

FUTURES

BULLETIN



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Dystopia Near and Far

First, the events of September 11 should be seen in global human terms as a crime against humanity. This is not only because those in the WTC came from many nationalitiesⁱⁱ but as well issues of solidarity and efficacy of response move us in that direction. In this sense, the framework for dealing with terrorism must be from a strengthened World Court (in the context of a reformed United Nations), just as those responsible for Rwanda and Srebrenica have been dealt with (or will be dealt with).ⁱⁱⁱ That international law has not prevailed in this conflict tells us a great deal of the nature of the world system (it is still strategy and power that define and not the rule of law or higher culture). That President Bush has pursued unilateralism reinforces the nation-state and takes us away from world law, and, indeed, world peace. Years later we will look back at this costly mistake in dismay – what could have been and the path that was not followed.

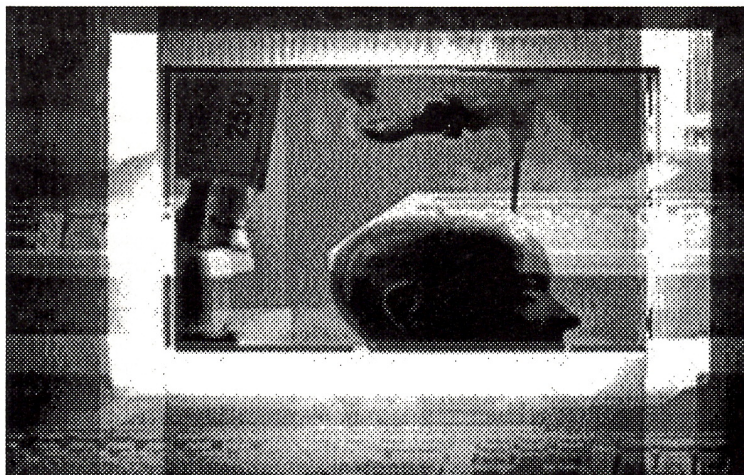
While Bush should be commended for the search for allies in the Islamic world, seeking an indictment within a world court framework would not have only granted increased legitimacy – for a campaign that is increasingly looking like vengeance and not justice – but created a precedence for the trial of future terrorists (of cyber, biological, airline and other types).

Second, the equation that explains terror is: perceived injustice, nationalism/religious-ism (including scientism and patriarchy), plus an asymmetrical world order. One crucial note: explanation is analytically different from justification. These acts, as all acts of mass violence, cannot be justified.

The perceived injustice part of the equation can be handled by the USA and other OECD nations in positions of world power. This means authentically dealing with Israel/Palestine as well as the endless sanctions against Iraq. Until these grievances are met there can be no way forward. Concretely this means making Jerusalem an international city, giving the Palestinians a state, and ensuring that there are peace-keepers on every block in Israel-Palestine. It means threatening to stop all funding to both parties (the \$10 billion yearly from the USA to Israel, for example, and from Saudi Arabia and others to the Palestinian Authority). It means listening to the Other and moving away from strict good/evil essentialisms, as Tony Blair is attempting to do in the Middle-East (or more appropriately South-West Asia).

By Sohail Inayatullah

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Wayne Pethrick is responsible for the design and layout of this edition of the Futures Bulletin.

Wayne is in his final semester of course work in the Studies of the Future program at the University of Houston – Clear Lake. He is presently employed as the Graduate Assistant to the WFSF Secretary General and in addition to 'the Bulletin,' it is part of his job to ensure the smooth running of the Secretariat office.

Hailing from Perth, Western Australia. Wayne, and his wife Leanne, left their jobs and sold most of their worldly possessions to make the move halfway across the world in pursuit of life experiences and of course an academic foundation in Futures Studies. Prior to choosing this change of career and lifestyle,

Wayne worked as a high school educator for ten years, the last five as a departmental head. He also enjoyed stints as a semi-professional sportsperson, photographer and musician, having recorded some nine CD's as both a band member and studio musician.

Wayne's professional interests include the future of urban transportation, ethnographic futures studies, generational cohort analysis and the (re)-emergence of image based communications.

Contributions Welcome

Contributions by members in the form of announcements, news articles and / or features are always welcome.

Please accompany news articles and features with black and white photographs whenever possible.

Please send all contributions to:

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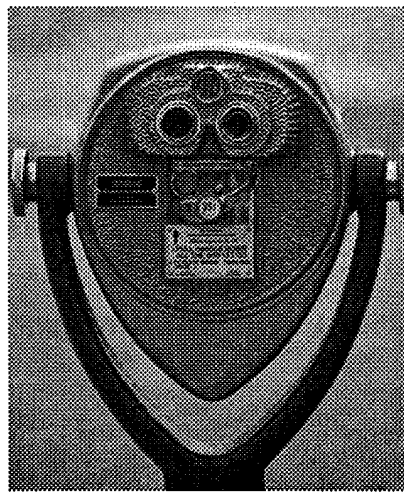
Or via e-mail at: secretariat@wfsf.org

***Future Shock* was the first serious futures studies book that I read, and it had a profound impact on me, which was reinforced by John Brunner's dystopian science fiction spinoff, *Shockwave Rider*.**

Growing up in Latin America in the 1960s and then returning to the U.S.A. to Los Angeles in 1968 was my own experience in culture shock. After reading Toffler, I realized that it was a kind of future shock as well. My enthusiasm for Toffler was tempered somewhat after being admonished by an undergraduate Teaching Assistant for citing *Future Shock* in a research paper. He asserted that Toffler was "only" a journalist, and thus not a serious academic source. Luckily, others at the University of Hawaii, most notably Jim Dator, steered me toward a different perspective, one that incorporated the role of journalists as sometimes astute observers of the world. That led to my interest and involvement in the Federation as a community of cultures and futures shockers.

It is our pleasure to feature Richard Slaughter's retrospective on *Future Shock* in the first issue of the *Futures Bulletin* in the Houston Round (i.e., the next four years). We anticipate future issues will contain rebuttals, refusals, and reactions to Slaughter and/or other retrospectives on *Future Shock* and shocks of the future. It is also a treat to inaugurate the Houston Round with a piece by Sohail Inayatullah, a friend and graduate school classmate, and an incisive reply by one of our current students here at UHCL, Anne Boysen. As many of you may already know, my fiancé and I were over Iceland on September 11, diverted to Canada for two days, and then bussed home to Houston over a three-day

period. While the events surrounding this event in modern history were both personal and pivotal, my own mind is not yet made up about how profound they really are. Only future generations will know for sure. Much of the writing in the post-911 months is now irrelevant (most was immediately after it was written!), but Sohail's piece has held up well—a strength of his macro-historical perspective. I hope you find that the rest of the issue complements our main features.



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My vision for the Houston Round of the *Futures Bulletin* is of a journal that both continues the rich tradition of *Bulletins* past and one that strives for greater intellectual respectability, practical applicability, and one that reflects a contemporary, professional style. Given the shift in media metaphor to the interactive, multimedia world-wide web, the communications among the Federation and its members should be more interactive and participatory. We will be exploring ways to make our message more global and interwoven through the new web site, listserv, and the *Bulletin*. Moreover, as an expression of our collective interests, Erzsébet Nováky and other Executive Board members will be working with us to explore the possibilities and poten-

tials of the new media and the old. Rick Slaughter and I share a similar vision for a WFSF for the new millennium: an organization and a collection of minds on the leading edge of futures education, cooperative research, organizational development, and constructive policy-making. We share a desire to rebuild the WFSF and forge it into a vital, global organization that is essential in the promotion of futures studies as a critical set of tools, theories, and practices central to the creation of a sustainable global society. Part of my own vision is to reconnect our work with the founders of the field, the classics of our literature, and the successes of our institutions and members that have had a ripple effect on the planetary culture over the last three decades. It is far too easy to take for granted all that has been accomplished and to forget from where we have all come. On the other hand, it is our responsibility to be bold, creative and imagine better futures and work to realize them. I look forward to collaborating with you to do that. ☸

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Future Shock Re-Assessed

By Richard A. Slaughter

The 'future shock' thesis offered a popularised version of social and technological change that received wide attention during the 1970s. It provided a number of suggestions under the general heading of 'the strategy of social futurism'. This essay both critiques the thesis and assesses it in terms of constituting a stimulus to the development of Futures Studies as an applied discipline.

Introduction

The notion of 'future shock' attracted widespread attention in the early 1970s but never became intellectually respectable. What it did do was to help express widely felt concerns about the nature of 'changing times'. For many people the revolutions and changes of the early 20th century overturned their sense of 'normalcy', of a predictable and settled social order. Instability became the norm in many domains of social and economic life. Consequently 'the future' no longer appeared normal and natural. It increasingly looked more like some kind of artifact - a consequence of what people did or failed to do. It was this sense of continuing transformation, existential threat and the intuition that the future would be very, very different, that Alvin Toffler expressed in *Future Shock*. Published in 1970, it became an instant best seller. It drew together many of the threads of these challenges and transformations and suggested ways of dealing with them.

The 'future shock' thesis

Writing during the late 1960s Toffler summarised this thesis thus:

in three short decades between now and the turn of the next millennium, millions of psychologically normal people will experience an abrupt collision with the future. Affluent, educated citizens of the world's richest and most technically advanced nations, they will fall victim to tomorrow's most menacing malady: the disease of change. Unable to keep up with the supercharged pace of change, brought to the edge of breakdown by incessant demands to adapt to novelty, many will plunge into future shock. For them the future will have arrived too soon. (1)

He argued that a new force had entered history, what he called 'the accelerative thrust'. Furthermore he argued that individuals, organisations, society and the entire world were completely unprepared for dealing with it. This led to a 'sharp break with previous experience'. We were now living in times that were 'no

longer normal'. At the physical level we were 'tampering with the chemical and biological stability of the human race', while at the psychological level we were subjecting whole populations to various forms of over-stimulation via 'sensory, cognitive and decision stress'. The main thrust of the argument was that both individuals and societies needed to learn how to adapt to and manage the sources of over-rapid change. In particular this meant bringing technological innovation under some sort of collective control. The bulk of *Future Shock* is devoted to exploring these themes in different areas of human experience and culture.

The keys to the book, however, lie in the final section which is devoted to what Toffler termed 'Strategies for Survival'. Here are four chapters on 'coping with tomorrow', 'education in the future tense', 'taming technology' and 'the strategy of social futurism'. Here is where Toffler set out his best ideas for responding to the situation he had described. Under 'coping' were grouped proposals for 'personal stability zones', counselling, half way houses, the creation of 'enclaves of the past' and 'enclaves of the future' and the deliberate reinvention of coping rituals.

Possibly the best section in the book is that on education. Here he advanced a powerful critique: 'what passes for education today, even in our 'best' schools and colleges, is a hopeless anachronism.' He then added:

'what passes for education today, even in our 'best' schools and colleges, is a hopeless anachronism.'

...the prime objective of education should be to 'increase the individual's **'cope-ability'** - the speed and economy with which he can adapt to continual change.'

for all this rhetoric about the future, our schools face backwards towards a dying system, rather than forwards to an emerging new society. Their vast energies are applied to cranking out Industrial Men - people tooled for survival in a system that will be dead before they are. (2)



Richard A. Slaughter is Foundation Professor of Foresight at Swinburne University of Technology in Melbourne and co-director of Foresight International in Brisbane.

In 2001 he was elected president of the World Futures Studies Federation.

