

CHANGING VALUES AND SOCIAL DEVELOPMENT

– A COURSE SUMMARY –

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During the presentations, the interesting debates and workshops of Budapest Futures Course 2001, we discussed the questions of social and individual values, as the main determining factor of relating to the future. In the debate real examples of the participants supported our theory, which was articulated primary to the course, saying that values are changing in time (we are facing an important change of values right now), are different regionally and show different characteristics in every field (in the different spheres and sectors of society).

The debate was certified by the fact that the participants of the course coming from different regions of the world (from Europe through South-America to Australia) represented their own culture and brought their own traditions. The participants stood for various philosophies and represented different generations. This way the debate could be diverse, offering an opportunity to form each others' view and strengthen their future orientation by mutual change of information. The facilitators of the debates played an important role in assuring that the open minded, sincere participants liberally take part in forming opinions and concepts for the future as well as in building scenarios. The creativity of the participants helped to get through the difficulties of forming alternatives for the future, and the group succeeded in problem solving and efficiency.

The group of participants represented various ideas about how the question of values can be related to social development and the possible future social models. During the discussions, the various ideas emerging created a path that was often hard to follow, reflecting that there is a great uncertainty considering the future social models and their value content.

In this essay, which can be regarded as a summary, we try to describe the ideas and relations that emerged during the Budapest Futures Course 2001, especially during the final discussion, in connection with the changes of values in time and their characteristics in space. Hereby, we do not deal with the characteristics of values appearing in different spheres of society (as for example in urban and rural surroundings, environment, architecture), as they introduce a specific set of problems that was discussed and evaluated in presentations and debates.

1. Futures Studies and values of future societies

There is an agreement between futurists that the first decades of the 21st century represented a period where the industrial civilisation became antiquated and the human existence was renewed at a civilisation profound. However, there is a difference in concepts and forecasts concerning how and with what results this change realised. The possible future social models dealing with the change of civilisation take different forms. The future social models do not differ only in their choice of central questions that determine the conclusion of the plausible change in society, but also in the change of set of values that are caused (or should be caused) by these influences.

Eleonora Masini, Professor of the Gregorian University of Rome (president of the World Futures Studies Federation until 1990) said at one of the vocational courses of the World Futures Studies Federation in 1994 that: „Thinking about the future, you have to think about values!” Dealing with the society of the future, it is important to introduce the values and the change in the set of values in connection with future models. As a consequence, it is inevitable to study how the set of values of societies change, in what measure and how they overgrow the previous ones, if the individuals and social institutions are future-oriented, and also how the change in values and future-orientation connect and lead to change and transformation in societies.

The set of values of every single society is represented by the society, the different social institutions and groups on one hand, and the individuals and citizens on the other hand. The future models and the change in the set of values described by futurists stay abstract possibilities as long as the concrete societies do not try to adapt to the changes, restructuring their values and their way of thinking. The task of futures studies consists also of:

- studying and articulating future social models in a order to see what values they bring along and suggest to concrete societies and its members, if there are any future oriented values and how the social institutions communicate those towards citizens,
- investigating the values that the members of various societies, the individuals follow actually, if there are any future oriented ones, and what changes realised in the individual set of values in the last few years,
- how the values defined as desirable by the future models, the ones suggested and preferred by social institutions and the ones followed by individual members of society exercise mutual influence.

This knowledge can bring us closer to answer the question of how the society of the 21st century will look like. It is a new and especially interesting question to study how the values articulated in possible future models can be related to new values emerging between citizens, societies especially among young people.

2. Change of values at the level of individuals and future social models

2.1 Change of values at the level of individuals

The results of the methods well known and frequently used in sociology show that the social values are changing even if it is a slow process. The dominance of industrial societies' material values is being overwhelmed by the various post-material values. Parallel to this phenomenon, individualism is a characteristic feature, although its degree is different among each society. The intellectualisation of individualism can also be noticed. We can observe the renewal of traditional values and parallel the mix of different environmental values. There is a confusion and crisis of values, which can be accompanied by the lack of tolerance.

The sociological researches and knowledge of the of values also inform us about the fact that today the set of values cannot be evaluated by revealing the values that are present in reality. The realisation that there is confusion and/or a crisis of values and the recognition of changing values do not lead us to a final conclusion but is helpful in bringing futurists' attention to study the question of values. It can be done by formulating the possible and desirable values in future models. But it is only part of the problem solving. Based on the results of our research projects, we came to the conclusion that futures studies must take up the task of investigating the future forming values in social reality. This can be realised by such research and analysis of values that offer the possibility to reveal on one hand the value content of foresight of social institutions and its

change, and on the other hand the value-preferences of different generations, members of different groups of society and its interaction.

