



# FUTURES BULLETIN

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The newsletter of the World Futures Studies Federation

Vol. 32, No. 1 January 2007

## Editorial

I have been speaking to an old friend recently. She was telling me about the programme she watched about the impacts of the changing climate on polar bears. She was unusually moved by the polar bears dying in the result of us causing global warming. She took it deeply into her heart, changed her behaviour and started to educate others.

Global warming is a number one on the agenda this winter! Lethal winds in Europe, oranges in snow in California, trees blooming in the parks of New York, disappointed skiers in the Alps... Talking to various people, following media – there is an apparent feeling of un-comfort that seems to be strongly linked to the weather.

Only yesterday, we were discussing with one of my colleagues, who is doing his PhD on scenarios for climate change, whether social change can have an impact on the level of CO2 emissions and how strong it could be. Telling the story about my friend and polar bears, I argued that a profound change of societies' behaviour towards a more environmentally friendly can take place within a period much shorter than 20-25 years cited in the 'social change' literature. I believe in extraordinary times ordinary people can do remarkable things... The question for us is what can we do to encourage and inspire more people?

On behalf of the WFSF Executive Team we would like to wish all the WFSF members and supporters a peaceful, joyful and fruitful 2007! As the old Irish greetings say: "in the New Year, may your right hand be always stretched out in friendship, never in want."

John RATCLIFFE & Ela KRAWCZYK

### Next issues of the Futures Bulletin:

15 March    15 May    15 July    15 September    15 November 2007

## SECTION 1 - COMMUNITY HOUSE

### MEMBERS



#### Twice the Size : Imagineering the Future of Irish Gateways [Ela KRAWCZYK]

In the summer 2006, The Futures Academy with the School of Spatial Planning, Dublin Institute of Technology has been commissioned to undertake a major visioning project entitled "Twice the Size: Imagineering the Future of Irish Gateways".

The project arose from the recognition that the profound changes facing Ireland over the coming decades mean that towns and cities designated as gateways in the National Spatial Strategy must be ready for a radical transformation in their spatial structure and socio-cultural make-up. Doubling of the population (hence *twice the size*) is being used as an example of a possible future to emphasise the need to prepare for the real future instead of continually playing catch-up to the realities already changing Irish society.

The aim of the project is to develop a set of spatial future visions for the designated gateways that would help close specific gaps in our understanding of the possibilities and threats facing planning in Ireland. The visions will emerge from a number of futures workshops that will be conducted for each gateway and following a range of other consultative futures methods involving a diversity of interests. The Futures Academy hopes to produce a comprehensive framework for creative thinking that encourages all involved to transcend present short-term concerns and work towards long-term sustainable options for the future.

Any questions regarding the project can be submitted to Ela KRAWCZYK at [elzbieta.krawczyk@dit.ie](mailto:elzbieta.krawczyk@dit.ie).

### FEDERATION

IN

#### Prof. Linda GROFF, our new representative for China, Japan and Russia [Fabienne GOUX BAUDIMENT]



Within the framework of our current policy to extend the WFSF membership and revive it, especially in Russia, China and Japan, the Executive Board of the WFSF has appointed Prof. Linda GROFF as our representative for these three countries. Travelling a lot, Linda has developed good relationships in these countries. She is volunteering to dedicate some part of her time to renew the contacts with some of our former members, and to use our members' acquaintances in these countries to develop new links with them.

We are very happy to announce Linda's involvement and thank her very sincerely for her commitment. We hope that each of our members will contact her with suggestions to help her as much as they can to expand our membership in these important countries. Her email is: [ljgroff@csudh.edu](mailto:ljgroff@csudh.edu).

## from the secretariat



## 2007 dues payment [Ela KRAWCZYK]

We would like to remind you that from 1<sup>st</sup> January 2007 new rules regarding the dues payment are coming into life. As we informed in FB, Vol. 31, No. 4, 2006, the Executive Board has approved the following changes to the dues payment system.

1. The new mode of billing is as following: **each full year is due**, regardless the start date of the membership. There is no option to pay a percentage of the fee for people who become members during a year.
2. When a new member is accepted by the Executive Board, they are immediately charged. They have **1 month to pay their fees**. If they fail to do so their acceptance will be withdrawn and they will need to reapply for the membership.
3. Regular members will be asked to renew their membership for the next year every December; they will be required to pay their dues by 31 January. **Each year is due** (not one in three!).

We would like to apologise for the delay in the implementation of point 3. The invoices will be distributed by the end of January and we would like to ask the members to pay their dues by the end of February 2007. Also, we will send reminders to the members, who didn't pay their dues for 2006. We would appreciate if these could be paid together with 2007 dues.

## NEW RELEASES



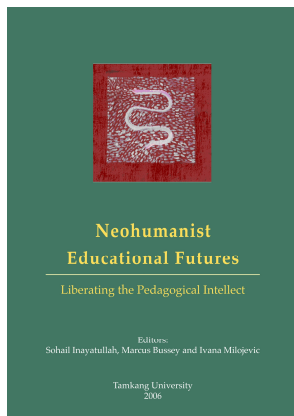
By Prof. Mahdi  
ELMANDJRA  
(Annajah Al Jadida,  
Casablanca, Morocco,  
272 pages)

## Value of Values [Fabienne GOUX-BAUDIMENT]

This book in three parts deals with the question of values and society. The author emphasizes the fact that a better intercultural communication, free from deceit and discrimination would greatly contribute to the building of peace. The respect the values of "others" would help to put into perspective the concept of "universal values" without insisting on their artificial adaptation to a reductionist and meaningless universalism bearing in mind the scale of Human History.

Prof. ELMANDJRA points out that some Western states, although they proclaim themselves as champions of values regarding human rights and democracy, violate them here and there with impunity. The test of this highly claimed universalism will be the day when the life of a Third World citizen will worth as much as the life of an American, a European or an Israeli.

In conclusion, he shows how the last conflicts in Israel, Palestine, Irak and Lebanon; the blind support from the Western world of the American mega-imperialism and the unacceptable cowardice of most, if not all Arabic governments are as many proofs that we are very far away from these "universal" values. The "First Civilisational War", M. Elmandjra – 1991 [www.elmandjra.org/Contents.htm](http://www.elmandjra.org/Contents.htm) is mutating into a war of values. Hence the **"Value of Values"**.



Edited by: Sohail  
INAYATULLAH,  
Marcus BUSSEY &  
Ivana MILOJEVIC

## Neohumanist Educational Futures [Sohail INAYATULLAH]

"Neohumanist Educational Futures" breaks new ground by linking neohumanism (the expansion of humanism to include nature and deep spirituality) with pedagogy and futures thinking.

