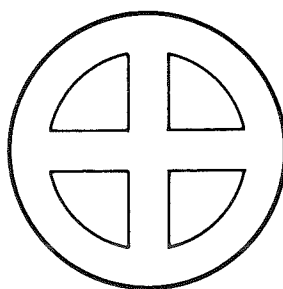


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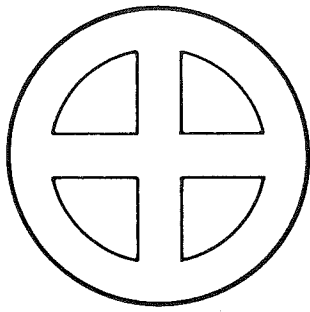
# "Grounds for Hope: The Worldwide Response to the Future"

## Robert Jungk



Lutheran Brotherhood  
Colloquium on the Church  
in Future Society

*The Woodlands Inn, Houston Texas • January 29 - February 2, 1979*



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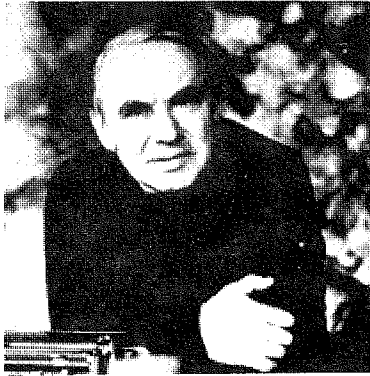
The Lutheran Brotherhood Colloquium on the Church in Future Society was a conference of 250 Lutheran leaders and ten nationally-known futurists. It was the first such event ever held by Lutheran Brotherhood, a fraternal benefit society serving Lutherans nationally, and was the result of consultations with several U.S. Lutheran church bodies. Among the concerns which were expressed by the church bodies in these consultations was the need for more disciplined emphasis on anticipated future changes as they influence congregational life.

*The purpose of the Colloquium was to increase awareness of anticipated future change so that appropriate planning can be effected to strengthen the Lutheran church, especially at the congregational level.*

All U.S. Lutheran church bodies were invited to take part in the planning, and nine participated by sending representatives, including six national presidents. Ten Lutheran church bodies were represented among the participants in the Colloquium.

**The Colloquium was organized around five themes:**

	Theme	Presentors
Monday	The Reality of Change	Alvin Toffler
Tuesday	Problems of the Future	John Platt Theodore Gordon Jürgen Moltmann
Wednesday	Human Values & Potential	Willis Harman Jean Houston
Thursday	Defining the Task	Warren Bennis Hazel Henderson Robert Jungk
Friday	The Role of Leadership	Harlan Cleveland



### Robert Jungk

Professor of Planning Sciences, Technical University and Berlin Center for Futures Research, Berlin, Germany; Director of Mankind 2000 International, Vienna, Austria

As a teacher, writer and researcher, Dr. Jungk has focused his efforts on establishing grounds for future hope. He states: "What threatens to tear us apart today may soon find a new harmony within a different framework." He has deliberately sought out signs, trends and personal experiences which point away from present discontents toward a better future. While in Hiroshima in 1960 making a film about atomic weapons, a bomb victim told him: "Now you protest against the bomb, but it's too late. You always begin too late." Jungk suddenly realized that he had spent his life protesting against things that had already happened.

This and other experiences influenced a number of future-oriented projects, one of which culminated in the formation of a project known as Mankind 2000. The Quakers and others sponsoring this project organized a conference that brought together a group of international thinkers to look at the future and the problem of developing a favorable vision of a peaceful world. The conference was jointly sponsored by the Peace Research Institute in Oslo and the Institute for the Future which Jungk had founded in Vienna.

He continues to have a deep conviction that ordinary citizens must be involved in planning the future and is interested in using their imagination to develop new social inventions. To do this he has organized a number of "future-creating workshops" to encourage people to think about the desirable future and not just the probable or possible future. Although he worries about the problems of the future, he also reflects optimism when he states: "I believe that there is no problem in the world that is hopeless. If you combine anticipation with imagination and if you don't attack the thing frontally but ecologically, you should be able to devise a possible solution. We must rehabilitate public understanding and appreciation of the visionary. We ought to give him back the prestige and importance he had in classical and ancient times."

Dr. Jungk has written numerous articles and books which have been published in English and twenty-three other languages. His books include: *Tomorrow is Already Here*; *Children of the Ashes: The Story of a Rebirth*; *The Big Machine*; *Mankind Two Thousand*, 2nd ed.; *China and the West: Mankind Evolving*, Jungk et al; *Brighter Than a Thousand Suns*; *The Millennium Man*; editor, *Models for a New World* (16 volumes); *The Everyman Project*. His most recent book, *The New Tyranny: How Nuclear Power Enslaves Us* (to be published in Spring, 1979) discusses the political implications of the use of nuclear energy.

