

# Why go to Kure?

**This is my personal invitation to invite you to the 18th WFSF World Conference in Kure City, Japan.**

Attending world conferences entails a serious commitment of time and resources. Not many people have both. Some have little of either. So why would any member of the WFSF go to Kure City, Japan? Here are some of the reasons I came up with. No doubt there are others.

Let's first consider Kure City itself. Chris Jones and I have both been there to establish first hand whether or not it is a suitable site. We are unanimous that it is. Why? Well, in the first place, the quality of cooperation there is very high. The Mayor and his office, including several dedicated staff, are unambiguously behind this event. In addition there is an active local community of volunteers and others that will take part both in the formal conference and in other social and cultural activities. So, on the one hand, we have the necessary administrative support while, on the other, all those who attend will have access to members of the local community. There will also be substantial media coverage. Hence there'll be many, many opportunities for inter-cultural communication and exchange. This, I venture to suggest, is the life-blood of the WFSF.

Another aspect of the city is the fact that it is a model of intelligent development. That is, it is grappling with, and solving, many of the standard development problems that arise when cities grow in environments with inherent limits. Kure has heavy industry close by on one side of the bay. Yet it is not dirty and polluted. It has freeways linking it with the rest of Japan, but there are few or no trucks visible in the city. The city is bounded by water on one side and a mountain on the other, yet it is neat, tidy and green. I imagine that most WFSF members will be fascinated by this "worked example" of livable urban development.

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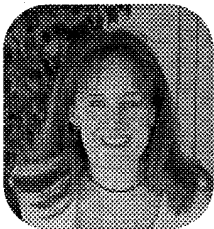
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**Dina Supple** is currently the volunteer coordinator for the WFSF Secretariat Office and helps ensure that the office is running harmoniously. She is pursuing an M.S. in the Studies of the Future program at the University of Houston-Clear Lake. Her interests include: the futures of human and urban geography; environmental futures; waste management and recycling; sustainable development; and, promoting minimal material lifestyles. She attended the world conference in Brasov, Romania.

**Glenn Hough** comes to the Futures Program from the Seattle area and is now finishing his Master's option with an internship in the Federation. Words most associated with Glenn and FS are Cyberdroid, Partnership, and Values. Two of Glenn's three SF novels have concerned cyberdroids and it is a subject he has continued to study while in the program. Riane Eisler's partnership/dominator model has become one of his prime intellectual concerns while in Houston. Glenn's other interest is values and how they relate to FS.



## 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:*

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

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I must also add that the location on a sheltered part of the Inland Sea means that the sea is calm and the outlooks superb. There is a huge scale model of the sea that is used to study ocean dynamics (including pollution prevention) as well as a very fine art gallery and many, many other sites of interest. A short distance away is the city of Hiroshima with its Peace Park and the beautiful Miyajima shrine, both of which we will visit on the final day.

Turning to the conference itself, it is shorter than many others; also its theme “Futures of Humanity Around the Oceans” is certainly novel. So my suggestion is this: come early and/or stay late. Take a full part in the conference, see it as the pivot of your trip, but also use the journey to spend more time in Kure, elsewhere in Japan, in China, Taiwan — wherever makes sense in terms of your own priorities. Moreover, don't wait until you get there. Start planning your itinerary now. Within the conference format we are trying out new

ideas — shorter papers, different formats, a session on sustaining the WFSF itself.

My suggestion, overall, is that this will be a rich experience — if you choose to make it so. We, as organizers, can only do so much. The hosts are genuine and engaged, the city and its people are warm and friendly, the area has many natural and man-made attractions. All you have to do is make the decision to go. I suggest you do so without delay. Please respond at once to the second announcement. We urgently need to know how many of you are planning to attend. I look forward to seeing you there.

A final detail: as a measure of how seriously our hosts are taking the event they are proposing a new name for a street in front of their new Maritime Museum— Future Street.

Richard Slaughter, President

## EDITORIAL

CHRISTOPHER B. JONES

This is the last issue of the *Bulletin* of the Print Era, meaning that members may now receive their issues electronically in a .pdf (portable document file) format. The *Bulletin* will still be mailed by post to those who wish a printed copy; no action on your part is necessary to continue the status quo. However, if you are interested in receiving your *Bulletin* electronically, please go to the website at [wfsf.org](http://wfsf.org) to request this service. There will be two options: 1) “push”—we'll email it to you, or 2) “pull”—we'll email you the URL to the [wfsf.org](http://wfsf.org) website when the issue is ready, then you can go to the website to view or download it. One reason we are doing this is to save costs, for both printing and mailing. Past issues of the *Bulletin* are being transferred to this electronic format and recent issues may be found on the website.

Our listserv has continued to serve members with discussion topics and announcements. However, we have had a recent glut of “bounced” messages due to mailboxes being overquota, changed addresses, and the like. Reed Riner who has volunteered to manage the list has been overwhelmed with these, particularly over the summer (N Hemisphere). We reserve the

One difficulty of the logistics of the Secretariat is maintenance of accurate records, especially postal and email addresses. If you move, please email your changes ([secretariat@wfsf.org](mailto:secretariat@wfsf.org)) or go to the website & fill out the Address Change form.

right to delete subscribers whose mail is bounced for more than ten days. On the other hand, if you change your address or otherwise resolve such problems, the Secretariat office will be happy to process a request to have you reinstated to the listserv (do not contact Dr. Riner directly). This fall we will also be purging non-financial (i.e., unpaid) members from the list. Those of you who have not paid dues this year should do so, or you will lose listserv privileges.