At an individual level the values that are important considering the future, or the future values are the following:

- the intellectualisation of work and the strengthening of its innovation character,
- in order to improve quality of life renouncing of present pleasures and advantages, hoping to achieve future ones,
- having an open mind towards new thinking, new concepts and new values,
- staying open to the future, realising and accepting future as a value,
- emancipation of women and different minorities,
- general tolerance, the recognition of differences,
- realisation that we are part of the nature
- the realization of forms of behaviour that damage others and/or the environment,
- the strengthening of life that is free of the attitudes mentioned above
- taking responsible part of communities
- building a new concept of competition and co-operation in social and economic field

The most important element of all of the above is future-orientation. Future-orientation is the character and ability of humans only that allows its thinking not to be determined only by the past and the present but also by the continuous guiding of hypothesis and expectations for the future. The actions of the future-oriented human-being are inspired by the future (*Nováky, Hideg, Kappéter* 1994).

In connection with individuals, there is a change on the behalf of ethics: besides responsibility-ethics, possibility-ethics gets more attention. Until present times we lived by the responsibility-ethics: “do what you have to do”. This ethics prescribes and assigns more or less unequivocal responsibilities and tasks to human-beings (*Nováky* ed. 2001).

Possibility-ethics suggests slightly different attitude. One of the main questions is weather “we are able to do what we could do, but what is undesirable based on new values”. In the frame of possibility-ethics we find for example that we do not pollute even though we used to do so, and we quit growth-centred economic activity, although it used to be one of the main driving forces. Possibility-ethics also suggests another key question weather “we are capable of

doing (thinking and acting) something which is completely different from everything before, completely new”. In fact are we capable of change? It can have two objectives: adaptation and renewal. Adaptation aims to adjust to the world that has changed, to new situations caused by new circumstances, which might be easier on the ground of new values. Renewal aims not only to adapt to new conditions but also to be active part of the change, to provoke it, in other words it means that we, ourselves should look for new objectives and paths and generate them.

Traditions limit us to act in different ways than before. Therefore, the concepts of possibility-ethics are harder to realise than those of the responsibility-ethics. Responsibility-ethics often requires self-control based on rational thinking (we have to do this and that), while possibility-ethics requires on one hand self-restraint (not to do something usual), and on the other hand profound change. This requires the forming of an attitude totally different from the previous one based not only on rational thinking but emotional habit.

Living by the possibility-ethics often means “invent what we want to think different and act different”. The social norms and values do not always help directly. Contrary in the case of responsibility-ethics they do help, as it can be the direct consequence of not doing something prescribed or doing something socially forbidden. We can even be punished for that. Standing on the ground of possibility-ethics, we as the members of society have to discover (feel) what new values we need, new attitudes and new ways of thinking that lead to a new society, or at least to a state, which we consider in given circumstances as leading ahead.

It is practical to study further the question of possibility-ethics to enrich it considering the forming of future society. It is even more important, because possibility-ethics is the main field of information society, which emphasizes the fact that we should not build a so called present-trend-continue future based on the past without change, but to look for the characteristics of a desirable, acceptable future and the conditions of its realization.

2.2 Changing values at the level of future social models

The orientation of social and economic development indicates that the time period between 1970 and 2020 could be interpreted as a social transition period in many countries including the industrially developed ones as well as ex-socialist countries. The characteristics of industrial society are less dominant, and rationality seems to lose its power. Signs of a new society that is completely different from the previous ones are emerging. Depending on which

characteristics and interactions of the new society are emphasized, different future models can be built.

In futures studies literature (Rubin 2001, Hideg 1999) we can find several different future models of society: *post-industrial society*, *learning society*, *post-modern society*, *experience society*, *service society – expert society*, *sustainable society*, *information society – knowledge society*, *communication society – interaction society*.

Post-industrial society

In this future model there is a change in paradigm in production, instead of quantity, quality is emphasized. Division of labour continues on a higher level, doing skilful, quality work characterise post-industrial models. This phenomenon represents a great challenge for education. The educational institutions are to face a great shock, they need to change profoundly.

Learning society

In this society the main challenge is whether the members of society profit from the possibility of learning and on what level. Society offers the opportunity to study, gather knowledge and also new methods to do so, but it depends on the individuals to take advantage of it. The society puts pressure on its citizens to take the decision: what to learn and what not. It is a hard choice as there is no method to measure the material products and tools in an adequate, clear way.

Postmodern society

This social future model emphasises the process of modernisation, which intensifies the diversification of values and has an important effect on the building of individuality and identity. The relativism of values appears while the standard values are overwhelmed. Individuals are no longer supported by traditions or values learnt in school or family, and the cultural roots can neither flourish. The individual is left alone in decisive situations without sufficient orientation to indicate good decisions. In this way only individual values are at hand and the model results in the enforcement of relativism and individualism.