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Dr. Robert Jungk: "Grounds for Hope: The Worldwide Response to the Future"

Professor of Planning Sciences, Technical University  
Berlin, Germany

Delivered on February 1, 1979 at the Lutheran Brotherhood  
Colloquium on the Church in the Future Society

Dear friends, because I feel at least you are my friends already, and because you are my friends, I have sympathy with you and I also commiserate with you a little bit because when I think of all the information you had to absorb in the last four days, then I really wonder why you still can laugh and I heard laughing quite often. I also wonder how you still can laugh if I think of all the dark possibilities which have been shown to you and the depths of the crisis we are in. In fact, this crisis exists and I'm sure we will be able to be stronger than that crisis. My task today will be, after all that you have heard, to point out the faint signs of hope which may help us to be stronger than the dangers we are facing.

In the university I recently started a course called "Inventing New Professions." Many of my students are afraid they won't find work and we decided that instead of trying to reach out for professions where there won't be any place for them, that they should invent new professions, invent professions for themselves, then offer them to society. Then they might be able to find work. And at the end of this seminar I asked them what kind of profession I should really have because futurism has, to a large extent, been discredited by the Herman Kahns, by the futurists who promised us a future full of prosperity, a future of limitless power. I said I may have to give up this job of futurist as it was defined in the beginning. And they came up with two answers. One was, "Well maybe there should be another kind of futurism." And in fact, what you are trying to do here is a very other kind of futurism. (I will talk about that later on.) And then they came up with something which really pleased me very much. They said, "Well as we have seen you, as we have lived with you, we think your job really is to be an encourager." And the job of encourager I think is an extremely important one in the dark times we are moving in.

In the cluster groups and also privately here I've been asked, "What can we learn from this seminar, what can we do, what actually are the tasks?" This is the subject of the day today, defining the tasks. I would say one of the main tasks nowadays, especially for a Christian community and for Christian community leaders, would be to encourage people, to give them courage so that they can go on living. Many

people, and very intelligent people, are beginning to resign. They just say, "Nothing can be done; we can't affect the future; we are helpless." This feeling of resignation has to be overcome. We just can't afford the luxury of despair despite all these formidable obstacles and the depths of the crisis we have been told about here in these four days. In order just to show you with a topical example that encouraging doesn't mean necessarily that you are an illusionist, I will tell you the following story.

I had among my students a group of four students from Iran. At the end of my last lectures, they brought me a present and then we sat together and discussed their future. All the four of them were in a very difficult position. They had taken part in demonstrations against the Iranian secret police in Berlin. The Iranian secret police, which had its representatives in Berlin, had watched them; their names had become known; and their study subsidies were going to be cut. They said, "What are we going to do next year? How are we going to survive?" And I asked them about the resistance movement in their country and they said there is a lot of resistance. And I said, "We don't read anything about it in the papers." (That was a little bit more than a year ago.) "Is there really hope?" They said, "No, we don't have much hope." And then I tried to give them hope and then I told them about my own experience being a refugee from Hitler, how in 1942, when Hitler had almost conquered the whole of the European continent, we (that means a small group of refugees) still had hope and said, "Tyranny can't survive. All tyrannies have broken down and Hitler's tyranny will break down." And so I told them, "You can be sure the Shah's tyranny will break down." When I saw the news this morning and I saw these thousands and thousands of people at the Tehran airport, I thought of these four students and I thought, "Are they among those, what role will they play, and wasn't I right to encourage them?"

I feel we should encourage even if the outward appearances are against hope and seem to make encouragement something ridiculous, something Don Quixotic even. One has to look beyond what shows up. So often if one tries to show that there are changes ahead, that humanity still can be saved, that humanity still can survive, then some people say, "Oh yes, you are not a realist, you are an idealist. You don't see how strong the forces of suppression are. You can't see how foolish people are, how they can't change, how they go on in this way to the abyss and they won't turn back. And even if they know it is the end they can't change. They have to buy more and more cars, they have to drive faster and faster, they have to produce more and more,

they have to destroy the world more and more." If one says then, "No this can't last, there will be a turn," then one is called an idealist. These people pose as realists.

I feel the real realist is not the one who only sees what is apparent, what is existing, but what is in being, what is in preparation. Very often it is only in preparation as a kind of unrest, of dissatisfaction, of frustration. But even frustration is a kind of preparation for something better. Frustration is the first step for something better. And in fact, if you listen a little bit more then you'll see that there are really lots of new beginnings, lots of small signs of hope and I'm going to collect here some of these signs of hope. You have heard a little bit said at the end of most of the lectures here, but I felt as I very often feel in the movies, I have seen two people trying to come together, chasing each other, crawling, and in the end they find each other, they kiss and then finish, end. Then I always say, "How is it going to work out? Now the film should begin." I would somehow start at the end. I would start where most of the other speakers ended, in talking about the hopes, about the new possibilities, and what I see not as a scientist but as a reporter, where these beginnings, where these faint signs of a turn, of a new life are beginning to show up.

