

Seeds of hope: Reflecting on visions beyond poverty

by **Anita Rubin**

WFSF's XIV WFSF World Conference, *Futures Beyond Poverty*, was held in Nairobi, Kenya between 25-28 July 1995.

Before the conference, there were complaints of why such an impossible theme as futures beyond poverty. To some people, it just didn't sound realistic at all. 'There are no futures without poverty', they said. 'We shall always have the poor among us', they claimed. 'It is a law, inevitable, unchangeable and unavoidable', they argued.

So many times nowadays we are asked to consider how to adapt to change, transition and postmodernity. Many conferences and symposiums are organised and many articles and books are published around the basic questions of how to cope with the changing world. We are urged to mould our thinking along these unavoidable forces, to rearrange our values, symbols, institutions, expectations, hopes and even everyday life to match with the forces of market economies, the needs of information societies, unpreventable trends, history-ending cycles or growing chaos.

But why? As if these forces were something above us, beyond our capability to affect them. As if we were floating helplessly in the stream of merciless time without any means to change the currency, to climb off to the shore or even to swim on. Why should we and why should I accept a new god or gods, stronger than my own hopes? And if I did, how could I claim that I am working for a better future for my own child? Is it a mere arrogance to change the inevitability of these



Local performers entertain participants during the opening ceremony at the National Museum of Kenya

forces? Or is that the only thing we can honestly do?

What then is poverty? What is it to be poor? Is it simply the lack of food, clothing, water and shelter, or is it also the lack of clean environments, possibilities to develop and a total lack of security? Or is it something still more complicated, like the lack of love, respect and human dignity? Lack of laughter in one's life, is that poverty? Is the lack of possibilities to affect one's life poverty? If that is the case, then all those who said that the title of the Nairobi conference was unrealistic and faulty can be regarded as unmistakably poor.

A human being is definitely poor if she or he has no food, and a family of ten children around. But are you rich if you have wealth but no one to love? What is the difference between wealth and riches? Along some standards, am I poor? Are you poor?

Along some other standards, can we define the whole western society as poor? Moreover, are there different kinds of riches in the third or fourth or millionth world which I just don't realise as riches?

If we look at the figures of the World Bank, the curves of the UNDP and the charts of the OECD, then the world is in trouble. The rich become still richer and the poor still poorer,

Continued on page 4

In this issue

Conference special	1-5
The Tao of rights, bytes and space	6
WWW Futures course	8
Bosnia	10-14
Reviews and more . . .	

Successful conference creates history

A message from WFSF President, Pentti Malaska

AS YOU MAY KNOW, WFSF's XIV World Conference was held in the famous Kenyan National Museum in Nairobi, between 25-28 July 1995. I would like to share with you some views of the conference as well as important resolutions from the WFSF meetings that were held in Nairobi.

Before the conference I wrote that it would be historical in two senses. Firstly, it is WFSF's first world conference to be held in Black Africa, and secondly, the General Assembly there would make major changes to WFSF's Constitution. The last time such changes were made was at the world conference in Cairo in 1978.

Now, after the conference, I am most happy to tell you that it was historical also in the sense that it was successful, by any standard of WFSF world conferences, despite the meagre and uncertain budget. The cost-benefit ratio may hit a record for our conferences. Admittedly, it was not so certain before the conference.

There were about 120 participants who contributed to the challenge of *Futures Beyond Poverty*. The conference was well reviewed in the Kenyan TV, radio and other news media, which together formed one of the three channels of dissemination of the message. The other two channels were first the participants themselves, of course, and then the future generation of Kenya, represented by the school children who participated in the essay and drawing contest arranged by the teachers. The results were publicised and the winning schools and pupils were presented awards at the conference.

Aims coincide with UN summit

The message that the eradication and alleviation of poverty is possible coincides with the aims and policy formulated by the leaders of states at the UN Social Summit in Copenhagen in March this year. The conference discussions brought the message forward by diagnosing the obstacles and searching the ways



Conference Services Officer, Mary Nagila with member of the LOC, Prof. Sylvester J. Ouma.

for self-determination and self-esteem in poverty. As many speakers argued, poverty is a human made phenomena — even man made — while women are often the poorest of the poor in many societies. To a certain extent, the poor demonstrate that a materially scarce life is humanly as advanced and dignified, or even better, than a more affluent life style.

However, for too many poor people, the material, societal or cultural deprivation of their life is so severe that plain self-determination or self-esteem does not help them to escape from ultimate misery. Poverty is a multidimensional threshold phenomena. On the other hand, no one believes that the present level of material consumption of the industrial or industrialising world can ever be a global standard for the whole of humanity. Raising the level of material consumption of poor people and poor countries to that level will not eradicate the poverty gap. Poverty needs to be redefined and understood from new points of view. 'Postmodern' poverty studies, such as those made by Amartya Sen and others, have already started to emerge.

In addition to the many plenary speakers, session chairs and presenters, the theme was discussed and the conference addressed by eminent world moral leader, Archbishop Desmond Tutu, Professor Thomas Odhiambo of the African

Academy of Sciences and Professor Paul Vitta of Unesco. In due course a collection of the papers presented at the conference will be published, with Professor Odera Oruka as the Chair of the editorial group.

Decisions reached by General Assembly

The devoted attention of the local organisers, the Kenyan National Academy of Sciences and the Philosophical Association of Kenya, was very much appreciated.

The General Assembly held on 27 July and the Council meeting before it accepted important decisions and plans for the future of WFSF. A major decision reached was the renewal of the WFSF Constitution according to the proposal prepared and previously distributed among the members, and according to the amendments accepted by the Council or made by members in the assembly during the discussion. The final dossier accepted by the assembly will be mailed to all members for ratification. According to the present legal statutes, a change of statutes requires a three-quarter majority of *all members*: the majority of the General Assembly is not sufficient. One aspect which requires still some further work is whether a host country is needed where WFSF would be legally recognised as a juridical person. Anyway, it is ultimately important that everybody indicates, through a balloting to be arranged soon, if she or he has anything against the new Constitution. An election committee has been formed to decide the Executive Board and the new office bearers at the XV World Conference in Brisbane in 1997, according to the new Constitution. The election committee comprises Ziauddin Sardar as the Chair, Peter Mettler, Katrin Gillwald and Fumio Hasegawa as the nominated members, and the Secretary General and President ex officio.

It was also decided in Nairobi, based on the offers of cooperation presented to WFSF, that the XVI World Conference in 1999 will be held in Kuala Lumpur in cooperation with the Institut Kajian Dasar (IKD)

(Institute for Policy Research), and that there will be two regional conferences in 1996: one in Kuala Lumpur with the same co-organiser and another one in Russia co-organised with the Strategy Center of St. Petersburg and the Russian Association for Supporting WFSF. The Malaysian co-organiser, which we hope will become an institutional member of WFSF, is also interested in holding a futures studies course with WFSF next year. It is anticipated that the usual courses and seminars in St Petersburg Andorra, and elsewhere will remain in the program.

Some other events are being negotiated. We were informed of the plans for the XV World Conference in Brisbane in 1997 and the plans were then thoroughly discussed by the Council. The IOCs will start their work for each of the conferences.

During the next two years WFSF

will be taking a new course to the future. Will it be only some formal constitutional matters which alone don't mean much, or will these changes initiate some new directions in the substance, context and participation of WFSF? I hope that the latter alternative will come true. WFSF has its own character and mission which has been carried over the years since its beginning. That we must not change for anything. This means that the members to be elected to the leading positions of WFSF must show not only an aspiration for the future and high personal character, but also respect for the work done before.

Finally, I would like to say great thanks to all members of the IOC for the XIV World Conference for your involvement and leadership and thanks especially to you who made this conference true through your personal efforts. ■



IOC — Africa member, Michel van Hulten.

Working together and finding peace in our futures beyond poverty

Official opening speech of the XIV World Conference of WFSF, read by CM Kiamba for Professor Francis Gichage, Vice Chancellor of the University of Nairobi.

IT GIVES ME GREAT PLEASURE to be here this morning to witness the beginning of this international conference of the World Futures Studies Federation.

It is of great significance that this is the first WFSF conference to be held in Black Africa. That its general theme is on poverty is equally significant. I believe it will go down in history as an achievement in lifting humanity from poverty and other social and economic problems affecting Africa and the world at large in our time and age.

It is of great interest to me to note that your Federation specialises in the study and understanding of futures, and that this conference focuses on important themes such as futures and poverty; environmental ethics and sustainability; futures and economy; research, education and peace; and women's roles in futures beyond poverty.

Allow me to mention just a little about one of the areas of your focus that I have mentioned above namely, environment. As we all agree, Africa is facing the worst environmental

crisis because the continent is trapped in a vicious circle of environmental poverty and degradation which is accelerating at an unprecedented magnitude. It brings with it untold sufferings, ever threatening the very survival of Africa. The physical environment is being degraded at a rate which is threatening our economic future. In addition, the population growth is increasing at an alarming rate.

The traditional African farming practices are no longer sustainable. Cultivation and grazing are being pushed into marginal lands and forests. African forests have been reduced by more than half during this century with an adverse impact on soil fertility, household fuel supplies and watershed protection. This has further lead to the encroachment of semi-arid lands and desertification of the continent. According to the former Director of the UNEP, Dr Mostafa Tolba, the effects of encroachment of desert and semi-desert areas in the third world can be compared with the impact of an atomic war.

In Africa it is estimated that about six million hectares of land are being transformed into desert and another twenty-one million hectares are transformed into wasteland every year. This is a deadly threat to us, particularly considering that our source of livelihood largely depends on farming. As a result of deforestation, desertification, drought and famine, Africa is witnessing a new birth of displaced persons -- environmental refugees. Environmental degradation is becoming a major cause of political instability in the continent.