Experience society

Instead of the analytical approach, the emotional approach stands in the centre of this society model and the emotional learning and its process. Investigating and researching the emotional experience can easily lead to hedonism and

shortsightedness. There is a fear that this society locks its citizens in an emotional prison.

Service society – Expert society

In this social model the productive and consumer services strengthen and slowly gain terrain over mass production. The main driving force of society is service present in every field (for example higher education). The question emerges: can it be driven externally or are internal forces guiding? In this last case the society can become a self-service society.

An expert social future model influences more and more experts (and represents an increasing challenge) both in social and economic field. Expertise and know-how is the main value, which can provide the base for further development.

Sustainable society

The sustainable society model is unique with offering practical solutions for further damaging of natural environment and for getting short of resources. The idea is based on the principle that natural problems should be tackled in line with economic development, since environmental problems are rooted in the economic field. A kind of synthesis of human and ecological aspects should be the forward looking and realistic aim that results in long-run operating ecological systems.

The main condition of sustainable societies is an environmental friendly system of values in the fields of knowledge, technology and society. This process is determined by both scientific thinking of a new kind and by education.

Information society – Knowledge society

The key element of this model is information as it is the criteria in all fields – including economy, cultural and social life - it is the generating element of the scientific-technological and social-economic development in the future. The various activities dealing with producing and using information technology – among others research, development and education as well as art – are integrated in a network based information sector. *This kind of development will bring along new forms of consuming and life-style.* There will be a growing demand for information products and services, because time devoted to work will keep on decreasing and as a consequence there will be more time for formation and vocational training, for reaching a higher level of self-fulfilment by setting and realizing new objectives, for building communities and

participating actively in society. The increase of individual freedom will be expressed by *the realisation of various life-styles and life-models*.

In information society information should be understood as knowledge that can be transferred to data (can be decoded). Possessing information represents the real value not knowledge or wisdom.

Regarding the social-economic effects of new technology, it can be described as ambiguous: on one hand it helps to substitute humans in more fields and to keep them under strict control, on the other hand it brings along the possibility of developing by a so-called human rationality. The need for variety, clarity, individualism and creative, productive work can be satisfied in mass quantity.

Communication society – Interaction society

In communication society new ways of communication emerge that are present not only in the connections between human-beings and institutions but also among people. The members of society become globalised (globally accepted methods and values are present in their thinking), but in the meantime they keep their national and communal roofs. New tools and methods of connection become characteristic. In the centre of this social model stand renewal and technological innovation that are especially important.

The interaction society represents the values and needs connected to environment, communication and information in the field of human interactions. What these values have in common is that they do not focus on material needs but are oriented towards humanisation of human and social interactions, the breaking of its physical and social limits as well as its barriers in time, and space. These new needs are as well connected to material products, and material supports such as communication and information technology, but they only act as tools or mediators. In this society the main driving force is not technology or economy. A new, holistic world view must be developed that regards the world as an integrated system of interdependencies. We need to relate to the world; to human society and to ourselves in an adaptive, environmentally integrated, resource balancing, co-operative, plural and responsible way that aims harmony.

The future models generated by the development of information and communication technology are common regarding their set of values, as they will create new consumer and life-styles. As time devoted to work will keep on decreasing, there will be more time for formation and vocational training, for reaching a higher level of self-fulfilment by setting and realizing new

objectives, for building communities and participating actively in society. The increase of individual freedom will be expressed by the realisation of various life-styles and life-models. The models differ in how these post-material values that are emphasized can integrate in the value preferences, the expectations of individuals and social groups and can connect to the change of their ability of adaptation, and their future orientation.

The possible future models in connection with the society of the future represent the following values:

- information as the perfection of economic and human value,
- instead of preferring short-term, the spreading of long-term planning,
- devotion to education and formation,
- respect and love of natural environment and life as the main aspect of human behaviour,
- complex approach that is indispensable for investigating the profound phenomenon and relations,
- active and positive attitude towards change.

2.3 Universal values?

It is often thought that future studies per se is not purely value neutral, but that value consideration forms a natural part of futures-oriented research and work. It can be said that because a human being needs ability to live in a changing world, to have control over his or her own life, and to understand the consequences of the actions and choices. That is the very reason why one also has to consider the values attached to the future.

Spatial or temporal distance does not remove responsibility because decisions which are made now might have effect on the lives of the generations yet to be born and decisions made here might have effect on people and environment of other countries. This leads to the aim towards general and commonly shared norms, one can call universal values (*Rubin 2001*). Rubin cited Kidder's research on 24 wise men and women from all over the world, representing different fields of social and cultural life, on what values they would see as universal. These are love, truthfulness, fairness, democracy, human rights, equality, freedom, unity, tolerance, responsibility, and respect for life.