But I have to add something more and I would not be truthful to you if I wouldn't tell you what I'm telling now. I have been presented here and also in what was written about me as a scientist. I'm not really a scientist. I'm a newspaperman who became interested in the future because I was tired of running after catastrophes and always arriving too late and then reporting. I will never forget a meeting I had with two survivors of Hiroshima. I've written a book on the survivors of Hiroshima and I did a film about them at the end of the '50s. These two people both looked as if they were 70 or more, we knew that they would die from leukemia. That was almost 15 years after the end of World War II and these people were going to die from a weapon which had been dropped in a war which was almost half-forgotten and the former enemies, America and Japan, were now allies. Now these people still died from this bomb and the man, who in fact was not 70, but as I found out only a little bit over 50, turned to me via my interpreter and asked me, "How is it that you people from the West who know so much, who are so intelligent, who try to teach us, never foresaw these longterm consequences of what was done here? Couldn't you foresee that we would fall ill, that the war would not be finished with the dropping of the bomb, but that thousands of people would fall ill years after the dropping of the bomb from the delayed effects of radiation?"

At that moment I understood something I didn't understand before, that mankind (or let us say as powerful mankind) now has possession of means which not only destroy immediately and not only destroy in space but can destroy in time. They really go forward into time, and many of the things we have done so far actually will have consequences for our children and the children of our children, far ahead and far longer than our own lives. And this new quality of our production, of our endeavor, of our work, means that the consequences of what is being done today and produced today will have effects a long time after we have died. This somehow has changed my life and if I have become a futurist, it is not out of curiosity or because I thought it was an interesting field, but because I was deeply moved by the fact that there are so few people among us who feel this burden on them, the burden of responsibility for what we are doing today but especially how our actions today will affect our children and the children of our children, how they will reach out into the future. Therefore, futurism for me, in order to pick up where Hazel Henderson left off, is a moral movement, it is an ethical movement, it is a movement of preservation. It is a movement for survival.

And here I must add a personal note. I am a survivor myself, I'm Jewish, most of my family has been killed and if I have become so passionate in trying to defend the future and trying to prevent a new holocaust, it is because of that experience. I was too young at that time to do anything about it, but I am now old enough to warn people and I am afraid that we are right on the road to a new holocaust if we don't do anything about it. I feel for instance that the development not only of atomic weapons but also of the nuclear industry leads us right into a new mass catastrophe, and that things like the possibility of nuclear terrorism and the actuality of the need for safeguarding nuclear plants and the whole nuclear production cycle in a way that smacks more and more of the police state should be looked at now. We should try to prevent them and we should do something as long as it is still possible, as long as the spread of so-called peaceful nuclear energy is only at its beginning and hasn't yet advanced too far.

Now, our friend Willis Harman has talked about miracles, and I have been through a kind of a miracle last night. Looking for a seat in the dining room, I sat down and began to eat. At first I didn't talk to my neighbor, then after all I had to make a few polite noises and he felt he had to make a few polite noises, and then it turned out he had been a nuclear scientist. I don't think there is another nuclear scientist in this gathering. Why did I have

to sit down among all you with a nuclear scientist? Because he told me how he had been working with Glenn Seaborg on americium, on the creation of new elements and how of the group of three who had worked with plutonium in order to create this new element, two men had died because they had not taken enough precautions, because they didn't see what they were working with, and that he had been afraid for some time that the same might happen to him. Now he looks very healthy so I can say quietly, without embarrassing him that he probably didn't get a deadly dose. And then I asked him, "What did you think of the stand of the church on nuclear development?" And we discussed that, and I said that I had talked to Mr. Abrecht of the World Council of Churches in Geneva and that I found that the attitude of the church in this matter was, as far as I could see, not clear enough; that they said yes or they said no, part no, half yes, (we have a word in German we call jein that combines ja and nein, yes and no). So maybe it was yno in English, the attitude of the official church. And I asked him, "Well have you done something about it?" And I left him for a moment and I went for dessert and when I came back he said, "Well, nobody ever sought me out, despite the fact that they knew I am a nuclear scientist, when this decision of the World Council of Churches came up, but maybe I should go to them." And I feel this was kind of a miracle, the fact that I met a man who, through this conversation of mine, thought that he would have to have an impact on the decision of the church councils.

I address you because I hope that from all you have heard here will not only come a kind of an interesting impression and a load of information, but some kind of decision that you will actually try to affect the world.

