
Paradigms, policies and developmental studies for migration and global society

Gilbert Ahamer

Global Studies,
Institute for Economic and Social History,
Graz University,
Universitätsstrasse 15/F2, 8010 Graz, Austria
Email: gilbert.ahamer@uni-graz.at

Biographical notes: Gilbert Ahamer is inclined to analyse fundamentals of philosophy for the target of designing new paradigms driven by foresight when it comes to develop policies for mastering globalisation. As a physicist, environmentalist, economist, technologist, and geographer, he suggests that radically new concepts might beneficially contribute to solving the pressing problems of global change. He co-founded the Global Studies curriculum at Graz University, Austria, studied and established global long-term scenarios when affiliated to the International Institute for Applied Systems Analysis IIASA, and is active in institutionalised dialogue-building with Central Asia since his affiliation to the Austrian Academy of Sciences.

1 Introduction

As in the first *IJFIP* special issue on ‘Global Studies’ a year ago, this editorial also provides readers with a thread for the several approaches towards development, evolution and globalisation presented here. This second special issue on ‘Global studies’ (the seventh, if counting additional journals) continues to unite Russian and European Union authors that are oriented towards a humanitarian, democratic, rule-based and evolutionary world view when evaluating *evolution* and the *development of societies*.

In this spirit, events such as the 11th Global Studies Consortium Meeting in June 2018 in Moscow provide a platform to discuss and converge among this worldwide network of graduate programs in global studies.

2 Meta-theories ‘metre’ theories

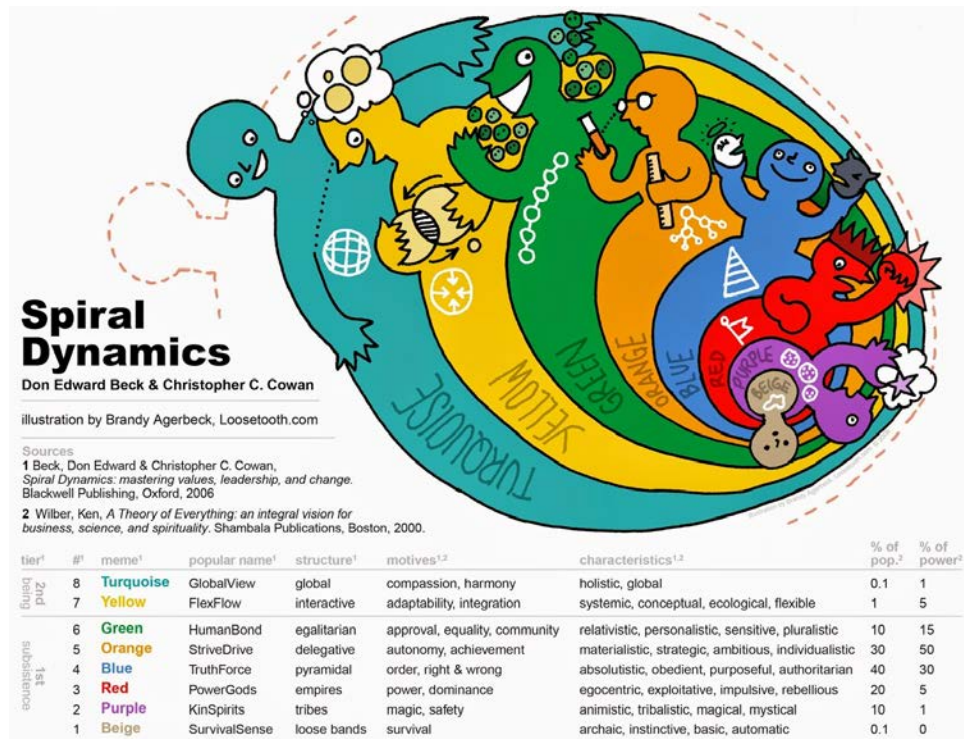
What overall structure can we discern within the conceptual wealth of this volume containing 12 contributions? As an editor, my suggestion is to couch these outlooks on globalisation in a ‘theory of theories’ hence a meta-theory and consequently to order, assess, relate in brief to *metre* them in such a *meta*-context.

I suggest using the theory of *Spiral Dynamics* describing long-term human development, based on a seminal book by Beck and Cowan (1996) and renewed in various literature such as Cowan and Todorovic (2000, p.7), Voros (2001, p.539), Cacioppe and Edwards (2005, p.93), Pesut (2001) or most extensively by Küstenmacher

et al. (2012); sometimes including Wilber’s (2001) integral ‘theory of everything’. Several authors apply spiral dynamics to management, but also to education for global development and global citizenship [Haigh, 2014; Van Marrewijk and Becker, 2004; Wahl, (2006), p.287] and to concrete socio-political conflict in former socialist countries [Stambolovic, 2002; Gaskova, (2014), p.104].

A brief theoretical contextualisation of *Spiral Dynamics*: based on (German) *idealism*, inter alia on Schelling, a theory of self-organisation was initially developed in the field of natural sciences, especially in biology. This was applied in the sense of *system dynamics* and by Maturana and Varela (1980, 1987) on *bio-psycho-socio-economic global evolution*.