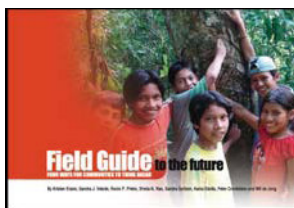
INAYATULLAH, BUSSEY and MILOJEVIC, all educators, theorize the ethics of inclusion and exclusion; situate neohumanism in Tantric and transcultural futures; map out issues in neohumanist pedagogy (including, education for world futures; from information to wisdom; social cohesion in South Africa; speciesism and vegetarian pedagogy in Sweden; alternative indicators for neohumanism; integrated intelligence, peace and non-violence, partnership education; and the politics of historiography) and provide case studies of neohumanist educational practice. Interspersed throughout this text are short pieces by Indian mystic and author, P.R. SARKAR; Gurukul Vice-Chancellor, SHUMBUSHIVANANDA and an interview with Paulo FREIRE conducted by social activist MAHESHVARANANDA.

Along with INAYATULLAH, BUSSEY and MILOJEVIC, contributing authors include Vedaprajananda AVADHUTA, Tobin HART, Marcus ANTHONY, Riana EISLER, Marlene de BEER, Helena PEDERSON, Vachel MILLER, Peter HAYWARD, Joseph VOROS and Mahajyoti GLASSMAN.

The authors argue that the current paradigms of uni- and multiculturalism have reached their limits (and the tensions between them) – a new approach, as in neohumanism or transcultural and transcendental sustainability, is required for humanity to move forward, and while doing so include those it has pushed aside.

To create this alternative future, a new educational philosophy and practice is required; one that inspires but does not become yet another method to be tamed and imitated.

Neohumanism intends to awaken the intellect from its narrow boundaries (nationalist, religious) toward planetary spirituality. Education in this future would be holistic – physical, mental and spiritual; ecologically and technologically driven; global and local in its orientation, and person based, meeting the changing evolutionary and developmental needs of each child and adult, teacher and student-learner.



By Kristen EVANS,  
Sandra J. VELARDE,  
Rocio P. PRIETO,  
Sheila N. RAO,  
Sandra SERTZEN,  
Karina DAVILA and  
Wil de JONG  
Edited by Elena  
BENNETT and Monika  
ZUREK

## Field Guide to the Future: Four Ways for Communities to Think Ahead [Ela KRAWCZYK]

"Field Guide to the Future" is a practical, step-by-step manual describing methods that can help communities think ahead and prepare for changes in their environment and natural resources. These four methods are: scenarios, Visioning, Pathways and Projections.

"Field Guide to the Future" is for communities who depend on natural resources and all of us who work with them. The authors have collaborated with communities in the management of forests, land, and water in many parts of the world, but particularly in tropical forest margins. In this manual they share their experiences and lessons learned about methods that can help communities prepare for the future.

"Field Guide to the Future" is a collaborative effort between the Centre for International Forestry Research (CIFOR), the ASB system-wide program of the Consultative Group on International Agricultural Research (CGIAR), the World Agroforestry Centre (ICRAF) and the Secretariat of the Millennium Ecosystem Assessment (MA).

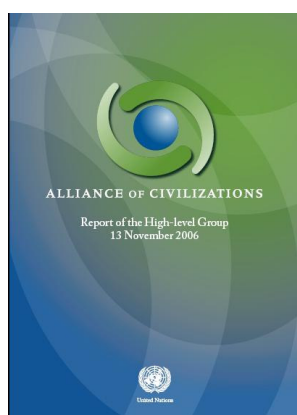




By Joseph MURPHY

## Governing Technology for Sustainability [Ela KRAWCZYK]

In a world of growing complexity and dwindling resources, how we control and regulate technology and its impacts is an increasingly pressing issue of concern at the highest levels. This book examines the relationship between sustainability, technology and governance and it is the first to link innovation and technology studies research with governance research and to apply these to the problem of sustainability. Drawing on examples such as wave and tidal power, community waste recycling and eco-housing, the book provides new and important insights into the governance of technology for sustainability. The editor provides a detailed introduction and conclusion, in which he discusses existing research directions and identifies the contribution that the book makes to further the study of the technology–society interface and the governance of the technology itself.



The report is available from:  
[http://www.unaoc.org/repository/HLG\\_Report.pdf](http://www.unaoc.org/repository/HLG_Report.pdf)

## Alliance of Civilizations – the report [Samir GHABBOUR]

To advance the Alliance of Civilizations, the UN Secretary-General established a High-level Group of eminent personalities and tasked this Group with generating a report containing an analysis of the rise in cross-cultural polarization and extremism and a set of practical recommendations to counter this phenomenon. The High-level Group met five times from November 2005 to November 2006, at the conclusion of which it produced a report which takes a multi-polar approach within which it prioritizes relations between Muslim and Western societies.

The report is structured in two parts: Part I presents an analysis of the global context and of the state of relations between Muslim and Western societies. It concludes with a set of policy recommendations, indicating the High-level Group's belief that certain political steps are pre-requisites to any substantial and lasting improvement in relations between Muslim and Western societies. Part II of the report reflects the High-level Group's view that tensions across cultures have spread beyond the political level into the hearts and minds of populations. To counter this trend, the Group analyzes and presents recommendations in each of four thematic areas: Education, Youth, Migration, and Media. The Report concludes with the High-level Group's suggestions for the implementation of its recommendations.

The Report of the High-level Group was presented to UN Secretary-General Kofi ANNAN and to Prime Ministers José Luis Rodríguez ZAPATERO and Recep Tayyip ERDOĞAN on 13 November 2006 at the final meeting of the High-level Group in Istanbul, Turkey.



## Toscana 2020 [Fabienne GOUX BAUDIMENT]

Which problems, which characteristics will have Tuscany in 2020? It is a question to which it is necessary to give an answer if we do not want to give short term solutions to structural problems. The demographic evolution —along the secular tendency of aging of the population— gives ways to scenarios about a moderately expansive participation to the work labour, above all due to the contribution of the immigration and also to a moderated resumption of fertility. This corresponds to an evolution of the productive system that proposes more reflected scenarios in terms of job question. Forecasts and international projections design in fact one declining scenario, for which the Tuscany economy will face difficulty to maintain itself along a trend of growth, even in a state of equilibrium. This study —in Italian only— gives some pictures of a larger work about the future of Tuscany (Italy), supported by the regional government.



Edited by Ângela  
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## Interfaces between Science and Society [Ela KRAWCZYK]

The project of science has been to provide answers to questions about the world and how it works. Often, this lofty role has been characterised by a narrow and dogmatic scientific training, an unwillingness to communicate to differing stakeholder needs, a refusal to accept and to manage uncertainty, complexity and value commitments, and the reduction of knowledge assessment to colleague peer review on narrowly technical issues. Times have changed. As the world faces increasingly disparate challenges, science is subjected to increasingly vehement demands from a society calling for transparency, openness and public participation in science policy. Science is going through an evolutionary process. Perhaps the most painful process it has ever encountered.