I have always heard in the clusters, "How will we be affected by the future?" I haven't heard enough, "How will we affect the future?" I have always heard about the impact of all these new technologies, these new dangers, these new possibilities on the church. I haven't heard enough of what your impact will be on all that. Are you really so passive? Are you really only the consumers or are you really only the victims? That's what I ask you and I would like you to consider. I personally have high hopes in this symposium because I hope that from here there will be more people who not only fight for the survival of the world but go beyond that: fight, not only learn about it, fight for a more human world because we certainly are in need of everyone who will try to bring about a more human world.



Now, are there such people already, are there such forces already amongst us? Have we got such forces? Aren't they too weak? I would say they are not too terribly strong but there are a number of them. I think that the mentality of the world is changing and that a more and more powerful minority is beginning to adhere to that new mentality. It is not, as before, a new ideology like the communist ideology, it is not a new party, it is really a change of climate which goes through the world, of mental climate. It is what Kuhn would have called a new paradigm which is coming up. It is a new attitude, especially among younger people but also among people who have stayed young: that means people who have stayed alive, people who are willing to revise their attitude, people who still can look into the future even if they are nearer to death than the younger people.

I feel that there are many more areas than the ones I am going to touch upon here. I will touch upon the following new attitudes and new possibilities. (I will first name them and then I will go into them, one after the other.) The first is the increasing responsibility for future generations. The second one is the growing movement towards universalism, towards oversight, not to see only small chunks of reality but to combine reality to see wholes instead of parts. The third one is the new awareness to human needs, not only to material needs but to spiritual and specifically human needs. The fourth one is the democratization of creativity and decision-making. The fifth one is what we call in German "civil courage." (I don't know if this is the right translation.) It means that you dare (and more and more people dare to do that) to stand up to authority if this authority is no longer justified, makes mistakes or is corrupt. The sixth one is the fact that we have more and more new goals based on new values among more and more people. I have myself done a study for the Club of Rome on the alternative cultures in Western Europe and I have found there that actually these new values and new goals are not just something invented by academicians but are really represented in a decentralized movement of growing strength. Then I will ask in the end, where are the obstacles, not only what can we do, but what can be done to remove these obstacles, to have change without violence? I want to say that quite clearly. The old-style revolutions, the revolutions when the people went on barricades, where the people killed, where the people proceeded with violence, can't work any more. The means of destruction have become too terrible for that.

So we can have change only through a very deep change in mind, through a change in climate, through a slow evolutionary development and I feel that we are very well on the way to that development. I myself see this change which has been discussed here so often during these four days as similar to the deep change which came in humanity at the time when Christ appeared, the time when a rather small and certainly not powerful group of people out in the desert dared to challenge the Graeco-Roman civilization, people who seemed to have no chance at all against such an entrenched, against such a perfected civilization, and still they were able to prevail and they were able to start something entirely new. This is, in short, an overview of what I want to say, and now I would like to give you a few details in order that what I have to say sounds less academic. I want to share my experiences with you on this matter.

In the matter of seeing ahead, or foresight, we have a growing number of studies which look ahead at the possible dangers, the possible impact of new technology, of what we are doing. As you probably know, out of this endeavor came in the United States the Office of Technology Assessment, which tries to look at the possible consequences and dangers of new technologies and also to look at the chances of new technologies. This Office of Technology Assessment (and this we will have to discuss in the end) was started with high hopes. It has not fulfilled these hopes because there has been a lot of opposition against it, despite the fact that such foresight in technology is eminently important. But still the idea that we will not introduce anything which may lead us to pervasive and deep change is here. This idea is here and sooner or later we'll have more and more of that. As was still the case only 20 years ago, the scientists and technologists will no longer put what they have done at the door of society and then leave and say, "You do with it what you want to do. It's not our responsibility."

There is a growing responsibility movement among the scientists, but there is also a responsibility movement, as you probably know, among businesspeople who don't want to accept or produce certain things which might harm society. There is a growing responsibility movement I would say in almost any profession and if it is small today, it will grow more and more as we see that the consequences of irresponsible and not future-oriented decisions actually will harm us greatly. I feel here is a beginning of an entirely new attitude towards progress.

Now it has been said, for instance, that the Office of Technology Assessment should be called the Office of Technology Arrestment and there is some truth in that. There is some truth in that we may have to abandon technologies when they have proved to be too dangerous. We have at least for the time abandoned supersonic flight. We may have to abandon nuclear energy. This entails an entirely new attitude, an entirely new mentality: the mentality that even if one has invested a lot of money, energy and hope into some development, one should have the courage to stop it, to say, "No, this was a mistake," to take a loss rather than to go on gambling that someday it will turn out to be all right. This is a new attitude you find also among decision-makers. I have found it to a great extent among English decision-makers. The people in British Parliament (they don't say it yet openly) are prepared to give up, for instance, nuclear energy because they see that nuclear energy would only be viable if one would have the breeder and the breeder seems to be too dangerous. There was this famous report by the Royal Commission headed by Professor Flowers which said Britain can't afford this kind of technology, so at least some very influential members of Parliament have gone further and they think now of the reconversion of the energy industry. They are helped in that by studies which have been done by independent groups of scientists, for instance the group of Gerald Leach which came up only months ago with a study on low-energy scenario for Great Britain and showed that one could have progress and even more wealth with less energy than before if one only knew how to manage energy, if one only knew how to save energy (save not meaning that you will have to turn off your television set but saving in industrial production, saving sometimes in illumination and in splurging of energy). This can be done very well, in fact there will be new technologies which actually will save technology and still give us the same services.

