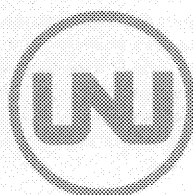


HSDPD-14/UNUP-167
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Programme Document

The Project on Socio-cultural Development Alternatives in a Changing World: Report on the Formative Stage (May 1978—December 1979)

Anouar Abdel-Malek



THE UNITED NATIONS UNIVERSITY

From the CHARTER OF THE UNITED NATIONS UNIVERSITY

ARTICLE I

Purposes and structure

1. The United Nations University shall be an international community of scholars, engaged in research, post-graduate training and dissemination of knowledge in furtherance of the purposes and principles of the Charter of the United Nations. In achieving its stated objectives, it shall function under the joint sponsorship of the United Nations and the United Nations Educational, Scientific and Cultural Organization (hereinafter referred to as UNESCO), through a central programming and co-ordinating body and a network of research and post-graduate training centres and programmes located in the developed and developing countries.

2. The University shall devote its work to research into the pressing global problems of human survival, development and welfare that are the concern of the United Nations and its agencies, with due attention to the social sciences and the humanities as well as natural sciences, pure and applied.

3. The research programmes of the institutions of the University shall include, among other subjects, coexistence between peoples having different cultures, languages and social systems; peaceful relations between States and the maintenance of peace and security; human rights; economic and social change and development; the environment and the proper use of resources; basic scientific research and the application of the results of science and technology in the interests of development; and universal human values related to the improvement of the quality of life.

4. The University shall disseminate the knowledge gained in its activities to the United Nations and its agencies, to scholars and to the public, in order to increase dynamic interaction in the world-wide community of learning and research.

5. The University and all those who work in it shall

act in accordance with the spirit of the provisions of the Charter of the United Nations and the Constitution of UNESCO and with the fundamental principles of contemporary international law.

6. The University shall have as a central objective of its research and training centres and programmes the continuing growth of vigorous academic and scientific communities everywhere and particularly in the developing countries, devoted to their vital needs in the fields of learning and research within the framework of the aims assigned to those centres and programmes in the present Charter. It shall endeavour to alleviate the intellectual isolation of persons in such communities in the developing countries which might otherwise become a reason for their moving to developed countries.

7. In its post-graduate training the University shall assist scholars, especially young scholars, to participate in research in order to increase their capability to contribute to the extension, application and diffusion of knowledge. The University may also undertake the training of persons who will serve in international or national technical assistance programmes, particularly in regard to an interdisciplinary approach to the problems with which they will be called upon to deal.

ARTICLE II

Academic freedom and autonomy

1. The University shall enjoy autonomy within the framework of the United Nations. It shall also enjoy the academic freedom required for the achievement of its objectives, with particular reference to the choice of subjects and methods of research and training, the selection of persons and institutions to share in its tasks, and freedom of expression. The University shall decide freely on the use of the financial resources allocated for the execution of its functions. . . .

**THE PROJECT ON
SOCIO-CULTURAL DEVELOPMENT ALTERNATIVES
IN A CHANGING WORLD :
REPORT ON THE FORMATIVE STAGE**

(May 1978–December 1979)

Anouar Abdel-Malek

**with reviews by
Bruno Ribes and Michio Nagai**

THE UNITED NATIONS UNIVERSITY

© The United Nations University, 1980
HSDPD-14/UNUP-167
ISBN 92-808-0167-8
ISSN 0379-5799

This book is published within the framework of the Human and Social Development Programme
of the United Nations University

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Printed in Japan

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I. PRESENTATION

1. The Project

The Project on Socio-cultural Development Alternatives in a Changing World (SCA) was initiated at the Working Meeting on Human and Social Development, held at the United Nations University's headquarters, Tokyo, 13-18 June 1976. It was endorsed, in principle, at the Planning Meeting of the Programme Committee on Human and Social Development in Tokyo, 16-21 January 1977, and at the Session of the University Council in February 1977.

A Task Force Meeting was convened at the UNU headquarters, 6-10 June 1977. This meeting, having considered the Consultant's report, provided the basic frame for the implementation of the project. Consequent continuous consultations between Dr. Mushakoji, the Vice-Rector for the Human and Social Development Programme, and Dr. Abdel-Malek, the Consultant, together with a large number of consultations at international level, resulted in a series of initial steps, and it became possible to proceed further during the Mexico meeting of the Advisory Committee on Human and Social Development (3-5 November 1977).

The project was thus ready to begin in mid-summer 1977.

The UNU Consultant therefore undertook a series of meetings. Simultaneously, extensive correspondence and consultations were held with several institutions and colleagues in different areas of the world: in Asia, Europe, and North America, and especially with those colleagues who had been unable to attend the Task Force Meeting in Tokyo.

The crucial stage was reached in December 1977 when the UNU Council formally gave its approval to the project. This approval was communicated by the Rector to the newly appointed Project Co-ordinator on 30 January 1978. A contract was drawn

up on 7 April and finalized by mid-April, so that the actual project started at the end of April 1978.

2. The Period from May 1978 to November 1979

Between May 1978 and November 1979 the SCA project passed through its formative stage. It organized three major international meetings — two regional symposia and one international seminar — two workshops, and a series of smaller scientific meetings. It commissioned and readied 63 position papers and 11 research reports. One hundred and seventy-one scientists and thinkers belonging to schools of thought and action which seek alternative development formulas, and who work in all major regions of the world, have been actively involved in the scientific implementation of the project. Today the project's network is composed of 19 research units in all continents and representing all major trends of thought and action. Another 100 scholars are also directly involved in the elaboration of the sub-themes in the network research teams. A continuous stream of publications is currently devoted to the presentation of the scientific and intellectual-theoretical output of the project.

A first batch of 22 pre-publication research papers and research reports was published. A first booklet on the Task Force Meeting in Kyoto in 1977 was published in the HSDP series, to be followed by a second booklet presenting the First Asian Symposium on Endogenous Intellectual Creativity in Kyoto (November 1978). Finally, the two volumes of the *Proceedings and Discussions of the Kyoto Symposium* will be ready, both in a larger "scientific" format and a shorter, wider-circulation "general" paperback format.

As it developed during its formative stage, the UNU-SCA project is unfolding, specifically, as a combination of *international intellectual forum* on the one hand and substantive *comparative scientific research* on the other.

The international forum aspect is chiefly implemented through the contributions and discussions in the series of regional symposia devoted to the implementation of the sub-project on Endogenous Intellectual Creativity (EIC); and, to a much lesser degree, in the international seminars devoted to the implementation of different aspects of the sub-project on the Transformation of the World (TW).

The comparative scientific research aspect comprises the following: an important, yet not the major, proportion of contributions and discussions in the regional symposia of the EIC sub-project; the major part of such contributions and discussions to the series of international seminars of the TW sub-project; and the whole range of scientific activities being implemented through both the research units of the SCA network and the individual research reports.

This *combinatory specific nature* of the SCA project is important to remember in examining the presentation of its activities during the formative stage, and its prospective for the second, maturation stage. This specific combinatory aspect, needless to say, will be deepened and refined, processually, in a systematic manner both to extend the base for meaningful international comparatism and to uncover key, hidden, revealing themes and sub-themes which need to be brought to light by the sciences of man and society in our times.

The aim of this report is to present the formative stage of the UNU-SCA project as a step towards a reasoned prospective of the second stage, the stage of scientific maturation, to which the years 1980 and 1981 will be devoted.

II. THE FORMATIVE STAGE

The formative stage of the UNU-SCA project extended from May 1978 to December 1979. Yet, in fact, it started much earlier, in January 1976, so that the formative stage was really the very process of definition and structuring of the SCA project itself. Owing to the nature of the project, its structuring and the implementation of its scientific aims have been a complex series of dialectical processes, of adjustments, and of remodelling, within the general frame of its philosophy, conceptual approach, and method — to which we shall repeatedly refer throughout this report.

3. Philosophy of the Project

3.1 The central character of our times, of the real world in our times, resides in the *transformation* — not evolution, or transition (all historical periods are periods of transition) — of all dimensions of the life of human societies. To be sure, this transformation, acknowledged by all quarters and groups all over the world, is neither unilinear nor synchronic. At the first level, we are witnesses to major differences in the quality, quantity, and especially tempo and impact of processes of transformation in different sectors of social life and activity: economic production; patterns of power; societal cohesiveness; cultural identity; civilizational projects; political ideologies; philosophies; ideologies; myths; etc. In short, all sectors of what are usually termed the infrastructure and superstructure of society. At a second, more visible, and forceful level, we do acknowledge the same discrepancies between different types of societies, whether it be the different types of socio-economic formations and their accompanying political ideologies (basically capitalism, liberal capitalism, and monopoly capitalism; and socialism, national progressiveness, and communism). And even more in the hitherto neglected dimension of civilizational, cultural, and national specificities, we encounter major, more resilient, and protracted sets of differences.

3.2 The transformation of the world can be recognized in the following three sets

of factors, which can be rearranged according to different conceptions of their priorities.

- (a) The resurgence of the three continents of Asia, Africa, and Latin America to contemporaneity, in both socio-political and civilizational-cultural fields. The historical processes of national liberation and independence, coupled with national and social revolutions, have gathered momentum since their inception in modern times (during the early part of the nineteenth century) till they became the dominant factors in contemporary history, first around the year 1917 and then in the period 1947–1973. This vast transformation has been seen by western specialists as a socio-political process within the traditional conception of the world's history (as having one centre – Europe, later Europe and North America, i.e., the western world – and, as its periphery, the Orient, i.e., Asia, Africa, the Arab-Islamic World, later joined by Latin America). The three continents were emerging; but what was/is emerging is seen in socio-political terms. On the other side of the river, and especially in the Orient – Asia, Africa, and the Arab-Islamic world – this process has been identified as one of renaissance, in terms of either culture or civilization, as we can see in the Arab and Islamic "*Nahdah*" and Meiji Japan, in the Chinese Cultural Revolution and the upsurge of Africanity; while Latin America's quest for identity has brought to light the hitherto hidden Indian and Indian/African parts of the iceberg.
- (b) A parallel, major set of formative factors in this transformation can be seen to have taken place between 1948 and 1973, and also in October 1917, the date of the first socialist revolution in history. The hitherto equanimous front of the bourgeoisie in power was suddenly faced with the eruption of the labouring people into power, coupled with a populist *Weltanschauung* geared towards a persistently more humane life for the have-nots. Sixty years later nearly half of humankind lives under socialism, four-fifths of them in Asia and Africa.
- (c) More recently, a third set of factors became more visible, centring on the immense strides accomplished in the fields of science and technology. Here again, while certain advanced western countries have opted for such nomenclature as the "scientific and technological revolution," or "post-industrial society," on the other side of the river the vision remained paradoxically nearer to more realistic approaches, using the more traditional concepts of "revolution," "development," "social transformation," within the implacable parameters of geopolitics. Yet none would deny the message and ever-growing influence of the application of modern technologies in our world, in the very fabric of our individual lives through the complexity of societal processes.

3.3 "The transformation of the world." How can it be related to the social and human sciences, political and social theories, to the philosophical quest? And, proceeding from there, how can it illuminate the path to the study of human and social development?

4. The Quest for Meaningful Comparatism

4.1 The study of human and social development is bound to start from the mould of the conglomerate of intellectual, cultural, and scientific assumptions we see at work in the whole range of human and social sciences: what is good for the "centre" is good for the "periphery"; and the centre is, and shall remain, the major workshop for the future of mankind. The very concept of "development" itself, in lieu of "evolution," "change," "transformation," "historical development," stems from the assumption that the way of the West — i.e., the rise of capitalism on the ashes of feudalism in Europe and North America — is and remains the way of, and for, pre-industrial societies, or societies belonging to a backward, colonial type of capitalism, predominantly agrarian and commercial. To which the socialist revolution in the West ought to be regarded as the model for parallel developments in the Orient. In short, while Louis Aragon proclaims that "The future has not already been lived," the future, for the epigones of reductionism in the human and social sciences, has been lived — and must be duplicated. The projection of the western societies' past onto the future of the non-western, mainly oriental societies in lieu of the historical praxis of intellectual, socio-political, scientific, technological creativity.

4.2 Yet the need for comparatism, for a comparative evaluation of the unfolding evolution of human societies, remains central to our intellectual quest. Till now, the instrument of this formal comparatism was quantification: variables selected from the postulated goals of the hegemonic world; the measurement of frequency and range attempted from random surveys. Thus we had such things as comparisons of Turkey and Japan; linguistic frequency in Peru, India, and Canada and its relation to types of nations; economic development in Bolivia and Egypt; religions, or religious ideologies, in Catholic France and Buddhist Viet Nam, etc. Any societal ensemble, and any nation, seemed fit to be compared to any other similar unit and labelled in any manner one chose, from pre-patterned goals, sometimes out of sheer curiosity and para-culture. However, comparatism became fashionable, respectable, and sought-after, mainly because of this wave. The political aim was obvious; the scientific aim was and remains to process "other" contemporary societies and nations into the pattern(s) of the western hegemonic centres.

4.3 Reductionism, in a word, disguised as "comparatism-toward-universalism," was, and still is, being attempted from quantitative techniques via formalism and formalization, and baptized "methodology." Yet, simultaneously, and very strongly felt in the more recent period (1949–1973), a current of deep dissatisfaction has emerged. For comparative studies of this type compare very little indeed. They are not conducive to a better explanation, interpretation, or comprehension of our changing world. Yet, more than ever before, in our world now finally brought together — through imperialism and socialism; through oppression and revolution; through science, technology, and notably the mass media; through geopolitics and ideology — the need is keenly felt for a means of unifying different societies, dialectically combining the one and the multiple.

How can we, if at all, meet this challenge?

5. The Frame of Comparatism

5.1 In a way, in many ways, three major interwoven circles can be said to constitute the more general frame of comparatism.

- (a) *Civilizations*: these are the outer, most inclusive circles, defined in Joseph Needham's approach.
- (b) *Cultural areas*: these fall within a mediating circle, often identified with the civilizational circle, as in Arnold Toynbee's work. Broadly, the following cultural areas can be circumscribed.
 - (i) In the Indo-European civilization circle are ancient Egypt; Persia and Mesopotamia; the Greco-Roman culture; the European cultural area; the North American cultural area; major parts of the Indo-European cultural area in Latin America; the sub-Saharan African cultural area; the Islamic cultural area (partially – i.e., the Arab-Islamic and Persian-Islamic cultural areas, linked with the Chinese-Asian civilizational circle).
 - (ii) In the Chinese-Asian civilizational circle are China proper; Japan; Mongolia-Central Asia; Viet Nam and Southeast Asia; the Indian sub-continent; Oceania (with an Asian-Islamic cultural belt area from Persia to the Philippines).

This concept of second circles of cultural areas has directly inspired the cultural-regional divisions adopted by, inter alia, the UN system and Unesco.

- (c) *Nations* (or "national formations"): these are the basic units for the very existence, continuity, unfolding, and evolution of macro-societal processes. It is suggested that a typology in five categories can render some help.
 - (i) The fundamental, continuous nations whose modern phase is often described as that of renaissance;
 - (ii) the European, occidental type of nation-states;
 - (iii) the new nation-states heading towards unification, the new nation-states per se, as well as the national formations within the framework of multi-national ensembles;
 - (iv) the dualistic nation-states;
 - (v) the new states with a national vocation.

5.2 The key distinction between the three circles cannot be dealt with here except in broad outlines.

Civilizational areas would be defined by the general conception of the interrelation between cultures, nations, and societal formations on the one hand, and the time-dimension on the other hand. More than a strict vision of the world, it is this philosophical relation to "time, the field of human development," and its consequences, which can be said to distinguish East from West. Cultural areas can then be seen as societal ensembles sharing a common *Weltanschauung* more in terms of historical-geographical determinism through history (both ecological and geopolitical) than in terms of philosophy proper — a conception of the world often expressed in a limited set of main languages, sometimes in one single language (English, Arabic, Chinese, French, Persian, Japanese, Spanish, Portuguese, etc.).

5.3 The combination of the first two outer circles — civilizational moulds and cultural areas — provides the more generally accepted frame of definition of "East" and "West," of "Orient" and "Occident."

The Orient can be seen as composed of the circle of Asian-Chinese civilization and its cultural areas; the Afro-Asian circle (civilizational-cultural) of Islam, which is the one major link between the circle of Indo-European civilization and the circle of Asian-Chinese civilization and consequently an area both of mediation and of maximum tensions; and the sub-Saharan African cultural area, thus making of Africa, as a whole, a major constitutive element of the Orient.

The Occident is seen as being composed of the major sections of Indo-European civilization; broadly Europe, North America, Australasia, and an important part of Central and South America.

5.4 These remarks are intended towards clarifying the frame for meaningful comparatism, while, at operational level, the key units are to be defined as the cultural-regional divisions of the UN system and Unesco.

In positing these three major interwoven circles as the frame for comparatism, we have but posited what is really a topographical description (anatomy) of the field of comparatism. We now have to relate dialectically the different units within each of the three circles to the surrounding, wider and narrower, two circles. This, precisely, is the purpose of our introducing the concept of specificity.

6. Specificity: the Conceptual Mediating Tool

The analysis of the *concept of specificity* can be attempted at three levels/moments.

6.1 The level/moment of general definition. In order to reach for the specificity of a given society, one should seek the pattern of societal maintenance obtaining in a given socio-economic national formation through a critical study of its historical develop-

ment. This particular pattern of societal maintenance is nothing else but the pattern of structuring and interaction of/between the four key factors which constitute every societal maintenance:

- (a) the production of material life in the geographic and ecologic framework (the mode of production *stricto sensu*);
- (b) the reproduction of life (sexuality);
- (c) social order (power and the state); and
- (d) the relations with the time dimension, with the finitude of human life, and thus with religions and philosophies.

In this ensemble, the production of material life occupies the decisive place in the structuring of the whole mode of maintenance. By applying this model to different societies, we would be in a better position to clarify the general picture, to qualify, and to give colour — through the introduction of dominant touches — to the first analysis undertaken from socio-economic criteria.

6.2 The level/moment of the emergence of spatio-temporal factors to conscious awareness. The study of specificity is not undertaken in the abstract world of pure epistemology, but within the framework of the concrete evolution of given societies. This evolution puts the time factor in the forefront; wherefore the central importance of the notion of *depth of the historical field*. There is no question of seeking specificity in the case of an occasional society — such as a jamboree, a student movement, a state artificially put together for show (Biafra). To talk of societal maintenance is to address oneself not to contingencies, but to the long duration of history, which alone moulds. By this we mean that one could validly speak of specificity in the old social-national formations (the ideal terrain for specificity), or in those formations which have not yet reached the national level of evolution *stricto sensu*, or in the “new nations,” to use Thomas Jefferson’s phrase about the United States of America. One can thus see how vast the field is, for it covers the immense majority of nations, societies, and peoples in our time.

The social sciences will feel less at ease with the “space” factor in this level/moment of emergence because of the falling out of favour of one form of geopolitics. However, the historical evolution of societies does not take place in the abstract space of the dialectics of the mind; neither does it unfold itself in the secluded field of epistemology. Societies, but only within the framework of their geographical conditions, can be considered under two aspects:

- (a) the aspect of localization, which leads to the appreciation of the place assigned by this localization to each society and its state, as compared to others (geopolitics); and
- (b) the aspect of internal conditioning, i.e., ecology, which indicates and quantifies resources and potentials, taking into consideration the demographic factor.

6.3 The moment/dimension of the dialectical interactions of the factor of maintenance with the factor of transformation, which ultimately decides the mode of production and, at the extreme limits, the progress of techniques of production. Our task is to disentangle that which is maintained from that which maintains (an altogether different thing from “invariables,” of a posterior origin), that which is maintained from that which maintains according to a certain pattern, that which was not and becomes from that which is and shall be no more; to distinguish the linking factors, whatever their relative weight at any particular stage of historical evolution.

6.4 As we proceed towards a genuine understanding of the processes, alternative goals, and scientific and socio-political requisites of the alternative paths and modes of social dialectics — “development,” or societal evolution — that can be relevant to the future of mankind, we ought to be aware of the dialectics of the time dimension. This is because of the very fact that the philosophic-conceptual approach suggested here is fundamentally a historicist-critical, or *historicist-dialectical*, vision of the evolution of human societies. It thus is firmly grounded in the very depth of the historical field, as it unfolds in the real world — and fundamentally at variance with, and in opposition to, the passing vogue(s) of epistemological agility, dogmatic exegesis, structuralism, and functionalism, the many-faceted mirrors of neopositivism in our times.

6.5 Time, therefore, the field of human development, which is also the unending, refreshing river. The legacies of time, to be sure. But, also, time as a many-splendoured array of potentialities. Time as the iron frame of our given destinies, *hic et nunc*.

7. A Note on Method

7.1 The *scientific field* of the SCA project lies at the juncture of the social sciences on the one hand and the sciences of man on the other hand. The very notion of “development” or “social evolution,” coupled with that of the “transformation of the world” — of the new international order (or the new international economic order) — comes, clearly, from the area of the social sciences, where political economy, sociology, political science, geopolitics, and geo-strategy combine. Yet the overall orientation of the project — towards the introduction of the socio-cultural dimension as a major perspective for the comparison of development alternatives — means that the intention is to root this project in the deep layers of historical specificity of the past unfolding towards the future, via the present stage of the history of mankind. This is the area of philosophy and cultural history proper.

This is why the problem of the broad method of this project ought to be approached in a combinatory manner, i.e., in a manner not strictly limited to the methodological habits and traditions of contemporary social sciences. For one must ask here: What is, what would be, the “method” of philosophy? How could the philosophical quest and

interrogation be brought within the limits, and limitations, of the quantitative approach? etc.

Thus the use of the term "method" in place of "methodology," it being understood that the methodological instrumentation broadly accepted in the different sciences of man and society is of course being made use of in a *de facto* manner.

7.2 The intention of the project has been to develop its own, specific method — at the juncture between the sciences of man and society — in a novel manner, springing from the pioneering character of this major project in the scientific-cultural and intellectual endeavours of our epoch. For, after all, what, one may ask, was the "method" (to say nothing of the "methodology") of, say, Giambattista Vico and Ibn Khaldūn, of Machiavelli, Montesquieu, and Hegel, of Marx and Weber? In all intellectual projects of our parallel cultural histories, the methods have always inevitably been developed through, and at the very heart of, the scientific quest itself. In short: *the scientific field, the contents of the scientific inquiry, determine and shape, often in a pioneering manner, the very method of their prospection.*

7.3 The central formative element of the method at work in this project centres on the notion of *meaningful comparatism*. The aim is not to provide one other, or several other, lists of factors, interpreted through sets of variables — which will be provided, no doubt, by parallel projects. The real aim is *to clarify the differing positions of the problem of social and human evolution or development, as rooted in different civilizations, cultures, and nations, as determined by their objectively and historically evolved specificities on the one hand; thus making it possible, on the other hand, to provide for an understanding in depth of the different crystallizations of such positions, as well as different visions of alternatives to the predominant or current visions, in the different units of which our world, the world of humankind, is made.*

The following attitude has guided our work and activities throughout.

The notion of the position of the problem is to be understood and formulated as the notion of the "*positions of the problem.*" For a comparative-critical evaluation cannot reach the level of meaningful comparatism if it limits itself to comments on and criticisms of the existing, hegemonic position of the problem (of "development," "evolution," the "good society," etc.). Yet this is precisely the maximum that intellectual paternalism can offer, in lieu of the "general line": a proliferation of panels, advisory bodies, dialogues (a key word) — always, perforce, stemming from, and revolving around, the position of the centre.

The SCA approach stresses diversity, differences with, in unity; the national-cultural specificities, within the frame of the more general civilizational moulds of the world.

Hence, it follows that the whole range of problems of human and social development have to be evaluated, as well as the different positions of the problems themselves. Central attention is being devoted to delimiting these differing positions of common problems, using the concept of specificity, objectively grounded in the process of historical evolution. This is why such notions and concepts as “development,” “evolution,” “success,” “achievement,” “growth,” “human happiness,” “the good life,” “free society,” “progress,” “sociability,” “liberty,” “justice,” *inter alia*, will have to be dealt with at the start, not as outputs of quantified formal analysis, but by appropriate methods. The greatest care will be attached to minute scrutiny of the relevance of findings, i.e., of their socio-cultural — not “official” — representativity, that is, of the degree to which they are recognized by sizeable sectors of their autochthonous societies as expressing those societies’ condition and differing alternative visions. Field work can be more revealing, while secondary analysis can sometimes be in deeper harmony with specific objectives, social conditions, and processes.

To clarify matters further, the choice was between the following two attitudes:

- (a) Consideration of one position of the problem, to be followed by well-balanced, comparative-critical evaluations in the different regional, civilizational, and national-cultural areas.
- (b) Consideration of a range of differing positions of the problem by representative regional-civilizational and national-cultural intellectual centres and experts — the formative alternative schools of thought and action. In choosing this option for the SCA project, we have been able to benefit from the *maximal range of combinations*: comparison between different theoretical specific positions of the problem itself, obtaining in each regional-cultural area; and comparison between each one of these different positions with parallel positions obtaining in other areas.

This approach has enabled us to range wider, so we feel, in both the regional and thematic fields, towards greater richness and efficacy.

7.4 Thus, the tonality is that of *prospective*, as distinct from futuristic studies. Prospective, inasmuch as the findings of this project, gradually circularized among the cultural and intellectual specialists on the one hand, the social and political practitioners on the other hand, and the public at large as well, will constitute not a theoretical schema or a set of theoretical schemas but, rather, and essentially, an *intellectual, scientific, and theoretical workshop* capable of equipping social thinkers and practitioners alike, throughout the societies of contemporary man, to better comprehend their problematique, and to take action in a more precise and efficient manner towards the solution of the pressing problems of mankind as they develop in different parts of our world.

7.5 *Conceptual and theoretical elaboration* will gradually develop out of the findings

of the several elements and component parts of the project, jointly with other projects of a parallel type in the international intellectual community, as well as in the University proper. The intention however is not to spell out a new "Encyclopaedia Universalis" of the future evolution of mankind, a new *Weltanschauung*, perhaps painted in brighter colours, and giving greater prominence to marginalized sectors of humanity. For we would be here in the realm of global ideology, or political philosophy, or *philosophia perennis* per se, which are definitely of direct concern to all of us, but remain the specific concerns and pursuits of leading representative thinkers of our times, individually or collectively pursuits which our project intends to help and develop, but not to achieve by and in itself.

III. SCIENTIFIC PLANNING

8. The Rationale of Choices

From January 1976 until April 1978 an intensive process of discussions and consultations was implemented, involving a very large number of experts, social scientists, thinkers, and social practitioners in major areas of the world. Meanwhile, the Task Force Meeting (Tokyo, 6–10 June 1977) gave a vigorous impetus to the systematic definition of the scientific area to be covered, towards scientific planning.

The problem of the choice of the areas to be tackled in the formative stage, and more generally to be considered as priority areas, demands that the philosophy, conceptual vision, and method of the SCA project be *perceptively* related to the urgencies of social and human development, at this time of transformation of the world. Clearly, the rationale for scientific choices had to stem from a broad *consensus* of the definition of these urgencies on the one hand, coupled with the more sensitive, creative galaxy of notions and concepts on the other hand; and they must provide vigorous impetus to intellectual and scientific novation — the purpose of the SCA project, as one among the major world projects of the UN University.

To be sure, the concept “transformation of the world” had itself to be grappled with although in an immensely more diversified and variegated manner than in the strictly economic approach prevailing in the new wave of social sciences. Yet this study could only provide the wider mould, the world-frame, the outer circle of global *social dialectics* in our time and the foreseeable future. It could not, by itself, generate development alternatives grounded in socio-cultural specificities, the heartland of the SCA project.

Four major themes were suggested for our comparative-critical research. They were selected essentially on the basis of what was seen as their capacity to break new ground, to stimulate non-repetitive dialectical intellectual interaction oriented towards alternative policies, to generate novel visions of potential mediations; their capacity to engage

in the vital endeavour of bridge-building; in a word, because they can *maximize intellectual creativity* firmly oriented towards the burning and growing burdens and problems of humankind, today and tomorrow.

The process of consultations mentioned above soon benefited from the involvement of a core body of leading experts, meeting as the Advisory Board of the SCA Project in Kyoto (November 1978) and Belgrade (October 1979), as well as the more systematic organization of the central échelon of the project, thus providing continuous scientific and organizational assistance and help to the Project Co-ordinator in this crucial phase.

The four themes which were examined are the following:

- (a) Cultural identity and socio-political change;
- (b) Endogenous intellectual creativity;
- (c) New and emerging perceptions of prospects for human civilization;
- (d) Specificity and universality.

After a careful analysis of the potentialities of these four proposed themes the Task Force decided to give priority to the first two and first priority to the theme of Endogenous Intellectual Creativity (EIC).

9. Definition of SCA Sub-projects

The SCA project is now organized in two major sub-projects, each being implemented through a series of major meetings, network activities, and workshops, and individual expertise. These two UNU-SCA sub-projects are as follows.

9.1 SCA Sub-project on Endogenous Intellectual Creativity (EIC)

- (a) Endogenous intellectual creativity was first outlined in 1976–1977 thus:

“Starting from the position that human and social development is, fundamentally, a process of self-reliance — at macro-level, by whole societies; at micro-level, by human groups and individuals — it will immediately appear that the key lies in endogenous (self-reliant) creativity as against the prevailing fashion of the ‘transfer’ of knowledge, itself to be remodelled according to, precisely, alternative goals of development. And this creativity, contrary to exoticism and orientalism, lies at the very heart of the thought process itself, i.e., is essentially intellectual creativity, encompassing science, technology, philosophy, and social policy — jointly with culture and the arts.”

- (b) The June 1977 Task Force Meeting indicated that endogenous intellectual cre-

ativity was to be “understood as the contribution of the countries or cultures to human civilization; the study of how to give creativity precedence over transfer; and also the socio-economic framework in which creativity deploys. The absence of intellectual creativity should be considered as part of the framework.”

- (c) It then went on to state that “in the course of the deliberations, it was stressed that by creativity one should understand:
- problem-solving creativeness;
 - intellectual creativity taken in the widest sense of participation, not confined only to the creativity of professional intellectuals;
 - innovation, adjustment, participation, response, and social policy;
 - new ideas in science, technology, philosophy, and social policy;
 - the effort of creation and projection of the future.

Certain dimensions of the theme have also been suggested, such as the collectively perceived sources of intellectual creativity, the absence of intellectual creativity in particular areas, and the causes and conditions inhibiting intellectual creativity.”

Finally, 15 sub-themes were suggested within the framework of the sub-project as follows:

- (i) International creativity as stimulant and/or obstacle to national creativity;
 - (ii) Cinema in intellectual creativity;
 - (iii) Socio-cultural, political, and economic prerequisites of cultural creativity;
 - (iv) Creativity and the integration of traditions and modern attitudes;
 - (v) Leisure and intellectual creativity;
 - (vi) Objectives of the intellectuals in developing countries;
 - (vii) Authenticity and creativity;
 - (viii) Ecological implications of intellectual creativity;
 - (ix) Creativity and the revitalization of traditional cultural aspects;
 - (x) Creativity and national self-reliance;
 - (xi) Maximization of intellectual creativity;
 - (xii) Development of intellectual creativity;
 - (xiii) Negative effect of educational systems on creativity (awakening to higher incomes not for the knowledge it has bestowed);
 - (xiv) Youth and creativity;
 - (xv) Materialistic societies and their influence on non-creativity in arts and aesthetic values.
- (d) The vision and method of approach to endogenous intellectual creativity, needless to say, came to be deepened and refined, from different cultural viewpoints and concepts of the problem (the very specific, in-built feature of the SCA project as a whole), at the first two regional symposia, for Asia (in Kyoto), and Latin America (in Mexico) (cf. IV below).

- (e) The EIC sub-project was conceived as being best implemented by a certain type of yearly major meeting, defined as the "Regional Symposium of the EIC Sub-project," each one being devoted to one major geo-cultural area. At the same time, and parallel to this major meeting, a series of meetings on sub-themes, scientific meetings, and SCA workshops by the research units of the SCA network would act as described below, to deepen, to feed back, and to make future plans.

9.2 SCA Sub-project The Transformation of the World (TW)

- (a) "From its inception, the SCA project stressed the historical, real-concrete position of its scientific endeavours: the transformation of the world in our times was viewed as constituting the more general historical framework of the comparative evaluative work to be undertaken. In that respect, the SCA project is fundamentally a project of comparative-evaluative analyses, coupled with the parallel study of the transformation of the world in our times, and its prospective in the near future and the historical period opening ahead of us."
- (b) "Meanwhile, and further to the orientations provided by the United Nations Organization and Unesco, as officially stated by the Charter of our United Nations University, the notion of the *New International Economic Order* (NIEO) or, as it were, the new international order, came to the fore, soliciting our attention and answers. The core idea in this domain, the scientific position of the problem, is: the transformation of the world situation in our times, for the first time in several centuries, indeed since the fifteenth century" (cf. II.3 above).
- (c) It therefore follows that the SCA project is specifically concerned to tackle systematically this area, while, parallel to it, the yearly UNU scientific meeting/seminar, suggested by our Programme Advisory Committee in November 1979, will act as the wider forum, bringing together all contributions, visions, and energies available.
- (d) The SCA sub-project The Transformation of the World (TW) is being implemented by one major yearly meeting, an international seminar devoted to each of the major dimensions of this world process encompassing major problems within each dimension and their prospective, while, parallel to this major meeting, a series of meetings on sub-themes, of scientific meetings, and of SCA workshops by the research units of the SCA network would act to deepen, feed back, and plan ahead. The major dimensions to be considered have been defined as: science and technology; economy and society; culture and thought; philosophy and religion; history and international relations; and prospective for civilizations.
- (e) Starting from the vital experience of our first international seminar in Belgrade (22-26 October 1979), different stages and demultiplications of the series are now

being enriched by the contributions of the research units of the SCA Network (cf. IV below).

10: The Convergence Areas

While the main thrust of the SCA project is now directed towards the implementation of the two sub-projects on EIC and TW, taking into account the global vision and scope of the SCA project the following three convergence areas are being prospected, in the hope of gradually bringing together a series of contributions to structure future topical international scientific meetings, probably in 1982.

These three convergence areas are as follows.

10.1 Cultural Identity and National Socio-political Change:

- (a) "This area will benefit from the uses of the concept of specificity, away from abstract essentialist typologies. And it will thus naturally lead to refining the different positions of the problem of development itself, through the complex processes at work in the fields of social dialectics, of the perpetuation and novation, transformation, rise and decline, renaissance and crisis of human societies."
- (b) At the Task Force Meeting, "it was concurred that, in using the concept of cultural identity, one should have in mind:
 - specific configuration of relevant factors in historical context and not abstract concepts;
 - cultural identity does not exclude external elements; such elements as come to be accepted and assimilated by the people, becoming part of the cultural identity of nations, the problem being how this identity can be used to promote development;
 - the psychological element of identification of individuals with a given culture should be excluded and the analysis should concentrate on the macro-level;
 - the regional groupings should themselves overcome some of the shortcomings of the general concept and make adjustments wherever necessary; as an example, in some places the national and cultural identities have very different geographical boundaries — in Latin America, cultural boundaries are much larger than national boundaries;while very different situations might be found in various areas of the world, such as the USSR, Africa, etc."
- (c) The following sub-themes were recommended by the Task Force:
 - (i) Effects of modernization on dominant values and beliefs;

- (ii) Shift from the eternal to the temporal aspects of life;
- (iii) Exogenous influences on societal elements: values, distribution of power, wealth opportunity, etc.;
- (iv) Restructuring and rearrangement of social stratification;
- (v) Transformation of family structure;
- (vi) Effects of the superimposition of western political systems;
- (vii) Cultural homogenization (urban culture is in the main similar);
- (viii) Reawakening pride in the past and the pursuit of national and regional identity;
- (ix) National liberation and national development;
- (x) Language, cultural identity, and education;
- (xi) National and international (world) identity in relation to national and international (world) change;
- (xii) National cultural identity, and the new international (economic) order.