Research on the interfaces between science and society is a burgeoning area. A new conception of knowledge now appears to be emerging, based on the awareness of complexity, uncertainty and a plurality of legitimate perspectives and interests. Democracy is extending into the previously quite exclusive scientific realm, and science must now submit to public scrutiny and participation in the governance of knowledge. This book provides much-needed reflections on the methods and tools for knowledge quality assurance, particularly on its inputs to extended policy and decision-making processes.

The overall aim is to improve the relationship between science and society. The discussion involves six themes: communicating between plural perspectives; accepting and learning how to manage uncertainty, complexity and value commitments; acknowledging new conceptions of knowledge; implementing transparency, openness and participation in science policy; valuing community-based research; and exploring how new ICT can support inclusive governance. Taken together, these themes provide both a framework and vision on how to conceive, discuss and evaluate the changes that are occurring. The chapters cover theory, practice, approaches, experiences, ideas and suggestions for a move beyond 'talking the talk' to 'walking the walk'.

Science and policy interfaces are dynamic processes needing to permanently redefine themselves and their roles. This book contributes to the enrichment and deepening of our understanding of these important new trends in the social relations of science, which are fundamental to our understanding of the prospects for further progress.



## Factors underpinning future action [Ela KRAWCZYK]

Ecofys has prepared a report for the Department for Environment Food and Rural Affairs, UK, on options for a future international climate agreement following the first commitment period of the Kyoto Protocol.

The report includes fact sheets with detailed data for 47 countries that provide current emission trends, underlying drivers and a summary of the climate change related policies; and the assessment of the level of emissions that individual countries would be allowed under different scenarios for a future international climate agreement compatible with limiting temperature increase to 2°C.

The full report is available at the website of the 'Future International Action on Climate Change Network':

[http://www.fiacc.net/data/Factors\\_underpinning\\_future\\_action.pdf](http://www.fiacc.net/data/Factors_underpinning_future_action.pdf).

## SECTION 2 - FUTURES RIDE (PAPERS)

### Developing Constructive and Creative Attitudes and Behaviours about the Future:

#### Part Two – Thinking and Imagination

**Tom LOMBARDO, Ph.D. (Rio Salado College, Tempe, Arizona)**

[www.odysseyofthefuture.net](http://www.odysseyofthefuture.net)

*"Progress, far from consisting in change, depends on retentiveness... when experience is not retained, as among savages, infancy is perpetual. Those who cannot remember the past are condemned to repeat it... this is the condition of children and barbarians, in whom instinct have learned nothing from experience."*

George SANTAYANA

This article is the second in a series of papers dealing with the nature of future consciousness and ways to enhance it. The series draws from my book *The Evolution of Future Consciousness*(1) and aligns with a set of workshops on future consciousness I am presently offering at Rio Salado College in Tempe, Arizona. The first article addressed emotion and motivation; this paper deals with cognitive processes relevant to future consciousness, such as memory, thinking, imagination, foresight, planning, problem solving, insight, and wisdom. (The term "cognitive" is used to refer to psychological processes involved in the acquisition and use of knowledge.) All of these cognitive processes impact future consciousness and although they are normal human capacities every one of them can be further developed and enhanced.

Taking my cue from the above quote by the American philosopher George SANTAYANA, learning and memory are the foundation of knowledge upon which future consciousness is built. Strange as it may sound, our capacity for future consciousness derives from our understanding of the past. Learning and memory are cognitive processes that involve the acquisition of knowledge through experience and interaction with the world. Learning and memory provide the informational content upon which mental representations of the world are created. Although what a human has learned and remembers derives from the past, mental representations based upon learning and memory provide the knowledge we use to make predictions about the future. Through learning and memory, we acquire an understanding of the patterns and regularities of change in the world and apply this understanding to anticipating the future. The psychological connection between past and future is supported by the fact that the capacity for recall emerges at approximately the same time in human development as the capacity to predict the future; moreover, the area of the brain (the prefrontal cortex) involved in recall is the same area involved in making predictions about the future(2). Further, as Leonard SHLAIN argues, bringing evolutionary thought into the picture, "...the entire history of life on this planet could be conceived as a striving by life-forms to attain an ever-greater appreciation of the vectors of space and time"(3). Consciousness of the past and the future expand together in both evolutionary history and human development – they are intimately connected and increasing one's understanding of the past benefits one's ability to anticipate the future. The opposite of future consciousness is not focusing one's mind on the past, but rather focusing one's mind on the present. The reciprocal capacities for past and future consciousness embody an expansiveness of temporal horizons in the human mind; presentism is a narrowing of temporal horizons.

Mental representations and learned habits derived from the past can be either negative or positive in their emotional colour and adaptive power. What we have learned from the past can both empower us or inhibit us; traumatic experiences, personal failures and frustrations, and mistakes and mishaps can generate fear and avoidance in people, interfering with the capacities to imagine new possibilities in life or try new things; positive experiences from the past involving success, happiness, and joy can motivate people to approach the future with optimism and imagination.

Though the past can serve as a constructive foundation for the present, as the psychologists KARNIOL and ROSS point out, sometimes it is necessary to abandon, reject, or ignore the past in forging a new pathway in life; social revolutions often have this quality of opposition and abandonment of tradition and the past (4).

One thing we learn from history is that there is always novelty and change; history does not entirely repeat itself. To believe that the future will be exactly like the past is to remain stuck in the past. Although we have the capacity to create mental representations that derive from past experiences, we can transcend the past. Imagination is the ability to create "perceptual like" conscious images and hypothetical realities in our mind without the appropriate physical stimuli being present. Imagination transcends our present physical or perceptual reality and the relative immediate here and now. Although the raw material of imagination involves perceptual experiences and memories, imagination can go beyond what we have experienced. This capacity is highly significant regarding future consciousness. When we imagine the future, we are creating perceptual like representations of events that, at least in some respects, we have never encountered.

I will refer to this ability to imagine the future as "foresight." All adult humans possess the capacity of foresight. We could not intentionally act on conscious future goals unless we possessed some minimal ability to envision the future – seeing in our "mind's eye" our goals and aspirations and extending our consciousness beyond the here and now. Although foresight is a normal psychological capacity, it varies significantly among individuals. We may envision only very short-term goals or we may routinely direct our lives with habitual goals that are rarely questioned or altered. We may put little effort into imagining alternative goals from those we have followed in the past. We may not think much about changing our goals. The psychiatrist Anthony READING refers to such habitual goal setting as "passive expectation" and contends that it is motivated by security needs (5). If we simply imagine the same goals over and over again and act on them, we could say that our lives are stuck in the past. In general, some people have trouble thinking of what might happen tomorrow, let alone years or decades down the line; some people can imagine only one possible future; other people, and I want to highlight science fiction writers as a case in point, can imagine all kinds of richly defined alternative futures often extending centuries, if not thousands or millions of years, into the future.