Finally, thanks for the many compliments on the first issue from the Houston Secretariat. We still have improvements to make, but your support of our efforts goes a long way to encourage us. I still would like to hear from more members: letters to the editor, short articles, news from members, and news from the field are always welcome! Hope to see you in Kure.

# The Role of Critique in Futures Work

By Richard A. Slaughter

In early 2002 I received a letter from a senior American Futurist. It took me to task over my critique of the 'Future Survey Super 70' selection of bibliographic extracts.<sup>1</sup> The letter also purported to detect a strong 'anti-American ethos' in my work and suggested that I be more positive. Around this time I'd started working on the outline of a new book (*Futures Beyond Dystopia*) and had again been reconsidering the role of critique. Over the years I've written critiques of so-called 'megatrends', the 'future shock' thesis, the 'long boom' scenario, the Millennium Project, *Future Survey* and many other Futures books and products.

## Critique and critical futures methods

Critique per se and Critical Futures methods have both come to play an increasingly central role in my thinking and work. They are interrelated but different. The former is to some extent a ground clearing, diagnostic phase, a prelude to the exploration of new territory. It's also about standards and quality control, both of which are vital to an emerging discipline. Critical Futures methods go far deeper. They refer to a set of powerful tools and frameworks that allow us to look 'beneath the surface' of social life, social being, and to actively deal with the hidden realities and commitments that are found there.

The best (i.e., most positively useful) critique operates self-consciously out of these deeper layers of Critical Futures work. That is, the writer or speaker functions as a human agent who is fully conscious of his/her immersion in, and debt to, particular sets of cultural resources. Embedded cultural assumptions cannot be objective, are not provable and never final. We are all and always complicit in non-objective ways of know-

ing. Moreover, different ways of knowing reveal different inner worlds. One conclusion is that there is never any final interpretation. Radical uncertainty lies at the heart of everything because everything is socially constructed.

The cost of this view is that it renders empirical surfaces highly problematic. It removes the false certainties of naïve realism – a loss that some merely find uncomfortable but others will avoid at any cost. The benefit is that one is confronted with social realities that both have to be acknowledged and that, properly understood, open out quite new options for understanding and action. That is partly why critical approaches are so vital in Futures Studies (FS) generally.

Hence a primary role of critique may be to facilitate the opening up of all utterances, organisations and products to this deeper, richer world. Futures work that avoids this engagement may function as a diversion, as entertainment, but is otherwise largely without value. It

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misses the 'main game' and is not to be taken seriously. This is part of the basis for a critique of what I've termed the 'dominant empirical American tradition'.

During the late 1970s, when I began my journey into FS, the central methodology appeared to be that of forecasting. I also became aware of many books describing the 'global predicament' out of largely unregarded cultural contexts. Only later did I begin to understand that, in a sense, language and culture actually 'speak us'. That is, what we can say can only be

said at all through these very complex, symbolic and power-laden processes of cultural construction, decay and renewal.

Another function of critique is that it removes the taken-for-grantedness of culturally derived meanings and helps us to locate ourselves, and our products, within these very social processes. The question of whether a book, an organisation or a product 'helps' or not depends on how we see it and how we locate it in the wider matrix of cultural knowing and not-knowing. It's fascinating how the latter is systematically overlooked in the over-confident discourses of techno-progress, marketing and, yes, in empirical futures work. Dealing with phenomena at this level quickly becomes a matter of critical judgement, interpretation and depth understanding. I well remember people laughing when I was working on my Ph.D.: "what has hermeneutics got to do with anything?" Well, as it turned out, a great deal. It's about how you derive meaning from e.g., texts, when you are looking at them from different locations in culture, space and time. It raised questions about why forecasting was considered more central than judgement and interpretation. Did not the former absolutely depend on the latter?

### **'Inner' precedes 'outer'**

Critical Futures methods bring factors like these to the fore. Put simply they suggest that we can know nothing much about, do nothing much in, the outer world without the prior achievement of a highly organised inner world (of identity, culture, language, value and purpose). Lewis Mumford made precisely this point some years ago in his book *The Pentagon of Power*.<sup>2</sup> That's partly why Wilber's four quadrant matrix (of inner/outer and individual/collective) is so useful. It directs our attention to the mutual necessity of each domain. Hence, Futures work cannot just be about the outer quadrants, ie, the physical world, infrastructure, technology and new generations of technical wonders. These overlook the inner worlds of human knowledge and ingenuity from which they spring and out of which they are largely constituted. That is why I equate Wilber's left hand quadrants (inner) with 'Futures literacy' and the right hand quadrants (outer) with 'Foresight strategy'. The latter looks pretty thin without the former. The former is still widely overlooked.

Seen in this light, critique is an essential part of the picture. It is an attempt to locate and interpret work in this wider context. But if that was all there was to it, it would not be very productive. So, after critique there normally follows the challenging work of synthesis, reconstruction, visioning, social innovation and disciplinary development. Anyone who takes a serious look at any or all of my publications can see this dynamic

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clearly at work. For example, of the 30 or so papers I've written for *Futures*, most are clearly up-beat and unreservedly positive.

