

**The World Futures Studies Federation (WFSF) and UNESCO's
Philippine Futures Learning Lab Project**

**By Shermon O. Cruz and Angelica A. Hernando
Philippine Center for Foresight Education and Innovation Research
(PhilForesight)
Northwestern University
Philippines**



This year via the World Futures Studies Federation (WFSF) and the UNESCO Participation Programme World Futures Learning Lab, the Philippine Center for Foresight Education and Innovation Research Northwestern University Laoag (PhilForesight NWU), the Center for Engaged Foresight (CEF), Step Beyond Australia and the University of Northern Philippines (UNP) ran a two-day city futures thinking and foresight capacity building course entitled “*Transforming Philippine Cities: An Integrative Foresight Course for Women City Leaders*” last June 25-27, 2015 in the wonder city of Vigan.

Around 35 participants, 90% are women leaders – mayors, city planners, disaster risk management officers, programme directors, supervisors, specialists, legislators, professors, climate reality leaders and students, from all over the country attended the course. This learning lab introduced and combined creative, critical, interpretive and action-learning approaches and game tools to analyze and imagine alternative and preferred city futures from a woman’s STEEPCVLH (social, technological, economic, environmental, political, cultural, values, legal, historical) perspective.

For two days, participants actively and collectively immersed in futures and foresight tools such as the futures triangle, futures wheel analysis, scenarios, causal layered analysis, macrohistory, emerging issues, visioning and games tools like the thing from the future game, the game of anticipation and the Sarkar game to create, debate, discuss and find ways to make sense of the future, situate and explore these questions: What would Philippine cities be like if they were designed by women? What would our streets, communities, priorities, festivals and neighborhood look like in a women and gender imagined alternative city futures? What might be their preferences? What myth and narratives of resilience, planning, social innovations and city designs could surface or re-surface when the future of our cities are questioned, re-imagined and reconstructed by women? What elements of current city planning and governance should change? What are the influencers and drivers of a women driven city futures?

With women, culture, and community as a deepening context, these questions were further explored: how can local culture, traditions woman ways of knowing and perceptions of futures and community and collective futures disrupt default or business as usual futures and inform new concepts or imaginings of plausible and preferred personal and city futures? What were the unquestioned assumptions? What form of social relationships and dynamics

should emerge or must happen to actualize the desired and aspired futures? What are the possible drivers of change to enact the plausible, prepare for outliers and prevent the worst from occurring?”

And for designing a more responsive and reflective futures literacy course, what methods and tools could engage the participants better into anticipating the implicit and explicit impacts of local and global events and drivers – known unknowns and unknown unknowns? What makes sense? What tool or activity could engage them to a conversation of questioning personal and conventional assumptions that sustains business as usual paradigms? What tools could engage them better to become more future-present, to recover and apply local, community or people’s symbolic and cultural capacities in making and re-making meanings that transforms the way perceive and create the future?

Professor Shermon Cruz (Northwestern University Laoag) and Cesar Villanueva (University of St. La Salle Bacolod) organized and co-directed the learning lab along with Mei Song Song (Graduate Institute of Futures Studies, Tamkang University, Taiwan), Janelle Marr (Step Beyond, Australia) and Ariana Lutterman (University of North Carolina, USA) co-facilitating the workshop.

Building on Learning Lab (LEALA)

The WFSF Learning Lab was designed to offer bottom up approaches, low cost and high-impact blended learning glocal futures education for the Global South. This project leveraged from the three pilot courses that WFSF ran last year in Cairo, Egypt; Penang, Malaysia and Lumumbashi in the Democratic Republic of Congo. These courses fused local face to face education with online learning of futures studies and foresight. The Philippines Vigan City learning lab is a part of the three LEALA events for 2014-2015. LEALA events were also held in Mexico and Haiti in the Carribean plus the follow up event that was held in Penang, Malaysia. After the course in Penang, the partner organisation Think City expressed their interest in organizing a short course in collaboration with the same resource persons who conducted the course with LEALA in the 201-2013 PP project. The LEALA Philippines sought to introduce futures studies and foresight as a tool to strengthen the foresight awareness of decision-makers and key actors involved in shaping disaster reduction and management programs and city development planning in highly vulnerable cities and communities to climate change in the Philippines. Organized by the Center for Engaged Foresight and the Philippine Center for Foresight Education and Innovation Research Northwestern University, the organizers partnered with the University of Northern Philippines, the City of Vigan and Step Beyond Australia to ran and facilitate the event. The focus was to enable participants particularly women and cities to design their own strategic pathways and enhance their foresight capacities for adaptive response and strategic renewal in a climate change era.