His most recent books are *Futures for the Third Millennium - Enabling the Forward View* (Sydney: Prospect, 1999) and *Gone Today, Here Tomorrow - Millennium Previews* (Sydney: Prospect, 2000)

The thesis was then advanced that the prime objective of education should be to 'increase the individual's 'cope-ability' - the speed and economy with which he can adapt to continual change.' (3) Central to this was 'the habit of anticipation'. Assumptions, projections, images of futures would need to become part and parcel of every individual's school experience. Learning contracts would be needed, along with mentors from the adult population. The student's 'future-focused role image' (i.e., his or her view of their future self) would be nourished along with these capabilities. A democratic 'council for the future' was needed in every school. Science fiction was an appropriate form of literature to encourage these capacities.

Regarding technology, Toffler put forward the view that a 'powerful strategy in the battle to prevent mass future shock ... involves the conscious regulation of scientific advance'. (4) For Toffler 'the horrifying truth is that, so far as much technology is concerned, no one is in charge.' Hence what was needed 'far more sophisticated criteria for choosing among technologies.' (5) The option of what was later to be called an 'expert system' named OLIVER was canvassed. Perhaps this would help diminish the demands on people? Overall, serious efforts needed to be devoted to anticipating the consequences of technological developments. Referring to changes in sexual habits consequent upon the contraceptive pill he asserted that:

We can no longer afford to let such secondary social effects just 'happen'. We must attempt to anticipate them in advance, estimating, to the degree possible, their nature, strength and timing. Where these effects are likely to be seriously damaging we must also be prepared to block the new technology. It is as simple as that. Technology cannot be permitted to rampage through the society. (6)

For Toffler 'the horrifying truth is that, so far as much technology is concerned, no one is in charge.'

The writer concluded that 'a machinery for screening machines' was needed. This could be created by appointing a 'technology ombudsman' as part of an 'environmental screen' for protecting society from untoward effects.

The culmination of *Future Shock* is a long final chapter on 'the strategy of social futurism.' It begins with a rhetorical flourish - 'can one live in a society that is out of control?' - and then goes on to outline some of the social innovations needed to ameliorate change. There is an emphatic call for social indicators:

a sensitive system of indicators geared to measuring the achievement of social and cultural goals, and integrated with economic indicators, is part of the technical equipment that any society needs before it can successfully reach the next stage of eco-technological development. It is an absolute pre-requisite for post-technocratic planning and change management. (7)

A Council of Social Advisers could be created to complement an existing Council of Economic Advisers. The 'proliferation of organisations devoted to the study of the future' is noted and their long-term time horizons commented on with approval. 'Scientific futurists' would work hand-in-hand with them to explore possible, probable and preferable futures. In Toffler's view the utopian impulse could be 'used as a tool rather than an escape' and used to stimulate the social imagination in pursuit of better futures. But this would need institutional support:

scientific futurist institutes must be spotted like nodes in a loose network throughout the entire governmental structure ... so that in every department, local or national, some staff devotes itself to scanning the probable long-term future in its assigned field. (8)



In addition 'we need to train thousands of young people in the perspectives and techniques of scientific futurism, inviting them to share in the exciting venture of mapping probable futures.' (9)

In what was, perhaps, an unconscious echo of Wells' notion of a 'global brain', Toffler suggested that 'as the globe is itself dotted with future-sensors, we might consider creating a great international institute, a world futures data bank.' (10) This, in turn, would support what Toffler termed 'anticipatory democracy.' The latter would set up 'a continuing plebiscite on the future', simulations of various kinds and 'social futures assemblies', all designed to encourage wide participation in social decision making. Toward the end of the chapter Toffler summarised his position thus:

this, then, is the ultimate objective of social futurism, not merely the transcendence of technocracy and the substitution of more humane, far-sighted, more democratic planning, but the subjugation of the process of evolution itself to conscious human guidance. (11)

He added,

for this is the supreme instant, the turning point in history at which man either vanquishes the process of change or vanishes, at which, from being the unconscious puppet of evolution he becomes either its victim or its master. (12)

'Future shock' 30 years on

Three decades later the underpinnings of many of the ideas advanced in *Future Shock* remain problematic. There is no doubt, however, that the thesis focused many peoples' attention on futures-related concerns. These included: the difficulties of understanding and complex processes of change; issues of human and environmental adaptation to unprecedented rates of change; the problem of subjecting ever more powerful technologies to some form of effective social control; and, overall, the problem of how to come to terms with the wide range of futures clearly implied by the all above.

...the Future Shock thesis can be seen as an expression of a journalistic view of macro-change from a very particular viewpoint in space and time... this framework certainly provided some useful suggestions for possible ways forward. But as an interpretive agenda it was unworkable in practice.

Like others before and since, Toffler rightly argued that these transformations in the conditions of human life were unprecedented in human history. His work aligned with that of countless other people in many countries to help stimulate a range of social responses. Among them were the development of Futures Studies, the application of futures approaches in education and the growth of future oriented NGOs (Non Governmental Organisations).

As noted above, the "future shock" thesis portrayed people as being 'overwhelmed' by change to a point of widespread dysfunctionality that might prefigure widespread social breakdown. But 'change' was seen as a wholly external force, rather than something that worked through specific social formations and through the structures and processes that maintain their interests. Such a diagnosis placed the onus for response rather heavily upon these decontextualised and 'shocked' individuals. It overlooked the social entities that were (and remain) complicit in generating and sustaining 'change'. Overall, this was a disempowering approach that displaced autonomy from individuals and groups into poorly defined and shadowy social locations that could neither be readily located nor challenged.

Linked with this is the way that Toffler ascribed the prime responsibility for 'rapid change' to 'technology' - not to the agencies and powers that have the ability to define, focus, develop, market and apply it. The effect was mystificatory in effect, though not, I am sure, in intent. While Toffler sought to encourage 'social futurism' and 'anticipatory democracy' he did so in a way that completely overlooked the difficulties people face in (a) understanding and (b) attempting to intervene in their historical context.

In summary, the "future shock" thesis can be seen as an expression of a journalistic view of macro-change from a very particular viewpoint in space and time. It foregrounds the habits of perception that are characteristic of that time and attempts to universalise them. As noted, this framework certainly provided some useful suggestions for possible ways forward. But as an interpretive

agenda it was unworkable in practice. Conspicuously lacking were ways of understanding, and coming to grips with, other dysfunctional imbalances in culture. 'Change' is only one of them. Meaninglessness, lack of purpose, hyper-materialism, technological narcissism and spiritual hunger are a few of the others that might be encompassed within a wider view. But 'Future Shock' was silent upon them all.

'Future shock' as a stimulus to social innovation

Despite the drawbacks outlined above, the 'future shock' thesis did help to stimulate a number of constructive social responses.

Toffler was dissatisfied with what he regarded as 'technocratic' forms of decision making and social administration. PPBS (planning, programming, budgeting systems) and a president's council set up by Nixon fell a long way short. Rather, he called for a 'revolution' in the way long term social goals were formulated. What he wanted was a 'continuing plebiscite on the future'. To this end he proposed the creation of what he called 'social futures assemblies' throughout America, coupled with a range of social simulation exercises in schools.

Yet Toffler's vivid social imagination exceeded his practical grasp of what would be needed to enable such innovations. To read Future Shock 30 years on is to be struck by the disjuncture between the power of the vision and the poverty of means. The vision stimulated a number of attempts to set up such assemblies. For example, in Hawaii citizens were polled as to how they saw likely and desired futures. The results were summarised as scenarios in a newsletter and acted out on TV. A televote then followed. A book on *Anticipatory Democracy* provided a showcase for ideas and experiments of this kind. (13) So there is no doubt that Future Shock stimulated the social imagination. But most of Toffler's ideas needed a lot more work before they could be put into practice.

Part of the explanation lies in Toffler's journalistic penchant for privileging aspects of the outer empirical world (facts, trends, change processes) and overlooking the inner interpretive one (worldviews, paradigms, social interests). In subsequent years it became clear that to carry futures proposals from the realm of ideas into social action requires far more than a description of the organisational forms they might take. What Toffler, and indeed many futurists, overlooked was that the futures domain is primarily a symbolic one. To operate successfully within it requires a working familiarity with the language, concepts, frameworks that support future-oriented modes of enquiry and action. While Toffler's research had provided him with numerous indicators and examples from which emerged a rich store of futures-related ideas and proposals, most of those reading his work were unable to translate his proposals into action for one simple reason. They did not have the means to cross this symbolic gulf. To move from ideas to action in fact requires progress though several 'layers of capability' which had not yet been described at that time. (14) Hence, the main drawback of the 'future shock' thesis was that it did not help people find their way into that domain and hence discover the deeper sources of understanding and insight that Toffler had himself overlooked.

Toffler was equally adamant about the need for technology assessment - and in principle he was right. In the chapter on 'Taming Technology' he put forward the notion of a 'technology ombudsman', a 'public agency' that would investigate complaints about irresponsible applications of various technologies. Closely related to this was the idea of an 'environmental screen' that would assess the impacts of technologies before they were adopted. Companies would employ their own 'consequence analysis staff' to carry out this kind of work. In both cases it is possible to see one of the starting points of the OTA (Office of Technology Assessment) that was established some years later (only to be axed by Reagan). Similarly the 'environmental screen' may be seen as a precursor of 'environmental impact statements' which later became common practice. In these cases a generous interpretation of the role of Future Shock would see it as helping to popularise the need for such arrangements in a rapidly changing society.

On the other hand, since Toffler did not attempt a deeper analysis of the worldviews, presuppositions, ideologies and embedded interests that were driving (and continue to drive) the global system, he was in a weak position to call into question the apparent inevitability of technological advance or to propose means of dealing with it at a constitutive level. Hence his well-meaning suggestions were, and are, outstripped by vastly more powerful forces.

Legend has it that in 1966 Toffler was involved in one of the first high school courses in Futures Studies. What is certainly the case is that a few years later he edited a wide-ranging book called Learning for Tomorrow in which he collected together articles by many future-oriented educators in the USA. (15) Here were displayed some of the early formulations of theory, practice and self understanding that later were incorporated into more durable approaches to futures education. While the book was by no means as successful as the earlier one, it achieved a significant readership in the USA and elsewhere.

Toffler's ideas about future-oriented education provided a valuable stimulus to this hitherto neglected area. But, over time, it became increasingly clear that the foundations of futures in education were shaky. A close look at American classrooms during the 1970s and 1980s made it clear that innovative futures work had been widely successful in practical terms. But a search for durable underpinnings was fruitless for one very simple reason: there were none. The pop-psychology approach taken by Toffler served to initiate, and perhaps to inspire up to a point. But it could not nourish and support. Thus during the time of Reagan and Thatcher, futures education initiatives were perceived to be nonessential and were widely discarded. It would be some years before a more durable foundation would be constructed and a new wave of future-oriented educational work taken up by other hands and minds elsewhere. (16)

Thus the "future shock" thesis provided a particular sort of thesis about social change, economic development, the role of technology and, overall, the ways that organisations and individuals might begin to come to grips with them. But it did so in ways that failed to enable the very category of human agency that it sought to assist. Toffler went on to other work on other projects (The Third Wave, Powershift, War and Anti-War) including the diminutive

but characteristically ambitious paperback Creating a New Civilisation. (17)

A significant outcome of all this activity was to establish Toffler, and as time went by his wife Heidi also, as highly 'mediagenic' futurists. They not only earned a handsome living with their speculations and proposals, but also were sought out and promoted by politicians such as Newt Gingrich, one-time leader of the US House of Representatives.