### **Consequences**

What are some of the productive consequences of a Critical Futures perspective? Well, first, I'd suggest that a range of tools and methods has emerged and are continuing to do so. They are part of what I call the 'infinite tool kit'. It flows from immersion in fields and disciplines that are relevant to Futures work: post-modernism, deconstruction, hermeneutics, humanistic psychology, group work, macrohistory, etc. Some years ago I derived a 'transformative cycle', (or 'T-cycle' for short) from accounts of innovation and decay. Later I saw how Futures work was layered, how it went from superficial 'pop' concerns to much deeper cultural ones. Sohail Inayatullah took this insight and developed it into the methodology of 'causal layered analysis' (or CLA for short). More recently I've attempted to relate Futures work to Wilber's meta map. I've also suggested ways to reconcile breadth and depth in Futures work – a process that allows us to move beyond mundane and stereotypical results.<sup>3</sup> In a healthy discipline these processes (i.e., of knowledge creation) are never ending.

Second, I believe that being able to incorporate depth understandings into Futures work distinguishes it decisively from something quite different that is popularly associated with crystal balls and Nostradamus and reveal it as highly relevant to our contemporary world.

Futurists and Foresight practitioners know better than almost anyone else how the prospects for humanity have deteriorated over recent decades such that one form or another of Dystopia appear far more likely than standard anodyne (read economic, market-oriented) outlooks still widely shared by governments and corporations around the world. It is greatly to be regretted that so much pragmatic Futures/Foresight work still operates to support the latter, rather than challenging them and their shaping assumptions. Depth understanding may bring instant incomprehension and obscurity when it is poorly used. Or it may bring life-changing insight and lasting credibility. It can show that we have done our homework. We are not just spouting out of ego or concealed economic or cultural interests. We are aspiring to speak for, and with, humanity as a whole, to articulate human interests over technical interests and those based on unexamined relations of privilege and power.

Third, I believe that Critical Futures work does more than any other approach to clarify future possibilities, both positive and negative. As noted, it can clearly uncover the roots of downbeat Dystopian futures in the current age of 'wild' globalisation and technological narcissism. It can say very clearly why this is not a wise path for humanity. Equally, however, it can also do much more than outline vague hopes and unreal visions for the future. It can attend to the processes of cultural decay and renewal, locate some of the symbolic and actual levers of change and put on the table well thought-out, credible and compelling proposals for innovation and change. This can be done at the mythic level, the level of the 'world story' we are living in and co-creating. It can be done at the worldview level where we can clearly see much of the work that needs to be done. We also honour the many attempts at the social problem level to re-direct human activity in a thousand practical ways. There is even potential at the pop level - e.g., via the internet and in occasional attempts to get new ideas across in the mass media.

### The 'real' pay-off of critical futures

Finally, and I think that this is the real pay-off, in a Critical Futures view we can define and explore options that are simply unavailable in more outer-oriented, pragmatic and empirical views. Here we have

access to a vast 'inner landscape' of possibility, of social innovations, breakthroughs, new ways of thinking and acting, new cultural forms and so on. Personally I find the notion of a 'wise culture' immensely inspiring. The search to put some definition on this term reveals materials, resources, people, contexts, ideas and principles that provide the means through which we can see pathways through the self-constructed traps that humanity has made.

So do I think that *Future Survey* is a 'bad' publication? Not really. Am I truly 'anti-American?' In no way. Some of the people I most admire worked, or work, out of the US context (e.g., Lewis Mumford, Willis Harman, Ken Wilber, Duane Elgin, Elise Boulding, Wendell Bell and many others). Some of the best work ever done is American. Some of the best conferences ever held were held in America or Canada. We are all better off as a result. What I am against is the kind of second-rate, taken-for-granted hegemony of ideas and possibility that reigns there. It is there in the literature. It is there in the name of the WORLD Future Society. It is there in the so-called 'Super 70' collection that, unfortunately, was uncritically reproduced around the world by lazy editors who overlooked the hegemonic implications.

I owe to the American tradition some of the starting points for my own journey into FS - for example Ed

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Cornish's early introductory text *The Study of the Future*.<sup>4</sup> I remain grateful for this and other similar works. But the assumption of superior insight out of unregarded cultural commitments and the 'othering' of the bulk of humanity simply cannot be tolerated. It is anathema to the true spirit of Futures work. A Soviet academic is said to have declared that "American culture is a mile wide and an inch deep". (One might say the same of Australian culture - which some suggest is an oxymoron and 90% American anyway.) The point is that, like it or not, the US stands in a position of cultural, economic and military hegemonic power. The ramifications are vast. Those, in particular, working out of that context need to understand the full implica-

tions and come to terms with them. Some have. Others have not. Nor has the deep resentment been fully recognised that develops elsewhere when questions of wealth, power and privilege are constantly occluded, put out of sight, dismissed. Whatever else may be read into them, the appalling events of September 11 are a stark reminder of that.<sup>5</sup> So I want to finish with a directly relevant example of positive critique.



other words, this is critique with respect. It directs attention to inconsistencies, to issues of power and to long-standing structural issues that are among the root causes of hatred towards the US. The final section looks at ‘transcending hatred’. Overall, this is a courageous book – one that digs deep to reveal truths that need to

be dealt with at the structural level, not that of rhetoric, PR and continued self-deception.

## Critique with respect

Earlier this year a book called *Why Do People Hate America?* by Zia Sardar and Merrill Wynn Davies was published in the UK.<sup>6</sup> It considers some of the ways that the US has operated in the world to maintain its own interests above all others. Many of these processes operate in the financial and trade domains, others in cultural and military ones. The picture painted by Sardar and Davies does not reflect an innocent nation caught up in the machinations of evil ‘others’. It is, rather, a picture of a nation profoundly compromised by double standards (e.g., in relation to the UN, nuclear weapons, the Kyoto treaty, the International Court, etc.) and yet aggressively pursuing its own interests without regard for the costs. The direct result is that power and wealth accumulate in one direction while poverty, decay and death accumulate elsewhere.