10.2 New and Emerging Perceptions of Prospects for Human Civilization

This is the field of the transformation of the world in our times, of the new international order (which is not only economic). We will have to assess the different perceptions of this global transformation — at geopolitical, political, economic, and strategic levels certainly; but also at the levels of ideas and theories, of modes of societal maintenance and evolution — as conceived of, and felt by, major civilizational and national-cultural areas encompassing various political and social philosophies, religions, and ideologies. A key area appears to be the notion of the *civilizational project*, often conceived of as a societal project (“le projet de société”), and its interrelation with the mainstream of socio-political systems and their accompanying ideologies.

10.3 Specificity and Universality

- (a) This area was, in a preliminary manner, defined thus: “At work through all scientific problem areas of our project is the problem, and concept, of specificity. It would, therefore, be proper to develop a universally valid theory of specificity, from and bearing upon major civilizational and national-cultural areas of the world. A second, culminating, step would then be to explore and consolidate the bridges between such specificities and our goal of universality, in the forthcoming epoch of human history.”
- (b) The Task Force indicated that this subject would constitute “the relatively theoretical contribution sector of the project. It is proposed to study alternative methodologies and theoretical conceptual approaches to the study of human and social development in a comparative manner.”

IV. SCIENTIFIC IMPLEMENTATION

11. Scientific-Organizational Concept

11.1 Rationale

In Part I, we clearly indicated the articulation — philosophic; conceptual; the vision of method — of the SCA project. The aim of the SCA project is to re-posit the problematique of human and social development and evolution, at this time of the transformation of the world, in a real and concrete dialectical manner, deeply rooted in historically determined civilizational, cultural, and national specificities.

- (a) This basic aim determines, from the out, the definition of the concept adopted for implementing the SCA project as an *international intellectual and scientific major operational research project*. Should the project be concerned with providing different tonalities, presentations, varied interpretations, and operational modalities of one major alternative vision of human and social development — say, a populist, democratic, or radical approach, as against the predominant broadly prevalent macro-approach, mainly of an economistic type — it would have been necessary and possible to immediately define, from the start, as an in-built organizational feature of the project, the implementation of a series of sub-themes as so many sections of the scientific project itself. The division of the project into 10, 15, 26, 30, or more sub-themes would then have been followed by a distribution of each sub-theme to one research unit particularly concerned with it. And the assumption, very clearly, would have been that all such research units of the project, had it been so conceived, would be of the same mind, i.e., proponents of the same broad alternative to the prevalent developmental model obtaining in different social systems of our world and therefore expected to contribute their share to the pyramid building. Such is, precisely, the very model of reductionism as a philosophy and method in scientific research. It stems from the firm belief that what is good for the “centre” is good for the “periphery.” And it is even more strongly entrenched in the minds of epigones of the radical alternatives in

the centre: having developed their alternative vision of what is deemed good for human societies — as of the needs, requisites, visions of the hegemonic centre — they can but ask their partner and parallel scientific units in the “periphery” to echo, deepen, and demultiply the basic alternative, pre-postulated as the world alternative, an alternative, to be sure, which obtains in many-splendoured ways and forms. The essence of reductionism — fundamentally alien to the SCA project.

- (b) The basic choices, as indicated above, were those of the two major sub-projects, providing the formative moulds where a critical-comparatist study of processes obtaining in our real world would obtain. But then the problem became: How were we to operationalize, to maximize the intellectual productivity, to better mobilize the potentials of each of the two major sub-projects, i.e., Endogenous Intellectual Creativity (EIC) and The Transformation of the World (TW)?

It was necessary, in the first instance, to bring together the leading epigones of the *major formative alternative schools of thought and action in each geo-cultural area*, to focus their expositions and debates around well-defined sectoral interrogations. A necessary first step, an immensely complex exercise, attempting to combine optimal flexibility with a similar level of coherence and structuration — the widest meaningful net.

The second level came to be that of the elaboration and implementation of sub-themes, derived from, converging towards, always related to, each of the major sub-projects, “EIC” and “TW.” And it is here, precisely, that the dialectical combination of specificity and universality came to operate: research units associated with the SCA network as well as individual experts having been invited, theirs became the privilege of choosing their own sub-theme, springing as it were genuinely from their own formulation of the scientific sub-theme, linked to the ethos of the SCA project — and not superimposed from above by the Project Co-ordinator — so that *sub-divisions of the project and its two major sub-projects are coming to be evolved gradually and objectively, directly by and from the different cultural fields and visions*. Obviously, the promises of this process are immense — as well as the challenge. We shall revert later on to the “logic of consensus.”

- (c) These two levels of implementation are being supported by a select series of individual research reports commissioned from leading individual experts, on the basis of their *topical* pioneering complementary work, with a view to complement and activate the interaction between the two first levels.
- (d) Particular care has been and is being brought to fully involve the *young generation* of intellectuals, thinkers, social scientists, and practitioners — in accordance with the UN Charter — with a view to preparing a genuine scientific follow-up of emerging concepts, visions, and linkages.

At the same time, the SCA project does involve the active participation of different *categories of experts*: leading figures of the intellectual, academic, and scientific worlds; creative writers and artists; leading philosophers and religious figures; military strategists. Quite naturally the main body of participants is from the different fields of the sciences of man and society and not the social sciences *per se*.

We are also happy to have been able to involve a growing number of *women specialists* in all our activities and intend to continue to do so.

Further, the thrust of the SCA project is not oriented towards the so-called “Third World”: it does stress, in a central manner, the necessity to fully involve Asia, Africa, and Latin America, and their different cultural areas, in the vital tasks ahead of human and social development; while, at the same time, always carefully availing itself of the advice, talents, and active participation of creative minds in advanced societies, within the diversity of the western world.

- (e) Finally, the advisory board to the SCA project network has been active in clarifying the *processual implementation and remodelling* of the project and its sub-projects. However, the SCA project does need one scientific instance of intellectual reflection and theoretical elaboration, as the core scientific linkage unit of the whole project — a matter to which we shall return in Part VI of this report.

We can now proceed to present the actual implementation of the SCA project, an overall presentation reflecting the actual process during these first 18 months.

12. The EIC Sub-project Regional Symposia

12.1 First Asian Symposium on Endogenous Intellectual Creativity

- (a) It was decided to hold the inaugural regional symposium of the SCA project, and particularly of the sub-project on Endogenous Intellectual Creativity, in Kyoto, to pay tribute to the formative influence of the Kyoto spirit on the culture and human sciences of Japan and Asia. We were particularly fortunate to be hosted by Professor Michio Okamoto, President of Kyoto University.

Kenji Kawano, Director, Research Institute for Humanistic Studies, Kyoto, was chairman. Dr. Pedro Henriquez being secretary. Sixty-six people took part, both Asians and non-Asians. Fifteen commissioned position papers were presented, as well as seven free papers.

- (b) The following guidelines defined the intellectual scope of the symposium.

"Orientations for Session One – Philosophy: Philosophy of Endogenous Intellectual Creativity

This is the core section of the position of the problem. It will deal with the following themes and interrogations:

- (a) the uses and limitation of transfer of knowledge;
- (b) the rise of the quest for national identity, national-cultural traditions, the quest for historically constituted specificity as against exoticism;
- (c) the linkage between national culture and intellectual creativity: the concept of endogenous intellectual creativity, the formative factors, at the immediate, national level, and at the macro, geopolitical, and geo-cultural levels;
- (d) endogenous intellectual creativity as an attempt to mobilize the potentials of the hidden part of the iceberg;
- (e) endogenous intellectual creativity as a source of diversified, remodelled, and enriched prospective alternatives to the present civilizational model, with particular reference to the civilizations, cultures, and nations of the Orient, Asia, Africa, and Latin America.

Orientations for Session Two – History: Historical Testimony of Endogenous Intellectual Creativity

This section, obviously, will draw a greater number of contributions, inasmuch as it is directly linked with ongoing, already achieved, and clearly distinguishable and distinguished research work.

- (a) The main consideration in this section will be to go beyond description and analysis of what has been achieved, and approach comprehension of the historical and societal influences at work around and through manifestations of endogenous intellectual creativity at one given historical stage, in one given country or national-cultural area.
- (b) Attention ought to be paid to negative influences, constraints, and counteractions. An evaluation of the respective negative influences of external and internal, exogenous and endogenous factors will always be sought.
- (c) In examining areas a and b above, it should be obvious that direct links are to be established with the area covered by Session Three below, if historical analysis is not to remain at a descriptive, positivist level, foreign to our project.
- (d) Comparatism of every sort will be encouraged, provided it relates comparable processes and instances in a meaningful manner, i.e., such as would shed light on the rationale for positivity and negativity, so as to clarify the nodal points to be tackled by ongoing theoretical analyses and further discussions in forthcoming regional symposia of the Project.

Orientations for Session Three — Social Aspects of Endogenous Intellectual Creativity: Agents and Processes

- (a) Authors of position papers and discussants will want to address themselves to the traditional problems of social groups and social classes; the role of the state and organized political forces; national and social movements; seminal thinkers and innovators; etc.
- (b) A hitherto less explored area, perhaps of much greater significance, is that of the differentiation of the cultural and political élites of non-western societies into two major schools of thought and intellectual tendencies, i.e., the mainly westernized modernizers on the one hand, and, on the other, the autochthonous, national schools of thought in the different establishments of our countries. The recruitment as well as the motivations, the loyalties, prejudices, and styles of thought of these major formative forces of intellectual life in non-western countries should be brought fully to light, thus perhaps enabling many contributors to present novel interpretations of national-cultural histories. The dialectics between the two sectors, interwoven with political struggles, will indicate, perhaps more forcefully than has until now been attempted, the intimate dynamics, orientative forces, and also all sorts of distortions and pre-emptions at work deep in the hidden part of the iceberg.
- (c) A key question will be that of the interrelations between state power and popular initiative, between institutionalized national projects and alternatives of a critical-radical type.
- (d) A much greater importance will also be given here to the negative aspects, to the analysis of obstacles that impede or block endogenous intellectual creativity.

Orientations for Session Four — New Universalism: Endogenous Intellectual Creativity and the Emerging New International Order

This is the future-oriented session, where the problems posited and analysed in the first three sections of the symposium will converge towards their linkage with the all-encompassing framework of the UNU-SCA project, i.e., the transformation of the world.

- (a) It is important to see clearly the notion of the emerging new international order in terms different from the economistic connotations of the new international *economic* order. What is at stake here is; literally, the transformation of the world in all fields, dimensions, sectors, and areas, from philosophy to geopolitical balance of power, from religion and culture to economics, from demography to aesthetics, etc.
- (b) However, the emerging new international order is not, cannot be, the order of new patterns of hegemonism. It is conceived of, rather, as the

resurgence of hitherto marginalized civilizations, cultures, and national specificities to contemporaneity, their capacity to contribute their specific share in the restructuring of the civilizational model of mankind, whether by helping to remodel it or, more probably, by offering different alternative models, combining civilizational, cultural, and national specificities, and visions of the problem of human and social development, with the different types of socio-economic and political-ideological systems already in existence or slowly emerging. In brief, the label of 'the emerging new international order' is designed to describe the many-splendoured array of potential alternatives, making full use of the hidden and even unwanted potentials of humankind.

- (c) The dialectics between the old and the new will also be tackled in the final session. It is our view that, as responsible intellectuals of the world, deeply rooted in our national-cultural specificities and philosophic-political loyalties, we are being invited to act so as to multiply the mediating linkages that will seek to make this dialectical process a locus for confrontations of a non-antagonistic type which, it is hoped, will lead towards complementarity and the restructuring of the prospects for human civilization and its accompanying philosophy.

The centrality of the all-encompassing frame of the UNU-SCA project, i.e., the transformation of the world (the so-called 'emerging new international order'), will obviously have a direct impact on the general theme and sub-themes of our symposium. We will remember at every step that we are not collecting archival data towards one more exercise in intellectual exchange. For what is truly at stake is our ability to progress seriously and critically, in a constructive manner, towards a better comprehension of the urgent problems and issues confronting human societies in our time, towards evolving alternative and novel paths of evolution.

It is not recipes that are needed, therefore, but a deeper understanding, a more genuine comprehension of forces deep at work, and a consequently higher capacity to take, and help to take, action."

- (c) Summing up the reports on Sessions One, Two, Three, and Four and their respective working groups, respectively prepared by professors Anisuzzaman, Shingo Shibata, Le Thành Khôi, and A.N. Pandeya, it seems important to summarize the general sense of the symposium, in the words of Prof. Rasheeduddin Khan, M.P., general rapporteur, in his General Report on the Symposium.

"1. The First Asian Symposium on Intellectual Creativity in Endogenous Culture met in Kyoto, Japan, from 13 to 17 November 1978. Apart from representatives of the United Nations University and Kyoto University, 66 scholars drawn from 22 countries — 14 Asian countries and 8 encompassing America, Europe, and

Africa — attended the symposium. The participants were grateful to the United Nations University and Kyoto University for providing a most stimulating experience of the meeting of minds, conducive to a rich and wide-ranging discourse, for the comprehension of the processes of transformation among peoples and nations of the world.

2. The major theme of endogenous intellectual creativity as an input into the designing and working-out of feasible, viable, and desirable socio-cultural development alternatives, which indeed is the objective of the UN University's Human and Social Development Programme, was perceived and analysed along four micro-dimensions, namely: philosophical approaches, historical testimony, social roots, and the emerging pattern of a more humane and equitable international order.

3. It was recognized that it is important to perceive particularities, specificities, and endogeneity (local, regional, or national) within the macro context of a valid and comparable universal pattern. In this sense, neither a puristic nor an exclusivistic — much less a chauvinistic — interpretation is to be fostered. By the same token, a purely élitist approach or a *compradore* intellectualism which seeks to isolate and cripple creativity from the social base will always be counterproductive and self-defeating. It is now apparent from Asian experience that abstraction of state power from the wider and relevant context of the co-operative and mutually compatible public interest impedes the realization of authentic goals of comprehensive social transformation.

4. The symposium focused clear attention on the grounding of social endeavour on the historical testimony and creative experiences of civilizational and cultural processes within the wide diversity of Asia, encompassed as it is by myriad varieties of islands and continental national formations which have been the centres of their own creativity and have, historically, interacted amongst each other.

5. Three significant trends seem to be common to the people and countries of the Third World: the struggle and aspiration for national liberation, the emergence of political consolidation and integration, and the principles of distributive justice and egalitarianism which are the essence of socialism. These trends are reflective of new formulations, not constrained by replication of western experience but dependent on the release of potential for discussion among the masses of the bounties of science and technology, in the ingerests of the eradication of poverty, ignorance, disease, superstition, and the hegemony of oligarchic groups.

6. Among the variety of peoples of the continent, there have appeared different creative social innovations. These include the generation of economic and social transformation on a rapid scale, such as the growth of the idea of composite culture as the essential framework for the basic shift from conflict to complementarity and from confrontation to co-operation, and the use of political mobilization

and mass upsurge to develop social values related to the satisfaction of the basic needs of the widest strata of people. The moral potential for the future in the heritage of Asia lies in the reaffirmation of morality and in the eradication of that competitive principle which has historically stifled the creative possibility of releasing the energies of the widest masses of peasantry, workers, intelligentsia, and other professional segments of society. Asians, as indeed Africans, Latin Americans, and the rest of the surugging peoples of the world, should seek to harmonize the principles of indigenous 'liberty' with cultural 'equality' and intra-human 'fraternity.'

7. It was emphasized that the UN University will creatively innovate academic and popular scholarship by developing a scheme for rewriting world history for each people, within each continent, on the basis of these principles, so as to promote deeper investigations into the cultural roots of creativity, a value orientation commensurate with the new global ethos, and discovery of vital and viable elements in their intercontinental heritage. Only in this way can history be redeemed from remaining a record of bondage and curse, and be transformed into a record of vision and promise.

8. The roots and character of the social context of creativity among the lands and peoples of Asia have, in recent times, been determined by the interaction between brutal and vulgar, or sophisticated, forms of colonialism on the one hand, and resistance to colonial domination in various ways on the other. In many regions this left in power subordinate forms of small oligarchies, representing tribalism, feudalism, atavism, or merely a subordinate merchant-capitalist class. On the other hand, protest by democratic elements failed for many years to establish sufficient contact with, or promote learning syndromes relevant to, the challenges facing the numerically predominant peasantry, artisans, and other impoverished strata of society. The latter were at the same time tragically subordinated and their cultural traditions crippled by colonial rule, which in certain cases was reinforced by the collaboration of feudal and *compradore* social elements. Among other things, this created a recent, and not necessarily traditional, antagonism between nationalities and local identity, and fragmented the processes of legitimate political integration and economic transformation. This process of endogenous intellectual creativity in the colonial context has been opposed historically by many democratic elements, including segments of peasantry, the intelligentsia, and the working class. Changes have now become manifest whereby the public interest is determined according to the needs of the widest segments of the nation, and in contradiction to oligarchical and élitist interests.

9. In our epoch, there has been an international release of potential resources and innovations for a new techno-scientific revolution. The question is: How can new economic possibilities, as well as greater social comprehension, serve the interests of the common man if we do not release the vast resources still blocked in national budgets by expenditure on the unproductive and potentially destruc-

tive arms race, the maintenance of defence structures, and the unimaginative ploughing back of petro-dollar potential?

10. However, at the same time an almost imperceptible yet existentially real revolution is taking place, in which the people of Asia, Africa, and Latin America, together with all the other struggling forces of humanity, are counterposed to the forces of stultification, in defence of the vital creative values of New Man.

11. These relate to a more humanized and unified world, to be linked by the bonds of democratic ethos, a rational temper, the use of modern science and technology, and a secular ambience. Our recent heritage is not only that which has grown as a consequence of contact with the western world; its seminal content is to be found in the prophetic message of such creative builders of the new life as Gandhi and Mao Tse-tung, Jawaharlal Nehru, Ho Chi Minh, Gamal Abdel-Nasser, and U Thant. Our milestones include declarations of intent and purpose like those of Bandung, Lima, Manila, Algiers, and Belgrade, which mark the march of humankind towards greater amity, friendship, and co-operation in the New World. It appears that interpretation of the United Nations Charter in the light of the restated principles of legitimate and maximally adequate social change, political emancipation, distributive justice, and egalitarianism would best serve as the new historical philosophy for the New Man as the focus and beneficiary of a just, free, prosperous, and peaceful world."

- (d) The sense of this first major meeting was expressed by the chairman of the symposium, Professor Kenji Kawano, in his introduction, "Endogeneity and Globalness of Culture":

"The trend to seek a change is global. A premonition of a major turning point in history is penetrating deep into contemporary thought in Western Europe in the form of attempts to reassess modernity and modern intellect in relative terms. Typical of such attempts are the structuralist approach in anthropology, archaeology of intelligence, and revived interest in pre-modern or mediaeval people. Even in the West, modernity is ceasing to be the sole and supreme value. This is a distinct feature of the ideological situation of our days.

The de-westernising and de-modernizing trend is especially vehement in Asia. Intellectuals are particularly eager in looking forward to a culture by endogenous creation. Many of the participants in the recent symposium spoke of cultural creation in the future, citing examples from Asian history, religions, and independence movements. Listening to diverse views and reading many papers presented, I sometimes strayed into an illusion, as if brilliant achievements of endogenous culture had already been there in an unmistakable form. However, even though endogenous intellectual creativity undoubtedly is a theme highly relevant to present-day problems, in the current state of things it still is an ideological goal

clamoured for, and as such the question was, as I saw it, where the path could be found from the ideology to the reality.

... During the debating session, however, some of the participants raised strong objections, which could be summarized as follows: What we wish to learn from the Japanese experience are what social and intellectual factors made possible the rapid modernization of Japan, what roles Japanese intellectuals and political leaders played in the modernization process, and what their merits and demerits were; but, regrettably, there have been no reports from any such point of view.

... In other Asian countries than Japan, endogenous intellectual creativity is not a matter of aesthetically appraising prehistoric earthenware or revaluing traditional farm villages or farming techniques. More urgent questions asked there are: How can endogenous initiatives be promoted to make certain once and for all the opportunities for industrialization and modernization? How can imports and aid from foreign nations be replaced by resources based on their own creativity? And how can the independence of a culture comparable to western culture be established for the future? The urgency of these questions hardly needs to be illustrated by China's drive for the four modernizations. Japan obviously presents herself as a useful model in tackling them. What the scholars from other Asian countries wanted was nothing but objective analyses of the model. The distinct manifestation of this difference in approach, together with the depth it led the debate to, was in itself a valuable fruit of the symposium in my personal opinion.

I also became aware of the tendency of scholars from what is known as the Third World to be more ideological than scholarly in their argument. When they talked about endogenous culture or intellectual creativity, they tended, I felt, to merely criticize western culture or look forward to a rosy future instead of thinking about realities. ...

In the present-day world, realities control and utilize ideologies. Realities are so strong that they not only create various ideologies but often have existing ideologies achieve something other than their intrinsic purposes. Then we have to question what kind of reality the ideology pursuing endogenous intellectual creativity stems from and what kind of real need it is linked with.

... In my view, although I do completely agree with expectations of endogenous intellectual creativity, no such creativity can be exerted unless technological standards and economic development have reached a certain level. Industrial technology and economic development are extremely ill-reputed concepts nowadays, but we do have to duly evaluate them as universal, neutral instruments valid both in the West and in the East, in capitalist and socialist economies alike. Even if you do not like a certain way of thinking prevailing in the West, I don't think you can achieve endogenous intellectual creativity by ignoring technology and economic

strength. As everybody knows, western nations had monopolized technology and economic development until a few decades ago. The ideology born in those days was 'westernism,' which constituted the backbone of Japan's modernization. This is what 'the Japanese experience' is. Thus it is because we have attained the technological standards and economic development, both originating in the West, that we can now talk about the ideology of 'westernism' in relative terms. Preoccupation with the drive to reject westernism without looking back at this background reality would be nothing but to let yourselves become captives to the old and yet ever-new ideology called orientalism or Japanism.

People are wont to construe the orientation towards 'endogenous' culture as asking the 'origin' or 'source' of a given culture — whether it has developed from within or been imported from outside. But, we have to realize, the idea that every nation has a unique and genuine culture originating from within is only a misconception deriving from the ideology of traditionalism. No culture can develop solely by its own force without influencing and being influenced by others.

... A major problem for endogenous culture lies in the fact that a 'nation state' is present behind a culture and the ideology of nationalism has penetrated deep into any culture. Culture today is another weapon at the disposal of nationalism. As long as culture performs such a role, it is very doubtful whether a global culture can grow out of intercultural exchanges.

Nationalism remains in our days a very powerful ideology, and I don't think my contemporaries will readily give it up. I nevertheless do think that we can reasonably expect to compensate for the narrowness and shortcomings of nationalism by adding some other principles to it. One of the shortcomings of nationalism is its contribution to self-complacency, stimulating exclusivism and aggressiveness. Earlier in this symposium, Professor Yoshiro Tamanoi made a proposal on the way of thinking known as 'regionalism' or 'localism.' This means the introduction of another principle into nationalism from within a nation state. Another conceivable proposal, as this symposium sponsored by the UN University suggests, would be to restrict nationalism from outside by weaving and strengthening intellectual, cultural, and other networks of international solidarity outside individual nation states. If and when nationalism is exposed to stimuli from the two principles, the local and international principles, it can cease to be a philosophy of self-complacency and become a driving force to create a culture of global nature."

It was the unanimous view of participants, forcefully reflected in the second meeting of the Advisory Board to the SCA project and the concluding remarks by Vice-Rector Dr. Kinhide Mushakoji and the Project Co-ordinator, that this inaugural major meeting of the SCA project was an intellectual and scientific international event of the first magnitude. The above indications can give but a pale reflection of the very rich,

deep, incisive, and stimulating array of theses, critical analyses, and insight that rendered possible a dynamic of great tonus and genuine creative implications. Basically, the core problematic of "development," "modernization," etc., came to be posited not only from the two sides of the river — the West and the Orient — but also from the different positions and visions of the problem of the interrelations between culture and power within the largest continent, Asia. Thus, the path was set towards that non-antagonistic dialectical contradiction geared towards complementarity, the very spirit of the SCA project, which came to mingle objectively with the Kyoto spirit at this inaugural major meeting.

12.2 The Latin American Second Regional Symposium on Endogenous Intellectual Creativity

- (a) The second regional symposium on the EIC sub-project was held at the Universidad Nacional Autónoma de México thanks to the hospitality of Rector Guillermo Soberón and the Director of the Instituto de Investigaciones Sociales, Professor Julio de Labastida, under the chairmanship of Professor Pablo González Casanova, the secretary being Dr. Pedro Henríquez. The theme was "Cultura y Creación Intelectual en Latin America."
- (b) The guidelines, drafted by the Project Co-ordinator, first defined the aims of the symposium and its five sections, as outlined at the outset by the chairman of the symposium.

"Orientations for Session One — El Estudio de la Innovación Autóctona y de su Dialéctica en Relación con Otras Culturas y Civilizaciones

This is the core section of the position of the problem. It will deal with the following themes and interrogations:

- (a) the uses and limitation of transfer of knowledge;
- (b) the rise of the quest for national identity, national-cultural traditions, the quest for historically constituted specificity as against exoticism;
- (c) the linkage between national culture and intellectual creativity: the concept of endogenous intellectual creativity, the formative factors, at the immediate, national level, and at the macro, geopolitical, and geo-cultural levels;
- (d) endogenous intellectual creativity as an attempt to mobilize the potentials of the hidden part of the iceberg;
- (e) endogenous intellectual creativity as a source of diversified, remodelled, and enriched prospective alternatives to the present civilizational model, with particular reference to the civilizations, cultures, and nations of the Orient, Asia, Africa, and Latin America.

Orientations for Sessions Two and Three — El Análisis de los Factores Socio-

culturales de la Creación Intelectual con Especial Énfasis en las Fuentes Colectivas de la Creación y en los Problemas de la Especificación Histórica. El Análisis de las Instituciones, y de los Procesos que las Llevan a Promover la Creación Intelectual

These sections, obviously, will draw a greater number of contributions, inasmuch as they are directly linked with ongoing, already achieved, and clearly distinguishable and distinguished research work.

- (a) The main consideration in these sections will be to go beyond description and analysis of what has been achieved, and approach comprehension of the historical and societal influences at work around and through manifestations of endogenous intellectual creativity at one given historical stage, in one given country or national-cultural area.
- (b) Attention ought to be paid to negative influences, constraints, and counteractions. An evaluation of the respective negative influences of external and internal, exogenous and endogenous factors will always be sought.
- (c) In examining areas a and b above, it should be obvious that direct links are to be established with the area covered by Session Four below, if historical analysis is not to remain at a descriptive, positivist level, foreign to our project.
- (d) Comparatism of every sort will be encouraged, provided it relates comparable processes and instances in a meaningful manner, i.e., such as would shed light on the rationale for positivity and negativity, so as to clarify the nodal points to be tackled by ongoing theoretical analyses and further discussions in forthcoming regional symposia of the project.
- (e) Authors of position papers and discussants will want to address themselves to the traditional problems of social groups and social classes; the role of the state and organized political forces; national and social movements; seminal thinkers and innovators; etc.
- (f) A hitherto less explored area, perhaps of much greater significance, is that of the differentiation of the cultural and political élites of non-western societies into two major schools of thought and intellectual tendencies, i.e., the mainly westernized modernizers on the one hand, and, on the other, the autochthonous, national schools of thought in the different establishments of our countries. The recruitment as well as the motivations, the loyalties, prejudices, and styles of thought of these major formative forces of intellectual life in non-western countries should be brought fully to light, thus perhaps enabling many contributors to present novel interpretations of national-cultural histories. The dialectics between the two sectors, interwoven with political struggles, will indicate, perhaps more forcefully than has until now been attempted, the intimate dynamics, orientative forces, and also all sorts of distortions and pre-emptions at work deep in the hidden part of the iceberg.

- (g) A key question will be that of the interrelations between state power and popular initiative, between institutionalized national projects and alternatives of a critical-radical type.
- (h) A much greater importance will also be given here to the negative aspects, to the analysis of obstacles that impede or block endogenous intellectual creativity.

Orientations for Session Four – El Análisis de los Obstáculos a la Creación Intelectual

This section will be devoted to the 'hidden part of the iceberg' much more than to the regional problematique of dependency, so fully and magnificently explored by our Latin American colleagues.

- (a) It will be good to start with a state of the art of the theory of dependency on the explicit obstacles to endogenous intellectual creativity.
- (b) Particular attention will be given to the 'hidden' obstacles, and especially to the dialectique between the national political culture on the one hand, and the framework of Latin American cultures on the other. Of particular importance will be the dimension of Indianity and peasant, non-urban roles and potentials in the western hemisphere.
- (c) One other major area to be prospected is that of the negative aspects of westernization linkages on national intelligentsias of Latin America – a dimension hitherto little explored.
- (d) Another area is that of the continuing lack of horizontal interaction between centres of thought and intellectual creativity in Latin America, Asia, and Africa, which deprives the intelligentsia of the three continents of immense potentialities.

Orientations for Session Five – El Análisis de la Creación Intelectual y de su Significado para la Creación de un Mundo Nuevo y de un Nuevo Orden Internacional

This is the future-oriented session, where the problems posited and analysed in the first four sections of the symposium will converge towards their linkage with the all-encompassing framework of the UNU-SCA project, i.e., the transformation of the world.

- (a) It is important to see clearly the notion of the emerging new international order in terms different from the economic connotations of the new international *economic* order. What is at stake here is, literally, the transformation of the world in all fields, dimensions, sectors, and areas – from philosophy to geopolitical balance of power, from religion and culture to economics, from demography to aesthetics, etc.

- (b) However, the emerging new international order is not, cannot be, the order of new patterns of hegemonism. It is conceived of, rather, as the resurgence of hitherto marginalized civilizations, cultures, and national specificities to contemporaneity, their capacity to contribute their specific share in the restructuring of the civilizational model of mankind, whether by helping to remodel it or, more probably, by offering different alternative models, combining civilizational, cultural, and national specificities, and visions of the problem of human and social development, with the different types of socio-economic and political-ideological systems already in existence or slowly emerging. In brief, the label of 'the emerging new international order' is designed to describe the many-splendoured array of potential alternatives, making full use of the hidden and even unwanted potentials of humankind.
- (c) The dialectics between the old and the new will also be tackled in that final session. It is our view that, as responsible intellectuals of the world, deeply rooted in our national-cultural specificities and philosophic-political loyalties, we are being invited to act so as to multiply the mediating linkages that will seek to make this dialectical process a locus for confrontations of a non-antagonistic type which, it is hoped, will lead towards complementarity and the restructuring of the prospects for human civilization and its accompanying philosophy."
- (c) Later the organizing committee opted for a unified pattern of presentation and discussions instead of sectional divisions, and decided that there was no need for either reports on sections or a general report on the symposium. Therefore, position papers, presentations, and discussions, as well as the general introduction by the conference chairman, together with official addresses on the opening session, constitute the sequence of scientific thinking and output at the symposium. The keynote opening address by Professor Pablo González Casanova, chairman of the conference, indicates the exact range of problems studied at this symposium.

"Muchas son las investigaciones sobre la cultura en América Latina; pocas sobre la cultura y la creación, tal vez ninguna con perspectiva universal como la que ahora intentamos.

Con una cultura dada, ¿Cómo surge la creación? ¿Qué es ésta? ¿Qué problemas plantea? ¿Cuáles busca resolver en su propio ámbito y fuera de él?

No empiezo con definiciones de cultura y creación, sino del problema mismo que nos conduzca.

Dos hechos parecen significativos: el carácter en parte europeo y en parte americano de nuestra cultura, y la existencia de un nacionalismo cultural constante redefinido, criticado, transcendido.

Aquí no parece fácil distinguir creación endógena y exógena. Las categorías de lo endógeno y lo exógeno, de lo indígena y lo extraño, de lo nativo y lo exótico se perciben en lo hispanoamericano y lo nacional.

Desde una cultura de conquista luchamos contra nuevas conquistas que nos someten o sometan; desde una cultura mestiza buscamos una cultura nacional y universal que nos libere.

Los conquistadores se afirman frente al indio y frente a Europa, en un larguísimo período que va desde la contra-reforma a la contra-revolución. Los libertadores —en ese mismo tiempo— buscan al indio, al negro, al asiático, a sí mismos, y a la Europa ilustrada y revolucionaria, o al mundo.

La creación en América Latina aparece endógena y exógena, interna y externa, nacional con lenguaje mezclado, con estructuras simbólicas mestizas.

Por sí solo lo endógeno no es esclarecedor. Desde la reconquista y la contra-reforma, en España y América lo propio sirve para rechazar al Islam, a Maimónides, o a Erasmo. El Santo Tribunal de la Inquisición sirve para defender lo propio mistificado, a Santiago y la 'pureza de sangre.' Es la gran institución de defensa de la creencia obligada, conservadora, e imperial.

En Hispanoamérica, también desde la conquista, indios, mestizos, y criollos buscan recuperar lo propio que los libere del imperio. La historia se repite en el siglo XVIII, en el XIX, hasta hoy.

El fenómeno de la creación intelectual se da en lo endógeno y lo exógeno. Hay creación con ideas extrañas. Y la sensación de que uno crea desde lo exótico, desde la periferia, en que yo soy lo extraño, yo soy lo exótico, en que mi centro es la periferia de otros. Pasar de fuera a dentro no es garantía de creación: puede ser de tradición, de repetición, acto de epígonos del dogma y el prejuicio.

Entre las regiones coloniales del mundo, América Latina es la primera en lograr la independencia jurídica y simbólica, formal y política de sus naciones. Su experiencia liberadora es rica para la creación intelectual en relación a clases, poder, y cultura. Crear dentro o fuera de lo nacional o hispanoamericano plantea el problema de crear dentro o fuera de una clase dueña, de un poder establecido, de una cultura dominante, o dentro y fuera de las clases emergentes, el poder naciente, la cultura nueva.

Difícilmente en esta región del mundo se puede asentar hoy el problema de lo interno y externo, de lo universal y nacional en la creación y la cultura sin el recurso del poder, y éste sin el de la clase.

Un análisis de la creación en la cultura latinoamericana levanta hoy problemas que tal vez no se ven del mismo modo en Asia ni en Europa, por razones de experiencia en un caso y de ausencia en otro.