Apart from occasional 'guest of honour' appearances, the Tofflers now have little or nothing to do with Futures Studies per se. Like many others they have moved away from public engagement, social innovation and discipline building to private consulting. This is one reason why the progress of Futures Studies toward full social legitimation has taken so long to occur. ☸

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NEW MEMBERS

WELCOME TO THE FEDERATION

Please welcome our newest members:

István Kappéter is a psychotherapist and psychiatrist practicing in Tápiógyörgye, Hungary. He is associated with the Futures Studies Centre, Budapest University of Economic Sciences and Public Administration, Budapest, Hungary and is interested in the "future orientation of human beings" and the "conscious and unconscious bases of future orientation." He attended the Brasov, Romania World Conference and participated in the Hungary Summer Futures Course 2001.

Tom Conger is Futurist at Social Technologies of Alexandria, Virginia, U.S.A.. He is a graduate of the M.S. Studies of the Future Program, UHCL (1994), and has an undergraduate degree in Political Science from Texas A&M University (1987). His experience includes experience as an associate with Coates & Jarratt, Inc., as managing director for the Institute for Alternative Futures, and most recently as founder and principal of his own futures firm. His interests include environmental scanning, forecasts and scenarios, particularly for use by corporations for strategy, innovation, and product development.

Joseph Voros holds a Ph.D. in Theoretical Physics from Monash University and is currently undertaking a Ph.D. in Futures Studies and Strategic Foresight and working as a futurist at Swinburne University. His interests include the epistemology and methodology of futures studies, developing futures as a "knowledge discipline", and incorporating an "Integral View" into/of futures studies.

Andy Hines is Ideation Leader at the Dow Chemical Company. He is a graduate of the UHCL M.S. Program in Studies of the Future (1991) and has been a consulting futurist with Coates & Jarratt, a futurist for the Kellogg Company, and has his own byline, "hinesight," in *foresight*. His interests include the future of the profession, using futures studies tools inside organizations, integrating Ken Wilber's (and others') integral thinking into futures studies, and revitalizing the futures "tool kit".

Marika Puglisi is a Research Associate with the Centre for Sustainable Urban and Regional Futures (SURF) at Salford University in the UK. She received her Ph.D. in Territorial Planning at the Università di Reggio Celebre, Italy (2000), a degree in Civil Engineering, and has taken a module in the Leeds M.A. program. She has participated in scenario development for an EU proj-

ect on sustainability in the Mediterranean Basin (Turkey) and is developing a similar approach for a project in Morocco. Her interests include territorial planning, scenario development and planning, and community participation in planning. She attended the Brasov World Conference.

Dan L. Switzer is a supervisor, planner, and trainer for contract maintenance in the petrochemical industry. He holds an undergraduate degree in psychology and a M.S. in Studies of the Future from UHCL (2000). He was involved in the North-South Futures Conference (1997) is planning to develop a planning tracking tool for futures, similar to ones now used for construction projects. His interests include ecology futures, environmental sustainability, sustainable energy use for saner lifestyles, and futures studies developments in general.

Alexandra Mexa is a Researcher for the Environmental Planning Laboratory at the University of the Aegean in Greece. She received her Ph.D. from the University of the Aegean (2000) and has a background in Environmental Studies and Chemistry. Her research projects have involved scenario planning for the Island of Rhodes (BP/UNEP), Blue Plan Scenarios of the Syrian Coast (BP/UNEP), environmental scenarios for Albania, and research on the implications of climate change for the coast of Greece. Her fields of interest include scenario planning and strategic environmental planning.

Verne Wheelwright is employed in the international trade of paper. He is a graduate of the UHCL M.S. Program in Studies of the Future (2000), and is currently enrolled in the Metropolitan University of Leeds Ph.D. Futures Studies Program. He has published articles in *Futures* and *Futures Research Quarterly* relating to professionalism and methodology, respectively. His interests include the management of environmental scanning projects, personal futures after age 60, and the futures of retirement.

Lars Opdal is a Ph.D. candidate at the University of Oslo and is a Research Fellow at the Network for IT-Research and Competence in Education (ITU), University of Oslo. He participated in the Budapest Futures Course 2001 and was mentored on Ethnographic Futures Research by professor Robert B. Textor. Lars' interests include the organization of schools, teaching, learning, in particular, Norwegian children's futures perspectives on school, teaching and learning.


John Blackwell graduates in May from the University of Houston—Clear Lake M.S. Program in Studies of the Future. He is Information Technology consultant for global teams, Shell Information Technology International and recently assisted in the design and delivery of a Futures Workshop for the Texas Association of Museums. His interests include cultural anthropology, sustainability, and distance working/virtual teaming.

Thomas Hoffmann is a United Methodist Church clergyman in training for outreach work in Russia and is on his way to Moscow for a year of language studies. He is also a second-year student in the UHCL M.S. Program in Studies of the Future. His interests include the futures of religion, and the futures of Russia and the countries of the former Soviet Union.

Hyeonju Son is a second-year international student at the UHCL M.S. Program in Studies of the Future and a father of two. He has been involved in the UHCL Student Futurist Association. His interests include the futures of higher education, futures studies in Korea, and the future of Korea unification. He plans to do doctoral level work in futures studies and to return to Korea to teach futures studies.

Dina Supple is a Graduate Researcher at the Mid-Continent Technology Transfer Center at NASA's Johnson Space Center in Houston, a first-year student in the UHCL M.S. Program in Studies of the Future, and volunteer coordinator for the WFSF Secretariat office. Her interests include the futures of the environment and sustainable development, the personal futures of seniors, and futures of longevity. She attended the Brasov conference.

Anne Katariina Izadi is a teacher and trainer at the Teacher Training School at the University of Lapland, Finland. She holds a M.A. in Philology from the University of Oulu (Finland), has been active in intercultural language teaching, and interdisciplinary approaches to the teaching of the English language. Her interests are focused on the integration of the concepts of world citizenship, global education, intercultural education and values education into English as an International Language.

Jeremy Mancuso is currently a CAD/CAM technician for an architecture and design firm and is a first-year student in the UHCL M.S. Program in Studies of the Future. His interests include the futures of architecture and the futures of jazz and music. 

FROM THE PRESIDENT

RICHARD SLAUGHTER

Following the Brasov meeting, Chris Jones and I, and the new Executive Board (EB) have been working to create the underpinnings of a more capable and robust organization. One major step forward has been the transfer of the WFSF web site from Bacolod City to Houston. This has not been without difficulty. Another has been the creation of four working groups to carry forward essential WFSF business. These groups are as follows.

The Bulletin, publishing and research.
(Erzsy Novaky, Chair)
FS in education, young people.
(Enric Bas, Chair)
Links, services and materials.
(Fabienne Goux-Baudiment, Chair)
Networks, membership, funding.
(Chair yet to be determined.)

A few people have contacted me expressing interest in joining in one or more of these groups. I have passed their names on. If anyone else wishes to put their name forward please contact the chair involved. The latter will be actively looking for helpers in each of these areas. Their email addresses can be found at:
www.wfsf.org/about/exec_board.html

There are many tasks and projects that the WFSF needs to undertake if it is to make the transition from being a relatively ineffectual, informal network to being a serious player in the further development of the FS/Foresight discipline and, in time, in wider world affairs. More on these in the next Bulletin. Right now I would simply ask each of you to not be backward in offering support to the groups (above) and working together to reinvent the WFSF.

I also want to encourage everyone to mail or e-mail copies of anything of interest to Chris or myself: publication announcements, reviews, commentaries on current affairs, letters of praise and/or critique, short pieces on any relevant subject, in fact. If you are e-mailing to this office please use: wfsf@swin.edu.au We will publish what we can in the Bulletin, the web site, and possibly elsewhere.

As this is written I'm preparing to go to Kure City, Japan, to work on the conference that will be held there in mid-November. At present we know that it will have a 'Humanity and the Oceans'-type theme. Finally, work has started on the History of the WFSF project. More info on both will be available soon. ☘

IN MEMORIAM

Lester E. Cingcade

(January 31, 1934 - March 12, 2002)

It is with deep sadness that we report Lester Cingcade's passing away. Successful futures research needs a champion. Lester Cingcade was that champion – first for the Hawaii Judiciary and later for Mid-Pacific Institute. The following is a tribute contributed by Sohail Inayatullah.

I am deeply saddened by Lester Cingcade's death. He was a teacher and dear friend of mine. I first met Lester in 1981, when as part of an M.A. in Political Science with a concentration in Alternative Futures, I started working as intern with the Hawaii Judiciary. Of course, I was 22 and he was the head of the Courts, and thus, he was at first, Mr. Cingcade. But soon as we became friends, he became Les.

I learned many things from Les - how to write policy papers, how to survive meetings, but most of all, how not to get sidetracked in institutions. I remember one event, an argument I had got into with a judiciary administrator. I wanted to get advice on how to better argue my case. Les said something else: "What is your goal. What is it that you really want?" I realized he was asking me, was futures studies more important, or my ego? I let the administrator win the argument (I can't even remember what it was about, I am sure about stationary or something). I always remember his words in institutional conflicts - what is most important.

He was a true visionary, a champion of futures studies. He even insured that there was funding for long term and perhaps far out projects like The Rights of Robots. This was in 1984. Now almost 20 years later, we are working on a book for Greenwood Press on the very topic.

Les was year ahead of other administrators. While he understood that futures research - emerging issues analysis, trend analysis, scenario development - led to better decision making, was central to institutional reform, at heart this was not his concern. Education was. He understood that Futures Studies was really about questioning our current categories, of asking what-if questions, of rethinking institutions, of social and political design. He wanted the framework of futures studies to instill a Big Picture perspective to all court staff.

There were others at the Hawaii Judiciary who he nurtured as well. Anna Yue, Wayne Yasutomi, Phil McNally, Rick Scarce, come to mind. Chris Jones, before he left for the Institute of Alternative Futures in Washington DC, prepared a research paper for the courts as well. Les was a great friend of the Judiciary community mediation program, working closely with Peter Adler to create alternatives to litigation.

William Irwin Thompson, Alvin Toffler, Rick Slaughter, and many others, made their way to the Hawaii Judiciary and later the Mid-Pacific Institute (where he moved to after leaving the Judiciary in the mid 1980s) to present their latest thoughts on the future.

At Mid-Pacific Institute, he set up a futures research group, focused on economic, technological and institutional challenges to education, providing inspiration and creating a model for conducting futures studies in high schools. In his spare time, he did not give up on the task of making governance long-term oriented.

Les created spaces for knowledge innovation, indeed, was an innovator himself, and he walked his talk. He funded it, lived it, and created the possibilities for others to grow...

Dystopia Near and Far

FROM PAGE 1

Dualistic language only reinforces that which it seeks to dispel, continuing the language of the Crusades, with both civilizations not seeing that they mirror each other. Indeed, we need to move to a new level of identity. As Phil Graham of the University of Queensland writes: "We are the Other. We have become alienated from our common humanity, and the attribute, hope, image, that might save us – is the 'globalisation' of humanity."^{iv}

However, Bush (in December 2001) giving increased legitimacy to Ariel Sharon once again strikes most of the world as hypocritical. While Arafat has already lost any legitimacy he may have had as a leader of the Palestinian people, at least he is not under likely indictment for war crimes committed in Lebanon. For Bush to 'cozy up' to one war criminal and attempt to eliminate others (Mullah Oman and Bin Laden) worsens an already terrible situation.

