

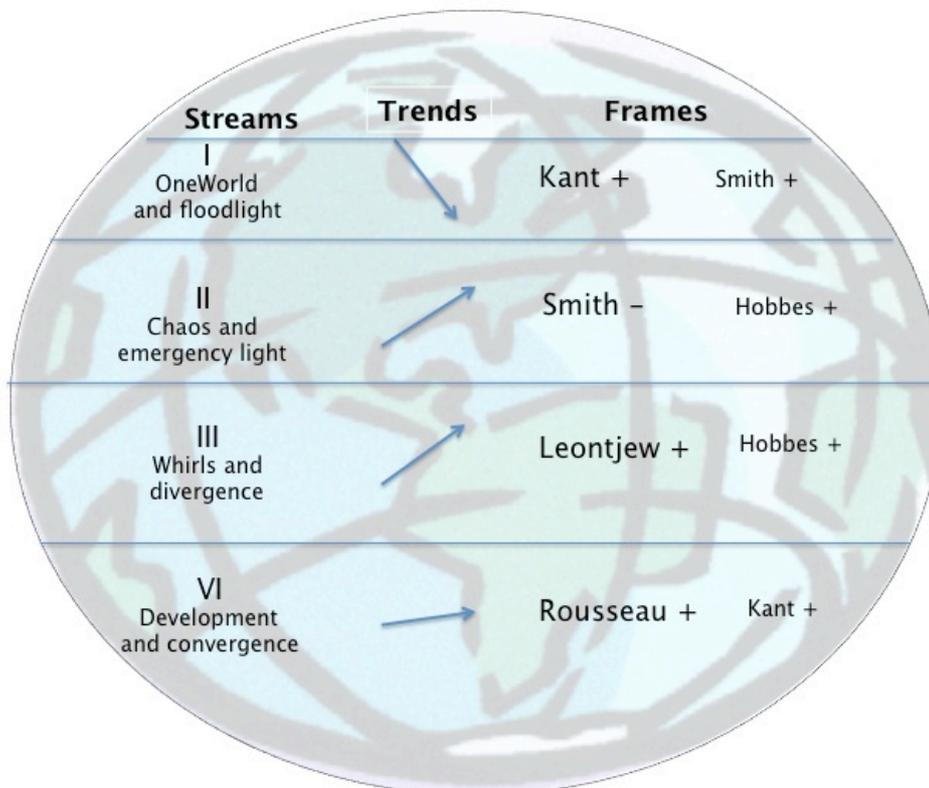


World society plunged into the stream of "chaos and candlelight". The events reflect the crisis of mainstream headed by world-system logics, global masks, universal values and the ephemeral time spans. The crisis of top down approaches challenged new streams and models from below – which?

1. Streams, empirical trends and frames shaping world society

Since 2011 the event analysis reflects the decay of stream one world I (see figure 1). The fall of optimism for the civil frame (Kant) and that of one world (Smith) is evident; both dominated the stream of events (until the end of 2010). The synergy of both was essential for the coherence and continuity of that stream. The stream II, chaos increased due to the distrust in regard to one world (Smith) during the recent periods. Simultaneously domesticating world (Hobbes) jumped up to the second ranked frame (January bulletin 2012).

Figure 1: Streams, trends and frames (left the primary, right the secondary frame) – see appendix



But the primary role takes the stream III that goes hand in hand with a growth of own world (Leontjew); the optimism to manage the future addressing "back to the own affairs" is first ranked. Evidently the back to own power supports this constellation. Finally, at the end of the scale one finds the stream IV, convergence, and consistently the negotiating world (Rousseau) is low and the current events do not let expect a growing trend and the trust to civil frame is rather low.

2. Under the shadows of global mask

The shapes of world society are rather pessimistic. But it is evident that the potential of stream IV, convergence and negotiating world (Rousseau), is not exhausted, if one looks on events under the shadows of global mask. There are trends showing the role of this stream (IV) on national, regional and local levels like communitarian actions, protests as well as projects, new political parties and groups. But the common targets and impacts of these actors are not yet capable to drive solutions in macro-politics but rather efforts for low scale improvements; a significant role take the active poor, the shadow economies, small and medium enterprises, middle classes on local levels.

