In the past, art was often considered to be luxury, not necessity, to be indulged by the affluent, either for aesthetic enjoyment, or for display of prestige and power, or for economic gain much like investment in stocks, speculating on price increase of masterpieces.

When technologies of copy-making developed, for example the 18th century wood-cut prints in Japan, 19th century photography, 20th century phonograph, high fidelity amplifiers, stereophonic recording and reproduction, digital CD, digital camera, pre-cooked frozen

Magoroh Maruyama

dinner, the middle-class became enabled to enjoy visual, auditory, and culinary art.

In the past and up to the present, art depended on patronage, sponsors, donations, and in some cases and in some countries on governmental funding. Music composers such as Hayden and Beethoven had patronage of royalty. Mozart could not obtain permanent jobs,

How to Foster Art, and How Art Can Foster Futurogenic Business

and depended on commissions. The performers of symphony orchestras were usually employees of private or governmental organizations, and lived on salary, retirement and other fringe benefits. On the other hand, soloists were basically free-lancers but collected fees through advance booking. Painters were basically free-lancers who collected income from sales after completion of their pieces, even though known painters and sculptors worked also upon advance commissions. Painters' income fluctuated with economic tides, and there was enormous income difference between famous and mediocre painters.
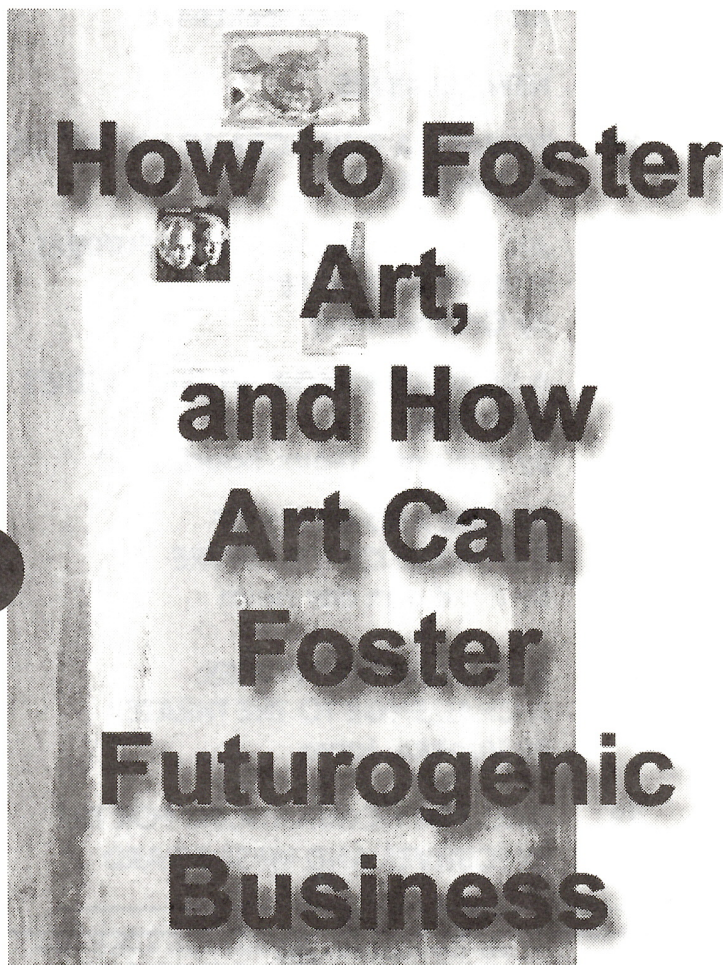
ALSO IN THIS ISSUE:
- Call for Nominations
- Taste of futures-- theatre
- Polak's *The Image of the Future*
- FS Materials Sanctuary

contents

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Brady Fern is an artist living in Honolulu. She has a BFA from Auburn University and has been an artist in residence at Chautauqua School of Art and Vermont Studio Center. In her work she strives to capture the feeling of transcendence from a fleeting moment.

bradyfern7@hotmail.com

Jake Dunagan is a Ph.D. student in the Alternative Futures Program at the University of Hawai`i at Manoa. He has an MA from Temple University and a BA from Auburn University, both in anthropology. His recent work concerns the intersections of neuroscience, the self, and systems of control.

dunagan@hawaii.edu

WFSF Volunteers

Contributions Welcome

Contributions by members in the form of announcements, news articles and/or features are always welcome.

Please accompany news articles and features with color or black & white photographs whenever possible.

Please send all contributions to:
World Futures Studies Federation
PO Box 235912
Honolulu, HI 96823-3517
USA
Or via e-mail at: secretariat@wfsf.org

EDITORIAL

CHRISTOPHER B. JONES

In case you missed the announcement on the listserv, in personal messages, or as reflected in invoices and on the website, after a 12-year interval I have relocated to back to Hawai`i and so, too, has the Office of the Secretariat for the last year of my term. The WFSF continues its legal standing as a non-profit corporation in the State of Arizona, but most Secretariat business will be conducted through our physical office here on O`ahu near the University of Hawai`i at Manoa. We continue to have the legal representation of Hoopes and Adams, LLC, in Arizona and a continuing relationship with the Arizona Institute for Peace Education and Research (AIPER) and wish them well in their new, roomier offices in Tempe near the Arizona State University.

I was pleased to get production help on this issue from friends, students, and alumni of the futures program at the University of Hawai`i at Manoa, and am especially pleased with the contribution of artwork from Ms. Brady Fern -- whose art and design work can be seen on many pages of this *Bulletin*. That coincides nicely with the contribution by long-time WFSF member Magoroh Maruyama on the role of art in developing futurological business. Given the growing community of a third generation of futurists, and continuing discussions on the role of art and science in futures, I hope his reminders about the role of mindscapes and art in society resonate with the new generation as well as the elders. Similarly, Vuokko Jarva discusses the lack of futures perspectives in the theater and calls for greater infusion of tasty futures onto that stage.

At a time when the definition and realization of "democratization" processes are being questioned around the world, from the USA to the Ukraine, from Afghanistan to Iraq, our Azerbaijan member, Tofig Mehdi urges us to reconceptualize our ideas about global democracy in a provocative first contribution to the *Bulletin*. Fabienne Goux-Baudiment gives us a rather disturbing warning about the potential loss of our field's body of knowledge and historical documents if we don't take action soon to organize and protect them. She offers some possible solutions to this emerging challenge. A review by Ruud van der Helm of Fred Polak's *The Image of the Future* raises some timely critical points about this classic work in the field, and highlights some questions about Polak's legacy sand the lasting impacts of *The Image*.

Graham May provides a brief update on some of the key European futures activities of the last few years and ongoing Euro-projects. This was a valuable "fact sheet" on current developments in Europe, and it would be valuable if other members were willing to do similar reports for other regions, or otherwise contribute futures "fact sheets" for the Bulletin -- as was suggested recently by Ivana Milojevic and Andrew Wynberg. Please send your proposed reports or fact sheets directly to: secretariat@wfsf.org

Please pay special attention to the Call for Papers and Announcement for the XIXth World Conference, to be held in Budapest, Hungary, detailed on the following pages. One of the continuing strong efforts of the WFSF has been the Budapest Futures Course held biennially since 1999. We are proud to combine our next conference with the fourth course in that WFSF summer series. We will also be holding elections this year for Board and Executive positions, so please be sure to place into nomination your Federation colleagues. That information can be found as an insert to the *Bulletin*, on the back page of this newsletter, or on the website at:

www.wfsf.org/membership/nominations.html

The 2004 WFSF Membership Directory is available as an Adobe .pdf download on our website, or available in print by request of the Secretariat. Similarly, the list of Fellows can be found at:

www.wfsf.org/membership/fellows.html

The March-April 2005 issue is expected to go out after Board nominations close. Also, the web site will also be getting a facelift in 2005.

Thanks for your patience with me over the last year, with the poverty of issues produced in 2004. Personal crises took their toll on *Bulletin* production, although other essential Secretariat functions have been sustained. Thank you to those who have sent messages of support and condolences for the loss of my father.

This year may prove to be "interesting times" as the Federation considers new leadership, institutional supports and collaborations, and *autopoesis* -- an ongoing process of self-organization to carry out its mission. I look forward to more of those discussions finding their way into the *Bulletin*, on the listserv, and web site. Happy New Year!

> WFSF Founding Member, **Professor Eleonora Barbieri Masini**, was granted prestigious Emeritus Status by the Gregorian University, Rome, Italy, at the end of the 2003-2004 academic year. This high honor comes after teaching for 27 years the course in Human and Social Futures Studies and for ten years the course in Human Ecology, at the Faculty of Social Sciences. Her students have come from many regions and countries: Africa, Asia, Latin America, Eastern, Central and Western Europe. In 2002 the Gregorian University celebrated its 450-year anniversary of its foundation in Rome. Please join us in congratulating her on her achievement.

CALL FOR PAPERS
Futures generation for future generations

Budapest, Hungary, August 21-27, 2005

World Conference – Welcome to Budapest

Budapest will host the coming WFSF World Conference between **21-24 August**, 2005: a city of multicultural traditions in Central Europe; a city in transition; a city that will make much of her future. The conference will take place at the neo-Renaissance palace of the Corvinus University (formerly Budapest University of Economic Sciences) on the Danube. The Executive Board of WFSF has invited the Futures Studies Department (FSD) of the University to host the next international forum of WFSF futurists. Budapest is very pleasant in August featuring the National Holiday of Hungary. In addition, the last days of summer will offer convivial circumstances and discussions.

Budapest Futures Course 2005

The Budapest Futures Course is a biennial series of WFSF-organized by the Futures Studies Department. The recent series was titled 'Youth for a Less Selfish Future', which continues this summer in Budapest. The BFC 2005 follows the World Conference on **24-26 August** as well as is its organic part, too. BFC participants will take part in the various sessions of the World Conference. Following that, the course will encourage discussion and conference evaluation from the younger generations' perspective, provide more futures tools, and provide a forum for joint action for WFSF youth.

WFSF XIXth World Conference
and Budapest Futures Course 2005

Guiding Principle: Generation

Many international meetings have focused on transformational change facing humanity. One profound dynamic of change is the growing technological understanding of and power over our natural and human environment. Another dynamic is the challenge of finding alternatives to the worldview that drives our species' growing knowledge and appetite for resources. The futures images generated in response to these forces range from *Continued Growth, Collapse*, and other dystopian futures. The need to generate preferred futures and the danger of a proliferation futures calls for a world conference to address intergenerational collaboration and cooperation to generate futures that can lead to action in the medium-term future.

The task in the present is to extend forward a *futures attitude* as well as to *draw the future closer* to the present in our studies and deliberations. Much futures research of the last decade or longer has worked hard to study the future, to analyze trends and to reveal the probable future. Far less attention has been given to "generating futures" that envision pre-

ferred and sustainable societies. Thus, our goal is to focus on futures generation and the actions and activities that can flow from that, rather than to dissect studies of the future trends and developments.

The challenge calls for urgent steps, too, extending from our present into the mid-term future horizon. Our goal for the conference is to generate futures "far enough away to create, but close enough to live in." Thus, the work for futurists is substantial: to shift our attention from the present, which is too close, and away from the visionary, too far, to the serious work of generating medium-term futures over the coming decades.

Generation implies multiple meanings across the social dimensions—age cohorts, historical experiences, and differing attitudes toward the future, and toward alternative futures. The effort to reconstitute futures, however, passes from generation to generation and thus younger generations will to some extent make the future their own. Intergenerational dialog is also critical to bridge the gaps between different preferred images of the future. In concert, among and between generations a new structure of futures generation can emerge. This is our mission—to integrate

generations with action in mind, looking toward midterm futures.

Principles of Content

Output orientation -- Both the world conference and course are intended to go beyond just shared experiences and generalities. They are intended to show methodological and empirical support for action. Sessions will focus on core questions and summarize their implications and provocations.

Focused sessions -- All the concurrent sessions are intended to discuss different approaches to the same core issue: How does action-for-the-future (generating new futures) depend on the interplay between and among generations?

The fields of interplay are defined as those critical places where convergence or divergence between generations emerge as significant factors influencing the future. Different topical areas will define each session.

Principles of Organization

Core discussion sessions. Each conference session will cover only three or four issues. All presentations, discussants, and remarks will be focused on a particular

Organising Committee	**Scientific Committee**	
Tamás Gáspár (Chair), Erzsébet Nováky, Réka Várnagy, Bernadett Szél, and Péter Bakos, all of the Futures Studies Department, Budapest	Erzsébet Nováky, Chair (Hungary), Anita Rubin (Finland), Christopher Jones (USA), Éva Hideg (Hungary), Fabienne Goux-Baudiment (France), Ivana Milojevic (Yugoslavia), José Ramos (Australia),	Kaoru Yamaguchi (Japan), Kuo-Hua Chen (Taiwan), Richard Slaughter (Australia), Tony Stevenson (Australia), Zoltán Galántai (Hungary), and Tamás Gáspár, Conference Secretary (Hungary)

www.wfsf.org

area of interest to the overall discussion. The structure of each session is focused on following one particular facet of generations and future action.

Critical approach. The aim of the sessions is to produce a body and range of information on a topic, to select critical issues that are presented, and to array answers, solutions, and potential actions. The focus should continue to be on intergenerational interaction and generational difference and commonality. The proposed structure for each session is actually a process and a guideline—an outline to follow:

In-depth knowledge ->
to Critique ->
to Design ->
to Modes of action ->

Pre-session forums. Pre-conference work and discussions will proceed through www.budapestfutures.org & wfsf.org websites, through listserv debate and other modes of communication between, members, conference participants, and organizers.

Sessions are organized around the following issues. Please pay attention that your paper discusses an issue in relation to action for the future via interplay of generations:

⊠ Age cohort analysis
⊠ Age discrimination
⊠ Addictions and deviations
⊠ "Citizenship-Netizenship"
⊠ Civil society
⊠ Community development
⊠ Creating and sustaining social foresight
⊠ Demographic transitions
⊠ Economic disparities & intercultural conflicts
⊠ E-life
⊠ Gender issues
⊠ Generating new futures methodologies & approaches
⊠ Inter-generational communication
⊠ IT-gap
⊠ Longevity
⊠ Net-generation
⊠ Social welfare systems
⊠ supporting young people in their search for purpose and direction
⊠ Sustainable futures
⊠ Wealth disparity and poverty
⊠ Youth as leaders for the future

Registration and Services
Conference registration fees cover all plenaries and sessions, conference documents and materials, coffee service during breaks, lunch, and admission to the welcome party.

Conference fees must be paid no later than the day of arrival at the conference. Some scholarship reductions may be available upon application to the Organizing Committee.

In addition, one $500 US Solidarity Fund award will be granted to an attending student after application to and decision by the WFSF Executive Board. Non-OECD country student participants are urged to apply for the Solidarity Fund award. Scholarship application forms and additional information will be available on the conference and wfsf.org websites.

Travel and accommodation costs are the responsibility of participants. The local Organizing Committee will provide housing options and contact information on the web site and by request. All accommodations will be within walking distance of the university, Danube, and city center.