Women, Gender and City Futures Focus

Rarely do we frame city resilience and the future from a women and gender perspective. The default is, as some experts and analysts suggest, our ways of framing the future and city futures have been informed by macho socio-political and economic worldviews and mannish concepts of city resilience, urban planning and priorities on how the city should work including its symbols and its shades of colors and design interfaces and myths that implicitly contextualizes and suggests patriarchal hierarchy (on how the system speaks and communicate information) and ruthless competition-like gladiators (life is chess and everyday are battles and winner take all mentality) as the STEEPCV goals of the system. This is particularly evident in national and local governments where the male occupies 80% of the total number of elective positions in the country (NSCB, 2014). Public service is almost synonymous with “dads” and nation-building or community development possibly to “brotherhood”. As of 2014, only 3,360 females were elected, as compared to 13,407 males, to key positions of national and local governments (NSCB, 2014). The country’s high power distance index (PDI) implicitly suggests toughness over tenderness, hierarchy and competition to cooperation and consensus as a strong cultural value and workplace ethic. The Philippines is primarily a hierarchical and masculine society to reference Geert Hofstede (2015). We assume that Filipinos ways of thinking, perceiving, learning and shaping the future and city futures is driven and informed by patriarchal ways of knowing and learning. Nevertheless, there have been attempts to challenge and question the current patriarchal narrative. In the last ten years, the government and many non-government organizations tried to reframe, rethink and refine strategies and ideas that champions women and gender issues and role in government, governance and society.

This learning lab, while it introduces, exposes and capacitates participants to futures thinking and foresight, it was designed to further explore and imagine alternatives for women-gender contexts and roles in transforming Philippine city futures.

Wonder City Tour



Figure 1. Participants explored the UNESCO Heritage Site known as the Calle Crisologo Vigan City.

The course began with the Wonder City tour hosted by the University of the Northern Philippines and the City Government of Vigan. The group visited the world renowned Calle Crisologo and some of the favorite spots like the Bantay Bell Tower, the Dancing Fountain, the Syquia Mansion, St. Paul Cathedral, Plaza Salcedo and Burgos and the Mindoro Beach. Vigan City is a world renowned UNESCO World Heritage City and was recently included in the New 7 Wonder Cities of the World (Philippine Star, 2015). This activity gave

the participants the space to get to know each other, explore the city’s wonders and taste, to know the place and the people’s inner story and relax. The tour was included in the design of the workshop to familiarize participants of what they can do and explore in Vigan. The tour helped participants to initially explore future possibilities and discuss the implicit and explicit

roles of heritage preservation, identity, culture, food and women driven leadership to sculpt new imaginings and innovations for Philippine cities and its futures.

Keynote Messages

Day 1 commenced with keynote messages from the city mayor of Vigan and the university presidents of Northwestern University and the University of Northern Philippines. Mayor Eva Morales through her representative expressed their gratitude in choosing their city as host and articulated the worth of futures thinking and foresight as a mechanism or tool to transforming and expanding the knowledge base and concepts of city planning and strategy development. Atty. Ferdinand Nicolas and Dr. Gilbert Arce, presidents of the two partner universities, spoke of the uncertainties and emerging complexities facing Philippine cities in a climate change driven era. Nicolas shared Northwestern University's efforts and current projects to support futures literacy and foresight education in the Philippines and Arce through his representative Dr. Ferdinand Lamarca linked foresight to good governance and public administration.

Workshop Proper



Figure 2. Participants enjoyed playing the game of anticipation facilitated by Cesar Villanueva.

