function, while #3 is more effective in controlling the overall functioning, and at the same time, the subjection of marginalized groups.

These projections are based on the developments in European and USA; the elements were "education, transportation, and communications sectors."

Discussion related to questions on the ability of the statistics to capture the subtleties of such things as measures of income versus independence (i.e. from male income-earners). For example, the shift of women's jobs from the agricultural to service sectors does not necessarily indicate the level of independence woman gain in their relations to men (a status issue).

F. James Finkelstein, Director of Research and Development, School of Education, Health, Nursing, and Arts Professions, New York University, presented "The Imposition of Electronic Information Technologies in Educational Settings." Finkelstein presented some of the findings of the Studies of Interactive Technologies in Education (SITE) carried out at New York University. First, Finkelstein covered the background of the education situation in the US the "crisis in education." He cited the study Nation at Risk, which, according to Finkelstein, focused on the issues of: 1) back to basics, 2) educational productivity, and 3) discipline. In addressing the presumed role of technology in dealing with these problems, he noted the three key ideas equity, excellence, and access to education.

The SITE studies, independent studies of dynamic change in the adoption and use of technologies, were illustrated through two examples the first, a study of microcomputers introduced into an upper middle class neighborhood in suburban New York City, and the second study, a study of microcomputers introduced into a poor neighborhood in NYC (the South Bronx). The studies were administered and carried out by the Department of Educational Administration (at NYU) and involved twenty advanced graduate students using a modified Ethnographic Futures Research (EFR) instrument, in a longitudinal format. Finkelstein noted the trends relative to microcomputer development, for example, the dramatic shift of investments in educational software (in 1983, one billion dollars worth of software sold compared to the same amount for texts, and an increase to \$5 billion for software by 1990 while the dollar amount for text sales will remain the same).

A comparison of the two studies which he cited revealed that while in the upper middle class context, the introduction of microcomputers (i.e. the purchase thereof) did not alter the existing family relationships, the introduction into the South Bronx did alter family patterns and behavior. For example, after the introduction of micros into the South Bronx (they were loaned out for a summer school program), children demonstrated greater self-direction and interest in learning. These children also showed an altered use of time and enriched language skills, growth in their self-esteem, and greater respect towards others after exposure to micros in the home environment.

Discussion introduced the idea that the success of the Bronx study probably involved the "Hawthorne effect," and that the phenomena was due to the newness of computers in that setting. Many participants were appalled at the ethics of the study (or the project

summer school) in taking away the micros at the end of the project. Mention was also made of CDC Corp.'s United Schools of America, whose secondary and elementary school system presents a whole host of questions if the voucher system is introduced into the US school system.

G. Thomas Bernold, of the Gottlieb Duttweiler Institute, Zurich, presented "Competing Technologies." Bernold seemed to echo Sinton in his introduction, cautioning against runaway technocracy and social technologies, such as parapsychology and riot control. He warned us about the formalization in the development of artificial intelligence (AI) and he advocated greater technical literacy. He said he worries about the computer becoming a "screen" which interprets reality for us completely.

Bernold illustrates the competitive aspects of similar technologies through an historical analysis of the development of automobile engines. He showed how the steam engine lost out to gasoline engines because of "small events", such as the coincidence of hoof and mouth disease, lack of closed re-cycling systems for water in steam engines, and the foresight of people such as Ford in providing tools for blacksmiths to repair internal combustion engines. Such events, once a technology gains an edge, contribute to a certain path which fixed the cycle "locking in" one technology (internal combustion engine) over another (steam engine).

Bernold cites Brian Author who gives some reasons for this "locked-in" process feedback loop: 1) the technology which "wins" is not necessarily the best, nor the most effective, 2) the cycle becomes "locked in", 3) hindsight doesn't help (in locating superiority), and 4) preferences and possibilities (i.e. small events) may be hard to predict in terms of increased returns. Vested interests will always encourage new technologies to become "locked in" to maximize the return on their investments. This poses a distinct difficulty in attaining any sort of "democracy" of choice over competing technologies. Bernold noted that in the contemporary situation, only 20 per cent of venture capital is invested in "leading edge" technologies. "High tech doesn't pay off that much," he said. He cited various examples in programming languages, ADA, Common LISP, as not necessarily the best technologies, but never-the-less driven by the enormous pressure of the US DOD defense contracts. It seems his greatest concern is the ever widening gap between the civilian and military sectors in driving these developments such as AI architecture and programming languages.

One major question from the discussion How can we exercise democratic means of control over technological development and its adoption?

H. Robert Artitiani, Professor of the History of Science at the US Naval Academy, presented "Cultural Evolution and Technology." Artitiani introduced what he calls a Grand Evolutionary Synthetic Theory, which he calls GEST ("or jest"), based on Prigogine's chemical thermodynamic theory. He contrasts Prigogine to Newton in the evolution of a scientific paradigm characterizing the former

as seeing structures as timebound where life is inherent as opposed to Newton where structures depend on humans. Prigogine's view suggests the transition towards becoming rather than being ("being to becoming"), a traditionally Aristotelean perspective. Quality is respected rather than quantity.

Prigogine won his Nobel prize for his work on dissipative structures where open systems take environmental energy and matter to sustain themselves. Thus organized existence develops from the organization of free energy to counter the "law of entropy." Systems sustained far from the state of equilibrium are always vulnerable to perturbations, external inputs (change) as boundary conditions change. These perturbations create bifurcation points which then lead to jumps in evolution, natural to all living [and some non-living] systems, according to Artigiani. These changes are not historically determined, but are irreversible, he said. The time dimension of nature can not move backwards. "The order of history is the history of order."

He discussed the idea of Voeglin's that this self-organizing principle is self-referential. In terms of human structures, people create control, and validate their own structures which are self-referential. While the process of evolution is random, it is creative and free. He feels that Prigogine's theories are "beyond quantum" and that uncertainty is not a measure of scientific ignorance, but rather that stochastic descriptions are an accurate way of stating how nature behaves. He feels that "complementarity" demonstrates that nature is too rich to be described in a single language. Thus, civilizations are self-replicating and understandable -- not requiring mystical interpretation -- and information systems which are describable by statistics. Furthermore, to Artigiani, values are devices to store singularized, framed and meaningful organizations of space. He said that these values are cognitive maps of how the world ought to be, templates to shape new generations, and are embodied in our myths. Myths and cognitive maps not only define how the world ought to be, but also define for individuals how they ought to act. Although for Artigiani the values are always self-referential, they must be effective. Perturbations in social systems, as in biological systems, force a reorganization of the system. Corrective measures for the loss of efficacy and feedback within the system creates a mismatch and when this happens, he said, the "world ends." He feels that fear is associated with the pessimism (about change) in eras of transition. Once the equilibrium of the social system is lost it reaches a bifurcation point where a new cognitive map emerges. This bifurcation point presents real choices because with the phase change model, the non-linear discontinuous changes allow new decision points. New structures and new constituent parts emerge simultaneously, he added. In this way, cultures evolve as do species. He feels that technology is critical in both stimulating and sustaining social evolution. Tools are like art objects; they are communicators of information (and self-referential). Artigiani also stated that tools can teach and that technology serves as an "operator" and an attractor which draws systems to it. The trick is to image alternative societies before technological development alters the system he said.