Registration and contact
More information and registration are available on the conference web-site:

www.budapestfutures.org

Email contacts:
tamas.gaspar@uni-corvinus.hu
reka.varnagy@uni-corvinus.hu

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tel: +36 1 482-5405
fax: +36 1 482-5378

To submit a paper proposal send a title and abstract of your paper by 30 March to:

Erzsebet Novaky, DSc
Futures Studies Department
19th WFSF World Conference
Corvinus University
1828 Budapest 5, Pf. 489
HUNGARY

And one copy to:

WFSF Secretariat
PO Box 235912
Honolulu HI 96823-3517 USA

Paper format details are available on the website www.budapestfutures.org

Conference Schedule

World Conference
20 Aug, Saturday
    Arrival and registration
21 Aug, Sunday
    Am – Alternative social programmes
    Pm – Opening plenary
    Evening – Welcome
22 Aug, Monday
    Am – Sessions & continuous poster sessions
    Pm - Sessions (poster sessions)
    Evening – WFSF General Assembly
23 Aug, Tuesday
    Am – Sessions (poster sessions)
    Pm - Sessions (poster sessions)
    Evening – Alternative cultural programmes
24 Aug, Wednesday
    Am – Closing plenary
    Pm – Open dialog and departure

Budapest Futures Course
25 Aug, Thursday – Budapest Futures Course
    Am – Workshops on conference issues
    Pm – Offsite workshops
    Evening – Offsite programme
26 Aug, Friday
    Am – Workshops on youth action
    Pm – Workshops on youth action
    Evening – BFC Closing ceremony
27 Aug, Sunday
    Departure

Conference Registration Fees

World Conference		
On or before	May 31	Aug 10
Full (non-wfsf)	300	350
Full (member)	225	275
Student	150	200

| World Conference + Budapest Futures Course		
On or before	May 31	Aug 10
Full (non-wfsf)	350	400
Full (member)	300	350
Student	225	275

There was also "commercial art" such as interior decoration, illustration for advertisement, greeting card design, framed pictures for hotel rooms, etc. Commercial artists did not sell their work directly to consumers, but sold their designs through mass production firms, and they had to conform to the specifications given by these firms. In other words, commercial artists were neither financially independent nor aesthetically free.

Consumers not always bought art in stores. Some art came with environmental design, landscaping, urban planning, and architecture. Culinary art came in three versions: restaurants, pre-cooked frozen dinner sets in supermarkets, and invention of one's own dishes if one does not want to follow traditional dishes or cook-book dishes.

"Design-it-yourself" is another version of art. Many decades ago, housewives used sewing machines for dress-making, either to save money, or to create a new design. Twenty years ago, when I was teaching in Singapore, some of my students conducted interviews with shoppers. The question they asked was: "Suppose there is a store where you can choose dress materials and draw the shape of a dress on a computer screen. Another computer measures your body size and shape. An automatic tailor machine will produce your dress and alter it as you wish. Which do you prefer: self-designed dresses; or looking through ready-made dresses hanging on racks and choosing the ones you like?" At that time, 65% of the shoppers preferred to choose from ready-made dresses. If you ask the same question today in Singapore, the answers may be different. Twenty years ago, Singapore was an economically and administratively very efficient country, but intellectually and aesthetically rather boring. The situation may have changed. For one thing, the new generation of Singaporeans may feel more at ease with computers.
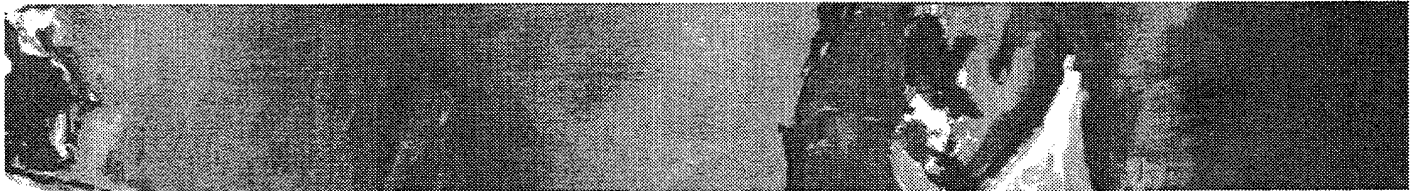
Can design-it-yourself become a major activity or at least a hobby in many countries? Many people spend hours looking at baseball games or tennis on TV. Will they spend a fraction of this amount of time on design-it-yourself activities? Is it a matter of habit or education, or a matter of cognitive types? (Maruyama 1980, 2001, 2002a, 2003a, 2003b). Let us take a look at the education systems first.

In a supermarket near where I live in California, there are often exhibitions of school children's paintings, posted on a wall in the store. What horrifies me is that the paintings look almost exactly the same. The teacher must be telling the children to imitate a painting each time. One day it might be a Picasso. Next time it may be another masterpiece. Of course, in order to become a professional artist, you must study masterpieces in detail. But for school children, art classes can be used for self-expression, innovative exploration and interactive idea-generating. Perhaps the teacher is a frustrated artist, not an innovative educator.

Thirty years ago, I saw another kind of horror in art teaching: the teacher erroneously equated creativity with randomness: children threw different color paints randomly on a canvas. The teacher did not understand that creativity consists in inventing new structures, which is exactly the opposite of randomness. In this respect, the teacher is not the only one to blame. Many social scientists of today erroneously equate creativity with randomness, mostly as a rebellion against the established theories and methodologies, which have become increasingly rigid, inbred and oppressive since the 1970s. These rebels understand neither the mathematics of creativity nor the mathematics of the established theories and methodologies. If they understand mathematics, they would propose mathematically better theories and methodologies. In fact, mathematically

better theories and methodologies already exist (Maruyama 1995, 1999), but these rebels do not understand them (Maruyama 2004).

In mathematical terms, creativity consists in increase of non-redundant complexity, which is generated by interaction among heterogeneous elements. Simply stated, this can be practiced by letting the children play the game of building upon one another's ideas in turn and in spiral. The figure below shows 42 patterns of various degrees of non-redundant complexity (NRC). The following patterns have high NRC: #22, #24, #9, #25, #32. On the other hand, #6, #17, #27, #37 and #34 are low in NRC (Maruyama 1995).

Degrees of Non-Redundant Complexity
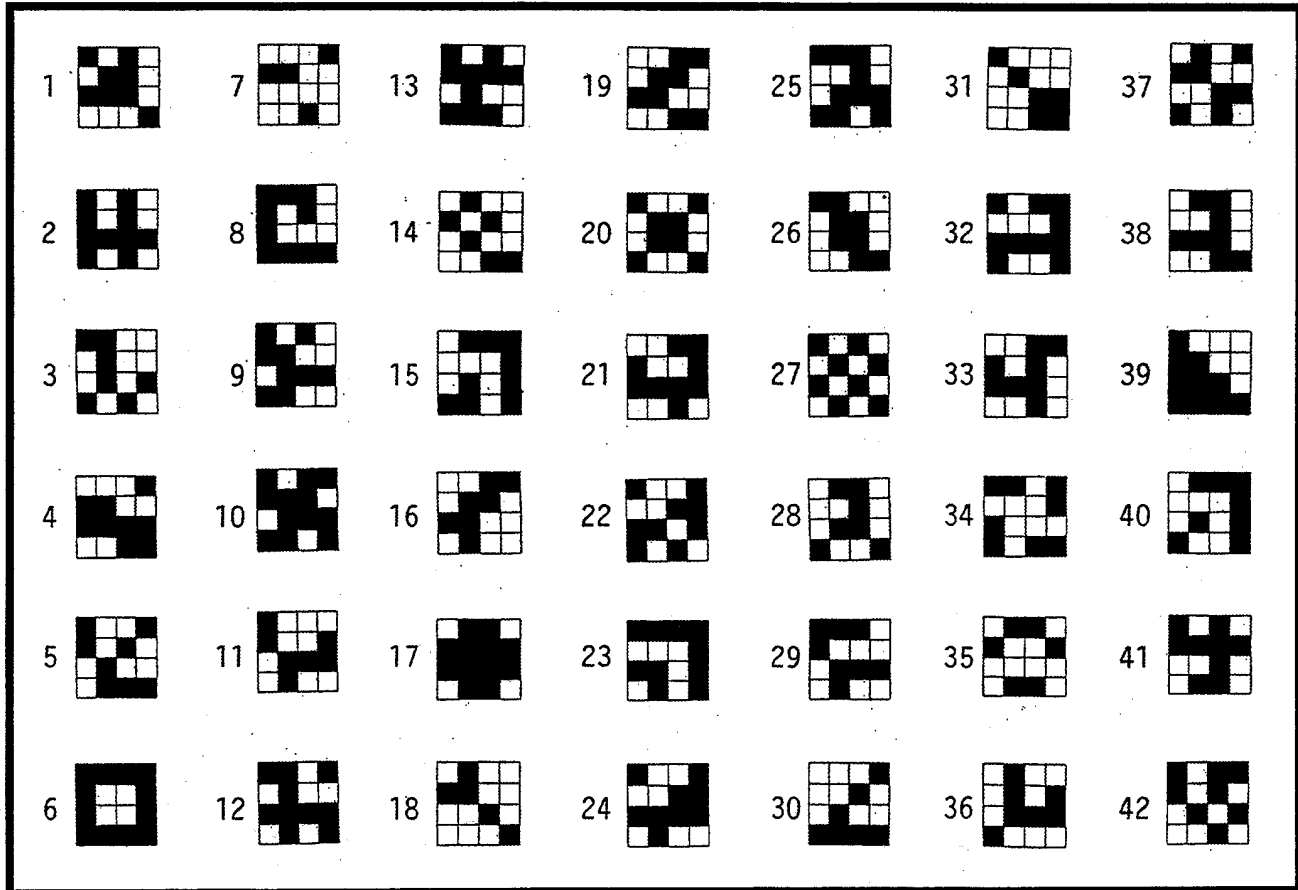
Parallel misconceptions exist regarding technological innovations on the one hand, and artists' creations on the other hand. It has been widely assumed that creativity was a miracle performance of isolated geniuses who could overcome all obstacles, and there was nothing other people or social systems could do to help or hinder geniuses, and the best thing to do was to leave the geniuses alone.

However, creation of new structures, new patterns, new information and new knowledge is possible only if there is interaction among heterogeneous elements. I first discussed this mathematically in 1960 (Maruyama 1960). Its nonmathematical version was published in 1963 (Maruyama 1963) as "the Second Cybernetics". It became immediately popular, but misunderstood. According to Citation Classic (1988), it had been cited in more than 230 publications in 15 disciplines. Its quantitative side, i.e., causal loops can amplify changes, was immediately understood. However, its qualitative side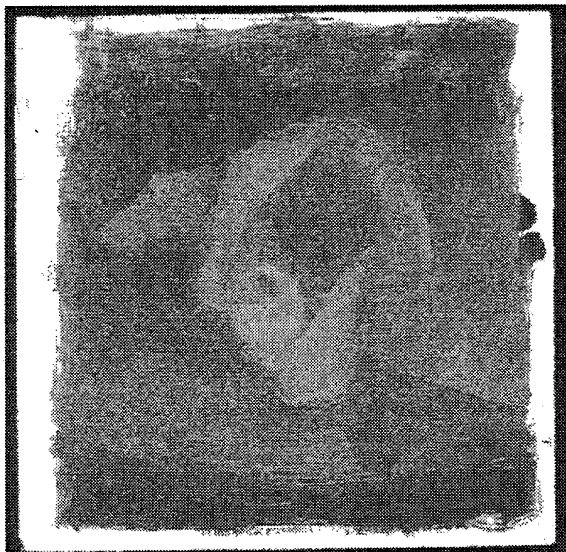, i.e., heterogeneity is necessary, desirable and increasing in biological and social systems, went mostly unnoticed and still remains so. I realized that this lack of understanding was due to epistemological limitations of the readers rather than to their intellectual limitations, because eminent scholars did not understand it. Therefore I developed epistemological theories of heterogeneity of individual cognitive types which since 1979 have been called "Mindscape types" (Maruyama 1974, 1977, 1979, 1980).

But today I would like to give concrete examples rather than a mathematical theory. Let me begin with two technological examples of interactive invention, and then discuss the situation in art. You can clearly see that organizations and institutions can facilitate or hinder interactive innovations. Not all mindscape types are inclined toward innovations. H-type extrapolates rather than innovates. I-type prefers caprice, independence, and random surprise. S-type is heterogenistic and interactive, but pattern-maintaining. G-type is creative in addition to being heterogenistic and interactive. But

if the organizations or institutions are of H, I, S-types, the G-type is thwarted and frustrated. There are ways to make organizations and institutions hospitable to G-type (Maruyama 2002a). Here are examples:

The first wristwatch using a quartz electronic resonant circuit was a product of interactive invention by Seiko, which defeated Swiss watches in time-keeping accuracy in the Neufchâtel Competition in 1967. The Swiss authorities of this traditional annual competition panicked, as this ended the hegemony of Swiss watches in the international market of watches. The authorities of the competition did not publish the result and discontinued the time-honored competition in subsequent years (Uchihashi 1982).

Several years before this shocking event, Seiko invented a quartz clock. Quartz had been used in radio transmitters and receivers because of its characteristic to maintain a stable oscillator frequency (wave length). Oscillators have a circuit called "resonant tanks" in which electric current swings back and forth at a desired frequency. The cheap way to make a resonant tank was to combine a capacitor and an inductor. Before the invention of transistors, radios used vac-

thought that the trains could fall into a resonant vibration regardless of how straight the rails were. It was decided to conduct experiments with models. The railway engineers' approach was to run small model trains on small model tracks. But the aircraft engineers used the wind-tunnel concept, in which the model trains stayed still and the rails moved on a large rotating vertical wheel turning around a horizontal axis. With this system it was easy to measure the swaying of rails. The experiments proved that the trains vibrated at specific speeds regardless of how straight the rails were. If the speed was higher or lower than resonant speeds, the train did not vibrate.

The practical question is how to combine heterogeneous specialists for interactive invention. In Japanese firms, including Seiko, a prerequisite to career advancement is to undergo many job rotations. Therefore most managers know a wide range of specialties. In the case of the bullet

uum tubes which produced heat. Therefore when radios warmed up, the capacitance (the amount of electrons a capacitor can hold) changed and the frequency (wavelength) drifted. But quartz, even though expensive could be used instead of capacitors to maintain frequency stability. Seiko incorporated this radio technology in a clock to maintain time accuracy. But the first quartz clock still used vacuum tubes which required 300 volts DC. In order to produce this voltage, a transformer with a heavy magnetic core and a heavy rectifier (to convert alternating current to direct current) were needed. The first quartz clock was so heavy that it had to be transported on a pick-up truck.

Seiko wanted to put a quartz resonant circuit in wrist watches by miniaturizing the components. Seiko used several methods. One method was to cut quartz in a zigzag way to compress into a small space the length needed for the desired resonance frequency. By combining jewelry cutters with quartz experts who did not know how to cut quartz in a zigzag way, Seiko could put the quartz in the wristwatch. At that time the rotating time pointers (the long hand and the short hand) were still used instead of digital display, and the pointers were driven by an electric motor. Seiko was able to put a motor inside a wristwatch by taking the motor apart and putting the parts between the gear wheels. This was impossible in the Swiss watch-making system where ready-made components were supplied by subcontracting firms.

Another example of interactive invention was the elimination of derailing problems with high speed trains in the 1950s by combining aircraft technology to eliminate spontaneous resonant vibrations. This led to the creation of the bullet train in the 1960s. Traditional train engineers believed that derailments were caused by crooked rails. But aircraft engineers

train in Japan, the aircraft engineers were recruited from the Navy at the end of the Second World War by a foresightful director in the Ministry of National Railways. Among the aircraft engineers were those who designed the famous "zero" fighter airplanes. They had had the bitter experience of seeing the initial zero-fighters fall apart in mid-air because of spontaneous resonant vibrations, and had learned how to eliminate resonant vibrations. The director in the ministry did

not have experience in aircraft engineering. He simply recruited aircraft engineers who would go unemployed after the war, thinking that their brain could be possibly used for trains. It was a calculated good luck.