MACROHISTORY

From a macrohistorical and structural perspective, the USA is a capitalist nation with military might buttressing it. Osama bin Laden and others are capitalists with military strength. Both are globalized, both see the world in terms of us/them, both use ideas for their position (extremists drawing on Islam; American intellectuals using linear development theory). Both are strong males. The USA builds twin towers, evoking male dominating architecture (as argued by Ivana Milojevic and Philip Daffara, of the University of the Sunshine Coast^v) and the terrorists use the same phallic symbol – the airplane – to bring it down. Boys with toys with terrifying results for us all. And with over 50% of Americans believing that Arab Americans should have special identity cards and the Taliban having legislated that Hindus wear their special insignia on their clothes, these chilling similarities return us back to Europe sixty years ago.

In the terms of spiral dynamics, as developed by Beck and others^{vi}, these are both Red forces (passion) fighting each other. The world is desperate for a Blue force, a higher order legal framework, to resolve the violence. What has occurred however is the elimination of one Red force by a combined effort of two other Red forces, American and the Northern Alliance. While the terrifying actions of the Taliban are paraded in propaganda machines throughout the world – the CNN lie machine – little mention of Northern Alliance brutalities are trumpeted. Fortunately, there is more to this world than state power, and thus Amnesty International and Human Rights Watch have focused on all the parties (but none yet on USA bombing mistakes – such as those costing the hands of Afghani children. That food packets being the same colour as cluster bombs can be seen as unfortunate or as paradigmatic).

Still at least at the official level, Western leaders have called for tolerance, for openness, for respecting Islam and Muslims, for seeking terrorists, i.e., criminals, and not other categories. ^{vii} Indeed, there are numerous legal cases against USA airlines for not allowing those of South Asian and Middle Eastern ethnicity to board planes. This type of legal recourse was certainly not available to Abdul Haq, murdered by the Taliban in late October. Not surprisingly, Osama bin Laden has called for a struggle against America and Jews (and now the United Nations), resorting to tired racist and hateful rhetoric, which in the long run will bring little solace to those suffering – essentially the language and madness of conspiracy theory. Moreover, after the struggle against America and the Jews, who then will it be, the Shias (which are already targeted by many Taliban supporters)? And then? Once the politics of exclusion begins, only ever-increasing dogmatic futures can result. Interestingly, far right wing hate groups in the USA have endorsed Osama bin Laden's action, arguing that the Federal Government and the world Jewish conspiracy is the problem (and as would be typical in male discourse, saying that while they agree with politics and tactics they would not desire them to marry their daughters and visa versa).



However, Osama bin Laden's demand for rights for Palestinians must be heard. Like a child who is not heard, the shouting gets even louder. Or a body that is sick, getting sicker and sicker, calling attention to the disease, and even killing the host (meaning the planet itself), unless there is some foundational and transformative change. While the USA and others prefer the chemotherapy and radiation approach to health (thus bombing appears natural, i.e., the USA exists in epistemological poverty) if we are interested in the long term, then perhaps the naturopathic, homeopathic, or chiropractic might work much better. Can there be a truth and reconciliation commission? The shouting is also getting louder as Muslims are undergoing a religious renaissance, argues Riaz Hussan of Flinders University, Australia.^{viii} As they move toward increased religiosity, there is far less interest in extremist political positions, in those who live in the conspiracy discourse. Thus, Osama bin Laden and other extremists find their pathways cut off, both from within the Islamic world and as well from the globalised multicultural world. Attacking old symbols of imperialism becomes the only way out for them to survive.

At another level, what is especially challenging to the USA is that the demands from many Muslims, including extremists, is not for

money or territory but for the West (and nations claiming to be Muslim) to change, to become less materialistic, more understanding of the plight of the poor, and more religious – and to return to their pre-Columbus borders. And, US public opinion appears to share this, with a majority calling for a return to a moral core, away from crass materialism (but not yet from jingoist war).

The demands of the West upon Islamic nations has generally been the opposite: to become more materialistic, more growth-oriented in terms of the formal economy (but not more people) and more sensate, scientific—to develop. From a macrohistorical perspective, each distorts what it means to be human by focusing on one dimension, and in extreme forms. From an individual view, we can see how those in the periphery develop a love-hate relationship with the centre. The terrorists drinking, gambling, cavorting in strip clubs before the 11th of September shows how they have internalised what they struggled against. It also shows how Islam for them was strategic, a text that could be used to justify their own pathological worldview.

In the long run, the events of September may be viewed as an isolated attack of terrorism, or they may be seen as: (1) events that clearly defined who is the world's hegemon ending the competing (Europe, East Asian, China) nation's theory—Americanism, for now, and forever; (2) as a renewal of the Islamic world, with extremists, literalists, declining in popularity, and a new vision of Islamic modernity emerging, leading to the beginnings of a global ecumene; (3) a challenge by the poor to the world capitalist system, in effect, continuing the pattern of the decline of communism, decline of grand religions and the collapse of capitalism. In the sense, as the system collapses, the question only future historians know is: what new forms of power will reign? What will emerge from the chaos? A world state?

The second part the equation is a shared responsibility, within the Islamic world especially, but essentially a dialogue of civilizations. This means opening the gates of *ijtihad* (independent reasoning and a capacity to adapt to change) instead of blind imitation. And here, the crucial language is a dialogue within religions, between the hard and soft side. Certainly the Taliban arguing that Muslims have a duty to fight with them in case of an attack on Afghanistan does not help matters. The Taliban has spent the last decade fighting against Muslims with USA indirect support (creating what is now known as the Afghan Arabs) - why would anyone desire to support such a state? It is the failure of the modernist statist paradigm and support of tyrannical states by the West that pushes groups in this extreme direction. Unfortunately, leadership in the Islamic world that can give legitimacy to the softer side has been silenced. As long as these leaders do not stand up and challenge dictatorships, they will indirectly participate in the creation of endless Osama bin Laden's. Anwar Ibrahim is the most potent symbol of a global Muslim leader who seeks a dialogue within Islam and between Islam and the rest of the world in language and on terms of dignity and global ethics. Unfortunately, he remains falsely imprisoned in Malaysia.

While the hard side is clearly defining the future—every bomb dropped, every moment of bio-terror—reduces the possibilities but this need not be the case. There are alternatives. The hard side is becoming de-legitimized. For example, even the right wing in the USA cringed when Pat Robertson blamed the terror attacks on God ceasing to provide protection to America because of the rise of feminism, etc. And Muslims everywhere are, hopefully, beginning to see that more terror will not work and is morally wrong. The Islamic leaders' meeting in Qatar was a step forward. However, with civil war in Pakistan still possible, the prognosis for this alternative perspective is not likely. Still, the message must be: the injustices are real but non-violent global civil disobedience (against companies, nations around the world, leaders) is a far more potent method for long-term transformation.

Unfortunately, the hypocrisy in the West does not help matters, and increases daily. Until the USA shuts down its own terror training camps, as for example, the Western Hemisphere Institute for Security Co-operation (WHISC), change is likely to be incremental if at all. WHISC was called the School of Americas and, argues George Monblot, has trained more than 60,000 Latin American soldiers and policemen, "largely involved in death squads against their own people. For example, in Chile its graduates ran Pinochet's secret police and his three main concentration camps and Human Rights Watch revealed that former pupils ... had commissioned kidnappings, disappearances and massacres."^{ix} Asks Monblot, provocatively, should there be bombings of Georgia? Of course not. Still, double standards do not lead well to civilizational dialogue or world systems transformation.

Unfortunately, the hypocrisy in the West does not help matters, and increases daily.

The third part of the equation really is what the social movements can and must continue, challenging the asym-

metrical nature of the world system – the structural violence, the silent emergencies - and pushing for a new globalization (of ideas, cultures, labor and capital, while protecting local systems that are not racist/sexist/predatory on the weak). The social movements can through their practice and image of the future, show, and create a global civil society, challenging the twin towers of capital and military. Real transformation, as in the changes in Eastern Europe, was pushed through partly through the people's movements. This process of creating a post-globalization world must continue.

Resolving the equation of terror then must be both very specific - crimes against humanity cannot be tolerated – and must transform perceived injustices, the isms, and the structure of the world system. *New Internationalist* reminds us that on September 11, 2001, 24,000 people died of hunger, 6000 or so children were killed of diarrhoea and 2700 or so children died from measles. ^x

Of course, there are as well bio-psychological hormonal factors (testosterone and *chakra* imbalance)^{xi} that may account for the terrorist actions, but they do not always lead to such massive horrendous actions unless there is a historical and structural context. Thus, terrorist as sociopath is an understandable description but there are deeper levels of analysis.

S C E N A R I O S

Here are four scenarios for the near and long-term future. These are written to map the future, to understand what is likely ahead, as well to create spaces for transformation.

Back to Normal After successful surgical strikes against bin Laden and others, the U.S.A. returns to some normalcy. While trauma associated with air travel remains, these are seen as costs associated with a modern lifestyle, i.e., just as with cancer, heart disease and car accidents. The West continues to ascend, focused on economic renewal through artificial intelligence and emergent biotechnologies. More money, of course, goes to the military and intelligence agencies. The Right reigns throughout the World. Conflicts remain local and silent. Over time, the world economy prospers once again and poorer nations move up the ranks just as the Pacific Rim nations have. Already the crusader look was presented at Jean-Charles de Castelbajac's design collection and is considered likely to take off.^{xii} La vie est Belle (but just don't look like you are from South Asia or the Middle East or have an Arabic name).

Fortress U.S.A./OECD Australia, for example, is already moving in that direction, with basically a prison lock-down ahead, especially to newcomers (who desire to enter the Fantasy island of the Virtual West escaping sanctions and feudal systems) and those who look different. In the U.S.A. this is emerging through tighter visa restrictions and surveillance on foreigners, as well as, citizens. The carrot is of course U.S.A. citizenship being offered to informants from troubled spots. Of course, once they gain citizenship, they can spend a life time under surveillance.

However, the costs for the elites will be very high given globalized world capitalism, and with aging as one the major long term issues for the OECD. The Fortress scenario will lead to general impoverishment and the loss of the immigration innovation factor. In the short run, it will give the appearance of security, but in the longer run, poverty will result, not to mention sham democracies with real power with the right wing aligned with the military/police complex. Increasing airport security is a must but without root issues being resolved, terror will find other vehicles of expression. After all, fortresses are remembered, in history, for being overrun, not for successful defence against "others."

The response from the Islamic world will be a Fortress Islam, closing civilizational doors, becoming even more feudal and mullahist / wahbist, and forcing individuals to choose: are you with us or against us, denying the multiplicity of selves that we are becoming. The economy – oil – will remain linked but other associations will continue to drift away.

Cowboy War - vengeance forever (with soft and hard fascism emerging) Bush has already evoked the Wild West, and the "Wanted- Dead or Alive" image, indeed, even calling for a "crusade" against the terrorists. We have seen what that leads to all over the world, and the consequences are too clear for most of us. Endless escalation in war that will look like the U.S.A. has won but over time will only speed up the process of decline. They will remember the latest round, and the counter-response will be far more terrifying, with new sorts of weapons. In any case, with the U.S.A. military, especially the Marines rapidly increasing its percent of its members who are Muslim (through conversion and demographic growth rates)^{xiii}, cowboy war will start to eat at the inner center. And once state terror begins, (or shall we say continues) there is no end in sight. Bush has already stated the assassination clause does not apply to bin Laden and others since the U.S.A. is acting in self-defence. Cowboy war, again, will work in the short run. Crowds will chant U.S.A., U.S.A., until the next hit. The CIA can get back to business (already 1 billion has been appropriated), and continue to make enemies everywhere. Most likely, this will lead to an endless global "Vietnam", well, in fact, an endless Afghanistan.^{xiv}

However, there are signs that Bush and others are listening to a tiny portion of their softer side and seeking to focus on the action of terror and not on Islam or any other wider category.^{xv} They could use the sympathy from the rest of the world to "eliminate" terrorism (just as piracy in the high-seas was ended earlier) and, hopefully, in the longer run, seek solidarity with all victims of violence. The trauma from the bombing could lead Americans to genuinely understand the traumas other face in their day to day existence, to a shared transcendence, or it could lead to creating even more traumas. We can hope he – and all of us – keeps on listening and learning, even though with the bombings on Afghanistan now in full swing, the soft future looks lost, with more trauma on the way... For All.