To give you one example, there was a hearing on the energy question in Brussels at the Common Market last February. There was Edward Teller there as an advocate of more and more energy, and there was a humble Danish scientist who showed that he and his friends had constructed a number of electrical devices which ate only a small percentage of the energy which is usually devoted to them. He showed us for instance a model of a refrigerator which took only one-third of the energy other refrigerators are using and still functioned very well. To accept this we will have to have the cooperation of industry; so far we have only obstacles from industry. I will again and again mention, when I talk of such beginnings and such hopes, the obstacles

that are put into the way of such hopes, into the way of such beginnings because this question of how to go around these obstacles and how to convince the people who put up the obstacles and who do not want to see the light and do not want to help humanity because they are shortsighted and they think more about their short-term interests than about their long-term interests, has to be discussed and we can't escape it. We should discuss it here.

Now, the responsibility toward the future shows up not in the least in the growing number of risk studies which are being made all over the world. The risks of our technological civilization are taken very seriously and there's a new branch of science which has come out of it which is the study of risks, trying to find out how much risk can we take, how much risk is acceptable, haven't we asked human beings to take too many risks and haven't we very often not even asked them to take the risks, we just put on their backs and they just have to live through it? Very often they don't even know about these risks. They don't know about the risk of a chemical plant which is next door. They don't know about the risk of pollution. They don't know the risk of preservatives which are put into food. So the question of risk should be debated more openly. There are now scientific instruments to evaluate risk and this science of risk evaluation is a very hopeful thing, I feel, and is part of our endeavor to develop more responsibility towards the future.

We also are beginning to look more and more towards one factor which has been mentioned here but which now something is going to be done about it: this is the vulnerability of industrial civilization. We are more and more in a big net of industrialization, the megamachine as Louis Mumford called it, this kind of net which Jacques Ellul, a Protestant theologian by the way, described so eloquently. And we are beginning to dismantle this big machine, this enormous megamachine, and we are beginning to do this because the megamachine has become too vulnerable, not only because of technical failures but also because of human failures. We have found that human failures can't be avoided all together and that human failures will affect big technology and that we will have to have a kind of technology which is geared to human capabilities, which is not too big to be controlled and to be safe.

So here we have the beginning of a changing of our technological outlook. It is not only alternative technology, it is not only soft technology, it is also decentralization of technology. It is caused because we know that the risks and

vulnerability of the technological civilization we have had so far have become too big. And this is a big question mark I would put behind much of what Ted Gordon said, also behind much of what my friend John Platt said. They all talked about a search forward towards more and more evolutionary goals and possibilities, but in some kind of societal vacuum. After all, could it not be (and we will see that now, for instance in Iran) that people begin to turn away from that kind of dangerous technology? Will it not happen even in our countries that people are no longer interested in that kind of technology, that they won't give it their support anymore, or that they will resist it? We have to think about the societal and psychological consequences of our technological progress. The criticism which has started against this kind of technological, mad progress is now turning into something constructive, because we find more and more (and I will come to that a little bit later) new creation of new technologies, creation of new forms of life, creation of a decentralized mode of life.

But first, before I talk about decentralization, I have to talk about seeing the whole instead of the parts. I see that I have talked a little bit too long about the future so I will be short. One of the things we found out in looking into the future, we found out that at least in the beginning futurists were too sectional, that they extrapolated only one part of the whole picture, that they were too specialized. And in order to get a complete picture of the future, we began to turn to other endeavors. We began to turn to sociology, to psychology, we began to turn to the arts, we began to turn to political science, we began to see that you can't have a future like Herman Kahn, who seems to be the main promoter of that trend, saying we can develop our technological power and everything else somehow will work out all right, we will find other solutions for that. We saw that this was no longer possible, that in order to see the future and development we could no longer see the parts only, we had to see the whole. This kind of new universalism and holism, this is what is developing, this will be the philosophical foundation for the new outlook. You find it in universities and it is more than systems thinking because systems thinking, again, takes in only what is quantitative, whereas we have gone much further. We think also about moods. We think about things you can't quantify. We think about the qualitative factor. We think that something like religion is a need even if you can't express it in percentages. That was a prevailing mood, a prevailing style and we tried to see, we tried to show that actually in

order to save humanity, in order to preserve the future, we have to have a much broader approach, we have to see the whole.