There are various benefits associated with developing our capacity for foresight. We nourish our imaginative powers. We expand the universe of our mind. We deal with multiple and alternative possibilities, rather than singular, definite facts. By enriching our minds with new possibilities and expanding the psychological space in which we think, we increase our mental and behavioral freedom. Imagining possible futures is not completely bounded by the perceived constraints of the past and present. What is possible and impossible in the future? Imagining possible futures means breaking out of mental sets. Foresight, which is only limited by the extent of our creative imagination, facilitates open-mindedness and mental flexibility. In fact, it has been argued that foresight and the capacity to predict or anticipate the future is the defining characteristic of human intelligence (6). As Friedrich von HAYEK states, "It is not the fruits of past success but the living in and for the future in which human intelligence proves itself."

As Socrates reputedly said, "The unexamined life is not worth living." And to examine life is to think about it. Future consciousness is intimately tied to the human capacity to think. We not only imagine the future, we think about it as well. Thinking appears to be an internal or mental process involving sequences of images, symbolic representations and, most generally, ideas. Thinking has been described as an internal dialogue and a form of information processing that goes on in the mind. Thinking seems to involve the use of abstractions and concepts. Through thinking we attempt to understand, to solve problems, to make decisions, and to plan.

Critical thinking is the principled evaluation of ideas and beliefs based on standards of reason. Logic, analysis, criticism, and self-reflection are all aspects of critical thinking. Critical thinking is a necessary component in the thoughtful and rational consideration of the future. Everyone engages in critical thinking – we all scrutinize and assess the validity and credibility of our ideas and the ideas of others, but there is great variability in how well the skill is practiced. Critical thinking is a cognitive skill that can be improved (7) and improving critical thinking skills clearly facilitates the development of future consciousness. Improving critical thinking as it applies to the future enhances the rationality and realism of future consciousness.



When we think about different goals, to various degrees we assess the realistic probabilities of reaching these goals. We assess the pros and cons of the goals and the risks involved in realizing them. To whatever degree we evaluate and compare different possibilities for the future, we are engaging in critical thinking. When we analyze and clarify our ideas on the future, when we self-critique, and when we consider the logic of our speculations – these are all examples of the role of critical thinking in future consciousness. Within futurist thinking, the distinction is often made between “possible, probable, and preferable futures (8).” After imagining possible futures, futurists would argue that we should evaluate and compare these different possibilities, considering which ones are most probable and which are most preferable. Such cognitive activities are examples of critical thinking.

Open-mindedness is a relative quality of thinking and is another significant cognitive dimension of future consciousness. Critical thinking and open-mindedness are connected processes and mutually support each other within future consciousness. Open-mindedness, in fact, is an essential element of critical thinking. Conversely, critical thinking has been defined as the opposite of being closed-minded. Closed-mindedness is authoritarian, dogmatic, and egocentric – highly protective of any perceived threats to the legitimacy of a professed belief system (9). Critical thinking necessarily involves comparing different points of view in order to judge their relative validity and consequently supports open-mindedness and works against closed-mindedness. One cannot engage in critical thinking if one entertains only a single point of view, and one cannot fully engage in critical thinking about the future if one entertains only one possible future.

Critical thinking also involves certain intellectual virtues relevant to future consciousness. Richard PAUL and Linda ELDER list humility (versus arrogance), courage (versus cowardice), autonomy (versus conformity), perseverance (versus laziness), and confidence in reason (versus distrust of reason) as key virtues practiced in critical thinking, all of which are very important in enhancing one’s future consciousness. This point suggests that there is an ethical dimension to heightened future consciousness that shows up in how we think about and approach the future.

PAUL and ELDER list humility and confidence in reason as two intellectual virtues connected with critical thinking, but these two virtues perhaps on the surface seem contradictory. Yet it is important to see how they are connected, especially as they pertain to future consciousness. Relevant to this point, Patricia KING and Karen KITCHENER have researched and developed a three-stage developmental model of judgment and thinking (10). According to them, human thinking begins at an absolutist level, where beliefs about life are firmly and unquestionably held based upon absolute authority figures such as parents or religious leaders. Humans move from this stage into relativism, where based on the growing discovery that different people believe different things, a sense of tolerance emerges and all views are seen as potentially equal in validity and value – truth is in the eyes of the beholder. In some ways relativism is as thoughtless a position as absolutism. From the second stage, humans may progress to a third stage that KING and KITCHENER call reflective. Reflective thinking acknowledges that there are no absolute guarantees in life, but instead of opting for relativism and tolerance of all points of view, reflective thinking weighs the pros and cons of different points of view and makes decisions regarding beliefs and actions based upon reason, evidence, and other important considerations. Reflective thinking involves choice and commitment. Reflective thinking therefore shows both an element of humility (I could be wrong), but also an element of thoughtful and considered (rather than dogmatic) confidence.

It seems to me that future consciousness needs to be based on reflective thinking. The future is multiple possibilities and hence inherently uncertain. Absolutist thinking about the future seems naïve and foolhardy. But not all possibilities are equally probable and some possibilities are more desirable than others; the view that anything might happen in the future and, further, that there is no way to judge the right or wrong of these different possibilities, is counter-productive to thinking. We should consider which possibilities seem more probable (based on reason and evidence) and we also should consider which possibilities seem more desirable.

As George SANTAYANA said, “Life is not a spectacle or a feast; it is a predicament.” When we turn our minds to the future, either at the personal level or the global level, we are confronted with a set of problems in need of solutions. The arena of future consciousness is populated with problems, puzzles, and questions. Problem solving is therefore an integral part of future consciousness because the future is filled with problems and challenges.

Problem solving is a form of thinking where some challenge, puzzle, question, or difficulty presents itself and a solution or answer needs to be identified. We can become paralyzed and overpowered by the problems facing us, and thus mentally retreat from attempting to understand and solve these myriad problems, or we may attempt to tackle them, hoping to find reasonable solutions.

If we face the future realistically, we confront problems, and if we attempt to develop a constructive attitude toward the future we need to work at the successful solution to innumerable problems. Expanding our problem solving abilities facilitates the development of a realistic and constructive mode of future consciousness.

Decision making is also an essential component of future consciousness. When we make decisions, we are making choices among various alternative goals and courses of action. As noted above, future consciousness opens up various possibilities for tomorrow, but we do not act on all these possibilities. Decision making is the process of selecting among different possibilities. Making decisions and acting on these choices, is clearly a future oriented skill. Conversely, the inability to make decisions – to stand immobile in the face of different opportunities and choices – is a deficiency in future consciousness. If I cannot make choices and act on these choices, I cannot move into the future. People who suffer from depression often can neither make decisions nor act on them.