Thus in this future, there will be no real change to the world system. Once the terrorists are caught –well actually the perpetrators are already dead–no changes in international politics or international capital will occur. OECD states simply become stronger, while individuals become more fearful and anxiety prone. A depression of multiple varieties is likely to occur (economic and psychological). The depression will likely lead to anti-globalization revolts throughout the world, either leading to states to bunker themselves in for the long run, or possibly–transform. Most likely, we will see a slow but inevitable movement toward global fascism–the soft hegemony of the carnivore culture (and anti-ecological in terms of land use) of McDonalds with the hard side of Stealth bombers. The West will become a high-tech fortress, using surveillance technology to watch its citizens. Dissent is only allowable in peace times, and since the war against terrorism is for ever, submit or leave!

However, "Fortress" in the long run may be difficult, as the globalization forces have already been unleashed and the anti-thesis in a variety of forms has emerged (the socialist revolt, decolonization movements, and even, terrorism). "Cowboy war" will likely only exacerbate the deep cleavages in the World Economy (that the richest 350 or so own the same as the nearly 3 billion poorest individuals). Indeed, a case can be made that this is the bin Laden preferred scenario. Bush attacks lead to destabilization in the Arab world, with the possibility of a nuclear accident and leading to extremists in Islamic nations rising up against modernists. Will bin Laden escape to China? Over time, there may be a transition in who plays the central role in the world system, and is among the reasons the attacks have led to global anxiety–world system shifts are not pretty events or processes. The periphery tends to see its future through the lenses of the Centre; if the Centre can be bombed, what future is there for the impoverished periphery?

The deep divide cannot be resolved, however, merely by the "hearts and minds" strategy for this involves making traditionalists modernist, i.e., from loving land and God to loving money and scientific rationality. Rather, it involves moving from tradition to a trans-modernity, which is inclusive of multiple but layered realities (the vertical gaze of ethics), moving toward an integrated planetary system (loving the planet and moving away from exclusivist identities but transcending historical traumas). But can this transition occur? Can there be a Gaian polity? This is the fourth scenario.

Gaian Bifurcation A Gaia of civilizations (each civilization being incomplete in itself and needing the other) plus a system of international justice focused not only on direct injustices but structural and cultural. This would not only focus on Israel/Palestine (internationalizing the conflict with peace keepers and creating a shared Jerusalem) as well as ending the endless sanctions in Iraq, but highlighting injustices by third world governments toward their own people (and the list here is endless, Burma, Malaysia's Mahathir, India / Pakistan / Kashmir). The first phase would be far more legalistic, developing a world rule of law system with the context would be a new equity based multicultural globalization. The second phase would be values driven with the U.S.A. moving to authentically understand the periphery, seeking to become smaller, globally democratic. This means transforming the world system, focusing on a post-globalization vision of the future, and moving to world governance. Specifically, this means:

- human and animal rights;
- indexing of wealth of poor and rich on a global level, that is, economic democracy – employee ownership;
- *prama*^{xvi}-based- creating a dynamic balance, between regions, rural/city, seeing the world economy through the ecological metaphor but with technological innovation; self-reliance, ecological, electronically-linked communities (becoming more important than states);
- gender partnership;
- and a transformed United Nations, with increased direct democracy, influence of the social movements and transparency within multinational corporations).

It means moving away from the modernist self and the traditional self, and creating a transmodern self (spiritual, integrating multiplicities and future-generations oriented).

In terms of epistemology, this means moving from the strategic discourse, which has defined us for hundreds of years, to the emergent healing discourse (within, toward others, toward the planet, and for future generations). Healing means seeing the earth as an evolving body. What is the best way to heal then, through enhancing the immune system, listening to the body, or through massive injection of drugs?

In workshops I have run around the world (Islamic, Western and East Asian nations), this alternative future emerges as a desired future. For example, Muslim leaders in a March 1996 seminar in Kuala Lumpur, Malaysia on the Ummah in 2025 desired a future that was based on:

- gender cooperation
- a cooperative economic system (and not capitalism)
- self-reliance ecological electronically linked communities (glo-cal), and, a
- a world governance system

This perspective appears to be generally shared by the cultural creatives, an emerging demographic category in the West (www.culturalcreatives.org) in the non-West as well there is a desire to move away from feudal structures but retain spiritual heritage, to be "modern" but in a different way.

DIRECTION

To move toward this direction (i.e., Gaian Bifurcation), ultimately means far more of a Mandela approach, what Johan Galtung is doing via the transcend network (www.transcend.org), than the traditional short-term Americanist approach.

This fourth scenario is the global civil/spiritual society vision, and one that stands in strong opposition to the declared nation-statist position and the extremist groups all over the world.

The first scenario continues the present; the second is a return to the imagined past; the third the likely future; and the fourth, the aspirational. This means moving beyond both the capitalist West and the feudalized, ossified non-West (and modernized fragmented versions of it) and toward an Integrated Planetary Civilization. In utopian moments, I can see this civilization desperately trying to emerge at rational and post-rational levels, indeed, crystal clear at the mythic spiritual level, and I can clearly see the huge stumbling blocks – perceived injustices, the isms, the asymmetrical world order, and national leaders unwilling to give up their “god-given” right to define identity and allegiance.

Do we have the courage to create this emergent future? I hope it will emerge, although daily, the chances within our lifetime decreases. I hope it will emerge through *ahimsa* (non-violence) and not versions of endless terror. We need to choose life. Will we? Can we?

As we move into 2002, the aspirational moves further and further away – the window of opening for cultural dialogue, for understanding deeper issues has all but closed. We can anticipate frightening times ahead. ☯



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ii Around 500-700 Pakistanis are presumed to be missing, as based on data from SBS Television Australia and Pakistan's *The News*. It is not only Americans that is being attacked by certainly Muslims (possibly around 900 or so in the WTC and some in the Pentagon, perhaps, not to mention attacks of terror toward Muslims in the last 15 years from all sources) as well. As of September 23, the figure is 200 Pakistanis. http://www.pak.gov.pk/public/transcript_of_the_press_conferen.htm

iii As Tony Judge and others have argued, (www.uia.org)

iv Personal comments. September 18, 2001.

v Personal comments. September 16, 2001.

vi Jo Voros of Swinburne University offers these thoughts (email, October 8, 2001):

What's really going on (in Spiral language) is that purposeful-authority higher-order-seeking BLUE is activating its fundamentalist side and is becoming entrenched on both sides of the conflict. And each side of the conflict is basically talking about God being on *their* side (the classic Higher Authority invocation) therefore, the “others” are unjust, unrighteous and deserve to be damned forever. BLUE needs a clear-cut right and wrong; by default “we” are right and “they” are wrong, which is the dynamic now playing out on either side.

Therefore, we have the US talking about “bringing to justice” (punitive arm of BLUE) those responsible for WTC attacks. The US talk of a “crusade” is a RED-BLUE effect; unrestrained RED asserts power and domination, often with violence, and when aligned with the “righteousness” provided by the higher authority, this violence is assumed to be righteous, resulting in violence glorified, allowed and exalted in the name of the Higher Authority. This is the same dynamic as on the West Bank between the Israelis and the Palestinians. Once you strip out the context-specific content, the same dynamical process is easily seen. On the facing side, the fundamentalist Taliban are saying the same sort of stuff — that it is the US who are terrorists and criminals, and thus unrighteous, etc — and invoking “jihad” — the semantic equivalent of “crusade”. The RED is starting to flow, both figuratively as a Spiral Dynamics vmeme, and as the blood of the now dying in vain. *sigh*

So, what we really need in this conflict is a super-ordinate Even Higher Authority to provide “good” authority (as opposed to the excessive fundamentalist form present on both sides) and bring the two sides to heel. Unfortunately, this is not present on Planet Earth. Each side claims sanction and legitimation from the Ultimate Higher Authority (God), so any non-God authority is, by definition, beneath this level.

vii Of course, one friend of mine, commented that if he did know me, because of my name and facial features, he would have problems flying on the same plane as me. Another commented: “They are everywhere” (meaning Arabs/South Asians/Muslims).

viii See Hasan's *Faithlines: Muslim Conceptions of Islam and Society*. Oxford University Press (forthcoming).

ix George Monblot, “Looking for a terror school to bomb? Try Georgia, U.S.A..” *Sydney Morning Herald* (November 1, 2001), 12.

x *New Internationalist* 340, November 2001, 18-19.

xi In the Indian health system, there are seven chakras. When the chakras are imbalanced, then negative emotions and behaviors can result. Yoga, meditation and diet are ways to balance the body's hormonal system.

xii Sally Jackson, “Star-spangled fervour in style,” *The Australian* (October 31, 2001), 15.

xiii Ayeda Husain Naqvi writes in “The Rise of the Muslim Marine” (*NewsLine*, July 1996, 75-77) that while hate crimes against Muslims rise all over the world, surprising the US military is one of the safest places to be a Muslim. Indeed, Qasem Ali Uda forecasts that in 20 years, 25% of all US Marines will be Muslim. Given the incredible influence that that former military personnel have on US policies (i.e., a look at *Who's Who in America* shows that military background and law school education are the two common denominators on the resumes of America's most influential people), inclusion is the wisest policy.

xiv I am indebted to Mike Marien, of the World Future Society for this insight.

xv As the conflict matures, Colin Powell and others have understood that surgical strikes as well as seeing the other in far less essentialized terms (the many Muslims, the many Afghanistans) is crucial for strategy and success. Bush entering a mosque, without shoes, and publicly stating that this is a war against terrorists and not Muslims are all excellent steps forward. In addition, protection of minorities in the U.S.A. against direct violence is as well to be lauded. Even his willingness to change the title of the American Infinite Justice operation to Enduring Freedom confirms that he is getting some good advice, or rapidly growing up. However, if total lack of capacity to understand the role of honor in Pushtun culture once again shows that Americanism can be dangerous for the world, in that complexity, other ways of knowings are not only not misunderstood but not seen as relevant at all. An approach that understood Pushtun culture would search for honorable ways for them to withdraw from this conflict.

xvi Prama means inner and outer balance. For more on this, see, Sohail Inayatullah, *Sitatung Sarkar*. Maleny, Gurukul Publications, 1999.

Dystopia: Near and Far

CRITIQUE...

By Anne Boysen

The terrorist attacks on September 11th and the ongoing intervention in Afghanistan have renewed the interest for world politics within many disciplines. These incidents, representing a dividing line between the present and the past, are of particular importance for futurists. Expectations of what may become the most probable, plausible and possible future are reconsidered in a time when headlines of renowned newspapers like The Washington Post include the words "World War III". Some might even ask: Is there a future at all?