3. Reconstruction or radical innovation?

The hopes arise from the micro sphere while the macro sphere is under stress as well as loses the respect, efficiency and trust among these actors. The frame – summarized under the label of Rousseau – involves and motivates developments promising radical innovation overcoming a pure revival of the frames failed in the previous period of events. They could drive changes preferring more the *being* than the *shine* rooted in the top down approach of global systems. The earth as the most essential body of world society waits on such basic efforts even if they stem from the bottom of world society.

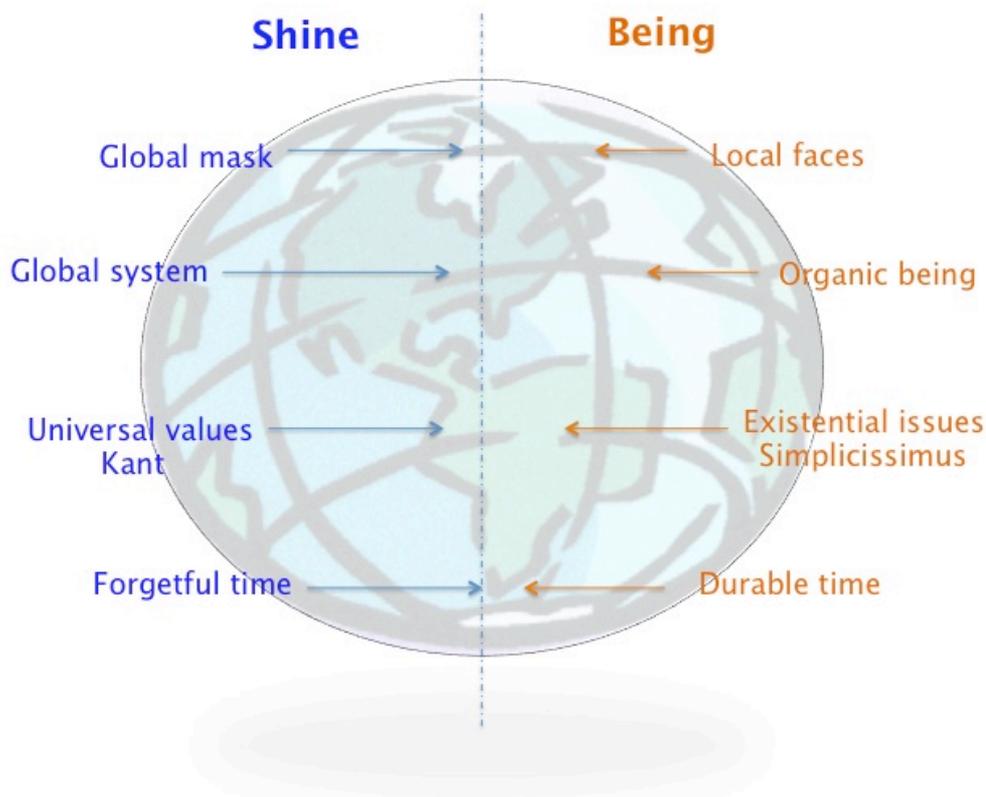
4. A silent turn? From top down to bottom up orientations

It is probable that the established approaches (see figure 2: left side of the axis) will be opposed by the recovered or invented orientations (right side)¹. The initial period of such a change is characterized by a series of critics manifest in current events. The world society as seen through the (blue) lenses appears as shining, abstract and illusionary, whilst – looking through the (brown) lenses – his being is rooted and running in life-spaces and on the earth. The sources of these critical outlooks are the experiences and on the right side, which in sum are claims

¹ The six pairs of clusters are explained in the book (Sociology of the Earth, forthcoming in German 2012).

to recover and create the being of world society. This process will be more pragmatic after the initial period of critics. Steps of evolving radical innovation and projects will follow; rules taken for granted will change. In further periods a paradigmatic turn could be probable the "shine of global society" will be fed with the "being of world society" – the stream IV, evolves new shapes of global society.

Figure 2 The paradigmatic change from world society as shine and as being



The struggle between the „established“ paradigm and the „rising“ new one has started; the critics are not restricted to academic institutions but diffuse to public audiences, actors, often initiated by the youth. Once more the “end of ideologies” will not take place but a revival of ideological debates is evident. We described the trends of events as “Back to high-ideologies” (July 11). But evidently between hermetic ideologies on the left side of axis as against those on the right side various mixtures, middle-band ideologies arise. Several observations let suggest that the top down vision and policy of global society becomes a perspective of the emerging economies gaining more power in international affairs while the new visions and trends are drivers in losing states, rich nations and poor world regions.