For such an analysis to succeed it is clearly essential that the approach and ‘tone of voice’ adopted is clear, analytic and forceful without being aggressive. In my view, and to their great credit, the authors achieve this. They carefully peel away the layers of self-understanding (and self-deception) upon which the US is founded and consider both founding myths and their latter-day reflections in policy, practice and popular culture. In

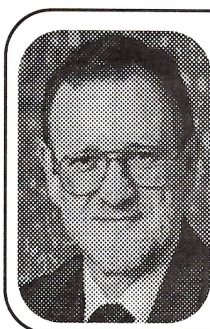
## Conclusion

I have long held the view that it’s way overdue for us collectively to wake up from the ‘American dream’ that has truly become a nightmare. The traditional Western myth, the basic ‘story’ endlessly marketed to us day and night, based on growth, materialism, rapidly advancing technology and linear progress, Western style, should be seen for what it is: a destructive, radically divisive, out of balance and – hopefully – a temporary phase in humanity’s development. It is becoming ever clearer that the current path is one that will cost humanity dearly unless it is questioned, critiqued and changed. The truth is that beyond Dystopia lie other states and stages of civilisation that can be reached by people of intelligence, humility and good will. Books like *Why Do People Hate America?*, along with Critical Futures work in general, help us to be increasingly clear about what our passage from here to there really entails.

Critique is no longer merely an option, it has become a necessity in a fundamentally compromised world.

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**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)

# NEW MEMBERS

WELCOME TO THE FEDERATION

**Please welcome our newest members:**

**David John Berry** is currently retired but keeps up an interest in futures, science and technology issues. Experienced as secretary/chairman of the London Group of the WFS from 1970-1975, he did his postgraduate research which included future studies and education 1980-1999. He is planning research on public understanding of futures studies as a particular example of the public understanding of science. His interests include cultural studies, media studies, sociology of science and technology and the history of future studies.

**Stuart Forsyth** is an independent consulting futurist specializing in the future of the legal profession in the United States. He has recently completed the coursework for the M.S. in Studies of the Future at the University of Houston-Clear Lake and is currently completing a master's project to obtain the degree. His skills as a scenario writer and visionary led him to create a website about the futures of law dedicated to an analysis of views of various components of the legal profession including continuing education for lawyers.

**Peter Hayward** is currently a Ph.D. candidate in Foresight Studies at the Australian Foresight Institute at Swinburne. He has 26 years of experience in scenario planning, strategic planning and intelligence gathering processes in the Australian Taxation Office. His Ph.D. research is in "moving from individual to societal foresight".

**Enyangola Libakata** is an engineer in agronomy and a student of Professor Eleonora Masini at the Gregorian University, The Vatican. His interests include his initiatives in Congo and other countries in Central Africa in prospective human resource use and human ecology.

**Wayne R. Pethrick** was responsible for the design and layout of the first edition of the Futures Bulletin from Houston, Texas's WFSF Secretary General's office. He has recently completed his coursework for the M.S. in Studies of the Future and is currently working on his master's internship as a consulting futurist using long-term forecasting and planning. He was selected twice for the Best of Clear Lake 2001 and 2002. His interests include the future of urban transportation, ethnographic futures studies, generational cohort analysis and the (re)-emergence of image based communications.

**Phillip Daffara** is a Principal Urban Design Coordinator. He is currently a graduate student at the University of the Sunshine Coast. His research projects have involved communities creating vision project for the Maroochy Shire Council, preferred Habitat Scenarios of the Sunshine Coast, scenario planning and visionary workshop with leaders of the Maroochy Shire Council. Phillip's interest includes urban ecology, habitat futures and city futures.

**Michael de Bettencourt** is an Occupational Health and Safety consultant. A graduate of the M.S. Studies of the Future program, he is currently on the Board of

Directors for the newly formed Association of Professional Futurists. His interests include disaster management, emergency response, aviation and maritime safety, energy, and public policy has him planning various scenario development projects for US government agencies on disaster management, terrorism, weapons of mass destruction, and other programs.

**Marianne Kestenbaum** is a marketing consultant and a student in the UHCL M.S. Program in Studies of the Future. Her interests include applying future methods to local grassroots Middle East peace efforts and local workforce development initiatives.

**Sandra Burchsted** is a futurist, educator, and facilitator for *Prospectiva*. A graduate of the UHCL M.S. Studies of the Future, Sandy has much experience in the futures field. She has co-authored *Shaping our Future Facilitator's Guidebook* for the Center for a Sustainable Future, created the *Futures eXpedition Map* website, and co-created and facilitates an ongoing distance education course (*Creating Preferred Futures*). She is motivated to inspire people to envision, explore, and create robust routes to preferred futures.

**Derek Woodgate** is currently on the Board of Directors of Directors of PlanetU in Dallas and Experientis in London. In January 1998 he established The Futures Lab in Austin, Texas — a business and marketing consultancy, focused on leveraging future potential, innovation, category



redefinition and repositioning of major brands and businesses. Derek has lived and worked in eleven countries and speaks seven languages. He is also a prolific writer on future-related topics and has written two books *Culture & Innovation* and *Sonic Acid* both published in 2002.

## MEMBER NEWS

News and reports from the field

**Wendell Bell**, Yale University, was honored at a dinner by Yale President Richard C. Levin for his "vision, dedication, and distinguished qualities of leadership" as one of the founders of the Yale Program (now Department) of African American Studies.