I can tell a personal story. I tried something at the Technical University in Berlin. I am in the department of planning sciences but then I offered to discuss with the 20 other departments their future. I went from one to the next and I discussed their future, and it turned out that they were not only interested in their futures, they were also interested in the other departments I had visited because despite the fact that they were in the same university, they didn't know what they did there and what these people were worried about. And I became a kind of what I called "horizontal professor," somebody who tried to see the whole instead of parts only. I feel that we should have at our universities, apart from the specialized professors, apart from the professors who teach what they know best, some people who try to see the whole despite the fact that it's very difficult to see the whole.

Now I'll address myself for a moment to what you have heard here. Many of you will be worried by the fact that you had too much information and you will say, "Well, it's just too much," you may even give up, "I can't have all that in my head." Now we found out that the important things stick with you in your head. What you must know, what you must learn, is where to find the details. You don't have to know all the details. You have to get a kind of composite picture of the whole. If you come away from here with the feeling that actually we can be responsible for our future, we can affect our future, we can try to give something to the future, this will be quite a lot. Then if you want to know more details, you read the books of these people in a special field, these people who have talked about the special future in this or that field. We shouldn't be too afraid that we can't see the whole. We can see the whole, we can't see all the details but we can see the forest. We can't count all the trees and know the different configurations of all the trees.

Now the third and maybe one of the most important new developments is what I have called the awareness of spiritual and human needs. And here you have indeed a large, maybe the largest, number of new developments. First of all, it has been found out that people need more than bread: they need companionship, they need projects, they need creativity. And it may sound curious, but some of the biggest pushes in this direction have come from people who either lost their work and became unemployed or were threat-

ened with unemployment. We see unemployment always as a tragedy; unemployment can also be a chance because unemployment frees people from work. We have heard this from Warren Bennis this morning, they no longer like work which has become routine to them and they can turn to new endeavors and they can try to work in a different way. And that's actually (I can only talk about Europe) happening in a great way in Europe. We find more and more cooperatives of people who have lost work; they begin to produce things which are not on the market in an artisanial way or they give services which are not there.

For instance, a group of my students have gone out now to help the sick and the aged and the mental patients who can't go out themselves. Sure, there were social services but the social services didn't have enough time, they didn't have the dedication, and these boys, despite their degree, go out and try to help people, try to cater to their needs, and they can even make a living because these people are grateful to them. They help them along with all kinds of things, they secure them other jobs. What is more, these students who were, so to say, in the beginning only mentally trained, get human training because they learn what is suffering, they learn what is sickness, they learn what are human relationships. So actually this is a kind of education too.

But that's not all. Another group of students in Berlin have started something they call the Network for Self-Help. Because they found out that one should have a new kind of unemployment insurance, one should pay money, as much as one can, into that network and then when somebody loses his job he not only will get a little bit of money so that he can go on living for sometime, but what is more, he will be employed at one of the new self-help projects which have started. These are in the most different manners, there are people for instance whom I visited last summer in the south of France who are developing solar ovens for the developing countries. There are other people who do something much more modest: they repair bicycles or they build bicycles. There are people who are helping people who want to build houses, young architectural students for a little money do that. There are groups who begin a new kind of agriculture with different means, without poisonous fertilizers. There are people also, and that is especially among interested students, who become citizen advocates, a citizen who protests now against programs, not only of nuclear energy, but of roads which are built that they don't want to see built, or anything which they fight against.

They need expertise, and they have created what they call the "citizen-scientist," who somehow will give their scientific knowledge to the citizen. Here you would call it advocate planners but it is much more than planning. It goes to all citizens groups who are active and who want to develop their own ideas.

Then you have a whole school system now growing out of what we have in Germany and in Switzerland. These resistance groups actually not only want to demonstrate, they also want to learn. There is a whole new school system coming up. For instance there was a famous fight against the nuclear reactor in Biel which was won at least temporarily so far by the citizens, and then after they had gotten together they found, "Why don't we teach each other? Not only that we invite people from abroad, but that every one of us knows something. He should teach the others with what knowledge he has: a carpenter, an electrical engineer, a doctor, a bookkeeper. And out of this has come the duty to teach. We have what we call Schulepflicht-Lernpflicht: you have the duty to learn and they have developed the notion of duty to teach. Everybody should teach, he should give of his knowledge to other ones and this has developed into a kind of a network which is magnificent because it also builds relationships. For instance, there are people now, when somebody falls ill in this region of Biel, who know what to do because there have been the pharmacist and the doctor who taught them what to do -- that you shouldn't always call the doctor for the smallest thing or if the doctor would tell them what to do that they could help themselves. So these self-help movements, which also have grown in the United States, are another sign of what's going on there. So the awareness of new needs actually brings on, in the midst of our present civilization, a new decentralized civilization. There doesn't have to be a breakup right away, but there first have to be forms of self-help and decentralization. And many of these people do that again with a look ahead because they say, "Our big systems are troubled by crisis, they will break up one day or the other. We will have to help ourselves. We have to develop capacities for ourselves."