Africa has also been turned into the dustbin of the industrial world. Strapped for foreign exchange and anxious to lure investors, Africa has evidently become the target for dumping toxic industrial waste and moribund factories. Unfortunately, there seems to be no serious effort to educate the people about the dangers of industrial toxic waste and pollution, or no effort to assess the long term damage to those exposed

Continued on next page

to such toxic waste, or our future generations. The sad thing is that some of the African leaders are even said to be involved in the lucrative toxic waste disposal industry.

Environmental degradation in Africa is not limited to deforestation, desertification and industrial pollution. The destruction is also very much evident in all other life support systems, biodiversity, and renewable and non-renewable resources. The stable and life sustaining relationship between the people of Africa and their environmental life support system is breaking down and will certainly continue to break down further under tomorrow's population pressure, unless the causes are recognised and effectively dealt with in time.

The magnitude of Africa's environmental crisis shows clearly that we have a disaster on our hands and it is telling us that if we are not serious, then we are not going to get away with it. Africans can no longer shirk their responsibilities.

We must establish policies, incentives and strategies that encourage environmentally rational behaviour if the environment is to be protected and the economic potential of Africa is to be realised and sustained.

The future, we understand, is not just a given, inevitable fate. There are many possible futures and depending on human actions today we can encourage the chances of some and diminish the feasibility of others. Of course, some alternative futures are desirable for human life and welfare. So our actions should be utilised to help encourage the desirable futures. How you determine that some alternative future is or is not desirable is the challenge to you scholars who belong to the Federation, and who are assembled here today.

Although your general theme *Futures Beyond Poverty* is a topic for the world as a whole, I wish to make a few remarks on the question of poverty in Africa. Scholars tend to have dreams: dreams about actual and possible scenarios. While some such dreams may be wild and impractical, quite a number of them are practical and realisable. Africa was, for example, innocent of modern technology at the start of this century. Today some of the latest technological innovations find their



Odera Oruka, Chair of the LOC, with Archbishop Desmond Tutu and Ranjee Singh.

place in Africa as soon as they're established elsewhere.

Africa beyond poverty parallels the issue of Africa beyond illiteracy.

We are approaching Africa beyond illiteracy by the turn of the coming century. And this is a fact which would have appeared as a wild dream just fifty years ago, but it can be an obvious fact of life in fifty years to come.

What is required to achieve this is good will and cooperation between the different nations and peoples of the world. This cooperation is re-

quired also between scholars and political policymakers; between scholars of various disciplines and politicians of different ideological persuasions.

Let us not judge Africa too harshly. Africa, like any other region, is an organic part of the world. The world cannot be at peace when any of its parts are in misfortune and distress. The problems of Africa are also the problems of the world community and vice versa. Let us all pull together as a world community, with Africa solidly in the game. ■

Seeds of hope

Continued from page 1

until we have destroyed all sustainability and raped the face of the earth. Then we'll all end up in extreme poverty. It is a hopeless view on a hopeless way to a hopeless future.

And yet, there is so much more in the picture: so many colours, bright and happy, full of laughter and hope. There is the capacity of a human being, the strength of each and every one of us, child, woman and man. This human force was so evident in the presentations of our African and third world participants in Nairobi. There is the strength of the vital force, the power of hope.

That is the hope which Archbishop

Desmond Tutu also spoke of: the old, unchanging truths of how light overcomes darkness, good overcomes evil and love overcomes hate. In his life and experience he has proved that he is so much above the ordinary sanctimonious pathos and religious boundaries that he can speak about these strong, good truths and make us all, regardless of our religions, beliefs, cultures and traditions, believe in them once again.

At least he made me believe in them once again -- I found courage and love in his speech and from the speeches and actions and words of so many other people in Nairobi. Thank you all. ■

Brisbane Futures Group seeks wisdom for '97 conference

by **Kathleen Rundall**

The World Futures Studies Federation's XV World Conference will be held in Brisbane in September/October, 1997. The theme will be *Global Conversations: What You and I Can Do for Future Generations*.

Why Conversations?

Conversations assume that knowledge is not only expert technical knowledge but also the wisdom each one of us has. Conversations assume creating spaces of equal power, where people from different histories can find epistemological space to stand together. However, conversations must be in the context of deep content -- theories of the other, personal visions, and strategies for successful transformation. Conversation assumes that we are committed to a conferencing approach where theory exists with process, creating a structure that is chaotically interactive.

Who are the Future Generations?

Plants, animals, humans, technologies, metaphors and more.

Why Global?

While action is often local, the context for our decisions must be global. We are committed to finding shared concerns, shared affirmations, shared goals and shared visions. We are committed to creating a series of meetings where we discover the differences between cultures and positions and where these differences lead to concrete action steps on what you and I can do for future generations.

How can you help?

The Brisbane Futures Group, which has accepted the task of hosting the conference, is seeking advice and help from a global range of people, including WFSF members, on the following:

1. **What are the most appropriate themes for the conference?**

Areas of interest which are already shaping up are:

- revisioning economics/the economics of sustainability/urban lifestyles;
- peace, spirituality and religion;
- justice;
- health and health delivery systems; and
- education.

If you have a view on the appropriateness of these areas or have additional areas to suggest, please contact us. We are open to ideas. Please tell us also what questions or topics within areas that you suggest could be explored.

Also do you know of any conferences in these areas in the next two years? Do you know of anyone doing interesting and exciting work in the area.

2. **Who do you know or know of who is doing excellent practical work as a change agent?**

We are looking for a range of talented, enthusiastic, fresh-ideas people who have demonstrated that they have workable, effective schemes for bringing about ethical and principled change. The types of people we are looking for are intelligent, active, committed 'workers' who have demonstrated in their work that they have been able to apply their insights and ideas in practical

ways that have a positive effect. These people may be grassroots activists, non-government-organisation (NGO) personnel, policymakers, from business and industry.

We would like to invite these people to the conference to enliven and inform the discussions in a variety of ways. As we are interested in practical change-oriented outcomes from the conference, we believe that we can offer an opportunity for all of us to learn from these change agents and to be able to network professionally as well as extend our friendships.

3. **We are looking for up to six keynote speakers who have something fresh, insightful and invigorating to say about futures creation.**

While some may be well known, others can be unsung heroes. We intend to publish the papers prior to the conference and at the conference provide forums for the interchange of ideas around the papers.

Please send ideas to:
Kathleen Rundall,
C/o the WFSF Secretariat
(address Page 20);
Email: krundall@peg.apc.org



Mika Mannermaa, Mitsuko Saito-Fukunaga and Katrin Gillwald at lunch during the Nairobi conference.

The Tao of rights, bytes and space

by Phil McNally*

TODAY, ESPECIALLY IN AMERICA, I question the basic assumption of extending rights. Can a right be extended by one to another? Does a right in itself exist regardless of the social contract? Plato said that justice presents itself to the soul when injustice is present. Are the rights of men and women found in our souls, and if so doesn't the discussion of rights take on far larger metaphysical dimensions? Linguistically, when discussing the nature of rights we trap ourselves in a powerful dichotomy of right givers and takers: the rightless and hopeless.

Any discussion of rights implies a position of power, that is, control over how rights are defined and more importantly conveyed. For in extending rights one assumes that in this case 'man' is superior and thereby more powerful and important than all others.

We can give robots rights but we can also deny them. Thus there is nothing immutable about rights unless they can exist regardless of the whims of man. This problem is no different from a discussion of women's rights, environmental rights or children's rights.

By dividing rights into all these fractions, the holistic concept of rights as a larger all-encompassing truth is lost. Furthermore, should we even be discussing robotic rights when humankind has done such a miserable job of understanding, creating and protecting the rights of women and men of all races and cultures?

When this article was written, I was of the firm belief that rights could and should be extended to all things: rock and stream, bird and tree, wind and wave, bears and alligators, children and women, black and white, gay and straight, robots and computer. Note the implied assumption contained therein that 'men' already possess rights. Still at that time I was of the belief that the more finely we defined rights, the greater the level of justice that

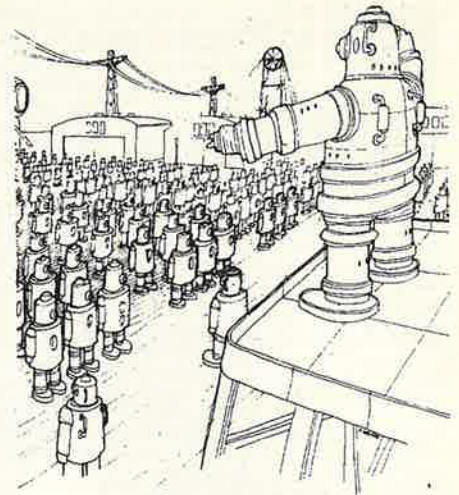
society would achieve. However, just the opposite seems to be occurring. The extension of rights in America has not created equality but rather a fractured society where innumerable injured parties are seeking some form of redress from a court which will proclaim their rights superior to another's.

In discussing the rights of robots, how we measure 'aliveness' is a paramount issue. But is aliveness a measure of rights? Is aliveness measured by thought, action, blood, dreams and soul? Sure, animals are alive in a breathing, moving sense but is not also the rock which makes the mountain which hides the gold? Does the robot arm which ceaselessly and endlessly welds the frame of a car really possess a soul? Is the keyboard upon which I strike this text alive or even real, for that matter? Are we attempting to create aliveness as we did when we were children carrying our stuffed animals with us?

The position that 'everything is sacred' is essential for creating a new understanding of rights.

Is this discourse upon the rights of 'man' the same as the Aboriginal sense of aliveness of all of nature, where 'aliveness' means a relationship of not human to nature but nature to human? Thus a fundamental shift in perception to the position of 'all is alive and everything is sacred' is essential for creating a new understanding of rights.