There are several methods to encourage interactive invention. One method is extensive job rotation or quasi-rotation. Another method is to create "mixer" opportunities. Both job rotation and quasi-rotation as well as mixer opportunities can be made laterally and between upstream and downstream. Lateral job rotation is practiced in many cultures, but for different reasons. For example, in Sweden there are three main reasons: (1) to prepare human spare parts, i.e., if a worker learns to perform several tasks, he/she can replace a sick worker; (2) to relieve muscle fatigue—for this purpose in many factories in Sweden the workers are rotated every two hours or so within a small range of tasks; and, (3) to reduce psychological monotony for the individual. In contrast in Japan: (1) to enable the workers to think in one another's head, and consequently feel mentally connected, and take overlapping responsibility in the following sense. Assembly line workers can correct the errors made by others up stream. This saves much time and money especially in car assembly lines, in which the cars are sequenced by computers: one car goes to France with yellow headlights; next car goes to England for left-hand driving, etc. To the main belt carrying the chassis, other belts carrying other parts converge. If a chassis containing errors has to be sent back to where the errors were made upstream, the sequences on the belts carrying parts have to be adjusted.

This process wastes time and money. On the other hand, if the assembly line workers downstream can correct errors made by others upstream, there is no need to send back the defective units to where the errors are made; (2) to enable the workers to think in terms of the maximization of the efficiency of the entire factory instead of optimizing the efficiency of the local or individual spot; and, (3) to enable convertibility and self-heterogenization of each individual, in which the individual becomes able to see the same situation from different points of view, i.e., develops poly-ocularity: binocular vision works, not because the two images are additive, but because the differences between the two images enable the brain to compute the dimension which is invisible. In Japan a worker may be rotated through as many as 40 jobs (Koike 1978). Upstream/downstream rotation occurs between, for example, Research & Development division, production division, marketing and sales division, and after-sale repair division. This enables the R&D division to design products that are easy to assemble, convenient to use, and easy to repair. This is practiced mostly in Japan.

Job rotation is difficult to practice in many countries for various reasons, such as workers' union rules, salary differences, and concepts of territoriality. In such cases, quasi-rotation can be devised in the form of "temporary assignments" or "exchange hours." A temporary assignment is for a solid block of time, varying from a few weeks to a few months. Exchange hours are for small, frequent blocks of time, such as three hours per week. In both forms, the assignee must be physically in the host department, and
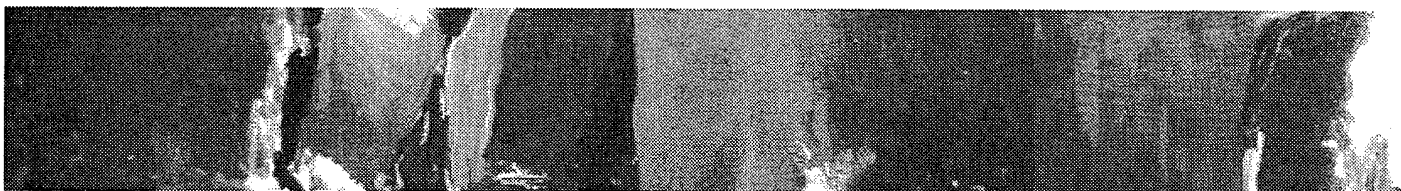
must learn the work of the host department by doing, not by observing, "getting the hands dirty and the feet wet." The assignees are paid from their home department. As such job rotations or quasi-rotations involve extra effort, some incentives such as bonuses can be provided, and credits can be given for faster career advancement. Innovation-oriented firms can even make job rotations and quasi-rotations a prerequisite for career advancement.

Mixer opportunities are especially beneficial in engineering firms and art-related firms. Most of the engineers and artists are nonverbal thinkers and nonverbal communicators, for whom written reports are almost useless. The communicate better with graphics, body movements and other nonverbal methods. Therefore they need face-to-face interaction. Management can provide them with space, time and atmosphere where, for example, they can eat lunch together with appetizing dishes, or sponsor events such as daytime parties or exhibitions on company time.

Now, let us turn to the main themes of this article: how to foster art, and how art can foster futurogenic business. The first theme is related to the question: how can we change the market for art? The second theme is related to the question: how can we make business firms futurogenic? As I discussed previously (Maruyama 2002), not all individuals are oriented toward innovation and creativity. But a considerable percentage of those individuals who have potentials for innovations and creativity do not have outlets for their abilities in our social systems. Especially in schools, systems tend to be inhospitable, where opportunities should be available to children to express themselves creatively and to nourish their talents to full blossom.

I gave two horrifying examples of art teaching in elementary schools. In the first example, the teacher made children imitate masterpieces. In the second example, the teacher thought that creativity consisted in randomness. These examples are tips of icebergs. Beneath the visible misconceptions held by art teachers, there are invisible and pervasive misinterpretations held by the society regarding the role of art. Art is seen as a separate subject matter, in the same sense that geography and astronomy are subject matters in the teaching schedule. However, as we saw in a previous article (Maruyama 2002b), aesthetic preferences are expressions of each individual's mindscape type, and are closely related to other aspects of the individual's daily activities such as decision making, and social interaction, which are also expressions of the same mindscape type. Even though we do not yet know exactly how much of the individual's mindscape type is inborn, either genotypically or phenotypically, we know at least that socially suppressed mindscape types can be activated (Maruyama 1980, 1997, 1999), and some individuals are able to change their mindscape types by varying degrees.

From this point of view, art education is useful to: (1) identify the individuals' mindscape types; (2) enable each individual to unfold his/her mindscape type to fruition; and, (3) change the mindscape type in a desired direction if it is possible to do so. The first can be accomplished by case studies (Maruyama 1974, 1980), psychological testing (Maruyama 1995, 1999, 2001, 2002a) or by neuroscience

testing (Maruyama 2003a, 2003b), but analysis of children's works in art classes is also a powerful method. (2) and (3) can be made to be the goal of future art education. For (2), art education must emphasize free and unconstrained expression of deep desires and wishes, neither imitation nor random caprice. For (3), art education must expose individuals to alternative mindscapes from which to choose. This can be accomplished by exchange of ideas among children: they can discuss what each person is expressing. The teacher acts as a facilitator of the discussion, in which the children interpret one another's work. The teacher should not act as "the" interpreter.

All the above entails very radical changes in art education. The main resistance will come, not from children, but from art teachers and school administrators. The existing school systems are unlikely to be able to make such changes. A solution is to create new schools which become initial boosts to futurogenic education. The word "futurogenic" means "to generate changes in society". At the beginning, the new schools may take the form of weekend workshops or evening the new schools may take the form of weekend workshops or evening workshops. When a sufficient number of families understand the rationale and the results of such schools, full-time schools can be organized. These new schools will revolutionize the role of art in society, and pave the way to financial self-sufficiency of art.
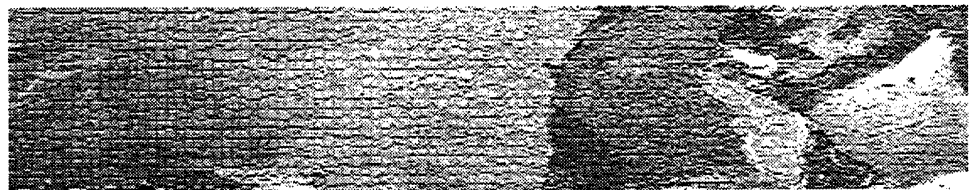
As to how art can foster futurogenic business, we must first face the fact that: (1) only a fraction of firms are interested in becoming futurogenic; (2) even this small fraction may not understand how art can make them futurogenic: they may still hold the old image of art. Here again, the best way is to create a firm to demonstrate how the new concept of art can help those firms which want to become futurogenic. Demonstrating by action is more effective than preaching. An example of futurogenic business is the production of helmet-type magnetic resonance output transmitters (Maruyama 2003b) with which the tested individuals can move around and interact. There will be a huge market. The main market will be all the schools where teaching/learning methods can be matched to each child's mindscape type. Another market will be human resources management. These uses will radically change the school systems and business organizations, and are therefore futurogenic. The helmet-type transmitters are technologically feasible by mounting the heavy electromagnets, rectifiers, DC generators, etc. on the walls of the test rooms, and by compensating for the head movements and angles with a computer, coupled with a monitor.

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Union of International Associations

New Members

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Toward a democratic world order

Introduction

Tofig Mehdi

This article investigates the possibility of a new, world constitutional order for the third millennium, an order capable of ensuring lifelong peace, ecologically sustainable development and a high standard of living for every person.

○ Nine old and contemporary ideas are critically reviewed to demonstrate their inadequacies for this purpose.

○ A new rational order is proposed and some of its more prominent aspects are outlined.

○ The history of mankind is viewed as the history of management (or democratic decision making) an approach claimed as able to best predict the future of international relations.

○ A new classification of historical periods is offered.

This article proposes a new way of public decision making capable of including all people in their respective countries and in the world who are willing to participate.

Existing tendency in societal management

History is cyclical, everything returns to its initial condition and approaches its end (an ancient idea). Thus far, mankind has invented :

A) Direct democracy, which existed in primitive communal-tribal systems and was applied in ancient Athens in the period of transition to slave-owning system, and is now used in some families and small groups.

B) Autocracy (applied in some states, state bodies, in some families and communities

C) Democracy of groups (applied in great number of modern states, communities and in some families and groups)

Direct democracy in Athens in 457 B.C. can be described in the following way: 35,000 citizens of Athens directly participated in People's meetings, 20,000 served in state positions, including in the Council of 500's and 6000 members in the second house (Helieu)

to deal with legislative, executive and judicial issues. Once a month the People's meeting was summoned to assess the activities of the authorities.[1]

The movement toward collective democracy begins in the 17th century. The ideas of People's Sovereignty (John Locke 1688, Rousseau 1762); people's representation and direct democracy (Thomas Moore 1478-1535, Campanella 1568-1639, Montesquieu 1789) was followed by the concept of Division of Authority into legislative, executive and judicial branches (John Locke, Rousseau). Proving the idea of direct democracy Rousseau wrote (1762): "sovereignty cannot be given to one person."[2] In addition, I contend that it cannot be given to one group either. Also ideas emerged supporting the idea that the people ultimately control the state and that states are accountable for their activities: Tomazzo Campanella wrote in his work City of the Sun, "Great Council controls officials and changes them."

Capitalism emerged as a result of bourgeois revolutions in the 17th century after the merchant class gained from monarchies rights to participate in government. The range of decision-makers widened and the first representative democracy institutions and procedures were accepted. But that was not democracy for all people, but only for capitalists (groupocracy), i.e., only a very limited group was able to superficially participate in government while the rest of the people got only secondary status - rights to vote.

The 17th century saw the emergence of the civil rule of law, especially individual rights that protected citizens against arbitrary rule, whereas the 19th century was more preoccupied with the political rights, for example, the right to participate in the decision making process.[3] Thus, the number of participants in decision making process continues to increase in the world[4] while the range and number of participants are limited by the elites in power. It should be noted that civil society organizations also have began actively to take part in the decision making process, particularly in the last half of the 20th century. Civil society organizations are now taking a much larger role in the governance of the world as exemplified in the United Nation's Environment and Development conference and global forum of the civil society assembled in 1992.[4] It should be noted that existing principles of management are still based on the long history of monarchic-authoritarian methods of decision making. There have been no serious changes in state and large international organizations. Such manner of decision making already has reached its boundary limits.

Contemporary political scientists as professors Sohail Inayatullah and James Dator support the position, that direct voting/direct democracy will inevitably occur in the future in nation-states and in global governance. Inayatullah foresees four revolutions in the future:[5]

1) Strengthening of regional and global government,

2) Growing power of world corporations,

3) Participation of people in global economic governance and direct cyberdemocracy at the community level, and
4) Electronic-technology revolution challenging representative democracy.

In my opinion, direct participation of people in community/state governance in most issues will be the main revolution, complimented by technological rationality for bureaucratic processes, including efficiency, expediency, reason and future orientation principles and operational procedures. In this way society's and individual's life and development can be better set in balance.

Suggested new classification of historical periods

I propose an analysis of the history of societies according to their management rules, to make it easier to understand history and forecast the future. The following classification is suggested:

1. Primitive self-ruling society-includes the primitive commune. Public government /management exists. Party politics hasn't been formed yet. Everyone is equal.

2. Political- exploitative society-includes slave-owning, feudal, capitalist and socialist societies. Individuals and groups manage themselves. In these societies it is possible to have "excessive production" enabling a few to have power over others. Characteristics include: inequality, exploitation, wars and conflicts; national and world problems arise; growing gulf between "masters and servants,' the rich and poor. The trend is toward greater participation in decision while disempowered people and groups, increasingly educated, understand their rights and will either by force or other means, seek to gain participative powers.

3. Rational society. A sustainable development of economy, ecology and society is realized based on the principle or equal participation in decision making (from global to local level and from constitutional to policy level). Party politics, injustice and dominant opportunities are abolished. Rationality covers all spheres. Decision-making, adoption of law and execution are based on the principles of rationality, efficiency, advisability, and judiciousness.

4. Towards rational social reconstruction. Utilizing future studies Professor of Central Florida University Raymond A. Shapek analyzes the growth of Futures-oriented commissions, councils and projects utilized by many state and local governments and the private sector in the USA, and classifies them as 1) a Legislative Council on Strategic Studies, or 2) a Vision 21, Citizen's Coalition.[6] Shapek notes that "these institutions are managed by governmental officials and city mayors and serve the interests of government and... citizens and private groups". These activities are intended to improve decision making serve, and as he notes, to maintain life quality or improve it. To understand this claim we should look at some ideology in capitalist countries.

O "The State" is an organization formed and maintained by the active, wealthy elites and imposed on the rest of the people and justified in some way or another.
O "State interest" is deceptively conveyed as a superior interest of the same group.
O "State policy and administration" organizes all resources, population and other potentials through policy and bureaucratic measures to secure the ruling elite's own economic, political and cultural interests. This is accomplished while maintaining stability by ensuring that the rest of the population accepts lower living standards within the framework of their tolerance, and observes the laws of the ruling regime.

From this point of view the purpose and results of new institutions established by the state do not directly benefit the population. If the population get some benefit, it occurs as an indirect result of the key objective. Factually, in these institutions, the decision making process and recommendations are not objective; marginalized stakeholders affected by the decisions are not enabled to participate and declare their concerns and policy opinions. The impression is that the main purpose of these institutions is not to improve the living standards of the population, but to increase the profits of the rich (perhaps motivated cynically by the view that the wealth will trickle down). Though citizens are led to believe that they are participating members of the state, they are effectively denied decision-making powers.

The effects of the described future commissions 'rational' decision- making are as follows:

1) The rich are getting richer, the poor are getting poorer. For example there are 35 million. poor people in the USA and these institutions have failed to solve this problem. This is largely because these people (the poor) do not have the ability to effectively participate in decision making process. The poor, the unemployed and people excluded from mainstream society, and those who live in other countries, have to survive the living conditions and the suffering that elites define for them.