Planning is another major feature of thinking about the future. Planning is the constructing of a hypothetical series of connected actions that lead to the achievement of a goal. Planning involves linear thinking, the process of thinking through a series of ideas where one idea follows from the previous idea. Planning involves identifying a sequence of steps and anticipating the consequences of each step along the way. The execution of a plan is also a linear process, where actions proceed in a series of steps. Planning and the execution of plans give human consciousness and behaviour a focused and linear direction.

The capacity to plan is a cognitive skill which varies in strength among individuals but some level of planning is necessary in order for us to function in a complex world – most of the important goals of life require some degree of planning. Most behaviors in human life require sequences of actions with multiple steps and short and long-term goals. Imagine an individual who couldn't plan – his sphere of consciousness and action would appear reduced to the immediate present – to simple reactions to present stimuli (11).

Planning can vary in degree of rigidity versus flexibility. If the situation warrants it, plans can be very precise and definite in the formulation of steps and goals. Yet the uncertainty and surprises of life imply that rigid plans may often fail. Rigid planning can be seen as reflecting habitual modes of thinking, a need to excessively control life, or as indicative of a simple lack of creative imagination. Because there is uncertainty in life, staying open and flexible in planning is often critical to success. Creative imagination and thinking in planning and re-planning open possibilities to the mind and support the flexibility necessary in life. Flexible planning acknowledges the adventure of the future. Yet the value of articulating some level of specificity in planning should not be minimized. As the futurist Wendell Bell argues "Failing to plan is planning to fail (12)." Planning provides a cognitive sense of focus, direction, and impetus. Planning for the future is proactive and purposeful, rather than reactive or passive. Plans turn a person into a creator of the future rather than a victim of it.

An important distinction regarding cognitive processes in future consciousness is holistic insight versus logical or linear reasoning. When we plan we articulate a series of steps in our mind – we engage in linear reasoning. When we imagine a future, often we have a holistic vision. Linear thinking is analytic – a distinctive series of steps is identified. When we have a vision, we often have the vision all at once – we have a holistic insight. Some would argue that holistic visioning is actually more powerful and effective than linear analytical planning in approaching the future (13). But reasoning and imagination often support and enrich each other – we think about our images and intuitions, attempting to evaluate and clarify them and we often work out a plan that is inspired by a vision. The two processes of analytic reasoning and holistic visioning have distinctive features and distinctive strengths. Both cognitive processes are essential elements of futurist thinking; both processes contribute to the mental representations of the future that we create. When people engage in problem solving and decision making about the future, they often use intuition and insight as much as critical and logical thinking.

Finally, in reviewing cognitive processes associated with future consciousness, the general capacity of wisdom should be included for it pulls together many of the capacities discussed above. Wisdom integrates and utilizes critical thinking, creativity, problem solving, and decision making and is connected with the virtues of courage and humility. Wisdom is the ability to apply general knowledge gained in the past to challenging and novel situations in the present and the future. It is clearly a skill; in fact, more broadly, it is a general character virtue that can be enhanced and developed in life. Wisdom can also be defined as being able to grasp the big picture of reality and use this knowledge for the betterment of life – wisdom has an ethical dimension. Further, wisdom acknowledges the uncertainties of life, balancing conviction with openness and humility; wisdom is not arrogant, but dynamic and growing (14). The significance of wisdom regarding future consciousness is that “wisdom connects the heritage and lessons of the past with the thoughtfulness, openness, and creativity needed for the future. Wisdom involves an expansive synthesis of temporal consciousness and combats the excessive narrow presentism of today (15).”

At the close of the workshop on thinking and imagination, participants are given a set of questions to consider. Among the questions are:

- Identify both positive and negative memories that influence how you think about and approach the future.
- Self-Assess your intellectual virtues. Where are you strong? Where are you weak? How might you strengthen your weak points?
- How would you enhance your capacity for wisdom?

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(1) Lombardo, Thomas *The Evolution of Future Consciousness*. Bloomington, IN: Author House, 2006. See Pages 27 – 44 which includes a table of definitions for all the cognitive processes discussed in this article.

(2) Reading, Anthony *Hope and Despair: How Perceptions of the Future Shape Human Behavior*. Baltimore, Maryland: The John Hopkins University Press, 2004, Pages 50-58.

(3) Shlain, Leonard *Sex, Time, and Power: How Women's Sexuality Shaped Human Evolution*. New York: Viking, 2003.

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(10) King, Patricia and Kitchener, Karen *Developing Reflective Judgment: Understanding and Promoting Intellectual Growth and Critical Thinking in Adolescents and Adults*. San Francisco: Jossey-Bass, 1994.

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(15) Lombardo, Thomas and Richter, Jonathon “Evolving Future Consciousness through the Pursuit of Virtue” in *Thinking Creatively in Turbulent Times*. Didsbury, Howard (Ed.) World Future Society, Bethesda, Maryland, 2004; Lombardo, Thomas “The Pursuit of Wisdom and the Future of Education” *Creating Global Strategies for Humanity's Future*. Mack, Timothy C. (Ed.) World Future Society, Bethesda, Maryland, 2006.

## PATHWAYS TO A HUMAN-CENTRIC FUTURE, Part 2

**Address by J C KAPUR**

**WORLD PUBLIC FORUM, "Dialogue of Civilizations"**

**September 27 – October 1, 2006, Rhodes, Greece**

(Continued from FB, Vol. 31, No. 6, November 2006)

### **THE GROSS NATIONAL PRODUCT (GNP)**

First and foremost is the concept of the Gross National Product (GNP); which connects the objectives, aims, well-being and evolution of human beings, to the level of consumption of material objectives that they can realise. We observe today, that the most successful nations with the highest GNP that tread the path of materiality and power, without human concerns, become emotionally insecure and unstable with a high state of violence and self-destructive tendencies within the system. They become disoriented from the path of true happiness, get lost in a maze of sensual satisfaction, with hate and violence as their ultimate destination. A set of consumerist values govern the life of the community which conditions its happiness, through sense stimulants such as shopping as a 'cultural expression', highly competitive sports, war games, with supermen like 'Rambo', morally deficient media presentations and a graded education system, designed for monetary rewards for those within a system of oligarchic control. A highly organised system of apartheid exploits the creation of wealth from the commanding heights of finance.