In an age like ours, characterised by radical changes, some of these values disappear, some others are transformed according to new challenges and conditions. All ages give truth to the co-existence of orthodox and new values.

The present landmark of history is, however, unique in the sense that co-existing values differ by quality, and the multidisciplinary of distinguished values makes confusion.

The value crisis is enhanced by the fact that change in values is a slow and fundamental process, hence contradicting guides for life co-exist for a long time. Nowadays world population growth and its increasing burden on environment speeds up value changes, which enhances value crisis. Population growth and the scarcity of natural resources also contradict. All of us must change our values, ethics, faith, trust and spirituality so that an increasing number of people could be provided and sustained.

2.4 The requirements for realising new values

The realization of new values is a multi-layered process. In connection with Futures Studies and this course it is especially important what values are formed in young generations regarding the future, what kind of new values appear, if their appearance has the force to determine a new set of values, and if they have regional characteristics or not.

It is extremely important in what measure young generations are future-oriented, what new values they assume, in what measure each generation can change their values, and how can they communicate those towards other classes of society. In delivering values educational system, formation and actions for the future play an important role, as well as the social communities where the new values can be practiced, adopted and spread. As a consequence, it does matter how the civil society is organised, and what role young people play in it.

3. BFC 2001 views and suggestions

Discussing the relationship between future orientation, values and social development in theory is indispensable to take responsibility for future decisions, however, make only one side of the issue. The following paragraphs explore the views of the BFC 2001 participants and connect the results to the theoretical foundations.

3.1 Individual level: future orientation and values

All Budapest Futures Courses enrich their topics with the participants' evaluation too. Both in 1999 and in 2001 we asked the visitors to fill in a questionnaire that traces the very local views in space and time on the course

topic. Comparison of the local individual approaches with similar international or regional surveys always draws a portrayal on the current BFC notion.

The BFC 1999 has investigated future orientation in theory and practice. As discussed above, future orientation always reflect values either in thinking and interest or in actions as well as in expectations. The BFC 2001 questionnaire investigated participants’ attitudes indirectly towards local natural and artificial environment, towards private and public life and towards general feeling. As the target group of Budapest Futures Courses are the same, and the structure of the participants were similar in many aspects, it seems to be reasonable to make a soft comparison of the values that each group reflected. To draw in line the two sets of values, they are as follows.

Table 1: Future orientation and values

<i>The main characteristics of future orientation of BFC 1999 Youth</i>	<i>Values accepted by the BFC 2001 Youth</i>
1. Future of family and the children	Household-function
2. To influence the future	Duty--responsibility Visioning--mobility Equity – opportunity
3. Different space and time views	Conversation
4. Work for the future	<u>Personality--work</u> Immaterial satisfaction Alternative free time
5. Learning for the future	Knowledge Civil values
6. Hopes	Access Peace
7. Fears	Sustainability

BFC youth is interested in and feels most responsible for the future of their family and children. *Personal as well as national, regional or global futures*

are subordinated to small local communities. This approach is in line with the wishful changes of environmental conditions: more peaceful and natural environment, living closer to workplace and having relatives nearby. This is what we called the rebirth of the household function. New values emphasise those activities that are connected to human-size, trustful communities. (NB. Households and families in this sense are rather functions than material units – human-size, trustful communities can be created internationally too).

Participants are willing and feel able to turn towards the future, they want to create their own circumstances to live. Necessary values to be ready to create futures are first of all responsibility for the present decisions that result in one given future. Not less important is that proactive behaviour of BFC participants comes from an average or better financial background. This fact just enhances our belief that visioning is tightly connected to mobility: active future orientation and values of sustainability needs a given level of welfare. Though welfare in the long run is rather the consequence of values, a medium level of living standard, mainly in the information age, is a necessary condition of human daily reproduction. Just like the equal opportunity to access to non-material and material resources as well as to create futures.

How wide and how far one can and want to see distinguished much BFC participants. Diversity in time and space is on the one hand an advantage for future creation, however, the activity that is derived from different horizons for present decisions coincide too much. Conversation as a universal value is one solution to reveal these frictions.

Participants are not only willing to influence the future but prefer work and learning to be able to do so. Investigating their values, however, enlightened that it is not simply much more work they aim at, but rather work that reflects personality: interesting and creative work, close to the living place or at home. Immaterial satisfaction in work and in non-work activities makes the classical distinction between working hours and free time useless for the future. Creative work needs active type of recreation, and one can no more separate thinking for ends meet from thinking for fun.