2) The injustices created by the ruling group through law and administrative and management practices are overlooked, disguised and hence perpetuated. The more that this occurs in face of the fact that the increasing level of knowledge and information gained by the people allows them to realise the injustices, the more will the people demand greater participation in decision making.
3) As Ajay Chimber notes "In too many countries the affluent have more political clout than other groups. Governments may be pressured into adopting policies and programs that benefit the affluent, while resources and services are diverted from those who need them the most."[7]
4) 'The great paradox of our age is that while more and more people enjoy the benefits of technological and economic growth, growing number of people are poor, ignorant and unhealthy."[8]

Creation of monitoring and evaluation institutions

A conference on the development of methods of evaluation in Asia (Beijing, October

1999) reported significant improvements in processes of evaluation in decision making.[9] Reports were presented on observation, measurement and evaluation of state bodies in various countries, their projects and scientific-technological innovations, their criteria and methods, and the setting up of special standards and new state agencies. It was shown that great achievements were achieved in the USA, China, Australia, and the European Union (EU). A Chinese representative noted that China's 9% development rate after 1980 was achieved by improved policy that incorporated scientific decision making, observation, and evaluation. The Australian, EU, and the US models of evaluation of state policy and activity were also described.

It was noted that the experience of some countries-Australia, Sri-Lanka, and the USA-shows that engaging civil society and stakeholders in evaluation processes can be very effective. But, leaders of many ex-Soviet countries, which rejected socialism and adopted capitalism, wrongly assumed that capitalism permits authorities to exercise absolute free reign of power without responsibility. As a result the People's Supervision Committees, which carried out monitoring and evaluation of government processes and were important institutes of socialism, were abolished. However, 10 years after the collapse of former socialism, under the pressure of increasing civil activity and from international organizations, authorities again have had to set up evaluation bodies. To date these have been limited to audit committees which control state budget spending.

The Earth Parliament and Earth Forum.[10]

Authors Andy Krochalk and others are proposing an Earth Parliament that will link up the world's more than 20,000 national legislators in a common body to solve global problems whereby decision making, discussion and voting will carried out via internet. The rest of the population will be given the opportunity to convey their opinions and suggestions, and correspond with their deputies via a publicly accessible email system, to be called the Earth Forum. Such idea could help accelerate the solution to many global problems and the monitoring of international organizations and corporations particularly if dominant states are refused special status and veto rights. However, much work on this idea still needs to be done.

Commission on Globalization.[11]

Another proposal is a Commission on Globalization, a network of state leaders, corporations, and civil societies. This framework would create a space for new associations and actions, with an expressed organizational purpose of creating greater equality and promoting sustainable development in the world. It would do much of its work by giving special advice to states, global political, economic and management agencies.

In other words, trying to take role of UN. the organization would to be a tool for dialogue, consensus-building, and direction for leaders of G8, G20, G77 states, World Trade Organization (WTO), International Monetary Fund, World Bank and other corporations

and civilized international organizations.
The main goal of the organization is not simply to create opportunities for the people to influence their governments, but to promote economic globalization. Economic globalization is seen as the creation of an alternative to the world domination of capital through "multishareholders." The idea is that money would be taken from the pockets of most wealthy people, nations, states and put into the pockets of the 20% multishareholders creating the predicament for the rest of people that they must live within the governance framework reinforced by the multishareholders. In an article on the Johannesburg summit, Larry Ellyard wrote: "The system in place has strengthened the hands of Western corporations at the expense of poor countries. The potential for unequal outcomes is worrisome, the bank says."[12] The World Bank's report also underscores the point: "Existing politics disguised by democracy is defined by a rich group of businessmen holding the posts or by the people appointed by them."[13]

However, history teaches us some lessons. It is apparent that the idea of the "Enlightened monarch" in the 18-th century resulted in misfortune characterized by gradual reforms and manipulations. Similarly, acceptance by governments of the advice given by the Commission on Globalization is unlikely in the present state of affairs, and would most likely be restricted by the personal political and economic interests of elites and is unlikely to cause useful change, let alone solve major national and global problems. It seems that we should acknowledge that the Good Society will depend on abandonment of the current political order, not superficial changes.

The United Nations[14]

This organization was created after World War II by the victor states to protect peace. Until now it has been the best organization to promote peace, although it does not have reliable mechanisms and member states do not have equal decision making status, the

execution of the peace function (Security Council) to protect the interests of some 190 states depends on five key UN member states. For that reason "the main threat to the peace and security of the world emanates from the great powers themselves."[15]

Now the organization provides dialogue, discussions, advising services, contributes to social issues, human rights, peace and security, development and environment through programs and projects. Power states who are members of the organization, have not accepted suggestions on rationalization of the organization.[16] UN as the biggest international institution has a larger role in the development in of world policy and is an essential tool for establishing a future world state.

Ideas of Communism and Socialism, K. Marx, F. Engels and V.I. Lenin.[17]

These theorists see the economy as foundation or substructure for the overall social

structure and the political decision-making system as the super-structure. They try to prove that in order to build a good society it is vital to establish a firm substructure based on sound property relations. To create the new communistic structure, they argued, it would be necessary to take ruling power from the bourgeoisie by removing their property, putting it into community or state control, and distributing a small part of it to the workers and peasantry.

Communist parties made many mistakes in the practical develop-ment and implementation of this theoretical project. Property was nationalized, but the idea that public property required full socie-tal control was not executed. Though authority and administration were declared in the name of the workers and peasantry, and for-mal people's control committees were set up, but ruling control ended up with the communist elite. Though founders considered politics as a superstructure, i.e., dependent on the economy, in reality they gave it priority and subordinated the entire economy, education, religion and culture to the politics. Indeed government was violently removed from the hands of one group and given to the new elite, which was irresponsible, was not accountable, nor did it allow any person or group to protest. Inevitably the new regime failed to achieve the promised outcome.

According to Marx, "State is the tool of domination of one group over another, but right is the will of the ruling class raised to the level of law. State is the organization of the ruling class, but right is the interest of the same class raised to the level of law." It turned out that the communist state became a monstrous tool of domina-tion. The people had no option but to accept the terms dictated to them, play their allotted role, suffer the discrimination, or be removed from society, or emigrate, etc.

Contrary to Marx's structural theory, all evidence points to politi-cal decision making as being foundational. If one form of proper-ty ownership or another is to prevail in a politics, it requires con-stitution-making political procedure - be it democratic or other-wise - to determine it. Fundamental economic, ideological, scien-tific, cultural norms and arrangements are determined by and sub-ordinated to political process.

Modern democracy construction in force.
David Held describes various models and meanings of democra-cy, yet despite of this is no exact definition of the "democracy" yet.[18] Description of modern democracy by the founder of the neo-elitism doctrine G. Sartori writes: "Democracy is the power of active democratic minority, where selection of this minority hap-pens in open, mutual competitive situation in the system of multi-party election rules." [19] In other words, to exist in this "democrat-ic minority" a large amount of money is required-a democracy which confines people having lesser money.

So, it will be right to say that: Democracy is the collective partic-ipation opportunity of any person in raising issues for discussion and decision making irrespective of his/her wealth and existence

of opportunities for appointment of people with superior parameters to hold state executive positions with equal terms-knowledge, ability and education. While his "minority" in the recent past made up only 1% of population, now it comprises 20-60% of the population and seeks this unrealized opportunity. This includes the intellectuals involved in science-technolo-gy, health, education, government services and industry. They have enough compe-tence and a moral right to participate in political decision-making. There is no need to elect people to state positions and parlia-ment by parties. There are more rational methods. Besides, permanent social obser-vation and evaluation of the official after the appointment to position is very possi-ble to do now.

People should not be permitted to compete for public position. Such competition brings forth power hungry pretenders who under the cover of election campaigns con-vey attractive false promises and exagger-ated confidence about their expertise and ability. This competition of lie telling can-not be made subject to objective assess-ment and results only in public deception. It is common knowledge among the people that political electioneering it is no more a cynical exercise, a game, of power grab-bing. Arguably, key political positions should not be decided by public voting, as presently; more effective and objective means of selection need to be developed.

Arguably, political parties are not ideal for rational ruling - they appear incapable of considering the welfare of all people in the respective areas. For example, one half of the US electorate thinks that Democrats are better, the other half thinks that Republicans are better. But the difference between them is not very significant, both of them appear the same. The success of the USA does not depend on whether which party is in power. It is a ruling sys-tem that has been relatively rationally con-structed where the important factor is that the government depends on the public opinion to same extent, bears responsibili-ty and reports to the nation. If we compare party regulations in the world, we will see that, they are just the same in the meaning and they accept people's interest as a main goal. As the Italian sociologist, author of elite theory B. Parretto noted: "In all chal-lenges, slogans, conceptions and theories self-interest caused by instincts are put on mask with ideas of common people inter-est, common favor..."[20] If parties did all of the things they promised, then poverty and corruption would have been removed and all people would live a good life and be at peace.

Sage king or wise leadership idea[21]
A societal organizational model based on wise leadership and wise/sage king is in mode in East Asian public opinion and phi-losophy. Surveying the different ideas in this area Professor Inayatullah points out that among these nations, Malaysia and Singapore do not accept representative democracy, and is even considered as a hindrance. Also, it is pointed out that Confucian thought has focused on the cyclical nature of leadership. Leadership begins as wise, but over time it degener-ates. The issue is not to reduce the power of the leader... but to develop education that creates wise individuals, education that ensures that learning and governance

remain unified. Questions arise for assessment: how is wisdom measured? Why do these "sages" fail to solve simple problems and create new ones? Actually it may be workable only if there is a compensation /control system preventing the unwise actions of the "Wise."

A Rational Society[22]

My idea of the rational society was suggested in the establishment of a non-governmental organization of the same name on the 10 November, 2000. Under the conception of rational society: rational, judicious, advisable, efficient formation and self-ruling structure and rational activity of human communities (groups, collectives, public firm or organization, city, village, state) are understood. The concept is open.

Existing state systems, which are irrational, continuously create undesirable qualities (bad results) which cannot be solved at all. All officials and the ordinary people of the system can only play the roles designated for them. Executors are not guilty in failure; the main construction of the society itself is guilty. These issues cannot be solved by changing authorities forcibly or by substituting authority of one group by another one or taking property from the rich and giving it to the poor or the state. On the basis of these state systems, which do not satisfy people, stands the dysfunctional groupocracy. Modern groupocracy state systems were created by religious, military, economic groups and imposed on majorities by those elite minorities.

In the rational society its formation structures and institutions are not built in such a spontaneous way, but rather institutions and living-governance rules and rational purposes are constructed for implementation of rational goals. Relevant order and ruling systems are created, but are in compliance with goals of not only particular individuals and groups, but also society in general. And this is not the work of only one individual and imposed on society. All suggestions, creative works and other issues, from the design of society all the way through monitoring and evaluating activities are done by the whole society with real and equal participation of its members. It does all this by specially established, free, ordinary, and independent mechanisms. But before transition to the order of rational society, a mechanism for people's participation in participation should be set up and put into commission.

Rational society is not a political society. As a moral norm, society undertakes provision of minimal living standards and employment of its members and sets purpose to achieve higher goals. Life work, profession, education of the unemployed and poor is ensured by government and private firms.

Fundamentally:

1) There is the share of every citizen in all societal (state) financial and natural resources and properties used by governments and private firms to gain profit.

2) All wealth-underground and overground riches gathered in hands of the state and private firms are the results of exploitation of every individual's and his ancestor's labor and fulfillment of duties as a citizen and consumer.

3) Unemployment and poverty are the result of natural rationalization, economic claims or wrong (irrational) legislation and management. In rational society mistakes are investigated continuously and prevented or abolished; rationalization is carried out actively, employment of people who are not engaged in the production

of goods and services is ensured in different ways. But offering 6-8 hour- work for everybody is always possible. Expansion of kinds and areas of service and all opportunities for employment (law and execution, investment) are created by the state. Social employment makes up the majority of extra job places, for example:

O Participation in social decision making (both the employed and the unemployed have rights),

O Research about and restoration of nature,

O Carrying out cultural programmes; establishment of new service branches,

O Educational courses and other social learning activities,

O Getting new professional training and education through society and practice,

O Study and implementation of healthy life and ethical behavior,

O Completely new and paid activities: monitoring and evaluating state officials and organizations, and,

O Application of scientific-technological innovations and rationalization (collection of information, analysis, suggestion, solution preparation) of all fields of social and economic life.

A basic principle is that all firms, state organizations, and communities together ensure employment of all people and opportunities for economic improvement (such as salary increases). In the rational society, principle of the "classical liberal" market and "everybody for himself" cannot be accepted. Main activity principles of the rational society:

1. Every person is given opportunity to live in a high living level, to work, to be engaged in business, but the unemployed are offered necessary living contributions/paid allowance.

2. Everybody has an opportunity to take part in law and decision making and implementation and speedy mechanisms are created for this purpose.

3. Law and executive decisions are made, adopted, implemented as well as monitored and assessed by the public through foresight research and evaluation.

4. Special efficiency criteria-rationality requirements-for law- and decision making are accepted.

5. Rational society/state becomes a member of global system of rational societies (states). Citizens of society gain control over domestic and intersociety relations,

norms and rules, and takes necessary steps to implement the rational society. This is conducted through a specially created public decision-making mechanism.

The most rational and sustainable society is such an organization, where governmental functions, social observation, and evaluation empower the people, now with an equal status to participate in the implementation of these functions and through agreement adopt decisions and laws according the interests of the society. People are appointed to executive positions by the society.

Transition to the principles of rational society will be implemented in stages: In the first stage: seats in the parliament will be increased by 1000-2000, two houses are formed in the parliament, 500-700 deputies from fields of science and technology are elected to the first house. About 1500 representatives from social, national groups (professions, business-industry, agriculture, education, banks) living in the state territory, are represented in the second house, providing that, no one changes his employment status (or else, person changes

his opinion according to his new status and this does not contribute to the objective solution of the considered problem.)

There is no need for everybody's presence in the parliament during decision making as parliamentarians can participate via electronic voting. In the second stage, participation in decision-making is unlimited; anyone who is willing can participate. Besides, to solve the task of getting rational/good and just society, where there are no longer such serious conflicts, unemployed, poor and all live in good state in creative and active way, the first step should be canceling of traditional "representative democratic" voting and voting procedures.

Conclusions
To rationalize state and international governance, the following necessary measures should be undertaken:
O Establishment of a common system of governance uniting national and global governments.
O Permanent public observation and evaluation of government and officials as well as improvements on their activities.
O Increasing the number of participants in decision making.
O Setting up, control and application of special standards for decision making.
O Creating mechanisms for permanent participation of citizens in national and global governing and policy; transition from democracy of groups (in law issuing and decision making) to mass democracy.
O Setting up a free, Global Civilized Organization, uniting national units and contributing to in-society and inter-society integration, friendship, co-operation, dialogue, peace development, as well as conflict resolution.
O Speeding up the process of creation of global common rational legislation and control system.
O Implementing governance and legislation by social foresight activities.

Mechanism of effective participation in governance has not been achieved for society since states were established in the world. The mechanisms created were intended only for individuals, small groups, and elite classes. As a result participation mechanisms should be constructed according the following requirements.

They:
A) should not depend on any group or individual,
B) should be accessible, easy for participation for every one and be speedy in application,
C) should be improved and adapted continuously, and
D) should include futurological research and foresight institutions and other early warning mechanisms.

Summary
Societal strain and dissatisfaction has always existed, accompanied with the poverty of its particular parts, armed conflicts and clash between different groups, but may be removed if the excluded groups in law/decision -making will take part in this processes themselves. The role of science and technology in community must be to serve the betterment of mankind. Scientists must not serve the power of elite groups to exploit the disadvantaged of society or to assist in defining the fate of others in the leading groups' interest. Scientists just bear responsibility for this.

Humankind and every disappointed individual will be safeguard against evil, when:
1. They themselves have access to governance through workable participation mechanism.
2. Have principally a new law/decision -making mechanism (procedures). The role of scientific-technology intelligence is to create, design and test such processes and mechanisms and prove before all that there is one applicable rational approach to save and sustain the planet, humanity, community, and individuals.