And here I come to some of the most important things for you who come from the churches. These self-help movements, these new movements for new awareness, try to build an inner confidence into the people who take part in them. They tell them, "You may be cut off in a crisis of tomorrow from everybody else. There may be a catastrophe, there may be a war, there may be a revolution, something may go wrong, there may be new impediments. We have to prepare you to



help yourself and to stand on your own feet. We have to give you inner strength." And that ties in again with encouragement. I feel one of the main tasks of churches nowadays, and a task I feel they neglect as far as I know them, they don't give the people enough of that inner strength. It should not only be strength through prayer. It should be the strength of knowing that one can pull through, that one can survive if one develops imagination.

And that brings me to my next point, that is the development of imagination, not only as it is preached in the creativity movement among the elites, but among the common people. I feel that the biggest resource we have neglected so far is the creativity which exists in every person. Only this creativity is never called forward, this creativity is never asked and therefore people stop using their own creativity, their own ingenuity and one will have to try to work at it, that they develop this creativity. I have, myself, started something I call future-creating workshops. These future-creating workshops are actually addressed to non-academics mainly. They are addressed to people who are not supposed to be knowledgeable, not to know too much, not to be specialists. And I've found out that these people are full of very good ideas, that there is a base of experience and of creativity in them that has never been called forward. In these future-creating workshops, I have had them develop communal programs, programs for new schools. For instance, recently I had a group of young bureaucrats and I had them develop their image of a bureaucrat, how they would see him, and it came out very differently from what they are actually asked to do. Here was a bureaucrat who did want to go to the citizens, who wanted to live as a citizen even part of the year as a kind of Harun al-Rashad to find out what they really needed, a bureaucrat who would open doors, a bureaucrat who would be friendly and helpful.

I've tried to do that in every profession because I've found that, as Warren Bennis said today, people are not satisfied, they are not happy in their professions. But I feel that it is not enough to be critical, it is not enough to diagnose, that one also has to try therapies. And much of what has been called the progressive movement stops at diagnosis and analysis; it doesn't go forward to inventing therapies, to inventing new solutions. Now, if I say therapy, I make this comparison with a doctor quite consciously because therapy is not something you impose on somebody, it's something you recommend to somebody. He can follow that therapy or not. If he follows the advice, this

is one character of therapy as opposed to planning and ready concepts you impose on society. You can invent therapy, you can invent new solutions and you have to use them as therapies. And not only will they have to decide in what ways they will use it, you also will be open to change, that is to say you will change the therapy if it doesn't work, or if it works only in part. Therapy is very different from plans as the totalitarian rulers impose them on the people. Therapy is something open, something which can be changed and here is a formidable possibility which is being tried out.

And that brings me to something which is related to these new needs: that is what we call the new social invention movement, which you find not only in Europe, but also in other parts of the world. We have been through a period of technological invention and innovation and we are beginning more and more to invent and innovate in the social sector. We are beginning to create new forms of government, we are beginning to develop new forms of city living. We are beginning to innovate in family life, which does not mean necessarily the multiple family but it may mean for instance the communal family, it may mean the Gross Familie, the big family. That may mean again a different kind of apartment, not that there are 20 apartments in one building of people who don't talk to each other, but four apartments where actually the housewives can share different tasks, where they can help each other, where nobody is ever alone. This has gone especially very fine in Holland where the architecture has begun to conform to this new and different mentality.

Something very important in the context of this social innovation has come from looking towards the Third World. We have seen the Third World mainly as an objective of what we brought to the Third World, what we gave the Third World and we are beginning to look to the Third World as cultures, and very often cultures much older than our own civilization, which can give us something, which can give us a new feeling for communality, a new feeling for beauty, a new feeling for warmth, for fraternity. We begin to discover the Third World as a giver, no longer as a taker only and this movement will go on. We will need missionaries, probably, of the Third World coming to us and teaching us again what life is all about, teaching us for instance the importance of the sacred, just to touch slightly on something which is of importance to the churches. We have forgotten because we thought the sacred was something you could neglect: that it is not something you can quantify and therefore it doesn't exist. We will probably have a growing

impact of the Third World on the First World and you can see that already now. You can see that especially among the young who come back from the Third World, who have learned there something they apply to us, and we are beginning also to get it from foreign students, from students of the Third World. And you will probably see very much of that at the next United Nations Conference on Science and Technology which will take place next August in Vienna, where actually part, at least, of the Third World groups are prepared to say, "We no longer want your technology, we no longer want your style of life. We want to develop our own style of life and we no longer want to be the ones who are being taught. We want to share with you. We want also to teach you. We want to give you something. We want to help each other." This one-way globalism we've had so far is coming to an end and we see the beginning of it.