Learning in this aspect is just the other side of the same coin – a condition as well as a consequence of the value of knowledge. Not by chance we put civil values (originally preferring comfort and other advantages of living in a city) into this row. Knowledge as a value contains more than just the “stock” of learning, that is the accumulated information that has been collected. Knowledge should refer to the understanding and active adaptation of civil values: self-organisation, democracy, and freedom from unnatural hierarchy.

As far as expectations are concerned, participants expressed hopes as well as fears too. From the values' side expressions were rather active than defensive: accession to resources and chances rather than eliminating exploitation; peaceful environment rather than finishing war; and sustainability rather than fear of scarcity. All in all peace, accession and sustainability are values that emphasise the time horizon – they are long run targets but not utopias, hence should be created in each moment – as well as the space aspect: regional approaches usually put them into different circumstances.

3.2 Regional level: different focus, mutual interests

Every day workshops mixed up participants and their views in many different ways. Last time for the summary of the course we decided to create groups of different regions in order to express a cut on values by development and region. The “regions” are as follows:

- Australia + New Zealand + USA (representatives of the so-called developed world of Anglo-Saxon origin),
- Slovakia + Russia + Yugoslavia + Hungary + Slovenia (representatives of the European ex-socialist countries),
- Norway + Finland + Belgium + Italy (representatives of the European developed countries) and Philippines + India (representatives of the Asian semi-periphery).

By the teamwork we can conclude that all regional group representatives focused on different visions, values and hence different social actions regarding the future. *Mutual characteristics* were *new education systems* and *new knowledge* for a better world. All groups highlighted *practice oriented teaching* and *being tailored to real human needs*.

Some of the regional specialities can be summarised as follows.

Australia+ New Zealand + USA

- unconditional love
- sustainability – in environmental and social sense
- egalitarian values
- fears of conflict

The European ex-socialist countries

- improving the states gradually
- with the help of different kind of policies
- rurban lifestyles for everybody

The European developed countries

- interconnection between welfare and
- meaningful and developing personality work
- fear of decreased diversity

Philippines + India

- peace and welfare challenge
- regional organic self-development
- abundance principle as opposite to scarcity mentality
- civil society and spirituality

Future oriented representatives of the firstly mentioned group – Australia + New Zealand + USA – highlighted values that reflect sensitivity to the present system disfunctioning. Sustainability as a motive for every day actions rarely appears consciously among inhabitants from the developed region of less historic roots. Highlighting unconditional love indicates the critique of the present fraternity, where communities are created mainly by division of labour on the basis of business relations. They also underline that separated decision centres cannot create a sustainable future. It is astonishing to realise that only representatives from the developed regions articulated fears, mostly that of conflict, which indicated the sensitivity towards the frictions of the globally organised, locally enjoyed economic-social system – and this is before 9.11!

The European ex-socialist countries emphasised gradualism by the delusion and disadvantages of fast transition. Also specific that this region underlines the importance of state direction and control in the transition, but in order to create the conditions for a self-organising future social model.

A mutual feature of European regions, both developed and ex-socialist, is the value of mobility and the equality to accession regarding the future. General urban lifestyles express a human turn in the distorted civil (urban) vision. On the other hand over a critical point decreasing diversity risks European development and social unity. To cut it short European future depends very much on the ability to eliminate the historic social division. Another characteristics of the European model is the tradition of welfare. Formerly monopolised by a narrow social layer welfare or rather the lack of it always became the final ignition of revolutions and social movements. For the future, however, this issue is more than just the egalitarian principle of redistribution – Europe can express that welfare is not only the consequence of sustainable future but also its condition. Operating huge, complex networks of information technology calls for active recreation of the nervous system first of all in free

time: but living conditions, wide sense of health and reasonable physical education are all parts of a real meaning of welfare.

Participants from the Philippines and from India highlighted peace and welfare. These values underline the importance of time: the accelerating rate of technical development and globalisation urge the countries of the “less developed world” to catch up; however, real break through would need first of all some peaceful years to be able to concentrate resources on human needs other than military and security expenses.

Emphasising organic development is in line with the European ex-socialist gradualism. The semi-periphery of the world is conscious of the mechanic adaptation of mainstream, regional principles – these countries need unique models that can grade up local features of less developed regions, and at the same time can reveal the backwardness of global patterns.

The abundance principle draws the attention to the fact that economising abundance is not equal to wasting – it is as difficult and responsive task as economising scarcity. On the other hand the value of abundance is based on a completely different material basis. Information, knowledge and culture are abundant, an economist would say public goods, in contrast with the goods and services of the industrial period. New social models for the future call for new approaches in economic and social studies.