El surtidor nacionalista lleva a profundizar en el poder y la clase. El desarrollo capitalista periférico y dependiente, rica y cruelmente combinado con formas de trabajo obligatorio, señoriales y plantacionistas, lleva a profundizar, con el salario, en problemas de opresión, explotación, y miseria como hechos cotidianos. El discurso creador no se organiza sólo con el poder como prohibición, con el sentimiento como locura, o con la razón como verdad, al estilo de Foucault. Hay un discurso martiano del deber o la moral como poder; una voluntad de verdad como voluntad de poder, una disciplina intelectual que se junta a la disciplina política, en medio de contradicciones.

El problema del poder no se relaciona sólo al poder establecido, al Estado y sus prohibiciones, sino al poder posible. Al Estado dominante se añade la clase dominante, y a uno y otro se enfrentan Estado y clase emergentes, poder posible con justicia social posible. La creación no aparece sólo como crítica del Estado, sino como crítica de la explotación. La cultura de origen liberal o marxista no se centra, como parece hacerlo la Europa de hoy, en el sólo peligro del Estado y la burocracia opresoras, sino en su carácter de instrumento de explotación, o de campo de lucha de las clases explotadoras y de los explotados y oprimidos. La cultura dialéctica no tiende a una creación intelectual en que sólo se perciba la liberación del Estado y la burocracia, o —con desánimo— el eterno retorno de uno y otra, sino el de las clases, la explotación y la miseria, e incluso más el de éstas, y el de aquél en función de éstas.

La creación intelectual busca contextos, determina relaciones y asociaciones, establece selecciones en base al análisis de naciones y clases, de la cultura y el poder existentes, con dictaduras dependientes, plusvalía y miseria, y del poder y la cultura que nacen como liberación nacional, socialismo, democracia, y justicia social. La cultura liberal, la socialista, y la democrática se hallan muy lejos del pensar que rehúye con éxito el problema de la explotación y la miseria. Las propias formas del pensar religioso tienen esa ingenuidad, o necesidad, de seguir pensando en la explotación como una cuestión central. El ocultamiento se da en la determinación de contextos y relaciones, en la selección de datos y ejemplos de la dominación y la explotación, éstas ineludibles.

La cultura de la miseria está en la base de la creación intelectual: la opresión aparece siempre como el contexto y la relación de la miseria, y en todo pensamiento crítico, como los de la explotación. Las debilidades y aciertos en la determinación de contextos y relaciones, y en la elaboración de selecciones de datos, y antologías de clásicos y textos, provienen del mayor o menor acercamiento a la cuestión del poder como moral social, como lucha democrática y revolucionaria.

La razón y los sentimientos, la verdad y la locura están cercados por el poder como cultura oligárquica de señores, gerentes, y técnicos, y como cultura de masas. A la fuerza de la voluntad de verdad se añade la de voluntad de deber y poder.

Heredera de una cultura escolástica e inquisitorial en los conceptos, y barroca en la expresión, América Latina muestra pautas de creación intelectual que se enfrentan a la mera exégesis de textos y juicios de autoridad, a la mera imitación de lo clásico y lo moderno occidental, al espíritu clasificador y calificativo, al caudillismo y autoritarismo cultural, en busca de una disciplina que no sólo puede ser intelectual, en que lo intelectual tiene que ser necesariamente político y, en lugares y momentos, revolucionario, como respuesta a la opresión renovada en muchos países y regiones durante largo tiempo.

En ese sentido la creación intelectual ocurre con conceptos y lenguajes que encuentran el legado de una cultura terriblemente autoritaria, e intenta destruir y aclarar esos conceptos y lenguajes, en busca de la vida como historia y porvenir. A la necesidad de ir más allá de la exégesis, de abandonar la cita que consagra, de no esforzarse en la búsqueda de modelos con rasgos parecidos o distintos, o de rechazar la superficie de la clasificación y el calificativo, destruyendo el autoritarismo del jefe ideológico, se añade, en el terreno del lenguaje político, sentimental, racional, y moral, el apremio de luchar contra las nuevas formas del barroco, del culteranismo, y del conceptismo, de las alusiones y elusiones, de lo cursi y falsificado, y también contra las meras injurias y vejaciones opresoras o liberadoras, hacia formas de comunicación claras y vivas que expresen con exactitud la dialéctica y los procesos reales de una región y un mundo en que la liberación nacional sea la del trabajador y la del pobre. . . .”

- (d) Twenty-four position papers were presented (see document 8).
- (e) The Latin American regional symposium proved to be a stimulating intellectual event in the global cultural contemporary history of Latin American thought and culture, thus indicating that the selection of the theme of endogenous intellectual creativity was truly central, albeit in its specific regional-cultural shapes, to the present intellectual ferment in the world and its prospective. Professor Casanova will be sending his general evaluation and introduction to the volume of proceedings in Spanish.
- (f) Particularly important at this symposium was the participation of a select number of leading writers and poets of Latin America, and indeed of contemporary culture, as well as a panel of 12 non-Latin American participants who gave an all-round, perceptive, and detailed appraisal of the symposium from their different cultural visions.

13. The TW Sub-project First International Seminar

13.1

- (a) The series of international seminars devoted to the implementation of the TW sub-project was initiated by the Belgrade seminar on "Science and Technology in the Transformation of the World," due to the welcome coincidence between the ongoing preoccupations of the University of Belgrade, around its rector, Professor Miroslav Pecujlic, and this aspect of the sub-project itself. Therefore, the first international seminar took place in Yugoslavia, jointly with the University of Belgrade, from 22 to 26 October 1979. It was attended by 55 participants from 17 countries. Rector Pecujlic was chairman; Professor Anouar Abdel-Malek, co-chairman; Professor Hossam Issa, secretary; and Mr. Dragisa Stijovic, co-secretary. A relatively large number of leading experts could not attend this seminar — including experts from the USSR, China, Mexico, and Japan, inter alia — owing to organizational difficulties in May and June at the UNU Centre which led to the postponement of the seminar from the original dates, 8–12 October, to 22–26 October. Several participants who were in Yugoslavia till 7 October could not travel back two weeks later: thus a precious opportunity was lost for all.

During the seminar, participants unanimously decided to recommend that, in the future, the dates of major meetings of the SCA project should be rigorously established with no change, at least six months before the meeting, to ensure full participation by all concerned scholars.

- (b) Twenty-one position papers were presented in five sections and the opening session (see document 9).
- (c) The chairman of the seminar, Rector Pecujlic, in his scientific guidelines on the general theme and his concluding paper, "On the Edge of a Razor Blade," developed some of the key orientations.

"The age in which we live, and particularly the gigantic development of science and technology, has opened a glorious but also critical era of universal interdependence. The former isolated and autarchic societies, like oases separated by deserts, have come closer together and have become connected by thousands of links. We are living in a world planetary society; but it is of crucial importance what it will be like. In order to make the world a human community, a society which is not uniform and undistinguishable, but rich in its Promethean quest for life, which is becoming worthier of man, it is essential *to have a pluralism of cultures, their mutual enrichment. Only full independence, autonomy, equality of rights, freedom, and one's own identity can be the road leading to the universal richness of the world*, a world which every culture is contributing to with its endogenous 'intellectual creativity — understood as the contribution of the

countries or cultures to human civilization; the study of how to give creativity precedence over mere transfer' (UNU project). Deprived of this, interdependence is not a road to mutual enrichment but an impersonalization, a halting of civilizational development. . . .

We propose a dialogue based on the following:

(i) The application of science and technology that provides for the effective solution of existential problems of the broad working people such as: hunger (nutrition), housing, employment. A strategy of economic-social and technological development which leads to the narrowing (rather than growth) of such essential social differences that endanger the survival and development of large sections of the population, entire social groups, and countries or regions. A technological development that benefits the working people, and not primarily the privileged position of narrow strata of certain countries.

(ii) The relationship between science, technology, and traditional culture. A way of modernization which is not destructive — destructive in the sense that it destroys the positive cultural and productive heritage of original civilization, not creating new living and working conditions for the population, but creating gigantic masses of pauperized populations that have lost their roots.

A mode of technological development which preserves progressive cultural and productive tradition and turns it into a point of departure for the creation of new forms of social organization, for a great mobilization of human energy — a development that suits society's own needs.

(iii) Forms of sociability and modern science and technology. Some fundamental forms of life and mentality — cultural and civilizational values such as solidarity, a tendency towards egalitarianism, and a collective spirit — represent important components of the human community. But traditional forms of sociability had great limitations: firstly, traditional collective communities were confined to a narrow framework — to a village, to a local community — while the pyramid of the ruling élites and groups rose above them like a kind of superstructure. Secondly, the local community and its solidarity was kept in life by using the undeveloped productive forces which had not changed for centuries — by their conservation. The key problem is how to attain greater sociability — more human and more solidary forms of social life — on a larger scale, not within the framework of small local communities, and on the basis of revolutionary productive forces. The problem is how to preserve positive values and unite them with the modern. . . .

The discussion should show the differences both in the goals and ways of application of the same technology and in the formation of alternative technologies, which are more suitable to a specific natural and social environment.

This general guiding thought would be materialized in systematic discussions in a few fields of utmost importance.

(i) Science, technology, and the control of environment — alternative types of urbanization and industrialization and their social consequences.

Alternative patterns of urbanization, collective conditions of living. The crisis of the megalopolis; the city which is developing according to human needs, rather than according to a profiteer-bureaucratic logic that alienates people, turning the city into a modern anthill.

Various types of industrialization (modernization). Two sides of technology transfer — independent development and progress, or a way of transferring knowledge which maintains subordination and widens the civilizational, economic gap between societies. The strategy of scientific and technological development which is not limited exclusively to the copying of the patterns of others. Greater reliance on one's own forces and a larger share of endogenous creativity in technological development, development of cities, production of food and raw materials, organization of labour. How to develop endogenous scientific creativity (its autonomy, specificity) and reject autarchy, sterile confinement, simultaneously. How to open bridges to the world, enrich one's own experience with the most valuable heritage of other cultures, with knowledge, and with universal values — to create a new economic and social order in the world.

(ii) Science, technology, and the control of environment — the transformation of agrarian societies and technological revolution.

Connections between social process and the conception of development, and agrarian relations and science; social agronomy.

The character and mode of application of science and technology which leads to emancipation and to the solution of the existential needs of the population. Possibilities for an alternative technology, for combining traditional methods, knowledge, experience, and contemporary productive forces.

A character and mode of application of science and technology, of modernization, which leads to the ruin of the land, to a decrease in the fertility of the soil, to a decrease in the quality of food and an expansion of hunger, to biological degradation, to mass pauperization of the agrarian population, to a larger dependence on developed world centres.

(iii) Social medicine, biology, and demography in the service of authentic progress.

The relationship between the organization of labour and way of work, working hours, social contradictions, and the human organism. To what extent does the way of using the labour force and working conditions truly influence the human organism, the span of human life, illness.

Does medicine, as a practice and as a science, bring about knowledge about this and critically investigate the social conditions which lead to the mass improvement or deterioration of health as the basic value. The social direction in medical and pharmaceutical research — to what extent are innovations directed towards the fundamental upgrading of the quality of health, and to what extent are they directed solely towards variations which prevent repletion of the market and the reduction of profit.

Biology in the service of the promotion of man's health and life, or the creation of new kinds of control and manipulation of people through genetic engineering.

(iv) Science, technology and the control of space and power (geopolitics, armaments. . .).

The quest for a humanistic science — the scientist in the transformation of the world.

The character of contemporary science. The constituent principles — organization, professional ideology and culture, the way of formation of experts (narrow specialization and parcelization) on which modern science, as a special sphere of human practice, rests. For instance, to what extent are the principles on which the prevailing pattern of scientific knowledge is based those that exclude from their perspective the positive tradition — the results of the experience of people as to how the fertility of the soil is preserved or how one can live better in human settlements, what people feel as good or bad; e.g., why don't the research workers at modern agronomical institutes wonder what will happen to the land, whether it will lose its fertility, what will happen to nutrition, whether it will lose nutritive qualities, what will the human organism look like, what social consequences will arise in certain societies and in international relations? Why do they not ask these questions of themselves? Probably not only because of commercial interests but also because of professional ideology, because they have pedagogically been formed to think as narrow specialists, only within the framework of their limited sector, and to exclude the social dimension. Are they being formed as one-dimensional people?

The scientists as subjects of historical process, of socio-cultural alternatives.

What kind of transformation in its social direction, internal principles, and professional culture should science undergo in order to take part in the transforma-

tion of the world, representing an aspect of the transformation towards a more human world.

Universities as the protagonists of such scientific research, pioneers in the discovery of new possibilities for development. The university as the watchtower of the world development of science, but also from the point of view of endogenous, original creativity and the needs of society.

The pedagogical principles of such a formation of young intelligentsia who will be masters of knowledge but with a deep social feeling, who will seek the best technical but also human solution, adapted to the needs of their own society. The formation of research workers whose minds will reach the horizons of world science but whose feet will firmly rest on the foundations of endogenous national culture and needs.

Philosophy and ethics.

The socio-economic framework and creativity.

Socio-political organization: the state and self-management."

- (d) The reports on Section I, "Science and Technology as Formative Factors of Contemporary Civilization: from Domination to Liberation," by Professor James A. Maraj; Section II, "Technology Generation and Transfer: Transformation Alternatives," by Dr. C.K. Omari; Section III, "Biology, Medicine, and the Future of Mankind," by Mr. Gregory Blue; Section IV, "The Control of Space and Power," by Professor Vladimir Stambuk; and Section V, "From Intellectual Dependence to Creativity," by Dr. Ahmad Yousef Hassan, paved the way for the preparation of the general report on the seminar by professors Kazuko Tsurumi, Rajko Tomovic, and A.N. Pandeya, general rapporteurs, thus:

"1. The first international seminar, dedicated to the investigation of one of the crucial agendas of our age — the role of science and technology in the transformation of the world — met in a context of expectations, clearly articulated by the Project Co-ordinator Dr. Anouar Abdel-Malek and the conference chairman Dr. Miroslav Pecujlic, Rector of the University of Belgrade, in the capital city of the Federal Socialist Republic of Yugoslavia, which vigorously proceeds along the paths of constructive mediation between the different spheres in the world of power and culture at work in our times. The central character of our times, of the real world in our times, is implicit in the transformation of all the dimensions of the life of human societies — a transformation which is neither unilinear nor synchronic, but involves the different sectors of social life and activity — economic production, patterns of power, social cohesiveness, cultural identity,

civilizational projects, political ideologies, religious formations, philosophies, myths, etc., covering the entire span of the infrastructure and superstructure of society. The question arises: How can this transformation of the world be related to the social and human sciences, political and social theories, the philosophical quest for humane vision, in short the cultural and civilizational dimensions of our life tomorrow, through structural modifications, through remodelling in depth of the world as we know it today? And the general focus — within which such interrogations and deliberations as are relevant to the problematique could unfold themselves, yielding significant, converging insights — must inevitably couple science and technology with culture, culture/civilization with power, in the belief that such confluences should become the meeting point of scholars and policy-makers; of specialists in the natural, mathematical, material, engineering, and life sciences with analysts and theoreticians of the sciences of man and society, of humanistic cultures and civilizational totalities. And the problematique, in all its complex ramifications, must continuously remain grounded in the firm territory of the crisis confronting us all — in the monstrous asymmetries of economic, political, scientific-communicational resources characterizing the present distribution across the globe.

2. This complex problematique was explored in its major facets, comprising constellations of specific questions and issues, through five plenary sessions, focusing successively on Science and Technology as Formative Factors of Contemporary Civilization; Technology Generation and Transfer: Transformation Alternatives; Biology, Medicine, and the Future of Mankind; The Control of Space and Power; and From Intellectual Dependence to Creativity. The expositions, discussions, debates, interrogations, illustrative concretizations, insightful suggestions, reflections, and observations — all the diverse forms of the cognitive, exploratory activities that were triggered in major cultural, socio-political zones of the globe — eventually took identifiable flow-patterns: mutually complementary, occasionally converging, often ranged in debate-prone tendencies, sometimes in polar opposition, reflecting the real contradictions and divisions of our real-life situations. But, on balance, as the dialogue built up, gathered material and dynamism in its movement from the plenary session to the dialectical stage of in-depth reflections in the working sessions, it was impossible to escape the feeling of a general focusing slowly taking shape, of a broad convergence gradually unfolding as insights and thoughts started falling into place; of an overall deepening, extending, of our understanding; of the centrality of certain issues; and of the awareness that what had actually happened was a cognitive transformation that had overtaken us all!

3. As concluding reflections on the problematique, it must be advisable to take note of those areas where, relatively speaking, the shared insights and cognitive convergences appeared to be pronounced. Science, in its totality of domains — natural, human-social, cultural/civilizational — and technology were everywhere firmly and deeply embodied in the socio-political structures which determined

their dominating/liberating functions. Their hidden social relations and hidden power-base, therefore, needed total transformation, if these resources were to be converted into a massive cultural/civilizational force for re-forming the greater part of the human societies into a more humane, democratic, just, and egalitarian future. The cultural question, then, was how to disseminate scientific insights to the people at large; how to integrate the dissociated sectors of science/technology with the foundational sectors of political-social policy formation and decision-making; how to strengthen complementarities across differentiated orientations; how to identify and strengthen solidarity among humane, transforming, progressive sectors of humanity distributed across the existing divisions of socio-political boundaries; how to sharpen focus on the gear-box of changing, challenging priorities; how to cope with the ever-increasing pressures which hegemonistic, dominating centres were busy releasing at an exponential pace; how to mobilize and organize the vast, latent reserves of endogenous creativity of the vast majority of mankind for initiating, sustaining, and completing the transformations that are overdue, that admit of no procrastination, divergence, or masking. In this realm of confluence, where reflective activity suggested urgent action, we note the final thrust of the seminar deliberations."

- (e) The intellectual atmosphere of this seminar is reflected by the following excerpts.

1. Already, in August 1979, UNU Vice-Rector Kinhide Mushakoji's keynote address on "Sociological Implications of Tradition and Change in Developing Countries" to the United Nations Organization Conference on Science and Technology for Development had gone to the heart of the matter:

"It is the whole international system of science and technology which is in crisis, and this crisis is not only economic; it is part of a crisis of civilization. If science and technology have to serve effectively the cause of the survival, development, and welfare of humankind within the outer and inner boundaries limiting the growth of world economy, if science and technology are to be developed in accordance with the basic principles of equity, national autonomy, and interdependence of a New International Economic Order, the present system of science and technology is quite inappropriate. New goals — e.g., meeting human needs and guaranteeing national self-reliance — should replace the present ones — e.g., power and profit. New incentives for innovation and production should be institutionalized. (Should technological invention continue to be an object of property right? If so, is there no alternative legal approach facilitating a freer flow of technology?) Public and private R&D activities should be effectively controlled and oriented towards the new goals through technological assessment with effective power for enforcement. R&D for human and social development, oriented toward the satisfaction of human needs, should be given priority over R&D for profit and power. New labour and research ethics should become the basis of new scientific and technological awareness of the people who should

participate actively in the scientific and technological development process. Scientific and technological planning must adopt a new methodology more decentralized, more location-specific, more sensitive to socio-cultural specificities, and more responsive to the people's demands and expectations. . . ."

In the Project Co-ordinator's keynote address to the seminar, "The Gear-Box of Priorities," he said:

"The stress and tonality of the sub-project are more concerned with the differences, contradictions, and tensions obtaining in this, our real world, than with more strictly ethical or developmental variables. Wherefore its persistent coupling of science and technology, of culture, with power, in the belief that the primacy of the political — the prince as philosopher — always at work in the history of men, ought to become the meeting point of scholars and policy-makers, of specialists of science and technology, on the one hand, with analysts and theoreticians of the sciences of man and society on the other hand. A step, therefore, in an unfolding process, in interrelation with the parallel series of Endogenous Intellectual Creativity — more that intellectual and theoretical workshop we have in mind than a meeting of experts, *stricto sensu*.

A long way, verily, from the ethos and tonality obtaining in 1945, a long, long way.

Neither atomic clouds above the North Pacific, the hideous convulsions of traditional imperialism and colonialism in Asia and Africa, nor the liberation of the largest country in the world in 1949 could bring sense to the massive thrust in western advanced industrial societies towards productivism, consumerism, hedonism. Finally, the golden age of man-as-demiurgos has been reached, the very frontiers of the Promethean concept so persistently at the heart of the western civilizational project from the age of maritime discoveries and the European Renaissance to Yalta. And the instruments of this historic fulfilment were none other than, precisely, science and technology as the driving forces in the second stage of the Industrial Revolution.

If man was finally the master of nature, the conqueror of the universe, geared to achieve all the panoplia of pleasures he could dream of, what, if any, would be the use in keeping such 'archaic' concepts and moulds as nation and state, the family, working people, and the tools of exploitation, not to mention 'distant' objective superstructures like philosophy, religion, the human values of love and fraternity, equity and peace, to say nothing of the civilizational project? In spite of the powerful waves making for the transformation of the world, few, or at best a large minority, were listening to the 'voices of silence,' to Joseph Needham's favourite Confucian saying, 'Behave to Everyman as One Receiving a Great

Guest,' to Chou En-lai's 'Don't Forget the Well-Digger When You Drink Water.'
Or was it because of them?

Yet, in less than ten years, ethos and tonality have shifted decisively towards the
rancorous penumbra of the 'Crisis.' Which crisis?

In the North, leading epigones are busy mending fences. Oil, raw materials, the
receding markets, non-competitive old industrial plants: such was the verdict, with
some lonely exceptions. And this verdict was echoed by a large proportion of
audible voices in the South, the good 'westernized modernizers,' busily engaged
in reciprocating, even if now with more strident voices.

That the crisis could be that of civilization itself was here and there mentioned.
But this civilization was conceived of as that of the still hegemonic 'centre,' as
against the underdeveloped or developing non-western 'periphery,' provoking a
mixture of reluctant acceptance and anguished self-interrogation. That the crisis
might be, perhaps, that of the civilizational project of the hegemonic West itself,
much more so than of its actual hegemony and precedence in power terms, began
to emerge here and there, followed by intense reactions of either apocalyptic
visions — if the western civilizational project was in crisis, how on earth could
mankind seek alternatives? — or derisive comparisons and structures facing the
incoherence and lagging-behind of the non-western world. For it is true that major
parts of the underdeveloped non-western societies are still caught in the mirage of
reductionism, busily imitating the advanced industrial societies of the West as if
history was indeed repetitive, its formative historical moulds and real concrete
processes amenable to copying, towards, precisely, limitless productivism, con-
sumerism and hedonism, progress equated to profit and domination, the ghettos
of individualism, the negative mind — as if nothing could be different from that
very combination of factors eroding in depth self-assurance, popular and
national self-reliance, the feeling of security, the hope for a more fraternal and
equable future for the majority of mankind: the taming of the 'acquisitive
society.'

Wherefore the quest for alternatives.

In the field of science and technology, the quest is now towards 'alternative
technologies,' or 'appropriate technologies,' with a sprinkling of 'radical technolo-
gies.' If a set of scientific applications of technologies is to be sought to escape
the dilemmas of advanced western industrialized societies, then they could only
be — in the reductionist approach — an 'alternative' set of technologies, parallel
to the advanced western varieties. And this set could mercifully be located
through the concept of 'appropriate' technologies. 'Appropriate' to what?
'Appropriate' to whom? 'Appropriate' for which purposes? 'Appropriate' accord-

ing to which, and whose, criteria? To be sure, history has it that the great majority of the nations of the three continents can hardly echo the procedures which enabled the West, in five centuries, through the concentration of historical surplus value, to gradually develop its mode of concentrated, capital-intensive productivity. The humane use of human resources, in the advanced nations of Asia, Africa, and Latin America, as of the socio-economic restructuration of the societal fabric, is now seen as more beneficial than hitherto imagined in bridging the gaps between rationality and fraternity, in giving a more humane vision of social dialectics than hitherto prevalent.

Yet immense remain the temptations, traditions, and fringe benefits of survival imitation, the reluctance to use vision as a tool for our futures — for then the question would be: To which technology does vision belong?

The growing criticism of the impact of science and technology on modern societies and human life through its diversity and different motivations gives an impression of leading towards a growing ambiguity. For although this impact, through hegemony, has had its negative and pernicious effects in the underdeveloped areas, in the three continents of Asia, Africa, and Latin America, to this day — whether through the direct domination of imperial powers or their more systematic pillaging by multi-nationals — the more recent mounting criticism has come from the developed areas, from the core of the West.

The tonality here is of alarm, and the contents ethical and normative. Industrialization and urbanization have led to ecologism; atomic armaments and nuclear energy to the quest for pacifism; consumerism and individualism, at the time of the energy crisis, to the pursuit of more humane, low-key participatory patterns of social interaction. And it is from the core of the more advanced industrialized societies of the West that the most ruthless indictments of science and technology are nowadays being launched.

On the other side of the river, in Asia, Africa, and Latin America, the mounting wave of national movements, often coupled with the social transformation of revolution, has always clearly proclaimed its desire — in all countries, nations, and societies in the so-called South — to achieve contemporaneity, to modernize, as of its variegated national cultural specificities grounded in the depths of the historical field. And the instruments and means to achieve this global legitimate desire have been defined simultaneously, in the inner circle, as the creation and reinforcement, or revival, of a stable centre of national social power, the independent national state of the tricontinental area in our times, to be accompanied in the outer circle by careful prospection of the realities of the balance of power, of the evolving patterns of dialectical interrelations between major centres of power and influence in our times.

For here, more than ever before, more than anywhere else, more than in any other field at any other time in the history of mankind, the massive unanimous protracted consensus of Asia, Africa, and Latin America, of the group of developing and non-aligned countries, lies in the coupling of independent national power of decision — only feasible on the basis of an advanced level of science and technology in the fields of economic production, state structuration, and the mass onslaught on illiteracy and backwardness — with a meaningful and equable share in policy-making at world level. Such are the roots, visible for all to see, of U Thant's call for what was then labelled the 'New International Order,' at the time of the transformation of the world. A close scrutiny of major decisions and their philosophy in the series of major conferences from Bandoeng to Belgrade, Colombo, and Havana, of the socio-political contents of the policies put forth by all national independent states of these areas, four-fifths of mankind, through the deep diversity of their socio-economic and political-ideological regimes, with exceptions — isolated societies or *compradore* fringes — bears witness to this reality. The call has been and remains for a realistic political approach to human society in our times, a deep desire to fully use the contributions of science and technology as means to secure a wider and greater share in power of decision at world and regional levels, more often than not attuned to civilizational visions, cultural traditions, and national parameters — but never evasive about the deep structural integrated interrelations between power and culture, at the heart of all problems of human and social development.

As a matter of course, both sectors of world societies — the so-called North, and the so-called South — meet along the more general issues, such as nuclear disarmament, or the acknowledgement of the need for more rational relations between the two sectors. But, short of the extreme parameters of annihilation, the rise to contemporaneity of Asia, Africa, and Latin America is seen, by the formative endogenous schools of thought and action in these continents, in terms altogether different from those of the dedicated minority groups in advanced industrialized societies, who are justly rebelling against the dangers inherent in their societies and those societies' civilizational project. While, at the same time, the power structures of modern advanced industrialized societies, with the broad support of the wide masses of the population, including the working people, industry, agriculture, and the services alike, are in fact persistently taking action to reach an ever-growing level of scientific and technological sophistication in all fields of social life, with a view to ensure their continuous hegemony through the coming generations and, hopefully, centuries.

Here lies the principal contradiction between the two sides of the river, between the hegemonic power centres of advanced industrialized societies on the one hand, and the rising national independent influence-centres of the heretofore marginalized cultures and societies of the world. While the secondary contradiction seems

to lie, at a much lesser degree of intensity and, perhaps, a higher level of ambiguity, between the humanistic minorities of advanced industrial societies on one hand and the tricontinental area on the other hand.

Clearly, this area of contradictions is of crucial importance in defining the problematique of our joint prospection. It is here, so we feel, that the confrontation of analyses, the uses of meaningful comparatism, the perceptive understanding of different types and scales of priorities can be of genuine benefit for the international community, for deeper understanding of the transformation of the world in our times. It is here, so we feel, that the challenges and difficulties of the dialectique of tradition and modernity, specificity and universality, are calling upon us to search for the deepest roots, the hidden part of the iceberg as it were. A task of vital importance in our times. An imposing challenge to the international intellectual community. The duty of all concerned citizens towards their nations, peoples, and cultures. As Socrates, the master of interrogative dialectique, taught us, many a century ago, 'everyone acts according to his knowledge.' And we know that Louis Aragon is right when asserting that 'the future has not already been lived.' If knowledge, philosophical knowledge of the inner workings of societies in our time, is indispensable and worthy of continuous attention, could it be stated in confidence that a better knowledge, a deeper understanding of the present, as both history and potential future, could chart the path towards more rational and humane endeavours? To this task of paramount importance the historic task of bridge-building, our UNU Project on Socio-cultural Development Alternatives in a Changing World (SCA) is, above all, dedicated. For ours are the challenge and promise to jointly construct what we could propose to define as the 'gear-box of priorities': to bring together in meaningful interaction, towards complementarity, the widely different schools of thought and action in this, our world — rooted in civilizational, cultural, national specificities, socio-economic formations, political systems; philosophic, religious, ideological visions of the world; scientific, theoretical, and methodological conceptions."

13.2 From the scientific-organizational point of view, the most revealing feature of the international seminar was the depth of feeling, among nearly all participants, about the *organic interaction, or even integration, between endogenous intellectual creativity on the one hand and the transformation of the world on the other hand*. This was repeatedly and persistently mentioned, not as a passing remark but as an expression of an interactive process, an input-output dialectical intellectual movement between these two major themes of the SCA project. Thus, the Belgrade seminar firmly established the *organic structural intellectual cohesiveness* of the SCA project, a rewarding post facto confirmation of the correct choices made in the early months of the formative stage.

13.3 Network and Individual Research Reports (sections 14, 15, and 16 below)

14. Network

14.1 Structuration

- (a) The necessity to demultiply the systematic prospection of the two major sub-projects became rapidly apparent from the time of the Kyoto symposium. Several proposals were put forth for sub-themes, such as: Family in our Changing Cultures; Obstacles to Endogenous Intellectual Creativity; Island Cultures; etc. The second meeting of our Advisory Board, at that stage, clearly felt that the SCA network ought to be rapidly strengthened along these lines.
- (b) The criteria for choices had to combine the rationale of the two major sub-projects: both an insistence on geo-cultural, regional representativity, and a more specific, deeper sustained involvement in the prospection of major aspects of the transformation of the world, as well as of the series of suggested sub-themes for endogenous intellectual creativity and the convergence areas (cf. III. 9.1 above). Particular care was exercised that the research units associated to the SCA project network should be as diversified as possible, from the ideological-political standpoint as well. An extensive range of consultations was held, and is still going on, which resulted in the structuration of the SCA project network in the summer of 1979. However, we must note carefully that the formal structuration of this network came at a very late date indeed, i.e., the end of October 1979, when the first group of research grants was allocated for 1979 towards conclusion of this preliminary stage in March 1980 by this first group of research units. This means that the SCA project network will in fact take its effective shape in 1980.
- (c) The actual shape of the project network, including the definition of the sub-themes, is indicated in document 1.
- (d) Consultations are still going on with a group of institutions which have indicated their willingness to participate, or which the SCA project is interested to see taking part in its network. It is expected that this process will come to its conclusion in mid-1980.
- (e) The key-point, scientifically, is that the research units associated with the network gradually operate as the major sources of scientific know-how for the preparation of our major meetings, by presenting their research reports as the major position papers, side by side with a select number of position papers and free papers by leading individual experts. (Till now, all position papers and free papers have been prepared and presented by individual experts only.) It is expected that in 1980-1981 this scientific input of the network will be fully operative and therefore greatly strengthen the two series of major meetings being planned.
- (f) The SCA project network has two constituent parts.

- Research units temporarily associated with the SCA project network for a specific topic and for one to two years only.
- Research units associated with the network as component parts of the project throughout its duration. Each year the units will consider one section of a selected sub-theme, with the possibility of changing the sub-theme after one or two years.

14.2 The SCA project has considered, from its onset, that one of its major tasks is the process of *bridge-building* between civilizational, cultural, and national specificities. It chose to devote special attention to major geo-cultural areas either completely ignored or nearly so in the global activity of the United Nations University, and more particularly in its Human and Social Development Programme.

The research visit of the Project Co-ordinator to China (October–November 1978), at the invitation of the Chinese Academy of Social Sciences, established genuine scientific and intellectual links with senior colleagues of the Academy, as well as in the Shanghai Academy of Social Sciences, and paved the way directly for the vital participation of Professor Fei Hsiao-tung, Director, Institute of Nationality Studies, Chinese Academy of Social Sciences, and Professor Lin Yao-hua, Vice-President, Chinese Sinological Association, in the Kyoto and Mexico meetings. Unfortunately, Professor Fei Hsiao-tung could not take part in the TW seminar in Belgrade. We have been extremely happy to see that the official visit by the Rector and Vice-Rector to China, last May, is now opening ahead of us all wide paths for meaningful co-operation with our Chinese colleagues and Chinese scientific institutions.

We have also keenly sought the participation of our colleagues at the Academy of Social Sciences of the USSR and are in the process of proceeding with arrangements. We are also in the process of organizing co-operation with Iran, at this crucial stage in that nation's history.

14.3 Workshops and Scientific Meetings

- (a) The first SCA workshop was held by the Centre d'Etudes des Pratiques et Représentations des Changements Socio-Economiques (CEPRES), University of Grenoble, Grenoble, 13–14 September 1979, and was chaired by Dr. Yves Barel, Maître de Recherche, C.N.R.S. Fifteen participants attended: Y. Barel, Ch. Arbaret-Schultz; Mrs. Casalis, M. Damois, J. Dessau, H. Diata, P. Klutse, J. Leca, Ph. Mallein, P. Muller, Cl. Raffestin, P. Roger, J. Tonda, and A. Abdel-Malek, while three papers were presented and discussed (Y. Barel: "Sur les modernités"; Ch. Arbaret: "Modernité et Tradition"; J. Dessau: "Rapports territoriaux et contrôle social"), published in the SCA series.

Dr. Yves Barel prepared a short note in which he said the following.

“Ce séminaire poursuivait trois objectifs:

- Vérifier que les participants étaient intéressés par le cadre de réflexion et de discussion offert par le projet UNU-SCA.
- Dans l’affirmative, préciser les contours généraux du thème ou des thèmes sur lesquels porterait la réflexion du groupe dans l’avenir.
- Avoir un premier échange de vues sur l’organisation de la réflexion à venir et prendre quelques décisions concrètes quant au contenu du travail.

Le séminaire a abouti sur ces trois points. Il est apparu que les préoccupations des participants, bien que très diverses (quant aux thèmes, aux disciplines concernées) se rejoignaient de façon naturelle et aisée sur une série de points. Il a donc été possible de rassembler les préoccupations sur un thème commun et de le formuler de la manière suivante: ‘La modernité occidentale en crise: vers des modernités alternatives N’ (cet intitulé donnant la vocation générale de nos préoccupations, sans prétendre représenter tous les aspects de ce qui a été discuté ni énumérer les aspects précis du thème qui seront abordés). Quelques décisions concrètes ont sanctionné cet accord général.