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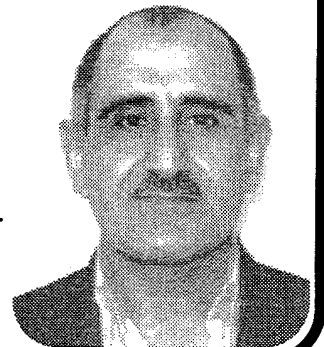
An Incomplete Guide to Futures in Europe

T here has been Futures work in Europe since the 1960s.

The work of Michel Godet and Futuribles in France has been particularly notable and the journal Futures has been published continually since the 1960s in the UK. After a relatively quiet period in the 1980s the last ten years has seen a considerable expansion of futures work most notably under the banner of Foresight. The original focus for the majority of this work was on science and technology. It was a result of concern about the competitiveness of both European and national economies, technological development being seen as a potential solution. More recently several studies have taken a wider, more socially-oriented approach. A large amount of work has been undertaken on a European scale though most individual countries, several regions, companies and local authorities have also instituted their own programmes.

Graham May

The Eurofore - Competence Mapping Project, the result of an EU funded project, which is available at (http://les.man.ac.uk/eurofore/search) provides a searchable site offering links to a wide range of European foresight projects, organizations and individuals. Compiled by a European wide group the study was led by PREST at Manchester University in the UK (http://les1.man.ac.uk/PREST/) and the Institute for Prospective Technological Studies (IPTS), a European Research Centre based in Seville (http://www.jrc.es/home/index2.cfm). Both organsiations, with a range of mainly European partners, have undertaken many foresight projects. PREST also runs an annual week long foresight course.

Information about EU Foresight activities and links to national and other projects can be found at http://www.cordis.lu/foresight for the European Union - science and technology foresight site. The site also provides information on research in foresight and copies of working papers, reports and an occasional newsletter.

Among the projects that have been funded by European organizations are:
O EUFORIA, a study of the impact of knowledge society on living and working conditions
http://les1.man.ac.uk/PREST/euforia/Default.htm
O FISTERA - Foresight on Information Society Technologies in the European Research Area
http://www.itas.fzk.de/eng/projects/fistera/overview.htm
O FOREN a study of regional foresight activities. The English version of the report Practical Guide to Regional Foresight in the United Kingdom, by Ian Miles and Michael Keenan, European Commission 2002 is available at:
http://foren.jrc.es/Docs/euro2018en.pdf
Copies of the guide for EU member states are also available in 12 languages on the FOREN website.
O FUTMAN a research project examining the future of European manufacturing in a sustainable economy.
http://europa.eu.int/comm/research/industrial_technologies/lists/list_112_en.html

O Sector Futures a study funded by the European Foundation for Living and Working Conditions
http://www.emcc.eurofound.eu.int/sector_futures.htm which in its first round has examined the future of six sectors of the European economy

1. Information and communication technologies
2. Financial services
3. Health and social services
4. Publishing and media
5. Automotive
6. Textiles and leather

O Foresight methodologies - Exploring new ways to explore the future, is a four year project with representatives from most European countries that started in 2003. Some details are available at http://cost.cordis.lu/src/news_detail.cfm?post_id=72

The European Union has a number of Research Centres including the Institute for Prospective Technological Studies http://www.jrc.es/home/index2.cfm - IPTS projects include:
O Enlargement Futures http://futures.jrc.es/menupage-b.htm which studied the implications of the entry into the European Union of 10 new member states in May 2004, and
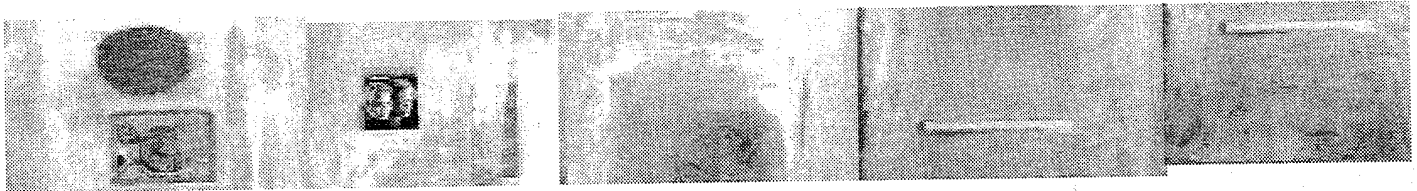O Techno-economic foresight

http://www.jrc.es/home/areas/te_foresight_fs.html a current project that covers more than the title would suggest including the recent EU-US Scientific Seminar: New Technology Foresight, Forecasting & Assessment Methods the papers for which can be found at
http://www.jrc.es/home/foresight_seminar/programme.htm

UNIDO as part of a programme for Central and Eastern Europe and the Newly Independent States has been running a series of workshops on technology foresight. Many of the papers presented at these workshops are available in full on the UNIDO web site http://www.unido.org. Many of them have been edited into a distance learning programme that will shortly be available in English and Russian.

At a national level there are now numerous programmes links to which can be found on the European Union - science and technology foresight website http://www.cordis.lu/foresight. Two notable examples are:

O Futur - German Research Dialogue http://www.futur.de which is a wide-ranging programme that aims to become an integral part of the political process. It follows on from earlier projects the first being a joint Delphi Study with Japan.

O The UK Foresight Programme is now in its third phase http://www.foresight.gov.uk/default1024ns.htm. It began in 1994 as Technology Foresight specifically aimed to use science and technology to improve the competitiveness of the UK economy.

Some 16 sector panels and a steering group produced a number of reports that were used to direct government funded research into areas that were thought most promising. A second round, called foresight, took a wider view examining such topics as the ageing population but perhaps because it overreached itself it was replaced by a third phase focused on specific topics including cognitive systems and flood and coastal defence. One reason behind this realignment is the spread of foresight and foresight type activities through government departments, one example being the Horizon Scanning Project of the Department for Environment and Rural Affairs DEFRA.
http://www.escience.defra.gov.uk/horizonscanning/fstMain.asp
DEFRA was formed in response to the BSE and foot and mouth epidemics that had affected the UK. Avoiding or gaining advance warning of such crises in the future was the incentive for the project.

At a local level the Local Government Association (England) produced a futures toolkit for its member authorities. The kit includes brief outlines of a number of driving forces likely to affect local government, guidance on methods of thinking about the future and case study examples http://www.lga.gov.uk/Documents/toolkit/futures%20methods.pdf

In the commercial world the work of Royal Dutch Shell, who publish their scenarios and advice on preparing scenarios http://www.shell.com has been upheld as an example for many years, but there are other companies as well including:

O BT (British Telecom) which publishes technology predictions prepared by their futurologist Ian Pearson http://www.btexact.com/publication/futurology

O Siemens, "Pictures of the Future" http://w4.siemens.de/Ful/en/archiv/pof/index.html and

O Ericsson http://www.ericsson.com/foresight/

Corporate Foresight in Europe: A First Overview, Patrick Becker, European Communities 2003, available at ftp://ftp.cordis.lu/pub/foresight/doc/st_corporate_foresight_040109.pdf provides further information on Foresight activities in European companies.

A recent development that several WFSF members have been involved in is Shaping Tomorrow http://www.shapingtomorrow.com a commercial site offering links to a wide range of future related sources. It is possible to enroll as a guest for a short time but a fee is payable for membership.

Although there are numerous individuals involved in futures and foresight work within European universities few have been able to follow the example of the Finland Futures Academy. A Masters in Foresight and Futures Studies existed for about five years in the UK at Leeds Metropolitan University in the late 1990s and proposals for courses (programs in US parlance) or modules (cours-

es) have been put forward in, for example, the Free University Berlin and the Dublin Institute of Technology.

The current state of futures and foresight in Europe is therefore mixed. Several encouraging developments have occurred in the last ten years and new projects continue to be started. It may be that sufficient critical mass has now been achieved for it to become sustainable as both governments and companies continue to appreciate its value. Without the development of an academic structure to provide both trained practitioners and critical evaluation, however, there is always the concern that as we saw in the 1960s unfulfilled expectations may lead to disappointment and as a consequence foresight will become discredited. The practice of futures and foresight, nevertheless, give hope for tomorrow.

Graham May BA, MA, FRSA formed Futures Skills: Education and Training in Foresight and began working with the Foresight Group in PREST at Manchester University in January 2003. Prior to that he was Principal Lecturer in Futures Research at Leeds Metropolitan University.

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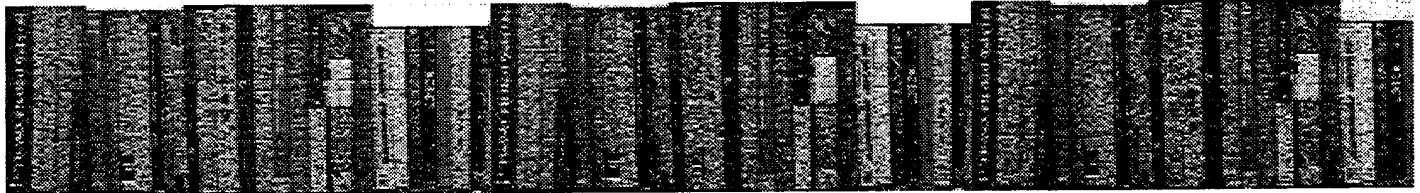
A Sanctuary for Futures Studies Material

Stewart Brand's book, *The Clock of the Long Now - Time and Responsibility*, clearly shows two major points: first, that we have a responsibility to protect accumulated knowledge—especially in the field of futures studies which is not consolidated enough to well protect its corpus, unlike economy or sociology; and second, that the virtual world is not any safer.

This starting point, urged on by my foreboding about a real emergency for protecting the existing private libraries about futures studies, has driven me to this conception of a Sanctuary for Futures Studies material. This article aims to propose some details and to introduce this project to the World Futures Studies Federation first, as it could be the instigator of such a project.

Fabienne Goux-Baudiment

Definitions

First of all, we need to define the concepts behind the words. What do "sanctuary" and "futures studies material" mean? A sanctuary is firstly a safe place, then a holy place. Here we need both of them. The safe place means a place that will be protected today and tomorrow. Switzerland and Australia are examples of the kind of countries where the probabilities of a major insecurity (war, terrorist attack) are par-

ticularly low. Yet we should also consider the on-going freedom of access to this country from all over the world; that is why a neutral country, especially if it is regarded as the bank/safe of the world, would appear the best choice. The notion of "holy" place is an image that relates back to the needed dedication of futurists to this project: without that, this sanctuary would be as irrelevant as a shrine for a deity which is no longer worshiped.

While I am always pushing to digitalize (make "virtual") our activities—and I strongly back the virtualization of the WFSF Secretariat in order to reduce the tasks of the Secretary General's team and facilitate the Secretariat's transfer each time it moves—I would not recommend to digitalize this sanctuary, exclusively. The first reason is the fast-changing evolution of the technical conditions (hard and software) that can make the archives very fragile in the long term if we secure only the electronic copies of the books. The second reason is that it could take a very long time to digitalize all the current material (archives) so it would seem better to acquire the physical material first and then to digitalize it according to the proper possible rhythm. The third reason is the mobility of such a virtual database: most of us have already experienced the difficulties of the transfer of a website from a server to another one, either because the firm running the server has collapsed or because it does any

longer provide the quality of services or prices we need. Thus, the idea is to choose a physically safe and respected place where the futures studies material could be stored and gradually digitalized.

What do I mean by "futures studies material"? By futures studies (FS) I encompass both what we used to call futures studies in our community (futures studies and research and futures-oriented material) and science-fiction (SF). Admittedly, the sanctuary would not be dedicated to preserve all the SF production. However some books about SF or of SF tell more about the future thinking than some futures studies handbooks. So, I would recommend shielding in the sanctuary the studies about SF and the reference books of SF (including J. Verne, H.G. Wells, Robida, R. Heinlein, I. Asimov, A.C. Clarke, R. Bradbury, etc.) as some of them begin to be lost (no new or second-hand copies available).

By "material," I mean books, articles, recordings and pictures. Perhaps the idea to archive pictures could seem useless, yet when I did my Ph.D. with Eleonora Masini on French Prospective founder, Gaston Berger, I searched for a picture of him for more than two years before I was able to find one. In a world of images, such as ours, pictures of futurists seem important: to put a face on a famous name so

as to more easily enter the world community of futurists. Other materials should also include courses (traditional or online) and lectures whatever their form: handbooks, duplicated notes, video and audio records.

Goal

Once the concepts are clear, what would be the aim of such a Sanctuary? The long-term aim of the Sanctuary would be to provide a safe place to archive the most important contributions to the field of futures studies. Yet, considering the current trends (the ageing of the community, especially its most prominent members, and the closing down of futures-oriented centers), the short-term goal obviously is to collect the futurists' private libraries and futures centers' libraries that will likely be split, whatever the reason (death/closing down, inability to support the cost, personal decisions, etc.). Some of us will remember such concerns about Robert Jungk's library, after his death.

So the Sanctuary must be a legal entity in order to be able to contract with persons and organizations. It would propose to futurists that they sign a contract of private donation, turning over their personal materials and library to the Sanctuary. The library could be immediately moved to the Sanctuary or be left to its former owner on "loan" until his/her death or decision to release it.

Regarding more contemporary and current material, the collection would make arrangements with primary futures publishers and periodicals in order to courtesy copies (electronic and/or paper) of each new book and article in the field. It would also be fed by the authors themselves, if the reputation of the Sanctuary is strong.

Organization

The basic needs for such a Sanctuary would be a safe physical place for the archives, a full-time staff to run the organization, and secure funding. Regarding the location, it would be better to deal with a unique place rather several different ones. This place should be wide enough to shield a large amount of volumes (after 18 years in the field my own library is about 2000 books, and is surely not the largest one) in the safest conditions (against heat, humidity, etc.) and well enough equipped to allow the progressive digitalization of the stock.

The staff would include at least two persons. One (an information officer?) would be responsible for applying the rules of archiving following professional criteria (the definition of which could be done by a professional archivist) to all new material; dealing with the databank; and, following the evolution of the archiving software (this software must be provided by a firm powerful enough to continue and to upgrade its products over a very long period, the firm Oracle for example). The second person would rather be responsible for contracting with futurists, futures centers, reviews, etc.;
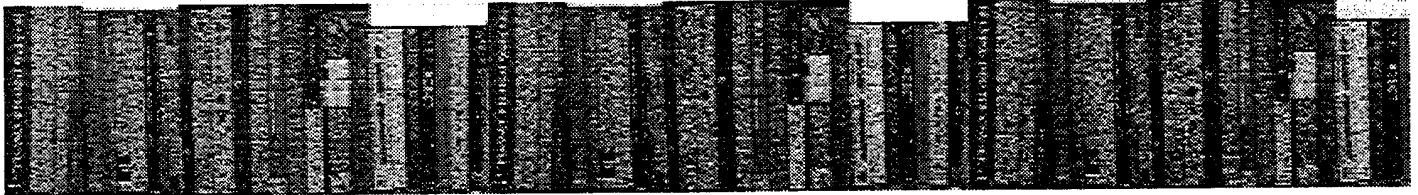
for running the Sanctuary (reporting to a Board) and surveying the evolution of the field in order to anticipate the major changes within it and secure the knowledge.

While the digitalization of the stock would be achieved on the spot, the entire futures community could help by digitalizing material that would not be already stored in the Sanctuary. Such a thing is already in progress in some French organizations (CNAM/LIPSOR, DATAR, SICS... see www.europrospective.fr for access to these archives) and should be easy to run in others such as the Australian Foresight Institute or the Hawaii Research Center for Futures Studies. This digitalized material would then be posted on the website of the Sanctuary (like the US Library of Congress or the French National Library) with a free access.