Cesar Villanueva opened the futures course by introducing the World Futures Studies Federation Global Learning Lab project, its purposes and contexts. He explained that city futures is an emerging area of future studies. "As population now lives in cities and the global urbanization trend are growing exponentially, the need to explore and imagine alternatives is an emerging global concern. Women, considering that they are half of the world population, are at the nexus of the thriving global future; different issues and problems disproportionately impact them. This

seminar workshop highlights women as innovators and agents of change in mitigating and adapting to such factors."

For the participants to further take in what and why study foresight, Villanueva lead a game of anticipation. The catch of this game was to point out the impacts of the highly improbable and the value of the unanticipated to the present. He notes that the future has always been rushing towards us, and as there are so many futures, we must learn how to navigate and anticipate multiple futures. The game would make the participants question their previous ways of knowing that is "the future" as a linear, non-changing, past, trend, male driven (almost 90 percent of local heroes and the quotable quotes and narratives of development are were written or were stated by local male heroes and myths) and elite orientated default future (personal and systems perspective) and given that the participants had the future as something that we should all fear or that it had been controlled and shaped by the stories of the elite, "the forefathers" and the past, they would question these assumptions and personal and social insights would emerge like the "the future is so

complex and uncertain”, “the future as open and “pregnant with multiplicity” and that it could if we don’t anticipate properly “the future could disrupt us beyond what we might expect.”

The risk and rewards associated in anticipating the future became evident or were apparent in this game. The illusion of certainty and denial of uncertainty were initially questioned. The game made them feel vulnerable, volatile, unsure and less certain about the future but more intuitive, optimistic, insightful, hopeful and open. This game shifted participants contexts from past to present to futures and back.

While this game brought into context “the future” and disrupted the participants conventional cognitive take and understanding of the past, present and the future, its interrelatedness and unique contexts, they had fun playing this game and some of the personal insights shared were: *“the future is emergent and is full of surprises”*; *“expect the unexpected”* and *“we could only anticipate that much”, given multiple variables and factors pushing and driving our collective futures.* This game made visible the known unknown and unknown unknown “meanings and contexts” of participants’ perceptions about the future.

As a pre or as an introductory workshop activity it helped the facilitators map the participants’ current frames and futures context. The rich insights derived from the game (i.e. their worldviews and ways of perceiving the future and impacts to personal (social, cultural, political and economic, professional and civic life) contextualized and informed the lecture content, approach, tactics and designs employed for the lectures and for each of the group breakout sessions.

Lessons Learned and Principles in Futures Studies

“He who predicts the future lies even if he tells the truth” Arab Proverb

Meimei Song introduced futures studies and explained why we should think and question our ways of perceiving the future. Song showed to the participants some of the global challenges facing humanity nowadays using the Millennium Project Global Challenges framework. The Global Challenges Framework championed some

emerging and mainstream issues and extrapolated them into the future to inform decision-making and social innovation

today. Song notes that these global challenges could no longer be resolved by simply imagining business as usual scenarios but rather it requires creating new blueprints to optimize existing multiple, collaborative intelligence, data building and curation platforms and to influence decision-makers to re-perceive the future. To operate in an uncertain world, the gentle art of re-perceiving – questioning our assumptions on how our world works – is a lens that could help us see the world more clearly. The purpose of futures studies and thinking is can help us – personal, professional, social levels – change our view of reality. The end result is not prediction but about building capacities to anticipate better possibilities,



Figure 3. Song shared some insights on how foresight works in the Asia Pacific and why the need to study the future.

opportunities and wiser decisions today. She noted that the future could help us project the future further and farther. “If we could anticipate better, we can prepare and create the future better” said Song.

Song shared some case studies in Taiwan and the Asia Pacific including techniques that decision-makers and planners use to create and invent alternative and preferred futures. She emphasized the importance of unpacking value narratives that gives and questions meanings, rationale to the actions that we take or the decisions that we make today (i.e. awareness and emergence of Asian values and traditions that give importance to family and community) and our ways of knowing and perceiving the future. The real weight from understanding and engaging people to a conversation about the future comes from the insights that inspire people and communities to take individual and collective actions and invent the future that they want. Individuals, people and organizations have different assumptions and ways of re-perceiving the future according to Song. As humans are capable of rationale and reflective thinking, we must be sensitive to our personal, professional and people’s or social (organizational, collective, community, symbolic, metaphoric) aspired futures. The art of having a longer term view could disrupt old notions of what it means to have a civilized life that tends to restrict people’s capacity to imagine and create the future argued Song.