When we take Lockean notions of the natural rights of 'man' and of being created equal, are we mistaking his desire for an original position and having the right to life, liberty and property, and making wild assumptions far beyond what was intended? I believe Locke, like many philosophers, was seeking a way to bring culturally-like people together to create an



Drawing by I.F. Clarke and A. Wilson.
Futures, April 1988.

orderly, economically viable and powerful nation state. In order to do so a deal had to be struck, such as the trade off from Hobbes' reference in *Leviathan* of the solitary, dull, brutish, nasty and short existence of every man in a state of nature to Locke's social contract dangling the carrot of economic prosperity, property, wealth and safety in the legalese of a legal contract (which we now so covet as a way of bringing predictability and consistency).

Thus the goal was not some altruistic Aristotelian notion that at last the 'truth' of rights had been found. Nor was the goal based upon a larger faith to bring light to the darkness of chaos as St Augustine's *City of God*. At best, individual autonomy and initiative is socially conceived and manufactured by our social institutions out of our basic needs, fears, wants and desires.

But can rights really be treated as a commodity? Does not the concept of rights transcend 'man' to that of universal spirit? Let me clarify that by no means am I implying that this philosophical quest for justice is not important. This Platonic search for the truth, for the soul of man, is important. It does not matter if there is no singular truth. What matters is that we use guiding principles as a way to inspire and direct ourselves onwards.

Fundamentally, we are still discussing the rights of individuals in a nation-state from a Newtonian-Cartesian framework. The role of uncertainly, intermittency and the functions of quantum physics have yet to impact our social constructs. In this sense America was clearly a

political solution, a compromise, indeed, a social contract. However, this was especially possible because America, similar to Australia, enjoyed the benefit of a spacious land with limited population, unlimited resources and no cultural past to bind our assumptions of a future. Yet today that sense of limitless space is now gone as are, in many ways, the sense of the individual and the spirit of liberty and self reliance.

Perhaps the idealised version of individual rights and democracy is all a question of size. Perhaps as De Tocqueville said, 'man creates kingdoms and republics, but townships spring from the hand of God'. Perhaps as the web of society grows the spirit of the community, its very soul, is destroyed. For today Americans are afraid of their freedoms and themselves.

In reaction to recent terrorism, a liberal US President is seeking to enact sedition laws to control information access and computer dialogue with some form of information police. Could President Nixon have done the same thing during the 1960s when federal buildings were likewise bombed and demonstrators created upheaval in the streets?

The face of America is changing. In the face of American technocracy, whereby the Internet is now more feared than guns, we face a frightening phase where the American people cease to be unique individuals and become things to be kept fragmented, categorised and delegitimised in a very dark Hobbesian sense. Has the expansion of rights helped renege the social contract?

Dialogue, communication and compromise are essential components of a civilised society. Ancient Greek democracy wasn't about rights as much as ensuring a dialogue. Yet Americans have in many ways no desire to go on-line to be free to discuss and debate, because everyone from conservatives to liberals is afraid that they will have to question their basic assumptions, ideals and methods.

Is the computer revolution really altering American consciousness? Do Americans perceive computers as machines? Yes. But just because Americans name their cars 'Old Bessy', polish and caress them like children and spend more money on highways than education, do they extend rights to them? No.

When will the discussion of rights

by fundamentally reformed? Certainly not until the environment of humans is altered. Humankind will waver upon the brink of strife and warfare until the environment of humanity is fundamentally altered as it was with the discovery of the Americas. The next major alteration in environment could happen through deformation, such as a nuclear holocaust. But the most fundamental as well as positive way for this to occur will be through some form of space exploration and settlement, whereby the physical environment and the relationship of those in it will demand a new construct of individual rights and social responsibility.

In space the reliance of humans upon intelligent machines will create a very deep level of co-dependance.

In space the reliance of humans upon intelligent machines which do not possess human frailties to build and repair in the vast vacuum of space will create a very deep level of co-dependance. The structure of power and dominance will shift dramatically to equality and dependence, sort of like most nativistic village societies. In a gravity-less environment, physical strength will become meaningless. The ability to adapt, share and think in harmony will be paramount.

Goals of economic and military superiority will be far removed from the consciousness.

On earth will the relationship between man and machine change? Will we project rights to robotic warriors or 'Stepford Wives' sex surrogates? The lovable robots C3PO and R2D2 in *Star Wars* were cared for, but *they had no control over their own destiny*. They were machines to be used and, if necessary, abandoned.

Perhaps in a few thousand years this will be the case but the reality of the harshness of space and the great difficulties that man will have in creating a new habitat, the value of life and of living and being will be dramatically altered. The new sciences which will be required to take us on this journey will so alter man's perception of the real, of goodness, of notions of justice, that rights and responsibilities will dramatically alter the definition of life as we know it today.

Perhaps then 'The rights of robots' in one sense went too far in strengthening the rights discourse (instead of other ways to achieve justice), but as we enter space and other dramatic futures, certainly it was a conservative forecast.

**Phil McNally co-authored with Sohail Inayatullah, 'The rights of robots: Technology, law and culture in the 21st Century'. It appeared in Technology/Law, and was reprinted in Whole Earth Review and Futures as well as Nu Hou Kanawai. This is McNally's reassessment of the issue seven years later.* ■



Phil McNally was a senior planner at the Hawai'i Judiciary. He left the Islands for the North Dakota Prairie where he writes fiction and teaches political philosophy.

Web offers new futures course

IN EXPRESSING THE NEED to look into the future, French futurist Gaston Berger said that the faster the car, the further the headlights must go in order to avoid the dangers and pitfalls. We need to look into the future because we are part of extremely rapid and interrelated changes. The faster the pace of change, the further forward we must look. Certainly, how we learn and teach is one area undergoing dramatic change.

Understanding the need to meet the changing needs of students and to use the latest technology, the Faculty of Work, Education and Training at Southern Cross University (SCU), Australia, has designed a new unit in futures studies.

The first comprehensive futuring course at a Masters level on the Internet will be offered from the first semester of 1996. The course is

unique in that it will be offered on the World Wide Web. The course is designed and edited by **Sohail Inayatullah** in conjunction with The Communication Centre, Queensland University of Technology.

Along with text, there will be visuals and audio of the various authors whose work is featured in the course, and as the course develops, the views of students will be incorporated into the unit. A reader in futures studies to be used by the students will stay current, depending on the changing needs of students. New articles will be added each year. Student commentary and final papers will also become the text for the course in subsequent years.

The coursework Masters degree will be taught in three units:

1. Theory and methods of futures studies, including types of futures studies, central issues in futures

studies and new methods of futures studies. Chapters are written by **Wendy Schultz, Allen Tough, Eleonora Masini, Rick Slaughter, Clem Bezold and Elise Boulding.**

2. Emerging ideas of the future on issues such as robotics, Gaia, macrohistory, post-human futures, microvita and gender futures. Chapters are written by **Phil McNally, Acarya Rudreshananda Avadhuta, Raine Eisler, Anthony Judge, Jim Dator and Chris Jones.**
3. Visions of the future from different civilizational paradigms. Chapters are written by **Immanuel Wallerstein, Johan Galtung, Ashis Nandy, Godwin Sogolo and Zia Sardar.**

Each unit will be accompanied by an introduction of the article and the writer. This is necessary since the course will be conducted through distance electronic education. The challenge is to make the chapters come alive through audio, visuals and personal commentary.

A three day workshop to introduce futures studies to the SCU faculty, as well as potential on-site students, will be held in November, 1995.

The course is the brainchild of SCU staff members **Dr Paul Wildman** and **Dr Allan Ellis.**

For further information contact:
pwildman@scu.edu.au
aellis@scu.edu.au



Call for Papers

WFSF Regional Conference

Pushkin, St Petersburg, Russia

7-10 July 1996

Approaches to Sustainable Development: Problems of the Baltic Region, Europe and the Globe

- Approaches to sustainable development and how to apply them to the Baltic Region
- Regional and global problems of development
- Ecological and economic prognoses
- Post-socialist countries in transition from totalitarianism to market economies
- Expected and desired changes in the social life of these countries
- Mentality-changes of their population
- Modern methodologies of futures research

For further information contact:

Dr. Alexander Sungurov,
 President,
 Strategy Center,
 St Petersburg Center of Humanities and Political Sciences
 Izmailovsky 14
 198052 St Petersburg, Russia
 Tel & Fax: (+7-812) 112 6612
 Email: strategy@ok.spb.su

Requests to attend should also be sent to the above address
 or to the WFSF Secretariat.

Turku proceedings still available

Proceedings from WFSF's XIII World Conference, *Coherence and Chaos in Our Uncommon Futures - Visions, Means, Actions*, held in 1993 in Finland, are still available.

Those who attended the conference should have by now received their complementary copy of the proceedings. Those delegates who have not received their copy should contact the WFSF President's Office at:

Finland Futures Research Centre,
 PO Box 110,
 FIN-20521 Turku,
 Finland.

Fax: (+358-21) 2330 755.

For those who didn't attend the conference, copies can also be purchased for US\$20 (FIM 100), plus mailing costs.

Futures teachers invited to join network

TEACHERS OF FUTURES STUDIES are invited to participate in a new Unesco project entitled 'A-P futures: A network of teachers of futures studies in institutions of higher education in the Asia and Pacific Basin region'. The project is being coordinated by Michael Sysiuk and supervised by **Jim Dator** at the Social Science Research Institute at the University of Hawai'i at Manoa.

The primary function of the network is to develop, maintain and facilitate regular discussion among its members concerning teaching futures studies and doing futures research.

The project is envisioned in three phases over five years. The current project, which runs until December 1995, aims to build a comprehensive database of futures teachers, courses and key texts in the region. In subsequent phases it is planned to conduct workshops and to further expand the network and the number of people teaching futures studies, and to improve the quality of futures studies at institutions of higher education in the region.

If you would like to participate in the network please contact:

Michael Sysiuk
Social Science Research Institute,
University of Hawai'i Manoa,
2424 Maile Way, Honolulu, Hawaii 96822;
Tel: (+1-808) 956 2888; Fax: (+1-808) 956 2889.