**Anandhavalli Mahadevan** has been appointed by her Governor as Vice Chancellor of Mother Teresa Women's University, Kodaikanal. She took up her new assignment on the 20th of January.

**Mika Mannermaa's** activities have included work with Nokia last year, and he has started three scenario projects. One is with the top management of the leading Finnish company in the dairy business, the second is with one medium-sized city, and the third, a visioning process with a state-owned capital investment company. He is also

well underway with the futures study project of the Helsinki University of Technology called FUTUKEYS. The project is deals with the future prospects of the key technologies in ICT, biotechnology and material and nanotechnology, and their societal consequences. He also writes a monthly column to the the 'Economy' pages of Turun Sanomat, a daily newspaper in our region (it is the second biggest in Finland).

**Devin Nordberg** has been working as an instructional designer, designing internet courses for nurses and other health professionals with a company called DigitalMed. He has also been doing some editing work for a local nonprofit called Reclaim Democracy, which is working to bring corporations back under democratic control. He's done some grant writing for ACORN, an organization that organizes poor and middle

income communities for a greater share of political power.

**Tony Stevenson** left full-time academic responsibilities at the end of 1998 as director of the Communication Centre at the Queensland University of Technology and now lives less hurriedly at Noosa Heads, where he lives near both a surfing beach and a national park. He reports that working as a futurist in both a voluntary and part-time professional capacity gives him a new perspective on futures, local and global. In an era of economic and cultural globalisation, he sees it important that local communities participate positively in the global system by making links locally and globally, especially for creating new livelihoods and for community learning. Much of his voluntary community work is done for a local NGO, the Rural Futures Network, based at Pomona, near Noosa.

### IN MEMORIUM

#### W. H. Clive Simmonds (1917-2001)

We are saddened to pass on the belated news of the passing of **Clive Simmonds** (on March 24, 2001). Clive enhanced the futures field in many ways. He was co-editor of *Future Research: New Directions*. He contributed to *Futures Research Quarterly* and was the author of "Is Sustainability the Key to Professionalism in Futures?" His professional activities included: Director of the Canadian Association for the Club of Rome and editorial board member of *Technological Forecasting and Social Change*. His insights into large trend analysis and new perceptions/insights will be missed by all of us.

# A Gender Perspective on Transport Futures

By Vuokko Jarva

**Early networks of transportation infrastructure were apparently created predominantly for men's needs.** They travelled long distances, and it was not only for fun. It served the important functions of making a living and protecting the home base. There is nothing about women's mobility and transport systems in transport history books, but in present-day transport policy they are crucial. Transport infrastructures dominate the formation and structure of habitation, as well as behaviour both in rural villages and in cities. To be gender sensitive when analysing the future needs of transport, consumers need better transport planning and policy.

The concept of gender, developed in women's research, ties together biological sex and social roles. Even segregated spheres of societal life can be distinguished where one role or the other predominates. This division has been useful in the study of many social and cultural phenomena. What kind of new information can gender analysis provide for studying the future of transport? The gendered society can be best studied in a situation where the gender roles are clearly segregated, but where the women's sphere and the men's sphere are of equal importance to society.

The Finnish social anthropologist Matti Sarmela studied the Finnish agrarian society during the phase of slash-and-burn agriculture. The slash-and-burn technique represented movable use of arable land. Settlements were already fairly permanent and distant land was cultivated on a camping-out basis. The slash-and-burn way of life required two kinds of mobility: the repetitive move from the permanent place of habitation to the campsite near cultivated fields, and everyday short distance mobility. The division of labour between the sexes was clear. Women took care of the close economy as well as maintaining the social community. Men's jobs were taking care of the distant economy, hunting and fishing, trading with distant people, and to shelter the

community against outside threats. This division of labour produced different mobility needs. In this society women were specialised in *micro* mobility, and men in *macro* mobility.

The division of labour between men and women in this model has been shown to be the dominant mode throughout patriarchal-hierarchical societies. Women's inner circle is the sphere of reproduction and the private, a close or local economy. Men's outer circle is the sphere of production and the public, including commerce with remote people, foreign relations, and even warfare, in a distant or global economy. As can be seen later, the gender-based differences in mobility needs are still relevant even in modern societies.

**To be gender sensitive when analysing the future needs of transport, consumers need better transport planning and policy.**

The traffic modes of men and women in the early agrarian era can be described as circles lying one within the other. Women's mobility was not significantly less important than men's. With time, however, the development of men's mobility and men's needs became emphasised, so that in the industrial era the balance had been deeply shattered. Men's outer circle had become far more important, and even predominant.

## **The problem of the dominance of commerce**

The interesting thing is that commerce, traffic and communications are so closely connected, at least in the English language, that the word traffic also carries meanings of commerce and communication. It seems that interpretations of the concept of traffic itself originate from the men's outer circle of society. The masculine dominance of traffic has been the visible part of traffic and has remained so until very recently. It has been sharpest in the industrial era and as a result, it has dominated transport policy decisions, too.

Jacques Attali, the French President's well-known adviser, forecasts in his book *Lignes d'horizon* (1990), that

the power of force will be replaced by power of commerce. In his opinion the dominance of commerce is a determined, unavoidable future. The only thing for people and societies to do is to adjust. According to this logic, there is no alternative for the transport system but to strive to serve all-powerful commerce as well as it can.