Aperçu sur les contours du thème général

Il n’est pas question de rendre compte fidèlement d’une discussion de deux journées qui a été riche, et qui se voulait exploratoire, acceptant par conséquent le risque de soulever beaucoup de problèmes, sans avoir la prétention de soumettre tous ces problèmes, dès l’abord, à un schéma unique. On n’évoquera que quelques points forts de la discussion, ceux qui éclairent un peu le contenu du thème choisi et la manière dont il a été décidé de l’aborder.

A cet égard, le tableau présenté par A. Abdel-Malek de l’esprit et de l’économie générale du projet UNU-SCA a permis d’évacuer un certain nombre de questions préalables qui pouvaient se poser quant à l’opportunité de la participation d’un groupe comme le nôtre au projet, et de voir beaucoup plus clairement de quelle manière cette participation peut être envisagée. Il est apparu notamment que:

- La dimension *comparative* était au cœur de la réflexion possible. Par comparatisme, nous entendons d’abord le fait de nous intéresser à une région du monde, sans gommer la spécificité des problèmes de cette région, mais sans non plus oublier que cette région est plongée dans un contexte géopolitique mondial, ni oublier la façon elle aussi spécifique dont chaque pays de la région aborde les problèmes. Il s’agit donc d’ouvrir des dossiers de réflexion qui ne prétendent pas apporter d’avance les réponses au problème mondial posé par la modernité occidentale, mais qui soient néanmoins utiles à la discussion collective dans le cadre du projet UNU-SCA, qui abordera nécessairement ce problème. Par exemple, on a évoqué l’utilité d’un travail comparatif sur les différentes conceptions et pratiques étatiques (J. Leca). De même on a évoqué les ‘nuances’ avec lesquelles des problèmes assez proches sont abordés en Scandinavie

- (J. Dessau), en Suisse (Cl. Raffestin), en France (étude CORDES), en Italie.
- La 'crise' de la modernité occidentale est apparue comme tournant autour de quelques pivots qui ont structuré la discussion: la mise en cause réelle ou imaginaire du productivisme et du modèle d'accumulation, la perte d'identité et le manque de projet socio-culturel dans les pays européens, occidentaux, 'développés', la 'ruse' de la population et du pouvoir dans ce contexte de crise, la remise en cause des rapports 'traditionnels' entre l'Etat et la société civile, l'existence ou non de modernités alternatives, le réexamen des relations entre des populations, des pouvoirs, et leurs territoires. Ce sont là les principaux de réflexion qui ossaturent notre thème.

La poursuite de la réflexion dans l'immédiat

Un recueil collectif sera préparé pour mai 1980 avec d'ores et déjà des textes portant sur:

- Etat-nation et autres pratiques et visions de l'Etat (J. Leca)
 - Nouveaux systèmes agricoles (J. Dessau)
 - Territorialité et modernité (Cl. Raffestin et M. Bresso)
 - La ruse sociale (Ph. Mallein)
 - Le paysage social scandinave (J. Dessau)
 - Réorganisation du travail et apprentissage de nouvelles conduites."
- (b) The second SCA workshop was held by the Institute of International Relations for Advanced Studies on Peace and Development in Asia, Sophia University, Tokyo, 8 November 1979, under the chairmanship of Professor Tadashi Kawata and Professor Kazuko Tsurumi. Fourteen participants attended this meeting: Fr. M. Bairy, K. Inoguchi, J. Kamishima, T. Kawata, K. Miyamoto, Yoshitaka Murai, K. Mushakoji, J. Nishikawa, M. Royama, M. Takabatake, T. Tamaki, Y. Tamanoi, K. Tsurumi, and A. Abdel-Malek. The workshop was devoted to the planning of the implementation of the sub-theme: Endogenous Intellectual Creativity and the Emerging New International Order, with Special Reference to East Asia (document 11).
- (c) The third SCA workshop was held by the Institute of International Relations for Advanced Studies on Peace and Development in Asia, Sophia University, Tokyo, 22 December 1979, as a follow-up to the above-mentioned workshop, and was devoted to discussions of two papers, by professors Jiro Kamishima and Yoshiro Tamanoi.

15. Research Reports

15.1 Research reports from research units of the project's network will mark the different stages of progress in the implementation of the sub-theme selected by each unit.

Meanwhile, a series of *pre-publication* research papers will gradually emerge for publication in the SCA series.

15.2 Individual research reports have been commissioned from leading individual experts to complement the collective endeavours of the research units. To date 11 research reports have been commissioned (see document 2).

V. INTELLECTUAL CROSS-FERTILIZATION TOWARDS CREATIVITY

16. Interaction, Cross-fertilization, Complementarity

16.1 The organizational matrix of the SCA project is set out in document 3; the following characteristics may be mentioned here.

- (a) The scientific-organizational concept of the SCA project is explicitly a *combination of global cohesiveness with a large area for interaction, feedback, and forward planning*. Cohesiveness is sought, mainly, through the implementation of the two sub-projects in the two types of major meetings—i.e., regional symposia of the EIC sub-project; international seminars of the TW sub-project— while interaction will be achieved mainly through the diverse contributions of the research units of the SCA network. This process is greatly helped by the non-static conception of participation by research units of the SCA network (cf. section 14.1 (f) above), and the capacity, therefore, to processually take action to re-orient topical research to the emerging needs of the whole project and its two sub-projects.
- (b) This optimal combination of cohesiveness and interaction, while geared in the first instance to raising the level of preparation, output, and follow-up in the two sub-projects, is also meant to gradually lead to the convergence areas — i.e., those of cultural identity and national socio-political change; new and emerging prospects for human civilization; specificity and universality — where intellectual, scientific, and theoretical orientations as well as the elaboration of alternative paths, models, and scenarios for development and social evolution will crystallize.

16.2 It has become obvious that there is a vital need at this juncture for scientific elaboration, reflection, and review of the role of the Advisory Board of the SCA project. To date this board has acted mainly as the central advisory body in scientific-organizational planning and implementation, little time having been devoted to the scientific and intellectual aspects per se. This was nearly inevitable due to the absence of a

stable logistical infrastructure for the project, our suggestion for the creation of a UNU International Centre for the Prospective of Cultures and Civilizations having been thus far impossible to realize for technical reasons (see part VI below). Interim measures will be defined in order to better benefit from the potentials of the Advisory Board and active colleagues in the network. Yet continuity can be best ensured through a proper logistical and infrastructural basis.

16.3 One major help in the above respect is the vigorous development of the pre-publication of a continuous flow of research papers which will mobilize and activate the intellectual and scientific potentials in a more detailed, committed, and exploratory manner.

17. The Dialectics of Priorities

Throughout the SCA project and this report, the guiding thread has been that of the dialectics of specificity and universality, and the stress on the socio-cultural differentiations leading towards different visions of the problematique of human and social development, the different interpretations of this problematique thus leading towards the definition of alternatives. Now, as we approach our practical research, the more practical, policy-oriented aspects of our endeavours, we are bound to face this basic dialectic between specificity and universality under the guise of what we would propose to call the dialectics of priorities. It is obvious that policy definition, and differences in standpoints at programmatic and practical levels alike, relate directly to, and are grounded in, what appears at first sight to be a difference in priorities. Then how can we come to grips with this aspect of our problematique?

17.1 The first level of analysis will deal with the definition of *categories* of priorities.

- (a) Some would say the pre-eminent category is the domain of production and economics, and their accompanying technological and scientific aspects. We would have here, *inter alia*, productivism and consumerism; low-key development and hedonism; individual patterns of economic organization, collective and state patterns, etc.
- (b) The political dimension proper is vividly prominent inasmuch as priorities take their shape through political decisions by concerned bodies and institutions in all societies. The usual distinctions between liberal and autocratic, democratic and dictatorial, populist and despotic, consensus and élitist, etc., are here natural, and are of direct relevance to the definition of priorities.
- (c) A third category is the realm of culture, thought, philosophy, ideology, religion as formative historical moulds: this is where we find the greatest number of differences, reflecting the differentiation of human societies in nations, cultural areas,

civilizational ensembles, and the proliferating *Weltanschauunge* cutting across the different levels of this realm.

17.2 We would then address ourselves to a second level of differentiation, i.e., the different *types* of priorities.

- (a) A first general type of priority is the static-conservative type, i.e., that which gives priority to the maintenance of societal cohesiveness, to socio-economic and political-ideological systems, either when facing the mounting wave of transformational and radical demands, or merely as an expression of the necessity to preserve achievements and acquisitions which are the results of lengthy processes of transformation before their crystallization into a viable order. The different legitimizations of this conservative approach clearly mean that the contents of what is sought to be conserved can be, and are, profoundly different — yet appear for a certain time more static than their proclaimed aims and contents.
- (b) A second general type is the radical type, oriented towards the transformation of societal moulds. Here, priorities will often appear in parallel, dual, contradictory patterns, and not just as different stages in the same type of priority, as is often the case in the conservative type.

17.3 Enough has been said, though sketchily, to give a sense of the immense complexity of defining priorities, let alone making sense of their differences. Yet the most disconcerting aspect of priorities appears to be the aspect/dimension of *tempi*. For while the difference in priorities — through their different categories and types — can be understood, and even accepted, in rational discourse, the operational position of priorities through the *time-dimension*, i.e., *the transition from choices to action, from decision to praxis, represents the hour of truth in the dialectics of priorities*. And here again, it is important to note that different tempi are not derived only from the subjective moment of decision-making: they are rooted, objectively, in the objectivity of the geo-historical constraints defined in the outer and inner circles of social dialectics in different societies of our world, as well as the different visions obtaining within these societies of the alternatives ahead of them.

17.4 Thus the quest for a mediation which combines the distinctions in a way that can make them understandable, acceptable to a reasonable extent, or at least properly perceived within their own objective legitimacies. The intent here is not to solve the dialectics of priorities but, rather, to clarify the hidden part of the iceberg which forcefully makes for contradictions, oppositions, and frontal antagonisms. A central task of the SCA project has therefore been seen as the gradual construction of the “gear-box of priorities,” a gear-box whose component parts are none other than, precisely, the differential representing the above-mentioned categories and dimensions of the dialectics of priorities. Facing this task the three major meetings of the project have achieved thus far a higher degree of understanding of the differences than had

been hoped at the outset, as witness the detailed interventions and reports of these meetings.

18. The Logic of Consensus

18.1 In setting out towards the scientific objectives of the project, in the spirit repeatedly suggested above, our constant preoccupation has been to resolutely avoid the pitfalls and dead-ends of eclecticism. For it is obvious that, by stretching the net as wide as is being done, a compilation of differences could be mistaken for the critical-comparative study of specificities, the result being a mosaic of situations, positions, and interpretations purported to portray the infinite variety of the objective world.

This danger was circumvented fundamentally by the scientific design of the two sub-projects; the vigorous and processual orientation given through the guidelines and accompanying documents to all meetings of the SCA project; the key role of the chairpersons at major meetings, as well as of the rapporteurs of sessions and the general rapporteurs, whenever they were used. The continuous involvement of a core body of leading experts in most activities of the project is proving most important to focusing gradually and in a processual manner the prospection of our scientific field.

18.2 From the outset, moreover, we have been fortunate in having, as a pattern of scientific organization, a way to organize debates, formulated at the first Asian EIC symposium in Kyoto, which has proved seminal to our efforts. This procedure is a three-tier format, thus:

- (a) all position papers are first presented and discussed in plenary meetings, ensuring a first round of general discussions;
- (b) papers of each section of the major meetings are then referred to a specialized workshop which groups the more concerned participants of the major meetings, with a view to ensure more systematic, detailed, specialist investigation of the themes studied in each section of the major meetings;
- (c) the reports drafted by the rapporteurs of each section of both the meeting and workshops are used as material for the general report, and are then presented for general discussion at the closing plenary session, thus ensuring a third review of problems and opinions.

In this way, we have availed ourselves of a diverse body of opinion, clearly making feasible differences and convergences, at both the Kyoto and Belgrade meetings — a process which in itself constitutes the first basic stage for scientific and theoretical elaboration. The method inaugurated at Kyoto—"the logic of consensus"—is now firmly entrenched in all aspects of activities of the SCA project. The important thing

is the following: to note that by “consensus” we mean the basic way to organize the field of contradictions and divergences does not lie through pre-postulated epistemological, theoretical, and ideological unities — perforce artificial and misleading — but in the clear intention to build on differences, to make visible the interrelations and interactions between differing priorities, with a view to stressing the dialectical process towards closer interrelatedness and, eventually, a degree of convergence. The “consensus” is therefore the ethos of the method which has been rendered possible by the clearly defined exposition of positions, the clarification of their contradictory nature as well as of their secondary differences, and a committed quest for areas of linkages, joint operation, and agreement. A dialectical conception of consensus totally different from eclecticism and intellectual poker-faced hypocrisy.

19. Scientific and Theoretical Outputs: the Elaboration of Alternative Paths

19.1 The work of scientific and theoretical elaboration towards the presentation of alternative paths is viewed as going through the following stages.

- (a) The first, macro stage is the intellectual, scientific, and theoretical workshop: the EIC regional symposia, the TW international seminars. The two series of major meetings are complemented by the SCA workshops, an average of four or five per year. These two series of meetings are providing our basic material, jointly with the first level of scientific and theoretical elaboration, in the form of reports, general reports, guidelines, and orientations.
- (b) The second, comparative-critical stage of this elaboration is represented by the result of the joint discussions, led by a series of key experts working with the Project Co-ordinator. We are aiming, in a central manner, to equip the SCA project with a scientific and logistical infrastructure, i.e., the UNU International Research Centre for the Prospective of Civilizations and Cultures. Meanwhile, and as regards the Asian EIC regional symposium in Kyoto, this second stage has benefited more particularly from the combined thought and reflection of professors Kenji Kawano, Rasheeduddin Khan, M.P., Kazuko Tsurumi, and A.N. Pandeya, and Fr. Bruno Ribes, with the Project Co-ordinator. The EIC Latin American symposium in Mexico benefited from protracted discussions engaged upon by Professor Pablo González Casanova and the Project Co-ordinator, while expecting the statement of the conference chairman. The first TW international seminar in Belgrade solicited the committed follow-up of several colleagues, around Rector Miroslav Pecujlic, and members of the third meeting of the Advisory Board meeting at the same time.
- (c) One procedure would have been to select a scientific sub-committee of the SCA project; yet this would mean some form of arbitrary selection in the absence of

more substantive criteria. We are therefore concentrating our efforts on more systematic consultations and the convening of ad hoc meetings, whenever feasible. Yet the central issue is that of the scientific infrastructure of the SCA project itself.

19.2 The nature of the project's output can be inferred from the whole trend of this report. The spirit, perhaps, as formulated in the guidelines to the Kyoto symposium: *"It is not recipes that are needed, therefore, but a deeper understanding, a more genuine comprehension of forces deep at work, and a consequently higher capacity to take, and help to take, action."*

- (a) The SCA project is not formulating, and will not formulate, either one single alternative model for human and social development or a group of alternative models drawn from different socio-cultural sources. That would mean, in effect, once again to act in a "centre-periphery" manner with the "logic of contempt," or in a reductionist manner: the project would presume to define alternative paths for mankind. On the contrary, the SCA project will endeavour to put materials, comparative-critical analyses, and the wealth of intellectual, philosophic, and theoretical thinking — mobilized through its worldwide scientific and intellectual workshop — to fullest use, geared towards efficacy.
- (b) Specifically, the SCA project is acting towards the clear presentation, in a refined and yet systematic manner, of the different visions of paths of human and social development as structured by and emerging from the alternative formative schools of thought and action now obtaining in different civilizational moulds, cultural areas, and nations of this, our changing world. Not "to speak for" — but to give voice. Not "to interpret" — but to coherently present the different interpretations as seen by their formulators and activators. The form of these presentations, to be sure, will be that of paths and models of human and social development. These paths and models will represent the widest array of influences, leading towards the dialectics of priorities, as repeatedly indicated above. And it will throughout insist on the overall general dimension of the transformation of the world, itself the specific object of the TW sub-project.
- (c) This is precisely where the presentation of alternative paths or models of social and human development, stemming as it were from different civilizational moulds, cultural areas, and nations of our contemporary world, will be organically linked with, and informed by, the mighty waves of the transformation of the world in our times. By that, we mean:
 - that these paths of human and social development will not be defined as a projection of the now present condition of the world and its foreseeable near future;
 - that the *prospective* dimension will take into account the *interactional dialectical processes of the transformation of the world* in the fields of economy, society, science, technology, culture, thought, philosophy, religion, geopolitics,

and geo-strategy, as viewed by their major protagonists – and their contenders.

- (d) The prospective, therefore, shall have to take the shape of *different types of potential development, i.e., of different scenarios*, in which and through which the alternative paths of human and social development will want to obtain, and will accept the opportunity to think out their own prospective. Thus, the in-built protracted interaction between the subjective and the objective will firmly put an end to subjectivism and voluntarism, to the dead alleys and failures, and open the gates towards the possible *actualization of the subjective dimension* – i.e., the decision to take action to implement specific priorities – to deploy within the *parameters of feasibility*, stretched to their widest range.
- (e) While this process constitutes the essence of the scientific and praxeological contribution of the SCA project, it stands to reason that the wide movement of thought and reflection initiated through its different dimensions will hope to enrich the sciences of man and society around the *central area of culture and power*, by contributions whose tonality and pioneering character might prove seminal to the transformation of minds, side by side with the transformation of the world.

20. Publications

20.1 The general policy for SCA publications was drafted by the ad hoc publications sub-committee of the SCA project (A. Abdel-Malek, Le Thành Khôi, A. N. Pandeya, B. Ribes), Paris, 23–28 May 1979, directly referring to the UNU Charter, Section 1, thus:

“1. *Objectives of Publications*

1.1 The objectives of the UNU Project on Socio-cultural Development Alternatives in a Changing World, and the Charter objectives of the UN University, can be optimally fulfilled if the seminal materials generated through its pioneering, carefully designed, and structured symposia and international seminars, covering the major cultural zones of the contemporary world and foundational themes pertinent to the transformation of the world order, are brought within the cognitive reach of the widest possible public, cutting across linguistic, ideological, and cultural filters, in a purposively focused frame relevant to policy and praxis directed towards ushering in a new world order.

1.2 For this purpose, it would be useful to identify clearly the potential public of these UNU project-derived publications. Two formations of this public need to be clearly treated as the target of our publication activities.

- (a) The first of these sectors comprises the academic/scientific/scholarly gate-keepers

of the cognitive-ideational cultures of the major regions, who are currently defining and determining the problematique, orientation of enquiry, methodology of validation, and acceptance of creative breakthrough and promising novations, as of the processes of diffusion and communication of the cognitive products. Located in the leading institutions, these minds of the academia are the controllers of the commanding heights of the knowledge industry, regionally as well as globally. It is of crucial importance that these gate-keepers and their younger apprentices are exposed to the novative thinking, perspectives, and conclusions implicit in the regional symposia (EIC) and the international seminars (TW), in a format which would attract their serious attention, ensuring a sustained response from them in the form of critical notices, debates in the scholarly media, and forums. The dominant modes of the cognitive establishment could, hopefully, undergo a basic alteration in the course of continued interaction with the SCA project-based publications, thus creating the climate for a novative, purposive search for socio-cultural development alternatives, in relative freedom from the currently prevalent belief-frames, dogmas, and 'modish' practices.

- (b) Simultaneously, it would be necessary to aim our publications at the second public comprising 'the people' or the 'educated general public.' It is a heterogeneous cluster, covering the policy-making/policy-implementing sector, functioning in constant interaction with the makers of public opinion, policy-sustaining leaders, change-prone thinkers, creative writers, populizers, and, finally, the participating citizenry. The UNU-SCA publications must reach this crucial public, which is the historic instrument for realizing the UNU Charter objectives of creating, through reflective cognition, rational dialogue, and purposive praxis, a new order for mankind infused with humane vision, supportive of the full blossoming of the creative potential of the peoples — the vast masses — of the developing and the developed regions."

20.2 Three types of publications have been and are being currently processed.

- (a) *Pre-publication Research Papers and Research Reports*
- (b) *Booklets*, of two categories:
 - presentation of the SCA project within the HSDP programme series, representing the proceedings and results of major meetings (regional symposia, international seminars, workshops);
 - a printed series of research reports, in uniform format, as a small pocketbook type of accompanying volume to the major volumes.
- (c) *Printed books*, of two sorts:
 - "scientific," giving texts of papers, presentations, discussions, reports, and additional material of each major meeting, aimed at the academic community;
 - "general," wider-circulation paperback volumes giving key excerpts from the

papers, presentations, and discussions with a view to reaching the widest possible public, hopefully in several languages.

20.3 The project has engaged in preparing material for the mass media, particularly radio and TV. This started with a very interesting radio and press conference at the Kyoto symposium and was followed by the initiation of the BBC World Service programme on the Mexico regional symposium, which served as an introduction for the whole of the UN University. Finally, thanks to the initiative of Rector Miroslav Pecujlic, Yugoslav television devoted a very important and lengthy programme to the presentation and discussion of the TW international seminar in Belgrade.

VI. ORIENTATIONS

21. Scientific Infrastructure

A continuous set of difficulties and unco-ordinated duplication has accompanied the implementation of the project during its formative stage. This has been due to the lagging behind of the organizational concept of the UN University, to the unfamiliar character of the procedures obtaining in UN agencies as distinct from the academic and scientific research traditions, etc.

The very welcome decision of Dr. Kinhide Mushakoji, Vice-Rector for the Human and Social Development Programme, on 11 July 1979 to assume personal responsibility for co-ordination and liaison between the programme and the SCA project is particularly appreciated and has already greatly benefited the progress of the project. We would like to acknowledge this with gratitude.

The third Advisory Board to the SCA project, having carefully studied this whole range of difficulties during its meeting in Belgrade, 21-24 October 1979, made a series of unanimous recommendations based on the following definition of its role.

"The role of the Advisory Board of the UNU-SCA project is to encourage, advise, and assist the Project Co-ordinator on matters relating to the goals, concepts, and implementation of the project."

21.1 The *central, vital need* of the project in its present and future phases of development is: *the constitution of a logistical and scientific infrastructure to serve as a continuing basis for its implementation and progress.* In this respect, the third meeting of the Advisory Board decided the following.

"The Advisory Board reaffirmed its total support of *the UNU International Research Centre for the Prospective of Cultures and Civilizations* and urged the Vice-Rector and

the Project Co-ordinator to pursue the matter and bring it to full operational form at the earliest time.”

The lack of this logistical and scientific infrastructure and basis is leading to a mounting number of problems.

- (a) Scientific continuity continues to rest upon a combination of a very heavy flow of correspondence and meetings, either formal or ad hoc.
- (b) It is still not possible for the SCA project to avail itself of the assistance of Fellows for short or medium periods, in spite of the clear necessity for such a procedure, owing to the specific long-term comparative-critical nature of the project. One way to overcome this difficulty, until the International Research Centre is created, would be to appoint one or two Fellows in 1980, to act with the Project Co-ordinator at the centre.
- (c) The very heavy load of co-ordination in the work of part-time research and administrative assistants, at the central échelon, might be greatly eased if more adequate, spacious premises were available.

It becomes, therefore, a matter of urgency for the SCA project to request the concerned authorities at the UN University to present anew this project to the UNU Council, especially at a time when the change in the rectorship and in a large part of the Council makes it necessary to plan ahead for the crucial period now opening.

21.2 There is simultaneously a vital need to reinforce the joint work of the Vice-Rector for HSDP and the SCA Project Co-ordinator, on a continuous basis, in the way already started in September 1979 in Paris, with a view to deepening the joint work at the UNU Centre and the project's central échelon, and to make full use of the *communication* processes.

21.3 This further dimension is to be coupled with a way to plan the full *scientific involvement* of either the Advisory Board or a scientific sub-committee from the Advisory Board as a central scientific nucleus, around the Project Co-ordinator, to deepen the scientific and theoretical elaboration in this present maturation stage. The convening of a special scientific session of two to three days per year seems necessary, either as a follow-up to one of the major meetings or, otherwise, in Tokyo or Paris.

22. Scientific Meetings

22.1 Major Meeting

- (a) The third regional symposium of the EIC sub-project will be the Arab Regional

Symposium at/with the University of Kuwait, Kuwait, 12-16 October 1980, on Endogenous Intellectual Creativity in the Arab Nation. This symposium will be preceded by the fourth meeting of the Advisory Board to the SCA project, on Friday 10 October, another session being convened during the evening of another day of the symposium. The symposium will be chaired by the Rector of Kuwait University and co-chaired by the Project Co-ordinator, Hossam Issa being the conference secretary.

- (b) The second international seminar of the TW sub-project will be devoted to the dimension Economy and Society.

22.2 SCA workshops. The following workshops are being scheduled, subject to modifications according to feasibility on both sides.

- (a) Regional Arab Symposium on Arab Endogenous Intellectual Creativity, organized jointly with Kuwait University, Kuwait, October 1980.
- (b) Workshop on Dynamics of Scientific Disciplines in the Process of Development, Centro de Estudios del Desarrollo (CENDES), Central University of Venezuela, Caracas (Director: Professor J.A. Silva-Michelena), autumn 1980.
- (c) Workshop on the Composite Culture of India and National Socio-political Change, Centre for Political Studies, Jawaharlal Nehru University, New Delhi (chairman: Professor Rasheeduddin Khan, M.P.), October 1980.
- (d) Alternative or further possibilities are being studied, with a view to scheduling four SCA workshops a year, as decided by the third meeting of the Advisory Board in Belgrade.

22.3 Scientific Meetings. One yearly scientific meeting shall be formally held in each research unit of the project network, leading toward an SCA workshop at a later date.

22.4 Ways and means are being studied to convene a special scientific meeting of the core body of scholars involved in the SCA project, either at the Kuwait meeting or elsewhere, to fulfil the need for deeper scientific elaboration at this crucial stage.

23. Joint Activities

The SCA project is now organizing joint activities with the UNU project on The Japanese Experience, co-ordinated by Dr. Takeshi Hayashi, in the belief that broad areas of joint preoccupations are at the centre of these two projects.

The preparatory joint meeting for this combined activity was held in Tokyo, January 1980. A joint workshop concerned with "The Japanese Experience and Parallel Experiences in Modernization : The Frame of Comparatism" is planned. It is hoped to hold one yearly scientific meeting on different aspects and case studies of this most important area of convergence of our two projects.

24. Publications and Mass Media

24.1 The following publications are scheduled for 1980.

- (a) Pre-publication research papers and research reports
 - forty-two pre-publication position papers from the Mexico and Belgrade 1979 major meetings;
 - Twenty-two pre-publication research reports from our research units;
 - four grouped series of pre-publication research papers presented at SCA workshops;
 - eleven especially commissioned individual research reports.
- (b) Booklets
 - two booklets presenting the Mexico and Belgrade meetings;
 - one booklet devoted to the present SCA report;
 - six booklets devoted to the two 1979 workshops and the four 1980 workshops;
 - a series of booklets, preferably with an academic/commercial publisher, giving in pocketbook form the finalized research reports of the SCA project, in a continuous, small-size series for wide circulation.
- (c) Books
 - the two volumes of the Kyoto symposium in "scientific" and "general" paperback formats;
 - the two volumes of the Mexico symposium in "scientific" and "general" paperback formats;
 - the two volumes of the Belgrade international seminar in "scientific" and "general" paperback formats.

It is proposed to publish the complete, scientific formats, possibly jointly with one other academic publisher; another volume with the UNU press; while the wider-circulation format general volumes are now being discussed with a series of publishers in different languages.

24.2. Mass Media

We have mentioned above the beginning of the involvement of the SCA project in the

world of mass media. The Advisory Board has strongly indicated, mostly in discussions, its desire to *reach a wider audience via the mass media*. More specifically, the following suggestions seem useful and feasible:

- the compilation of a sound library, based on cassettes, comprising important excerpts from presentations and discussions, as well as reports of meetings, and directed to the medium range of intellectual, scientific, and cultural life, i.e., secondary schools, and undergraduate and graduate sections of universities; open and extra-mural universities' houses of culture; socio-cultural services; etc. As a matter of course the initiative should bring together creative contributions from all UNU projects, under the authority of the information section, for the mass dissemination of scientific and intellectual findings.
- the making of a short or medium-length cultural film, or TV film, for the same purposes and handled by a new section which we suggest be created within the information section.

These steps should clearly be geared to the scientific development of this and other projects more than to information about, or propaganda for, the UN University, or its programmes and projects per se.

24.3 On the basis of the extremely difficult and revealing experience acquired in editing the Kyoto symposium the following procedure will now obtain.

- (a) Our colleagues in the Administrative Services Division will prepare the full transcript of all interventions, discussions, etc., in English, in close liaison with the Project Co-ordinator, the editor of the SCA series, as has been excellently done for the Belgrade seminar courtesy of Mr. R.N. Malik.
- (b) Meanwhile, the Project Co-ordinator will request the finalized version of all position papers and freely contributed papers and, upon completion of step (a), of all interventions and discussions. This will be done with the help of the conference chairpersons.
- (c) As soon as steps (a) and (b) are completed, the editor will welcome the help of his co-editor for the EIC series, Professor A.N. Pandeya, according to contract, and will see to it that the final editorial work is completed in no more than three weeks of joint work.
- (d) The full editorial procedure ought to be completed six months after each major meeting.

25. Associated Institutions

By the end of 1979, the SCA project had proposed formally to the Vice-Rector and

Rector that one specific institution be considered as a possible Associated Institution to the UN University. This matter was fully reviewed at the third Advisory Board meeting in Belgrade, in October 1979, leading to the following two decisions:

- (a) In view of the clear relation between the International Centre for Public Enterprises in Developing Countries (Ljubljana) and the UNU-SCA project, and in view of the possible interest of other UNU projects in other parts of the Centre, the Advisory Board has decided to strongly recommend to the authorities of the UN University that the Centre become an Associated Institution (see document 13).
- (b) Because of its importance to Oceania and its relevance to the UNU programme, the Advisory Board recommended that the University of the South Pacific be also considered for inclusion as an Associated Institution.

It is important, we feel, that steps be taken to associate these two important institutions to the University, and more specifically to the Human and Social Development Programme through our SCA project, the more so as the presently associated institutions show a very distinct imbalance in geo-cultural and scientific representativity, which limits the intellectual and scientific reach of these associated institutions.

26. UNU-SCA Fellowships

Finally, it seems necessary to provide for the creation of a limited number of fellowships, while steps are being taken to create the International Research Centre, inasmuch as the SCA project is now reaching its crucial phase of maturation. We are therefore bound to present a formal request to the Vice-Rector, the Rector, and the UNU Council to create one Senior Fellowship for 1980.

In 1981 and 1982, the SCA project will be in need of a group of Fellows — at both senior and junior levels — to ensure scientific continuity and to benefit from the potentials of the SCA network. The following scheme appears adequate to the needs of the SCA project during its maturation stage.

- (a) The central échelon, in Paris, with the Project Co-ordinator; one Senior Fellow; and one Junior Fellow.
- (b) In different, select research units of the SCA project network: six Junior Fellows.

The details of the implementation of this request can be immediately worked out once a decision is taken. Particular attention will be paid to the comparative aspects of the research work being undertaken by the Fellows; geo-cultural factors; major intellectual schools of thought and action; the need of specific research units for support; the importance of involving the rising generation of younger intellectuals; the linkage between the one or two years' fellowship granted by the

University and the scientific research activity to be undertaken by recipients of these grants, whether they be linked to academic post-graduate degrees or not.

27. Central Echelon

The Project Co-ordinator has been fortunate in being able to draw on the vast and deepening corpus of intellectual and scientific potential available to the Advisory Board and the SCA network, as well as on the participants in the major meetings and the workshop. More specifically, the central échelon, in Paris, has been immensely strengthened by the active participation of the following colleagues and friends:

- Mrs. Christine Colpin (Head, Research and Administrative Secretariat)
- Dr. Bruno Ribes, S.J. (part-time Senior Research Assistant)
- Professor A.N. Pandeya (co-editor, EIC Kyoto symposium proceedings)
- Miss Monique Leyssenne (part-time Research Assistant 1978/79)
- Miss Asako Furuchi (part-time Research Assistant)
- Mrs. Rabab Arodaki (part-time Research and Administrative Assistant)
- Miss Christiane Bolduc (part-time Research and Administrative Assistant).

28. Acknowledgements

As we conclude this scientific report on the formative phase of the UNU-SCA project, it is our welcome duty to extend our thanks and gratitude to Dr. James Hester, former Rector of the United Nations University; Professor Kinhide Mushakoji, Vice-Rector for the HSDP, who has persistently and perceptively supported the development and evolution of the SCA project; our colleagues in the HSDP, Dr. Poona Wignaraja, Dr. Pedro Henriquez, and Professor Hossam Issa; and Mr. D.T. Manson, Director of Administration, Mr. Shigeo Minowa, Chief of Academic Services, Mr. R.A. Fleming, Director of Information, and Mr. R.N. Malik, Chief, Conference and General Services, who have thoughtfully and amicably contributed their full share of support throughout.

The UNU-SCA project has persistently endeavoured to involve several members of the University Council in its intellectual and scientific activities. We wish to express our respectful thanks to Professor Ines Wesley Tanaskovic, Chairman of the Council, and Father McGregor, S.J., who took part in the Belgrade and Mexico meetings. It is our considered opinion that members of the University Council should be fully involved with the University's projects, in their capacity as leading thinkers and social scientists – a central development in the second stage of our United Nations University.

We express our fraternal gratitude to Professor Robert Chabbal, former Director General of the Centre National de la Recherche Scientifique, and to Professor E.A. Lisle, Director for the Social Sciences, Centre National de la Recherche Scientifique,

who have given their full hospitality and support to the Project Co-ordinator and the work of the SCA central échelon during this formative period; and to Dr. Clemens Heller, Administrator, Maison des Sciences de l'Homme, for his amicable hospitality and help throughout.

We wish to particularly thank all our senior colleagues and friends from the Programme Advisory Committee of the HSDP, around its chairman Dr. Michio Nagai and its co-chairman Professor Celso Furtado, for their help, support, and constructive criticism.

Mrs. Christine Colpin, Head of Research and Administrator/Secretary in Paris, has been at the very heart of progress throughout and directly helped the successful implementation of the Belgrade seminar. We owe thanks to the editors of the *Japan Economic Journal*, the BBC World Service in Mexico, and Yugoslav Television in Belgrade for covering the three major meetings. Miss Emi Shimamoto has always given her accurate advice and help to the project and its Co-ordinator, for which we are genuinely grateful.