Another difference is worth mentioning when comparing regional values for the future. This is the methodology how different regional groups have prepared and presented their ideas. The Philippines + India participants used a rather spiritual approach to reveal what they feel inside, in other words to make conscious their intuitions. The other groups of European origin were more practical – they tried to make reasonable the causes and consequences. However, these analyses showed a great diversity. The developed part of Europe was much structured both in the preparation and in the way they prepared the draft and presented it. The ex-socialist transition group expressed rather their hopes than those weak points that need to be changed for a better future. The Anglo-Saxon developed group followed their libertarian traditions in a very free style, or as these years we say in a multidisciplinary way of presentation.

As was articulated in the Introduction of the book, „one of the main conclusions of the Budapest Futures Course 2001 was that acceptable visions for societies can be drawn in different regions of the world, although these visions have special characteristics. The main cause of the differences is rooted in the tradition and values of the given region.”

Representatives of different regions of the world, the course participants were able and willing to articulate future values and alternatives according to their own cultures. From an other aspect this means that all regions possess visions for the future. Fears and confusion may appear in future orientation, but do not dominate visions. Hence all regions are open to outline new models and hopefully to execute them.

3.3 Global level: values for the future and social development

One workshop among many aimed at outlining those values that became empty and meaningless in present societies turning to the future. On the basis of change participants had to draft societies in 2025 with concentrating new dominant values as well as those social infrastructures that enable these values to organise new societies. Different groups have underlined many common elements and contributed to each other's ideas. An overall picture of participants' attitudes comes as follows.

Empty and meaningless values

As far as emptiness and meaningless of values are concerned, on global level they stressed the loss of universal principles. Ideologies many times support partial political interests, however, each period of time can be characterised with a common knowledge and common principles that creates temporary stability and help people to foresee. These days the elements of materialist capitalism put serious obstacles to further development, and what is more, transition countries have lost their identity with the value crisis. The other side of the coin is that while many countries have given up previous principles, they are unable to adapt the mainstream ones both because they are monopolised by the core of the world and owing to their failure for the future.

A serious consequence is the emptiness of nationalism with turning into extreme. Transition countries are full of pessimism and low self-esteem makes double handicap in the global break through. Complaining or quarrelling on the past wipes out countries by turning them away from the future.

On domestic level corruption and discrimination make democracy empty. The leading principles of historic civil development, such as freedom, democracy, equality, and fraternity became distorted fragments. Societies full of frictions are scarce of time to develop human relations, hence the modern lifestyle and its institutions themselves have become the main restrictions.

Personally, participants feel that lack of virtual thinking unable people to participate in their own future. Freedom alone creates more disadvantages without self-control, which is also meaningless in the neoliberal stage of globalisation. Finally irresponsible parenting depletes family communities, the basic unit of social infrastructure for values.

Values and social infrastructure for societies in 2025

Many of the working groups urged for future principle values in a global scale. An extreme reason for a set of universal values is that it forms something to believe in. Common belief or a standard way of reasoning is certainly not the same as homogeneity of futures discussion, but rather a sign of the helpless postmodern world. Future principles also serve as values that should be spread to future generations in order to maintain long run stability; however not with rigidity.

Values basing the 2025 societies vary in a large scale and appear in individual level, in the framework of relation to others, as well as values for the broader environment.

Individually the most important future value was articulated to be health in a broad sense. Physical and mental unity and readiness create the bases for a human oriented society. Future people should be less selfish: not altruist, inefficient but should keep sight on feedbacks and further consequences when making decisions. Health also contains spirituality and self-control. People should choose between alternatives by future values and expectations, rather than by pure economic cost-benefit comparison. However, values cannot risk long run future, and the first stage to ensure that is the individual self-control, the value of temperance.

2025 societies call for values that drive relations to other people. BFC participants emphasised solidarity. Again, this is not feeling sorry for our human fellows or sacrificing our own gains. Solidarity highlights taking into count other peoples' targets, integrating them into our own interests.

Finally, BFC participants articulated some necessary values in the wider environment for a liveable future. Respect first of all and love, which two express an individual living in harmony with his/her environment. *Ecological responsibility refers directly to the natural environment, while peace and freedom reflect open civil societies as necessary social environment.* All agreed on the importance of participation. Future societies, no matter which will come out, cannot miss participatory visioning and action of citizens.

The main values for a 2025 society must not lack institutions, via which they can influence social individuals, otherwise values remain meaningless sermon. The first and most important institutional condition was education and life-long learning. Permanent changes and flexibility in a stable society need permanent ability to adapt and to direct.

Institutions for work played also an important role. No wonder that companies as such were not mentioned, as commonly thought that a spiritual, sustainable 2025 society is going to eliminate the classical structures and functions of companies. The idea of meaningful work overflows just making money, and involves social activities, creative work employing skills. In the field of work future orientation also needs a wider perspective. Understanding the past and exploring the future give birth to meaningful work that traces the values.