Commerce is also highlighted in the nineteenth century German social philosopher Ferdinand Tönnies' theory on types of society. He described the two kinds of societies *Gemeinschaft* and *Gesellschaft*. The terms are usually translated to English as community and society. In a way *Gemeinschaft* is an extended family where all the members participate organically in a common effort to survive and flourish with agriculture being the main source of livelihood. *Gesellschaft*, on the contrary, is a playground of hunter-warriors competing and fighting with each other. The main industry is commerce. In the Tönnies' theory, *Gesellschaft* tends to subjugate and dominate *Gemeinschaft*.

Tönnies does not give any forecast on the future of the contradiction between *Gesellschaft* and *Gemeinschaft*. Attali, instead, gives a clear opinion: *Gesellschaft* is going to win. If this forecast of the future dominance of commerce is made into a belief on which decision making is based, transport policy will favour the masculine macro mobility that serves the needs of commerce and subjugate the feminine micro mobility and the needs of people. The Tönnies theory instead gives another basis for decision-making.

In the Tönnies theory, competing and contrasting modes of society exist simultaneously, intertwine, balance and complement each other. Tönnies does not answer if one can actually exist without the other? Are they preconditions for each other? According to feminist economics the masculine sphere of commerce could not exist without the feminine sphere of invisible, non-monetary economy.

The symbiosis of transport and commerce, both representing the masculine sphere, is no longer held to be so self evident in modern discourses. Wider discussions defend dif-

ferent values such as sustainable development, sustainable transport and the idea of balance. The World Bank published a program for sustainable transport in 1996, 'Sustainable Transport. Priorities for Policy Reform'. In this report the concept of sustainability is divided into economic and financial, environmental and ecological, and social sustainability. In the case of economic sustainability, the basic value expressed in the report is that a sound economic base is fundamental to sustainability, and thus the transport infrastructure has to be well established and maintained. However, the emphasis seems to be on the requirements of global trade and competition as tools of sustainability. In the case of environmental sustainability the emphasis is on promoting more liveable settlements and reducing adverse – social and environmental – external effects. In the case of social sustainability the main goal is reducing poverty. This is done by increasing access to markets, employment and social facilities. Women's problems are especially mentioned. Many of their trips are in categories conventionally and often incorrectly regarded as inessential. As a result, these needs have received inadequate attention, both in planning and financing of public transport.

The tension between the requirements of commerce and the rich versus the needs of the poor and global sustainability, is explicitly discussed in the report and the policy requirements compromise these two sets of values.

The World Bank Sustainable Transport report, as well as other sources referred to in this connection, follow the point of view of international, national and local policy making. Other sources also emphasise the role of the consumers. According to the UNDP Human Development



**Transport policy will favour the masculine macro mobility that serves the needs of commerce and subjugate the feminine micro mobility and the needs of people.**

Report 1998, consumption clearly contributes to human development when it enlarges the capabilities and enriches the lives of people without adversely affecting the well-being of others. The discussion on sustainable transport pol-

icy and the needs of consumers reflects the rising consciousness of the needs of all people. The last fifteen to twenty years have shown more balanced choices between the mobility of the genders in traffic. While the emphasis has moved in some measure to the micro mobility of women, at the same time the concept of transport has been extended even to pedestrians, and the macro and micro traffic spheres have been evaluated within the same framework. In the spirit of socially sustainable development, late industrial societies like Finland have become more conscious of other spheres of traffic and transportation. Thus the feminine sphere has become more important and attention is paid to overlapping spheres.

### Segregation in today's traffic

The consumption models of women's inner circle can still be traced in men's and women's different mobility needs and their different behaviour in traffic. Studying whether, and in which way, men's outer circle still dominates traffic at the cost of women's inner circle, is not easy. In most cases the statistics do not show gender differences. In Finland, for example, gender was not included in traffic accident statistics until 1980. It is not possible in this paper to go thoroughly into the research done in this area, only to show some interesting data on the subject.

The main hypotheses in the following descriptive analysis of data are, first, that the segregation of men's outer circle and women's inner circle even today is reflected in the different modes of mobility, and second, that women's behaviour in traffic is different than men. The most distinctive factors, drawn from the historical and theoretical analysis are:

☪ women use more micro mobility, short distance mobility (mode of mobility),

☪ men have better access to transport technology (access to technology),

☪ women use lighter and more collective modes of transport than men (transport type),

☪ women follow a more social type of behaviour in contrast to men's achievement-based behaviour. This implies that women pay more attention to safety and equality in traffic, and that their purpose is more often everyday needs and social contacts (traffic behaviour), and

☪ the disadvantages of transport hit women more than men (disadvantages).

Each of these factors is illustrated here by data drawn from the available research.

**Mode of mobility.** In a study performed in 1994 in Finland, data was collected on the amount of driving done in kilometres, their purpose and traffic accidents. The results showed that men drove more than twice the number of kilometres that women. Other studies have shown, that men travel substantially longer than women. Laapotti's study also observed that transport professionals were predominantly middle-aged men, which is



probably one factor explaining the length of the trips.

**Technology access.** In Finland in 1986, 60% of men had a car available all the time, and 20% of women. In 1992 the figures were 80% and 40% (age groups 18–64 years). The authors of the study point out that gender differences have almost disappeared in terms of the length of travels. Hamilton and Jenkins comment:

Since travel is rarely an end in itself, but almost always a means of reaching particular facilities, it follows that car ownership dramatically increases the level of access to resources. The extent of travel generally, and car travel in particular, is strongly related to income and socio-economic status.

**Transport type.** In studies in England, reported by Hamilton and Jenkins (1992), it appeared that women used different transportation than men. The distribution of different modes of transport in the study shows that men drove cars over three times more often than women while women are pedestrians nearly twice as often as men. The figures for car passengers and bus users strengthen this picture with men more often being professional drivers. The gender difference in modes of transportation probably shows both differences in access to technology and also the role scripts for genders with respect to division of labour and mobility.