Contributions to Futures Bulletin

Contributions to Futures Bulletin are invited, including: discussions; photographs; articles; proposals; critical commentary; news stories; notification of conferences; research in progress; abstracts of futures oriented postgraduate research; book reviews; and new publications. Where possible, please submit contributions on disk in WordPerfect or ASCII format, or by email to:

WFSF Secretariat
C/o The Communication Centre
QUT
GPO Box 2434, Brisbane Q 4001
AUSTRALIA
Email: holman@peg.apc.org
Fax: (+61-7) 3864 1813

Publishing because tomorrow matters

by *Jeremy Geelan*

NOTHING CONCENTRATES the global mind so wonderfully on the future as the approaching end of a century, let alone a millennium. In the early 1990s there is, for perhaps the first time in the human experiment, if not an actual fear of the future, then certainly a fear *for* it.

While the 1960s had expressed itself through the peace movement, it wasn't until the 1980s that we saw what independent future consultant Sheila Moorcroft calls 'the first *mass* movement of the future': that is, the environmental movement. The worldwide impact of environmental deterioration produced a widespread suspicion that modern industrialised society was, knowingly or unknowingly, mortgaging the future.

What has all this to do with the birth of a book series, *Adamantine Studies on the 21st Century*? A very great deal -- because just as nature abhors a vacuum so publishing abhors ignorance. The thought that this process might be going on unknowingly is an anathema to a publisher, a 'maker-public', a purveyor of words and ideas.

Publishing has no agenda of its

own, save only this: nobody should ever walk blindly into the next century, or allow themselves blindly to be led there -- not while there are global commons of wisdom, insight and information. The publisher's job is that of the go-between, as in HG Wells' famous race between education and catastrophe. As such it is, like futures studies itself, an action science.

Publishing because tomorrow matters is not without its pitfalls. Without the oxygen of cashflow from sales, publishing can falter, stumble, even fall. At Adamantine's 21st Century Studies Program we are engaged in a continuing search for wisdom, energy and insight which we feel, as an editorial workgroup, we can fine-tune before disbursing it into the marketplace of ideas.

It was Søren Kierkegaard who summed up best, in my view, the conundrum with which our present generation is faced. And he reminds us that it is every generation's conundrum:

That which is truly human no generation learns from the one before it. No generation learns from another how to love. No generation has a shorter task assigned to it than the one before it. No generation gets any further except insofar as the previous

generation shirked its task and deluded itself.

Whether the volumes in the series help circumvent this problem, only the global foresight community can decide. We have just five years left in which to lay the foundations for a saner 21st Century, and the authors whose books we have so far featured in the series together provide a sense of perspective about and hope for the future. And we aim to add more bold and more powerful works to the series. To all our futures.

Editors' note: Adamantine are offering WFSF members a 40 per cent discount until 1 December on any of the volumes in the series. Members ordering five books will also be sent a free copy of Ben Ferencz's World Security in the 21st Century.

For further information contact:
Jeremy Geelan,
Futures Editor,
Adamantine Studies on the 21st Century.

Richmond Bridge House,
417-421 Richmond Road,
Twickenham TW1 2EX,
England.
Tel: (+44-181) 891 5027;
Fax: (+44-181) 296 1952.

Bosnia and the postmodern embrace of evil



Srebrenicans lining up for water in a UN compound at Tuzla airport. Approximately 3000 refugees, mostly women and children from the former UN safehaven of Srebrenica, captured by the Bosnian serbs, were taken to the UN base.

by **Ziauddin Sardar**

Die you scum. The Serbs are the champions. Come out onto your balconies and hail the white Serb race¹.

Bosnia and British Gas

Consider two apparently unrelated events that have dominated the press in Britain during the last year. The first concerns an individual, Cedric Brown, managing director of British Gas.

When the national asset that was British Gas was privatised, Brown fired thousands of employees declaring them 'surplus to need' and helped himself to what used to be their wages. He increased his own salary by about 400 per cent and awarded himself a million pound share option. Next, he increased the profit of British Gas by increasing the price, downgrading services and closing showrooms, and refused to award a three per cent increase in the salary of his workers.

The nation was outraged at this cynical use of power, but no one could do anything about it. The Parliamentary Committee which

summoned Brown for an explanation was totally impotent: the government declared that there was 'no practical' solution to corporate greed. The individual shareholders huffed and puffed from the sidelines but, in the face of the corporate shareholders of British Gas, were totally helpless. Meanwhile, Brown appeared on our television screens with a wider and wider grin.

Now consider the second event: the plight of the small nation that is Bosnia Herzegovina. The Serbs want to swallow it as a realisation of their dream of a 'greater Serbia'. The Serb military is well equipped, consisting largely of the battalions of the army of the former Yugoslavia, while the Muslim Bosnians are largely without weapons. The Serbs are the aggressors and their State fascist; the Bosnians are established multiculturalists.

The United Nations imposed an arms embargo on both countries, thus effectively ensuring that the Bosnians never have the ability to defend themselves. When the Serbs began to butcher the Bosnians, the UN declared a few cities to be 'safe havens', disarmed the Bosnians of what little

weapons they managed to acquire despite the sanctions, and fed the people trapped in these enclaves: dependency is added to despondency and dignity is sacrificed at the altar of 'humanitarian aid'.

Then the Serbs began to run amok in the undefended 'safe havens'. And what did the UN do? The UN, like the Parliamentary Committee that summoned Brown, declared its outrage but could not take sides or stop the Serbs from doing whatever they want to do.

Malcolm Rifkind, the new Foreign Minister, declared that there are 'no realistic military' solutions to the problem of Bosnia. (Rifkind himself would not have been here had Churchill declared that there were 'no realistic military' solutions to Hitler: but we will let that irony pass!). The few newspapers and individuals with conscience shout from the sidelines but are helpless. Meanwhile, our television screens are full of pictures of weeping women and children, streams of bewildered refugees, bodies of butchered Muslims, and crowds fighting over loafs of bread.

Cynical power

The rhetoric that has come out of Britain concerning Brown and Bosnia is remarkably similar: often the same words appear in both cases. Why? Because it is the rhetoric of cynical power. In postmodern times, power is not just about financial and military muscle -- over and above anything else it is about cynicism. In other words, those with and in power are motivated purely by self-aggrandisement which is itself enhanced by demonstrations of the total helplessness of the victims of power.

Brown used his power to increase his self-importance and laughed at the inability of others to stop him. The West would not use its power to stop the Serbs because that would not lead to its self-aggrandisement. It could lead to loss of British, French or American lives but it would not bring any tangible benefit for the

'contact group' of countries that is supposed to safeguard the 'safe havens'.

Postmodern cynical power thus has nothing to do with ethics or morality. Indeed, postmodernism has dismantled all dominant value and ethical systems and replaced them with a vacuum — we are supposed to rejoice at this and consider the vacuum to be a virtue. It moves only when its own self-importance can be increased.

But the war in Bosnia, unlike the Gulf War, does not provide an opportunity to increase the conceit or the power of the West: it is about racism and fascism, morality and ethics. That is precisely why the West will do nothing about Bosnia: it will, determinedly and consciously, ensure that Bosnia bleeds to death, and is eradicated from the face of Europe.

The Gulf War and Bosnia

The comparison with the Gulf War is telling. The Gulf War was a war about a commodity. Bosnia cannot be commodified: it has nothing that the West needs and in its present state it cannot even be considered as a 'market'.

The Gulf War was about cynicism: it was a demonstration of the military muscle of the West and about humiliating the aggressor, showing them to be totally powerless in the face of Western might. That is why 400 000 young Iraqi conscripts had to die.

The Gulf War was about money: the Saudi and the Kuwaitis paid with two decades of their future for the war. Bosnia cannot pay!

The Gulf War was about testing a whole array of new weapons: both the terrain and the fact that the enemy is not confined to a clearly demarcated territory in Bosnia does not permit the testing of any new weapons, if there are any left to be tested after the Gulf War.

The Gulf War was about demonisation: but while Saddam Hussain could easily be demonised as he was clearly non-European and black, the European Serbs cannot be demonised: they are part of Western culture and civilisation.

Thus despite genocide in front of television cameras, concentration camps, mass gang rapes of young women, 'ethnic cleansing', the hold-

ing of UN hostages, and the clear use of racist terminology and rhetoric, the Serbs are Serbs: they are not 'terrorists', 'fundamentalists', 'savages', 'bloodthirsty' or 'debased' — the kind of labels that are so easily appended to non-Western individuals and groups in general, and Muslims in particular. Indeed, most newspapers and television programs even shy away from describing them as fascists.

It is not surprising that when France's President Chirac declared that, 'if we have the will, we can stop an enterprise that threatens yet again to destroy our values'², his call fell on deaf ears. What values is he talking about?

First of all there are no values in the West. Prime Minister John Major discovered this a couple of years ago when he launched a nationwide program that was supposed to take Britain 'back to basics'³. The campaign had to be abandoned when it was realised that there were no basics left to return to!

Second, even if we grant that there are some values left, they are certainly not worth fighting and dying for.

In postmodern times, all values are relative: you can argue for or against them but there is nothing eternal about them for everything, but everything, is contingent and fleeting.

Thirdly, values do not motivate anyone in the West, let alone the politicians: only ego and profits can lay claim to motivation.

The UN as an accomplice to barbarism

When Chirac announced that 'it is hard to see the presence of the UN forces as anything other than some sort of accomplice to this barbarism'⁴, he was talking in the framework of modernity. Barbarism was/is the unthought of modernity — it is integral to it, as Stjepan Mestrovic, among others, has shown⁵. Just as there is honour among thieves, there is some moral discernment in barbarism.

Modernity produced the Holocaust⁶, but it also produced a will to stop the barbarism of the Third Reich. In modernity, the will to act against perceived barbarism (often in Other, non-Western cultures) is intrinsic and automatic. But postmodern times are

not about barbarism, they are about the total embrace of evil. The Western reaction to Serbian aggression is not a product of some conspiracy of impotence or absence of will in the face of barbarism, it is part of a conscious design. In other words, what motivates the Serbs also motivates the West.