He concluded with references to Manfred Eigen, whose work on the RNA/DNA interactions suggests that "Obedience to rules creates its own transformation." Artigiani's interpretation of Prigogine is that his message is inherently ambiguous we create nature, nature creates us.

J. Roberto Vacca, author from Rome, Italy, presented "Logistic growth and decline of human activities and growth." In his interpretation of Cesare Marchetti's work on population logistics, Vacca related the adaptation of biological population growth models to models of the growth and decline of human artifacts, or technological products. Vacca presented the equations and some discussion of the "S" curve, one of the dominant growth curves prevalent in futures literature. By super-imposing curves representing gross numbers of products (eg. number of jet airplanes) and by comparing the relative market shares for competing technologies (e.g. wood, coal, oil fuel) he comes up with a matrix which he suggests captures the long-term growth pattern of a given technology (so long as it "fits"). Armed with these statistical tricks, Vacca attempted to fix the saturation levels for a number of technologies across a number of countries (i.e. automobiles in the US and Europe, also radios, television, computers), but met with immediate scepticism from his audience.

The discussion began perhaps before he had finished, and the major objection, framed in at least four different ways, was that his model was deterministic. While many participants acknowledged the usefulness and even the elegance of both his presentation and his model (especially after well over a week of theory and philosophy), they clearly had difficulty accepting the validity of his claim about the "fit" and his projection of saturation levels for microcomputers. Much later discussion revolved around the question of what the actual differences are between Marchetti and Vacca's interpretation (spurred on by other readers of Marchetti's work).

K. Bart van Steenberg, Professor of Sociology, University of Utrecht, Holland, presented "New technologies and changing values with regard to work." He presented three sets of clusters representing various "Western bourgeois" dominant values

independence self-reliance entrepreneurial spirit achievement/success individualism	bureaucratic loyal to the organization team oriented conformist
diligence industrious discipline frugality delayed gratification	self-fulfillment hedonism pleasure creativity leisure

The first cluster (cells 1 and 2) represents the "Calvinistic work ethic", the second cluster (cell 3) characterizes Whyte's The

Organization Man (late 1950s), and the third cluster (cell 4) represents Yankelevitch's new values from New Rules (late 1970s). The scheme is organized such that some correspondence of values (polarities?) exists horizontally. Van Steenberg called these matrix values "core values" as they relate to work. He discussed briefly the shift away from traditional capitalist (i.e. Calvinistic) values and set up his argument. "at least some social changes come from within culture itself." He feels that technology and economics are not the only explanations for social change, and that there is an autonomy of values and their changes.

Utilizing Shakespeare's "looking into the seeds of time," as a methodology, van Steenberg took three "seeds" Silicon Valley; Briar Patch (a San Francisco Bay Area business network); and, MEMO (a worker/business network in the Netherlands). Each of these, he said, have commonalities which should indicate the direction of new work values in Western countries.

Silicon Valley is characterized by high technology firms whose average size is very small yet whose productive output is very high in terms of income. Briar Patch is characterized by its stated values "living with less", "life-long learning", "doing it all with joy!", and "simple living". It is a network of small businesses vaguely claiming "New Age" values, such as cooperation and "personal service." MEMO ("friendly, human, environmental enterprizes") is an environmentally-concerned group of workers and small businesses in the Netherlands who define themselves as a part of the "grey (informal) economy." MEMO can be associated with the "culturally un- or under-employed." Van Steenberg characterized the distinction between "structural" vs. "cultural" unemployment as follows: the "structurally" unemployed are generally victimized, passive, willing to work, and are waiting to take whatever job becomes available; the "culturally" unemployed are generally younger, willing to work, but only under certain conditions, are environmentally-concerned, are actively waiting for work, but are more inclined to create their own jobs, and often have a basic income, although this is usually an "underpaid" level of income, according to van Steenberg.

Within these "seeds of time", he sees a revival of entrepreneurialism and a rejection of "The Organizational Man". He feels that the work ethic is intrinsic to each, that small scale management and production is highly valued, as are autonomy and self-reliance. He notes most of those persons involved are highly educated (at least post-secondary). The differences are evident though, for example between Silicon Valley and Briar Patch, which one observer noted was the difference between skim milk and cream. This was supposedly due to the structural pressures brought to bear upon these firms in the highly competitive South Bay environment. MEMO clearly differs in its underlying support by social welfare payments of one sort or another. MEMO products, for example, must be "environmentally friendly", whereas there is no such requirement for Briar Patch businesses.

Van Steenberg concludes by saying that if these examples can be considered "seeds of time" certain conclusions might be drawn. These conclusions for him were that there is no clear trend toward

hedonism nor toward a "leisure society." While he did not see the attitude towards work as Calvinistic, he did assert that the orientation has changed from an extrinsic to an intrinsic valuation of work. To him this means that explanations based solely on technology or economics are inadequate, and that autonomous cultural changes must also be considered. His hunch was that we will see the continued movement towards "high tech/high touch", "personal relationships", and "personal service" as the dominant focus of values towards work in the future.

III. Overview.

Virtually every lecture and discussion carried over into small groups gathered over coffee (hour) and luncheons. This makes drawing a distinct line between the didactic and more synthetic experiences of the course difficult, but it is fair to say that a great deal of the learning took place outside the confines of IUC classrooms. The physical situation was conducive to continuous dialog and discourse, since groups could leave the classroom for cafes and restaurants only minutes away from the Centre without interrupting serious discussions.

Perhaps the single-most valuable aspect of the Dubrovnik experience was the intercultural exchange, both at the group and at the individual level. The IUC/Dubrovnik environment is perhaps unique in all the world, where scholars and students from all parts of the world, representing most ideologies and perspectives, can meet in a collegial, non-threatening atmosphere. Because English was the course language, many non-native speakers of English (students particularly, i.e. from Eastern Europe) were much less inhibited in some of the more informal settings, and often contributed a great deal to our discourse "outside of class". While many invaluable learnings came out of the lecture sessions, clearly the contacts with students and professionals in futures studies and the "networking" which will result from these meetings is of greatest importance. The cross-fertilization of ideas and cultures facilitated by the Inter University Centre and Dubrovnik is a crucial element in helping us all to continue to struggle with the global problems which face us today.

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A description of another course offered at the Dubrovnik Inter-University Centre of Postgraduate Studies was sent by RUDOLF J. SIEBERT (Western Michigan University) on "The Future of Religion Contemporary Crisis" (April 15-28, 1985). Among the topics presented were those on "Habermas's Reconstruction of Historical Materialism. Religious Dimension;" "Two Modes of Important Change in Contemporary Socialistic Society The Polish and the Hungarian One," "Discourse as Future-Oriented Remembrance. The Nature and Role of Religion in the Post-Enlightenment Paradigm;" "Religion, Modern Biology, and Genetic Engineering;" "Civil Religion and Christianity," "Religious Crisis and Utopia," and "Religion and the Crisis of Society."

The presenters included: S. Vrcan (University of Split), J. Reimer (University of Waterloo), J. Jervell (University of Oslo), G. Kuenzlen (Evangelische Zentralstelle für Weltanschauungsfragen), G. Vahannian (University of Strasbourg), and P. Poupard (Secretariat for Non-Believers, Vatican).