But this enhanced creativity, this enhanced impact from sources which we are not taking seriously (which also by the way, and I don't want to talk about it more because Hazel Henderson and Jean Houston have talked about it, comes especially from this not-taken-seriously minority, which is women), this impact of groups which we are not taking seriously enough is going to shape the future and I think this is an immense sign of hope.

But now I come to my next point, which is courage. I am impressed with the mounting civil courage of people in the face of power. I must tell you that in the beginning I have been rather cautious in that regard. I told my students in '68 and '69 when they demonstrated that I knew that they were photographed, that all their names were taken down, that all their lives they are fed into computers and that they risked their further careers. I said, "Why are you running with naked breasts into open knives?" Then they told me, "Well, what did you do, what kind of world did you come up with?" I feel that more and I see that more and more people are willing to put their future career or their present career on the line and speak up. But it becomes more and more difficult and more and more dangerous. I myself am in contact with many natural scientists and as scientists become more and more directed by institutions, either by the state or by big industry, it becomes more and more difficult for scientists to express their real views even on scientific matters, because if they offer dissenting opinions they are very often either fired or they are punished in some way or another. But despite that fact, you find again and again scientists who come out openly against

the kind of science and technology you have nowadays. Or they try as whistle-blowers to help those who are afraid of science and point out to them what is happening. I feel it won't be fast, but we are on the verge of a movement against the corruption of science by power, by money, which is comparable to the Reformation movement of the church and there will be some Martin Luther or some Martin Luthers coming up and pledging this reformation and science will again become what it once maybe was but no longer is. It will really be devoted to the search for truth. It can be taken seriously again and it will shed this corruptness. I feel that there are enough young scientists and other scientists who dare, who have the courage to do that.

Now, what is that all about? Why do people try to move in a different direction? Because they have the feeling, and this has been said here already but I want to repeat it, that the values which have governed our industrial society can no longer be valid, that we have been misled, that we have to find new and different goals, that we have to go in another direction. These goals, which have been shown here in the study of the Club of Rome, "Goals of Mankind," are essentially goals which are very near to Christianity. They are for instance goals of solidarity (which means love), they are goals of helping each other, they are goals of less material progress and more spiritual progress, they are goals which actually will bring about this deep turn I talked about, this deep turn which is already beginning to be seen.

Now what are the forces behind these new goals? I have traveled in the last three or four years all over the world to find these forces. We don't think that these forces are strong because we always see only the local or the regional forces. I really venture to say this is a new international that is building up, but an international which has no party bureau, no central committee, no central direction. It's really a ground wave coming up all over the world. These are movements all over the world who are fed up with success, who are fed up with material growth, who are fed up with the coldness of this modern civilization, who just want to become more human again. And the question I have asked already in the clusters and I'm asking here again, will the churches be able to tie into this ground wave? Will the churches be able to take it up? Probably they won't take it in, but they can do something very important: they can support it, they can give it respectability that these movements don't have so far. I can give you a practical example. We have in West Berlin a Haus de Kirche and there

is a Pastor Richter. This Haus de Kirche has become the home for all the alternative movements. It has become the home of many of the youngsters who were in despair, who turned against the civilization, who had resigned. And there is a heartbeat in the whole city coming from this one building. And I wonder if the churches shouldn't be more open to this not-well-defined, not-well-articulated, but still very strong groundswell which is coming on. It may have to civilize it sometimes. It may have to take a stand against certain exaggeration, it may have to take a stand for instance against drugs. But why do people take drugs? You all know it: they take drugs because they live in a world without any joy, without any real hope, without any human warmth. If they find joy and warmth and if they find goals, then they don't have to take drugs.

And here if you ask me what can the churches do, what can you do (and I have been asked all over, all the time), I would say what you can do is to help people help this new movement to grow, to help this new movement to become serious, to help this new movement to become respected, taken seriously, that it's no longer being despised, that the fact that these young people grow long beards and sometimes are not too well washed is no longer important, that one looks more to their ideas and less to their clothing and their outer life style. I had a very interesting discussion once with a researcher into Biblical history. And he said that was exactly what was said against the early Christians, that they were primitive, that they were crude, that they were not well washed, that they were not perfumed, like their Roman similars. They wanted something else which was more important than all these outer signs of a decadent civilization.

I want to finish not at all in a scientific way. I want to make you feel that what I've been talking about is not academic. It is something I have experienced, it is something which you should experience. It is a report on a movement of salvation in the time of great danger and great need. I hope you can continue to laugh, but not because you want to forget about the depths of our crisis but because you have found new hope and you are looking for new hope. Because I'm sure if you look around yourself then you'll find many of these new beginnings, much of this new responsibility. Help it. Help it on and we may survive, and we may even have a better world. Thank you.