Appendix

Description of streams

I – One world and floodlight: The liberal and market economy, the world as “flat arenas”, remain the primary force and a main vector shaping global development. It determinates the other frames and streams: Domesticating World, the sharing of power, its impact on borders and on the definition of Own World, on the role of Civil World, the implementation of civil values, and the effects on Negotiating World, the games of transnational discourses and common actions among the various players.

II – Chaos and emergency light: The emanation of One World is fading; the global economy, its flat arenas, generate crises, are confusing, global governance is collapsing. The other frames and streams of events are disturbed. What does mean “civil” under such conditions? Own values and identities are challenged by such changes since the trust to global frames of economy or society has weakened. Negotiations are palavers, skating exhibitions of former or new players. The trust to the global governance makes place to the emergency light: orientation and acting within the limited but smaller arenas facilitating actions.

III – Whirls and divergence (divergent orientations): The common frames of world society are replaced by antidromic streams, orientations and actions, which become autonomous and particular. Own worlds claim the frame for perceiving and treating the economic, societal and cultural issues. The self-consciousness of the various regions and parts of world society increase and are explicitly articulated. Negotiations are self-reliant, the delegation of power to transnational actors and mega-projects is reduced or rejected. The concept and decision of what does mean a civil, negotiating or domesticating order is anchored in the own direction on local, national and transnational regional levels.

IV – Development and convergence (convergent roads): The critical trends of the planetary society and of its parts need the facilities of negotiating power: it overcomes the particular power of the singular players and contributes to the survival of the earth and its societal body as a community, of local economies as well as of the global one. The concept and stream of events rooted in the own worlds converge: the shape of a civil society, of sharing the power, the various spotlights are overlapping and create a plural order of the global society basing on the capacity of compromises, that means negotiations.

Description of Frames

World Observatory registers the daily stream of events and interprets them as trends and dynamics in six frames of evolution – the figures of the thinkers are symbols²:

One World: trends shape the international society as one world, the frame Smith.

² These names have to be understood as a designation of the frames – the nomination is motivated by leading ideas of the figures, which say something essential until today. In fact the frames are never static but reflect historical, regional changes and processes.

Civil World: trends shape the international society as civil society, the frame Kant.

Domesticated World: trends shape the international society as order based on power, the frame Hobbes.

Negotiated World: trends shape the international society as a communitarian body, a society close to nature, abled to communicate and negotiate, the frame of Rousseau.

Own World: trends shape the international society as coexistence of nations, imperia and regions based on identities and the own traditions, the frame of Leontjew.

Cassandra: trends lead the international society towards unsolvable problems, catastrophes; it is the frame Cassandra (threatened world).

Literature:

> [World_Observatory](#)

> The Shaping of European Images - Past Periods
http://www.culturprospectiv.ch/media/de:wo_euro_im_i.pdf

> Images of world society: Periods as paradigms and current events
http://www.culturprospectiv.ch/media/de:wo_world_09_09.pdf

> World Society – Appearance, Figures, Games, LIT Verlag (2007: German)
<http://www.lit-verlag.de/isbn/3-8258-0924-9>

> What's a good Economy? Themen-Bulletin Januar 2012 (German)
http://www.culturprospectiv.ch/media/bulletin_wirtschaft_januar_12red.pdf

> Bulletin January 2012: The Syrian narrative of world society
http://www.culturprospectiv.ch/media/bulletin_31_1_12.pdf

> Bulletin March 2012: Power, senses, public space
http://www.culturprospectiv.ch/media/bulletin_march_2012.pdf

Source

The world observatory is an effort for understanding global society. It is a work-in-progress enterprise fostering the forecasting of probable developments. The monitoring of events provides the empirical material. The monthly bulletin of trends is readable as psycho-mental map of world society. Qualitative interpretations of the monthly events create the three circles of a text, the main-, side- and signal-stories. Thereby methods of content analysis deliver quantitative descriptions. The events are documented in the diary of its daily stream provided by BBC world news, which allow to analyze the events more in detail available in the archive.

Contacts

Prof. Dr. Hans-Peter Meier-Dallach
 cultur prospectiv / World Drives Association
 Mühlebachstrasse 35
 CH-8008 Zürich

<http://www.culturprospectiv.ch>
hp@culturprospectiv.ch

+41 79 744 28 92 (mobile)

+41 44 2606901 (office)