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ANNOUNCEMENTS

BURNS H. WESTON came upon the following article in THE NEW YORK TIMES by Herbert London (March 5, 1985, p. 27, cols. 2-3). He suggested we run it in THE NEWSLETTER. Perhaps someone would like to respond to it.

"'Peace Studies'--Hardly Academic"

"The faculty of Arts and Science at New York University recently approved of a "minor" status for "peace studies" with only one dissent in the faculty vote. This new minor, to be included in the fall curriculum, is expected to evolve into an academic major. Alas, peace studies is the academic liberal's latest effort to impose his brand of peace on an unwary student population.

The program is run by Robert R. Holt, a psychologist who maintains that "the urgent war-peace issue of our time...must be addressed." The core of the program is a two-credit course, "Nuclear War and Its Prevention." He contends he is eager to promote diverse thinking, not indoctrination. However, an original founder of the program, Daniel Zwanziger, a physicist, belies this dispassion with his claim that the timing is "very important especially since the Administration wants to go ahead with the 'Star Wars' project...and devote millions of dollars to it."

It is worth asking why the assignments don't include the works of Herman Kahn, Colin Gray and Robert Jastrow, respected thinkers on nuclear arms. Is Jonathan Schell, author of "The Fate of the Earth," the only panjandrum of nuclear strategy? Is the Star Wars defense system to be viewed solely as an escalation in the arms race? Is it appropriate for a peace program to espouse the view that only by defeating this program can peace be preserved?

Once again, the canons of scholarship are ignored by true believers. In this case, peace studies isn't even made respectable through observance of opposing viewpoints. It is a "discipline" imperialized by a psychologist. Is a psychologist with no background in military affairs really competent to teach such a course?

The driving interest of "peace" scholars--the one that awakened the sensibilities in the first place--is in student activism. Mobilizing student support for the scholars' peace agenda is the unstated but seeming goal in this and other such

programs. Peace programs, or those euphemistically called programs in conflict resolution, are the battleground for academic opinion-makers. These are scholars who intend to win a war for the minds of students who will be pressed into the service of a controversy they don't entirely understand.

In N.Y.U.'s "Nuclear War and Its Prevention" course, three readings are required: Roger Molander, "Nuclear War -- What's in It For You"; Burns Weston (editor), "Toward Nuclear Disarmament and Global Security," and Carl Sagan, "Nuclear War and Climatic Catastrophe." The deck could scarcely be more stacked more completely. Moreover, this was done without the slightest embarrassment, apparently without concern for fair play. The instructor, in my view, has made it perfectly clear that it is not scholarship that is sought but rather faithful congregants.

There have been similar movements in higher education. Since most academic are inclined to turn the other cheek, these programs become institutionalized. Some die of noninterest. But this one threatens to spill over into the political arena, where half-educated students filled with moral indignation become a lobbying group for a particular brand of peace crusade.

It isn't difficult to see what is happening. Academic conciliators have found allies in their students. These "academic" programs are really designed to do battle with the Strategic Defense Initiative, the MX missile and any other strategic system introduced by the Administration.

In the 1920's, people who taught such nonsense at least had the courage to define their position as pacifism. Their views didn't masquerade as a new scholarly discipline. Now, however, some scholarship is in retreat before the onslaught of such "religious" zealots. My fear is that they will further reduce the efficacy of some scholarship and might even give peace a bad name."

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The International Center of Social Gerontology (91, rue Jouffroy - 75017 Paris, France. Tel.: (1) 766-52-30) sent a list of recent publications available in French or English that should be of interest to many members of the Federation. For example, country-specific reports on trends in aging are available on Japan, Portugal, Great Britain, Australia, Costa Rica, Poland and Nigeria, with an extensive bibliography also on France.

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BOOK REVIEWS

Book Reviews, a new addition to our NEWSLETTER, is a slight departure from our usual publications section. It was spawned by Jim Dator and Takahiro Suzuki (our former research intern whose internship report appears on page 42 of this issue). It was their idea to obtain review copies of books that were timely or futures oriented for introduction to Federation members. It's been a project requiring much labor and time. Takahiro has, since its inception, returned to work in Japan; however Mark Bradley has taken over Taka's efforts and we are pleased to offer this section to you for your information and comments.

About Understanding: Ideas and Observations on Cross-Cultural Communication, Andreas Fuglesang. Uppsala: Dag Hammarskjöld Foundation, 1982. (Övre Slottsgatan 2, 752 20 Uppsala, Sweden)

In an era when international understanding and solidarity seem slippery concepts and almost unattainable Andreas Fuglesang has focused his efforts upon ways of achieving such goals as these. In his introduction he states, "In my experience, it is the similarities in man's many endeavours to control his reality--not the differences--that are impressive culturally. Each of us needs to act to rectify the social, economic and attitudinal disparities and prejudices which permeate the world."

Stressing the importance of the issue of understanding is Sven Hamrell (Executive Director of the Dag Hammarskjöld Foundation). In the preface, Hamrell argues that the achievement of understanding and solidarity amongst peoples of differing cultures is still possible. However it requires first that those of us located in our respective industrialized communities recognize that other communities are of equal importance to the global understanding rather than merely ours. And second, "Understanding...is likely to be achieved when the people in such local communities perceive the problems of communities in other countries and cultures are inextricably linked to their own." (Preface, p. 10) In other words we must recognize that we are a global village!

The author seeks the expansion of both our intellectual horizons, and our economic systems to include those cultures which have until now been regarded as islands near the periphery. What the author seeks as the ultimate achievement is the development of a "global dialogue" between the various cultures of the world, so as to create a feeling of solidarity amongst the people of the planet, the people of our global village.

"The significant feature of European culture is not only its scientific and technological achievement. It also exudes disrespect for other cultures as well as insensitivity to the miraculous multiplicity of life and human behavior." (p. 17)

The exactness with which we define our observations and the over reliance upon professionals to lead us to the solution, along with the opinion that "a foreign language represents colonial oppression or cultural domination..." all point to a lack of multi-dimensional communication. (p. 21) It is as if we are under the

impression that by looking at ourselves in the mirror, we are able to see others.

One of the myths with which we surround ourselves is the belief that information is synonymous with communication. According to Fuglesang, "information is only potential communication." The key to communication is not how rapidly we receive messages from half a continent away; rather communication is "the ability to listen well." (p. 28)

Perceptual and measurement differences of time between cultures is one of the examples cited by the author. He describes differences between village cultures' uses of "natural" time forms (tidal shifts and seasonal changes for example) for determining the day's activities and industrialized societies' use of time in the form of clocks to plan daily actions. In village societies the timepiece is little more than ornamentation.

At the heart of Fuglesang's examination of cross-cultural communication is the message that in order to communicate between cultures we need to ask "in what respect does it [our language] differ from that of the Swahili, the Hopi or any other culture, and what are the characteristics of this difference? It is imperative to demystify the word culture and recognize it simply as the language in which people structure their experience so they can communicate information from person to person.

The author sums up the effect of cultural domination and reemphasizes the need for communication at the conclusion of his book.