We all know how difficult it is to get and secure funding for a futures-oriented organization. For such a long-term initiative, only one solution can provide an on-going income: a foundation. Actually a foundation is based on a high capital (a large amount of money: in France, the minimum is 1.000.000 US$) which produces interests, the organisation itself living only on the interests.

Thus, if this idea succeeds to be completely supported by the community of futurists, the next step would be to convince some donators all around the world of the interest of the project. Then, perhaps, we could be proud to have faced one of the most important challenges a futurist has to meet: to acquire a better knowledge of the past and keep its memory

not to reproduce it -as we so often tend to do- but to build a different, better and far more advanced future.

The life and loves of
The Image of the Future

The *Image of the Future* was first conceived by the beginning of the

1950s, when the Dutch sociologist Frederik Lodewijk Polak (1907-1985) came to the realisation that cultural dynamics could be explained with the vitality of cultural images of the future. Since the beginning of the 20th century all around the West, great thinkers like Toynbee, Spengler and Sorokin had made bold claims concerning the future of Western culture, often preaching its decline, either unconditionally fatalistic, or only with the exit option of a very narrow escape. Also Polak had been very concerned by cultural decline. In the after-war period, he severely attacked the negativism of existentialism, accusing it of leaving humanity no other choice than its Sisyphus labour, whereas no other choice would automatically lead to no choice but the end of Western culture. But in the meantime, his professional writings also breathed an equally deeply depressive air. In contrast to his pessimistic writings, Polak fiercely believed in the idea that humanity could take its destiny in its own hands, using the Dutch term *wilsoptimisme*, with "wil" expressing both desire and intention, and

Ruud van der Helm

which was later translated into English with "influence optimism" (although the English noun "will" comes very close to the Dutch original). During a sick leave between July and December 1953, he finally had the time to bring these ideas down to paper. This resulted in a massive two-volume opus

of socio-cultural analysis covering the last 3000 years of Western civilisation, combined with a philosophical treatise for the inclusion of the future in the realm of (social) science, and a manifest for the survival of Western culture through deliberate human action. The key to this work, which was first titled "De toekomst is verleden tijd" (*The Future is Past Tense*)[1] was to be found in the power of the image of the future. Not surprisingly, the English translation would bear this as a title, *The Image of the Future*, becoming an important contribution to the study of culture, one of the founding works of "the sociology of the future", and a key work in the study of visions and images of the future. Some fifty years after its first publication in 1955, *The Image of the Future* has slightly been lost to oblivion. There are several reasons for this, which we will develop along with a historical overview of the life and loves of its main ideas. Time has proved that not all of the underlying claims have been realised; some of them may have never had any validity at all. On the other hand, the idea to use "the image of the future" as an angle for cultural analysis

and cultural therapy has found many applications, although not necessarily on the macroscopic level of Western culture as a whole. As a diagnostic tool, sociologists still study the visions and images of the future to gauge the state of cultures or sub-cultures. As a shaping tool, one can think of different forms of imaging and visioning, which are commonly used in all types of methods, like community development, backcasting approaches, vision building, or any other kind of normative and/or development approach. As Elise Boulding observed as well[2], more often than not, it is not known to what extent Polak's work has contributed to their existence. In an attempt to reach more historical clarification, we offer in this contribution a history in which *The Image of the Future* is given a central position, and using an approach based on the sociology of ideas.

Conception, birth and adolescence

During the first half of the 20th Century, many cultural sociologists have come to very similar conclusions about the decline of Western culture. In general, they also coincide

on a second conclusion, which is the end of what François Lyotard has called "the grand narratives". This has led to the birth of many different ideas or reactions, being post-modernity (Lyotard), hyper-modernity (Giddens), the end of history (Fukuyama), post-normal sciences (Ravetz and Funtowicz), relativism, bounded rationality, participatory democracy or ecological politics. Although each of these reactions still builds on some kind of a "grand narrative", they have in common that they do not claim having or being one, or more significantly, not needing one. In stark contrast, *The Image of the Future*, based on similar premises was born out of the explicit idea that "grand narratives" are the single most important factors in the dynamics of cultures. In the 1961 English translation[3], this claim has unambiguously been proposed as: "The rise and fall of images precedes or accompanies the rise and fall of cultures... The primary question is no longer how to explain the rise and fall of cultures, but how to explain the succession of shifting images of the future." As a consequence, the decline of Western culture is to be explained through a decline of its image of the future.

But what then are these images of the future? How do they work? How do they come into being? Why do they decline? Who creates these images? And how do they spread? These were the questions that emerged in the early period. What an image of the future exactly is, has not been answered, at least not by Polak. He claimed that more often than not definitions and etymological discussions are harmful or even lethal for its usefulness. Nevertheless, he has provided the major elements that carefully describe what an image of the future is. Its essence is based on three major characteristics: they are antithetic, they are explicit and they are positive or, better, influence optimistic (i.e., the idea that man can influence his destiny to obtain a better world). An incomplete, but fair translation has been given by James Mau, as the image "which optimistically anticipate[s] a radically different and infinitely better state of affairs to come."[4]

First, the antithetic nature of images of the future is a direct consequence of Polak's dialectic approach to the future. In order to move forward, the future is opposed to the present, it is "the Other" that we want to reach, to obtain, to be. In essence, the Future is born from a confrontation of the Present and "the Other". Images of the future, therefore, have to be significantly different from an image of the self, of the world (as a worldview) and of the present. They may resemble the past, however, but only in the sense of a paradise that could be regained in the future. Second, an image only can
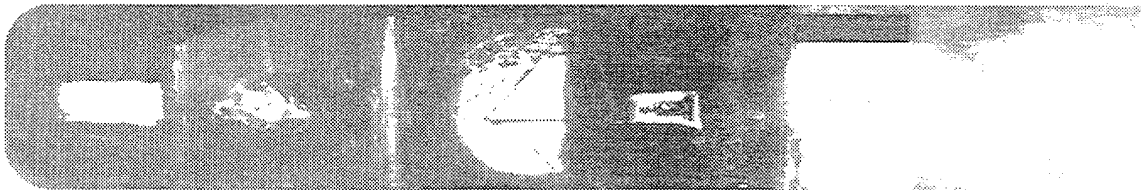
become an image of the future as soon as it is made explicit. In a non-explicit way, the image can never become a powerful generator of culture. As a non-explicit image, it can be a fantasy, an illusion, a dream, wishful thinking or Sehnsucht, but not an image of the future. Obviously, a sociologist can only study those images that have been made explicit, whereas the domain of social psychology may rely much more on implicit images, and therefore have a different opinion in this respect. Third, an image of the future has to be a positive image, an image of a better world, an image of the "Summum bonum". Only positive images have the ability to encourage humanity's influence optimism and therefore to transcend the human condition, so often pictured as dark and without perspective.

With the last characteristic, we obviously move from the diagnostic phase to a more therapeutic function, and so to the working of images of the future. Put simply, Polak has proposed that images of the future have a magnetic pull on the present. However, this would be an over-simplification. To a large extent, images of the future are born from the present they help to shape. This system is not recursive, because the image of the future will always be at least one step beyond the present condition, due condition of dialectics: they can neither be nor closely reflect the present. This pull-effect can only exist when the images are attractive (in the magnetic sense of the word), i.e., they have the power to attract human thinking, and as a consequence,

human action. Repellent images, which have dominated the 20th Century (limits to growth, ecological crisis, nuclear warfare), are not considered as images of the future as such, because although they may lead to a possible future, it is very likely that they are not leading towards another better future. The absence of positive images will finally lead to a vacuum (no images, no deliberate action), which as a consequence may result in the temporary or ultimate decline of the system.

Flirtations and love life

The coining of bold statements is a well-known (though too rarely practised) technique for training and advancing one's thinking. Polak practised it, and *The Image of the Future* should be read like that. As a consequence, the bold nature of the claims made through the idea of "the image of the future", especially those on the dynamics of culture and the decline of Western culture, have slightly eclipsed the very fertile idea of the image of the future itself. It became clear that the image of the future is not 'just a characteristic' of a society, but that it holds certain keys for the coherence and movement of a society. However, the claim that it is the single most important characteristic seems overdone, and Polak never convincingly developed further nor criticised this thesis.[5]

Nevertheless, so much was clear that there was at least "something" to be found in this idea. In his active political

career, it has led to interesting debates on the therapeutic qualities of attractive unattainable images, going so far as to suggest to name his newly created political party "the Party for the Future". It paralleled neatly with the period of welfare planning, which became common practice in Western Europe in the 1950s, although idealistic images seemed not always very compatible with material planning of swimming pools, sick pay or universal access to higher education. Striking in this sense is the fact that Polak became director of the Dutch Central Planning Bureau in 1955, but left in disagreement by 1957.

Although no sociologist or other social scientist would have dared to subscribe openly to the claims of the image of the future, there were many flirtations. Undeniably, the most powerful support has come from the well-known economist Kenneth Boulding and his wife and peace researcher Elise Boulding. As a matter of coincidence, the author of *The Image of the Future* spent a year at the Stanford Research Institute, in the same year as the Bouldings, and they happened to be neighbours. The idea of the image fell on fertile ground. Elise Boulding became the translator of the original Dutch text. "A labor of love" Joseph Martino called this[6], and indeed, Elise Boulding (Norwegian in origin) learned Dutch only to translate 700 pages of extremely eloquent and erudite Dutch prose, some may even say poetry. However, she did not so much translate Polak's text, but adapted major parts of its introduction and conclusion, and several parts reflect Elise's ideas rather than Polak's. Later, she also produced an abridged version (1973), which has become the most widespread edition,

and also the least authentic version of his ideas. Nevertheless, Elise Boulding remained loyal to Polak's ideas, although she drew them into areas where Polak most likely "would have been surprised of the company he was keeping".

The influence that Polak must have had on Kenneth Boulding has become evident in the essay "The Image", which Kenneth Boulding produced at the end of that year and which was published in 1956.[7] In this writing, he develops the idea of a new domain of research, based on the image, and which he baptised "eiconics". In the English translations by Elise Boulding, this has been inserted as well, making Polak claim that he wanted to develop a field called "eidetics". Kenneth's approach takes the image out of the domain of the sociology of culture into a transdisciplinary domain, involving natural sciences as well as social sciences (economics of course, but also sociology and social psychology). Although Kenneth Boulding has advocated strongly in favour of Polak's ideas, the image of the future itself only plays a minor role in his essay, limited to one paragraph. Nevertheless, beyond the image, Kenneth Boulding regularly referred to the image of the future. In one of his most famous essays "The Economics of Coming Spaceship Earth,"[8] Polak is explicitly mentioned with the claim that "there is a great deal of historical evidence to suggest that a society which loses its identity with posterity and which loses its positive image of the future loses also its capacity to deal with present problems, and soon falls apart." However, two years earlier he also uses Polak to defend the idea that "the ability of an ideology to organize
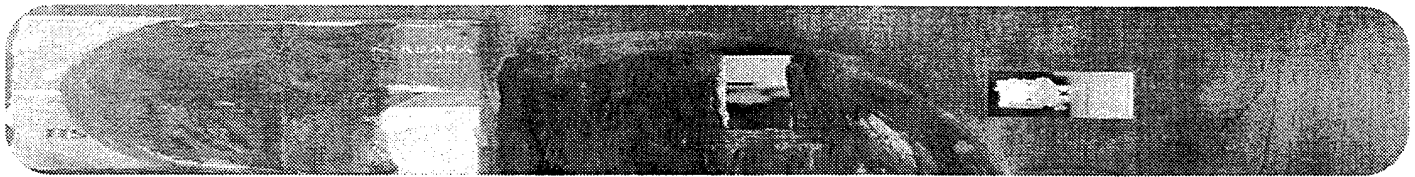
society depends in large measure on the optimistic or pessimistic quality of its images of the future and whether it holds that the future can be changed by human activity,"[9] linking the image to ideology, a connection which Polak always carefully tried to avoid (ideology was not part of his theoretical framework).

During the 1960s the future, social dynamics and social change became more acceptable themes for the social sciences, although those themes still remain marginal today. However, it was a rather late reaction, whereas from the side of economics, from cybernetics, from the domain of policy analysis and the domain of technological planning, efforts grew considerably to deal with the shaping of the future. The think tank culture was one of the most striking and most visible of these developments. Social sciences had to come up with a more global view of the developments in society towards the future, but unfortunately the subject has hardly ever been touched. In the meantime, *The Image of the Future* became accessible in English by

1961 in two volumes and its ideas were picked up by a group of sociologists at Yale University. The idea of the image of the future was translated in a more workable concept dealing with "the expectations about the state of things to come at some future time."[10] In *The Sociology of the Future*, edited by Wendell Bell and James Mau,[11] the authors built on the preliminary work by Polak for two reasons: (1) the call to attention of the importance of images of the future in understanding social change, and (2) to emphasise the active role of social science in the progress of social change. However, they carefully formulated the necessary distance that was needed with respect to Polak's gloomy cultural outlook. Through its applications, the image of the future gradually loses its specific meaning and becomes a wider concept for any kind of idealistic (in its original sense of referring to an ideal) or normative expression or claim about the future (something that Polak explicitly did not wish to call image of the future). But although it lost its precision, it gained much in its applicability. From this period onwards, the image of the future

and the related visions of the future (Polak used both interchangeably, although nowadays they have distinct meanings, although differences occur among futurists) become common practice, with a wide range of applications. Unfortunately, this tendency has compromised its usefulness as a distinguishing sociological concept.