Our respectful regards and gratitude are due to all our senior colleagues and friends who have taken a leading share in the planning and implementation of the major meetings, the workshops, and the project itself:

- Professor Kenji Kawano, Professor Pablo González Casanova, and Rector Miroslav Pecujlic, chairmen of our major meetings in Kyoto, Mexico, and Belgrade;
- Professor Rasheeduddin Khan, M.P., general rapporteur of the Kyoto symposium;
- Professors Kazuko Tsurumi, A.N. Pandeya, and Rajko Tomovic, co-general rapporteurs of the Belgrade international seminar;
- Dr. Yves Barel, chairman of our first workshop in Grenoble;
- Professors Kazuko Tsurumi and Tadashi Kawata, co-chairmen of our second workshop at Sophia University, Tokyo;
- The chairman and rapporteur of the second meeting of our Advisory Board, Professor Pablo González Casanova and Dr. Barun De;
- The chairman, co-chairman, and rapporteur of the third meeting of our Advisory Board, professors Anton Vratasa, Rasheeduddin Khan, M.P., and Everett Kleinjans;
- All our senior friends and colleagues participating in the teams of the scientific units of the SCA network, and the scientific directors of these units: Professors Paul T.K. Lin, Immanuel Wallerstein, Guillermo Bonfil Batalla, Jose Agustin Silva-Michelena, Jean Casimir, Joseph Needham, Yves Barel, Salustiano del Campo Urbano, Miroslav Pecujlic, Abdelwahab Bouhdiba, Mohamed Safiyuddin Abules, Ahmad Yousef Hassan, Alioune Diop, I.O.A. Adelola, Rasheeduddin Khan, Anisuzzaman, Akin Rabibhadana, James A. Maraj, and Tadashi Kawata;
- All members of the Advisory Board of our major meetings, network meetings, and scientific meetings.

* * *

The spirit of the SCA project — *“It is not recipes that are needed, therefore, but a deeper understanding, a more genuine comprehension of forces deep at work, and a consequently higher capacity to take, and help to take, action”* — was clearly expressed at the last plenary session of the first Asian symposium in Kyoto on 17 November 1978, by the Vice-Rector and the Project Co-ordinator, in a way indicative, perhaps, of our whole venture.

In his concluding remarks, Vice-Rector Dr. Kinhide Mushakoji said:

“... The discussion we had is probably leading us to more problems than we had when we started, and I think that is a good thing. Now we have a better list of problems to study, problems to investigate, and problems to grapple with.

In this process there have been several situations where different points of view, based on different cultural experiences, historical experiences, political experiences, and so on, have shown up, and indeed I think this is the very nature of the UN University: to encourage such frank and open discussions and to face these problems, because we have to be relevant to the present-day world problematique. Therefore we must avoid being over-politicized, but we must also avoid being only theoretical. As Professor Patnam has very rightly mentioned, social scientists have a different function to play in the Third World or non-western world, and this is where we have to be bold enough to take up positions. But, in doing so, we have to be pluralistic and allow for non-antagonistic dialectical interactions.

I would like to close my remarks on a practical point, by saying that this symposium starts a process of further research . . . I would like also to mention, on the more basic problematique level, that, as Professor Rasheeduddin has mentioned, indigenous liberty with cultural equality and intra-human fraternity is our goal, but it may also be our means. Only if we believe, and act according to our belief, in indigenous liberty with cultural equality and intra-human fraternity, will we be able to develop this kind of dialogue between different, often very different, approaches.”

While the Project Co-ordinator, Dr. Anouar Abdel-Malek, commented thus:

“We have tried to implement not the ideology of this project—for it is an anti-ideological project— but its philosophy, which is processually to organize an intellectual and scientific international workshop encompassing different conflicting cultural traditions, philosophies, political ideologies, methodologies, and scientific approaches to the very complex field of human and social development. This has led and will always lead to differences of opinion and approach, and to divisions. We have very different positions on the problem, because of our very different histories. The purpose has been—and this is where the problem lies, and I am aware of difficulties which accompanied the complex process of accommodating it—to air those differences in the knowledge that

many things might happen which, happily, have not. In pushing, as we did, the position of differences, we always tried to push them to the point where they would appear as structuring formative elements of our converging obsession, which was rightly identified by Professor Rasheeduddin Khan and paraphrased by Dr. Mushakoji as the combination and harmonization of the principle of indigenous liberty with cultural equality and intra-human fraternity. Our obsession has been to work for convergence, but not in a 'cultural-diplomatic' manner, nor by what I would call intellectual hypocrisy. We will remain different, for we belong to different traditions and loyalties, but our overall loyalty is to the joint service of the peoples which make up this world, one world. I think we have been successful, not in spite of differences, but because of the way we tackled differences with a view to convergence, again in the great spirit of Kyoto.

As I have, in different meetings, quoted Plato, Mao Tse-tung and other leading minds, I wish finally to quote two seminal thinkers. One was the formative mind of medicine in the West, and the second the still unacknowledged formative mind of national unity in the Orient. The first is Paracelsus, and I wish the eminent Rector of Kyoto University, Professor Okamoto, himself a doctor of medicine, could be here to contradict or elaborate. Paracelsus, in the fifteenth century, defined the philosophy of medicine in the following manner, relevant, I think, to our purpose: 'For medicine is of two kinds. There is the medicine of justice and there is the medicine of misericordia. By medicine of justice, I mean that the physician, seeing a man ill or in disease, would diagnose his illness and address himself to lessening his suffering.'

That is doing justice to the illness as he knows it. 'By medicine of misericordia,' wrote Paracelsus, 'I mean that a medical man, seeing a man sick and diagnosing his disease, goes beyond the manifestations of illness and disease and reaches for the heart and soul of the man who is his patient, and addresses himself to this mind and soul who are in duress.' And Paracelsus ended by saying: 'And between the two sorts of medicine, this, the second one, is in truth what medicine is.' This is in fact the spirit of the Human and Social Development Programme: not gross national product or economic development—so important—but above the hearts and souls of all humanity in its magnificent diversity. As for the unacknowledged seminal thinker of national unity and fraternity in the Orient, he happens to have been a nineteenth-century Egyptian, Sheik Rifaa El-Tahtawi. He wanted to bring us towards this indigenous liberty via cultural equality and intra-human fraternity, and he coined this very moving motto: 'May the fatherland be the locus for our common happiness, which we shall build with freedom, thought, and industrious activity.' We have to replace 'fatherland' and say: 'May the world be the common locus of our joint happiness, which we shall together build with liberty, thought, and industrial creativity.' With these two quotations, exemplifying the convergence of thought between Orient and Occident, East and West, we will have given, I think, in a manner fitting to our purposes, the overall tonality to what has been a seminal contribution of leading minds, thanks to the great hospitality of the University of Kyoto."

Such has been the progress of the UNU project on Socio-cultural Development Alternatives in a Changing World (SCA) during its first, formative stage (May 1978–December 1979).

The basis is now firmly laid, so we feel, to implement the second stage—the stage of maturation (1980–1981)—devoted to the full unfolding of the scientific potentials having been, and being, brought together; their comparative-critical analysis, converging towards the emerging socio-cultural alternatives for human and social development at the time of the transformation of the world—the challenge and promise of our joint endeavour.

DOCUMENT 1. UNU-SCA NETWORK

| NAMES | SERIES | THEME |
|--|--|---|
| 1. Facultad de Ciencias Políticas y Sociología, Universidad Complutense de Madrid, Spain (Decano: Prof. Salustiano del Campo Urbano) | Endogenous Intellectual Creativity | Prerequisitos Socio-Culturales Políticos y Económicos de la Creatividad Cultural: with Special Reference to Southern Europe |
| 2. Institute of Pacific Studies, The University of the South Pacific, P.O.B. 1168, Suva, Fiji (Vice-Chancellor: Dr James A. Maraj; Prof. R.G. Crocombe) | General Series: (b) Cultural Identity and National Socio-political Change | Island Cultures |
| 3. Fernand Braudel Center for the Study of Economies, Historical Systems, and Civilizations, State University of New York at Binghamton, Binghamton, N.Y. 13901, USA (Director: Prof. Immanuel Wallerstein) | Transformation of the World: (i) History and International Relations | National and World Identity in Relation to National and World System |

| | | |
|--|---|--|
| 4. Centre d'Études et de Recherches Economiques et Sociales (CERES), Université de Tunis, 23, rue d'Espagne, Tunis, Tunisia | Endogenous Intellectual Creativity | Continuity and Change in the Space of Arab Intellectual Creativity with Special Reference to Arab Maghreb |
| 5. Institute for the History of Arabic Science, University of Aleppo, Aleppo, Syria (Director: Prof. Ahmed Yousef Hassan) | Endogenous Intellectual Creativity | Technological Innovation in Arab Civilization and the Importance of Technological Self-reliance |
| 6. Institute of Arab Research and Studies, 1, Tolombat Street, Cairo, Egypt (President: Prof. Mohamed Safey Abulezz) | Transformation of the World: (f) Economy and Society | Oil and Socio-political Change in the Arab World |
| 7. Centre for East Asian Studies, McGill University, 3434 McTavish Street, Montreal, Quebec, Canada (Director: Prof. Dr. Paul T.K. Lin) | General Series: (b) Cultural Identity and National Socio-political Change | Investigation of Those Aspects of Philosophies of Developing Societies Which Can Be Integrated into a Development Strategy as a Vehicle for New Values and Institutions: The Case of East Asia |
| 8. Centre d'Études des Pratiques et Représentations des Changements Socio-Economiques (CEPRES), Université de Grenoble II, B.P. 47 X, Centre de Tri, Grenoble Cédex 38040, France (Director: Dr. Yves Barel) | General Series: (c) Specificity and Universality | La Modernité Occidentale en Crise: vers des Modernités Alternatives? |

- | | | |
|---|--|--|
| <p>9. Thai Khadi Research Institute, Thammasat University, Bangkok 2, Thailand (Director: Prof Akin Rabibhadana)</p> | <p>Transformation of the World: (i) History and International Relations</p> | <p>Thai Social History from 1782–1957: with Special Reference to the Modernization of Public Administration and Impact of Western Influence, 1882–1957</p> |
| <p>10. Institute of International Relations for Advanced Studies on Peace and Development in Asia, Sophia University, 7 Kioi-cho, Chiyoda-ku, Tokyo 102, Japan (Director: Prof. Tadashi Kawata)</p> | <p>Endogenous Intellectual Creativity</p> | <p>Endogenous Intellectual Creativity and the Emerging New International Order, with Special Reference to Asia</p> |
| <p>11. Department of Bengali, University of Chittagong, Chittagong, Bangladesh (Vice-Chancellor: Prof. Abdul-Karim; Head, Dept. of Bengali: Prof. Anisuzzaman)</p> | <p>Endogenous Intellectual Creativity</p> | <p>Creativity and the Integration of Traditions and Modern Attitudes, with Special Reference to Bangladesh and the Indian Sub-continent</p> |
| <p>12. Caribbean Development and Co-operation Committee, Cepal Office for the Caribbean, Salvatori Building, Port of Spain, Trinidad and Tobago (Director: Prof. Jean Casimir)</p> | <p>Transformation of the World: (f) Economy and Society</p> | <p>Social Movements and Intellectual Creativity in Caribbean Area, Dominica and Grenada</p> |
| <p>13. Centre for Political Studies, School of Social Sciences, Jawaharlal Nehru University, New Mehrauli Rd., New Delhi 110067, India (Director: Prof. Dr. Rasheeduddin Khan, M.P.)</p> | <p>Transformation of the World: (g) Culture and Thought; (i) History and International Relations</p> | <p>Composite Culture of India and National Socio-political Change</p> |

- | | | |
|---|---|--|
| 14. East Asian History of Science Library, University of Cambridge, 16, Brooklands Avenue, Cambridge CB2 2BB, England (Director: Dr Joseph Needham, FRS, FBA) | General Series: (c) Specificity and Universality | Technical Interpretations of the Rise of Capitalism in Europe: A Comparative Historical and Sociological Study |
| 15. University of Belgrade, Studentski Trg., 1/1, 11000 Belgrade, Yugoslavia | Transformation of the World: (e) Science and Technology | Science and Technology in the Transformation of the World: first part: Critical Problematique of Scientific and Technological Revolution |
| 16. Department of Sociology, Faculty of Social Sciences, University of Ibadan, Ibadan, Nigeria (Dr I.O.A. Adelola) | Endogenous Intellectual Creativity | Endogenous Intellectual Creativity: Cinema, Leisure in Africa |
| 17. Centro de Estudios del Desarrollo (CENDES), Universidad Central de Venezuela, P.O.B. 6.622, Caracas, Venezuela (Director: Prof. José Agustín Silva Michelena) | Endogenous Intellectual Creativity | Dynamics of Scientific Disciplines in the Process of Development |
| 18. Centro de Investigaciones, Instituto Nacional de Antropología e Historia (NAH), Hidalgo y Matamoros, Tlalpan, Mexico 22, D.F. (Director: Dr. Guillermo Bonfil Batalla) | Transformation of the World: (g) Culture and Thought | Las Identidades Prohibidas: Situación y Proyectos de los Pueblos Indios de América Latina |

19. Société Africaine de
Culture—Paris/Dakar,
18, rue des Ecoles,
75005 Paris, France
(Director: Mr. Alioune
Diop)

Endogenous Intellectual
Creativity

Créativité Endogène
(Intellectuelle, Sociale
et Technologique) dans
les Communautés Rurales
d'Afrique Noire Sub-
Saharienne: 1. Afrique
Occidentale

DOCUMENT 2. RESEARCH REPORTS (Individual Experts)

| NAMES | SERIES | THEME |
|---|--|---|
| Dr. Bruno Ribes, S.J. 177, rue de Versailles 92410 Ville d'Avray France | TW (b) Economy and Society | Pour une Etude de la Transformation des Structures Familiales en Milieu Urbain |
| Prof. Dr. Ahmad Kamal Abul-Magd Legal Adviser The Office of His Excellency The Crown Prince and Prime Minister, Kuwait | TW (d) Religion and Philosophy | Contemporary Evolu- tion of Islamic Thought |
| Prof. Dr. Salah Garmadi Head, Socio-Linguistics Division, Centre d'Etudes de Recherches Economi- ques et Sociales, Université de Tunis, 23, rue d'Espagne, Tunis, Tunisia | | Dépendance et Créativité Culturelles Linguistiques au Maghreb |
| Prof. Dr. Cuthbert K. Omari Head, Department of Socio- logy, University of Dar es Salaam, P.O.B. 35029 Dar es Salaam Tanzania | Cultural Identity and National Socio- political Change | Transformation of Family Structures of Africa in the Cultures of Africa |

| | | |
|---|--------------------------------------|--|
| Prof. Dr. Manuel Castells Prof. of City and Regional Planning, University of California, Berkeley Calif. 94720, USA | TW (e) Economy and Society | Urbanization, Com- munity Organization, and Social Change: A Cross-cultural Analysis |
| R.P. Henri de Lavalette, S.J. "Etudes" 15, rue Monsieur 75007 Paris, France | TW (i) Religion and Philosophy | Contribution des Christian- ismes à une Nouvelle Approche des Dynamismes de Développement Endogène des Cultures 1. Perspectives de Recherches Sociothéologiques |
| R.P. Henri de Lavalette, S.J. "Etudes" 15, rue Monsieur 75007 Paris, France | TW (d) Religion and Philosophy | Contribution des Christian- ismes à une Nouvelle Approche des Dynamismes de Développement Endo- gène des Cultures II. Perspectives de Recherches Sociophilosophiques |
| Dr. Katherine Payne Moseley Department of Sociology Fourah Bay College Freetown Sierra Leone | TW (e) Economy and Society | Exogenous Influences on Societal Elements in West Africa |
| Prof. Lourdes Arizpe El Colegio de Mexico Apartado postal 20-671 Mexico 20 D.F. | EIC | Creativity and the Integration of Traditions and Modern Attitudes: The Case of Michoacan |
| Dr. Korsi Dogbe Department of Sociology Hampton Institute Hampton, Virginia 23668 USA | EIC | Endogenous Intellec- tual Creativity: A Socio- historical Appraisal of Ghanaian Ideology |
| Prof. Dr. Jean-Toussaint Desanti Prof. Université Paris-X 6, rue Clauzel 75009 Paris, France | TW (h) Religion and Philosophy | Les Ethnies Philo- sophiques: du Sort des Philosophies dans la Multiplicité des Cultures |

DOCUMENT 3. THE SCA PROJECT: GENERAL MATRIX

UNU PROJECT ON SOCIO-CULTURAL DEVELOPMENT ALTERNATIVES IN A CHANGING WORLD (SCA)

Sub-project "EIC"
ENDOGENOUS INTELLECTUAL CREATIVITY

Regional Symposia

EIC 1 Asia (first), Kyoto, November 1978
7, 9, 10, 11, 13, 14, II – III – b

EIC 2 Latin America, Mexico, April 1979
12, 17, 18, a – i –

EIC 3 Arab Region, Kuwait, October 1980
4, 5, 6, a – b – c –

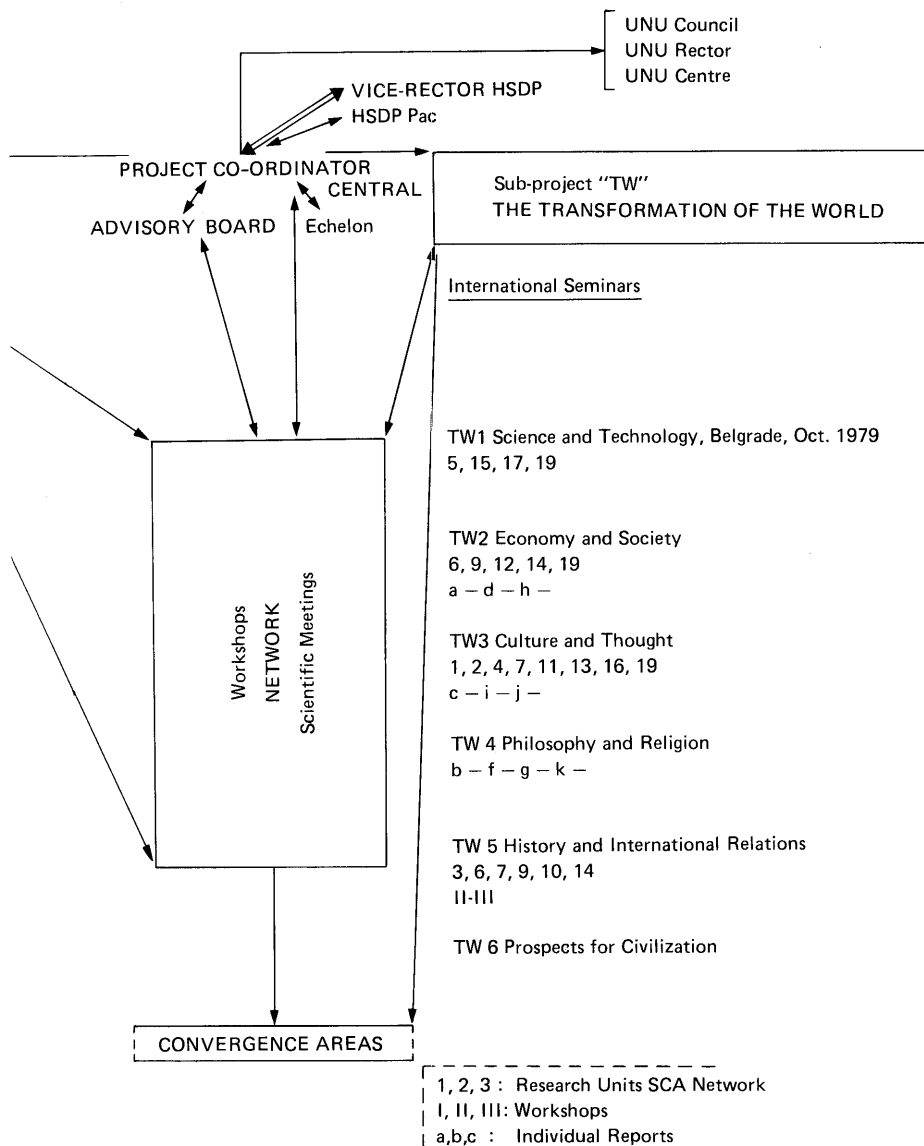
EIC 4 Europe, Paris
1, 8, 14, I

EIC 5 Africa
16, 19, a – d – h – j –

EIC 6 North America
3, 8, I

EIC 7 Oceania
2

Cultural Identity and National Socio-
political Change 2 – 3 – 13 – 18 –
New and Emerging Prospects for
Human Civilization 8 – 15 – i
Specificity and Universality



DOCUMENT 4. SECOND MEETING OF THE ADVISORY BOARD TO THE SOCIO-CULTURAL DEVELOPMENT ALTERNATIVES IN A CHANGING WORLD PROJECT NETWORK

Held in Kyoto, 15 November 1978

1. Organization of the Meeting

- (a) The second meeting of the Advisory Board was held, on the occasion of the Asian Symposium on Intellectual Creativity in Endogenous Culture (13–17 November 1978), at the Kyoto International Hotel from 8 p.m. to 10 p.m. on 15 November.
- (b) The agenda for the meeting included proposals for the scientific programme to be taken up by the Programme for 1979–80, prospects for publication of research deliberations and results, and consideration of a proposal by Dr. Anouar Abdel-Malek, Project Co-ordinator within the Programme, for establishing a “UN University International Research Centre for the Prospective of Civilizations and Cultures.”
- (c) The meeting was attended by – in addition to Dr. Kinhide Mushakoji, Vice-Rector, UN University, Dr. Pedro Henriquez and Dr. Hossam Issa, Programme Officers of the Human and Social Development Programme, and Dr. Abdel-Malek – 15 scholars from Brazil, Canada, China, Bangladesh, India, Japan, Kuwait, Singapore, Yugoslavia, France, Indonesia, the USA, Fiji, Viet Nam, and Mexico, in their individual capacities. Dr. Pablo González Casanova was elected chairperson and Dr. Barun De was elected rapporteur for this meeting.
- (d) Two commissions were formed – on the subjects of Research Reports, and Dissemination of Academic Findings within the Programme – to go into the instrumentalities of the dissemination of information by the UN University to the wider community at large. They requested to submit their views by Friday 17 November.

2. Plans for Activities in 1979–80

- (a) The Project Co-ordinator's proposals for academic activities in the forthcoming two years were recommended as feasible. These include:
 - (i) Regional symposia on endogenous intellectual creativity to follow the Asian symposium:
 - a Latin American symposium to be organized at the Autonomous National University of Mexico, Mexico City, by Prof. González Casanova as chairperson of the organizing committee, in April 1979.
 - a European symposium tentatively scheduled to be organized at the Vienna Centre in September 1979 and chaired by Dr. Adam Schaff.
 - an Arab world symposium, suggested for the University of Kuwait in November 1979, to be initiated by Dr. A. K. Abul-Magd.
 - (ii) Four international seminars on select themes to focus on the broad themes of transformation of the world:
 - in Belgrade, Yugoslavia (September 1979) — History and International Relations.
 - in Caracas, Venezuela (spring 1980) — Economy and Society.
 - in 1980 — Science and Technology.
 - in 1980/81 — Culture and Thought: a concluding international seminar on the prospective for civilization (Hiroshima).

3. Publications

- (a) Research reports:

Topics relating to cultural identity and national socio-political change as well as endogenous intellectual creativity, determined in the Programme's Task Force Meeting at the UN University from 6 to 10 June 1978, should be selectively considered, with the addition of a significant theme proposed by Dr. James A. Maraj at the Asian symposium: "Problems of Island Cultures and Societies in the Changing World." A regular flow of booklets, each comprising about 100 pages, on specific topics, should be published to focus world attention on these aspects and problems. A commission, comprising Dr. Rasheeduddin Khan, Dr. Celso Furtado, Dr. Everett Kleinjans, and Dr. Abdel-Malek, was requested to propose a concrete programme of recommendations.
- (b) Propagation of the objectives of the programme, and institutional network for realization of the objectives:
 - (i) It was noted that the University's endeavours, and the help it offers in realizing its autonomous charter's aim to foster human and social development, are not adequately known in all parts of the world. Dr. Maraj stressed that the high scientific visibility of discussions and their academic content will not be enough to convince prospective funding elements for the University's endowment scheme that the needs for an innovative university of this sort are

as great as they are: HSD should not appear to duplicate work carried out by other UN agencies. Dr. Abdel-Malek elucidated that the University's autonomous, academic character gives each part of its work a distinctiveness which other such agencies might not necessarily have. Dr. Abul-Magd believed that interested people would subscribe to the Programme more if the University's objectives were selectively and carefully explained in detail to them, in their own countries and centres of work, by small teams doing preparatory explication of objectives before larger symposia. It was noted from information by Dr. Rasheeduddin Khan and Dr. De that in South Asia, principally India, much of the work of contact with local authorities gets lost because of the lack of contact of the educational authorities with academics in universities and research institutes per se; institutional linkage-building in such areas should not focus on merely funding councils, but on groups of interested scholars and on excellent university and research-institute contacts. The preparatory work suggested could focus as much on academic explication by UN University experts of the University's research results, through lectures and symposia in each region, as on necessary contacts with pure decision makers. This would improve the credibility of the University's research efforts. Dr. Kleinjans emphasized that the process of network building in those nations, and the realization by participants in University programmes that the latter significantly improve awareness and information about key issues of importance to their countries, will inevitably lead to success in efforts to raise the University's acceptability to national academic communities. This synergistic process will have to be patiently maintained by the University and its supporters.

- (ii) Publication of the findings of the Programme and their feedback to the broader community should be based not so much on printing of weighty tomes of "proceedings," of which many are annually published, as on careful editing of the records of discussions of the symposia to bring out the novelty of approaches to significant problems in interesting and attractive brevity and poignancy. These sharply-posed opinions should be followed up by monographs on sub-themes requiring detailed treatment and further research. Eventual publication of symposia papers would be defined by further guidelines to be recommended by the Project Co-ordinator.
- (iii) Dr. Henriquez emphasized that this approach would further broaden dissemination of HSD's productivity, and yield better results than the mere publication of books. The question of publication is one element within the more crucial ones of the synthesis of findings and the mobilization of such media as different national language translations, TV, radio, and cinema on problems discussed and making tapes of discussions to disseminate knowledge in different languages about the topics researched. As part of this, Dr. Anisuzzaman's suggestion was accepted that papers of each symposium be circulated to participants in the next on related themes. The Vice-Rector said that, in many cases, papers could be given wide circulation in a pre-publication

mimeographed and bound format. A commission, consisting of Dr. González Casanova, Dr. Fei Hsiao-tung, Dr. Maraj, and Dr. Henriquez, was set up to report on a concrete programme for recommendation.

4. Project Co-ordinator's Proposal for Establishing UN University International Research Centre to Act as a Clearing-house for the Programme's Objectives

The Conference Room Paper No. 4 of 13 November 1978 was considered in detail. The meeting recommended that the plenary session bring to the attention of the Council of the University the need to set up an international research centre for the study of civilization and culture, and also to explore the possibilities of having regional centres in other parts of the world.

Barun De
Rapporteur

Members of the Advisory Board

1. Professor Ahmad Kamal Abul-Magd
2. Professor Syed Hussein Alatas
3. Professor Sutan Takdir Alisjahbana
4. Professor A.T.M. Anisuzzaman
5. Dr. Barun De
6. Professor Fei Hsiao-tung
7. Professor Celso Furtado
8. Professor Pablo González Casanova
9. Professor Rasheeduddin Khan
10. Professor Everett Kleinjans

11. Professor Le Thành Khôi
12. Professor Paul T. K. Lin
13. Professor Miroslav Pecujlic
14. Father Bruno Ribes, S.J.
15. Professor Kazuko Tsurumi

United Nations University

1. Dr. Kinhide Mushakoji
2. Dr. Anouar Abdel-Malek
3. Dr. Pedro Henriquez
4. Dr. Hossam Issa

DOCUMENT 5. THIRD MEETING OF THE ADVISORY BOARD TO THE SOCIO-CULTURAL DEVELOPMENT ALTERNATIVES IN A CHANGING WORLD PROJECT NETWORK

Held in Belgrade, 21, 23, and 24 October 1979

The Advisory Board of the UNU-SCA project met on Sunday, 21 October, Tuesday, 23 October, and Wednesday, 24 October, 1979.

It immediately elected as officers Dr. Anton Vratusa, chairman; Prof. Rasheeduddin Khan, M.P., co-chairman; and Prof. Everett Kleinjans, rapporteur.

The discussions centred on issues raised in a presentation by the Project Co-ordinator, A. Abdel-Malek.

The Board unanimously adopted the report for 1979 as presented by the Project Co-ordinator.

The Board came to the following conclusions:

1. Project on "The Family in our Changing Cultures"

The project on "The Family in our Changing Cultures" is considered important and substantive, and, if it is to be a UNU programme, it should be autonomous. It will be included in the international seminar on "Economy and Society" in 1980 and, on the basis of this discussion, will be presented to the Rector for consideration and action.

2. International Centre for Public Enterprises in Developing Countries (Ljubljana)

- (a) In view of the clear relation between the International Centre for Public Enterprises in Developing Countries (Ljubljana) and the UNU-SCA project, and in view of the possible interest of other UNU projects in other parts of the Centre, the Advisory Board has decided to strongly recommend to

the authorities of the UN University that the Centre become an Associated Institution.

- (b) Because of its importance to Oceania and its relevance to the UNU programme, the Advisory Board recommended that the University of the South Pacific be also considered for inclusion as an Associated Institution.

3. International Centre for the Prospective of Cultures and Civilizations

The Advisory Board reaffirmed its total support of the proposed Centre for the Prospective of Cultures and Civilizations and urged the Vice-Rector and the Project Co-ordinator to pursue the matter and bring it to full operational form at the earliest time.

4. Network: Workshops; Occasional Papers

The following points were made:

1. The network should be kept flexible;
2. Interrelationships among projects should be shown;
3. Workshops should not be obligatory;
4. The number of UNU workshops should not exceed four a year;
5. The amount of money for research grants should be flexible within the present range, depending upon circumstances.

A question was raised about the format of the present seminar: After three days, hasn't the fare been too rich? Wouldn't it be better to have fewer papers on the basic theme of each session, for example two or, better, one, with comments on each paper, all prepared four or more months in advance?

The following points were made in reply:

1. The project, subject, and organization are big and complex and the very reason for the number and variety of papers is in order not to predetermine the way in which the problematique is formulated. Furthermore, because of this complexity different people from different countries are asked to write at different levels of abstraction on different themes. We want to explore all the dimensions of the problematique and not come to closure too quickly.
2. The present format attempts to follow the "logic of consensus" when the ideas are related and put together at different levels. At the first level, the many ingredients are placed before us all. At the second level — smaller groups — each discusses one of the themes, at which time different results are obtained. At the third level, we again mix the various ideas in plenary session and obtain still different results.
3. As we progress in our thinking and working, convergent issues will emerge

- and be identified, at which time it may be better, in some instances, to follow the kind of format suggested earlier.
4. It was felt, however, that a disproportionate amount of time was spent listening to papers, with too little discussion. More than one hour out of four should be for interventions and exchange of ideas.
 5. Finally, the Project Co-ordinator indicated that it was now planned to integrate the sub-themes developed by network research units, so that the scientific output would become from now on an integral essential part of the scientific groundwork for major meetings, regional symposia, and international seminars – which a limited number of position papers commissioned from individual experts would then complement.

5. Nature of the Role of the Advisory Board

After considerable discussion, the consensus of the group was that a broad, flexible statement of the role of the Advisory Board would be best, and the following statement was adopted:

The role of the Advisory Board of the UNU-SCA project is to encourage, advise, and assist the Project Co-ordinator on matters relating to the goals, concepts, and implementation of the project.

Everett Kleinjans
Rapporteur

Participants in the Third Advisory Board Meeting of the UNU-SCA Project

(a) First Meeting (21 October 1979)

| | |
|---------------------------------|-------------------|
| Anton Vratusa (Chairman) | H. Issa |
| Rasheeduddin Khan (Co-chairman) | K. Kawano |
| Everett Kleinjans (Rapporteur) | Le Thành Khôi |
| Anouar Abdel-Malek | R. Malik |
| (Project Co-ordinator) | I. Marton |
| | A.N. Pandeya |
| Y. Barel | M. Pecujlic |
| C. Colpin | A. Silva-Michelen |
| Celso Furtado | K. Tsurumi |
| S. Holland | I. Wallerstein |

(b) Second Meeting (23 October 1979)

Rasheeduddin Khan (Chairman)
Everett Kleinjans (Rapporteur)
Anouar Abdel-Malek
(Project Co-ordinator)

Y. Barel
G. Bonfil Batalla
C. Colpin
S. del Campo
A.Y. Hassan
S. Holland
T. Hayashi
H. Issa

K. Kawano
Le Thành Khôi
R. Malik
J.A. Maraj
I. Marton
K. Mushakoji
C.K. Omari
A.N. Pandeya
M. Pecujlic
B. Ribes
A. Silva-Michelena
K. Tsurumi
I. Wallerstein

(c) Third Meeting (24 October 1979)

Anton Vratosa (Chairman)
Everett Kleinjans (Rapporteur)
A. Abdel-Malek
(Project Co-ordinator)

Y. Barel
G. Bonfil Batalla
S. del Campo
C. Colpin
A.Y. Hassan
H. Issa
K. Kawano

Le Thành Khôi
R. Malik
J.A. Maraj
K. Mushakoji
C.K. Omari
A.N. Pandeya
M. Pecujlic
Rasheeduddin Khan, M.P.
B. Ribes
J.A. Silva-Michelena
K. Tsurumi
I. Wallerstein

DOCUMENT 6. PROPOSAL FOR A UNITED NATIONS UNIVERSITY INTERNATIONAL RESEARCH CENTRE FOR THE PROSPECTIVE OF CIVILIZATIONS AND CULTURES

This proposal was first considered on 15 November 1978 by the Advisory Board of the Socio-cultural Development Alternatives in a Changing World project. The proposal was presented to the United Nations University Council at its session in December 1978.

Presentation

1. The creation of the new International Research Centre, to be dedicated to the comparative study of cultures and dialogue of civilizations in our changing world — of which this is the preliminary project — stems directly from the thought of the late eminent thinker and statesman, U Thant. This orientation towards the necessity to make a comparative study of cultures is his intellectual legacy to the United Nations Organization, a dialogue between civilizations in our changing world.
2. This orientation stood as a cornerstone of the very creation of the United Nations University. It was forcefully reaffirmed in the proposal, on 31 January 1973, from the Japanese Government to the Secretary-General of the United Nations Organization, indicating the specific desire of Japan, as the host country of the United Nations University's centre, to promote the creation of institutional structures in that direction. The Human and Social Development Programme of the United Nations University took up this orientation, which has come to permeate the tonality and the structuration of the major projects of the Programme. More specifically, within the Human and Social Development Programme, the project on Socio-cultural Development Alternatives in a Changing World (SCA) chose as its specific feature to explore the dimensions and potential of this major field of thought and action in our times (cf. SCA documents and the proceedings of the First Asian Symposium on Intellectual Creativity in Endogenous Culture (Kyoto, 14–17 November 1978).
3. The time has now come, we feel, to take action in that direction.

Definition of Project

4. The specific vocation of the International Research Centre (IRC) can be defined thus:

It is proposed to create one international research institution of the United Nations University (cf. legal statutes, "Organization (a)"), devoted to the broad area of the comparative study of the interrelations between cultures and the dialogue of civilizations in our changing world. This new institution – hereafter designated as IRC – could take any one of the suggested names:

- i) International Research Centre for the Prospective Dialogue of Cultures/Civilizations;
 - ii) International Research Centre for the Comparative Study of Cultures and Civilizations;
 - iii) International Research Centre for the Prospective of Civilizations; inter alia.
5. There can be some ambiguities, but also some evident advantages, owing to the common usage of this label in the formulation "dialogue of civilizations." Yet, the very notion of "civilizations" is less familiar in Japan than the concept of "culture," although it is the more universally accepted form. There are relative advantages to terms such as "comparative study," "interrelations between cultures," or "prospective of civilizations." The first indicates the more traditional, academic approach, while the second and third stress the interactional, dialectical, more contemporary vision of the problem. The end-portion of the suggested name is intended to indicate clearly that the new IRC is to be devoted to the study of its scientific, thematic field not in general but in a contemporary and fundamentally prospective manner. Therefore the linkage with the so-called new international order, or transformation of the world, would seem proper.

