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BOOKS NOTED

ON THE CREATION OF A JUST WORLD ORDER. By Saul H. Mendlovitz. New York: The Free Press (1975). Pp. 302. \$9.95.

This book is one volume in the series, *Preferred Worlds for the 1990's*, resulting from the World Order Models Project, a transnational research enterprise. The proposals presented are responses to the challenge of developing "relevant utopias," by which is meant world order images and strategies of transition which have a real chance of realization.

Each essay starts with the premise that humankind is faced with five major problems: war, poverty, social injustice, environmental decay and alienation. The essays vary greatly, reflecting not only the individual styles of the authors, but also their cultural and political backgrounds. The search in general is for a sociological unification of the international system. This should be achieved through the interaction of national interests seeking their maximization through integration and participation in regional communities and in the world community. But not to be ignored are the need for shared values, peace in the sense of suppression of direct and structural violence, and national autonomy in the framework of world solidarity.

Ali Mazrui of Africa premises world reform in substantial measure on global cultural integration, the aim being a world culture rather than a world government. He envisions a structure of peace based on five world languages with every child learning three languages.

Indian Rajni Kothari focuses on the dignity and autonomy of men, and hence of states. He postulates the need for regional integration and his model is a world composed of about 25 nation-states designed optimally to distribute power so as to minimize the dominance of a few powers while also minimizing violence between nations.

The main concern of Gustavo Lagos of Chile is the revolution of being, which implies the establishment of a biological and educational structure. His premise is that a man must have at his disposal a minimum amount of material goods and services if he is to be able to develop as a human being, the *sine qua non* being that income distribution must guarantee a minimum livelihood while at the same time placing a ceiling on income. He would place the socialized areas of the world economy in the hands of various world agencies to implement these fundamental objectives.

German Carl-Friedrich von Weizäcker ventures the prognosis that despite disarmament, an atomic world war is inevitable so long as the classical forms of political organization of particular sovereign states are maintained. To him, some central world political organization, a "world government," however federative and limited in its rights, is absolutely essential as the most conservative utopia for guaranteeing avoidance of future atomic wars.

Norwegian Johan Galtung discusses the "invisible continent of non-territorial actors." Among these actors are international government organizations, international nongovernmental organizations, and international businesses — the so-called multinational corporations. He

postulates the creation of United Nations agencies for the globalization of diverse activities cutting across territorial units.

Yoshikazu Sakamoto of Japan identifies five core values: peaceful change, human development, communication development, economic well-being, and ecological balance. His preference is for a balanced fulfillment of the five clustered values rather than the setting of priorities among them. He notes three trends in world politics for the implementation of those goals: depolarization, denationalization and increasing interdependence.

For American Richard Falk, the essence of global reform involves shifts in political consciousness, mobilization of energies for action, and the transformation of structures. Each of these three correlates with the next three decades but they are not mutually exclusive or temporally precise. He concludes that without substantial change in the orientation of leadership groups there is no realistic hope for adjustment to the hazards of the present world order, or for use of the opportunity for transition and reform. Finally, he considers various types of systems: the existing system, a five-power world, a regional system, a transnational functional system, a world-government system, a world-empire system, and a central guidance system. His recommendation is a compromise in which he urges that a functional world government be instituted immediately in the face of the rapidly decaying and obsolete system of national governments now in existence.

Finally, Paul Lin makes some observations about the Chinese communist model of development. He describes the experience as a conscious process of identifying tensions and disparities and solving them. The solution for China involved two stages: the national contradiction and the social contradiction — the former transforming the Chinese governmental structure, the latter replacing the exploitative ownership element. The ends of Chinese development appear to be similar to those espoused by the other authors.

The preferred worlds proposed by these eight authors are intriguing and thought provoking. The pragmatic intention of this intellectual activism is to present images of the future which stimulate hope and challenge world leaders to enter the vital dialogue which may lead to the creation of a more just and peaceful world system. Each author emphasizes different roles for the various actors and there is a natural diversity of preferential "new worlds." The reader should not expect to be fascinated with fiction. To the contrary, this book should be read seriously, because the subject matter should be of grave concern to us all. In this writer's opinion, "the global village" to which editor Saul Mendlovitz refers is far from becoming a reality. However, this writer concurs with Carl-Friedrich von Weizsäcker in the belief that without some sort of world government there will be no world to govern by the year 1990. (JWP)

FOOTSTEPS INTO THE FUTURE. Rajni Kothari. New York: The Free Press (1975). Pp. 173. \$8.95 Hardcover. \$3.95 Paperback.

This book is an unrealistic attempt to create a utopian world by the 1990's. It is one in the series of volumes entitled *Preferred Worlds for the 1990's*, written under the direction of the World Order Models Project, a transnational collection of scholars and intellectuals formed to find ways to end war, poverty, social injustice, and ecological instability in the world by the 1990's.

Kothari is an Indian scholar with an Eastern and Third World viewpoint. He asserts that the disparities between the technologically superior Western world and the underdeveloped Eastern world arise from basic philosophical differences. While the West has adopted a man over nature philosophy which stresses progress, technology, expansion and consumption, the East's philosophy could be characterized as man and nature striving to achieve a balance between these two forces, emphasizing wisdom and expansion of the mind. Kothari desires to harmonize these two cultures in his utopian model.

Kothari's utopia is based upon the values of autonomy of both man and state, justice, and nonviolence. He postulates several interrelated transitional steps that must occur for these values to become dominant throughout the world. However, it is this writer's opinion that there is little chance that these transitions will take place. A few examples will elucidate this contention.

To make his utopia a reality, Kothari feels that the West must cease its domination and exploitation of the Third World. For this to occur, the Third World must band together in regional alliances in order to possess the political and economic strength necessary to bargain on an equal basis with the West. It is hard to believe that the Third World nations would submerge their own national identity in favor of regional bodies since, for many of them, attaining independence was a difficult process. Even if these regional alliances were to become a reality, it is not unreasonable to assume that the West would exert economic and political pressure to dissolve them.

Kothari regards the Soviet Union and China as countervailing forces to Western aggression and domination of the Third World nations. However, it would seem that this proposition is repugnant to his idea of autonomy of both man and state. It is highly unrealistic to suppose that nations, which in the past have stifled domestic autonomy by violence, will help peacefully to spread autonomy internationally.

Kothari is also counting on a concerted effort by Western intellectuals to bring about a change in the Western value system by making Western society less geared to consumption. However, traditionally, Western intellectuals have had little influence on Western culture. As a result, it is hard to believe that any effort on the part of these intellectuals standing alone to diminish materialism in Western culture would be successful.

Kothari also views the Third World nations as being capable of closing the gap that exists between them and the West with little or no aid from the developed countries. He envisions enlightened Third World leaders and intellectuals working together to educate the masses, transporting

them from the over-populated cities back to work on farms, thereby making use of a resource the Third World possesses in abundance: manpower. However, it is doubtful whether this view will ever attain fruition since: 1) the Third World nations traditionally have lacked enlightened leadership; 2) many potential Third World leaders are educated in Western nations and do not elect to return to their native countries; and, 3) the economy of the Third World nations is in such a generally poor condition that it would probably not be able to support a massive new educational program.

Since many of Kothari's transitional steps may not be realized, his utopia may not be attainable. Although Kothari has presented some interesting ideas which, if implemented, could solve many presently existing problems of the Third World nations, his basic plan fails to provide a workable alternative for these countries when viewed in a contemporary context. (HJC)

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