Returning to Elise Boulding, she was very well aware of the impediments related to the boldness and pessimistic tune of Polak's work. The translation of Polak's work contains critical changes, which have helped a great deal in de-dramatising the ideas. For example, Fred Polak starts the original with: "Our century has been ripped open and lies down in a depressing agony. The much celebrated and proudly named New Era has brutally come to a standstill, being split and broken... An even newer, Newest and possibly for us, Occidentals, Last Era has arrived, with increasing violence."[12] This opening contrast considerably with the English edition, which sets out with "We are about to embark on an investigation of the dynamics of culture-change from a completely new point of view. In order to look at history from the vantage-point which is offered here, it will be necessary first to gain a new orientation towards Time."[13] And if we compare the closing phrases, Polak ends with: "We have little time to lose to avert this catastrophe [the end of Western culture]; in this apocalyptic age the moment of decision, the kairos, is standing in front of our door." (II p. 331). Elise Boulding, from her perspective, once more emphasises the need for optimistic idealism: "Man will once again move forward to meet his own vision of the Future, to 'seek the city which is to come'." (II p. 368) As such, she has carried Polak's idealism to great lengths. As a peace researcher, she has constructed workshops called "A world without weapons" on this idealism. They are based on the idea that a peace cannot be attained if we cannot envision a world order without war.[14] Furthermore, she has argued within the reasoning of Polak, but against his pessimism, that a new image of the future has arrived through the writings of Teilhard de Chardin. Teilhard, she argued, saw the world develop into a noosphere, a humanity-transcending sphere consisting of knowledge and experience, which has often been mentioned in relation to the dawn of the Internet.[15] Polak, who could not have known Teilhard[16] while drafting *The Image of the Future*, later recognises both the optimism and the originality of the latter, but it is doubtful
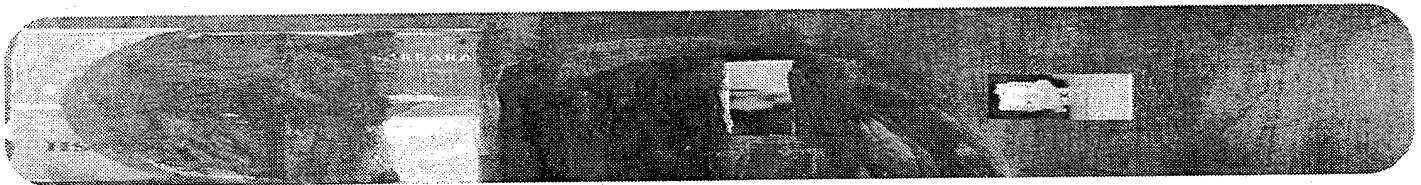
whether he would have subscribed to the later claims of his translator. "If Polak were to write a last chapter to The Image of the Future today," Elise Boulding suggested in 1979, "he could describe the development of a new image, a new time-bomb (...) This image is founded on the Gaia hypothesis, that the planet itself is an organic entity, and on Teilhard's concept of the noosphere, the knowledge sphere which encircles that planet.(...) Those who are involved with this new image understand Polak best, and appreciate him the most."[17] However, although Polak was still alive and actively writing in 1979, a revision of the theory would never be produced. Instead, Polak took an unexpected turn, and in his later writings he became more prophetic, while abandoning the image of the future together with all theory and methodology. Furthermore, he became heavily opposed to the "prophecies of doom" that were stirring up the era, not recognising the rise of new utopian images.[18] As such, neither Kenneth nor Elise Boulding seemed to inspire his later thinking,[19] even though they may have understood best the potential of "the image of the future."[20]

## Deception, treason & suggestions for improvement

To a certain extent, the turn towards the prophetic image should be seen both as a deception and even as treason of the more normative turn in sociology to which Polak had dedicated a major part of his oeuvre. His scientific approach had always been one of his major concerns, although he undoubtedly was an atypical social scientist.[21] With his new position, he mistreated to a large extent the premises of "the image of the future" as a scientific conception. According to Polak's early writings, the tool was supposed to function in a fourfold way: (1) as a descriptive tool for cultural dynamics, (2) as a gauging instrument for the state of a culture, (3) as a limited tool for prognosis (part of the social movements could be understood in more deterministic ways), and (4) as a tool for active cultural intervention. However, neither Polak nor *The Image of the Future* could convince an audience to the extent that the idea (and its author) lacked both accessibility and authority. It was most often Kenneth Boulding who justified the value of the book, claiming for example that "this is, perhaps, a work of poetry rather than of science; it is, however, the kind of poetry that is the food of science and without which it cannot be nourished. There are some books, every page of which may be open to severe criticism, but after which the world is never quite the same again. The Image of the Future falls, I think, into this select category."[22]

However, other critics soon enough found the weak spots in the thesis so eloquently armoured with endless erudition. When its first translation was published in 1961, the book reviewer of the *American Sociological Review* claimed that he had been reviewing "a book of prophecy rather than a work of scholarship", also adding that "it is so diffuse that it discusses almost everything that is even remotely connected with its theme."[23] Most criticism refers

to the cultural aspirations of the theory, and its extreme pessimism, whereas the image of the future itself is in general accepted for further examination. Most critics even offer ways for improvement of the theory. Paula Jean Miller suggested in her 1974 review that we should explore the nuances of relationships between imagery and action and better discern the relationship between social structure and the realization of an image of the future. Oliver Reiser, who congratulated Polak for "this profound study, massive in scholarship and felicitous in literary form" (sic), suggested an extension to Eastern cultures and a more explicit approach to the underlying metaphysics." Kenneth Boulding, again, suggested possible extensions to the use of images in personal life, businesses and organisational culture. Indeed, here is where the image of the future found fertile soil. Furthermore, he proposed to complement the theory by a mechanism of disappointment, i.e., changes in images of the future may be caused just as much by attaining them as by not attaining them.

Although "the image of the future" could rely on powerful advocates and fertile ground for improvement, somewhere things came to a halt, and many of the reasons can be found very close to the author himself. As a writer, Polak was very proud of his high level of erudition, making his work often inaccessible. Furthermore, when the early steps were put towards a real sociology of the future, he retired from the scene, spending his last years writing books, but without any new conceptual insights for the image. It seemed like the ideas of the image of the future were already past tense. As a third root cause we have to emphasise once more that its thesis was considerably too radical for the social sciences of his time, trying to become a serious branch within the sciences as a whole, and therefore avoiding image-endangering perspectives. As a theory for a renewed sociology, the idealistic image of the future lacked a strong backbone to survive obvious attacks from more empirical currents. Empirically, it was weak in a sense that it mobilised only those examples, which would
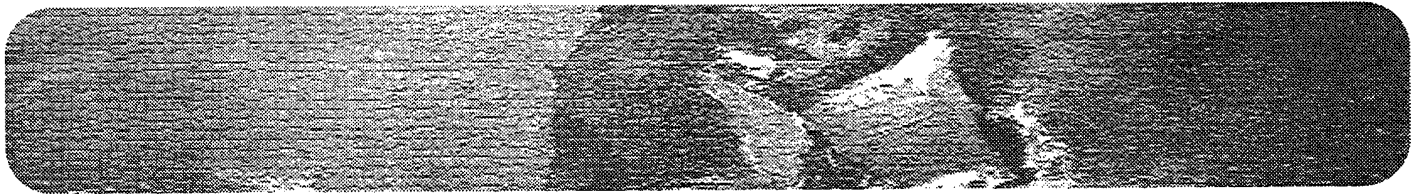
support the main thesis (a choice explicitly made, but not sufficiently justified by its author) and it bluntly forced several other themes into its dogmatic mould.[24] As a theory of cultural-dynamics it was too narrow and even incomplete. Nowadays, although the study of images has become a major branch in the social sciences, the image of the future is nowhere to be seen.[25]

Late remembrances and renewed interest

Polak's image of the future has not completely been forgotten. Although references to his work are rare, for reasons mentioned above, the image of the future still finds its advocates (besides Elise Boulding, among futurists like Richard Slaughter, Eleonora Masini, and Wendell Bell). Fifty years after its birth, the cultural thesis that gave rise to its conception shows an important level of historicism (you can read in history all you want to read in it),[26] but its sociological thesis still contains important values, in line with what had been identified but unfortunately not been applied by Polak. Then, where will the image of the future go from here? Although it seems that current Western society

has gone beyond the "grand narratives", it has not gone beyond the need for direction and inspirational sources. Perhaps we could answer with two interesting examples. First, it is striking that recently the influential economist Robert Heilbroner has severely criticised the lack of vision (i.e., a comprehensive view of how to obtain a better (material) society) within social-economics, and that he has added the idea of "vision" as the common denominator to the latest edition of his famous and widely read historical treatise[27] *The Worldly Philosophers*. Another pregnant development is the rise of the anti-globalisation movement, which is fighting the contemporary "grand narrative" of liberalism. However, the global movement does not have a real image of the future in the sense of Polak, since the movement hangs together in the battle against an image (if there is one, liberalism being more a myth than an image). It does not have an explicit positive image to which it is attracted (and therefore the movement is possibly leading to a vacuum). Whether "the image of the future" can be an instrument for better understanding society and in that sense also respond to Heilbroner or to anti-globalisation movements, as

Polak could have imagined, should be strongly suggested but cannot be answered here. In any case, it seems important to link this contemporary question back to the original questions, which Polak proposed as a sociological project: which is the relation between fundamental social changes and the changes in the images of the future? Is there a cultural-sociological relation or interrelation between images of the future and the future itself? These questions still seem valid today.

As a consequence, from our point of view, the image of the future has not yet reached the state of adulthood. Although we can identify many different applications of the concept, it is not a full-grown, mature and reliable concept for social sciences or applied social sciences. Only within the branch of business sciences, and especially in what is called "new leadership research", the concept of vision (in the sense which Polak attached to his image) benefits from interesting advances in research. As a consequence, the working of the image of the future has not yet been very well understood, although conditions for failure and success can be distinguished. Furthermore, it has become

clear that the relation between our individual images of the future contrasts often with what we could call—in line with Polak's reasoning—the "cultural image of the future."[28] The macro-cultural approach developed by Polak seems not very suited and fertile to answer these questions. Too much influenced by utopian writers to bring his approach further down to match with the largely dominant evolutionary conception of its time, with its "muddling through" as the main conception of social steering, the image of the future is still waiting for a better established position among the conceptions that help us understand the nature of human societal organisation and human progress.
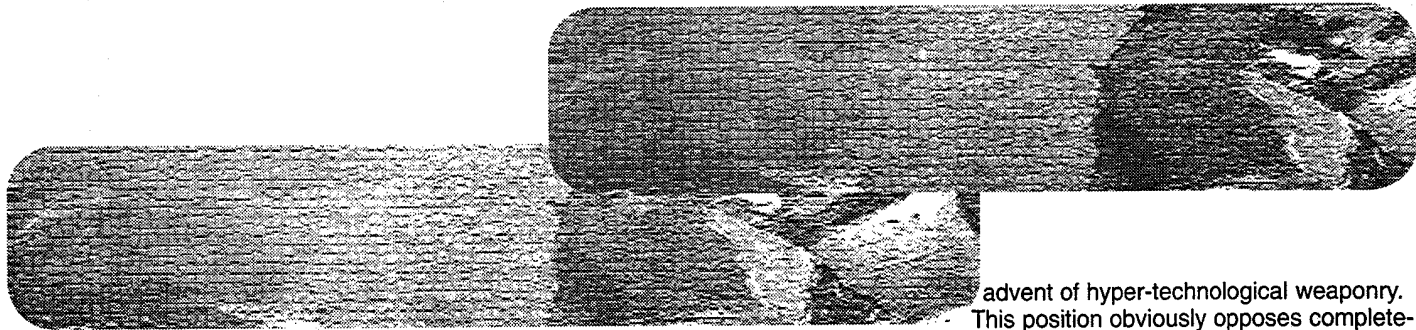
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[2] Boulding, Elise (1979). "Remembering the Future: Reflections in the work of Fred Polak" *Alternative Futures. The Journal of Utopian Studies*. Summer 1979: pp. 96-105.

[3] Fred Polak, (1961). *The Image of the Future*. Tome 1, p. 49/50 (Sijthoff Publishers, Leiden, The Netherlands).

[4] James Mau, (1968). *Social Change and Images of the Future*. Schenkman Publishing Company, Cambridge, USA. p. 38.

[5] In the volume « Slow-motion mens » (1977), he reflects briefly on the pessimism that was underlying the conception of *The Image of the Future*. His unconditional position "is" from 1955, has turned into a much more careful "could be." He emphasises the fact that he has overlooked the fact that Western culture does not have a cultural monopoly, and that his earlier pessimism is to be reconsidered carefully (although not withdrawn). Whether this also means an alteration in the earlier theoretical premises leading to the instauration of the image of the future, is not discussed.

[6] In *Technological Forecasting and Social Change* 6, 223-224 (1974).

[7] Boulding, Kenneth (1956). *The Image. The Image: Knowledge in Life and Society* (University of Michigan Press).

[8] In Jarrett, H. (ed.) (1966). *Environmental Quality in a Growing Economy*. MD: Resources for the Future/John Hopkins University Press. Pp. 3-14.

[9] Boulding, Kenneth (1964). *The Meaning of the Twentieth Century*. George Allan and Unwin Publishers. p. 164.

[10] Mau, James (op.cit.) p. 36.

[11] Bell, Wendell and Mau, James (1971). *The Sociology of the Future*. Russell Sage Foundation.

[12] Fred Polak, (1955). *De toekomst is verleden tijd*. Deel 1. p. XII (De Haan, The Netherlands).

[13] Fred Polak, (1961) op.cit., tome I, p. 15.

[14] An interesting counter example is the satire *Report from Iron Mountain* by Leonard Lewin.

[15] Teilhard de Chardin marks the ideas of many scholars of social change, among them for example Robert Nisbet, who regains hope for a return of the "idea of progress" in the rise of religiousness (Robert Nisbet, *History of the Idea of Progress*. Holt, Rinehart and Winston Publishers, 1969).

[16] Teilhard de Chardin died in 1955, and due to the ban placed on his *oeuvre* by the Roman Catholic church, all his major works were only published posthumously.

[17] Boulding, Elise (1979). Op.cit., p. 102.

[18] Especially the Club of Rome becomes the favourite target of Polak's counterattacks.

[19] For example, his next-to-the-last book deals with the issue of the probabilities of lasting peace. Polak argued that peace could be reached only through the advent of hyper-technological weaponry. This position obviously opposes completely Elise Boulding's thesis, and, in fact, she is only mentioned once in a footnote (Polak, Fred (1983). *Wereldvrede blijft*. Bosch&Keunig, The Netherlands: p. 23).

[20] Together with Robert Jungk, who became very much inspired by Polak's ideas of ideational change (see: Jungk, Robert (1970). Trotzdem. *Mein Leben für die Zukunft*. Droemer Knaur Publishers).

[21] Trained as an economist, he spent the first part of his professional life within commercial societies. Only after the Second World War, at the age of forty, he passed his Ph.D. thesis in philosophy to become soon after a professor of sociology (Erasmus University Rotterdam). In the meantime, he was director of the Central Planning Bureau, the academic television channel, senator of the socialist party, and chairman a short-lived political party, after a split from the socialist party.

[22] Book Review. *Journal of Political Economy* (1962) nr. 2 pp. 192-193.

[23] Stark, Werner (1962). Book review. *American Sociological Review* (1962) nr. 1 pp. 129-130.

[24] The most extreme example is perhaps the attempt to disqualify modern art as a form of imagelessness and so futurelessness.

[25] Which is illustrated by the fact that all editions of *The Image of the Future* have been out of print for many decades, and even second-hand copies are difficult to find.

[26] See for example: Dennis Morgan. "Images of the future: a historical perspective." *Futures* 34 (2002) 883-893.

[27] Heilbroner, Robert (1995). *The Worldly Philosophers. The Lives, Times, and Ideas of the Great Economic Thinkers*. 7th edition. Simon&Schuster, New York. (first edition 1953).

[28] See for example : Rubin, Anita and Linturi, Hannu (2001). "Transition in the making. The images of the future in education and decision-making." *Futures*, Vol. 33: pp. 267-305.

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A Taste of the Futures: a Challenge to the Theatre

It is a fascinating challenge for a futures researcher,

who is not a theatre specialist, to discuss the possible futures of the theatre. Though I have some interface with the theatre, for I have developed an interactive, simple method in futures research, called Scenariodrama.* I will not go into detail, where the professionals know much better than myself, and thus restrict my comments to three substantial areas. First, I focus on the similarities and differences between futures research and art; second, on the concepts of future and past orientation; and third, on the problem of masculine and feminine spheres of reality and worldview.

Vuokko Jarva

The relationship between futures research and art has been discussed since the discipline was invented. Some people even now think it to be more like art than a serious scientific activity. It is often compared with science fiction or foretelling. Since the 1940s when this kind of research was begun, it has developed into a branch of science. However as late as 1967, Bertrand de Jouvenel, called futures research "the art of conjecture". The basic problem is how to study seriously something which does not yet exist. That is why futures researchers now commonly accept the idea of the contingency of knowledge concerning futures.

Fortunately for us futures researchers, is that the discussion concerning knowledge has extended remarkably. Some discuss about the "ecstatic reason" of Enlightenment which in modern terms is sometimes called visionary knowledge. Michael Polanyi (1966) began the discussion on tacit knowledge, knowledge which is not necessarily conscious but which a human has inherited or learned through experiences and impressions, the knowledge or wisdom not translated in words.