### Traffic behaviour.

According to the evaluation of the interviewees in the study reported

by Laapotti (1998) accidents differ between the genders. Men had considerably more accidents than women. In the middle-aged group, gender difference proportional to the number of kilometres driven did not exist. The major differences in driving habits were that young men drove more in slippery conditions than women, and that middle-aged women more often drove in densely populated areas and on weekends.

**The disadvantages.** Judith Hanna reports research results on problems for pedestrians in the United Kingdom and shows that women experience such problems more often than men. Her list includes problems caused by infrastructure (cracked or uneven pavements, too much traffic, no pedestrian crossings, no street lighting etc.).

I will try to use this material to construct ideal scenarios for future consumer mobility and transport modes, taking gender division as the point of departure. Masculine and feminine principles of economy, societal order and all the dimensions of social life now form an invisible factor even in transport policy.

**Gender mobility & transport policy**  
Anthropologists have extensively studied the gender scripts in societies all over the world. Peggy Reeves Sanday concludes the focal dimensions to be: hard/soft, infertile/fertile and male/female. She extends this segregation to cultural patterns of work, societal and cultural activities and even beliefs and world-view. Dutch researcher Geert Hofstede has studied societies in terms of feminine and masculine in fifty countries. He characterises the terms feminine and masculine as being relative, so that a man can behave in the feminine way and a woman in the masculine way, which

means deviation from the norms of their culture. According to Hofstede, not only are the gender roles different in feminine and masculine societies, the economic principles of the whole society are different. The masculine society is competitive while the feminine society is cooperative.

On the basis of the theoretical and empirical material referred to, feminine/masculine modes can be traced in mobility and transport, as well. The table below shows the feminine and masculine ideal types of mobility and transport.

The values of decision-making have recently become less masculine in late industrial societies, but it is a question of conscious effort, not natural law. The principle of socially sustainable development suggests more feminine values in decision-making, paying more attention to the micro mobility of women and other groups, which was almost completely neglected during the growth period of industrial societies.

The future is not something that is imposed upon us. The future is everyday choices also in transport policy. The more conscious decision makers at all levels of transport policy are about alternative futures, the more clearly they will be able to choose between different values.

### Five Scenarios

The absolute dominance of either masculine or feminine values seems to be impossible, at least in late industrial societies like Finland. This is because the gender roles have already become so strongly mixed. [Scenarios 1 & 2.]

Another impossible scenario would be complete absence of segregation [Scenario 3]. The differences of mobility of gender might decrease, but

not disappear. The problems caused by non-segregation are already visible on non-vehicular traffic ways, where cyclists tend to take over the space from pedestrians.

Possible alternative scenarios for mobility and transport policy are named here as: Feminine Society [Scenario 4], and Balanced Society [Scenario 5].

In a **Feminine Society**, the dominant mode of transport would be transport for micro mobility, and macro mobility services would have a minor role. In a balanced society the overlapping of gender roles has increased and segregation is more smoothed out and well balanced. All these modes have their advantages and disadvantages. These kinds of theoretical scenarios can, however, be useful in recognising the general characteristics of different transport strategies. If the needs of all transport consumers are taken into account, feminine principles have to be taken seriously in balancing the present-day dominant masculine global transport policy. At the moment the dreams of the decision makers and their guidelines in practical transport policy resemble the more masculine scenarios. The advantages of the more feminine scenarios are: the mobility needs of all the people are in focus, transport is planned so that it supports everyday continuity, and it is safe and causes minimum harm to everybody. Access to transport is guaranteed to all and technology serves everybody. The consumption of natural resources is minimised and directed towards renewable resources. Children, the old and the handicapped are equal in terms of access and use of transport technology. Investments are moderate and

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# Futures studies in the educational system

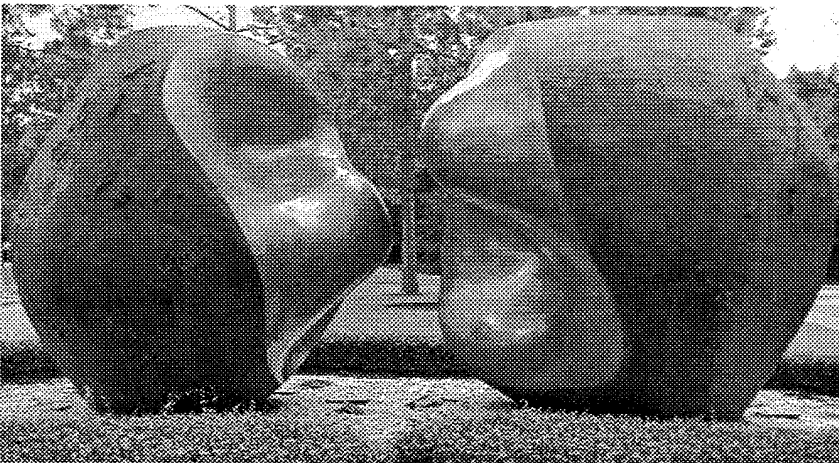
By Fabienne Goux-Baudiment

## Two years ago, when I was looking for a name for the group I was forming

(*euroProspective*), the Google search for the French word "prospective" (which means futures studies) showed some 8 pages of items.

Today, around 50 pages of items meet the request. What does it mean? While pessimists will say that it is only a reflection of the new fashion resulting from the passage into the new millennium, optimists will assert that it shows growing awareness of the need to think about the future in order to build it instead of having to suffer it.