Here at this point, participants have understood, as the facilitators noted during the coffee break conversations: the meaning and purpose of futures thinking and the WFSF course; the link between the past, present and future including their personal, professional and social futures (must align the collective vision with the personal; the future is personal; decolonization as a crucial element to creating alternatives; the future is here but rather it appears to be unequitably distributed); the value of futures thinking, futures studies and foresight to decision-making, management and governance.

The narrative of realism or realistic futures (fear and trauma driven perception) has dissipated a bit. An atmosphere of openness and optimism and the hunger to explore alternative visions of a possible future society gained traction at this point.

Women’s Perspective and Case Studies



Figure 4. Participants debated and discussed current and emerging women challenges or vulnerabilities in a city and climate change driven era.

To deepen the discussion and build on the insights that emerged in the first lecture/session, Janelle Marr asked participants to ask the un-ask questions, search for emerging issues and drivers that may likely influence the way the participants perceive and frame the future of Philippine cities. From a woman perspective questions asked and explored were: How can we challenge dominant patriarchal cultures and worldviews in city planning and social governance? What are the administrative, political and societal challenges in a women designed city future scenario? What values,

philosophy and worldviews could drive women designed alternatives? What might be the myths and metaphors that might drive alternative and preferred futures? These critical questions helped participants identify the big issues and possibly some game changers essential to achieving long term sustainability and social transformation. Below are some of the emerging and big issues for women city futures:

- Women perceived as sexual objects
- Growing incidence of early / teen pregnancy
- Violence against women – discrimination in the workplace, sexual harassment, etc.
- Increasing number of single mothers and the lack of support from government and workplaces
- Age and gender gap in the workplace, political arena and society
- Gap on how younger generations and elders (women) perceive their function and roles in society and governance
- Implicit and explicit masculinity on how cities, social rules, income, organizational structure and dynamics, infrastructure and city urban planning were designed
- Consumption and competition driven societal culture
- Prohibitive prices/costs of health services and limited access to health infrastructures (mothers, elderlies, young women, children etc.)
- Problematic social value orientation (preference for male babies as a first child for example)
- Vulnerability of women – elderlies, adults, youth, children – to disasters and conflict, social media, technology (not gender sensitive or driven)

Participants discussed and explored the above themes, issues, concerns during the breakout sessions. Participants shared some compelling personal stories of power relationships in the workplace (family, children, home are disowned in existing labor, workplace narratives and contexts) and society (male-female interaction and social dynamics), income gaps and social narratives on how history, systems and trends favored and institutionalized patriarchal ways of knowing. A refocusing and reframing (with nature and mothers in mind) are needed and a strong response from the women sector is imperative if they were to disrupt the status quo and create a woman informed/narrative of sustainability and social progress.

The Past, Cultural Memory and Mapping Women City Futures



Figure 5. Cruz explains the how's and why's of mapping the future using the futures triangle.

According to Shermon Cruz who facilitated the session on futures triangle, emerging issues and the S curve with Ariana Lutterman and Meimei Song, the Philippines has a rich history and tradition of using the past and cultural memory to anticipate future possibilities. This was obvious in the works and writing of its national hero Jose Rizal who wrote an essay entitled “The Philippines a Century Hence” and the novel “Noli Me Tangere” in

the late 18th century Spanish colonial era. These two texts could be most relevant and significant decolonized texts on the future of the country relevant to futures and foresight studies and work published in those period. A bit of history was essential so as to properly contextualized and provide a background to the discussion on Filipinos ways of knowing the past, the present and future according to Cruz. To quote the Philosopher Tacio in Rizal's novel *Noli Me Tangere* as an implicit message to us in the present (from a mythic, metaphorical and philosophical purview (perhaps it could also be taken literally):

"I do not write for this generation. I am writing for other ages. If this could read me, they would burn my books, the work of my whole life. On the other hand, the generation which interprets these writings will be an educated generation; they will understand me and say: 'Not all were asleep in the night-time of our grandparents'."