> Knowledge which comes through our body has meaning and endures, and does not leave us like information which does not penetrate our body. If we would understand this, we might not be suffocated with useless commodities or information we do not need to understand.
>
> Marjatta Bardy

Even futures research has blurred the borderline between the rational and other forms of knowledge. Characteristics distinguishing futures research from mainstream science are:
1) it does not create explanations of existing reality but describes the future, which does not yet exist,
2) that is why knowledge is always contingent,
3) it is not occupied with exact details but more with holistic, wide perspectives,
4) it does not work only with the pure ratio but with the whole of the human mind, giving fuel even for imagination, and
5) it uses methods, which combine scientific and artistic characteristics (Herman Kahn acknowledged that he took the term "scenario" from film theory). So even while trying to stand on solid scientific ground, it flirts with art and is thus free to create futures images, visions or whatsoever. One futures researcher,

Robert Boguslaw even named researchers who work in mathematical futures research as "The New Utopians" (1965). Professor Antti Karisto (1997) speaks about art as a source of knowledge and focuses on the concepts of social space which is "the mental environment, which in many ways influences our thoughts and action." He analyses this "virtual mental space" by dividing it into Zygmunt Baumann's three spheres. These three spheres are the cognitive, the aesthetic and the moral sphere. According to Karisto these spaces develop independently and do not necessarily influence each other. Though he considers it probable that aesthetic curiosity, and the action born out of it, has the capability to become the source of a completely new kind of knowledge. Thus art can fertilize science and is present in science in the form of the aesthetics of science. Seen from the opposite perspective science is present in art as conceptualization, the cognitive aspect which has the capability to begin and even lead artistic contemplation and expression.

Folklore researcher Senni Timonen (1997) has made similar conclusions. Folklore reaches towards not-yet-conscious, not-yet-

existing, sees the world only as potentials, dreams, desires and is conscious of the defects of the real world. She describes the utopian ideas in folklore: "on one hand it unveils in an instant the experiential core of life, and on the other hand it transforms some aspect of the reality into something else." Composer Jukka Tiensuu has characterized music as creator of the future, the experience of harmony opens the possibility of internal change in us. These kinds of characterizations emphasize the similarities between futures research and art. In my opinion it is very sad that both futures research and art very seldom fulfill this purpose - they usually tend to strengthen existing values, twisted ways of perception, and discuss the past more than discuss futures.

K. Bharatha Iyer (1980) describes the core aspect of Indian dance drama with the concept *rashpushti*. It includes both the synoptic experience of a performance and its influence on us. The root word is *rasa*, taste. If a human is not only a square rational being, what kind of challenge is it for both futures research and theatre to create the taste of a future or several different futures images. Even scientific reports are literary products, unfortunately too often bad ones. Do then too many theatre presentations have an unpleasant or indifferent taste of future or futures?

Theatre for the past or for the future?
It has often been stated in the case of science that it has three functions, the conserving, the critical, and the emancipatory. The development of futures research has proceeded in the way that it was begun initially as an emancipatory project, but then was usurped by the establishment.

The first wave of futures research was smoothly integrated with the interests of states and large organizations so that futures research was welcomed as a tool of creating new visions for the development of the employers and power-possessors. This stage showed characteristics criticised by Johan Asplund (1979) as being basically "maintenance research" aimed at strengthening the positions of the already strong economic and political interests, and to prevent new actors and new ideas from emerging. The second wave of futures research transcended this limited scope and presented more global visions of threatening, necessary and possible futures. It is often symbolized by the report to the Club of Rome, "Limits to Growth" (Meadows et al., 1972). It was an effort to discuss the whole global system, and to take a moral stand on the question of the global problematique. This "global moralism" wave of futures research aimed at correcting the wrongs without touching the cause of those wrongs.

When in the latter half of the 1980s the world economy, as well as national state, entered a crisis, futures research was challenged as well. Johan Asplund (1979) remarks, that a more relevant task for futures research would be to cause crises, to create images of

futures which would press the decision-maker to encounter the state of ultimate insecurity. One common characteristic of new approaches was that they broke down the barriers between traditional disciplines as well as between basic and applied research - even between science and art.

The German historian Reinhardt Koselleck (1985) distinguishes two orientations towards the future. The future is either considered as closed, determined by past events, a continuation of the earlier flow of events, or, it is open and not determined by the past. The phenomena influencing the formation of any future are events and action. According to Koselleck, the concept of possible futures is based on this distinction. However neither the present, the past nor the future can be treated as one entity in linear time, but a multiverse of different futures, presents and pasts, the images of which are dependent on the constructor of an image. I have given the images of a future produced using the dramatic scenario method

the name "virtual futures", because they, at their best, remind one of the virtual realities created with the aid of computer technology.

In an open future, not experiences but expectations and intentions become crucial. People act towards the future according to the way they perceive, understand and want it to be. In this paradigm

> The relationship between art and future is like between need and fulfillment. Art enlightens the missing which may come some future time.
> Senni Timonen

humans are considered to be active subjects who are able to influence the future through planning, decisions and action, and not only simply to adjust to a predetermined future. There are, though, limitations that cannot be overcome, conflicting

interests, and unexpected developments. The focus on futures is replaced in more immediate decision making and experiencing.

Theatre used to be, and still is in aboriginal cultures, both future- and past-oriented. In addition, it exudes a spiritual character and produces experiences different than those of everyday life. The gods are asked for advice and prayed to, in order to give help when planning some great effort like a hunting expedition. In terms of futures action, this was not only dialogue with the gods but a preparation of the participants for making right decisions and improving their capabilities in the task as well. The celebrations after a successful hunt were dedicated to the praise of both gods and the lucky hunters for their success. Even the expectation of

these honours created future orientation in the hunters and encouraged them to struggle for their achievements.

At some historical point, the secular theatre lost its futures orientation and began to work with the past. The theatre is today mainly past-oriented. This is expressed in recent decades in Finland mainly within two periods. During the 1960s and the 1970s the mainstream here was the so called radical theatre which was vulgar, shameless and tough. This theatre pretended to be modern, but in fact it reflected values already left behind in the contemporary society, namely the shameless toughness, disparagement of women and extremely strong macho values. The second past-oriented wave began in the middle of 1990s, when Finland was to join European Union, and still continues today. The theatre took as its task to strengthen the national values as a defence against the Europeanization of the society. The vast majority of plays are historical and have a strong taste of searching the roots or origins, that is to say, identity.

A personal disappointment for me has been that art in general, not only theatre, has lost its freedom, creativity, its utopian character and its future orientation. A few years ago I read a lot of science fiction, expecting that something new would be found. But there was not. The people depicted in such futuristic stories were similar to people of our own time, the social structures and the brutal war and violence as conflict solution methods were favoured as now. The same overall observation fits the science fiction films as well. I have not even found a single theatre presentation, which would deal with the problems of future decisions, though perhaps I have not tried hard enough.

So the problem I pose is this: what is the relationship of the theatre to the futures, possible, desired, threatening and so on? And what could it be? Could the functions of improving the capabilities of people in their life decisions and achievements be fulfilled even in the secular theatre, if the discussion with gods is out of date? Would this be one unexamined function of the theatre even today?

Feminine and the Masculine Tastes of the Futures

My Karelian culture, which has all but vanished, thrived over a thousand years ago. The Karelian women had a strong cultural identity based on competence, ethical responsibility, a different rationality, co-operative spirit and care and compassion. It was very different from the male-patriarchal Finnish culture inside which I have lived throughout my life. My culture no longer exists. It is displaced, dispersed, muted, annihilated, assimilated, it has altogether disappeared from the public view. It never will arise again. It was a special subculture, which I learned as child, and the rules of which I apparently have followed consciously or unconsciously, willingly or unwillingly all my life through.

Though it is disappeared from the public sight, it still lives deep inside my soul. It is my heritage. That is why I never have managed or even wanted to accept and adjust to the dominant male cultures but stayed as an outsider in a male-dominated world. This has led me to study the world as a gendered phenomenon, which has been very useful in futures research and, hopefully, is useful in the case of theatre, too.

Futures research is basically an extension of Western male thinking, and therefore it has to be studied within the framework of Western male intellectual dominance. Further it has to be seen within the framework of male dominance throughout the global system. Representatives of developing countries have been criticizing what they call Western science, but this is a misinterpretation since they actually criticize male Western science, which has dominated the discussion.

In their books the male utopians, futures researchers included, paint colourful and beautiful pictures about societies as they should be. The trap here is that it is the image of the utopist and his authority, which directs and controls the process of utopian experiments. Most male utopists have been really u-topists (Greek: u-topos means no place, nowhere).

The concept of gender, developed in womens research, ties together biological sex and the social role expected from a human being belonging to either sex. Even segregated spheres of societal life can be distinguished, where one role or the other is predominant. This division has been useful in the study of many social and cultural phenomena. The genderedness can be best studied in a situation where the gender roles are clearly segregated, but where the womens sphere and the mens sphere are of equal importance to society, in a balanced situation.

Finnish social anthropologist Matti Sarmela gives an excellent description of this kind of situation. He has studied the Finnish agrarian society during the phase of slash-and-burn agriculture. The slash-and-burn technique represented the itinerant use of arable land. An area of forest was burned down and used for cultivation for a few years, as long as it gave a rich harvest. Then it was left to rest and it was next used when the forest had grown again. The slash-and-burn economy gave a relatively safe basis for everyday survival and even produced some surplus value to be exchanged. Though it was a mixed economy, where more ancient ways of livelihood, new agriculture and more modern commerce formed an economic whole, men and women had their segregated, complementary roles. The division of labour between the sexes was clear. Women took care of the close economy as well as the maintenance of the social community. The men's job was to take care of the distant economy, to hunt and fish, trade with distant people and to shelter the community against outside threat.

The division of labour between men and women in this model has been shown to be the dominant mode throughout patriarchal-hierarchical societies. The womens inner circle is the sphere of reproduction and the private, a close economy or local economy. The mens outer circle is the sphere of production and the public, including commerce with distant people and foreign relations, even warfare, a distant economy or global economy.

Anthropologists have extensively studied the gender scripts in societies all over the world. The main lines of gender segregation seem to be, 1. men are the warriors, hunters, and processors of raw materials into weaponry and tools, 2) there are no technological activities that are strictly female, 3) danger, long-distance travel and economics of effort are male activities, and 4) birth and care are female activities while achievements and death are male activities. Peggy Reeves Sanday (1981) concludes the focal dimensions to be: hard/soft, infertile/fertile and male/female. She extends this segregation to cultural patterns of work, societal and cultural activities and even beliefs and world-view. Feminists speak about the same division more often using the terms masculine and feminine.

Dutch researcher Geert Hofstede has studied societies in terms of the feminine and the masculine in fifty countries. He characterises the terms feminine and masculine as being relative, so that a man can behave in the feminine way and a woman in the masculine way, which means deviation from the norms of their culture. He summarises the basic difference as follows: "Men, in short, are supposed to be assertive, competitive, and tough. Women are supposed to be more concerned with taking care of the home, of the children, and of people in general; to take the tender roles. ...Masculine achievement reinforces masculine assertiveness and competition; feminine care reinforces nurturing, a concern for relationships and for the living environment."

The difference between genders, partly biological and partly social, is embedded also in their ways of observing, experiencing and conducting life. One focal dimension was brought up in a seminar by the Finnish musicologist Anne Sivuoja-Gunaratnam. She said that the masculine, analytical approach had been dominant in Finnish music. The contrasting form of the feminine inner space, the holistic experience (or rashpushti, taste, the Indian term of the experience) is only on its way to finding expression in music, according to Sivuoja-Gunaratnam. The idea of rashpushti, in my own view moreover, is only just now emerging in the other forms of art, and especially science, as well.

Feminine *rashpushti* seems then to differ from the common male-orientation, as characterized by Sanday and Hofstede, above. I have not found the feminine concept of rashpushti in past-oriented art and that is why I am not very interested in existing art. However, I am very interested in the hidden, as-yet-uncultivated potential which art (viewed holistically) may offer to mainstream science and, in turn, may provide futures research in the way of a richness of experience and in alternative methodological tools. Indeed what I am looking for would be futures-oriented theatre able to yield new impressions and ideas, thereby encouraging me in my efforts to see past the present boundaries of art on the threshold of rashpushti. In short, the feminine flavour of the futures in art is missing and to be an effective futures researcher one cannot neglect the characteristic features represented by half of the humankind.
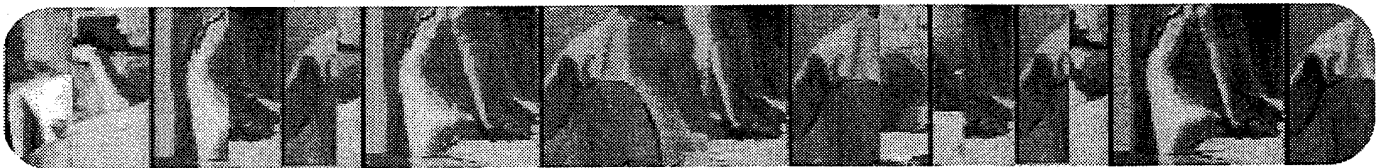
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Call for Nominations for the Executives & WFSF Board

The outgoing Executive Board now calls for nominations for President, Secretary-General and nine other members of the WFSF Executive Board.

Nomination Prcedure
Any registered member of the Federation whose name is contained in the 2004 WFSF Membership Directory, as well as the list of new members as of the year 2004, has the right to nominate candidates for the designated positions and subsequently vote for them.

Candidates for President must be nominated from among the Fellows. Please consult the list and Directory at:

http://www.wfsf.org/election2005.html

Candidates to be nominated for the Executive Board must have been financial (paid) members of the WFSF for at least four consecutive years, except the candidate for Secretary-General who may have been a member for less than four years. Nominations close on 21 March 2005.

In order to become eligible as a candidate for President, a nominee must have his or her name listed in the nomination form of at least ten financial (paid) members. Also, to be eligible as a candidate for Secretary-General, a nominee must be supported by at least five members.

It is recommended that the members try to balance their nomination for the candidates for the Executive Board to the best of their ability according to the following principles stated in the Constitution:

☒ no more than six of the nine members, other than the President and the Secretary-General, may represent one gender;

☒ at least three of the eleven must be from non-OECD countries and at least three from OECD countries.

In addition it is strongly recommended that members assure themselves that nominated candidates for the Executive Board are both willing and able to carry out and sustain the active workload that comes with this role.

Voting procedure
After the nomination process is finalised by the auditor, a certified note is sent to the President after 21 March 2005. The candidates will be officially informed of their candidacy and registered for voting by the Secretary-General. The candidates will then be requested to submit their statement of vision as stipulated by the Constitution. These will be published in the March-April 2005 issue of the *Futures Bulletin*.

The Secretariat will then conduct a ballot by sending to each member a voting form with instructions. Ballot papers will be sent out with the March-April 2005 issue of the *Futures Bulletin*. Members will have until 30th June 2005 to return the completed ballot forms to the Federation's auditor.

Deadline for nominations
Completed nomination forms must be received no later than 21 March 2001. They should be mailed, emailed (electronic signatures accepted) or FAXed to:

The Auditor
WFSF Secretariat
PO Box 235912
Honolulu HI 96823-3517 USA

FAX: 1-808-955-8215
Email: secretariat@wfsf.org

Nomination form
Please print legibly

Executive Board
(Nominate one or more WFSF members)

_____
_____
_____
_____
_____
_____

President _____
(Nominate 1 WFSF Fellow)

Secretary-General_____
(Nominate 1 WFSF member)

Your name:_____

Date:_____

Signed:_____

Auditor -- WFSF Secretariat
PO Box 235912
Honolulu HI 96823-3517 USA