Figure 1 The eight phases of global paradigmatic evolution as seen by *Spiral Dynamics*, as described in the text and in referenced books (see online version for colours)



Source: Agerbeck, <http://www.Loosetooth.com>

In practice, we see that all realms of globalisation and ‘global studies’ are intertwined and entangled: The genesis of *Spiral Dynamics* is quickly portrayed here: Claire Graves’ theory of ‘memes’ (later reported and structured by Beck and Cowan, 1996, Graves, 1970, 1974) describes how the entirety of civilisational evolution can be described by some nine consecutive main patterns of world views and value systems that can be adopted by individuals and cultures (Figure 1). In this evolutionary meta-theory, the six belief systems of the so-called ‘first tier’ (usually characterised by the colours beige, purple, red, blue, orange, green)¹ can be transcended in a ‘second tier’ (yellow, turquoise, coral) a potential process that can actually take place and time during the present

historical epoch.² It is important to note that each of the eight value systems is present at any historic time in different individuals (according to Ernst Haeckel's dictum for biology in 1866: *ontogenesis is abbreviated phylogenesis*; Transemantics, 1977) while emphasis becomes shifted throughout history (compare percentages at bottom right in Figure 1) thus posing an eminent opportunity for both individual (and hence subsequent collective) *learning* throughout humankind.

According to Claire Graves' metatheory, each act of individual learning represents an actual *facilitation for collective learning*, hence *human evolution* in the sense of humanitarian, psychic and social development. In an attempt to bibliometrically quantify global academic performance, current mainstream globalisation journals were analysed and most evidently do *not yet* take into account *heterodox* paradigms of globalisation and global studies (Ahamer and Kumpfmüller, 2013; Ahamer, 2013). This call for improvement is supported by the selection of the present volume's articles.

In this sense, the present special issue contains the following reflections of stages within global evolution and thus also supports non-mainstream thought³:

- 'World risk society. Environmental risks: a driving force for cosmopolitanism', providing an overall vision of globalisation
- 'Forthcoming changes in world population distribution and global connectivity: implications for global foresight' as a result of Moscow Lomonosov University's Globalistics research
- 'Beyond Sigmund Freud's *Totem and Taboo* – Vision for the Future – the Omnipotence of Thought'
- 'Subjectivity and the evolution of reality' delivering thorough reflection of the fundamentals of global thought
- 'About the philosophy of international relations' taking into account paradigms within the area of the former Soviet Union
- 'For a 'Europe of cultural regions'', proposing a cooperative vision in a fluid world
- 'Saving the economic system' as the second part of a systems-analytical reflection of our existing structures
- 'Foresight into climate-compatible futures for cities and regions' stemming from ongoing international EU projects
- 'The conception of human beingness at different times, in different cultures, up to the present', providing deep analysis pointing far into a conceptual future of cooperative humankind and thus pointing to the hypothesised ninth coral level as dashed in Figure 1.
- 'Brazilian agricultural sector: potentials and problems from different points of view'
- An empirical analysis of the organisational structure and processes in a refugee collection centre', triggered by recent migration events near the site of 'Global Studies' Graz

- ‘Policy analysis and strategic foresight for maintaining security during public events in the Global South’, resulting from Vienna-based studies on ‘International Development’

Whatever theory of globalisation readers may choose, *learning* in its original sense always means reaching a higher state of consciousness – whatever metric may be used to measure it.

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Notes

- 1 On a managerial level, "these [memes] are activated as follows: (1) *beige* requires subsistence needs be met in order to remain alive; (2) *purple* is nurtured through observing rituals, finding reassurance, and by expressing a sense of enchantment in life's mystery; (3) *red* is excited by stories of company heroes, by celebrating feats of conquest, and by evidence of respect; (4) *blue* is reinforced through appeals to traditions, fair treatment for all, and by honouring length of service and loyalty; (5) *orange* is exercised by displaying symbols of success, individuals being recognised for their achievements, and challenge for improvement; (6) *green* is enhanced by stressing the importance of the people, responsiveness to feelings, and a caring socially responsible community" [Beck and Cowan, (1996) p.11].
- 2 Original citation from Claire W. Graves: "At each stage of human existence the adult man is off on his quest for his holy grail, the way of life he seeks by which to live. At his first level he is on a quest for automatic physiological satisfaction. At the second level he seeks a safe mode of living, and this is followed, in turn, by a search for heroic status, for power and glory, by a search for ultimate peace, a search for material pleasure, a search for affectionate relations, a search for respect of self, and a search for peace in an incomprehensible world. And, when he finds he will not find that peace, he will be off on his ninth level quest. As he sets off on each quest, he believes he will find the answer to his existence. Yet, much to his surprise and much to his dismay, he finds at every stage that the solution to existence is not the solution he has come to find. Every stage he reaches leaves him disconcerted and perplexed. It is simply that as he solves one set of human problems he finds a new set in their place. The quest he finds is never ending" [Beck and Cowan, (1996) p.16].
- 3 Some of these articles were shifted to the next volume for editorial reasons while they still compose a unity.