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The Idea of Disarmament? Rethinking the Unthinkable, Alan Geyer. Elger, Illinois: Brethren Press, first ed. 1982, revised ed. 1985. (List price: \$11.95, available through Brethren Press, Elgin, Illinois 60120 USA)

In The Idea of Disarmament? Rethinking the Unthinkable, Alan Geyer attempts to consider disarmament by addressing the question, "What are the most effective instruments of progress in disarmament?" The fact that such a question is so seldom asked by those supposedly in the know, is both astonishing, and a tragedy of our times. In Geyer's words, "One of the tragedies of international conflict is that national leaders often trap themselves in a vicious circle of escalating hostilities..." and are unable to perceive "any redemptive circle of de-escalation." (p. 171)

Alan Geyer's work is an attempt to stimulate a numb audience towards action. Geyer appears to sense a feeling of terror in his audience, a terror manifested as paralysis. Therefore, Geyer is fervently employing a method of shock treatment, specifically, presenting his audience with page after page of documentation on disarmament, laced with a rapier sense of rhetoric, in order to encourage us to rethink the unthinkable. This book is an excellent

in its argument that in preparing for war our national leaders have become de-sensitized to the "imagination required for the scenarios of peacemaking." (p. 171)

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One of the "think tank" organizations that is said to be quite influential in Washington, DC, these days is the Heritage Foundation, which owes some of its own intellectual heritage to the late Herman Kahn. In response to our request for publications which might be of interest to a global futures audience, Robert Huberty, Director of their Resource Bank, sent two things. One was "Institutional Analysis No. 34" by Stephen Moore on "Half-Truths and Consequences: The Legacy of Global 2000." The report is written, of course, in opposition to the "Global 2000 Report to the President" which was commissioned during the term of Jimmy Carter. What is especially interesting about the analysis by Moore is that it states that the Report has been exceptionally influential in shaping policy at the US and International governmental levels. Here are his specific conclusions:

"Though Global 2000 has been recognized as a severely flawed piece of science, it nonetheless has had wide-ranging consequences. Among the most serious:

"1) The Report has boosted US funding for a number of foreign assistance activities including population control, tropical deforestation, and species extinction.

"2) The Report has helped inject the limits to growth philosophy in the nation's schools.

"3) The Report has stimulated the creation of organizations determined to address the problem of shrinking world resources.

"4) The Report has created the issue of global foresight and has promoted a trend towards more futures work within the federal agencies.

"5) The Report has legitimized the arguments of environmental interest groups, and by so doing, has significantly increased their influence and constituency.

"Global 2000 is a case study in the abuse of planning and forecasting as science. To assure immediate, dramatic impact on the course of policy making, alarmists project long-term dire consequences on the basis of apparent trends in short-term data. Typically, the impact of technological change and human ingenuity is ignored. The Reagan Administration and leaders in Congress should ensure that Global 2000's flawed premises and inaccurate forecasts do not become the basis for future federal policy."

Mr. Huberty of the Foundation also sent along a report written by the well-known University of Maryland Economist, Julian Simon, which is "Issue Bulletin No. 103" entitled, "Global Foresight Bills: The Danger of Centralized Data Sources." Simon discusses and condemns several bills before the US Congress which seek to establish a federal agency to create a "global foresight capability." Discussed in some detail are the Hatfield-Ottinger bill and

that of Gore and Gingrich. It is important to know that these bills are "bipartisan"--introduced and backed by Republicans and Democrats alike. Indeed, Representative Newt Gingrich (R-Georgia) is one of the bright, young, future-oriented, but very conservative stars in the Republican firmament. His recent book, The Window of Opportunity, which outlines his dream of a "Conservative Opportunity Society," should be read by anyone who wants to know more about the future of the American polity. Simon also says these bills are backed by two private organizations--the Task Force on Foresight Capability, and the Global Tomorrow Coalition, and by the Congressional Clearinghouse on the Future, which is an official clearinghouse of the United States Congress.

Simon's objection to these bills seems not to lie with forecasting per se but with its being done by any governmental agency. As Simon puts it in conclusion:

"The crux of the problem seems to be that many persons in and out of the government do not (perhaps cannot) understand that natural resources and other materials are best provided by the spontaneous process that takes place as a result of billions of individual decisions all over the world. It requires no government planning; it would be hampered by it. To those unfamiliar with this market process, it seems chaotic. Thus they call for governmental action to end 'chaos' and assure 'efficiency.' They do not take notice that the market has in the past, and continues today, to provide such materials to the world. The call for government 'foresight' reflects the belief that the market will not and cannot provide the needed flow of resources and other goods but that governments can.

"Those opposing government forecasting and foresight are not against such information per se. They simply point out the lesson of history that the most reliable and useful information about resources usually is provided by private individuals, not the government.... Federal forecasting and foresight seems a certain prescription for elevating boob-information and data to an official position. This is something that the American people and economy can very well do without."

These and other issues of "Institutional Analysis" and the "Issue Bulletin" can be obtained by writing: The Heritage Foundation, 214 Massachusetts Avenue NE, Washington, DC 20002. Tel (202) 546-4400.

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BOOK AND JOURNAL ANNOUNCEMENTS

EDWARD GOLDSMITH would like to raise readers' awareness of The Ecologist and announce that the next issue is in his own words, "an 80,000 word diatribe against the World Bank accusing them of financing impoverishment and famine throughout the Third World." The Ecologist is published six times yearly, and attempts to allow its authors sufficient space for in-depth consideration of today's

environmental and social issues. The organization also publishes books and special issues at an additional though reasonable cost.

The ordinary subscription rate is £12.50 sterling (US\$28), Institutional Rate £18.00 (US \$36), Student Rate and Members of the Ecology Party £11.50 (US \$23). Airmail rate £6.00 (US \$12) extra. Send requests to The Ecologist, Worthyvale Manor Farm, Camelford, Cornwall, UK.

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The Fifth Annual Report, January 1985, of J. F. Coates, Inc. (3738 Kanawha Street, NW, Washington, DC 20015) is an excellent document to answer the question, "what sort of work do professional futurists actually do? If I wanted to make futures research my career, what sort of things would I be doing, and for whom?"

The report lists five projects currently underway (Groundwater Contamination; Telecommunications and the Corporation; Telematics as a Revolutionary Force in Government; Regulating Biotechnology; The Future of the Federal Workforce; and The Civilian Workforce). Several pages of the report also contain summaries of their studies back to 1979. A one-page summary of "The Environment in the Years 2000-2010" is also given. An extensive annotated list of publications by Joseph and Vary Coates beyond those specifically commissioned by clients occupies three more pages. A list of staff presentations (talks and seminars) takes up five pages more; Working Papers two more still. There is a glossary of futures techniques at the end of the report.

The roster of the 1984 staff contains eight persons fulltime and six parttime. The firm's motto is, "The Future is Our Business." The report seems to be a good indication of what that means.

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The announcement of a new work by WFSF member I.V. BESTUZHEV-LADA came from GLENN PAIGE.

WFSF member I.V. Bestuzhev-Lada has published in Russian Exploratory Social Prognostication. Long-Range Problems of Society (Moscow: Science Publishing House, 1984), 271 pp. The book has 15 chapters in two parts. Part One treats "Theoretical Issues in Exploratory Social Prognostication." Part Two addresses "Applied Problems in Exploratory Social Prognostication" and includes a section on global problems (pp. 116-147). For more information contact: I.V. Bestuzhev-Lada; Institute of Sociological Research, Academy of Sciences of the USSR; 117259, Moscow, B-259; USSR.