And Rizal's take on history and the future of the Philippines (from a scenaric standpoint):

"Will the Philippine Islands continue to be a Spanish colony, and if so, what kind of colony? Will they become a province of Spain, with or without autonomy? And to reach this stage, what kind of sacrifices will have to be made? Will they be separated from the mother country to live independently, to fall into the hands of other nations, or to ally themselves with neighboring powers? ... Perhaps the country will revive the maritime and mercantile life for which the islanders are fitted by their nature, ability and instincts, and once more free, like the bird that leaves its cage, like the flower that unfolds to the air, will recover the pristine virtues that are gradually dying out and will again become addicted to peace—cheerful, happy, joyous, hospitable and daring."

"It is impossible to reply to these questions, for to all of them both yes and no may be answered, according to the time desired to be covered. When there is in nature no fixed condition, how much less must there be in the life of a people, beings endowed with mobility and movement! So it is that in order to deal with these questions, it is necessary to presume an unlimited period of time, and in accordance therewith try to forecast future events." Jose Rizal, 1898

Cruz also discussed briefly the works of contemporary writers and futurists such as Sohail Inayatullah, Tony Stevenson, Cesar Villanueva and Shermon Cruz on Filipino futures to name a few.

The purpose here was to present to the participants a historical narrative and evidence of foresight work in the Philippines and if it is relevant, as a context to imagining alternative futures of Philippine cities.

After a brief presentation, Cruz facilitated a futures triangle workshop to map the pushes, pulls and weights of Philippine cities from a women's perspective:

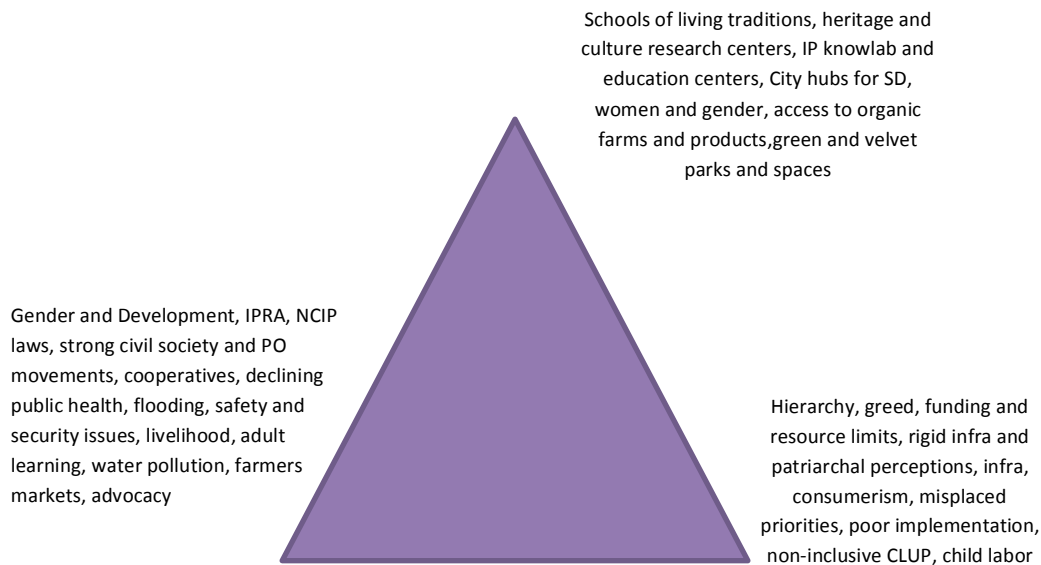


Figure 6. Futures Triangle of Philippine City Futures from a Women Perspective

Pulls of the Future – Traditional hospitals, schools of living traditions, libraries for IPs, research centers, educational landscapes, state universities as partners and facilitators and learning hubs of the sustainable development, gender and women education, access to organic farming and products, parks and green spaces

Pushes of the present – Relevant laws on GAD, IPRA, NCIPs, NGO and POs, Social movements, Cooperatives, declining public health, flooding, safety and security concerns, livelihood and adult learning education, water pollution, farmer markets, advocacy groups

Weights of history – top down policy, corporate greed, funding limits, rigid infrastructure and perceptions, transport infrastructure, consumerist culture, misplaced priorities, lack of implementation, not so inclusive comprehensive land use plans and development programmes, child labor.