The other side of the coin is children and family. BFC participants could see guarantee for a value-led future if small units of living receive renewed respect. Family anyway is the most personal institution where one can and should live together with “the future”. The vision for a society in 2025 has been characterised by social recognition of balanced work and family life. One should note again that this is not the question of time management only, but also the change in the very meaning of these terms.

Even if local or regional conditions get priority among BFC participants, open borders as institutional necessity and reconciliation of minorities as a future value also appeared in the visioning workshop.

Contradictory but consequently stable governments and state consciousness also seem to be conditional institutions for the future. Not as leading bodies in every-day decisions but as strategic players in long run development state sector remains important.

Values and social models

The 2025 society has been outlined very much in general terms, mainly via the values that BFC participants highlighted. Hence it is a reasonable question how BFC values and future social models relate to each other. Is it a specific theoretical model that participants’ view is rather close to? Do these expressed values fit common elements of different models?

As has been summarised in the first part of this article social future models express some common values such as information, long-run engagement,

education, sustainability, tolerating diversities, complexity, and adapting changes in a positive and proactive way. In this respect we can state that *the BFC participants' future alternative for 2025 remains in the spectrum of theoretically explored options*, at the same time should not miss a coherent evaluation of theory.

If one takes a closer look at of the distinguished alternatives, a more tinged picture can be drafted.

Table 2: Values and social models

<i>Values for the future by BFC 2001 participants</i>	<i>Core values of social ⇐ models</i>	<i>Social models of transition</i>
Spirituality Meaningful work	Immaterial needs Quality work	<u>Post-industrial society</u>
Change Self-control	Learning Adapting	<u>Learning society</u>
Universal set of values ↔	Diversity Individuality Relativism	Postmodern society
Spirituality	Emotions	<u>Experience society</u>
Ability to control	Services Expertise	<u>Service-expert society</u>
	Information technology Variety of lifestyles Information as knowledge	Information-knowledge society
Interaction Less selfish Solidarity Respect Universal set of values Spirituality Ecological responsibility Participation	Interaction Innovation	<u>Communication-Interaction society</u>
Social-ecological responsibility	Sustainability	<u>Sustainable society</u>

Values articulated by the BFC participants match many social models. We tried to find those areas where the two value contents – the BFC future and the core values derived from the general models – overlap to the greatest extent.

Though each working group may vary, all in all *the BFC general view seems to be a mix of models that the communication-interaction society model dominates*. Course results many times strengthened that present participants see *interaction* as the most important way to achieve a less selfish future, to enhance solidarity and to build respect to each other, to the environment, even to material fields. Interaction of people is based on the diversity of values, however, creates a universal set of values ensuring that interaction is not monopolisation of action. *As the BFC futurists articulated many fields they feel to be changed, it may be better to call their approach interaction-communication model than the other way*. Communication in the course appeared to be an important condition for a better future but far not enough to execute that.

Interaction-communication model stresses innovation towards humanisation of social relations and towards demolishing their physical and social barriers in space and time. Spirituality, innovation in world view plays the most important role, rather than material-technical changes. Innovation also covers responsibility towards the whole natural and artificial environment. Respect and responsibility become rights and obligations, hence innovation without *participation* is again an empty and meaningless term. What is more, participation as a right should become an obligation for all.

The BFC future social model shows many common aspects with the post-industrial, the learning and partly with the service-expert society. Maybe owing to the spirit of the course site participants had high sensitivity expressing their future visions in material terms as well, transforming spirituality into the world of work – this is what post-industrial society may mean nowadays in contrast to the interpretation of the 1970s. In this respect post-industrial future shows much in common with the service-expert model, if expert is taken one who is perfectly familiar in his specific field how to transform general values into active, material terms – in other words experts in terms of providing service to people.

Learning is a core issue of the BFC vision. Not only in the sense of education, but also as an attitude to change, hence to adapt social structures to new or wishful circumstances. With this interpretation of learning as well as with stressing interaction rather than communication information and knowledge society model remains in the background. Participants were conscious with subordinating technological questions to the change in values.