The IRC shall be, specifically, an international centre for research, and not a place for mere encounters:

- i) Dialogues, encounters, the comparative position and confrontation of wide ranges of visions and positions of the problem in its very rich national, cultural, and civilizational diversity shall be a central part of the scientific activities of the IRC. Yet the main thrust is bound to be elsewhere: the IRC shall not be one more "centre for dialogue," but rather the international research centre in that field. This will determine the whole design of the project.
 - ii) The IRC is a research centre of an international nature, and not the preserve of any self-styled group(s) aiming at the promotion of the sectional interests of given units or areas.
6. The IRC, quite naturally, shall reflect the visions of the geo-cultural area where it is located, and from which the world is visualized. It is fortunate that this area, i.e.,

the location in Japan of the nucleus of the new IRC, is at the very centre of the rising Orient, with meaningful and influential relations with all major regions and national/cultural areas of the world. This conception is quite different from, say, cultural diplomacy, where panels of repetitious figures, often of little creative ability, occupy the field, thus rendering it practically impossible for genuinely representative and formative epigones of thought and action in the different geo-cultural areas to bring their contribution to bear on the major discussions of our epoch.

7. It is proposed immediately to initiate the process of creating several regional international research centres for the prospective of civilizations in major geo-cultural areas of the world.

Structuration

8. The IRC will proceed in the following directions in its scientific activities:

- (a) Research projects

The IRC will undertake the implementation of a series of major research projects, preferably in association with international, regional, or national institutions, thus acting as a pool for concerted effort and inspiration rather than as one more research institute. It is suggested that the major research projects be defined through the United Nations University. Other international, regional, and national institutions will be able to formulate proposals for association.

- (b) From the outset it is important to identify two major fields for research:

- i) The transformation of the world, or new international order, and its implications for the interrelation and interaction between different geo-cultural regions of the world within the broad framework of civilizations, and through the whole gamut of socio-economic and political/ideological systems.
- ii) New and emerging perceptions of the prospects for human civilization. Attention here will be focused on the formation of different cultural and civilizational projects, both as posited by the autochthonous, endogenous, representative epigones of thought and action and as is felt and reacted to by the outer circle.

It is suggested that perhaps a third major theme could be tackled:

- iii) Specificity and universality. The realm of the philosophy of history and civilization, central to the future of mankind.

- (c) Scientific meetings

Scientific meetings of the IRC will take the following forms:

- i) International conferences. The first will deal specifically with the first section of the transformation of the world (history and international relationships). (SCA Project, Hiroshima, autumn 1979.)

- ii) Joint symposia.
 - iii) Round tables or workshops, jointly with institutions all over the world, benefiting from ongoing United Nations University research projects, inter alia. The IRC would then be in a position to fulfil the second major function of the SCA project, i.e., the processive, comparative evaluation of ongoing United Nations University projects and their emerging findings and policy orientations.
- (d) Research fellowships
- It seems important, in order both to deepen work at the Centre and gradually to establish strong links with would-be parallel centres in different geo-cultural areas, to create a select number of research fellowships at both junior and senior levels. Rigidity should be avoided here so that different arrangements are worked out as regards the exact nature of work and the duration and location of fellowships, to be defined by the IRC after take-off.
- The research fellows of the IRC would later on be the best interpreters of the work done at the Centre and the real links with the network of centres in the world. Therefore selection ought to be of a careful and refined character throughout.
- (e) Publications
- The IRC hopes to publicize its proceedings, ongoing projects, and activities in the following ways:
- i) A yearbook – in English and Japanese – giving major texts, preferably of an interactional nature. This yearbook could be translated later on into other major international languages.
 - ii) Books – proceedings of international conferences, symposia, round tables, and workshops.
 - iii) A special series would present pioneering, creative/seminal thinking in the different geo-cultural areas of the world which have little international visibility in traditional publishing today; these are essentially in Asia, Africa, and Latin America.
 - iv) Occasional papers and pamphlets.

Organization

- (a) Legal status. The IRC shall be an Institute of the United Nations University. This status will be defined in a formal set of orientative principles, labelled the Statutes of IRC, as endorsed by the UN University Council.
- (b) The IRC nucleus shall be located in Japan.
- (c) Regional centres. After the creation of the Centre in Japan, other centres will be created in the main cultural regions of the world.

Anouar Abdel-Malek

**DOCUMENT 7. EIC : FIRST ASIAN REGIONAL
SYMPOSIUM ON INTELLECTUAL CREATIVITY IN
ENDOGENOUS CULTURE
(University of Kyoto, 13-17 November 1978)**

List of Participants

Asian

Professor Syed Hussein Alatas
Head, Department of Malay Studies
University of Singapore
Singapore

Professor Sutan Takdir Alisjahbana
Rector
National University of Jakarta
Indonesia

Professor A.T.M. Anisuzzaman
Department of Bengali
University of Chittagong
Bangladesh

Dr. Barun De
Director
Centre for Studies in Social Sciences
Calcutta, India

Professor Fei Hsiao-tung
Vice-Director
Chinese Institute for Nationality Studies
Bureau of External Affairs
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Peking, People's Republic of China

Professor Mineo Hashimoto
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Kobe University
Japan

Dr. Takeshi Hayashi
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Tokyo, Japan

Professor Mary Racelis Hollnsteiner
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and Anthropology and Research
Associate
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Ateneo de Manila University
Philippines

Professor Saburo Ichii
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Seiki University
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Professor Shinobu Iwamura
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Japan

Professor Keiji Iwata
Faculty of Engineering
Tokyo University of Technology
Japan

Professor Jiro Kamishima
Faculty of Law
Rikkyo University
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Professor Kenji Kawano
Institute for Humanistic Studies
Kyoto University
Japan

Professor Takeo Kuwabara
Professor Emeritus
Kyoto University
Japan

Dr. Ngo Manh Lan
(Viet Nam)
Bagneux, France

Professor Le Thành Khôi
(Viet Nam)
University of Paris V
UER de Sciences de l'Education
Paris, France

Professor Lim Teck Ghee
Centre for Policy Research
University Sains Malaysia
Penang, Malaysia

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Kyoto University
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Professor Munesuke Mita
Faculty of Liberal Arts
University of Tokyo
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Professor Tsuneichi Miyamoto
Musashino University of Arts
Japan

Professor K. Satchidananda Murty
Professor of Philosophy
Andhra University
Visakhapatnam, India

Professor Sasuke Nakao
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Osaka Furitsu University
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Dr. San-Eki Nakaoka
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Tokyo, Japan

Professor Tetsuro Nakaoka
Faculty of Economics
Osaka Metropolitan University
Japan

Professor Gananath Obeyesekere
(Sri Lanka)
University of California
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Mrs. Gedong Bagoes Oka
Lecturer
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Professor Amar Nath Pandeya
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Sciences
Indian Institute of Technology
New Delhi, India

Professor Phan Huu Dat
Vice-Rector
University of Hanoi
Viet Nam

Professor Rasheeduddin Khan, M.P.
Professor and Chairman
Centre for Political Studies
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Professor K.J. Ratnam
Director
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Professor Keiichi Sakuta
Faculty of Liberal Arts
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Professor Shingo Shibata
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Professor Sulak Sivaraksa
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Professor Wichit Srisa-An
Professor and Deputy Under-Secretary of State
Office of University Affairs
Bangkok, Thailand

Dr. Abdul Hakim Tabibi
Ambassador
c/o United Nations Development Programme
Kabul, Afghanistan

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Professor Masao Takatori
Faculty of Literature
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Professor Yoshiro Tamanoi
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Professor Sakae Tsunoyama
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Japan

Non-Asian

Professor Ahmad Kamal Abul-Magd
Dean
Faculty of Law
University of Kuwait
Kuwait

Professor Celso Furtado
Rio de Janeiro, Brazil

Professor Pablo González Casanova
Instituto de Investigaciones Sociales
Mexico

Professor Everett Kleinjans
Chancellor
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Honolulu, Hawaii
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Professor Paul T.K. Lin
Director
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McGill University
Montreal, Canada

Professor James A. Maraj
Vice-Chancellor
University of the South Pacific
Fiji

Dr. Conor Cruise O'Brien
Editor-in-Chief
The Observer
London, UK

Professor Miroslav Pecujlic
Rector
University of Belgrade
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Dr. James M. Hester
Rector

Dr. Anouar Abdel-Malek
Co-ordinator
Socio-cultural Development Alternatives
in a Changing World Project

Dr. Alexander A. Kwapong
Vice-Rector

Dr. Kinhide Mushakoji
Vice-Rector

Dr. Pedro Henriquez
Programme Officer

Dr. Hossam Issa
Programme Officer

Mr. Rabinder Malik
Chief of Conference and
General Services

Mr. Shigeo Minowa
Chief of Academic Services

Mr. Ryoichi Suzuki
Programme Assistant

Dr. Ponna Wignaraja
Senior Programme Officer

Kyoto University

Professor Michio Okamoto
President

Papers Presented

1. Position Papers (Commissioned)

Prof. Sutan Takdir Alisjahbana: "Socio-cultural Creativity in the Converging and Restructuring Process of the New Emerging World."

Prof. A.T.M. Anisuzzaman: "Social Aspects of Endogenous Intellectual Creativity."

Dr. Barun De: "The Colonial Context of Endogenous Intellectual Creativity."

Prof. Fei Hsiao-tung: "On the Social Transformation of China's Minority Nationalities."

Prof. Le Thành Khôi: "Endogenous Creativity and the New International Order."

Prof. Paul T.K. Lin: "Endogenous Intellectual Creativity and the Emerging New International Order."

Prof. K. Satchidananda Murty: "Major Asian Intellectual Traditions: Their Philosophy and Creativity."

Prof. Gananath Obeyesekere: "Paradigm and Experimentation in the Indigenous Medical Tradition."

Prof. Amar Nath Pandeya: "Endogenous Intellectual Creativity: Reflections on Some Etic and Emic Paradigms."

Prof. Rasheeduddin Khan: "Endogenous Intellectual Creativity: The Ethos of the Composite Culture of India."

Prof. K.J. Ratnam: "Endogenous Intellectual Creativity in the Social Sciences."

Prof. Keiichi Sakuta: "Principles of Group Formation in Japan."

Prof. Sulak Sivaraksa: "The Life and Work of Prince Damrong Rajanubhab (1862–1943) as an Historical Testimony of Endogenous Thai Intellectual Creativity."

Prof. Keiji Yamada: "Ways of Thinking in Traditional Philosophy – Prospects and Limits."

Prof. Yoshio Yasumaru: "Folk Religion and Spiritual Belief in Modernized Japan."

2. Papers (Free)

Prof. Syed Hussein Alatas: "Social Aspects of Endogenous Intellectual Creativity: The Problems of Obstacles – Guidelines for Research."

Prof. James A. Maraj: "Problems of Island Cultures and Societies in the Changing World."

Prof. Mary Racelis Hollnsteiner: "Towards a People-Centred Intellectual Creativity: Historical Testimony for the Philippines."

Dr. Ngo Manh Lan: "Cultural Values and Economic Development."

Prof. Phan Huu Dat: "The Tradition of Vietnamese Culture."

Father Dr. Bruno Ribes: "Pour une étude de la transformation des structures familiales en milieu urbain."

Session One – Philosophy of Endogenous Intellectual Creativity (Rapporteur: Professor A.T.M. Anisuzzaman)

Plenary

The first session of the plenary, devoted to the discussion of Philosophy of Endogenous Intellectual Creativity, was held with Dr. Barun De (India) as chairperson and Prof. Saburo Ichii (Japan) as co-chairperson. Prof. I. S. Murty (India), Prof. A. N. Pandeya (India), Prof. K. J. Ratnam (Malaysia), and Prof. Keiji Yamada (Japan) made oral submissions on their papers.

In the discussion Prof. Pablo González Casanova (Mexico) said that certain universal terms of reference such as class power and national power are needed to establish a meaningful international dialogue. A seminar like this is useful and important for establishing a kind of generalization, he said.

Prof. Anouar Abdel-Malek (Egypt) pointed out that one of the central problems is that of the relation between power and culture. By and large, endogenous-cum-exogenous creativity is linked up with the problem of national liberation. It was the duty of the scholars present to answer questions which are avoided in international social science meetings: how can we relate the socio-political needs of social groups and classes and nations to a universal approach?

Prof. Mineo Hashimoto (Japan) was of the view that philosophy is an area which can combine both modern science and folklore. He was also of the opinion that the adoption of scientific technology and culture is a necessity today.

At this point the chairperson drew attention to the dimensions of social philosophy and said that most of the participants would be able to take part if the discussions were directed towards those dimensions.

Prof. Ngo Manh Lan (Viet Nam) observed that a historical perspective of values had not been sufficiently emphasized. Western values are the products of ideological conflicts in western society and those values cannot be separated from the historical experience of the West in terms of transformation in production relations. The emergence of imperialism introduced those values into oriental society. He further said that Marxism is an important ideology for liberation movements in Asia. Marx's question of how to change the world was taken up in Asia by Mao Tse-tung and Ho Chi Minh. Scholars should think in terms of changing society.

Prof. A. N. Pandeya (India) recalled that for a long time the internal definition of philosophy pertained to three questions: (1) Whence did we come to be in the situation we are in? (2) What can we do to change the present constraints? and (3) Could we redesign and restructure the situation? He regretted that imported versions of academic philosophy dismiss these questions. He was therefore of the opinion that we must get out of the dominant modes, fashions, and styles of the western academic world, identify what is relevant for us, and develop our own norms and criteria. Otherwise the sophisticated academic discipline may flourish but it will not serve the needs of man, he warned.

Prof. Kinhide Mushakoji (UN University) brought in the question of universalism versus particularism. Human problems have something in common and universalism can thus be very basic to the problem. Even when one looks within the framework of occidental category, one finds that it has changed a great deal from the past, following absorption of much that was occidental. Could Asia be free of those influences after

the industrial revolution had taken place in the West? The question remains whether western sources can be transplanted to Asia today. Is the nature of class struggles the same in Asia as in the West? The peculiarity of Asia can be understood by comprehending the framework and concepts that are peculiar to Asia. Gandhi's concept of power struggle, for instance, was very different from the western concept of it. So is the Japanese concept of power very different from the western one.

Mrs. Gedong Bagoes Oka (Indonesia) said that attention should be given to praxis. Asian countries are suffering from the lingering slavery of western thought even after they have won independence from western domination. She suggested that, in order to regain endogenous intellectual creativity, studies be made of the variety of praxes of oriental thinkers, especially those of Gandhi, whose ideal of non-violence is of great importance to Asians.

Prof. Anouar Abdel-Malek requested that the participants focus attention on the basic problem, pointing out that stressing ideology and praxis is not the important matter. Historical periods of philosophy in different cultures show that the oriental tradition has different characteristics from that of the West. The hegemony of western thought was preceded by the hegemony of oriental thought. Western philosophy is interrogative, while oriental philosophy is syncretic. There are thinkers in Islam — not philosophers. One does not talk of Mao Tse-tung's philosophy, but of his thoughts. Gandhi was also a thinker. The problems of the Orient are not those of pollution and acculturation or those of urban and post-industrial society. Our problems are those of bringing about renaissance, of liberating our nations, of modernizing our societies.

Prof. Rasheeduddin Khan (India) pointed out that Asia is not merely a continent but a conglomeration of heterogeneous peoples with diverse cultural traditions such as those of Japan, China, Indonesia, India, and Iran, and even Egypt, which is a part of the Asian horizon. At a time when the world has become highly interdependent, it is impossible to talk of endogenous cultures alone. World religious systems were developed in Asia and so was the most sophisticated imperialist system. Mao and Ho developed Asian praxis. Japan developed an autonomous capitalism. Asia is a strange territory of agglomerism. Any attempt to take an esoteric view will not take us further, he warned.

Prof. Everett Kleinjans (USA) said that the West became endogenous, self-reliant, and chauvinistic when it gained the ability to deal with matters in a scientific way. As soon as the West found that ability, its powers developed. Today the confidence of the people of the USA is shaken, eastern philosophy is penetrating there, and people are turning from the analytical to more holistic thinking. Moving away from the view that matter is the basic element of the universe, they are beginning to see that human elements are more important. Western endogenous philosophy has developed to such an extent that it sets people apart. The paradigm needed today is one of an

international frame of thinking that does not set people apart and is useful for the transformation of the world.

Prof. Mushakoji added that the West also has its problems of endogenous cultural creativity. The reaction to western conquest of the world that has set in the Orient will have further reactions in the West. He pointed out that the impact of the West on the non-western countries comes through technology. Talking of slavery to western culture is to refer to only one aspect of that culture, but there are other aspects such as technology in which we should as Asians be interested.

Prof. S. T. Alisjahbana (Indonesia) said that our defeat by the West is a result of the European Renaissance. Is a synthesis possible of the spiritual philosophy of Asia and the technological development of the West? he asked.

Prof. Fei Hsiao-tung (China) said that we are talking of change and of modernization. The fundamental questions which remain, however, are: change for whom and by whom? Does somebody change us or we do that ourselves? The answer to that we must find from the people who have very clear views on the matter.

Prof. San-eki Nakaoka (Japan) gave a reminder that Europe was once widely influenced by Chinese and Japanese thought and that, prior to the dawn of European modernism, there had been small-scale technological innovation in China, India, and the Islamic countries. In reacting against exogenous influences Europe developed its endogenous cultures. The use of mother tongues gave birth to European science and technology. And now we are thinking of confronting western influences with our endogenous culture. It would be more relevant for us to discuss a way — like that of Japan after the Meiji Restoration — of reacting to the exogenous and developing the endogenous.

Prof. Takeshi Umehara (Japan) felt that we have entered a new era where Europe's overall domination is terminating, but its cultural domination still continues. European thought, he maintained, is deeply related to European politics, and the question thus arises whether the survival of mankind is possible along European lines of thought. The West and the Orient have different views on Man and Nature. Only during the last 30 years has Europe been thinking in terms of Man. The question remains whether we should take the dichotomous or trichotomous line of thinking. He granted that modern science and technology are universal but asked to prepare a balance sheet of the merits and demerits of European thought. In each Asian country there is a specific line of thinking and a possibility of finding a common denominator of Asian thought.

Prof. Shinobu Iwamura (Japan) dwelt on the identification of the Asian region through historical periods. He pointed out that, despite the advancement made by Japan, Asian — including Japanese — culture is far behind Europe in science and technology. He called for a deeper mutual understanding of Asian cultures and

requested the UN University to ensure that regular exchanges of information and ideas are made between the different nations of the world.

Prof. Saburo Ichii (co-chairperson) wanted Professor Yamada or someone else to present the relevance of the tripolar view of the Lao-tzu, which was said to be productive in the past, to the contemporary situation.

Summing up the discussions, the chairperson, Dr. Barun De, said that two major issues had been thrown up by the day's discussions: (a) a general acceptance of the need for further research on specificity, and (b) a recognition of the need to change towards endogeneity. The points that need further elaboration, however, are: (a) positing specificity within a universal framework, and (b) determining for whom and by whom the change is going to be brought about. Many of the points about the evils of the modernization theory seemed to him to be well taken, but he was apprehensive of the risk of throwing the baby out with the bathwater. Have we completed the task of modernization? he asked. The question before most of the Asian nations is: How can we combine the struggle for modernity with endogeneity?

Working Group

Dr. Barun De took the chair for the meeting of the working group on the Philosophy of Endogenous Intellectual Creativity.

Prof. S. Hussein Alatas (Singapore) made an oral presentation of his paper, "Social Aspects of Endogenous Intellectual Creativity: The Problems of Obstacles – Guidelines for Research." Commenting on Prof. Alatas's submissions, Prof. Celso Furtado (Brazil) pointed out that rationality cannot be meaningful unless linked to activity, and the problem, therefore, is not of rationality but of the type of rationality. Prof. K. S. Murty (India) underlined the need for combining rationality with empiricism. Speaking from his experience of the Kashima industrial complex in Japan, Prof. Tetsuro Nakaoka (Japan) said that there are rational elements even in what appears to be irrational, and it would be worthwhile to develop such positive elements. Dr. Hossam Issa (UN University) stated that propositions regarding rationality should be seen in the context of modes of production and their historicity, and not merely in conceptual constricts. Prof. Anouar Abdel-Malek (Project Co-ordinator) stressed the need for studying the philosophy of endogenous creativity in historical terms. Submitting that intellectual creativity does not develop *ex nihilo*, he drew attention to the paramount importance of the central linkage between philosophic and historical/political terms. Prof. Alatas thought that many of the comments made were in general terms and did not apply to his paper.

A general discussion of the topic followed in which Prof. Celso Furtado (Brazil), Prof. Pablo González Casanova (Mexico), Prof. Everett Kleinjans (USA), Prof. James A. Maraj (Fiji), Prof. K. S. Murty (India), Prof. Tetsuro Nakaoka (Japan), and Dr. P.

Wignaraja (UN University) participated.

It was submitted during the discussions that there were four concepts in the symposium: intellectuality, creativity, endogeneity, and culture. To tackle the problems of these concepts it is necessary to relate philosophy, politics, and history, and there are three main ways to approach the problems: (i) a contextual approach which relates culture, creativity, and power; (ii) an interdisciplinary approach which relates politics, science, and technology; and (iii) a historical approach that includes both the contextual and the interdisciplinary.

This was followed by a dialogue in which problems relating to historicity and historicism were developed. The status of using history as a guide for future action was generally recognized, though it was appreciated that human beings should not be prisoners of the past. It was further recognized that the use of history should have the active parameter of helping peoples to be creative and to accept the positive elements of their endogenous cultures. The fostering of endogeneity should not exclude in any way the heritage won through the hard struggles of the common man of the world, whether in the East or the West.

In this context stress was given to the importance of: (a) universality — i.e., inclusiveness, not exclusiveness; and (b) the set of values underlying the kind of society one hoped to build.

Some suggestions arose for further researches on: (i) cultural foundations of creativity; (ii) value-systems of different groups within a nation; and (iii) aspects of creativity which assure a people of its own creative potentials. It was further suggested that class concepts should be associated with these researches.

In winding up the meeting, the chairperson said that the task is to comprehend civilizations/cultures in the process of creating new ones. Endogenous creativity does not mean the rejection of positive aspects of exogenous elements, nor is it denied that people born outside a given community/country can understand with empathy the problems of that community/country.

Session Two — Historical Testimony of Endogenous Intellectual Creativity (Rapporteur: Professor Shingo Shibata)

Plenary

Co-chairpersons for this session were professors Fei Hsiao-tung and Shinobu Iwamura.

The following papers were presented and discussed in Session Two:

Professor Mary R. Hollnsteiner: "Towards a People-Centred Endogenous Intellectual Creativity: Historical Testimony for the Philippines."

Professor Rasheeduddin Khan: "Endogenous Intellectual Creativity: The Ethos of the Composite Culture of India."

Professor Sulak Sivaraksa: "The Life and Work of Prince Damrong Rajanubhab (1862–1943)."

Professor Yoshio Yasumaru: "Folk Religion and Spiritual Belief in Modernized Japan."

Professor Phan Huu Dat: "The Tradition of Vietnamese Culture."

The following scholars participated in the discussion:

Professors Anouar Abdel-Malek, Sakae Tsunoyama, Amar Nath Pandeya, Syed Hussein Alatas, Tokutaro Sakurai, Munetake Mita, and Rasheeduddin Khan, and doctors Barun De and Conor Cruise O'Brien.

1. Creativity could be defined as an activity undertaken in order to find a *new* problem for the first time, and also to find the *initial* solution accordingly. According to this definition, history, as a process by which people find and solve the problems of their age, is in this sense itself creative. History is a process that does not repeat itself in that nothing can be done twice in the same way, and it therefore creates a drama at each stage. Therefore the session on "Historical Testimony of Endogenous Intellectual Creativity" was aptly organized.
2. People create history and support society. They have had to solve immediate problems facing them in their daily lives. It was in this regard very interesting to have Professor Hollnsteiner's paper, in which she takes the Philippines as an example and talks about the intellectual creativity of the élite and the people under colonial rule. She mentioned that endogenous intellectual creativity is found not only among élites but also among the poor and illiterate classes, and insisted that, in order to develop a society, people have to be involved in the decision-making process from the initial stages, and should not be compelled to work in line with a professional scheme. Professor Hollnsteiner pointed out that the various forms of endogenous intellectual creativity expressed by the mass populace are also valid responses.
3. Professor Yasumaru explained the in-depth power of the people which accelerated the Meiji Restoration. He emphasized that this was their spiritual hightide, and went on to say that popular thought had its own unity and role in the development process of the forces of production.
4. Professor Sakurai pointed out that whenever there is a change — which could be called a transformation period — in Japanese history, one can see the rise of popular religion, with the energy for that transformation coming from among the people.

5. Professor Pandeya explained that monopolization of intellectual activity is unable to cope with these emerging forces, and gave India as an example.
6. No one can deny the fact that the role of the village or community is a very important one in terms of understanding endogenous intellectual creativity in Asia.

Professor Phan Huu Dat mentioned that the village is an economic unit in the traditional culture of Viet Nam which has been an organization for people's independence and unity through which they fulfil themselves. Professor Yasumaru also pointed out that popular movements had taken root in villages during people's daily lives before the Meiji Restoration. It was recognized that we have to focus our research on what it is that distinguishes Vietnamese specificity from the villages of other societies.

One question here is whether or not villages have always been positive and active in the formation of endogenous culture and the development of society. The villages of some countries have become the basis for conservative forces which allow the existence of a semi-feudal order. This question leads us to think of a typology of villages in Asian societies.

7. In connection with the problems of community and villages, one has to ask: What are the characteristics of industrialization in Asia? What types of industrialization are found there? Professor Rasheeduddin Khan put an emphasis on industrialization, saying that it can become an endogenous culture. It is true, indeed, that there are several types of industrialization. In the capitalist world, Japan is one such type, and India is another, whereas Viet Nam and China are different types. In a sense, one can say that the specific character of each nation's endogenous culture is found in the type of industrialization which is characteristic. In most countries, industrialization has been accompanied by the destruction of the village community, and starvation. In contrast to this, Professor Phan Huu Dat mentioned that the Vietnamese people have been pursuing industrialization by employing the active aspects of villages. They have been planning to achieve harmony between agriculture and industry, and between the rural and urban areas.
8. What was the relationship between the élite and the people, in terms of the development of Asian nations? This is one of the important aspects of the discussion in Session Two. Professor Sulak Sivaraksa talked about the life and works of Prince Damrong as an example of Thai intellectual creativity on an endogenous basis. He said that Prince Damrong declared that the Thai national identity arose from three main national characteristics, which were:
 - (a) the fact that the Thai people loved freedom and wished to preserve their independence at any cost;

- (b) that they were clever at bringing out whatever was good and useful from any cultural stream of influence; and
- (c) that they disliked violence in any form.

According to Professor Sulak Sivaraksa, Prince Damrong had been heavily influenced by Buddha's teaching in expressing this position.

9. Professor Rasheeduiddin Khan characterized Indian civilization as a unified one of varied cultures, and insisted on the need to realize the concrete and the universal which can be found in individual national cultures. Professor Mita said we must liberate ourselves from the myth that "western" culture is the "universal" one, and that native cultures are merely "specific." The native cultures, in many dimensions, correspond with each other at the global level. The "new universalism" must be based upon a symphonious relationship between the "specific" cultures including that of modern "western." Professor Phan Huu Dat added that the Vietnamese had preserved their own tradition while at the same time taking the new from other cultures and integrating it into their own.
10. Judging from the summary above, one might well conclude that intellectual creativity in endogenous culture has not always been accompanied by either a chauvinistic or a cosmopolitan attitude. It has always been achieved by efforts to solve the problems arising from the reality of each respective nation, and has also been exercised only on occasions where the nation has learnt something from other cultures in order to solve those problems independently. To be always specific can lead to the universal, and a vivid example of this kind of dialectical relationship is found in intellectual creativity in endogenous culture.
11. Professor Tsunoyama raised a question concerning the impact of railway development on endogenous culture, when he referred to the statistical fact that India is fifth in the world in terms of railway construction, which had contributed to industrialization.
12. Professor Alatas questioned what had come after cultural integration in India, and particularly inquired into the historical aspects of the conflict between the modernizing power and the power which countervailed it.
13. These discussions about the contradictions or conflict between modernizing and anti-modernizing forces should be further pursued in order to clarify their inter-relationship.
14. Colonialization in the advanced countries was another phenomenon discussed, and in this regard Doctor O'Brien mentioned the problematique of the position of Ireland in Europe. He stressed that we should not confuse modernization with westernization, and called our attention to the fact that Irish people had once

spoken Celtic but now use English, while an Irish literature written in English has evolved.

Working Group

Chairpersons were professors Kazuko Tsurumi and Mary Racelis Hollnsteiner, with the participation of the following: Professors Fei Hsiao-tung, Keiji Iwata, Jiro Kamishima, Kenji Kawano, Tsuneichi Miyamoto, Phan Huu Dat, Tokutaro Sakurai, Shingo Shibata, Sulak Sivaraksa, Sakae Tsunoyama, and Yoshio Yasumaru, and Doctor Ngo Manh Lan. Other participants were present intermittently during the proceedings.

1. This working group focused on three major themes, namely:
 - (a) Religion, in particular folk religions, as forms of endogenous intellectual creativity in the modernization process.
 - (b) The village and village culture as key aspects of the interplay of forces involving élites, citizens, middle classes, and mass populations.
 - (c) Historical experiences of modernization in Japan, Viet Nam, China, and the ASEAN nations, and the implications in terms of endogenous intellectual creativity, as well as the validity of models for development.

The statements below reflect the opinions of those who made them, and not necessarily the consensus of the groups, which was not sought except in the case of the final points.

2. In connection with (a), the following opinions were expressed:

Religion can have both a positive and a negative effect on endogenous intellectual creativity if it is defined as springing especially from the culture of ordinary people. The people's religions become a rallying point for promoting the welfare of the people in the face of oppressive government forces. On the other hand, the religions of the élites become a repressive force over the religion and culture of ordinary people.

3. As to (b), some participants said that the élite/masses dichotomy should be modified by introducing the concept of the citizen of the urban middle class. In understanding Japanese intellectual creativity the latter is seen as the carrier of the endogenous culture, being in this regard more representative of the society than is the élite. The role of the citizen of the urban middle class in the socio-economic transformation of society needs more investigation. On the other hand, in the developing countries the middle class is today rather small and appears to have been produced by the growth of the service sector. The latter is in turn generated by the consumer society, which is an outgrowth of the exogenous global development strategy. Another observation is that such neocolonial systems limit the development of rural areas, and that potential middle-class consumers never have a chance to emerge from the mass base.

4. In relation to (c), the impact of Japanese industrialization on the village was discussed. Japan was also mentioned as exporting pollution and other negative effects to rural Asian countries. Historical experiences of modernization in terms of endogenous intellectual creativity and the validity of “models” for development were discussed. It should be recognized that Japan cannot be regarded as a model for other Asian countries, because many of the elements that made its development possible should not be reflected, an example being warfare as an impetus. It seems rather that structural change through internal revolution will become the chief mode.

Three patterns of development exist:

First, those based on exploitation of the people by the external forces of colonialism and neo-colonialism; second, those whereby wars are waged in order to generate surpluses for industrialization and the manipulation of dependent countries; and, third, self-reliance through industrialization and modernization based on a national tradition and on savings generated by the non-wastage of resources. The self-reliant countries are in a position to select with great deliberation the exogenous technology they desire.

5. Consensus was achieved on the following:
 - (a) That further cross-cultural research needs to be done on the major issues raised in this session, namely,
 - (i) the role of religion, especially its folk aspects, in the interplay of élite-introduced and people-created systems;
 - (ii) the roles that different social classes and strata have played in the socio-economic transformation of peoples; and
 - (iii) the impact of industrialization on village communities, and vice versa.
 - (b) Development after liberation will have to follow a diversity of paths rather than seek absolute models of successes. Nations should of course learn from the experiences of others but not feel they must duplicate them. Our common aim is to seek ways for the improvement of all humankind. But, in the end, each people and each nation must find its own way to progress as defined by itself.

Session Three — Social Aspects of Endogenous Intellectual Creativity: Agents and Processes (Rapporteur: Professor Le Thành Khôi)

Four papers were presented in this session:

Professor A.T.M. Anisuzzaman: “Social Aspects of Endogenous Intellectual Creativity.”

Doctor Barun De: “The Colonial Context of Endogenous Intellectual Creativity.”

Professor Fei Hsiao-tung: "On the Social Transformation of China's Minority Nationalities."

Professor Keiichi Sakuta: "Principles of Group Formation in Japan."

Professor James A. Maraj made an oral presentation of the special problem of small islands which are not "nation-states."

The discussions during the two sessions devoted to the social aspects of endogenous intellectual creativity centred on the following points:

1. areas of intellectual creativity;
2. role of the socio-political structure;
3. role of the family.

1. Areas of intellectual creativity

These areas vary according to the country and its tradition, and the period of its history.

Bengal, well-endowed with a "liberal imagination," has developed literature and music, mysticism and metaphysics, with a smaller contribution to architecture, sculpture, and painting, and still less to science and mathematics.

In China, the transformation of minority nationalities has been a global one: social, cultural, and economic, even if development is uneven.

In Japan, intellectual creativity has applied mainly in the economic sphere, leading to the emergence of Japan as the third industrial power in the world.

In India, during the colonial era, the vanguard of national movements looked outwards for ideas about regenerating their own society. The fostering of endogenous elements in culture came later, while the emphasis today is on self-reliance and co-operative endeavour.

2. Role of the socio-political structure

This role was emphasized by all speakers.

In Bengal, the domain of endogenous creativity was retained firmly under the control of the ruling class. This creativity could never successfully challenge the basic exploitative relationship, although time and again there was an ideological challenge. In the nineteenth century, the resurgence of creativity was an outgrowth of a nascent nationalist consciousness. Of course, this correspondence with the social and economic foundation is not a mechanical one.

In China, the transformation of minority nationalities could not have been possible without the founding of the People's Republic and special assistance from the government; generally, old social institutions were ended by peaceful methods. This success accelerated a great liberation of the productive forces.

In Japan, one can interpret the release of intellectual creativity in the economic sphere as an effect of the replacement of the former military clique by a liberal capitalist class.

3. Role of the family

This role is emphasized in the case of Japan. While in the West the basis for group formation at all levels is provided by the principle of contract, in Japan its equivalent is the imitation of the family. It contributed to the country's industrialization, at least in economic as opposed to social development, and the motivation for the Japanese to be diligent and hardworking derives from within patterns of group formation, where they bring personal commitment to impersonal relationships.

A Balinese experience, based on Gandhi's concept of ashram, was presented as an example of the integration of exogenous and endogenous intellectual creativity. Though small in scope, the idea behind it of creating a self-sufficient community through co-operative efforts on the part of the members of the community could be applied on a broader scale. Endogenous intellectual creativity is a two-way process, originating both from above and from below, depending upon the activities.