The futures triangle mapped the primary issues and drivers shaping the future of Philippine cities. These factors and variables emerged when future cities were viewed or perceived from a women lens.

Anticipating Philippine City Futures



Figure 7. Marr facilitated a causal layered analysis and scenario workshop.

Building on the research questions, emerging issues and drivers mapped including the insights that emerged from morning breakout sessions, Janelle Marr and Meimei Song introduced scenarios and the causal layered analysis to the participants to imagine, deepen and deconstruct the participants' city futures. Here the archetypal scenario method was used to anticipate the possible and plausible futures. The causal layered analysis was employed to deepen the conversation and the narrative of the four alternative futures.

These sessions looked into the question: What would Philippine cities be like if they were designed by women? What would our streets, communities, priorities, festivals and neighborhood look like in a women and gender imagined alternative city futures? What might be their preferences? What myth and narratives of resilience, planning, social innovations and city designs could surface or re-surface when the future of our cities are questioned, re-imagined and reconstructed by women?

Here are the alternative city futures explored, imagined and designed by the participants using scenarios and the CLA methods.

Casual Layered Analysis is a futures technique that can be used in many settings, in particular in the construction of scenarios. It is based on the premise that the way issues are framed strongly influences how they are understood, and therefore limits the perceived scope of possible change. Marr asked participants to explore four different layers of understanding: the Litany; the system; worldviews; and the myth and metaphor.

<p>Nurturing and Gender Equitable Cities</p> <ul style="list-style-type: none"> - Access to resources (learning, wealth) - Peaceful and violent free roads - Organic and plant based lifestyles, food diversity - Advocacy driven systems or open source governance systems; participatory; Health driven systems – children, pregnant mothers and elderlies given prioritized, connected - Compassionate, inclusive and cooperative culture; The family as the pillar of a nurturing city - <i>Lungsod ng Buhay</i> or City of Life; <i>Sleeping Beauty Awakes</i>; Women can do what men can 	<p>RIP City</p> <ul style="list-style-type: none"> - Value of women participation and contribution to local economy and growth disowned, Big is big, Megalopolis - Hierarchy, Oligarchy, Consumption and Dynastic driven social, political and economic systems; Mall driven systems; Malls as center of power - Male dominated, patriarchal, consumerist, competitive worldviews and culture - We've got it all for you! Men and money rules the world
<p>Organic-Tech Cities</p> <ul style="list-style-type: none"> - Organic and Techno-Hub cities - Intelligent communities, organizations and wise governance systems; Zero waste systems (digital, organic and virtual); Organic hubs; Healing communities, Heal techs - Sustainable culture, Indigenous - <i>Bahay Kubo kahit Munti</i>; Butterfly communities; 	<p>Cities as Dirt</p> <ul style="list-style-type: none"> - Collapse of the family as a social institution; Women and children wasteful - Patriarchal; Alienation; Power grip and driven systems - Men fights back to regain power that was lost - Individualistic - Struggle for power

Figure 8. Scenarios with CLA Alternative City Futures from a Women's Perspective

The preferred future city narrative and design was the nurturing and gender equitable cities. Access to resources and wealth opportunities should be available to women; peace, safe and non-violent free roads; organic and plant based industries and lifestyles as well as food diversity are supported; systems should be open source, advocacy driven, participatory and health driven. Elderlies, children and mothers are prioritized. The myth was the Lungsod ng Buhay or the City of Life or the Sleeping Beauty awakes. City here should emerge as playgrounds – sensitive to the needs of children, elderlies and mothers.