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We are pleased to announce the publication of the following book by member YEHEZKEL DROR:

Policymaking Under Adversity. (ISBN:0-87855-488-2; \$39.95; pp. 430; publishers: Transaction Books, Rutgers the State University, New Brunswick, N.J. 08903 USA) Main features of policymaking related to adversity are discussed in a new book by Yehezkel Dror, with special attention to uncertainty, ultrachange and resources scarcity -- which make contemporary policymaking institutions increasingly obsolete. Based on three years of research leave, the book integrates European and Anglo-American literature and experiences into advanced models of policymaking, supplementing Public Policymaking Reexamined. (republished in 1983, with a new introduction; ISBN:0-87855-928-0; pp. 420, \$19.95; publishers: Transaction Books, Rutgers the State University, New Brunswick, N.J., 08903 USA).

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From the World Policy Institute we received the following announcement.

"Peace and World Order Studies A Curriculum Guide [the new fourth edition] is the resource for educators engaged in curriculum innovation -- whether it be the development of new programs, the design of new courses, or the search for more relevant and stimulating course materials. Moving beyond traditional disciplines of global studies such as international politics, conflict resolution and law, the book embraces the related concerns of "women and world order," "hunger and food," "world political economy," "regional studies," "militarism and the arms race," and "religious perspectives on peace."

"A collection of over 100 syllabi, drawn from departments of sociology, political science, economics, engineering, psychology, anthropology, communications, literature and the physical sciences, enables educators to review course methods and materials that have worked for other instructors. It provides concrete suggestions for updating courses to reflect a wide range of newly emerging curricular concerns and current public policy issues."

To order this newest edition of Peace and World Order Studies. A Curriculum Guide send \$16.00 USA currency (\$14.95 plus \$1.05 postage) for each copy. Include your full address and send your request to. World Policy Institute, 777 United Nations Plaza, New York, New York 10017 USA.

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MAHDI ELMANDJRA has sent a recent (1985 1) issue of the SID journal Development which he guest-edited on "Informatics--Is there a choice?" While the theme is very well known to most of us (as are the authors of most of the papers), the treatment is uniformly

excellent, innovative, insightful, critical, informative. I urge you all to read a copy, if you have not already. I am sorely tempted to comment on the substantive contributions, but as I sat down to do so I realized that each article was so rich and provocative that I could easily fill up the Newsletter on this review alone. Perhaps other members are moved to offer their reactions to the issue. If so, send them in and I will include them in subsequent Newsletters.

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LOUIS-ANTOINE DERNOI (Project Adviser, Settlement Futures Policy Research, Research & Development Branch, Planning Services Division, Department of Municipal Affairs, Government of Alberta, Edmonton, Alberta, Canada) sent us copies of two items of his which will be published in the journal, "Plan Canada." One is an article titled, "The Third Sector--Community-based social, economic and cultural development: an alternative." The other is a review of a book by Joel Kurtzman called Futurecasting (Palm Springs, California: ETC Publications, 1984). The review, entitled "Planners may still enter the realm of the future," begins, "This introduction to 'futures' thinking and techniques (while also a 'manual') feels like a welcome fresh breeze in our evermore computerized practices. And still, it is anything but a free-wheeling narrative account. It offers eminently useful clear samples 'how to...', methods yet rarely employed by planners, for envisaging what may lie ahead of us, of our clients, of our communities." Deroi concludes that the volume should "be highly recommended to all in the planning profession; for novices to futures it is an easy-flowing introduction while for those who already dabble at it, it offers clarification of thoughts and detailed approaches to practical decision making."

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ARTICLES FROM THE READERS

ALLEN TOUGH (Ontario Institute for Studies in Education, 252 Bloor Street West, Toronto, Ontario, Canada M5S 1V6) sent a recent paper of his titled "Fundamental Priorities." In it, he identifies and discusses three fundamental priorities: avoid extinction from nuclear warfare; avoid massive irreversible deterioration of the environment; and maximize our potential for a highly positive future. Aspects of the third priority include improved decision-making by governments and other bodies, understanding the universe and our place in it; human settlements in space; and fostering a widespread desire to cooperate and contribute.

He concludes by assessing the probabilities of three alternative futures--extinction, holding our own, and highly positive--in three time periods--20, 50, and 2000 years from now. While he concludes that our chances of extinction range from 25% to 50%, the

odds favor holding our own or better. He concludes, "I cannot think of any higher priority than trying to improve our chances."

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Eleonora Masini suggested that a recent graduate of the Future Cultural and Educational Systems program of the University of Minnesota, Ruthanne Kurth-Schai, send a synopsis of her dissertation for inclusion in the Newsletter. Readers should find it of considerable interest.

PURPOSE AND PROCESS: The primary goals of this study were 1) to collect and analyze a broad spectrum of children's personal, global, and spiritual images of the future, and 2) to adapt the Delphi for utilization with child panelists and to evaluate its appropriateness as a research technique suitable for use of children.

In order to accomplish these goals: 1) A taxonomy of future imagery was developed and then utilized to guide the processes of data collection and analysis. 2) The conventional Delphi technique was adapted for use with child panelists. 3) Five separate Delphi studies were conducted in which 154 children (age 11-12) participated. The research was conducted in classroom settings. 4) The data collected were subjected to several levels of analysis resulting in the development of a description of the future imagery generated by the children of each panel, a comparison of the children's future imagery by panel and by gender, a comprehensive description of the future imagery expressed by the children as a whole, and an assessment of the Delphi as a research technique appropriate for use with child panelists.

Major issues addressed included the children's perceptions of: 1) the future of the environment, war and peace, science and technology, education, government, economics, family life, childhood, religion, and human relations., 2) the nature of ideal future worlds; and 3) the role of men, women, children, and/or a higher spiritual power in creating the future.

SUMMARY OF MAJOR FINDINGS 1) Children are capable of generating a broad spectrum of complex, creative, and reality-oriented future imagery. 2) The development and expression of children's future imagery is potentially beneficial to human society and to children themselves. 3) Knowledge of the spiritual dimension of children's future imagery is of primary importance in understanding and accurately representing their perceptions of the future. 4) Children's images of the future are not significantly affected by their gender. 5) The Delphi is an efficient and effective research technique for collecting the thoughts of children. 6) Participation in the Delphi can provide experiences for children which are enjoyable, educational, self-concept enhancing and hope inspiring.

(For information, contact Ruthanne Kurth-Schai, 999 Grandview Ave., West, St. Paul, Minnesota 55113, USA (tel. (612) 482-9033).

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SATISH SETH of the Indian Council of Management & Future (A-3E, Pandara Rd, PO Box: 3053, New Delhi - 110003 INDIA), explores methodological issues in futures research in this essay.

When we talk of the Future we are in fact exploring various aspects of the coming Times. Future, as a period, be it for two or ten scores of years, has its importance, as we all have to spend most of our lives in that time-frame. We do have a moral right to choose a kind of "time" that either "individually" or "collectively", either "locally" or "globally" we wish to prefer.

Whether such a "choice" really is possible is debatable - though over-due emphasis on "Technology" to help achieve it has won futurists fewer friends than we should have expected and got. And we need to ask why. Thus the question that we can perhaps pose and go into later could be: Did the Futures Studies movement take the right start or a false start in over-selling "Technology Forecasting?"