Bosnia, a multicultural Muslim republic in the heart of Europe, is an affront to all that the West stands for. It personifies all that it has projected on the Other. The Bosnians, like the British gas workers, are 'surplus to need'. An UNHCR official once described Srebrenica as a 'zoo where people are fed by the UN and kept in by the Serbs'⁷. But Bosnians have even less value than animals. This year, Britain has witnessed numerous demonstrations and protests against the transportation of live animals to Europe. Many of these demonstrations were violent. One even claimed a martyr in the shape of a housewife who was crushed when she was trying to stop a lorry leaving with its load of live animals for the continent. There has not been a single demonstration on behalf of Bosnia! Western terror of the absence of light — of anything that was outside the circumference of instrumental rationality and Enlightenment values — has come a full circle.

Postmodernity hugs the darkness. Evil may be transparent, as Baudrillard⁸ tells us, but in these best of all possible postmodern times, the West finds excuses for it, rejoices in the absolute powerlessness it produces in its victims, and even celebrates it.

The demonisation of the victim

'Our people', President Alija Izebegovic of Bosnia has said, 'were a good people'. When the fighting started, we found out that they were a courageous people as well. They succeeded in creating something from practically nothing⁹.

Consider a future twenty years from now. When the infants whose fathers were taken to the 'butchers' shop' where 'their throats were cut'¹⁰, whose mothers and sisters were raped again and again, who have 'nowhere to go now'¹¹; when the

Continued on next page

infants of Bosnia were being made orphans, displaced, and turned destitute as the voyeuristic television cameras relayed their plight in an effort to increase ratings to a Western audience more concerned about cattle than human beings; when the Western world made excuses for evil as evil expressed its will to power; when the infants have grown up, what would the West have created? What would the West have created from a multicultural, peace loving society renowned for its love of art and culture?

Consider a future twenty years from now, when the world will witness the emergence of a new brand of 'terrorist'. He or she will be young, white, thoroughly European, Muslim and legitimately angry. But by that time the legitimization of their anger will have been forgotten — let alone much respect for history. The 'terrorists' will be seeking revenge, justice and a homeland. Their powerlessness will leave them no recourse but that of terrorism. Thus today's victims of the West will become tomorrow's demons of the West. And evil would have triumphed totally.

Notes

1. Song on Bosnian Serb radio after it announced that 'normality has been restored to "free Srebrenica"'. Eager, C. From haven into hell. *The Observer*, 16 July 1995.
2. Dejevsky, M. Chirac invokes history and maintains high moral tone. *The Independent*, 17 July 1995.
3. Sardar, Z. (1994). Back to basics but nothing to do with morality. *Impact International*, March; pp. 22-25.
4. Dejevsky, M. France throws down gauntlet. *The Independent*, 15 July 1995.
5. Mestrovic, S. (1993). *The Barbarian Temperament*. London: Routledge.
6. Bauman, Z. (1989). *Modernity and the Holocaust*. Oxford: Polity Press.
7. Eager, C. 16 July 1995.
8. Baudrillard, J. (1993). *The Transparency of Evil*. London: Verso.
9. Izetbegovic, A. (1993). 'Will to rebuild Bosnia and defeat darkness'. *Impact International*, December; pp. 22-25.
10. Bellamy, C. '20,000 still missing in "zone of death"'. *The Independent*, 17 July 1995.
11. Radosaljevic, Z. 'Muslims flight brings no escape from despair'. *The Independent*, 15 July 1995. ■

Responses to the previous article

What is evil and how do we deal with it?

by Ivana Milojevic

THE CURRENT ATROCITIES IN BOSNIA can only outrage the majority of the people who witness the daily suffering of the thousands of victims of this horrible war. While reactions usually start with 'how do we stop this?', most of us return safely to our daily routines trying to forget what cannot be forgotten. The same reaction — one of selfishness, laziness and apathy — continues at the global level, where the same people wear the uniforms of power and decision-making.

The lack of any real desire for radical and changing policies is reinforced by the belief that tragedy can only happen to others. Prejudices and myths are used to maintain the status quo. So what is stopping us from dealing with evil, no matter where is it happening and what forms it takes?

Is it because of postmodernism, a vacuum in values and a lack of interest in the West (as Sardar's paper seemingly argues)? As far as we can tell from written history, those with power have rarely been motivated by positive values, and even then

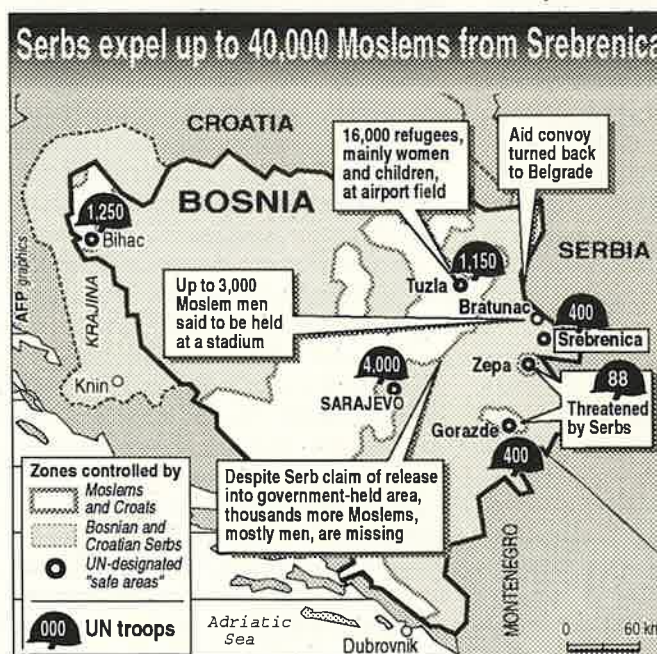
these values were a mere justification for achieving their own interests and desires. As for the victims, they have suffered from their helplessness. This is certainly not the invention of postmodern times. These times are not free from our horrible historical heritage. Like any other times, premodern or modern, existence rarely has anything to do with ethics or morality.

Obsolete values

Postmodernism has begun to teach us to see the world from different perspectives, and to see multiple truths and not just a particular truth. We must not forget that modernity only expressed the truths of the most powerful. Postmodernism makes dominant values less secure. It certainly gives greater chances to all 'others' to raise their voices. If postmodernism questions or makes obsolete the values which have enabled colonialism, imperialism, male dominance and the destruction of nature, then we should only welcome such a change.

As for lack of values, there is no single individual, group or society which is void of values, and that

applies for Western societies as well as the international community. While Sardar's paper is full of condemnation of the West, accusing it of being responsible for the suffering of Muslim people, evil has been equally present in the West and the non-West. All cultures are motivated by power, profit and ego. But the structure which organises evil in modernity is the nation-state: the highest reason



The situation, as reported August 1995.

Responses to the previous article — continued

worth killing or dying for. That is in the heart of most warring sides. That is in the mind of politicians and many intellectuals. This idea is the reason for ongoing ethnic cleansing (including murder, torture and rape), because everyone wants to have more of 'us' and fewer of 'them'. While we are stunned by this barbarism, it occurs because it is a way to make a stronger distinction from those otherwise similar in language, culture and history.

If we want to make radical changes in the world today and tomorrow we should try to change the framework within which we recognise problems and find solutions. In the present conditions most people still think in national terms: warriors fight for the nation-state, and politicians support one or the other warring side in accordance with their national preferences. We should be able to condemn all acts of torture and suffering no matter who does it and how justified their reasons could be. Postmodernism did help us to go one step forward in achieving social justice.

It is not the lack of values but an unwillingness to act in accordance with them.

But seeing many perspectives should not, however, stop us from taking sides and should not stop us acting on human suffering. The more insights we have the less unfair our solutions will and should be. If postmodernism teaches us about relativism, and if postmodernism stops there, then we should go further in searching for the meaning of our lives and values. Finding those values would not be as difficult as it might seem as they are already present in most religions, spiritual movements, common and written laws, constitutions and philosophical principles.

Once again, it is not the lack of values but an unwillingness to act in accordance with them. In the case of bleeding Bosnia, we should consider one of those values, the value for human life, as the most important. In

order to protect it we should not just condemn certain behaviours, or violence, but we should also act to do something about it. While I would welcome any attempt to save human lives, the framework within which it is done is equally important. That framework would make us choose which lives we want to save and which to sacrifice. Unfortunately, the solutions within the nation-state are for a long time going to be the only 'real' solutions. And they will per-

petuate the present inequalities and dialogues in terms of power. Within the nation-state structure, it will bring relative satisfaction to one group of people and rage to the other, whose fight for the revenge will keep military industry going.

At the same time we should not stop hoping that futuristic predictions about an emerging global community, which values our common humanity and every single human life as the most important, will come true. ■

Learning from Bosnia

by **Anthony J N Judge**

IN ONE WAY OR ANOTHER, Bosnia will have profound effects on the future initiatives of the international community. If widespread physical conflict can be avoided, hopefully these effects will be in the way that social change is envisaged and undertaken. Some of the shocks to be absorbed are suggested by the following:

1. Bosnia has demonstrated the abyss between pious declarations of values and what is tolerated in practice: 'tolerance' is acquiring a sinister significance in the International Year of Tolerance. It has made nonsense out of the self-satisfaction surrounding a supposedly progressive move towards greater human rights — not because the principles are not laudable, but because how they are to be defended and by whom has become increasingly unclear.

These principles are much appreciated provided it is not required that human lives be sacrificed for them. Ironically now only non-Christians seem to be prepared to sacrifice their lives for principles. All other strategies are governed by the 'zero death requirement' (ZDR).

2. To what degree can the international community's role in Bosnia be seen as equivalent to that of the Pontius Pilate at the trial of Jesus of Nazareth, especially the 'washing hands' ap-

proach? Such an historical role reversal can also be seen, from a Palestinian perspective, in the similarity of some current roles taken on by Israelis following the Jewish experience under the Nazis.