Gaming City Futures



Figure 9. Lutterman guides participants playing the Thing from the Future Game

To explore the unknown unknowns and create alternative concepts or events that could drive the preferred and integrated city future scenarios, Ariana Lutterman facilitated “The Thing from the Future” game. The Thing From The Future is an imagination driven game that challenges players to collaboratively and competitively describe objects from a range of alternative futures (Situation Lab, 2014). New

concepts and ideas emerged after the session, to describe a few:

1. Music Driven City Futures. Music in this future drives cities to adopt or create a “neutral” and “genderless” based society, concepts, icons, infrastructures and systems. The scenario here is like “Hey! Welcome to a world of unisex music, cities and societies. It is no longer about men, women, lesbian and gay prides or gay parades but rather individual and collectivities are perceived as “beings” and like musical notes, people are genderless and non-gender bias.
2. Telekinetic City Futures. Collapse would propel the emergence of a telekinetic city future. Devices and the internet of everything disrupt the concept of work, time, space, workplace and work relations. Work and the city now becomes would become virtual and telekinetic in this scenario.
3. Compassionate Food Festival. In a transformed scenario of the future, food becomes a symbol or a vehicle to promote a culture of compassion. In this alternative future world, 90% of city inhabitants adopts a compassionate way of life and lifestyles. In this world, a huge number of the populations are vegans and vegetarians and thus the compassionate food festival. The right of animals and other life forms enters the policy discourse and city futures.

4. Souvenir Sustainability. In a disciplined future, sustainability is reframed and heritage is reinterpreted as souvenirs for future generations. The present generation offers heritage as a gift or as a “souvenir” to future generations. The mood in this scenario is gratitude. Future generations return the gratitude by preserving this souvenir to future generations. Kindness emerges or is mainstreamed as a societal culture in this alternative future world.

Sarkar Game and Macrohistory



Figure 10. Participants reflect after playing the Sarkar Game.

Sarkar’s theory of the Social Cycle is concerned with the ways that humans, and their social organizations, have dealt with the existential problems of how their physical and social environments relate to one another. His theory of macrohistory proposes that civilization has cycled through four major ‘states’... [that are] both material power structures and epistemic or paradigmatic forms of individual and collective psychology. Further, each state has a beneficial phase (vidya) and a perverse phase (avidya); thus, even though

each state is successful in managing existential problems, it also contains the seeds of its ultimate decline. P.R. Sarkar’s Social Cycle elegantly demonstrates how easily ‘social roles’ are adopted and how these roles bring forth partial and limited understandings of change and change processes. Both as a macrohistorical model of social change and the embodiment of the process of social construction, it is a pivotal learning element in the subject.... By ‘creating’ the experience of the Social Cycle in the classroom, the students learn of their own social constructions and roles. They experience the frustration of how these roles and constructions limit the effectiveness of their actions. They can also recognize the qualitative difference in the potential of actions that arise from adopting an ‘integral’ stance in participating in social change. (Hayward and Voros 2004)



Figure 11. Chaos, complexity and contradictions as the four social groups clash in the Sarkar Game

Ariana Luterman and Shermon Cruz facilitated the Sarkar game and macrohistory sessions, divided the participants into four groups: workers, military, intellectuals, and merchants. The workers are guided by basic instincts. They are preoccupied with survival and mundane pleasures. They want safety, security and reasonable comforts. The military’s physical strength and courage are their greatest assets. They embrace challenge and struggle, value honor, discipline, and self-sacrifice. They protect

society from danger and chaos, by enforcing order. The intellectual's developed mind is their greatest asset. The search for truth, removing errors and confusion, is your purpose. They debate hard so that the best ideas win and create enlightenment. The merchants make money easily and invest it wisely. They excel in administration and organization. Through wealth and power, they can help everyone. There are both positive and negative aspects of each archetype.