A short outline

As a futurist with a foot within both the Western and Eastern culture¹, Sohail Inayatullah is of particular interest. His article attempts to explore the contours of a conflict-generated future by presenting three different scenarios: "Fortress U.S.A./OECD", "Cowboy War-vengeance forever" and "Gaian Bifurcation". They all encompass various trends of a recent and more distant past. The first scenario is what he sees as a return to the imagined past. It implies the West is seeking short-term security by locking out newcomers from non-Western societies. The barriers between the West and the Rest triggers a corresponding Fortress Islam, and the long-term result is a breakdown of the fortresses by a clash of civilizations. The second scenario, the presumed emergent future, also reveals a pattern of in-groups and out-groups, but is based on vengeance rather than fear. The hostility on each side will escalate the violence, and the destiny of the U.S. depends entirely on whether terrorism is completely eradicated. If it is not eliminated, the country is vulnerable to even more terrifying attacks. The third and aspirational future is based on international justice, cooperation and interdependence. Humanity learns from the destructive forces of war, and moves the world society to a higher level. Since this last scenario is the most optimistic but also the most utopian, I will pay most of my attention to this possible future.

Strengths and weaknesses

An intellectual controversy seems to emerge over the cause of our current problem. The central question is whether the terrorists merely represent a deviating, evil faction capable creating unprecedented fear and atrocities or whether they are the grim reaction to a long-lasting asymmetrical structure in which non-Western societies have suffered under the exploitation and cultural imperialism of the West. Declining from taking sides in the debate, the author introduces a rather novel view. He suggests that the issue is related to the combination of perceived injustice and nationalism/ religionism (including scientism and patriarchy).

Whereas most of the contemporary debate is focused on the differences between the opponents (the West versus Muslim radical groups), the author finds some similarities, which may be important to notice in order to discover the reinforcing pattern of the conflict. The symbols of machismo are ample within both camps; the twin towers and the airplanes representing phallic symbols of rivalry, the cowboy from the West fighting the religious patriarchy of the Taliban with a pious commitment to answer Jihad with a Crusade. Prospective war heroes are recruited on both sides from a pool of young men aspiring to define their masculinity and protect their futures.

Inayatullah's perspective is original, but the statement "both are globalized, seeing the world in terms of us/them, and idea-based" displays a rather unusual interpretation of globalization. Most globalization theories tend to emphasize convergence; that hostile images of "the Other" fade away with global communication. Although President Bush and bin Laden both have global reach in the sense that they can affect and interact on a global scale, globalization as a phenomenon is usually understood as being inherently integrative. Globalization might produce conflict, but conflict could be regarded as an effect or counter reaction rather than as an intrinsic quality of the term itself.

Claiming that social movements must continue to challenge the asymmetrical nature of the world system, he fails to clarify what these asymmetries entail. He uses phrases like "structural violence" and "silent emergencies", but the terms are left unclear. He calls for a new form of globalization—the globalization of humanity, a concept he leaves unexplained.

However, his last scenario, Gaian bifurcation provides some information on what this new kind of globalization would include. It highlights inclusiveness and mutual responsibility of all civilizations to "move us beyond both the capitalist West and the feudalized, ossified non-West (and modified fragmented versions of it) toward an integrated planetary civilization..." The absence of a planetary civilization is probably not because people disagree with his vision, but because of its unfeasibility. He is probably right when pointing out the importance of dialogue between the soft and the hard side of religion, considering that the latter is what generates war-prone attitudes. Nevertheless, whereas dialogues within a civilization may produce changes of degree, a planetary civilization presupposes a change in kind—the abandonment of unique qualities that make civilizations distinct and perhaps mutually exclusive in the first place. It is difficult to see how civilizations could merge into a peaceful state of consensus without some form of coercion. A civilization is not a sub-



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ject that can unanimously decide to fulfill its "responsibility". Someone or somebody must necessarily initiate changes, and this initiating force will encounter opposition from the ones with vested interest in preserving the status quo. He identifies the planetary civilization's struggle "to emerge against huge stumbling blocks", but he does not mention how attempts to remove these stumbling blocks would impact the future. The aim of the French Revolution was emancipation but involved terror and the aim of communist revolutions was a classless society but resulted in totalitarianism. Thus, a transition toward a planetary civilization may not be as smooth and graceful as presented in his scenario. However, signs of international cooperation in recent history support his views. The trials of Pinochet and Milosevic in the international court system show that the international community does not accept crimes against humanity. The international condemnation on the terrorist attacks on U.S. people and property is another example of international consensus. There is a huge gap, however, between consensus on some issues to the emergence of a global "we".

Concluding remarks

Inayatullah's contribution offers a new perspective on how to interpret the ongoing crisis by shifting the angle from the focus on actors and differences to discovering structures with patterns of similarity. Stressing the importance of a change in the strategic discourse that has defined us for hundreds of years, he implies that the current problem represents another example of a corollary of world systems divided into patchworks of "us" and "them". In order to overcome the vicious cycle we must abandon the tendency of demonizing the enemy and rather seek solutions through international cooperation.

However, the weakness of his analysis is that he seems to mistake a lack of cooperative opportunities with a lack of cooperative will. When he asks, "Do we have the courage to create this emergent future?" he fails to explain whom "we" represents. A "we" category is not a unified subject, but a group of individuals with diverging interests. Thus, when he concludes, "we need to choose life", he might not address the true problem, which is not as much a question of virtue but of difference and disagreement. The difficulty of globalizing humanity is not necessarily due to a desire for war and vengeance, but the difficulty of creating consensus and trust between adversaries. Uniting humanity in the sense of making a harmonious and coherent "we" would mean eradicating conflict and disagreement. ☸

¹ I am somewhat hesitant to categorizing cultures into broad geographical entities such as "Eastern" and "Western". These categories seem to be frequently used in futurist material for explaining different philosophical approaches, which I believe is too simplistic. However I contradict myself in order to avoid using scarce space for a discussion of the subject.

...AND RESPONSE

By Sohail Inayatullah

The crucial issue here is level of analysis. There might be cooperative will at one level of the world system, for example, among various state actors, even among states. However, the structural problems remain, that is, the silent emergencies, the children dying daily because of the imbalance in the world system. Beneath this is the issue of worldview, of divergent perspectives on the futures of humanity. And underneath the entire framework are different stories of what the future can be. A system that is foundationally imbalanced creates its own pathologies. Those pathologies must be resisted but to only deal with them at the direct or individual level (let's kill bin Laden) ignores the structural and worldview dimensions that have created such a problem. The reason why the response is as brutal as the terrorist act is the epistemological impoverishment of the U.S.A., seeing solutions only in terms of the most direct and obvious and ignoring the weight of history.

Anne Boysen quite appropriately asks: who is the 'we' that can create a better future. As appropriate is another question: who must be the we? And: what are the costs of exclusion, if we do not include a certain community?

I used the term "we" very much as an aspirational we, the hope of a global world community, a collective consciousness. Of course, the recent U.S.A. veto of the UN resolution to bring peace keepers to Israel-Palestine has shown that the possibility of a good future has diminished. The window of opportunity - the strengthening of world institutions, the creation of world law, a focus on structural and civilizational issues, the urgency of solving the three major world crisis (Israel/Palestine; India/Kashmir/Pakistan; China/Taiwan) - has all but disappeared. 9/11 has only strengthened the nation-state system, creating the global victory of the right wing. No wonder conspiracy theorists throughout the world believe the CIA was complicit. I certainly don't but the times ahead will be far more frightening. While understanding the strategic discourse - how nations choose self-serving goals instead of human values - as futurists we will need to keep on focusing on alternative futures, giving young people the resources for hope, with the hope that they don't mess it up as badly as we have. ☸

**REPORT AND VISION
OF A MEMBER
OF THE EXECUTIVE BOARD:
1997-2001, 2002-2005**
Erzsébet Nováky

the course have been published by the Futures Studies Centre (FSC) of the Budapest University of Economic Sciences and Public Administration (BUESPA). (See Nováky, E., Kristóf, T. (ed.) Papers of the First Budapest Futures Course, Budapest, 2000, 236 p.)

abundance mentality as opposed to scarcity mentality, as well as civil society and spirituality.

The BFC 2003 plans to discover institutions and movements acting for the future in order to network the international efforts. This makes complete the Youth for a Less Selfish Future program with emphasis on 'for' this time.

Parallel to the BFC 2001 we organized a *scientific workshop on the Future of Futures Studies*. We have stated that nowadays futures studies has two strikingly marked features: 1) democratisation and the widespread growth of futures studies, which can be seen in the increased interest for forecasts and in the diffusion of futures movements, 2) development of theory and methodology of futures studies as a science, which can be seen in an emerging paradigm in futures studies and in new methodology forming to fit unstable and transitional societies. We recognised that futures research, futures studies and futures movements are not in a harmonious relation therefore it is important to strive to link them closer to each other. We summarized this as the most important task facing the futures of futures studies.

We participated in the *Quest for the Futures: A Methodology Seminar in Futures Studies* organized by the Finland Futures Research Centre, Turku, Finland (2000) as a keynote speaker and workshop leaders and lecturers. Based on these lectures three papers were accepted to be published in *Futures* (Éva Hideg: Implications of two new paradigms for futures studies, Tamás Gáspár, Erzsébet Nováky: Dilemmas for renewal of futures methodology, Tamás Gáspár, Pál Gervai, László Trautmann: The end of neoliberal history – the future of economics).

In *Futures Studies in the European Ex-Socialist Countries* (ed. by Erzsébet Nováky, Viorica Ramba Varga and Mária Kalas Koszegi, Budapest, 2001) we summarized the information on futures studies in the East and Central European ex-socialist countries between 1960 and 2000. From a historical perspective we gave a comprehensive and comparative picture about these activities in the individual countries.

The Futures Studies Centre also published two books in 1998 (Éva Hideg, Erzsébet Nováky: Vocational training and future; Éva Hideg [ed.]: Postmodernism and evolutionary ideas in futures studies)...

continued on page 23

The WFSF decided in 1997 to revive the European Futures Studies course in Budapest as the "Budapest Futures Course" (BFC). From the special cultural-political position of Hungary between West and East, North and South, Budapest represents a particular culture reflecting both the values of the Euro-Atlantic development as well as those of alternative social frameworks. The BFC emphasises the expression and a possible synthesis of the different cultural, political and economic traditions, which shape coming futures.

The Budapest Futures Course is a biennial course, which was organised in 1999 and 2001 and anticipated for the summer of 2003. The main concept of the BFC is an interchange of ideas, which aim at the mobilisation of youth to participate in the active and future-oriented formation of the future as well as at making surveys and comparisons of the cultural, political and economic features of the different futures articulated by youth.

The BFC 1999 started a discussion on the theme "Youth for a Less Selfish Future", which became the main principle of the program for the long range. The expression 'for a less selfish future' points out that the leading principle is a futures orientation in harmony with the new programmes of UNESCO: 'future talk' and 'future discussions'. The BFC 1999 emphasised 'youth'. Our task was to study the future orientation of youth and to compare the results of international and cross-cultural surveys. We have discussed the results of empirical surveys about the attitude toward the future from the perspectives of American, Australian, British, Finnish, Hungarian and Spanish youth. The last three surveys provided deep insights into the details and the methods. A survey among the participants of the BFC 1999 was an inherent part of the course. That group was rather homogeneous, future- and action-oriented, ambitious and considered in their own future visions. Their attitude to the future revealed features of egoism. The presented papers, surveys and the outcomes of

On the basis of personal achievements in BFC 1999 Tamás Gáspár was invited to the Bacolod World Conference to give a lecture on special features of the integration in the semi-periphery.

One of the main conclusions of the BFC 1999 was that future orientation is not independent of values. Therefore the main topic of the BFC 2001 was *Changing Values – Forming New Societies*. Underlining 'less selfish,' the BFC 2001 aimed at discussing new values on which new societies can be built. We focused on how these changes appear in futures studies and in future visions of youth. The programme concentrated on cultural shifts in values. The course was structured on a three-dimensional approach: time, space, and field. It is only the materialisation of values that enables cultures to dominate social development. (See Nováky, E. et al. (ed.) *Changing Values – Forming New Societies*, BFC 2001, Budapest, 2002, forthcoming.)