3. The evolution of United Nations observer missions into situations in which abuse, violence, executions and massacres are 'observed' raises terrible questions. How would the United Nations have acted if confronted with Nazi concentration camps, death camps and the systematic use of gas chambers? The mind boggles at the thought of UN teams 'investigating' and 'observing', with a clipboard, people being fed into gas chambers. They were very close to that in Rwanda. And just what would happen if a country set up gas chambers today, even allowing for a suspect distinction between a 'Western' country and a 'developing' country? What of the irradiation experiments conducted on troops and prisoners by Western countries?

4. To what extent have international principles become like the Emperor's clothes in the children's story? Forced by fashion to elaborate ever finer principles, the result may be such that the international community is now virtually naked, but persuaded by critics of the splendid finery in which it

Continued on next page

Responses to the previous article — continued



Mass exodus in former Yugoslavia

believes itself to be adorned. Where are the little children who can draw attention to such anomalies?

5. There is a strangely perverse symmetry to responses to Yugoslavia versus responses to the Gulf War. The latter represented the old-style superpower intervention. It aroused high levels of protest by those in favour of 'peace' and 'giving negotiation a chance'. This was exactly the route taken in Yugoslavia, but the level of collective protest has been virtually minimal for what amounts to an equivalent number of deaths. What has happened to the 'peace groups' now that their request for negotiation has been so completely fulfilled? Have they learnt anything about the limitations of their position and of wishful thinking? They too have been discredited.
6. There is a wider pattern to the patience exercised whilst people are slaughtered. It may be seen in many urban ghettos where people are constantly subject to security threats. The forces of law and order are totally complacent in requiring that the police be duly informed, however long it takes them to arrive, and whether or not they are capable of doing anything when they finally do.

Bosnia is therefore merely an illustration of a widespread non-response, even in Western societies, to people faced with neighbourhood violence, and the suffering that can occur before there is any authorised response. How unrealistic is the negative response to vigilantes and militias, when the forces of law and order choose to delay any response, or to 'prioritise' their responses for 'greater effectiveness'?

7. The embargo on weapons also illustrates a wider phenomenon, and the dilemma surrounding gun control in the USA. Just how cynical is it possible to be in restraining one combatant, allowing the opponent to take violent advantage, whilst arguing that this ensures that the conflict does not escalate? As a representative of Russia declared, is this merely 'choosing the lesser evil'?
8. Bosnia is also a perverse illustration of the situation of the UK during World War II, prior to the intervention of the USA. The USA intervened and the UK was supported by Commonwealth forces. But supposing the attitude of the international community had been as at present, as it could so easily have been? Again one is reminded of a widely publicised incident in Central Park a year or

so ago. Some thirty people stood around watching a man rape a young girl. None of them intervened. What are we prepared to stand up for?

9. Perhaps the cause of greatest despair is the recognition that as soon as it becomes even vaguely 'acceptable', any number of business interests will be on the first plane to Serbia. This will be rationalised in any number of ways. Justice will take the form of an exercise in tokenism. Business will be as usual, since commercial interests must necessarily take precedence over human rights, as illustrated in other parts of the world.

There has to be a better way. Pious pleas for peace and consensus have now become dangerous exercises in wishful thinking. If violence is not the answer, then a higher order of strategic response is called for. Who is to provide it? ■

New members

Munawar Ahmad Anees is the founding Editor of *Periodica Islamica*, a quarterly journal of current awareness. His futures related work includes several articles in *Inquiry* (London) and the 1989 book: *Islam and Biological Futures* (London: Mansell). Planned futures research will explore the idea of the contingency of knowledge and its effects upon moral beliefs and practices.

Linda Crowl is a publications fellow/editor at the Institute of Pacific Studies, University of the South Pacific at Suva, Fiji. She researches the politics of publishing in the Pacific and is currently looking at cycles of power in the Pacific; who controls publishing; and how the new technology will transform the production and ownership of publishing in the Pacific.

Tessaleno Devezas is a physicist with a PhD in Materials Engineering (Germany). He is presently Professor of Materials Science & Engineering and of Technological Forecasting at University of Beira Interior, Covilha, Portugal. Ongoing research includes composite smart materials

Continued on page 17

Forum report:

Interweek '95 — The futures of world governance

by **Christopher Jones**

OVER 200 PARTICIPANTS from 35 countries took part in the fifth annual Interweek conference between 11-14 May 1995 at Novosibirsk State University, in Novosibirsk Akademgorodok, Siberia, in the Russian Federation.

This year's youth conference theme was 'Governability of world development: Experiences and perspectives' which included WFSF keynote speakers and a concurrent workshop co-sponsored by the WFSF on 'Preferable systems of global governance'.

Other Interweek workshops covered 'Youth movement strategies on environment and development', 'UN reforms', 'World federalism possibilities', 'Socio-economic situation in Russia', and 'Youth work into the 21st Century'.

The conference was chaired by **Oleg Matuzov**, who is president of the **Siberian Youth Initiative**, the sponsoring organisation.

The Federation held a fairly high profile at this year's Interweek. The opening plenary address on the second day featured **Eleonora Masini** who presented her report 'Governability of global processes' and the afternoon keynote was given by **Christopher Jones** on 'Gaia and governance'. On the third day, an unscheduled plenary panel including Masini, Jones, and **Igor Bestuzhev-Lada** was convened to discuss issues related to futures studies introduced in the previous day's futures workshop.

Sessions of the futures workshop were convened by Masini, Bestuzhev-Lada, Jones, **Alexander Sungurov** and **Lena Kolesnikova** — a participant in last year's Andorra course. A number of workshop participants were Andorra alumni. Also attending the conference was WFSF member **Balkrishna Kurvey**.

The workshop sessions were very well received and among the best attended of the concurrent workshops with between thirty to fifty persons present in each session.

The culmination of the workshops was a scenario-building session which involved twenty-five participants from a dozen countries. The

session activities were designed to make some improvements over the previous year's effort including a venue with moveable tables and chairs suitable for small group work; flip charts and marking pens to facilitate recording the results; and a process intended to create more homogenous, mixed language groups. The later point was certainly aided by a good translator and the cooperation of many multilingual participants.

The participants' task was to engage in a backcasting exercise to create a future history of a world government in AD 2020. The brief three-step visioning activity took place over two hours, involving three small groups. The first step was a 'catharsis' exercise to elicit the participants' worst fears for the future. The second step was to brainstorm their best hopes for global governance and the last step was to backcast developments which would precede the emergence of a global government in 2020. The process was extremely participatory, interactive, and inclusive. The results of the three steps were recorded and are summarised below. Overall, there were strong commonalities between the results from each of the groups, and a general agreement on the best and worst prospects (reflecting their hopes and fears for the future). Most remarkable were the parallel and holistic (that is, non-overlapping, but

consistent) contributions made by the three separate groups when each group's developments were aggregated in a final timeline.

The first exercise uncovered participants' notions of a world without global government in 2020. Collectively, the groups generated issues which were clustered into the categories: war and environmental problems, economic concerns and general concerns for humanity. Nuclear war, nuclear terrorism and environmental wars were seen as serious potential consequences of a disorganised world system.

The continuation of 'business as usual' was itself seen as a real problem. This fear was related to economic growth and disparities in the distribution of wealth, including issues such as hegemonic power, frequent global and regional conflicts, the growing gap between rich and poor nations and industrial anarchy. The fragmentation and isolation of governments in such a system of global disunity (unfettered competition) was itself thought to be a very serious economic problem. General fears for humanity included: unemployment and drug use, cultural malaise and crisis, and degradation of our basic 'humanity'.

The same three groups discussed hopes for a world with a federal global government by the year AD

Continued on next page



Chris Jones and Eleonora Masini (foreground) at Interweek '95.

2020. The issues clustered into: environment, economy, governance, technology and humanity. In terms of the environment, it was hoped that there would be a global agreement on preserving and protecting 'the state of the environment', that there would be enough food for everyone; that agriculture would adequately adapt to (global) climate change, that technology and energy would be environmentally-friendly, and that there would be less consumption and more sustainable development.

Economically, it was hoped that an entirely new system would emerge to guide 'global policies of development and organisation of integration processes' and that the gap between rich and poor would narrow dramatically. Other ideas expressed the hope for a decrease in the power of money and for the integrating power of one global currency.

Governance issues included hopes for greater individual rights, better access to education, better access to government and an end to borders. Technologically, participants wanted common networks, truly open information exchange systems, and the convergence of major communications technologies. General hopes expressed included: 'love rules' with no gender, ethnic, religious or racial barriers; cultural exchange; and the peaceful coexistence of cultures. A world federal government clearly is seen by participants as an answer to many of the world's problems.

A world government clearly is seen as an answer to many of the world's problem

The final task in the brainstorming session was a backcasting ('future history') exercise. The three small groups were asked to imagine that by AD 2020 a federal world government had emerged. While this government is not expected to have solved all of the world's problems (exercise 1) or realised all our hopes (exercise 2), it is the basis for addressing those hopes and fears. The participants indicated the following developments and/or events they imagined would lead to this future:

- By the year 2000: a major shift in consciousness, important new technological innovations, a major UN reform effort, a stable Eurocurrency, a strengthened GATT, a major global environmental protection agreement, and the first in a series of world conferences establishing a biannual summit.
- The emergence of a truly Global (unlimited) Government unifying economics, politics, and ecology; universal computer network access; World Olympic Games; a Big Religion summit; and, freedom, harmony and democracy.
- By 2005: cuts in military spending are reinvested in global health care; cheaper computers and satellite communications systems; ever stronger environmental laws; and unification of an ASEAN regional bloc including all of the Far East, Australia, the Middle East and the Pacific.
- By 2010: comprehensive health/medical programs in various regions (i.e., vaccinations); cheaper energy (bioenergetic and photovoltaic); Eastern Europe joins the EU; a global currency is estab-

lished; and global disarmament begins.