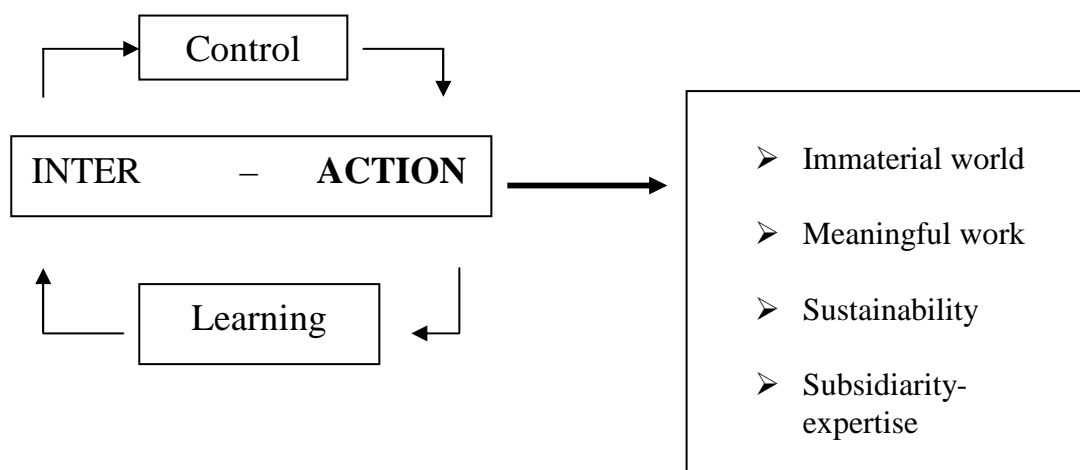
Another interesting feature is that the vision course participants articulated was *definitely different from postmodern society, and mainly different from the*

experience alternative. It is not that participants denied diversity, individuality or the power of emotions or intuitions. Just the contrary. What they criticised was the misinterpretation and the role of diversity and individuality by non-constructive postmodern and the misuse of spirituality by the experience model.

BFC thoughts have expressed values also relative to sustainable society, since emphasise “green values”. Interactivity and communication are the main methods to achieve these values.

All in all the Budapest Futures Course 2001 workshop series have culminated in an interaction-learning social model that always reflects its values in the field of different activities including work. In short it looks as follows.

Figure 1: Changing values – forming new societies



The core of the future social model is action, where participation for citizens is a right and they feel it as an obligation. Future orientation hence becomes active and an immanent part of forming new societies. Action, however, is not individualistic but respectful. By the learning process people adapt the interest of others and change their attitudes by the signs they receive. Co-operation serves also as a control over individual actions – and again by the learning process people attain the ability to control.

Actions should transfer the needs towards the immaterial world. This is both an evolutionary process of creating values as well as the transmission mechanism how values should direct needs at the same time. Immaterial priority does not exclude the material world, only stress that the essence and *the type of work should change for the future. Creative and meaningful activity is in harmony with immaterial priority.*

Acting for the future needs expertise, that is being aware of the long run and wide range consequences of decisions. Participation calls for civil organisation rather than state provision, however, strategic decisions for regional futures are many times over the horizon that an individual can have a sight on. However, state-level subsidiarity dissolves this friction by transferring all issues to the level where they can be best, most efficiently and participatively solved.

This social change and values can be best summarised by one of the working groups' "OCCCSLLL" model, which stands for Organised Conscious (and Unconscious), Creative, Civil Society of Life-Long Learning.

4. Follow-up work

The Budapest Futures Course is output oriented and continues with a follow-up work. The BFC 2001 follow-up is in line with the speeches of the opening plenary session as well as with the outcome of the workshops.

Tony Stevenson, former president of WFSF underlined in his opening speech the dialog of cultures, the idea of participation, the notion of choice and the principle of integration rather than assimilation. Participants connected values and social development along inter-action. In harmony with these general guidelines, as the preparation for the follow-up work all participants should have summarised those areas of action where they are able and willing to contribute with sharing the BFC results as well as with enriching futures studies on Youth for a less selfish future.

Ideas and offers were widespread, and can be summarised along three main fields. First, the importance of including futures studies and BFC results in education has been stressed together with conference participation-presentation. The aim of this field is to spread the ideas and futures studies perspectives in as many forums as possible.

Second, the reservation and publicizing the notion of the Budapest Futures Course received high emphasis. The BFC itself wants to remain a permanent biannual course. Moreover, many participants have overtaken to prepare futures studies courses along BFC structures. Novi Sad in Yugoslavia, Venezuela, the rebirth of the Asia-Pacific relations or the Youth for Youth Association in the frameworks of the Budapest Club, Club of Rome are actual plans for the near future. Many emphasised their contribution to keep together the participants of present and previous courses in order to change ideas, materials, informing each

other on reviews and future events, all in all *to create a network of young futurists as a movement*. Those who first met futures studies expressed that they plan to get in touch with WFSF, to become members and take part in its actions. Proudly we can state that some new members of WFSF come from the BFC 2001 participants.

Finally practice has been stressed. Main theoretical ideas as well as workshop outcomes need to be executed in practice. Either in own life activities as one articulated or transforming futures studies into research work.

These conditions to make new values come into existence are widespread and have to face many obstacles. For an overall message the best we can state is *Cesar Villanueva's* final words in the follow-up session:

“Our hands are linked but our feet are on the ground.”

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