One of the main conclusions of the BFC 2001 was that acceptable visions for societies could be drawn from different regions of the world, although these visions have special characteristics. The main source of the differences in visions is rooted in local traditions and values. What were the similarities in the values among the regional visions? The answer: New education and new knowledge. Education has to be practice-oriented and tailored to real human needs. As of the differences among the regional visions: group one (Australia, New Zealand and U.S.A.): sustainability in environmental and social sense for the sake of unconditional love, egalitarian values and fears of conflict (before 9.11!!); group two (the European ex-socialist countries): improving the states gradually with the help of different kind of policies, urban (!) lifestyles for everybody; group three (the European developed countries): interconnection between welfare, meaningful and developing personality work, fear of decreased diversity; group four (the Philippines, India): peace and welfare challenges, regional organic self-development,

Futurix the virtual learning environment project

By Anita Rubin

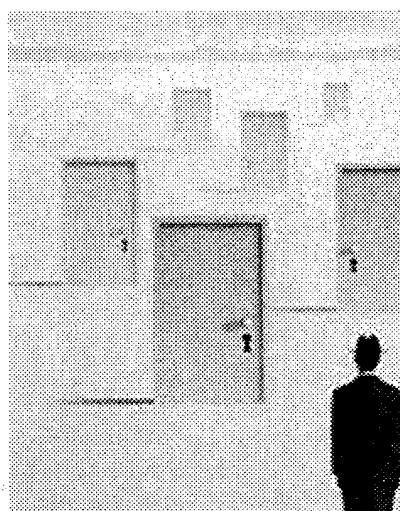
The Finland Futures Research Centre is developing a virtual learning environment called **Futurix**. As an independent portal, Futurix applies the infrastructure of the Internetix platform. Futurix is planned as a social and functional information web service that introduces visitors to the pages and guides the use of futures studies methodologies in learning and research. Futurix also invites visitors to discuss the different aspects of society's future development.

As an essential and constantly developing part of the Finland Futures Research Centre, Futurix intends to serve students, researchers, teachers as well as representatives of learning organisations, decision-makers and civil workers. The Finland Futures Research Centre is responsible for its methodological contents, scientific and educational level, and supervises the web conversation (maintenance, further web improvement, expertise). Some of the services offered in the Futurix-environment are going to be open and free of charge, and others will be subject to a charge. The access registration will be taken care of by the Finland Futures Research Centre.

THE STRUCTURE OF FUTURIX

The methodological tools on the network learning site consist of general information on futures studies, its

related values, history, general theories and basic terminology. Experts will also contribute by giving statements on futures thinking and the possibilities of involving futures studies in a planning process, in decision making and also as aid tools in companies. Moreover, Futurix-visitors will find readymade toolkits and linked up practical work, examples and models.



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The interactive network learning environment includes open as well as closed conversation areas, where customers can deliberate on different problems related to futures studies and research on the field. Everybody is welcome to present their ideas and to ask for advice on the application of futures studies methods to their own research. The editor of the conversation area will be an expert in futures studies. One

more important use of this interactive learning environment is to establish one's own self-organising research groups or to join one of the already existing groups.

On a personal Futurix-profile, the customer is able to develop his/her own research problem, to make an analysis of the available material or even to draft a report. From your own profile, you will have easy and direct access to the conversation areas or to your working group. The same area will provide you with a connection to virtual libraries and give you a list of important links.

Around cumulated information and research environments you will find open and closed info-banks containing research publications, research results and empirical research material for your benefit. The so-called "Futures Studies Barometer and Indicator Library"—still under construction—will also be accessible from the Futurix environment. The right of use for that library will be handled separately.

Finally, the reference library will open up the possibility to create contacts to various international futures research network environments and files. ☸



Anita Rubin is the project manager for "Futurix" and is a coordinator in a futures education project on Finnish universities, called Futures Learning (F-Learning). She has been an active member of the WFSF since 1989, and has held a number of key roles in that time. Including Executive Board duties from 1997-2000. Amongst other things, Anita has a particular interest in the concept of images of the future and virtual futures education.

Enlightened Islam

A long-term scenario of fighting new terrorism

By Vadim Nikolajew



The objective of this paper is to explore an alternative approach to combating the *new terrorism*, that indiscriminate and purposeful mass killing of non-combatants (i.e., civilian populations) regardless of their religious and cultural identity through the use of new technologies, especially those of mass destruction. My premise is that this new terrorism is a threat to civilizations across the globe.

The strength of *new terrorism* lies with the capacity to mobilize massive support of sympathizers, especially in Muslim countries, while falsely associating itself as a response to injustice. The weakness of *new terrorism* is its need for sophisticated logistics, modern financing and access to new technologies, impossible without broad support. Thus, drying up the breeding ground for *new terrorism* should be considered as the most powerful and intelligent long-term strategy to eliminate it.

My solution to its elimination is a New Enlightenment: encouraging a sense of collective responsibility while plotting positive futures that show new challenges in the light of new chances, new development models emphasizing humanity rather than machines. New Enlightenment would also possibly free Islam from mimicry of elements of Westernization like hedonism, egoism and coolness in interhuman relations.

THE PROBLEM

Western culture is a product of specific historical developments which passed through Reformation, Renaissance and Enlightenment. This trinity induced separation of state and religion, notions of human rights, humanism and democratic rules of life, and mechanisms of democratic governance. Enlightenment was the main battlefield between reason and faith in such a way that the present relation between both has become reciprocal and balanced. Hence, the Pope encourages sci-

entists to take on new challenges while scientists look for their inspiration in religion. Moreover, Enlightenment initiated the process which is not yet completed, even in Western culture, in achieving equality of genders and the full emancipation of women. It also enhanced unconstrained advance of capitalism with both human and inhuman faces. Colonialism being a prime example of the latter.

Islam, a great source of contribution to global civilization, has experienced growing difficulties in cultural adaptation to the needs of modernization. And many cultural advances based on Islam failed to pass through Enlightenment. Islam has tried to join modernization efforts during the Cold War era, that bipolar world of capitalism and communism confrontation. Examples include modernization *from above* based on elites (Shah of Iran), or from a broader concept of modernization (i.e., the Arabic socialism of Gamal Abdel Nasser). As the bipolar world collapsed a void grew for positive futures to emerge, fostering a backward-oriented movement toward fundamentalism which is gaining prominence in all cultures. Present upsurge of Islamic fundamentalism feeds on a reciprocal Western fundamentalism.

MEANS OF ENLIGHTENMENT

Two major developments toward a New Enlightenment would be:

- 1) Setting an agenda that concentrates on issues of human rights, especially the rights of women. No culture should be considered immune from debate and interaction. We should strongly strengthen efforts in education, first of all education of girls and women. Furthermore, we should encourage people to understand that non-violent modes of conflict resolution have brought about more progress than violent approaches (Gandhi, Martin Luther King or recent peaceful revolutions in the Eastern block).

In all cases, departure from the male-dominated world and the enforcement of rights and education of women would have a double effect—reduction of belligerency and of birth rates. Enhancement of non-violent modes of conflict resolution will enable the pacification of Islam.

2) Setting a development agenda exploring modernization models should proceed from two phases:

- A state of the Muslim art (Muslim countries and their thinkers should be the focus rather than contemplation about hierarchies of cultural development), and
- Visions of modernization containing objectives of sustainable development as cooperative effort in designing common futures.

The effect would be a halt to growing fundamentalism and an encouragement towards a self-defined Muslim sense of progress and common responsibility for positive futures.

PROCESS

The threat of totalitarianism in post-war Europe triggered enormous energies resulting in the Marshall Plan and NATO that propelled innovation efforts forward in order to win the long-term competing systems' confrontation. Threat of new terrorism is likely to awaken awareness of the need to mobilize in the direction of a similar common effort. The first signs are hopeful: solidarity with the U.S.A. has grown all around the world in the post-9/11 period. This momentum should not be lost due to complacency or a lack of long-term intelligent solutions.

The present effort of common awareness and solidarity should be transformed in the long-term toward positive interaction of cultures (neither talking into inevitable *Clash of Civilizations* nor posturing, such as the statement that "bin Laden has nothing to do with Islam"). In this long-term perspective, the main battlefield for the future is cultural and economic. Politics, the scientific community, and the mass media are challenged to take an active role in this process.

ACTORS

Special attention should be paid to winning actors from Islamic countries, among them women, to encouraging a New Enlightenment. At the same time moral, intellectual and financial support from outside is necessary. The aim should be Enlightened Islam—to be reached with the help of intelligent solutions. Just providing money as a kind of absolution won't do that. ☸



Vadim Nikolajew is presently engaged as an independent innovation and future researcher and consultant. His special area of interest is transformation processes with an emphasis on transformations to sustainable development. "The New Age of Enlightenment", the recent book of the author is devoted to the emergence of underlying philosophies of sustainable development and is aimed at providing new perspectives of future perception. Vadim can be contacted at: Vadim.Nikolajew@t-online.de
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finland futures academy

A MAJOR INITIATIVE TO DEVELOP FUTURES STUDIES

By Sari Söderlund

INITIATING SYSTEMATIC ACADEMIC EDUCATION IN THE FIELD OF FUTURES STUDIES

One of the major bottlenecks in the development of futures studies has been the lack of systematic and regular academic education and training. Very few universities in the world offer a degree or even a major in futures research. In Finland - before 1998 - there were some universities, where modules and single courses in futures studies were offered, but none of them had regular and systematic syllabi. At the same time the demand of futures oriented knowledge and expertise has increased both in public and private sectors, and thus the supply of specialists, researchers and futures oriented studies has not met the demand. In Finland - in 1997 - it was recognized that this problem need not to be solved traditionally, i.e., by founding a chair in futures studies at some university. The interdisciplinary nature of futures studies enables futurists to seek solutions from national and international networks. Effective utilization of networks enables to co-ordinate existing blocks of studies and to create new teaching modules.

In co-operation with the Finnish universities, Finland Futures Research Centre made a major initiative to found a national network as an institute of futures studies. Finland Futures Academy (FFA) is a national network of universities aimed at facilitating academic educational and research programs in the futures studies. The network was established on February 2, 1998. The network structure consists of a board, working committee, tutors and a coordinating unit.

COMPETING NETWORKS AS A STARTING-POINT

In the 1990s, competition increased in the field of research. Yet, the question was not so much about *direct* competition between nation states and/or individual universities, but the question was more about competition between international research networks consisting of research groups, that have basically same kind of research interests and ways of thinking. Thus, competition is directed at nation states and individual universities indirectly via international networks.

In practice, from the point of view of futures studies, three questions emerge: What kind of network are futurists able to create? What functions will they adopt? What kind of status will those networks be able to acquire? The basic belief is that through networks futurists are able to create effective groups and build on

each other's strengths in very practical ways, and thus advance futures studies within the wide spectrum of sciences.

Futures studies as a newcomer among scientific disciplines means that functional networks are of utmost importance both in research and education. Hence one of the strategic issues in the course of development is to "go global" and create international syllabi for futures studies.

The process that we have initiated promises that one day there will be an international network providing students with international modules and researchers with a functioning base for new research projects. In this phase it could be called World Futures Academy (WFA).



FINLAND FUTURES ACADEMY

The syllabus for FFA was planned and implemented in four steps, that were *firstly*, creation of institutional and administrative foundation; *secondly*, creation of course modules and courses; and *thirdly*, creation of international course modules with international partners.