### **IN SEARCH OF TRUE HAPPINESS**

From the Buddhist Himalayan kingdom of Bhutan comes the concept of Gross National Happiness (GNH), to reverse the process of compulsive possessiveness of the GNP. "GNH uplifts the soul and widens the scope of harmonious human interaction". A path of self-fulfilment, in the process of realisation, brings us closer to the higher reaches of the human mind's search for the infinite and this may be enlarged to include the community, the nation and even the world. It will be easier to bring about harmony, around a culture, which seeks unity in diversity. And physical and emotional well being with the satisfaction of the minimum basic needs of food, shelter, health and education, and through cultural identity, quality of environmental spaces around us, respect for all life, compassion and wisdom in the search for the meaning and purpose of life. A common human identity with unity in its diversity. To bring about such a state, it will be necessary to evolve social, ethical, moral, emotional and spiritual values. As well as values to protect the environment and perennial wisdom, the structure of our cultural traditions continuity and identity. These should not be considered as a hindrance to growth, but as moderators for science, wealth and power, and to facilitate human-centric growth. This concern for the GNP caters to an ego boosting greed and lust for power, and is structured on Darwin's law of the 'survival of the fittest'. The 'comparative advantage' and its misuse first brought colonialism and has now brought us to a stage of 'global rapaciousness'. Comparative advantage now needs a new humane and civilised structure where not only the strong should and could survive. It should be directed towards the attainment of the infinite potential of the human mind and a sustainable materiality. In other words, we should shift the movement of human endeavour from aggressive possessiveness to an orderly material development and the supra-mental and spiritual elevation of the human mind. In the new concept, 'superman' should not be the one at the acme of wealth or power or ability to hit the ball straight, but someone who can realise the highest levels of human inner attainment, which in turn will impact all levels of human society in its search for an infinite potential. Scientists have spent a great deal of time and effort in trying to increase the physical lifespan of humans including through the replacement of body organs. Yet, even with the most advanced facilities there have been only marginal increases in human longevity. There is a limit to which the laws of nature can be ignored or flouted. Metaphysical and qualitative elements must be brought into human development and these values cannot be assigned monetary weightage or be absorbed into the consumerist structure. These will change the very quality of humans, alter their perception of connectivity and detract interest from consumerist peripherals. Even intellectual capital is not subject to the limits imposed by the computer because humans have a vast horizon far beyond such limits. Similarly, in



human relationships a coordination and cooperation of cultures - an aggregation of values - will make all the difference. The welfare of the human family can only be structured in a human-centric society where the physical, mental, supra-mental and spiritual human being is at the centre. The diversity and continuity of cultural traditions can only be maintained through eternal values. Only pluralistic social systems have the capacity to absorb diverse religious and spiritual experiences, within a well-defined moral and ethical framework. All attempts to intervene, control, dominate, transform or exploit the cultures and religious traditions of others should cease. These should remain immune from organised and aggressive religion change. Basic metaphysical, philosophical and scientific linkages should be an inseparable part of the established order. They must govern the conditions for our future and the visions to relate to the imperatives. Their separation for personal gain is the cause of our present social malaise. Once a focussed basic structure and the values at its core are established, and understood by all, society should be freed from all political, economic and theological constraints. This will provide a blueprint for human-centric development.

In essence, there is an urgent need to create a human-centric order. An order that places human beings with all nature's given gifts - physical, mental, and spiritual or consciousness - at the centre. It should be recognised that the scientific dimension even in its most futuristic interpretation and achievement is not even an infinitesimal fraction of the infinite cosmic reality. The acme of human evolution is to seek that infinite dimension within itself and not get lost in the consumerist jungle, which will kill the spark that lights alternate visions of the future.

### **WHAT THEN MUST WE DO?**

Humans must be free not just to make the media promoted choices for consumer goods, but also to have an environment, which will enable them to go beyond and climb the evolutionary ladder to the highest achievable levels of mental, supra-mental and spiritual realisation within an infinite potential. They must be unfettered from the fears of manmade starvation and deprivation, violence, terrorism, genocide, and ecological disasters. And they must be free within their own traditions and faiths and in their ability to reach out for the sacred places of their choice. Society must be structured to broaden the sacredness of human heritage, and the need for its protection and not the monetary power and market base of beneficiaries within this or any other system. There is a need to preserve the best of all traditions. A coordinated federation, a *swadharma* of all, which is today threatened by a greedy soulless philosophy, a financial and industrial anarchy leading to a spiritual famine. This is what we are facing and needs correction. We must unshackle our minds from the consumerist chains that bind us.

There is an urgent need to create coalitions for peace and not for war. The question that naturally arises is how will such coalitions protect themselves from the superior force of weapons and deception? The only way is for all partners of such a coalition in every continent to resolve:

- To respect the diverse cultures, religious traditions, faiths and needs for cultural continuity that will add to the mosaic, and quality of human existence; and thus bring about an aggregation of values, derived from perennial sources. It is also becoming compulsive to examine whether a peaceful and sustainable order can exist through our external or material development alone. Wise religious leaders should go beyond fundamentalism to explore the development of human sensitivities, the internal, or the spiritual human to balance the negative and violent aspects of material development.
- To collectively agree to core values.
- To encourage pluralism, that is, the capacity to absorb diverse religious and spiritual experiences.
- To discourage external interventions and attempts to control, dominate or exploit other cultures and religious traditions. Attempts at organised, violent and monetised religion change will only sow the seeds for civilisational conflicts.
- To promote respect for each other's sovereignty and territorial integrity and peaceful co-existence and tolerance of need-based political and economic institutions.
- To settle issues through dialogue and not with aggressive intent or through aggression.
- Not to exploit the resources and economies of other countries for the benefit of a few in distant lands. Such exploitation had occurred under colonialism and should be collectively discouraged.

- Not to interfere in other's internal affairs and to settle all human affairs through civilised accommodation for the larger human good and not for sectoral interests.
- That there will be equality in human relationships - racial, ethnic, religious, and cultural. Civilisations are not just about the power of the gun, or supremacy through weapons or by sowing the seeds of terrorism. History is a witness and reminds us differently.
- To foster competitive economic growth and not rational economic growth, which is distorting the entire socio-economic system, enlarging areas of deprivation, creating an element of psychic disruption and hate in the human system - catalysing vastly disruptive competition rather than orderly multidimensional human upliftment.
- To minimise the high energy, throwaway consumer culture which extracts valuable resources from the earth, breaks geological balances, uses energy both human and fossil, creates ugly junkyards, pollutes the environment and is destroying the human effort.
- To save our planet as it cannot support the growing global economy. Nature absorbs the effects of greenhouse gases and the consequences are playing havoc with the environment.
- To assure the sustainability of the Earth's ecological system and prevent irreversible damage to our planet's, human life support system including land, air and water.

There should be a worldwide declaration of nations adhering to a non-monetary set of core values, which will create and maintain peace. This should not be for the glorification of power, but for the establishment of peace, order and for human apotheosis. The dialogue of civilisations is not about the future of the market place, but the human future and the manner in which human institutions, material, mental, spiritual, social, academic and theological can be transformed or attuned to create a sustainable human condition.