Reverting to "perceptions" of the Future against a long-range timeframe, and in view of the overwhelming bias to technology and its miracles, important, astonishing and relevant as they indeed are, did lead to some unsuspected results. Firstly, did we forget that people, common people, millions of whom are not so articulate through a written language should be the "Prima donnas" and should be a party to perceive their long term future possibilities? People, unconsciously, were pushed into the background. The world of intellect, "Science and Technology", began to give them a pre-determined technological vision of possibilities of the future. Things relating to the future were decided for people. The common man's perceptions generally took no front-line place and were relegated at best to a secondary, passive and subdued position. In short they were not a party to a "choice" determining function.

I am indeed conscious of the "Technological prowess" and the "good" it has done to mankind in eradicating poverty, imparting a certain quality of life (though not shared equitably by all earthlings), besides democratizing to a great extent even their life styles. After all as Daniel Bell once wrote it is because of technology that today both the flower girl and the Queen can buy the same pair of stockings!

Nevertheless, technology has its seamy side too. But this is not the point I wish to dwell upon here. I want to understand why some people, and some societies change and some don't. Some societies and some cultures, as any serious student of History can tell us, have, over a time, even decayed and perished - a total obliteration from the face of the earth. Among other factors can one say that their perceptions of "time" of "future" had something to add to their collapse. Did these cultures misunderstand a certain aspect of "technology" in its manifest aspects of a "friend", an "ally" and as a multi-purpose "aid"?

Understanding of the Future in all its ramifications with which we futurists are concerned thus heavily impinges on our perceptions of "time", our perceptions of "change" and have a great deal more

to do to further our understanding of the "pace" with which different societies are "managing" or "neglecting" change, thus determining for a given "collectivity" a certain kind of future. Can one say that a few billion people on this planet find themselves inextricably caught in the grip of reverting to the "Adam and Eve" scenario on the one hand and the "Star Wars" scenario on the other. Does the truth obviously lie somewhere in between? (Something which we Futurists and our current methodologies to scan future seem to have missed.) Or, have we overshot the runway of rational, scientific and participatory ways while searching for creative futures for all?

What is being emphasized here is that a need exists to examine in the context of different people's and cultures' perceptions the characteristics of "time", "change" and "development", and to relate it to the inter-disciplinary task of perfecting tools and techniques of future scanning, systems analysis and future research. In doing so we need to pose several questions, given below, and to seek rational answers thereto

Q.1. Have we discovered all that needs to be found in our armory of futures research in the area of "Technology Forecasting" techniques and in the use of "Social Indicators" to gauge and classify a multitude of future related perceptions be they literary or non-literary in nature?

Q.2. Is future studies, like any other branch of knowledge, necessarily elitist? Or, can we make amends to re-embellish it, tying the futurist community closer to people with enhanced ability to fathom their aspirations, hopes, expectations and fear for and towards the future - both at the self (Private) and at the societal (Public) level?

Q.3. What are the limits to rationality in Future Studies? What are the rough edges in our crystal-gazing that necessarily, consciously or unconsciously, prevent us from fully capturing the spectrum, a participatory view, of the future - as opposed to a deterministic scenario opened up a mini-minority of future scientists whose view becomes the basis for and provides thrust for interfering with perceptions of "time" and "change" for at least three-fourths of humanity which gives "directions" of Socio-Economic development?

Yet another facet of envisionment of future which merits consideration arises from varying perceptions of what really constitutes "progress" and what is meant by "modernization". There are societies, mostly developed societies, which covet change. There are other societies, mostly in the Third World, which culturally resist change, in fact, the majority in some countries even fear change.

The future, however, is a state of uncertainty. Future is change. Thus societies which do not, as a collectivity, share a common, over-all direction of change miss realising a "certain Future". On the contrary, they argue that the "Science and Technology" path does not necessarily offer the only direction to "progress" and modernization.

It is being suggested here that the presence of an ambivalent attitude towards development and modernization, too, needs to be studied to provide a rationale, an approach, a modicum of collecting, collating and analysing of varying perceptions of the Future.

Different perceptions of time, change, progress, modernization, and development thus lead us to different perceptions of the future. They also indicate how, in the ultimate analysis, the future is less a technology-biased proposition but a value-biased socio-cultural outlook. Futurists thus need to develop yet newer tools and techniques to capture all this to convert them into relevant policy options.

* * * * *

The following article was submitted by Takahiro Suzuki, a graduate student from Japan who interned in the office of the Secretariat from August 1984 through May 1985. He has since graduated and returned to Japan.

"INTERNING WITH THE WFSF: An internship report."

The purpose of this paper is to report what I could get through my internship in the office of the WFSF secretariat and what I felt and so on.

I would like to itemize those purposes

1. I could touch futurists as living existences. Generally speaking, we can know the views of other people by reading books or articles written by them. Those books are already polished and formalized for publication for the public to read. On the other hand, when we can read some of their correspondence to friends, we can know their more vivid and real opinions.

While I was serving as an intern in the office of the WFSF secretariat, I would read letters sent by many futurists to Dr. Dator -- a necessary part of filing letters. Although the views or opinions in the letters were sometimes incomplete, I could feel the futurists as near substance or real living beings by reading their letters.

Moreover, often the views or opinions show the process of thought of the futurists. That is to say, their views are often ultra-modern. And although the views and so forth may not be systematized, they are still vivid and living ones. It seems to me that this was of great benefit for me in my internship in the office.

2. I could experience cultural differences. An experience I had when I was working in the WFSF office made me gain a greater understanding of the problems that can be created through cultural differences, experiential differences, and also basic language differences. Difficulties arose through differences in comprehension and understanding ways of thinking and language that are foreign to me.

I made a list of people who changed addresses once, following my thought pattern. Then, I thought that everybody could understand

this list, but, to my surprise, Anne and Carolyn [two Americans who worked in the office] couldn't do so. I also dealt with many letters and participation application forms during my internship in the office. I always had difficulties in making lists and so on, from these sources because people wrote them in their own ways. These ways varied, depending on people's thoughts, understanding or considerations.

These events made me think about two things. The first is really practical -- it is that I must find some way in which everybody can easily understand to make lists and files. The other thing is that everybody is living with a different way of thought. We sometimes (NAY, many many times) feel that other people can't understand what we can understand very easily. This means that, as each of us has a different way of thought and different background (in culture, language, career, experience, education...) and those things are complicatedly connected with one another, one can't understand another's attitudes or thoughts. It seems to me that this very fact has given rise to many conflicts, problems, and difficulties in solving problems from an individual level to a global level. I wonder if the present world situation in which we cannot seem to make peace, although we desire to do so, doesn't have something to do with this fact too.

Here, I remember one view about how to end the nightmare of nuclear war between the USA and the USSR. It is a view proposed by Dr. Ward Morehouse, a fellow at Columbia University. In Mainichi Shinbun, he was reported as stating that,

"... We must tackle with the realization of a structural reform with which we make economic structures of the USA and the USSR compatible with each other in ideology. Today, it is true that relations between the USA and the USSR are conflictual in many levels and fields. But if we change differences of ideologies which are the real causes of the conflicts, the hope may appear that we can mitigate a nuclear armament race between the two countries, even if we can't stop the race. Conversion theories of which this is an example, of Western societies commonly include a fundamental mistake that, as the USSR develops economically, her society will become more and more similar to Western society. It is obvious that leaders in the USSR have no intention to change economic and political structures.