The game started when the workers entered the scene and called out for equality, demanded for higher pay and rallied for the recognition and observance of their labor rights as enshrined by the constitution. The military intervened with the expectation that they alone have the right to set and define public order, of what is peaceful or not. They are the wielders of authority and discipline. They demanded the laborers to cease their disruptive and nuisance creating rallies and were threatened to be arrested if they refuse to comply with the law. At this point, the intellectuals entered the game and immediately offered a solution to resolve workers' demand and concerns. They taught that compromise was necessary to ensure the peace and maintain public and social order. It was here that the merchants came in and made a bold offer of loan instruments for the workers with interest and capital generation in mind. With these offers, the workers opted to continue their strike and the military immediately arrested and imprisoned some of the workers for failing to comply and observe peace. It was at this instance that a worker would grab a gun and threatened to fight back if demands for better pay and labor practice were not given. The intellectual would come to the rescue by challenging the military and the merchants to observe their rights and to give in to their demands. The merchants here would ask if the intellectuals also needed money, but the intellectual would decline to affirm the need. As the merchants and intellectuals entered into a negotiation, the military would arrest the workers with guns who and intellectuals again would intervene and tried to protect the worker with a gun. At this point, the military would shoot the workers and intellectuals and everybody else and the crowd would disperse for safety. One intellectual was shot dead, and the worker who took the gun was finally in prison. The merchants came in and presented their alternative solutions by giving the workers non-monetary and fringe benefits. A surprising turn of event occurred as one of the workers chose to switched side and turned to the military for protection.



Figure 12. Workers poses for the camera after voicing out their sentiments to the media.

By the end of the game, everybody had a chance to voice out their concerns through the media, which was claimed to be owned by the merchants. Everyone, all of the social classes in fact, claimed that they were right and that all of their suggestions were just and wise and necessary to resolve the social conflict.

Lutterman and Cruz later on

explained the context and purpose of the game and the theory as a tool and concept that enables participants to enter other ways of knowing, audit their worldviews and leadership styles and gain insights into the challenges

of social and transformational change. The four types of power and its dynamics were articulated and felt by the participants here and learned that clash and cohesion is natural or essential to social change; that each of the four ways of knowing has different and diverse ways of relating to the social and political environment and that this may define or contextualize or inform their preferences, strategies and solutions they offer or that they insist to create. The four worldviews of power also suggest a distinction on how different class concepts and interactions disrupts the status quo, define and interpret power and create alternative and preferred futures. It suggests that societies have four basic social desires, outlook of the real, driven by the basic nature or desire of the human mind to create, influence and innovate; that social change is not linear but rather complex, chaotic and fluid. Lessons learned were:

- Tolerance for other worldviews and ways of knowing the real is crucial to peace and progress.
- Negotiation is an essential to social change. While conflict and clash is constant and perpetual (at the personal and social levels), cohesion (unity) and cooperation is imperative to moving forward; in changing the shape and contour of the social cycle. Society is too complex to be controlled by one or two social class or worldviews.
- The game affirmed that that the labor class is the most marginalized, disowned or ignored social class in the Philippines. The military are the game changers and could, by choice, re-set the social cycle. Merchants are status quo driven and intellectuals are instinctively social disruptors.
- Discontented workers and disgruntled intellectuals could dismantle a defective system and create alternatives.
- Leadership and decisiveness is a must if we are to challenge expansive and exploitative notions of and accumulation of wealth and power.
- Women are courageous and do have a tendency to offer blood and life for an ideal or a vision. Welfare and compassion is central to their narrative of social change.

Visioning

Song led a visioning workshop to envision the desired future – its taste, colors, lights and what and how it feels like to live there. Lights were dimmed and participants were asked to envision themselves in their aspired future, they were asked to clear their heads and visualize the future that they want. Afterwards, they were asked to talk among themselves about their vision and if any shared visions. Some of the participants that shared their visions imagined a future of positivity and empowerment. Most of them envisioned a relaxed, happy and peaceful future. These were the visions that came up.

Take Aways and Next Steps

The last part of the workshop was facilitated by Villanueva, he asked the participants to share their insights, take-aways and if any, raise new questions. They were asked about what are their most important take-aways from the workshop and hopefully bring in the gender perspective and outlook to futures studies and city futures discourse. He asked participants for their plans and for possible next steps, their learnings and what help or

assistance they might need for them to start their own futures work or city futures work. According to one of the participants, *“the future can be demystified, and we shouldn’t stop thinking outside the box.”* The participants’ common insight was *“that the future wasn’t linear but rather it lies within ourselves”*; that *“we could shape it and it is in our hands and thus we should not be afraid or feel despondent in hoping and in creating a better future for all of us”*.



Figure 13. Participants assembles for the group photo.

A directory of participants was shared so that the netweaving that has germinated in this short course can continue. People and institutions were also invited to become active members of the World Futures Studies Federation.