To reach this stage it will be necessary for all states to checkmate, balance, and discourage collectively the violent intent of even the most powerful states. This process should begin with a few states and through their own righteousness will spread to all peace-loving countries. It is not just a question of the transformation of the present, but of the sustainability of the future. Changes brought about through violence are always displaced not through better ideas but through greater violence. This therefore has to be a civilised process based upon the fundamental realities of the twenty-first century world, but above all, on the satisfaction of the basic needs of a large mass of the deprived sections of the human family. Physical and media violence and deception can have no place in such a transformation, from the last stages of human subservience.

The mass of the world's people, the victims of the present state are exhausted with violence, terrorism, deprivation, greed, lust for power and genocide and yearn for peace and their own concepts of civilised existence. They will congregate in their millions not for the aggregation of power or wealth but for total human liberation - physical, mental and spiritual. Call it by any name, a search for a human welfare society, a new life, the infinite or the divine.

## At the threshold of a new Rational human civilization

**Tofig MEHDI**

*Tofig MEHDI, our member from Azerbaijan, has been working on the concept of Rational Society. He would like to share this concept with the broader WFSF membership. In the article below he explains what the Rational Society is. Also more information about the project can be found at <http://Rational.sayt.ws>.*

It is possible to rationally design a new more perfect socio - economic -moral system with the high quality parameters. The new system may be called a Rational society system or a rational human civilization. The creative process is underway. And every interested in the new civilization project invited to freely choose and elaborate different components of the system.

The grandiose project has not financial support because no one development fund will supposedly support it. Though in the words all speak about solving the humanity's problems about ecology, justice, employment, sustainable development e.g. For centuries scientists worked unpaid for the sake of humanity, but under religious pressure. So, the elaboration of the project has to be done at the cost of enthusiasts. Below, I briefly introduce my version, a draft of the rational society system concept with the components.

**A concept.** Rational society system is the one, where the social-economical system is rationally designed as well as the management of society is carried out with the common sense, reason, rationally, expediently and effectively for the sake of the society and individual. Equal opportunities are provided to the people. Here either Law or decision making process is carried out with the same participation opportunities (terms) for all wishing. That all registered participants bear responsibility. Rational society system in fact is a new rational life style, or rational human civilization. After getting firmly established, creation of a global union of rational states is supposed.

The village, town, City, State, world humanity system can acquire rational society system. Rational society system removes the conventional mismanagement, abuse of the authority, corruption, and irresponsibility of public officers. There will be no need to the traditional authoritarian leaders, presidents, ministers, state authorities from top to below, and parliaments. And absolutely there are not needs for the elections, and parties. The leaders substantially change their authoritarian attributes. They are only carrying out only technical duties without power. Here all have the same law/decision maker status and nobody can give in his/her status, relegate his /her rights to other, nobody can elect others to represent him/her, every one represents only himself / herself. If a man does not like to use his status, no problem, this is understood that he/she agrees with others' law /decision.

Here the law/decision making happens quickly, than currently it is. Here special decision proposing /preparation /making and participation system with the rational procedures and criterions, as well as Information Technologies are used.

The proposed complex system is not only rational law /decision / management system it is also systems of new creative and healthy rational life style, new lifelong education and training, new rational economic principles, new rational worldview and ideology, new rational philosophy, new rational culture, new rational moral and ethics, new rational human creation, and new public human service- life building-orientation /consultation.

Rational Society is a permanently self-perfecting eternal System, as well as perfecting its basic principles. Rational Society System releases science and technology so that one wholly serve to the human wellbeing and decision making is based only its evidences as pro and con. The science and technology becomes the main manager of the public and human development. While, the current problems, poverty and weak living standards were created by the current governments are the results of ignoring the science and technology's possibilities and the society's interests.

In this new Rational Society System it is impossible imposing of one's ideas, solutions to all society as society's (states) decision. In the Rational Society System there is not a notion of an unemployed. An actionable man can never be as an unemployed. (Remember Marx' and Lenin's predictions about socialism and communism). Unemployment and poverty wholly and forever eliminated by the correct public design and correct economic and social principles and rational management.

The new Rational Society Era formally begins from the 10 November 2000 when an organization with the same name was registered; creation of a rational society system was put into agenda of a history as an action purpose. The system in any level - from the top to the bottom of a country, enables to adapt and take into account the interests of individuals and society just at the law /decision making process but not after it by the struggle/demonstrations/protests or courts.

At the Current parliaments the voices can be sold and bought, very amoral and wild laws may be passed, unjust and imperialistic wars can be sanctioned, the interests of population may be put under risk. In any case the contemporary parliaments, elections, and parties are a democracy game which serves to rise into power a small wealthiest group and exploitation of the whole society. In the case even a right elections and right parliament this serves the small groups' interests but not of millions.

But in the Rational Society system these deviations are impossible. Continuously by the translation of the current communities (states) into rational society system the conflicts and disagreements will disappear/ world rational society system (world rational governance) will be formed that will end the international and within society conflicts, wars and provide best management in the global affairs and national matters.

## SECTION 3 - FUTURES STUDIES IN THE WORLD

### South Korea

### FS in South Korea [Youngsook PARK]

When I joined the British Embassy 1982, I was sent to London for a training for several months; during that time I attended a Demographics Conference (Futurology) where I learned that some countries, including Korea, may disappear due to low birthrate. I was convinced and led a movement to increase the fertility rate along with In JAE-KEUN wife of Kim KEUN-TAE and Kwon YANG-SOOK, wife of Roh MOO-HYUN in the early 1990s. People were not ready, so we started **the Korean Foster Care Association in 1995**. The Office was first located in the Jongno office of Representative Roh Moo-hyun Jongno. We were supported by Lee HEE-HO, the wife of Mr Kim DAE-JUNG ex-President; Park KEUN-HYE; and Kim YOON-OK, wife of Lee MYUNG-BAK, who are both presidential runners for 2007.

Nowadays, the Korean birthrate is at a record low (1.08), and most people are inclined to learn more about Foresight, and to find ways to improve birthrate problems in Korea. I got in contact with World Future Society and the American Council for United Nations University, Millennium Project, a large foresight think tank for UN/UNU which promotes future studies and fertility studies for advanced countries. I became the liaison officer for the organization and established a Korea Node chaired by Minister Lee YOUNG-TAK of the PM's Office, currently Chairman of the Korean Stock Exchange, along with eight ministers.

We called ourselves *Korea2050 Future Club* in the beginning but later changed the name to *UN Future Forum*. This was actually initiated by the current First Lady Kwon YANG-SOOK, and Mr Lee KANG-CHUL, Presidential Special Adviser. The eight Ministers are: the ex-Environment Minister Kwan KYUL-HO; MOCIE Minister Lee HEE-BOM; DPM/Education Minister Yoon DUK-HONG; Labour Minister Kwon KI-HONG, President of Dankuk University; Vice Finance Minister Kim KWANG-LIM; current Prosecutor General Jung SANG-MYUNG; Reps Kang JAE-BOP, GNP Chairman; and Kim KYUK-GYU of Uri Party/DPM nominated, Kim BOO-GYUM.