- By 2015: universal health/medical care; money becomes symbolic/electronic; South and Central America join NAFTA; the first election of World Parliament representatives; and the start of a World Agriculture Programme to end hunger.
- By 2020: the emergence of a true Global (unlimited) Government unifying economics, politics, and ecology; universal computer network access; World Olympic Games; Big Religion summit; and freedom, harmony and democracy.

In the end, the participants DID do their best to solve most of the world's most serious problems. Participants generally agreed that after completing the workshop that a world federal government seemed more plausible and achievable than they had thought beforehand. One participant noted that before the workshop she thought world government would take at least a century but that afterwards her estimate was half that much. Future developments could surprise her even more. ■

Reflecting on Interweek '95

by Eleonora Masini

I PARTICIPATED THIS YEAR for the first time in the annual Interweek event, organised by the very creative group of young people of the Siberian Youth Initiative. WFSF members have participated in the event in previous years and this year I also represented the Club of Rome, which has also participated in previous years.

I was very impressed by the work of this young group. Oleg Matuzov, the President of the Siberian Youth Initiative, is twenty-eight and the other members of the coordinating team are all as young, or younger. Two of them participated in WFSF's introductory futures course in Andorra in 1994, and Oleg himself attended the XIII World Conference in Turku, with others. The ties are therefore strong between Interweek and WFSF, as well as the Club of Rome. These facts are the basic background on which I think it is important to note the group's capacity for listening and learning -- the most important capacities for a futurist.

The meeting was attended by many young people from many different parts of the world who are interested in ecological, peace and development issues, and global issues in general. The most striking groups in my view were those coming from the Republics of the former Soviet Union: from Russia itself, Ukraine, Byelorussia, Tajikistan and Yakutia in the far North.

The critical capacities in relation to global issues, as well as the need to exchange, learn and rapidly understand what has been and is going on in the world, was striking. The meeting represented a very important window into the future, not only for those belonging to the Republics, but for all of us wishing to look into the future.

The long standing desire of WFSF members to involve the young is realised in the Siberian group and their friends: they are the future of a

Continued on next page

and planned research projects on the causality of the kondratiev cycles and the evolution of the composite materials in the aeronautical industry.

Garry Everett is currently Assistant Director of the Queensland Catholic Education Commission in Brisbane, Australia, where he has been attempting to assist schools and church organisations to adopt more futures-oriented perspectives in their work. His major interests lie in the notions of self-renewing organisations, personal and social transformations, peace and justice, and the establishment of networks of collaborators for a better world.

Jenny Fitzgerald is a lawyer/researcher with Queensland Advo-

cacy Incorporated in Brisbane, Australia. Here she researches and advocates on behalf of people with disabilities around bio-ethical issues arising from advances in medical technology, for example, selective abortion and withdrawing life support systems. She is a member of the Brisbane based global ethics working group and the author of 'Include Me in'. *Disability, Rights and the Law in Queensland*.

Rakesh Kapoor of New Delhi, India is a research journalist for, and managing editor of, *Lokayan Bulletin* (Lokayan meaning 'dialogue of the people'). He has worked in the areas of alternative futures and ecology through Lokayan and at the Centre for the Study of Developing Societies. Rakesh attended WFSF's *Futures of Peace* course held in 1994 in the Philippines. A planned research project concerns alternatives for a humane world on the work and visions of remarkable social activists.

Eduardo Santos Laffitte is completing his MA in Peace and Conflict Studies in the European University Center for Peace Studies, Austria. He has previously studied clinical psychology and is now researching 'future global identity and peace'. He is organising an international peace research centre in Brazil, devoted to culture, science and education. Eduardo attended WFSF's *Futures of Communication* course, held in Andorra in 1994.

Louisa Palmer, of Pakeha nationality, is a Solid Waste Management Officer with the Wellington City Council in New Zealand. She is involved with the New Zealand Futures Trust, including a project on Economics & Environment — A 50-year perspective. She attended WFSF's *Futures of Peace* course in the Philippines. She is seeking to establish a teaching forum in futures studies with local Maoris.

Maartje Scholten is studying political science in Amsterdam. She is interested in the question of the future of democracy. She is currently involved in a project which encourages young people to actively participate in government decision making about the future. Maartje attended Interweek in Novosibirsk, Russia in 1994 and 1995. She also

Reflecting on Interweek '95

Continued from previous page

very large part of the world which is struggling to find its identity.

The Siberian group is also a realisation of Aurelio Peccei's (one of the founding members of the Club of Rome) dream. In the last years of his life, Peccei had created the Forum Humanum as a place where young people from many parts of the world could discuss their own future in relation to the same issues that futurists, politicians and other decision makers in the Club of Rome discussed in their own forums. The Forum Humanum did not survive to Peccei's death but the idea has been reborn in another place in another historical moment.

There is much to learn from the courage of such a young group in a country experiencing such a strong political, economic and cultural transition in a place as far away as Siberia, with its history rich in courage as well as suffering.

Another reflection is the interesting mixture of academics, activists and artists in Novosibirsk, which I witnessed and lived with for a few days — activists and artists who are full of creativity and often sadness.

I hope WFSF members continue to participate in future Interweek events, and support the young group and learn from what they and their country has to offer in human and academic terms. ■

Transcending Enlightenment

I own an island
on a lake
beautiful to enjoy the summer

Oh, how I like that,
all owned by me

Island
whereon to meditate
while whispering by waves
on shore

They come and go
so very gently, very silently
the waves
they come and go,

whispering:
we've done that same
for a hundred years
thousand years,
no, ten thousand years
and more

and whispering again:
we'll be doing the same
for a hundred years
thousand years,
no, ten thousand years
and more

They come and go
so very gently, very silently
the waves
on the shore of my own

still whispering:
where were you then,
where will you be
in ten thousand years
and more

Waves,
they come and go
so very gently, very silently
they come and go into my
meditation
into my soul
on the shore of the island
all my own

Very gently, very silently
reaching nothingness
that can be
they are whispering
inside me:

Won't you wonder
who owns thee

Pentti Malaska

Continued on page 19

Report on the II International Youth School: The future of Russia — The future of the Baltic Region

by **Alexander Sungurov**

THE INTERNATIONAL SCHOOL, held between 2-9 July 1995 in Peterhof, St Petersburg, was attended by 71 students and professors from Russia (Karelia, St Petersburg, Moscow and Ekaterinburg), Estonia, Latvia, Lithuania and Finland. The young participants of the school-seminar attended lectures, seminars, round tables and practice lessons, and presented a total of 26 reports in accordance with the main topics of the school. The three best reports were awarded special medals by the **International Kondratieff Foundation**.

The school was organised by the St Petersburg Humanitarian and Politology Strategy Center and the Russian Association for Supporting WFSF. Financial support was received from the Soros Foundation and the event was hosted by the Academic Gymnasium of St Petersburg State University.

The main directions of school, in accordance with the preliminary program, were:

- Methodology and methodics of futures studies (**I Bestuzhev-Lada**, Yu Sidelnikov, Yu Yakovec, M Ignatiev);
- Russia and the Baltic States at the transition from totalitarianism to democracy (**A Baranov**, Ya Gilinsky, M Gorny, **A Sungurov**);
- The development of the concept of sustainable development (**M Zamjatina**, L Podgornaja); and
- Non-traditional approaches to prognostics (**I Nemirovsky**, L Sungurova).

Pentti Malaska addressed the conference on the goals and activities of WFSF.

The summer school participants decided to organise the III International Youth School for Young Scientists, with the theme *Sustainable Development in the Baltic Region*, to be held between 1-7 July 1996.

It was also decided to begin the work preparing for the regional WFSF conference on *The Approaches to Sustainable Development: Baltic Region and Global Problems*, to be held in St Petersburg between 7-10 July 1996. ■

News of WSFS members

This will be news for those who know **Katrin Gillwald** and knew she certainly was no technology freak...She has finally succumbed to email and her address is GILLWALD@medea.wz-berlin.de

Katrin says she is now enthusiastic about being able to correspond around the world and is surprised how simple it is. She points out, eagerly, that she is not against technique, although she admits to being slow and reluctant to learning how to use new technical devices.

What she is against is the politics within WFSF which discriminate against people according to their access to technology, for example, the qualification for executive positions with the Federation based on ownership of or access to fax or email. Instead, she is keen to see the criteria for appointment based on human and professional standards and the necessary equipment made available to anyone who has no access to technology.

. . .

Tae-chang Kim recently made a brief visit to Australia where he took time to present a lecture 'Global and civilisation ethics for and from future generations'. He contrasted Western and Confucian notions of future generations, as well as futures research and Future Generations research. He argues that the latter is more committed to the rights and needs of future generations. The presentation was well attended by graduate students and members of the Brisbane-based global ethics working group.

. . .

It is with great sorrow that we report the death of **Gerald Mische**. Jerry died on 24 July 1995. His burial took place in Minnesota. I recently met Jerry and his wife, Patricia, in Barcelona in December 1994 at a Unesco meeting on the Contribution of Religion to the Culture of Peace. The Misches presented their interfaith and intergovernmental (indeed transfaith and transgovernmental) focus on developing a global ecumene. Their ability to work both with official government agencies as well as religious, spiritual and feminist social movements has always been inspiring to me and many others. Their newsletter, *Breakthrough News*, presents their holistic, transformative mission.

Douglas Roche, who will now serve as acting Executive Director of **Global Education Associates** sends us this message: 'I have a profound sense of sadness that our world, so much in need of passionate visionaries for a more human future, has lost such a valiant figure'. (By *Sohail Inayatullah*).

. . .

From the Associated Press we sadly learned that **Mihai Botez**, Romania's ambassador to Washington and a dissident under the communist regime of Nicolae Ceausescu, died suddenly on 11 July 1995, during a working visit to Bucharest. He was 54.