In the first phase, the institutional and administrative base was founded, i.e., the charter was signed and the board of directors was elected. This phase was completed during 1997-98. Implementing a national syllabus with regular, and permanent modules on one hand and irregular special modules on the other, started in Autumn 1998. Regular modules include, for example, such topics as introduction to futures studies, methods of futures studies and thesis. Special modules include, for example, such basic topics as visionary management, technology foresight, environmental management (energy), and the methods of futures studies in public policy. These modules could also be seen to reflect some overall challenges of the society such as universal human values, quality of human life and technological change. FFA is responsible for organizing the permanent modules, and special modules will be arranged in co-operation with member universities having an interest in the module in question.

FFA (and WFA) should be based on reciprocity, trust, partnership, empowerment, inclusion and self-responsibility.

In the third phase and after four-years experience in Finland, an international syllabus will be created in co-operation with global partners, and the modern technology will be utilized in teaching. Discussions about the opportunities, interests and practical questions started by establishing International Advisory Board (IAB) and since then this discussion has been continued so that a common vision and strategic consciousness over what should be done has been established and consolidated. During Autumn 2001 the first English study materials were evaluated by IAB members, and the first pilot course with international partner universities will start in January 2002.

CORNERSTONES OF A FUNCTIONING INTERNATIONAL NETWORK

To be able to meet the aims and objectives introduced briefly above, a strong international university network, that has an independent status, is needed. The general attitudes of futurists are very positive towards co-operative network in the field of futures studies. There are intentions of creating a network that is based on mutual trust, respect, reciprocity and interest in development of futures research.

FFA (and WFA) should be based on *reciprocity* (an initial predisposition to exchange information, know-how etc.); *trust* (faith in the reliability of other actors); *partnership* (realization that key reciprocal relationships are preferential); *empowerment*, inclusion and self-responsibility (an essential element of successful institutional organization and inter-institutional interaction). This is a reminder that when we are creating a national and/or international network based futures academy, it is not only a technical question but also very much a social question. In the networks we are

constantly faced with variety of interests and ideas of individual partners. The question is about working in the cross-well of many kinds of scientific thinking.

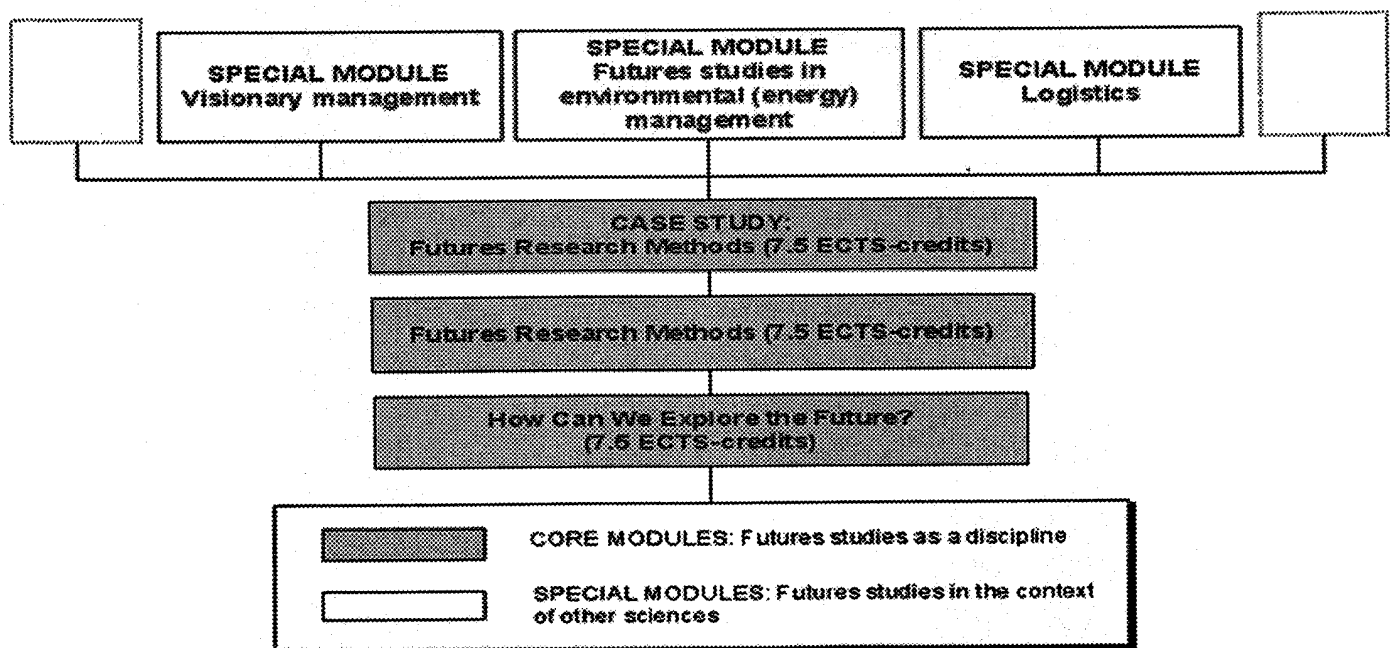
In the creation of a well functioning network the core issues are:

- Seeing the needs of the members of the Futures Academy
- Seeing the needs of various partners, students and other customers
- Seeing the strategies, aims and logic of the other actors in the network
- Seeing the roles of the coordinator and member units of the network
- Reconciling and balancing views and interests of many actors and
- Enabling futurists to carry out common research projects and to create new course modules.

The coordinating unit has as a primary task to balance objectives, purposes and interests, establishing the right balance is an unending search.

Based on the establishment of the Finland Futures Academy (FFA) by the Finnish universities under the agreement of the Ministry of Education in February 1998, and the common interest everywhere in development of futures research as scientifically disciplined enquiry and of international co-operation, the Finland Futures Academy established an International Advisory Board (IAB) in June 2000. The IAB then established the World Futures Academy (WFA), first as a catalytic body of networking, and as new kind of an institute to take charge of international education and research co-ordination.

COURSE STRUCTURE OF THE FFA:



- 17 Finnish universities are members of the FFA Charter of foundation of FFA was signed on the 2nd of February 1998
- The first 7.5 ECTS-credits course of "How to explore the future?" started in September 1998
- Virtual learning surrounding of WebCT (Web Course Tools) has been established
- There are 10 IAB members coming from different countries
- Charter of foundation of IAB was designed in June 2000
- The first pilot course of "How Can We Explore the Future?" started in January 2002
- Syllabus of subsidiary futures studies is under preparation
- Preparatory work for increasing international co-operation towards WFA has begun
- During the next IAB meeting in June 2002 further steps towards WFA will be explored

ADDITIONAL INFORMATION

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Sari Söderlund is the network coordinator for the Finland Futures Academy (FFA). Her main responsibilities include education and research activities as well as administration and 'internationalisation' of the FFA. She is one of the editors and writers of the study book "Introduction to Futures Studies" published by the Finland Futures Academy during the spring of 2002 and is involved in several projects, which aim at promoting business planning activities, such as scenario working, and visionary and strategic thinking.

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... one in 1999 (Tamás Gáspár, Pál Gervai, Éva Hideg, Endre Horváth, László Trautmann, Erzsébet Nováky [ed.]: Introduction to the information society), and four in 2001 (Géza Kovács: The turn of the millennium before and after us; Éva Hideg [ed.]: Evolutionary models in futures studies; Erzsébet Nováky [ed.]: Hungary beyond tomorrow; Tamás Gáspár [ed.]: In the name of nature, fine art and science).

I hope that our esteemed colleagues of WFSF will favorably evaluate these results, which have been reached in the cooperation between WFSF and FSC of BUESPA.

Now my views on the futures of the WFSF! In my opinion *the futures and new tasks of the WFSF can be deduced from the future of FS*. I see that futures studies must be further developed in three directions: 1) in the field of theoretical-methodological aspects of FS, 2) in connection with education, and 3) in the field of practical needs.

1) The most important fields in the theoretical-methodological aspects are as follows: *Paradigm shift in the FS*. Now three paradigms can be seen in FS. What is the future? The competition and/or cooperation among evolutionary, critical and traditional paradigms?

Attitude to the future. Now we have some ideas about the future orientation of human

beings. We know something about active and passive future orientation, about the conscious and non-conscious attitude, but we do not know the reasons why they are, how we can handle them. The importance and role of actions of people, of MNCs and of different institutions are growing, because futures are being created by everyday people and social institutions.

FS in the post-modern and post-post-modern world. What can we foresee: sustained, acceptable, tolerable or unbearable futures?

Renewal of FS methodology. This is the typical task for futurists. Connections among old methods in original forms and in new attire, as well as new methods. Method combinations. How to combine the possibilities and hopes/fears with the help of methods?

Regional characteristics of FS. If there are differences, how can we reveal them?

Interconnection between different fields of science and FS. We have to strengthen this connection, and FS has to put a step forward. FS is a multi- and trans-disciplinary field of science. Perhaps FS will be the inherent part of science in this century.

2) In connection with education the new tasks are as follows:

To diffuse future-oriented thinking among people and youth (at the elementary, secondary and tertiary levels). I emphasise the importance of different curricula, which we – futurists – have to elaborate.

To educate future experts, who are experts in the futures field itself. Hopefully societies

will regard FS as a professional field.

3) In the field of practical needs:

FS has to endeavour to give acceptable answers to the questions raised in practice. It means actualised knowledge.

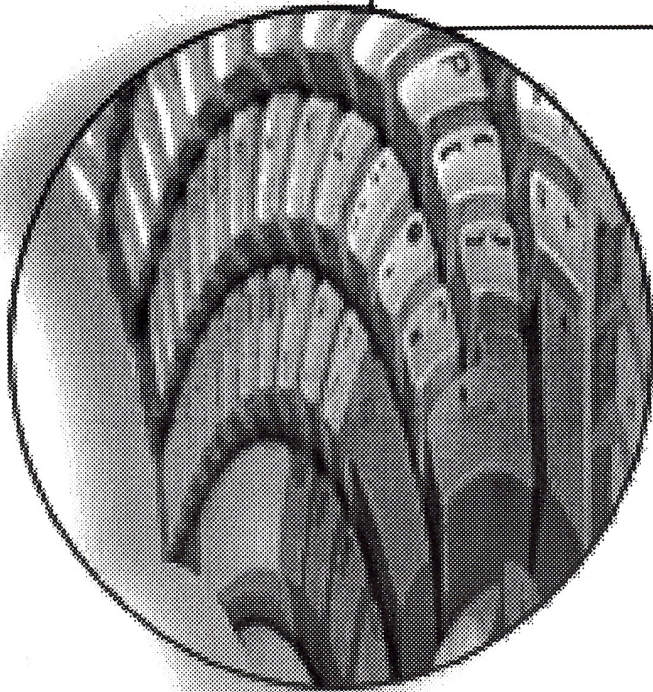
FS has to help to solve present problems (e.g., environmental pollution, fears, crimes, mafias, restlessness).

FS has to have futures foresight. FS has to reveal more and more futures alternatives.

The new tasks of the WFSF can be derived from these. *The WFSF has to be responsible* for further development of theoretical-methodological aspects of FS, and for the disseminating of future-oriented thinking and results of scientific research in education at all levels, and among everyday people.

So, the WFSF has to be a peak body and at the same time a network of futures experts/would be futures experts and representatives of social/civil future movements.

The WFSF has to build a closer connection to the practice. WFSF may be a bridge of FS (as a science) and foresight needs raised in practice, therefore WFSF has to build up this bridge as soon as possible. In this process the WFSF needs PR (marketing) activity to answer the new challenges. ☸



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