The Future Forum is an NGO registered under the Finance Ministry in 2005 to study Korean demographics and other future trends. The Honorary Chairman of the Forum is Lee YOUNG-TAK, former Minister in the Prime Minister's Office; and Youngsook PARK is Chair of the World Future Society Korea Chapter and AC/UNU Millennium Project Korea Node. The Forum was organized as **the Korea2050 in January 2004**, and registered as an official NGO "**UN Future Forum**" under the **supervision of the Finance Ministry on 7 June 2005**.

The UN Future Forum/WFS Korea Chapter, organized many futurists visits to Seoul as Youngsook PARK is adviser to ten various government ministries and a advisory committee member.

1. SBS Seoul Digital Forum, 18-22.05.2005: Tim MACK, Jan AMKREUTZ of WFS; Jerry GLENN, Frank CATANZARO, Peter P YIM of the AC/UNU Millennium Project; Michael ANDRIEW of the OECD International Futures Program.
2. 30 Korean government officials and Forum members to attend the Chicago WFS Conference, 29-31.07.2005.
3. Forum and the Ministry of Culture invited Jerome GLENN to be a keynote speaker at the Cultural Future Forum, 26.10-1.11.2005.
4. Forum and the Ministry of Science & Technology invited Ted GORDON,



- 28.10-10.11.2005, to give a keynote speech at the S&T Future Forum.
5. Forum organized "Let's Establish Korean Futures Strategy Unit within the Government" along with the Korean National Assembly on 5.12.2005.
6. Forum and Maekyung Education Centre invited Jim DATOR for the 1<sup>st</sup> Futures Methodology Course from 6-10.03.2006 to teach futures methodologies.
7. Form and Maekyung Education Centre invited Jose CORDEIRO for the 2<sup>nd</sup> Futures Methodology Course from 25-30.05.2006.
8. 40 Korean Forum committee members attend the Toronto WFS Conference, 28-30.07.2006.
9. Forum and the Ministry of Construction & Transport organized "The Revolutionary Advanced Technology & Future Urbanism Forum", 6-9.09.2006, inviting Eric DREXLER, Dennis MORGAN, WFSF member, and Frank CATANZARO (3<sup>rd</sup> Futures Methodology Course at Maekyung Education Centre).
10. Forum and the Ministry of Education invited Jim DATOR and William HALAL for the Global HR Forum from 5-11.11.2006 (Jim DATOR for the 4<sup>th</sup> Methodology Course at Maekyung Education Centre).
11. Forum and the Korean Bioethics Committee invited Dr. Gregor WOLBRING, University of Calgary, 23-30.11.2006 for lectures to the Ministry of Education.
12. Forum welcomed Peter BISHOP, Houston University Futures Studies, 19-21.11.2006 for sightseeing and dinners.
13. Forum and the Ministry of Science & Technology invited Paul WERBOS, National Science Foundation of the US and Jerome GLENN, 24.11-5.12.2006 (Paul WERBOS for 5<sup>th</sup> Futures Methodology Course at Maekyung Education Centre & Jerome GLENN for 6<sup>th</sup> Futures Methodology Course at Sogang Future Study Institute).
14. Forum welcomed Ray KURZWEIL'S visit to Seoul, 8-10.01.2007 for delivering presents from WFS Korea Chapter and attending his lectures.
15. Forum will welcome Tim MACK to meet with the Sogang Future Study Institute during his visit to Seoul in March 2007.
16. Forum will invite Arthur B. SHOSTAK, WFS director to Seoul 15-30.05.2007 for lectures and seminars and some tours.
17. Forum and the Incheon Airport Authority invite Jim DATOR, Sohail INAYATULLAH and Fabienne GOUX-BAUDIMENT from 26-30.03.2007 for "Future Transport Forum".
18. Forum and MBC would like to invite a few futurists to Seoul for the World Women's Forum from 12-14.09.2007.
19. Forum and the Ministry of Education would like to invite a few futurists for the Ministry of Education Global HR Forum, 23-25.10.07.

We expect more educational programs organized after the establishment of a graduate school for Future Studies by Sogang University in September 2007. We also expect to sign a contract with Semyung University for Future Study Courses, and a Future Research Institute as well as a Future Town within Semyung University Campus, which may start opening courses in September 2007.

We could accommodate futurists' visits to Seoul with free residential apartments available. If they are willing, we would like to organize some seminars and talks to the general public and schools on their expertise.

## SECTION 4 - CALLS FOR PAPERS AND EVENT ANNOUNCEMENTS

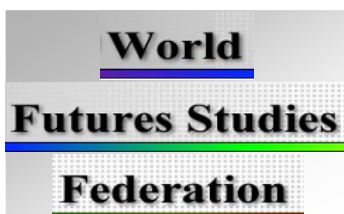
### Contributions to the Futures Bulletin welcomed!

We are inviting all members to contribute to the content of the Futures Bulletin by sending us your papers, news about changes in your and your community life, info about new books, reports, conferences that you have attended and you will attend and any other things that you would like to share with your fellow futurists.

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### UPCOMING EVENTS



**9th International Conference of Finland Futures Research Centre and Finland Futures Academy in collaboration with Turku 2011 - Finland's nominee for the European Capital of Culture 2011**

Themes of the conference:

- Innovativeness and creative processes in economies, cultures and societies of the future.
- The future of creative clusters and industries.
- The role of cultural industries in economic development and competitiveness.
- The power of creativity and culture for the sustainable development.
- Case studies of culture, innovation and entrepreneurship.
- Futures research methodology in the study of the creative economy.
- Theoretical approaches for the future interaction of culture, society and the economy.

The program will consist of keynote lectures, concurrent workshop and poster sessions and panel discussions. If you are interested in presenting a paper or poster at the sessions, please submit an abstract (max. 250 words) to the conference coordinator at [ffrc2007@tse.fi](mailto:ffrc2007@tse.fi). Deadline for abstract submission is January 31<sup>st</sup>. Please, see further information about the conference: <http://www.tukkk.fi/tutu/conference2007>



## FROM ORACLES TO DIALOGUE

*Exploring new ways to explore the future*

National Technical University, Athens, Greece 9-11 July 2007

### PROGRAMME

The conference will be organised around the following themes or strands:

- Theoretical bases for foresight methodologies
- Identifying seeds of change
- Integrating narratives and numbers
- Interactions between researchers, decision makers, and the Public.

The organisers encourage the submission of papers reflecting the following conference goals:

- to explore the participatory aspects of modern foresight; and
- to make the links between methodology, practice and policy.

Deadline for submission of abstracts: **20<sup>th</sup> February 2007**. All abstracts should be prepared in electronic form. Detailed submission directions will be available at <http://costa22.org/conference/submission.php>.

More information about the conference is available on the conference website at <http://costa22.org/conference>.