"But there is an alternative possibility which has never been considered because people in the West have thought that it was impossible. It requires that Western society become more similar to that of the Soviet Union. If the present situation in the USA became more similar to that of the USSR with regard to ownership and modes of production, measures which are major differences in their economic ideologies, the degree of conflicts on the level of ideology of the countries will decrease and this may begin to mitigate the nuclear armament race..." [The portion quoted was originally run in Mainichi Shinbun, 8/23/84, in Japanese and the translation to English was provided by Takahiro.]

His view may not be a quick remedy to a nuclear armament race as even he says, "...I don't, myself, think that everything changes with this idea only with time. But to propose this kind of idea may come to stimulate people to have thoughts different from those of the past and, as a result, people may be able to think about issues from others perspectives. I think that is exactly a starting point away from a nuclear armament race..." (Mainichi Shinbun, 8/23/84)

But our history has demonstrated that crucial problems facing us can never essentially be solved by such quick or easy remedies as a treaty or a technical solution. Those problems require other more fundamental remedies related to human natures. The fellow's view seems to have a lot to do with what I met and thought about during my internship. If so, it seems to me that we should start to try to find a solution for reducing or eliminating problems from their roots. That is to say, that because of misunderstandings between each other and, as a result of conflicts or war brought on by misunderstandings that are based on differences in social structure, ideology, life-style, cultures, language, education and so forth, we may have to find a way to reduce the differences by emphasizing peoples commonalities, or by reforming economic structures as Morehouse advocates. Anyway, I feel we need some fundamental solution.

However, there is a big problem even in this thought. The problem is that the differences have produced not only misunderstandings or conflicts but also vitality, varieties or dynamics among human beings and that if the differences are reduced by the fact that everybody has some common base(s), human beings may lose their individual strong points. If they lose differences, their world would be monotonous. The differences are double-edged. In a sense, it seems that we need careful consideration in finding a solution.

3. Telephone and English. The telephone is the most scary instrument for me. I bear Alexander Graham Bell a grudge. As I expected and was afraid of I made many, many (maybe one more many) mistakes in answering calls and taking messages. Those facts MADE (not just let) me fully realize that my English was still very poor. [Not true, assuming one has a grasp of phonetics. Ed.]

However, the internship was good for me because it gave me a situation wherein I was forced to understand English and might improve my poor English. And as I was previously in Malaysia and am now in the East-West Center usually speaking with non-Americans, my English is very bad especially in understanding American English. But while I was doing my internship in the office, I had to talk with Americans directly or on telephone. So I have had a good chance to improve my English command.

4. Futurists and Futures Studies. At the start of my futures studies on, I was interested in the characteristics of futurists. I would have liked to have statistics according to their locations, sex, occupations and so on, because I can understand more about futurists by analyzing their statistics. But unfortunately the office of the Secretariat of WFSF had few resumes of its members or other materials with which I could compile the statistics.

So I decided to produce statistics based only on a membership list, following Dr. Dator's advice. The results follow.

Statistic 1 WFSF Members and countries of origin
(Total 58 countries, 425 members represented)

America	8, 125 members	Europe	22, 210 members
North	2, 104	West	7, 73
USA	83	France	22
Canada	21	FRG	21
		Switzerland	14
Latin America	6, 21 members	Netherlands	8
Tropical South	2, 7	Austria	4
Venezuela	6	Belgium	3
Colombia	1	Luxembourg	1
Middle	1, 7	South	4, 54
Mexico	7	Italy	47
Temperate South	2, 6	Spain	3
Argentina	3	Portugal	1
Chile	3	Yugoslavia	3
Caribbean	1, 1	East	5, 17
Trinidad	1	Poland	7
		Hungary	3
Asia	13, 45 members	Romania	3
East	2, 7	Czech	2
Japan	6	Bulgaria	2
China	1	U.S.S.R.	2
South	11, 38	North	6, 66
Middle		Sweden	38
South	4, 18	England	16
India	15	N. Ireland	1
Pakistan	1	S. Ireland	1
Sri Lanka	1	Denmark	5
Bangladesh	1	Finland	4
Eastern		Norway	1
South	3, 7	Africa	12, 33 members
Indonesia	4	West	4, 6
Philippines	2	Senegal	3
Malaysia	1	Nigeria	1
Western		Mali	1
South	4, 13	Upper Volta	1
Israel	8	East	3, 4
Kuwait	3	Unit. Rep. of	
United Arab		Tanzania	2
Emirates	1	Ethopia	1
		Rwanda	1
Oceania	2, 10 members	North	2, 18
Australia	9	Egypt	11
New Zealand	1	Morocco	7
Melanesia	0	Middle	3, 5
Micronesia	0	Zaire	3
		Unit. Rep. of	
		Cameroon	1
		Rep. De Congo	1
		South	0, 0

Statistic 2 WFSF Membership First, Second and Third World

THE FIRST WORLD: 22 COUNTRIES
(318 members-74.8% of membership)

U.S.A.	83
Italy	47
Sweden	38
France	22
Canada	21
FRG	21
England	16
Switzerland	14
Australia	9
Netherlands	8
Israel	8
Japan	6
Denmark	5
Austria	4
Finland	4
Spain	3
Belgium	3
N. Ireland	1
S. Ireland	1
Norway	1
New Zealand	1
Luxembourg	1
Portugal	1

THE SECOND WORLD: 7 COUNTRIES
(22 members-5.2% of membership)

Poland	7
Hungary	3
Romania	3
Yugoslavia	3
Bulgaria	2
Czechoslovakia	2
U.S.S.R.	2

Non-first-world(the 2nd world + 3rd world)
= 22 (5.2%) + 85 (20%) = 107 (25.2%)

The first world
= 318 (74.8%) or 2.97 times more

THE THIRD WORLD: 29 COUNTRIES
(85 members-20% of membership)

India	15
Egypt	11
Morocco	7
Mexico	7
Venezuela	6
Indonesia	4
Argentina	3
Chile	3
Kuwait	3
Senegal	3
Zaire	3
Philippines	2
Tanzania	2
Columbia	1
Trinidad	1
China	1
Malaysia	1
Pakistan	1
Sri Lanka	1
Bangladesh	1
Jordan	1
United Arab Emirates	1
United Rep. of Cameroon	1
Rep. de Congo	1
Ethiopia	1
Nigeria	1
Mali	1
Rwanda	1
Upper Volta	1

Statistic 3. Groupings of Developing Countries, Territories and Areas with WFSF members by Income Category*

Above \$1500 (US)
8 countries, 25 members

Argentina	3
Chile	3
Kuwait	3
Malaysia	1
Mexico	7
Trinidad/Tobago	1
Unit. Arab Emirates	1
Venezuela	6

Below \$500 (US)
12 countries, 42 members

Bangladesh	1
Egypt	11
Ethiopia	1
India	15
Indonesia	4
Mali	1
Pakistan	1
Rwanda	1
Sri Lanka	1
Unit. Rep. of Tanzania	2
Upper Volta	1
Zaire	3

Between \$500 and \$1500 (US)
7 countries, 16 members

Colombia	1
Jordan	1
Morocco	7
Nigeria	1
Philippines	2
Rep. de Congo	1
Senegal	3

*source: Handbook of International Trade and Development, 1983,
United Nations

Statistic 4 Sampling of Population to WFSF Members - Ratio

	Pop.	No. members	Ratio
Switzerland	540000	14	38571.4
Sweden	8280000	38	217894.7
Canada	23597600	21	1123695.2
Italy	56700000	47	1206383.0
France	53280000	22	2421818.2
U.S.A.	219484000	83	2644385.5
FRG	61310000	21	2919523.8
England	55820000	16	3488750.0
Egypt	39640000	11	3603636.4
India	638390000	15	42559333.0

Analysis of the statistics. As the statistics have some limitations or reservations, we cannot perfectly know exact information through them. But it seems to me that we can see general trends of futurists and futures studies through them.