As one of Romania's leading dissidents of the communist dictatorship which ruled the country until 1989, Mihai was granted political asylum in the United States in 1987, but returned home after Ceausescu was ousted and killed in the anticommunism revolution of December 1989.

After gaining asylum in the United States, Mihai worked at academic institutions, including the Woodrow Wilson International Center for Scholars in Washington and Indiana University.

Mihai was appointed as an ambassador to the United Nations in 1993. In September 1994 he became an ambassador to Washington. He was an internationally respected mathematician and held a doctorate in statistics and futurology from Bucharest University. He published more than a dozen books and numerous articles worldwide.

. . .

attended the WFSF's *Futures of Communication* course in Andorra.

Antoni Ventura is an economist and historian specialising in futures research and strategic planning. He is a member of the managing board of the Centre Català de Prospectiva, Barcelona, Spain and a member of the editorial board of *Papers de Prospectiva*. He founded PROSPECT — Institut d'Estudis de Prospectiva i Estratègia S.L., which uses futures-oriented thinking as a methodology of work.

Paul Wildman teaches at Southern Cross University (SCU), Lismore, Australia in the Faculty of Work,

Education and Training. His interests include youth work, futuring, regional development, work and community development, public and organisational policy, and men's issues. He has published more than 60 articles, books, audio and video tapes on the above areas.

Association Rainbow — Youth for Environment and Sustainable Development aims to promote ideas of the environment and sustainable development, and to provide an information exchange between member organisations. Rainbow is active in the fields of environment, develop-

ment, youth and the United Nations. Publications include *Bulletin Rainbow* and *Bulletin Eco-Accord*.

Siberian Youth Initiative requires members to be young (by mind), creative and socially active. The organisation draws young people's attentions to the global problems of humanity and aims to create conditions for increasing cooperation among local and international youth organisations towards sustainable development. They actively participate in the development of youth policy on a global level and conduct the annual Interweek forum. ■

Publications received (Publications of our members are signified in bold type)

New serials and special issues

Americans for the Universality of Unesco. Washington, March 1995.
Anthropology Newsletter. American Anthropological Association, May 1995.

Best Ideas. A compendium of social innovations. London: Institute for Social Inventions.

Common Future. PROUT Research Institute. Premier issue. Quarterly

European Security in the 1990s: Challenges and Perspectives. Unidir. New York and Geneva: United Nations, 1995.

Periodica Islamica. An international contents journal. Malaysia: Berita Publishing, 1994. Quarterly.

WIN Emergency and Solidarity Newsletter. Unesco. No. 2, May 1995. Italy.

Books

A Guide to Information at the United Nations. (1995). New York: DPI.

Green, L. and Guinery, R. (ed). (1994). *Framing Technology: Society, Choice and Change*. Australia: Allen & Unwin.

Herbolzheimer, E., Olivella, M. and Puddu, S. (eds). (1995). *Innovative Proposals For Re-Thinking The Economy: An Invitation to Dialogue*. Barcelona: EcoConcern Team.

Hicks, David. (ed). (1995). *Preparing for the Future: Notes and Queries for Concerned Educators*. United Kingdom: Adamantine Press Limited.

Ihimaera, W. (ed). (1994). *In Conversation with Roslie Capper and Amy Brown*. Kaupapa New Zealand

Vision Aotearoa. Wellington: Bridget Williams Books Limited.

Marien, Michael. (ed). (1995). *World Futures and the United Nations*. An annotated guide to 250 recent books and reports. USA: World Future Society.

Mayor, F. (1995). *The New Page*. England and USA: Unesco and Dartmouth Publishing Company.

Monographs and reports

Glenn, J. and Gordon, T. (1995). *The Millennium Project: Feasibility Report*. USA: World Institute for Development Economics Research of the United Nations University, July. The Independent Working Group on the Future of the United Nations. *The United Nations in its Second Half-Century*. New York.

The Pakistan Futuristics Foundation & Institute. (1995). *Towards the 21st Century: Introducing the PFI*. Pakistan: PFI.

The Pakistan Futuristics Foundation & Institute. (1995). *The PFI Prospectus: (1995-97)*. Pakistan: PFI.

Nandy, Ashis. (1995). *Development and Violence*. Centre for European Studies, University Trier.

Unesco. (1994). *International Conference on Education 44th Session: Final Report*. Geneva: International Bureau of Education.

Unesco. (1995). *1996-2001 Medium-Term Strategy*. (Draft). France: Unesco.

Unesco. (1995). *Audience Africa. Social Development: Africa's Priorities. Final Report*. Paris: Unesco.

Unesco. (1995). *International Hydrological Programme. Eleventh Session of the Intergovernmental Council: Final Report*. Paris: Unesco.

Dror, Yehezkel. (1994). *The Capacity To Govern*. Report to the Club Of Rome.

United Nations. (1995). *United Nations and the Situation in The Former Yugoslavia*. 25

September 1991- 28 April 1995. DPI. (N.B.: not an official publication).

United Nations. *United Nations and the Situation in Haiti*. DPI. (N.B.: Not an official publication).

United Nations. (1995). *United Nations and the Situation in Rwanda*. DPI. April. (N.B.: not an official publication).

United Nations. (1995). *United Nations and the Situation in Angola: May 1991 - February 1995*. DPI. (N.B.: not an official publication).

United Nations. (1994). *We The Peoples: Building Peace*. 47th Annual DPI/NGO Conference. Final Report. New York.

Unevoc. (1994). *International Advisory Committee (Second Session). Final Report*. Paris: Unesco.

Unicef. (1995). *Annual Report*. 1 January to 31 December 1995.

United States Institute of Peace. *Rwanda: Accountability for War Crimes and Genocide. Special Report*. Washington.

Conference papers and journal articles

Imagine the Future. (1995). *Cappuccino Papers*. No.1. Fitzroy, Melbourne: Arena Publications.

Unesco. (1995). *Draft Programme and Budget for 1996-97*. General Conference Twenty-eighth Session. Paris.

Coming events

The Future of Work

Forum Series, 27 September-28 October 1995

The Ecoversity, Victoria, Australia

For further information contact:

Imagine the Future

340 Gore St

Fitzroy VIC 3065, Australia

Tel: (+61-3) 9417 2033

Email: imagine@peg.apc.org

. . .

The New Economic Order and Development: Ethical Challenges for the 21st Century

IDEA's Fourth International Conference on Ethics and Development
Santiago, Chile 25-28 October 1995

The conference's goal is to provide an opportunity for interdisciplinary and cross-cultural ethical assessment of free-market liberalism and its impact on economic and social development.

For further information contact:

David A. Crocker

President, IDEA

Institute for Philosophy and

Public Policy

School of Public Affairs,

University of Maryland

College Park, MD 20742 USA

Tel: (+1-301) 405-4763;

Fax: (+1-301) 314-9346

Email: dcrocker@puafmail.umd.edu

. . .

Prognoses of Development in Education and Educational Level of Population

2nd International Seminar of the Futurological Society in Slovakia

Bratislava, Slovakia, 28-30 January 1996

Official languages: English, Slovak, Czech

Registration fee: US\$70 (3 nights & 2 days board)

For further information contact:

FSS, Committee for Scientific Management

Skultetyho 1, 832 27

Bratislava, Slovakia

or: Institute of Information and Prognoses of Education, Youth and Sport

Stare grunty 52, 842 44

Bratislava, Slovakia

Tel: (+427) 725 166

Fax: (+427) 726 180

. . .

Images of Futures: North American Cultural Perspectives

Houston, Texas, 12-14 June 1996

For further information contact:

Futures Forum '96

UHCL

Box 198

Houston, TX 77058, USA

Tel: (+1-713) 283 3316

Fax: (+1-713) 283 3322

Email: imagefut@uhcl2.cl.uh.edu

. . .

Habitat II

The Second UN Conference on Human Settlement

Istanbul, June 1996

For further information contact:

The Secretariat

PO Box 30030

Nairobi, Kenya

. . .

Approaches to Sustainable Development: Problems of the Baltic Region, Europe and the Globe.

WFSF Regional Conference

St Petersburg, Russia, 7-10 July 1996

For further information contact:

Alexander Sungurov

President, Strategy Centre, S-Pb Branch

Ismailovsky pr. 14

198052 St Petersburg

Russia

Tel and Fax: (+7-812) 112 6612

Email: strategy @ok.spb.su

. . .

The Future: Fantasy, Furore or Freedom. Options for Tomorrow.

Call for expressions of interest for an international symposium and festival, February 1997, Wellington, New Zealand. Includes live theatre, musical performances and science fiction symposium. Possible themes include the sustainable city, interactive multimedia technology, managing the new knowledge -- ethical considerations, education, waste management, urban planning and architecture for the future. Nationalism vs world government, regionalism or tribalism.

For further information contact:

Capital Development Agency

Wellington City Council

PO Box 2199 Wellington NZ

Tel: (+64-4) 801 3218

Fax: (+64-4) 801 3083

Email: bagnall_c@wcc.govt.nz

Futures Bulletin is published four times a year from the WFSF Secretariat. Yearly subscription to *Futures Bulletin* is US\$50. Subscriptions are included in the yearly fees for WFSF members. Requests for further information should be addressed to:

WFSF Secretariat

C/o The Communication Centre

Queensland University of Technology

GPO Box 2434, Brisbane Q 4001, AUSTRALIA

Tel: (+61-7) 3864 2192 Fax: (+61-7) 3864 1813

Email: t.stevenson@qut.edu.au

Published by the World Futures Studies Federation
Brisbane, Australia, 1995.

ISSN 1022-7849

Editorial team:

Leanne Holman, Sohail Inayatullah, Tony Stevenson

Production team:

Anne Elliott, Bob Prentice, Raj Shukla

Names in bold type throughout *Futures Bulletin* signify WFSF members.



Futures Bulletin

is published four times per year. Deadlines for the Bulletin are as follows:

October 31:
for December issue

Jan 31 :
for March issue

April 30:
for June issue

July 31:
for September issue