Session Four — Endogenous Intellectual Creativity and the Emerging New International Order (Rapporteur: Professor Amar Nath Pandeya)

Plenary

1. Chairpersons for this session were professors Abdul Hakim Tabibi and Yoneo Ishii. The session opened with presentations by professors Sutan Takdir Alisjahbana, Ngo Manh Lan, Le Thành Khôi, Paul T. K. Lin, and Yoshiro Tamanoi, who addressed themselves to the different facets of the theme. Prof. Alisjahbana delineated the present situation, stressing the need for a reorientation. In the criss-crossing encounter of so many goods, ideas, fads, and fancies, cultural concepts have become highly relativized, shaking the variegated cultural traditions. In the magnitude and complexity of these social and cultural problems, a clear understanding and a possible solution can only be expected if we have the courage to contemplate anew on man and his behaviour, on his society and culture, transcending old ideas and concepts, leading to a reconsideration of the position of man vis-à-vis nature and other living beings. He pointed out that the high cultures of the axis of history are the background of the cultures of our time; the Renaissance, in particular, being the basis of our modern

industrial civilization. He traced the impact of modern industrial civilization on the expressive traditional cultures, and felt that the defeat of the Asian nations in the face of the conquering western nations was, in essence, their cultural defeat. Now that the process of national liberation has been virtually accomplished, one can take a more objective look at the situation and appraise critically the crisis that has overtaken industrial civilization. He went on to focus attention on the converging socio-cultural process after the Second World War. For the advanced nations the crisis appeared to be an excess of individualism, materialism, and nationalism. For the rest of the world, there was the growing process of uniformity in various fields. While science and technology have opened unlimited possibilities of growth and progress for mankind, there are also the tremendous dangers of conflict-zones and even the annihilation of the human species. In this situation, there is an urgent need for the formation of larger entities than nation-states and the broadening of our perspectives by familiarizing ourselves with other alternatives, over and above the local cultures that encompass us. There is great need for creativity oriented to the future – reinterpreting history in the service of the future and humanity.

2. Prof. Le Thành Khôi focused attention on the epoch-making resolution adopted in 1974 by the UN on the new international economic order. Emphasizing that the new order entails a critical study of development, he critically analysed the Unesco concept of indigenous development. This is ambiguous, especially because it evades answering the crucial question: Development for whom? He was equally critical of empty concepts with a global reach, e.g., “mankind,” and argued that, while social communities exist, “mankind” does not. Creativity he defined as a capacity to think for oneself and act after critical appraisal, assimilating the experience of other communities so as to avoid mistakes. He identified two dominant models of economic development: (a) the liberal model, integrating with the world market, and (b) the heavy industry model, e.g., the Soviet Union. There is also the Mao model of politics in command. The search for alternative models of development will have to embody certain elements. First, being oneself is the way to be truly universal. Second, the debate needs to be enlarged by a new world-view. Finally, there is the need for transcending the money nexus.

3. Prof. Ngo Manh Lan took up the facet of cultural values and economic development. He emphasized the necessity for reassessing the relevant western concepts, instead of rejecting them wholesale. Equally important is the need to analyse the modes of Marxism’s penetration in Asia, and comprehend the phenomena in their historical specificity. The crucial feature here is the primacy given to praxis, the application of dialectics to the understanding of various forms of contradiction, the role played by ethical concepts like unity, solidarity, and integrity drawn from Asian civilizations, and, finally, the emphasis on independence, autonomy, and self-reliance.

4. Prof. Paul Lin introduced a definition of endogenous intellectual creativity (EIC) in the context of development goals and strategies. He argued that, in terms of the

legitimate demands of modernization, it would be self-defeating to equate EIC with shutting out exogenous sources like science and technology, where the real need is for a way to divest them of their predatory and distorting effects. EIC, therefore, should be oriented towards modernity with a specific *national* character, a specific *social* character, with an overall orientation towards the fulfilment of national and social goals. He attempted a formulation of the development concept, drawing from the experience of a socialist country like China — the movement upwards of the whole socio-economic and cultural system, within a specific national context, towards higher, modernized production for societal needs based upon non-exploitative relations of production and equitable principles of distribution, and the maximum possible enjoyment, by the producers in society, of culture oriented towards their own reality, needs, and aspirations and of an aesthetically and ecologically sound environment: all achieved through the increasing accession of the people to decisive power, and conscious participation in conceiving and building their own future. In the long run of man's search for freedom, it will be the rich, variegated experiences of many autonomous experiments and struggles that will provide the empirical base for any future synthesis of the basic principles for man's transition to a world of material abundance and spiritual quality.

5. Prof. Yoshiro Tamanoi emphasized the features of the Japanese approach, essentially normative, to the new international order. The years 1958 to 1960 marked the take-off period of the Japanese economy, something of an enigmatic phenomenon. The late sixties were the crisis period marked by unrest, when the negative aspects of economic growth started surfacing. This led to rethinking about man's relationship to nature, and man's relationship to man. He concluded by bringing out the relevance of endogenous intellectual creativity in dealing with the predicament, particularly in regard to the issues pertaining to technology, its energy basis, and the ecological dimensions of the problem.

6. During the discussion on the issues raised by the foregoing presentations, Prof. Furtado stressed that the problematique of creativity is the same in all parts of the developing world, in so far as creativity is related to the general world-view and the economic power-structure of the community. The space for creativity is basically defined by the processes of material diffusion, generating dependency on the centres of creativity abroad in the industrially developed world. The core problem relates to rationality, and how to introduce it into the politically organized international structure. The basic approach is in regard to the activation of the power resources by the new international order. The weaknesses of Third World countries can be overcome only by co-operation among themselves, by exercise of a political imagination of the noblest kind — which constitutes the primacy area for the mobilization of intellectual creativity vis-à-vis the new international order. Prof. Kamishima developed his argument by proposing a new look at both internal and external resources, taking Japan as an example of one style of response, highlighting the peculiarities of the Japanese mode of acceptance of foreign cultures. Prof. Ichii emphasized the value-

philosophical dimensions of the problem, located in the central principle according to which the aim of humanity should be to reduce undeserved pain for all individuals. Prof. Nakao looked at the other side of the coin of economic growth, adopting an agronomist approach. Prof. Shibata dwelt on the meaning of Hiroshima, which has given rise to a new type of culture, oriented towards disarmament. Prof. Mushakoji identified two issues: (1) a serious study needs to be made of the consequences of the industrial revolution for the non-western world, to determine whether EIC is a victim of a reactive phenomenon, and (2) that of borrowing/not borrowing, especially the problem of liberation from borrowing. Prof. Rasheeduddin Khan reminded members that global culture is marked by élitism, and the world remains an unequal world. The question is how to transform present cultural resources into a people's global culture. He traced the convergence of the three processes relating to the technological/economic domain, the language of ideas, and non-alignment as an orientation. Co-operation, fusion, and contact are the answers to the predicament. Prof. Barun De highlighted the need to release the full range of labour-potentiality of man, creative as well as productive, by mobilizing the principles of moral incentives, and adopting the strategy of a "win-win" game, in place of a "win-lose" game. Also necessary is the development of common terms of discourse. Dr. Anouar Abdel-Malek introduced the necessary caution against getting lost in false problems, and stressed the urgency of stating the issues in the true and valid perspective and mode. The true issues relate to national cultural identity and how to relate it to the social dimension, i.e., all peoples, all classes. The nation-state is the unavoidable instrumentality, involving some variant of centralized organization as borne out by the historic experiences of the revolutionizing areas of Asia and the Third World. One has to be particularly cautious about the poisonous role of the media and the information-disseminating establishment, which tend to confuse issues and produce false perspectives. The key word in the movement towards the new order is *serve* : let all the elements from outside *serve* the people of a community/nationality; let all that is endogenous to the latter *serve* the former.

7. The chairperson concluded the session by emphasizing the need to integrate the various perspectives that emerged during the presentations and discussions, keeping the central theme in focus.

Working Group

1. From the basic presentations made by professors Sutan Takdir Alisjahbana, Ngo Manh Lan, Le Thành Khôi, Paul T. K. Lin, Yoshiro Tamanoi, and Miroslav Pecujlic, certain significant issues were identified by the discussion leaders who made interventions during the fourth session. These issues were subjected to further discussion and reappraisal during the morning session of the working group. As a result of these reflections and discussions, the following lines of thinking emerged, representing the general consensus of the participating members:

a) Endogenous intellectual creativity — as a resource for transforming the existing

power-structures in, as well as between, the major nation-states and culture zones of the world today, so as to generate possibilities for historical transformation towards a new universalism, animating a new world order — must be examined in the concrete historical situation of the contemporary world, marked by two historical processes, interlocked for supremacy:

- (i) the historical process, focused on conserving and reinforcing the existing hegemonistic power-structures by utilizing the powerful technological apparatus, the economic mega-machine operating globally, and the knowledge-culture establishment, distributing bureaucratic and cultural uniformities of consumerism and dependency, diversion and entertainment, for the purpose of protecting the inequitable structures in the globe;
 - (ii) the opposite historical processes which have been striving to struggle against the first historical process, so as to create a new international order where a more equitable economic distribution would prevail, and where there would be a redistribution of political power — hitherto concentrated in the group of industrially developed superpowers — in which the human community in the various nation-states would have a more equitable share in the cultural/civilizational resources, including science and technology, so that cultural identities may be developed in a dialogue situation on the basis of equality, leading to mutual enrichment.
- (b) The group felt that certain *false* modes of stating the issues must be avoided. Of these, the most pernicious is the one that totally separates intellectual creativity from the concrete socio-historical context of the cultural communities, leading to total dissociation between theory and praxis. It was noted that major spurts in intellectual creativity had occurred in the historical past of mankind, in Europe as in Asia, only when seminal minds were fully concerned with the ongoing socio-political transformations of their times and communities, and strove to provide the major thought-forms for transforming the existing structures and power distributions. It was considered desirable that the issues pertaining to endogenous intellectual creativity be considered within the frame of (dialectical) unity of thought and praxis.
- (c) The true and historically valid mode of stating the problem must, therefore, start with the key agenda of national cultural identity. The crucial question here is how to extend its social base, so that people of all classes and groups — largely deprived and rendered passive — can be mobilized to contribute to the main task of history-making in all its dimensions, by releasing their creative potential in all constructive dimensions in harmony with natural environment. Plainly, this kind of mobilization of the creative potential of the people requires a form of organization — federal, co-operative, participatory, and democratic — whereby the nation's authentic urges and aspirations can develop the strength to evolve experiments towards more self-fulfilling forms of socio-cultural communities, in a dialogic relationship with other similar communities.

- (d) It was agreed that for all successful efforts in the direction of the new order and new universalism, the existing nation-states will have to be the main instrumentality, but these will have to be fully democratized, so as to make them fully representative of the creative urges of all sections of the national community. This implies the development of a new power-structure, domestically as well as internationally, of a non-hegemonistic character. Only in such a situation could the potentiality of endogenous intellectual creativity be geared towards the achievement of the concrete goals defining the new order, characterized by equitable sharing of resources, societal justice, fraternal co-operation, mutual enrichment, and creative self-fulfilment of individuals and communities.
- (e) This new universalism, therefore, will entail a dialectical unity of cultural resources from the endogenous historical roots — galvanized through critical reappraisal of those elements that are progressive, relevant, and universal — with intelligent assimilation of revolutionizing trends and elements from other cultural/civilizational zones of the contemporary epoch, such as the non-aligned world. It will be characterized by a creative tension — dialectical in its inner structure — between tradition and contemporaneity, autonomy and universality, cultural pluralism and new universalism. It is not a pre-set model, but a dialectically evolving frame in which the focus, the pace, and the energizing elements shall be contributed by endogenous intellectual creativity, as it is progressively released by the transforming activities of the peoples of the nation-states that constitute the basic units of mankind's existing zones of culture and civilization.

The group felt that, in moving towards this new universalism and new order, we should be standing with both legs firmly planted on the ground of the concrete, historically specific situations, with a forward-looking vision, freed from all modes of false consciousness.

General Report on the Symposium

Professor Rasheeduddin Khan, M.P.

1. The First Asian Symposium on Intellectual Creativity in Endogenous Culture met in Kyoto, Japan, from 13 to 17 November 1978. Apart from representatives of the United Nations University and Kyoto University, 66 scholars drawn from 22 countries — 14 Asian countries and eight encompassing America, Europe, and Africa — attended the symposium. The participants were grateful to the United Nations University and Kyoto University for providing a most stimulating experience of the meeting of minds, conducive to a rich and wide-ranging discourse, for the comprehension of the processes of transformation among peoples and nations of the world.

2. The major theme of endogenous intellectual creativity as an input into the designing and working-out of feasible, viable, and desirable socio-cultural development alternatives, which indeed is the objective of the UN University's Human and Social Development Programme, was perceived and analysed along four micro-dimensions, namely: philosophical approaches, historical testimony, social roots, and the emerging pattern of a more humane and equitable international order.
3. It was recognized that it is important to perceive particularities, specificities, and endogeneity (local, regional, or national) within the macro context of a valid and comparable universal pattern. In this sense, neither a puristic nor an exclusivistic — much less a chauvinistic — interpretation is to be fostered. By the same token, a purely élitist approach or *compradore* intellectualism which seeks to isolate and cripple creativity from the social base will always be counterproductive and self-defeating. It is now apparent from Asian experience that abstraction of state power from the wider and relevant context of the co-operative and mutually compatible public interest impedes the realization of authentic goals of comprehensive social transformation.
4. The symposium focused clear attention on the grounding of social endeavour on the historical testimony and creative experiences of civilizational and cultural processes within the wide diversity of Asia, encompassed as it is by myriad varieties of islands and continental national formations which have been the centres of their own creativity and have, historically, interacted amongst each other.
5. Three significant trends seem to be common to the people and countries of the Third World: the struggle and aspiration for national liberation, the emergence of political consolidation and integration, and the principles of distributive justice and egalitarianism which are the essence of socialism. These trends are reflective of new formulations, not constrained by replication of western experience but dependent on the release of potential for discussion among the masses of the bounties of science and technology, in the interests of the eradication of poverty, ignorance, disease, superstition, and the hegemony of oligarchic groups.
6. Among the variety of peoples of the continent, there have appeared different creative social innovations. These include the generation of economic and social transformation on a rapid scale, such as the growth of the idea of composite culture as the essential framework for the basic shift from conflict to complementarity and from confrontation to co-operation, and the use of political mobilization and mass upsurge to develop social values related to the satisfaction of the basic needs of the widest strata of people. The moral potential for the future in the heritage of Asia lies in the reaffirmation of morality and in the eradication of that competitive principle which has historically stifled the creative possibility of releasing the energies of the widest masses of peasantry, workers,

intelligentsia, and other professional segments of society. Asians, as indeed Africans, Latin Americans, and the rest of the struggling peoples of the world, should seek to harmonize the principles of indigenous "liberty" with cultural "equality" and intrahuman "fraternity."

7. It was emphasized that the UN University will creatively innovate academic and popular scholarship by developing a scheme for rewriting world history for each people, within each continent, on the basis of these principles, so as to promote deeper investigations into the cultural roots of creativity, a value orientation commensurate with the new global ethos, and discovery of vital and viable elements in their intercontinental heritage. Only in this way can history be redeemed from remaining a record of bondage and curse, and be transformed into a record of vision and promise.
8. The roots and character of the social context of creativity among the lands and peoples of Asia have, in recent times, been determined by the interaction between brutal and vulgar, or sophisticated, forms of colonialism on the one hand, and resistance to colonial domination in various ways on the other. In many regions this left in power subordinate forms of small oligarchies, representing tribalism, feudalism, atavism, or merely a subordinate merchant-capitalist class. On the other hand, protest by democratic elements failed for many years to establish sufficient contact with, or promote learning syndromes relevant to, the challenges facing the numerically predominant peasantry, artisans, and other impoverished strata of society. The latter were at the same time tragically subordinated, and their cultural traditions crippled, by colonial rule, which in certain cases was reinforced by the collaboration of feudal and *compradore* social elements. Among other things, this created a recent, and not necessarily traditional, antagonism between nationalities and local identity, and fragmented the processes of legitimate political integration and economic transformation. This process of endogenous intellectual creativity in the colonial context has been opposed historically by many democratic elements, including segments of peasantry, the intelligentsia, and the working class. Changes have now become manifest whereby the public interest is determined according to the needs of the widest segments of the nation, and in contradiction to oligarchical and élitist interests.
9. In our epoch, there has been an international release of potential resources and innovations for a new techno-scientific revolution. The question is: How can new economic possibilities, as well as greater social comprehension, serve the interests of the common man if we do not release the vast resources still being blocked in national budgets by expenditure on the unproductive and potentially destructive arms race, the maintenance of defence structures, and the unimaginative ploughing back of petro-dollar potential?
10. However, at the same time an almost imperceptible yet existentially real

revolution is taking place, in which the people of Asia, Africa, and Latin America, together with all the other struggling forces of humanity, are counterposed to the forces of stultification, in defence of the vital creative values of New Man.

11. These relate to a more humanized and unified world, to be linked by the bonds of democratic ethos, a rational temper, the use of modern science and technology, and a secular ambience. Our recent heritage is not only that which has grown as a consequence of contact with the western world; its seminal content is to be found in the prophetic message of such creative builders of the new life as Gandhi and Mao Tse-tung, Jawaharlal Nehru, Ho Chi Minh, Gamal Abdel-Nasser, and U Thant. Our milestones include declarations of intent and purpose like those of Bandung, Lima, Manila, Algiers, and Belgrade, which mark the march of mankind towards greater amity, friendship, and co-operation in the New World. It appears that interpretation of the United Nations Charter in the light of the restated principles of legitimate and maximally adequate social change, political emancipation, distributive justice, and egalitarianism would best serve as the new historical philosophy for the New Man as the focus and beneficiary of a just, free, prosperous, and peaceful world.

**DOCUMENT 8. EIC : LATIN AMERICAN SYMPOSIUM ON
CULTURE AND INTELLECTUAL CREATIVITY IN LATIN
AMERICA
(UNAM, Mexico, 23-28 April 1979)**

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Ponencias Entregadas

| | |
|--|--|
| 1. Benedetti, Mario (Uruguay) | La cultura del hombre de acción y la creación intelectual |
| 2. Bonfil, Guillermo (México) | La cultura india y la creación intelectual |
| 3. Cardoza y Aragón, Luis (Guatemala) | Dogmas, esquemas y creación intelectual |
| 4. Carrera Damas, Germán (Venezuela) | La cultura nacional y la creación intelectual |
| 5. Casimir, Jean (Haiti) | Cultura oprimida y creación intelectual |
| 6. De Ipola, Emilio (Argentina) | El lenguaje político y la creación intelectual |
| 7. Dominique, Jean (Haiti) | Derechos humanos y creación intelectual |
| 8. Dorfman, Ariel (Chile) | El Estado y la creación intelectual |
| 9. Dos Santos, Theotonio (Brasil) | La cultura de la dependencia y la creación intelectual |
| 10. Edmondson, Locksley (Jamaica) | Intellectual and cultural creativity in the English-speaking Caribbean |
| 11. Fernandez Retamar, Roberto (Cuba) | La imaginación revolucionaria y la creación intelectual |
| 12. Furtado, Celso (Brasil) | La economía política y la creación intelectual |
| 13. García Marquez, Gabriel (Colombia) | La fantasía y la creación intelectual |
| 14. Graciarena, Jorge (Argentina) | Las clases medias y la creación intelectual |
| 15. Kaplan, Marcos (Argentina) | La construcción del Estado y la creación intelectual |

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| 16. Leite Lopes, José (Brasil) | Cultura y creación científica |
| 17. Le Riverend, Julio (Cuba) | La historia y la creación intelectual |
| 18. Maldonado Denis, Manuel (Pto. Rico) | El colonialismo, la cultura y la creación intelectual |
| 19. Miro Quesada, Francisco (Perú) | La filosofía y la creación intelectual |
| 20. Monsivais, Carlos (México) | La cultura urbana y la creación intelectual |
| 21. Stavenhagen, Rodolfo (México) | La cultura popular y la creación intelectual |
| 22. Zavaleta, René (Bolivia) | La cultura obrera y la creación intelectual |
| 23. Zea, Leopoldo (México) | Las ideologías dominantes y la creación intelectual |
| 24. Zemelman, Hugo (Chile) | Notas sobre cultura y creación política |

**DOCUMENT 9. TW : FIRST INTERNATIONAL SEMINAR
ON SCIENCE AND TECHNOLOGY IN THE
TRANSFORMATION OF THE WORLD
(University of Belgrade, 22-26 October 1979)**

Position Papers

Section 1: Science and Technology as Formative Factors of Contemporary Civilization: from Domination to Liberation

Henri Lefebvre: "Le nécessaire et le possible dans la formation du mondial."

Rajko Tomovic: "Technology and Society."

A.N. Pandeya: "Imagination, insight, and understanding: reflections on the culture of science in a changing world."

Yves Barel: "Paradigmes scientifiques et Autodétermination humaine."

Section 2: Technology Generation and Transfer: Transformation Alternatives

Slobodan Ristic: "Collective self-reliance of developing countries in the fields of science and technology."

Kenji Kawano: "Science and technology in Japanese history."

Imre Marton: "Les mythes technicistes et anti-technicistes en Afrique (conflits entre traditionalité et modernité)."

Vesna Besarovic: "Legal aspect of transfer of technology in modern society."

Vladimir Stambuk: "Philosophy (concepts) of scientific and technological development."

José Leite Lopes: "Science and the making of contemporary civilization."

Section 3: Biology, Medicine, and the Future of Mankind

Bruno Ribes: "La maîtrise de la vie: Pour quoi faire?"

Yuji Mori: "Restructuring a framework for assessment of science and technology as a driving power for social development: a biosociological approach."

Vladimir Milanovic: "Human aspects of medical sciences: medical technology and responsibility of physician."

Section 4: The Control of Space and Power

Osama el-Kholy: "Towards a clearer definition of the role of science and technology in transformation."

Jose Agustin Silva-Michelena: "Science and politics in a changing world."

Zoran Vidakovic: "The technology of repression and repressive technology: the social bearers and cultural consequences."

Luiz Pinguelli Rosa: "Nuclear energy in Latin America: the Brazilian case."

Section 5: From Intellectual Dependence to Creativity

Guillermo Bonfil Batalla: "La apropiación y la recuperación de las ciencias sociales en el contexto de los proyectos culturales endógenos."

Miroslav Pecujlic: "On the edge of a razor blade (the new historical blocs and socio-cultural alternatives in Europe)."

Tetsuro Nakaoka: "Science and technology in the history of modern Japan — imitation or endogenous creativity?"

Zvonimir Damjanovic: "Science and technology as organic parts of contemporary culture."

Gregory Blue: "Joseph Needham's contribution to the history of science and technology in China."

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Dr. Milojko Drulovic, Executive Secretary of the Presidency of CK SKJ

Dr. Krsto Bulajic, Director of Federal Administration for Educational, Scientific, Cultural, and Technical Cooperation

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Dr. Jordan Pop-Jordanov, Professor, Faculty of Electrical Engineering
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**DOCUMENT 10. FIRST SCA WORKSHOP: TRADITION
ET MODERNITE**
**(CEPRES, University of Grenoble, 13-14 September
1979)**

Séminaire de Travail sur "Tradition et Modernité"

Centre d'Etudes des Pratiques et Représentations des Changements Socio-Economiques
(CEPRES), Université de Grenoble, Grenoble (13–14 septembre 1979).

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Rapports

Yves Barel: "Sur les Modernités."
Christiane Arbaret: "Modernité et Tradition."
Jan Dessau: "Rapports Territoriaux et Contrôle Social."

Les 13 et 14 septembre 1979, s'est tenu à Grenoble un séminaire de travail, avec la participation d'Anouar Abdel-Malek, coordinateur du projet UNU-SCA. Ce séminaire poursuivait trois objectifs:

- Vérifier que les participants étaient intéressés par le cadre de réflexion et de discussion offert par le projet UNU-SCA.
- Dans l'affirmative, préciser les contours généraux du thème ou des thèmes sur lesquels porterait la réflexion du groupe dans l'avenir.
- Avoir un premier échange de vues sur l'organisation de la réflexion à venir et prendre quelques décisions concrètes quant au contenu du travail.

Le séminaire a abouti sur ces trois points. Il est apparu que les préoccupations des participants, bien que très diverses (quant aux thèmes, aux disciplines concernées . . .) se rejoignaient de façon naturelle et aisée sur une série de points. Il a donc été possible de rassembler les préoccupations sur un thème commun et de le formuler de la manière suivante: "La modernité occidentale en crise: vers des modernités alternatives?" (cet intitulé donnant la vocation générale de nos préoccupations, sans prétendre représenter tous les aspects de ce qui a été discuté ni énumérer les aspects précis du thème qui seront abordés). Quelques décisions concrètes ont sanctionné cet accord général.

Aperçu sur les contours du thème général

Il n'est pas question de rendre compte fidèlement d'une discussion de deux journées qui a été riche, et qui se voulait exploratoire, acceptant par conséquent le risque de soulever beaucoup de problèmes, sans avoir la prétention de soumettre tous ces problèmes, dès l'abord, à un schéma unique. On n'évoquera que quelques points forts de la discussion, ceux qui éclairent un peu le contenu du thème choisi et la manière dont il a été décidé de l'aborder.

A cet égard, le tableau présenté par A. Abdel-Malek de l'esprit et de l'économie générale du projet UNU-SCA a permis d'évaluer un certain nombre de questions préalables qui pouvaient se poser quant à l'opportunité de la participation d'un groupe comme le nôtre au projet, et de voir beaucoup plus clairement de quelle manière cette participation peut être envisagée. Il est apparu notamment que:

- La dimension *comparative* était au coeur de la réflexion possible. Par comparatisme, nous entendons: (1) le fait de nous intéresser à une région du monde, sans gommer la spécificité des problèmes de cette région, mais sans non plus oublier que cette région est plongée dans un contexte géopolitique mondial, ni oublier la façon elle aussi spécifique dont chaque pays de la région aborde les problèmes. Il s'agit donc d'ouvrir des dossiers de réflexion qui ne prétendent pas apporter d'avance les réponses au problème mondial posé par la modernité occidentale, mais qui soient néanmoins utiles à la discussion collective dans le cadre du projet UNU-SCA, qui abordera nécessairement ce problème. Par exemple, on a évoqué l'utilité d'un travail comparatif sur les différentes conceptions et pratiques étatiques (J. Leca).

De même on a évoqué les “nuances” avec lesquelles des problèmes assez proches sont abordés en Scandinavie (J. Dessau), en Suisse (Cl. Raffestin), en France (étude CORDES), en Italie.

- La “crise” de la modernité occidentale est apparue comme tournant autour de quelques pivots qui ont structuré la discussion: la mise en cause réelle ou imaginaire du productivisme et du modèle d’accumulation, la perte d’identité et le manque de projet socio-culturel dans les pays européens, occidentaux, “développés,” la “ruse” de la population et du pouvoir dans ce contexte de crise, la remise en cause des rapports “traditionnels” entre l’Etat et la société civile, l’existence ou non de modernités alternatives, le réexamen des relations entre des populations, des pouvoirs et leurs territoires. Ce sont là les principaux axes de réflexion qui ossaturent notre thème.

La poursuite de la réflexion dans l’immédiat

Un recueil collectif sera préparé pour mai 1980 avec d’ores et déjà des textes portant sur:

- Etat-nation et autres pratiques et visions de l’Etat (J. Leca).
- Nouveaux systèmes agricoles (J. Dessau).
- Territorialité et modernité (Cl. Raffestin et Mercédès Bresso).
- La ruse sociale (Ph. Mallein).
- Le paysage social scandinave (J. Dessau).
- Réorganisation du travail et apprentissage de nouvelles conduites.

**DOCUMENT 11. SECOND SCA WORKSHOP:
ENDOGENOUS INTELLECTUAL CREATIVITY AND THE
EMERGING NEW INTERNATIONAL ORDER, WITH
SPECIAL REFERENCE TO EAST ASIA**
(Institute of International Relations for Advanced Studies
on Peace and Development, Sophia University,
8 November 1979)

A Report on the First Meeting of the Sophia University Workshop

The first meeting was held at Sophia University on 8 November 1979, on the occasion of Dr. Anouar Abdel-Malek's visit to Tokyo.

1. Greetings by Professor Tadashi Kawata, Director of the Institute of International Relations.
2. Address by Dr. Anouar Abdel-Malek, SCA Project Co-ordinator, on the aims and organization of the SCA project.
3. The following is a list of those who attended the meeting and the tentative themes they proposed for the papers to be presented to the sessions of the Sophia University Workshop, from December 1979 through December 1980.

Mrs. Kuniko Inoguchi, M.A. Sophia University; Ph. D. candidate, Yale University, International Relations:

Proposal of the following matrix as a starting point for the analysis of changing phases of development in developing societies in Asia.

| | Exogenous | Endogenous |
|------------------|-----------|------------|
| Development | | |
| Underdevelopment | | |

Professor Jiro Kamishima, Professor of Political Science, Rikkyo University:

Construction of a typology of the principles of political transformation derived from the geopolitical situation and historico-cultural experiences of societies in different parts of Asia. For instance, "the principle of assimilation" is predominant in continental Asia, e.g., China, while "the principle of involution" prevails in isolated islands, e.g., Japan. He will discuss the implications of those principles for the political transformations for the emerging new world order.

Professor Tadashi Kawata, Professor of Economics and International Relations, Sophia University:

Issues involved in the process for the construction of the New International Economic Order.

Professor Maurice Bairy, S.J., Professor of Psychology, Sophia University:

Psychological conditions for the optimal receptivity of new (foreign) elements.

Professor Kenichi Miyamoto, Professor of Economic Planning, Osaka City University:

(1) A critical evaluation of the Japanese national development plans of the past twenty years, based upon the theory that the construction of heavy chemical industrial combinations would promote the advancement of the living standards of the local inhabitants. The evaluation will be useful for other Asian countries in designing their development strategies.

(2) A comparative study of contrasting models of local development plans and their consequences, as revealed in the historical case studies of development in Toyama, quick and combination-oriented, and Kanazawa, slow with more leeway for local profit, local employment, and environmental protection.

Professor Kinhide Mushakoji, Vice-Rector of the United Nations University; International Relations and Political Science:

The emerging perspectives of a non-Euro-centric world order, with special reference to East Asia.

Professor Yoshinori Murai, Lecturer in Development Economics, Sophia University:

A study of the none-too-successful effects of the "green revolution" on the inhabitants of Java in Indonesia, to show how people resisted changes in their life patterns and the destruction of their village communities under the impact of multi-national corporations, by retaining their indigenous industries and culture.

Professor Michio Royama, Professor of International Relations and Political Science, Sophia University:

New International Order and the role of the nation-states.

Professor Michitoshi Takabatake, Professor of Political Science, Rikkyo University:

An analysis of mass movements in Japan in 1930s, not in comparison to the so-called fascist movements in Europe in 1930s, but in comparison to those in the Third World countries, including Gandhian movements, to probe into the characteristics of the mass movements in Japan and other parts of Asia at the periods of nation-building.

Professor Akira Tamaki, Professor of Agrarian Economy, Senshu University:

A study of the Japanese irrigation system and water-supply co-operatives, to probe into the locally accumulated wisdom of the people in fully utilizing scarce resources. The study may be useful for people in other parts of Asia in their search for better management of water-supply.

Professor Yoshiro Tamanoi, Professor of Economics, Okinawa International University:

- (1) A study of the changing meanings of technology, especially since 1973, based on empirical research on water-related technology. This is a joint project with Professor Tamaki.
- (2) Case studies of endogenous creativity for development in Okinawa:
 - (a) Movements for the reconstruction of the desolate islands by the young generation who are now returning to their native villages on the islands, once deserted.
 - (b) Traditional co-operative stores, financed by the local community members, which have persisted since the end of the nineteenth century in the northern part of the Okinawa mainland.

Professor Kazuko Tsurumi, Professor of Sociology, Sophia University:

- (1) A case study of the social consequences of industrial pollution of the Shiranui Sea in Minamata, and the merging self-reliant experiments by the victims of mercury pollution in search of an alternative development.
 - (2) Construction of a theory of alternative development based on the works of the two most creative scholars in modern Japan, Yanagita Kunio, a pioneer folklorist, and Minakata Kumagusu, a micro-biologist and folklorist.
4. The second meeting of the workshop was scheduled for 22 December 1979, with Professors Yoshiro Tamanoi and Jiro Kamishima as speakers. The third meeting

was scheduled for 1 March 1980, with Professor Kenichi Miyamoto to present a paper. All presentations to be followed by discussions. Papers and full records of discussion will be submitted to the United Nations University.

5. The following is the list of the members of the workshop not present at the first meeting.

Professor Kazuko Kawaguchi, Associate Professor of International Law and Sociology of International Law, Sophia University.

Professor Hisashi Maeda, Professor of International Relations and Arms Control, Sophia University.

Professor Kimitada Miwa, Professor of History of International Relations, Sophia University.

Professor Jun Nishikawa, Professor of International Relations and Economics, Waseda University.

Professor Kan Ori, Professor of Political Science, Sophia University.

Professor Joji Watanuki, Professor of Political Sociology, Sophia University.

DOCUMENT 12. LIST OF PUBLICATIONS

Pre-publication Research Papers and Research Reports;
Papers, Asian Symposium, Kyoto, Latin American Symposium, Mexico, and First
International Seminar, Belgrade.

Booklets:

Task Force Meeting "Socio-Cultural Development Alternatives in Changing World,"
Tokyo, 6-10 June 1977.

- (a) Proceedings and Discussions of the First Asian Regional Symposium (Kyoto,
November 1978); scientific edition ed. by A. Abdel-Malek; co-ed., A.N. Pandeya
(in press).
- (b) Same; pocketbook format being processed into English, French, Spanish, etc.
To be published February 1980.