Findings on Statistics. The first world countries occupy about 75% of WFSF futurists. The leading 6 first world countries (Italy, Sweden, France, Canada, USA, West Germany) in the number of WFSF members totals 54.6% of the total membership. The 6 countries are only 10.3% of the total number of countries to which WFSF futurists belong. This may mean that futures studies are still mainly done by people in the first world and in the limited number of countries there.

Statistic two also shows that the large part of WFSF futurists belong to the first world. Judging from this, it seems that WFSF is still held by the first world people and is apt to be Western oriented. Consideration about this fact is needed for futures studies to be healthily fostered with no or less bias.

Though the third world has the biggest number of countries only 24.6% of the third world countries have WFSF futurists. It is said that there are 118 countries in the third world. (Source Economic Development in the Third World, p. 440, 1977) So that 29, ~~the number of third world countries with WFSF members, divided by 118, the number of countries in the third world, multiplied by 100~~ is equal to 24.6%. Sixteen out of 29 third world countries (55.2%) have only one WFSF member.

This means that even if a country has WFSF futurist(s), the number of them is very small and futures studies in many fields are not conducted. It also seems that though futurists are in more countries in the third world than I expected and futures are done there, WFSF must increase futurist membership in the third world.

The number of the second world countries are still small too. What I mentioned about the third world is also true of this area. That is to say, efforts must be made to increase the number of participant countries in the second world.

Statistic 3 shows a very interesting result for the grouping of WFSF futurists in Developing Countries as compared to the average annual income for the population in each of their countries. We can find the biggest number of both total number of WFSF futurists and countries with futurists, indicated in the lowest income category. The big number is largely a result of the numbers of Egyptians and Indians in the WFSF. Although I don't clearly know a reason for it now, the reason may have something to do with personal connections with WFSF members.

Which is the most futuristic or futures oriented country? This is also an interesting topic. The number of futurists doesn't directly relate to being futuristic but can be some standard of it. From the absolute figure the USA would be the most futuristic. But when we compare the top ten countries in the ratio of the number of people for one futurist, Switzerland is the most futures oriented country while the USA is the 6th among the top ten countries.

Whenever I had a chance to read a resume of a futurist coming from the Third World, I was very surprised when he or she was educated in Western societies and seemed proud to show this fact. I wonder if this fact may influence healthy development of futures studies

just as in the case of development studies. I mean that even if many futurists from the third world take part in WFSF they are educated in Western societies, their views may be little different from views of futurists in the first world. However, even people educated in the third world may study in schools whose curricula are based on Western educational systems.

Anyway, it seems that WFSF should try to increase the number of futurists who are rooted in their own countries and increase the understanding of the whole world in a real meaning.

It is my firm belief that networking or connecting people, groups, etc. with one another will be more important in the near future. In this respect, WFSF can be seen as a kind of network experiment or an experiment to form a new kind of organization in the future, though I may be wrong. The Federation can find and develop new networking systems as a part of futures studies, though I know that this kind of academic activity needs some steady effort and financial support, and the Federation lacks money.

* * * * *

Raimo Keloharju and Osmo Kuusi (Helsinki School of Economics, Runeberginkatu 14-16, 00100 Helsinki 10, Finland) provided a working paper, "Evolving Future and The Choice," which is primarily a methodological study of work in the future using a modified form of Systems Dynamics called Relativity Dynamics. The report should be especially valuable to any person interested in computer modeling as a future-assessing technique. The documentation contained in the report seems to be extensive. The concluding comment in the study that

"This is a report for using a new kind of a tool for a new kind of a problem. It is based on the belief that our future can be shaped to some extent since we can learn about the future with a model....The methodology itself is a methodology of the future since it depends very largely on a resource which is going to be abundant in a world of otherwise limited resources economic computing power."

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NEW MEMBERS

MICHAEL GURSTEIN, a Sociologist, specializes in the human aspects of new technology systems. A native of Saskatchewan, Canada, he received his Ph.D. from the University of Cambridge. He has worked in planning and research in support of the economic and social development of remote and rural regions and recently he has been examining the human and social impacts of new computer and telecommunications systems. He has conducted a number of field studies on the introduction of new technology systems and their effect on organizations and users, and he has prepared explorations of the social and economic impacts of such technologies as videotex, electronic funds transfer and artificial intelligence.

Mr. Gurstein is concerned with developing and implementing appropriate telecommunications technologies for economic and social development in the Third World and for remote and rural regions in the developed world.

* * * * *

FERNANDE FAULKNER is a Sociologist and a therapist, both perspectives she finds useful in her consulting work with organizations and overseas development projects. Currently Ms. Faulkner is focussing on approaches to organizations and technical assistance projects which correspond more closely to the realities of an interdependent and multi-plex world.

* * * * *

POLLY HILL is a human ecologist, a child development, children's environment specialist; and an advocate for children's rights in Canada and internationally. Her interest in future studies is in their implications for action today to ensure that all children have the opportunity to attain their full potential in this changing, often threatening, world tomorrow. She's the author of films, booklets, newspapers, T.V., radio and lecture series on children. She designs children's environments, interiors and exteriors. She's just completed the first film in a new Ages and Stages Series called, "The Start of a Lifetime", (the baby from five days to 14 months) released in March 1985. She is presently designing a demonstration toddler and preschool outdoor play environment, based on a multidiscipline research and development process for the University of Guelph, Guelph, Ontario, College of Family and Consumer Studies. She operates Polly Hill Associates, Consultants Quality of Life Initiatives for Children. (96 Frank St., Ottawa, Ont. CANADA K2P 0X2)

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JONATHAN C. PECK is Assistant Director of the Institute for Alternative Futures (IAF) and a Senior Associate with Alternative Futures Associates (AFA). A futurist by training, he received his Masters degree in Political Science from the University of Hawaii's Alternative Futures Program.

At IAF, Mr. Peck manages the Foresight Seminars on Pharmaceutical Research and Development for Congressional Staff members. He has written articles about and organized meetings on various aspects of health care including the status of research on the brain's function, heart disease, cancer, aging, cost containment, and the role of U.S. research efforts in the global economy. His articles and reports have appeared in Pharmaceutical Executive and have also been published by IAF. He also has written and produced television programs for Honolulu's "First Electronic Town Meeting."

If anyone has current knowledge of the whereabouts, addresses or whatever of the following Federation members could s/he please let us know at the office of the Secretariat. We have had difficulty locating these persons since they did not send in forwarding addresses. As this is NOT our chosen method for discouraging membership we beg of YOU send us their CURRENT addresses. Their former addresses are listed below

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