Research Papers from the Project on Socio-cultural Development Alternatives in a Changing World

The Concept of Specificity: Positions

by Anouar Abdel-Malek
HSDRSCA-7/UNUP-105
ISBN 92-808-0105-8

Tradition et Modernité

by Yves Barel, Christiane Arbaret, and
Jan Dessau
HSDRSCA-11F/UNUP-111
ISBN 92-808-0111-2

Sub-project on Endogenous Intellectual Creativity (EIC)

Intellectual Creativity in Endogenous Culture

by Takeo Kuwabara
HSDRSCA-1/UNUP-104
ISBN 92-808-0104-x

Endogenous Intellectual Creativity in the Social Sciences

by K.J. Ratnam
HSDRSCA-2/UNUP-101
ISBN 92-808-0101-5

**On the Social Transformation of
China's Minority Nationalities**

by Fei Hsiao-tung
HSDRSCA-3/UNUP-102
ISBN 92-808-0102-3

**Endogenous Creativity and the
New International Economic Order**

by Le Thành Khôi
HSDRSCA-4/UNUP-103
ISBN 92-808-0103-1

**Rationality Theory and Experimen-
tation in Ayurvedic Medicine**

by Gananath Obeyesekere
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ISBN 92-808-0106-6

**Endogenous Intellectual Creativity:
The Ethos of the Composite
Culture of India**

by Rasheeduddin Khan
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ISBN 92-808-0107-4

**Folk Religion and Spiritual Belief in
Modernizing Japan**

by Yoshio Yasumaru
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ISBN 92-808-0108-2

**The Dialectics between Response to
Exogenous and Autochthonous
Innovation in India in the
Nineteenth and Twentieth
Centuries with Special Reference
to Modern Bengal**

by Barun De
HSDRSCA-9/UNUP-109
ISBN 92-808-0109-0

**Socio-cultural Creativity in the
Converging and Restructuring
Process of the New Emerging World**

by Takdir S. Alisjahbana
HSDRSCA-10/UNUP-10
ISBN 92-808-0110-4

**Social Aspects of Endogenous
Intellectual Creativity: The
Problems of Obstacles –
Guidelines for Research**

by Hussein S. Alatas
HSDRSCA-13/UNUP-113
ISBN 92-808-0113-9

**Social Aspects of Endogenous
Intellectual Creativity**

by Anisuzzaman
HSDRSCA-14/UNUP-114
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**Towards a People-Centred
Endogenous Intellectual Creativity:
Historical Testimony from
the Philippines**

by Mary Racelis Hollnsteiner
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**Endogenous Intellectual Creativity
and the Emerging New
International Order**

by Paul Lin
HSDRSCA-16/UNUP-116
ISBN 92-808-0116-3

**Major Asian Intellectual Traditions:
Their Philosophy and Creativity**

by K. Satchidananda Murty
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**Endogenous Intellectual Creativity:
Reflections on Some Etic and
Emic Paradigms**

by A.N. Pandeya
HSDRSCA-18/UNUP-118
ISBN 92-808-0118-x

**Social Aspects of Endogenous
Intellectual Activity – Principles
of Group Formation in Japan**

by Keiichi Sakuta
HSDRSCA-19/UNUP-119
ISBN 92-808-0119-8

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Damrong Rajanubhab (1862–1943) as
an Historical Testimony of Endogenous
Thai Intellectual Creativity**

by Sulak Sivaraksa
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by Miroslav Pecujlic
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*Sub-project on Transformation
of the World (TW)*

**Pour une étude de la transformation
des structures familiales en milieu urbain**

by Bruno Ribes
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Technology and Society

by Rajko Tomovic
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**Nuclear Energy in Latin America:
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**La apropiación y la recuperación de las
ciencias sociales en el contexto de los
proyectos culturales endógenos**

by Guiller Bonfil Batalla
HSDRSCA-39S/UNUP-184
ISBN 92-808-0184-8

Documents

1. UNU-SCA Network
2. Research Reports
3. The SCA Project: General Matrix
4. 2nd Meeting Advisory Board (13–17 November 1978)
5. 3rd Meeting Advisory Board (21, 23, 24 October 1979)
6. Proposal for a United Nations University International Research Centre for the

Prospective of Civilizations and Cultures

7. EIC: First Asian Symposium on Intellectual Creativity in Endogenous Culture (University of Kyoto, 13–17 November 1978)
8. EIC: Latin American Symposium on Culture and Intellectual Creativity in Latin America (UNAM, Mexico, 23–28 April 1979)
9. TW: First International Seminar on Science and Technology in the Transformation of the World (University of Belgrade, 22–26 October 1979)
10. SCA Workshop 1: "Tradition et Modernité" (CEPRES, University of Grenoble, 13–14 September 1979)
11. SCA Workshop 2: "Endogenous Intellectual Creativity and the Emerging New International Order, with Special Reference to East Asia" (Institute of International Relations for Advanced Studies on Peace and Development, Sophia University, 8 November 1979)
12. Publications
13. International Centre for Public Enterprises in Developing Countries (ICPE), Ljubljana, Yugoslavia

DOCUMENT 13. THE INTERNATIONAL CENTRE FOR PUBLIC ENTERPRISES IN DEVELOPING COUNTRIES (ICPE), Ljubljana, Yugoslavia

Summary: In the introductory part a short genesis of the ICPE as a joint institution of developing countries is given. The main part describes the ICPE programme activities. In the concluding chapter general principles regarding the organization of work are presented.

1. Introduction

The idea of establishing an international institution for improving the performance of public enterprises in developing countries has grown out of the need for an institution of this kind, especially in the light of the increasing significance of public enterprises as a factor in the socio-economic development of developing countries.

The steady growth of the public sector in developing countries led the organizers and participants of a UN international conference of experts in Herceg Novi, Yugoslavia, in 1969 to suggest that the UN establish an agency for the management of public enterprises in developing countries.

This led to the establishment of the International Centre for Public Enterprises in Developing Countries (ICPE). It was founded in April 1974 as a Yugoslav institution for co-operation with developing countries. Since its inception the Centre has been receiving support from the organizations of the UN system (UNDP, UNIDO, etc.).

The first activity of the Centre was a seminar in September 1974 on Planning in Public Enterprises in Developing Countries, which in point of fact delved deeply into all essential aspects of the management of public enterprises.

The participants at this seminar unanimously formulated a proposal to the Yugoslav Government to the effect that the Centre in Ljubljana, which was already international in its method of work, should also formally be constituted as a joint institution of

developing countries, the first institution of its kind for the development of co-operation in the scientific and technical fields among developing countries.

The Yugoslav Government welcomed this proposal and, while preparatory work was undertaken for the establishment of a joint institution of the kind envisaged, ICPE in Ljubljana continued its activities in the development of research, training, consulting, and informational activity in the field of public enterprise management in co-operation with international organizations, especially those of the UN system, and with other countries and their institutions interested in public enterprise management.

The ICPE began to gain international recognition and support.

Since 1975 the ICPE has enjoyed the full support of all international conferences of the non-aligned countries, including the Conference of the Heads of States of Governments in Colombo in 1976. They all recommended the establishment of the Centre as an intergovernmental institution of developing countries.

The support the Centre was receiving led to an international conference in Ljubljana, 2–4 March 1976, for the establishment of the International Centre for Public Enterprises as a joint institution of developing countries. It was attended by representatives of the governments of 39 developing countries, nine of them as observers. The conference unanimously adopted the Statute of the ICPE. The representatives of 23 of the countries present immediately signed it, and it was thereupon referred to the governments of the developing countries for formal approval.

When the number of countries reached and actually surpassed the number of members required by the Statute of the ICPE for its entering into force, the Government of the Socialist Federal Republic of Yugoslavia, as depositary of the Statute, convened the First Assembly of the member countries of the International Centre for Public Enterprises in Developing Countries from 17 to 19 July 1978 in order to take suitable steps for the internationalization of the Centre in pursuance of the provisions of the Statute.

Twenty-eight developing countries have by now ratified the Statute and are full members of the ICPE: Algeria, Bangladesh, Congo, Cuba, Egypt, Ethiopia, Guinea, Guyana, India, Iraq, Jordan, DPR of Korea, Kuwait, Malta, Mexico, Morocco, Namibia, Panama, Peru, Somalia, Sri Lanka, Sudan, Syria, Tanzania, Tunisia, Yugoslavia, Zaire, and Zambia.

The Assembly, as the supreme organ of the ICPE, decided on the programme orientation of ICPE and gave its approval to the two-year programme and the budget of the Centre for 1979–1980. The Assembly also elected the following member countries to the Council of the International Centre: Bangladesh, Egypt, Guyana, India, Iraq, DPR of Korea, Mexico, Morocco, Tunisia, Yugoslavia, Zaire, and Zambia.

The two meetings of the Council of ICPE were held in October 1978 and July 1979. They approved the work programme of the Centre and the budgets for 1979 and 1980 respectively. The first meeting also elected Dr. Anton Vratusa, president of the Executive Council of the Assembly of the SR of Slovenia, Yugoslavia, as president of the Council and Mr. M. Matiul Islam, Secretary, Ministry of Industries, Bangladesh, as vice-president.

ICPE is an intergovernmental institution of developing countries. In the implementation of its programme ICPE organizes co-operation with developing countries and their public enterprises, their institutions, and their experts.

At the same time, ICPE has been developing co-operation with international and regional organizations and other countries and their institutions.

One of the decisive developments in this context was the approval by the UNDP of an inter-regional project for the Centre with the Department for Public Administration and Finance of the United Nations serving as an executive agency; this provided the valuable services of foreign experts to work at the Centre. Moreover, negotiations were begun with UNID, ILO, and UNESCO with a view to developing co-operation, which has since expanded in volume and scope, especially with UNIDO, with which a special Memorandum of Understanding was concluded in May 1979. These organizations manifest their readiness to continue co-operating with the new Centre as an inter-governmental institution of developing countries on a long-term basis.

ICPE has also established working co-operation with regional organizations such as the Asian and Pacific Development Administration Centre (APDAC), the African Training and Research Centre in Administration for Development (CAFRAD), the Centro Latinoamericano de Administracion para el Desarrollo (CLAD), the East African Management Institute (EAMI), and the Instituto Centroamericano de Administracion Publica (ICAP).

ICPE also co-operates with some developed countries — for example, the Netherlands, Sweden, and other Scandinavian countries — and with national institutions in developing countries which are interested in public enterprises (the Institute of Social Studies, The Hague, International Development Research Centre (IDRC), Ottawa, etc.).

The Ministerial Conference of Non-Aligned Countries, held in July 1978 in Belgrade, and the Ministerial Meeting of the Co-ordinating Bureau of the Non-Aligned Countries, held in Colombo in June 1979, were informed about the work and objectives of the ICPE and about the first assembly. The conferences expressed their full support of the ICPE's further work and development and recommended other developing countries to join the Centre.

2. ICPE Projects and Programmes

The ICPE in Ljubljana has behind it more than five years of intensive activity in co-operation with developing countries and their institutions. As a result of this work the ICPE has developed five permanent research projects. It is also developing consultancy services and information and documentation services, as well as the study of the Role of Women as a Factor in Development. The ICPE is also preparing post-graduate studies for students from developing countries.

2.1 Education and Training of Personnel in Public Enterprises in Developing Countries

The aim of the project is to contribute, by means of research, planning, and performance of education, training, and consultancy, to the development of personnel in public enterprises in developing countries.

Research work includes, in the first place, an investigation of the problems of identifying personnel needs, of the planning of programmes of education and training, and of the evaluation of results of training and their impact on work efficiency, on the remuneration of workers, and on their participation in the management of public enterprises, and dissemination of the research results in these fields.

Educational activity comprises education and training of personnel in public enterprises in developing countries and in governmental and other organs which deal with public enterprises.

The forms of educational activity as practised by the ICPE are those of inter-regional seminars and consultations, organized either at the ICPE or in individual developing countries respectively on a regional level, in co-operation with the corresponding institutions of those countries.

2.2 Planning in Public Enterprises in Developing Countries

Public enterprises play an important, sometimes dominant role in the process of planning, and the preparation and realization of the plan.

Planning in public enterprises has different characteristics, forms, and techniques in different developing countries. It includes all spheres of activity — the material basis, personnel, production, finance, marketing and export, income formation and distribution, maintenance and long-term development, research work, etc.

The question of the role of public enterprises in planning and development of the national economy is also relevant and so are questions of economic relations with foreign countries (foreign trade, financing), employment, and training of personnel;

furthermore, the system of decision-making in public enterprises on planning, adoption of plans, information, and control of performance.

In September 1974 the ICPE organized an inter-regional seminar on planning in public enterprises, with the participation of 26 countries.

Accordingly, and as a result of further exchange of experience with developing countries, the ICPE is organizing an international research project in co-operation with the interested developing countries, their institutions, and their research workers.

The concept of the project is based on the results of the above-mentioned seminar and experience as well as an international workshop on planning in public enterprises which was held at the ICPE in November 1978. The research programme, elaborated on that basis, is being delivered to all the interested developing countries. They have been invited to join the international research project.

Parallel with the development of the research project, the ICPE organizes, together with individual developing countries, seminars for training personnel in planning, by making use of — among other data — the results of research in this field.

Such a seminar for production planning took place in February/March 1979 in Somalia.

2.3 Financing of Public Enterprises in Developing Countries

The system of the financing of public enterprises in developing countries has so far been sufficiently considered neither in terms of an organized and equal co-operation among developing countries themselves nor in terms of an exchange of experiences relating to the systems of financing, their problems, and solutions. These countries still depend on the experiences of the developed countries which, however, cannot be mechanically transplanted to other environments.

The aim of the project is to investigate the issues relating to the financing of public enterprises by an integrated approach, i.e., the questions of provision, management, and use of funds as well as the questions of information and control of the use of funds.

The financing of public enterprises is marked by some important specific characteristics which differentiate it from the financing of private enterprises; moreover, differences can even be noted in the financing of public enterprises themselves.

The question of ownership of capital invested is one of particularly crucial significance, as is also the question of who is to decide about the results of work. This can be the state, a state organ, or the management of the enterprise. In Yugoslavia, under conditions of social property, the decision is taken by the producers themselves.

The programme of the international research project is set up in direct contact with the representatives of the interested developing countries and based on work done so far, above all on the experiences of the inter-regional workshop within the framework of the project held at the ICPE in May 1978.

The inter-regional workshop within the framework of the project on the subject of the system of information and control of public enterprises in developing countries, held in Ljubljana, 9–13 July 1979, has made further contributions to the project.

2.4 Workers' Self-management and Participation in Decision-making as a Factor of Social Change and Economic Progress in Developing Countries

The subject of this international research project is to study, systematically and comparatively, the variations of the participative forms and methods of their implementation in ten developing countries.

The research project is designed to be carried out in the 1976–1981 period, and has been started on an international basis in co-operation with Algeria, Bangladesh, Guyana, Malta, India, Peru, Sri Lanka, Tanzania, Zambia, and Yugoslavia. Some other developing countries are participating as observers and the Institute of Social Studies (The Hague) as a special invitee.

The research itself has been carried out on national and international levels. On the national level, national research teams were formed in order to autonomously study participation/self-management in their countries, in accordance with the programme and the methodological guidelines for the research jointly adopted.

On the international level of the research, three international organs have been formed: the International Project Council (IPC), the International Co-ordinating Committee (ICC), and a Working Group for Methodology (WGM).

The research activity has been divided into three phases. The first phase, finalized in the form of the national reports completed by the national research teams, is a descriptive and historical analysis of the present forms of worker participation.

The second phase, to be carried out during the 1979–1980 period, will be an empirical (field) research into participation/self-management forms on both enterprise and global-national levels.

The empirical results of the second phase will be presented in national monographs and case studies.

The third phase, to be realized in the 1981–1982 period, will be a comparative study of the results obtained in the first and second phases of the research project.

2.5 Role of the Public Sector in Developing Countries

The aim of this project is to study the role of the public sector in economic and social development in developing countries. The public sector is of growing importance in developing countries as an instrument for accomplishing the aims of economic and social development and the national emancipation of these countries.

The project includes research into the social and economic conditions in which public enterprises and institutions grow and work, the size of the public sector and its importance to the national economy, and the dynamics of its development and transformation.

The macro-approach in this project gives a perspective to the other projects of the ICPE and makes it possible to unify and link the results of specific micro-research on public enterprise in all projects into one entity.

The project work is carried on in accordance with a general research programme and guidelines for the elaboration of national reports. In 1978 the participating countries set up their national teams, working on the first version of their national reports.

The basic results of phase one are the national reports, to be completed in 1979 and 1980 with the publication of national reports.

In phase two of the project, work on a number of comparative studies will begin. At the end of 1980, publication of comparative studies, different monographs, and national studies of phase two can be expected.

Continuous activity within the framework of the project includes also the work on national bibliographies and a bibliography at the ICPE, on a glossary of terms, and on documentation for research work.

Apart from the already-mentioned five permanent research projects, more detailed research is also carried out on two other important subjects — Management of Transfer and Development of Technology, and Information and Control Systems.

2.6 Management of Transfer and Development of Technology and Innovation Processes in Public Enterprises in Developing Countries

The international transfer and development of technology is today the prevailing form for the introduction of new knowledge into development processes in developing countries. Thus, from the short-term point of view, in view of the prevailing dependence of developing countries on foreign technology, the most urgent task to be accomplished is the development of their own potentials and of mechanisms which will enable them to master the key elements of the management of transfer of

technology and its integration into the economic and social environment and development plans.

Particularly significant are the managerial problems connected with the mastering of some critical stages of innovation processes which, in spite of relatively limited innovational resources in developing countries, permit the subordination of these processes to the needs and developmental interests of developing countries. In this sense the following items are included in the future work programme:

- Structuring of contractual relations in transfer and development of technology transactions of public enterprises
- Strategies of negotiations and strengthening the bargaining position of public enterprises
- The study of the role of joint ventures in the transfer and development of technology
- Information needs for transfer and development of technology
- Managerial problems of transfer and development of technology in specific sectors of the economy
- Transfer and development of technology through multi-nationals of developing countries.

2.7 System of Information and Control in Public Enterprises in Developing Countries

Public enterprises in developing countries operate in differing socio-economic climates and have specific features of their own. These differences are apparent not only in methods of financing but also in planning and control activities, and in the gathering of information which must be made available at those places where decisions are taken. This project deals with systems of information and control in public enterprises.

It is not possible to create a system of control and information in its entirety within the framework of a single public enterprise. Decisions for which information is necessary are taken at various levels, including outside the enterprise itself. For this reason it is necessary to adapt the information in such a way that it fulfils the internal needs of the enterprise and also the needs of those centres outside the enterprise which use it as a basis for making decisions.

Two international workshops at the ICPE in November 1978 and July 1979 examined intensively the conceptual issues involved in the setting up of integrated information and control systems in public enterprises, both for internal managerial purposes and for external accountability to public authorities, and recommended the future course of activities of the ICPE in this area, particularly by organizing research on the basis of international comparison, aiming at a generalization of experience and at making a contribution to the development of theories of systems of information and control that can be implemented in practice.

3. The ICPE Management Consultancy Services

The ICPE has within the scope of its activities established Consultancy Services and Information and Documentation Services.

Consulting activity is an application of scientifically founded and verifiable technological and management methods and techniques which are forwarded to clients in order to enable a more rational and efficient usage and management of the existing resources. The transfer of management know-how through consultancy activities is becoming an essential factor in the economic development of national economies. The ICPE has therefore established the Consultancy Services within the scope of its activities and in accordance with the Statute.

The objectives of the ICPE Consultancy Services are:

- (a) to promote management consultancy activities in developing countries in general through the organization of such activities as: research work on the role and opportunities for management consultancy in public enterprises in developing countries, preparation of a manual for management consultants working in developing countries, identification of priority management consultancy fields in different developing countries, etc.;
- (b) to provide management consultancy services upon request from public enterprises in developing countries in those fields of management which are being or have been the subject of international comparative research project at the ICPE;
- (c) to organize, in co-operation with developing countries, training courses on management consultancy techniques or specialized consultancy techniques for consultants from developing countries with special emphasis on the problems of public enterprises.

Realizing the gap which exists today between management techniques taught at universities and those normally used in the enterprises, the ICPE is developing an integrated approach to management techniques for public enterprises in developing countries. The integral approach to consulting activities includes the application of research, training of personnel, and consulting work, with the object of applying scientific knowledge to practical situations at the enterprise level. Thus at the ICPE a strong link has been established between research workers on the projects, those involved in training, and Consultancy Services.

The main tasks of the ICPE Consultancy Services are the activities within the research/training projects on "Development of Methodologies for Training of Internal Consultants in Public Enterprises in Developing Countries" and "Development of Problem-solving Skills in Public Enterprises."

4. The Information-Documentation Service of the ICPE

Systematic and selective collecting of primary, secondary, and tertiary documents will be continued, with the emphasis on those with which the ICPE is concerned, in the languages of the Centre. The inventory of documents will thus be enlarged, especially on the basis of contacts and exchange with relevant institutions from the developing countries. Special efforts will be made in collecting reference materials, since the referral activity (data on sources of information) is being developed parallel to the basic documentation activity.

All documents are processed bibliographically, according to international standards, and analytically.

Information is disseminated in the form of a bulletin, according to specific needs of users.

By using other data bases (ILO, etc.) the ICPE data base will rapidly grow and automated data processing (ADP) will be introduced.

Following the programme of the Centre and the role of the Documentation and Information Department as defined in its Statute, stating that it should organize, develop, and stimulate co-operation and mutual assistance to the developing countries in the exchange of information on public enterprises and the public sector, the Centre has initiated a specific study to carry out this task, taking into account the growing need for scientific and other relevant information in this field.

The objective of the analysis is to create a network of existing potential sources/ generators of information related to the subject field of the Centre and the users of information (public enterprises, public sector).

5. Women as Factors in Development and the Special Responsibilities of Public Enterprises in This Regard

Recognizing the importance of the contribution which women are making to the development process, the ICPE proposes to incorporate this subject within the framework of its existing projects and programmes. A first effort has been made in the area of data collection and analysis, as a base for further research activities within the context of each international project of the ICPE.

The objective of the research is to investigate different approaches to the integration of women in the development process in developing countries with special reference to actual and possible roles of public enterprises in order to identify and suggest practical measures which could be incorporated into the policies of training and

education, planning, participation in decision-making management of technology transfer, and the role of the public sector in general and public enterprises in particular. Integration of this issue in the projects is in the process of realization.

For drafting the methodology guidelines and programme of the future work, an international experts' meeting and workshop is envisaged sometime in 1980.

6. Post-graduate Studies

A major programme which the ICPE is preparing is the running of post-graduate studies. These studies will be developed and carried out in co-operation with universities in Yugoslavia and other developing countries.

The studies are intended for candidates from developing countries who wish to specialize or to take M.A. or Ph.D. degrees in management of public enterprises in developing countries within the programme area of the ICPE.

In the process of preparation of the ICPE post-graduate studies it is planned to convene a meeting of a group of experts from developing countries to discuss the programme, the methodologies, the organization, the financing, and some formal questions such as issuance of certificates and diplomas.

7. Organization of Work at the ICPE

The standing projects of the ICPE are headed by co-ordinators who direct the projects in accordance with the guidelines of the Council of ICPE, co-ordinating their work with the director of ICPE. A full-time professional for each project gives organizational and expert help in the work of the projects.

Scientists and expert collaborators are engaged on a part-time basis for professional and scientific work on the project. They are a part of the research team of the project, headed by the project co-ordinator.

For scientific verification of individual research projects, advisory councils are established, composed of well-known scientists and social workers who deal with corresponding problems.

When a research project achieves an international dimension, i.e., when research teams and experts from developing countries join the work of the project, then representatives of all national teams, together with the ICPE, discuss and adopt a programme of research and agree on a methodology and the organization and financing of the work of the project.

The work of national research teams within the framework of the project, based on a jointly agreed programme of international research, is independent, corresponding to the needs and potentials of each developing country. The ICPE has a specific co-ordination role in the projects which is also jointly agreed upon. It includes the provision of the organizational, financial, and expert co-operation necessary for the progress of the project and its finalization, according to the agreed programme and its dynamics.

At meetings of the project's international organs, observers may be present, above all those from developing countries, as well as those from the international and regional organizations interested, particularly those from the system of the United Nations.

Representatives of corresponding organizations and institutions which deal with problems related to public enterprises from other interested countries may take part in the work of the project, as special guests and on the basis of a special agreement.

Experts of repute, invited to give their professional opinions of the project or one of its specific themes, take part in the work of the project, or its individual phases or manifestations, as resource persons.

Analogous organization principles, with due adaptations, are applied to the fields of work of the consultancy services and the information and documentation services of the ICPE, when such work is developed in organized co-operation with developing countries and their institutions.

8. Concluding Remarks

The establishment of the International Centre for Public Enterprises in Developing Countries arose from the need and desire expressed by the developing countries to organize such an international institution which would be run by the developing countries themselves and which would focus its research, pedagogical, consultancy, and information-documentation activities on all relevant issues connected with the performance of public enterprises as a tool of growing importance of socio-economic development in developing countries.

In the wider sense this Centre was set up in order to stimulate exchange of different ideas, experiences, and visions of development between developing countries themselves. Its task is also to combine intellectual efforts and other resources of developing countries in seeking solutions and ways which will promote social and economic progress of those countries, especially through expanded and modernized performance of public enterprises which are also an element of their efforts to achieve a New International Economic Order.

Appendix 1 : NOTE SUR LE RAPPORT

Bruno Ribes

Il faut remercier vivement l'auteur de ce rapport d'avoir su maîtriser et présenter avec autant de clarté les éléments complexes qui sont rassemblés dans ce dossier.

En rédigeant cette note, je n'ai donc pas la prétention de critiquer un texte que je trouve excellent, mais

- de formuler quelques suggestions;
- d'attirer l'attention sur un point qui me paraît important: celui des publications.

1. Remarques diverses

- Dans la section intitulée "philosophie du projet," et parmi les facteurs de transformation, il faudrait au moins mentionner l'impact de l'urbanisation.
- Dans la section intitulée "The Frame of Comparatism," au n° 5.3, je pose la question: peut-on considérer l'Afrique comme "a major constitutive element of the Orient"?
- Dans la section intitulée "Specificity: the Conceptual, Mediating Tool" j'attire l'attention sur le n° 6, "the relation with the time dimension." Il y a là, me semble-t-il, un élément capital (repris en 6.2), notamment pour analyser l'opposition des générations telle qu'elle se manifeste un peu partout dans le monde; pour saisir les vices profonds de certains systèmes économiques; et, bien évidemment, pour aborder la notion même de transformation (car en Occident, par exemple, les jeunes souffrent de n'avoir plus d'espérance, d'avenir alternatif, le futur leur apparaissant modelé par les planificateurs comme une extrapolation quantitative du même; nous entrons dans un temps monotone . . .).
- L'ensemble du chapitre intitulé "Scientific Planning" me paraît excellent et fait bien ressortir l'importance du projet SCA.

- Chap. IV, II.1 (d): “involve the young generation of intellectuals, thinkers, social scientists, and practitioners . . .” Sans méconnaître ce qui a déjà été fait en ce sens, il semble qu’il y ait un effort assidu à poursuivre . . .
- On a raison d’insister sur l’importance du symposium de Kyoto, non seulement au regard des communications et des échanges, mais aussi au niveau de “l’esprit” propre à cette réunion. Il faudrait d’ailleurs analyser les causes profondes de la “qualité” de ce symposium (qualité qui, encore une fois, ne tient pas seulement à la valeur des discours . . .).
- Je ne puis rien dire de la présentation faite du symposium de Mexico, n’y ayant pas participé; mais le compte rendu est suggestif et intéressant.
- “The TW Sub-project First International Seminar.” Le rapport est juste, pour l’essentiel. Toutefois, il me semble que l’on devra s’interroger plus à fond sur ce type de rencontre, qui souffre de la diversité des thèmes abordés. Ne vaut-il pas mieux s’en tenir à un sujet central, choisi en fonction de son importance pour le “TW” (par exemple la transformation de la conception du temps, de l’espace, de la vie, etc.) et faire réagir à ce thème des spécialistes de diverses disciplines scientifiques. On y gagnerait en unité et en qualité d’échange (cela dit, les communications faites à Belgrade étaient, pour la plupart, d’une réelle valeur).
- Chap. VI: Je pense que le projet de “UNU International Research Centre for the Prospective of Cultures and Civilizations” est fondamental.
- Par contre, je ne discerne pas très bien le rôle des “Fellows” (ce n’est pas assez explicite dans le rapport).
- Dans les pages qui précèdent, l’auteur est trop modeste; il est remarquable que lui-même et son assistante (Mme Colpin) aient effectué en un temps aussi restreint un travail aussi considérable. Mais n’est-ce pas au prix d’une très grande surcharge?

2. La question des publications

Il me semble important de revenir sur ce sujet. Je laisse ici de côté la publication des études rédigées par des experts; elle ne présente guère de difficultés. S’agissant des symposiums et séminaires, on envisage deux séries de publication. La publication des “actes” complets de ces rencontres ne paraît pas devoir créer de problèmes majeurs (si ce n’est financièrement). En revanche, il en va tout autrement de la publication d’un ouvrage synthétique, plus restreint, plus facilement lisible, et présentant cependant l’essentiel des travaux et des échanges de chacune des rencontres . . .

Deux hypothèses peuvent être retenues pour la rédaction de ce type d’ouvrage:

- rédiger un texte apparemment “objectif,” mais inévitablement plat et impersonnel.
- rédiger un texte beaucoup plus personnel, mais plus attrayant pour un large public.
- Quels que soient les risques encourus (partialité, découpages arbitraires), je serais porté à voter pour cette seconde formule. Toutefois, un tel travail suppose:
- que le “rédacteur,” tout en ayant une bonne capacité de synthèse et jouissant d’une certaine liberté d’organiser les matériaux à synthétiser, soit “honnête” vis-à-vis de l’Université et respectueux non seulement de la pensée des divers intervenants, mais aussi du “climat” ou du “consensus” qui se dégagent du séminaire ou symposium considéré;
- que ce “rédacteur” ait participé à cette rencontre.

Pour parer aux risques et aux protestations que pourrait susciter le caractère trop personnel d’une telle rédaction, il conviendrait:

- que le “rédacteur” pressenti rédige une “note,” énonçant sinon déjà le plan de l’ouvrage, du moins les idées maîtresses autour desquelles il envisage de rédiger son texte, et que cette “note” soit présentée en fin de symposium ou de séminaire, après le rapport final (il serait bon, d’ailleurs, que le rapporteur et le rédacteur de la publication soient une même personne, et éventuellement votée par les participants;
- que la texte rédigé soit soumis à cinq réviseurs, dont les noms auront été agréés — par vote — par les participants

Il est certain que ce genre de publication doit être considéré par l’Université comme aussi important que la tenue des symposiums eux-mêmes. En effet, ces publications constitueront en partie le “renom” et la “devanture” de l’Université; elles en constituent d’ailleurs l’une des finalités . . . Il faudra donc prévoir un budget de rédaction, d’impression et de diffusion approprié.

Appendix 2 : ABOUT THE SCA PROJECT

Michio Nagai

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1. The transformation of the world we are experiencing today is not limited to the domestic situation of different countries but is a global political, economic, and social process. This transformation process takes the shape of a worldwide *crisis*. It is especially meaningful that the SCA project is taking up this worldwide problem in its worldwide dimensions. I would like to raise the following questions in order to ensure the future development of this project.

2. The meaning of "world crisis." *The term has been very often used* since the Second World War, making its meaning ambivalent, and therefore a careful definition of the concept is needed. In this connection, I can understand that "world crisis" is conceived as a transformation of the very basis of modern western states and of the conditions which guaranteed the success of industrial revolution. However, I feel that it is also necessary to define clearly the "world crisis" as a phenomenon in terms of the following dimensions.

(a) *A military world crisis.* Despite the fact that nuclear weapons can only be the cause of a global calamity, there is a nuclear arms race going on. The SCA project may benefit from research on this crisis conducted by such institutions as SIPRI.

(b) *The non-military world crisis.* According to the 1972 Club of Rome report, which still remains valid despite the further development of the Club of Rome report, there is a non-military world crisis which is also causing deep concern within the United Nations and other international organizations. Such problems as population, resources, food, and environment are being studied as part of this crisis. It may be useful to put into order these problems and present them in a more coherent manner.

(c) *The role of nation states in a global age.* The study of military and non-military aspects of world crisis is already being conducted in many parts of the world, but

they are presented in a global context where it is not clear enough that the existing sovereign states are playing a role in deepening this world crisis. The specific aspect of the SCA project is that it combines a sub-project on "the transformation of the world" with one on "endogenous intellectual creativity" in different socio-cultural contexts. The programme as a whole studies development alternatives. Now this presupposition that the role of the contemporary sovereign states' development deepens the world crisis should be studied and substantiated. The policy of the industrially advanced countries — whether based on liberal economics or on socialism — and the very social bases of those countries are contributing to accelerating the world crisis. At the time of the Meiji Restoration, Japan adopted as a national slogan "to build a rich nation and a strong army." This slogan was not peculiarly Japanese; rather it represented the national objectives common to the world powers. Nowadays, Japan has renounced the policy of a strong army but a wealthy nation and a strong army are still the common objectives of the major powers. It is therefore important to study how the policies of the advanced industrialized countries of building strong armies contributes to deepening the world crisis and how their policy of building wealthy nations also deepens this crisis.

(d) *The problems of the Third World.* Within the context of a world situation as described in (a) to (c), the gap between the industrialized countries (East and West) and the Third World countries has widened. This widening gap between the North and the South has caused much tension within the Third World and between the Third World and the industrialized countries. It is very important to attempt concrete research on this problem.

3. *Socio-cultural alternatives.* In the present-day world there are several alternative paths which depart from the state model of the western industrialized countries. There are also cultural differences determining alternative orientations. The socialist states differ from the liberal ones. It is necessary to attempt a clarification of these different types of alternatives. In this connection it is especially important to make it clear which of those alternatives are most meaningful in terms of overcoming the present world crisis.

(a) *The peaceful states.* There is a model of a state which renounces military power and orients its development toward the economic sphere. There are such examples as Japan and certain countries in Europe. These countries deserve to be studied in order to find out what motivated them to choose this path. What were the conditions which made this choice possible? What kind of influence will such states have on future world security as well as on political and economic development?

(b) *Models of low-growth, zero-growth, and minus-growth nations.* In the 1970s the economic growth of the industrialized countries stagnated, and countries of

low growth, zero growth, or minus growth appeared. It is interesting to study the conditions under which such countries were formed and how the domestic social systems of those countries could adapt to this economic change. It is also interesting to investigate the possibility of the formation of new social models in those societies. According to the opinion survey of world youth conducted by the Japanese Prime Minister's Office, there was in the 1970s conspicuous change in the consciousness of the youth in those countries. They tend to be adaptive rather than geared to changing the existing system. It may be interesting for this project to consider this phenomenon. What is noteworthy in these countries is that the basic assumption of those societies since the industrial revolution — that demands, consumption, and production could grow indefinitely — is being questioned by the youth. Is this not an interesting alternative worth investigating?

4. *The alternatives of the non-western world* are also of great importance. It may be interesting to study cases of the Meiji Restoration and of the Chinese revolution as alternative experiences of historical development to that in the West. The implications that such alternative historical developments have for the contemporary world crisis is a complex problem. It is highly meaningful that a few power centres have been created outside of the West, hitherto the centre of the world, and in this respect the experiences of Japan and China, as well as that of the Soviet Union, are worth studying, especially for the non-western countries. However, these countries have adopted a policy of "wealthy nation and strong army," and to that extent are not presenting really new alternatives. It is an important fact that they constituted new power centres outside of the West, but it is not clear whether their examples can be the basis of new ideas and new capabilities useful in overcoming the contemporary world crisis.
5. I have enumerated a few points which deserve special attention. I am, however, fully aware of the fact that the very difficulty which the SCA project has to face is that it is dealing with a problematique which is very broad and very deep. I should recommend that the SCA project be *highly selective* in choosing its specific areas of research and that it formulate the problems and their solution in a *clear manner* so as to permit researchers belonging to different schools of thought to participate usefully in the dialogue it has initiated. This implies that the planning of different meetings and different commissioned research needs to be *systematized* in such a way that the overall design of the project is clear to all its participants. This is especially important in connection with how the project *deals with the contemporary world crisis* and *in what theoretical context it discerns the major alternative paths* to the solution of this crisis.