As an optimistic futurist I would like the latter to be true. So I decided to test the idea through some interviews. I chose the educational sector since it is less developed, in France and several other countries, in the matter of futures studies.



In France, I interviewed researchers and professors from the public University (Université nouvelle de Marne-la-Vallée) and the Institute for Business Administration of Paris (IAE), and especially from the Institute of Political Sciences (Science-Po) and the Catholic Institute of Paris (Catho). I chose the

last two because both have a special status, more flexible than University, with a lot of autonomy.

## Three good reasons to not teach futures studies

Several reasons were given to explain why none of them teaches futures studies. The most significant were these three :

- A real lack of knowledge (and of interest) about futures studies, with the typical answer: "Yes, I heard of it, it's a method to build scenarios, isn't it? But you know, in this world of uncertainties, scenarios are no longer so useful. Plus, you don't need to spend a course to learn how to build them [or] They must learn this in economic studies, with forecasting and modelling and statistics..." In these persons' minds, futures studies have known no evolution since the 70's. Their conception shows their ignorance not only about futures studies but about any field of knowledge in general: how can a field be motionless while the rest of the world is changing so fast, especially during the last 40 years?

- A deep disregard of futures studies as a scientific field. This is also the case within the social sciences, which have had difficulties to be recognised as a science. The evolution of the political sciences in France is significant: 20 years ago they were plural and considered as a pluridisciplinary science, and their specialists were called "politologist"; today you should say the political "science" (singular) because it is asserted as a whole science by itself, and its specialists are called "politist". In this disturbing evolution towards a field closing in on itself, there is no space for such a pluridisciplinary field as futures studies. (Even

worse, any futures-oriented approach would be considered as a way to discredit this science. As I was told, “any serious scientist can work on an object that even doesn’t exist!” [the future].

- Futures studies is not an academic priority. One of my interlocutors explained: “I know well enough futures studies, I follow their evolution and I have a real interest in the field. But if I would introduce it in the curriculum —and I know well how futures studies could bring to some matters taught here such as competitive intelligence, European lobbying, human resources management, and sociology of conflicts— I would have to spend such an energy to convince the academic administration, the persons in charge of the budget, and the commission of the academic curriculum that I don’t want even to try. My work span is already so full that I can’t deal with such issues. So, first of all, it is a problem of acculturation.”

## Two good reasons explain the trouble

In conclusion, it appears that the academic world of the social sciences is not as open as we could imagine or would like it to be. The mainstream academics (including public researchers) have never heard of futures studies or take it for no more than a marketing approach or, worse, an intellectual swindle. Sometimes, they put the word “prospective” (especially in Europe) in the title of the course they teach in order to seem up-to-date. Yet they give no value to the word. How to explain such a situation?

The first reason is that a lot of academics, at least the French ones, don’t feel very content. They feel a lack of social consideration: they consider themselves underpaid in comparison to the intellectual value of their job; moreover their authority is decreasing. This is not the proper climate to challenge themselves with futures-oriented thinking. With such fragility, the most common behaviour, a defensive one, is to protect one’s traditional gains and fight only to keep them. Which is what they tend to do.

The second reason is that the way to introduce futures studies in the educational system is not clear at all. Two main questions could be raised: at which level should we teach futures studies? And, how should we teach them? In fact the first question is never raised. There seems to be a consensus about the fact that futures studies ought to be taught at the University level. But there is no evidence about that; indeed I think that it would be far more (valuable?) to teach

**Mainstream academics (including public researchers) have never heard of futures studies or take it for no more than a marketing approach or, worse, an intellectual swindle. Sometimes, they put the word “prospective” (especially in Europe) in the title of the course they teach in order to seem up-to-date.**

young pupils (at the grammar or primary schools level) rather than only university students. Yet this would demand a special pedagogy and refers to the second question. Usually, futures studies are taught, in France, as a field (with concepts, methods and practices) applied to a main subject such as industrial strategy, microeconomics, geopolitics or governance. Yet, as such, futures studies are not taught neither considered as a science, but rather as a set of tools with a bit of philosophy. So, futures studies is not fully asserted as an academic matter, with budget, teachers, and researchers: it is a vicious cycle.

At the primary or grammar school level, the point is not to learn futures studies, but to apply a way of futures thinking. To use a problematised perspective of the world, in order to develop a sense of futures-oriented actions, from the solving of daily troubles to dealing with serious crises. Gaston BERGER, the inventor of the French concept of “prospective”, already set the distinction between the “prospective attitude”, a futures-oriented behaviour, and the “prospective anthropology”, a field of knowledge as scientific as any other social science. What we need today is to educate all the generations, and especially the next ones, to have a “prospective” attitude, implying responsibility, liberty of choice, knowledge

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# Uncut, Unedited and Not-Yet-Rated: Discussions of Futures Ideologies

by Richard "Kaipo" Lum, et al.

The following is the first in a three-part series based on selections from an online discussion list that was initiated by Richard "Kaipo" Lum subsequent to an informal meeting of [mostly] North American futurists at what was called the Applied Futures Summit. The meeting precipitated the resulting discussion that also drew in others (invited but unable to attend) including Sohail Inayatullah and Jim Dator. The series is mostly "uncut, unedited and not-yet-rated" but otherwise Ready for Prime Time. [See Kaipo's article in the August 2002 issue of the *Journal of Futures Studies* for more on the AFS Seattle meeting itself.]

**From: Richard "Kaipo" Lum**

**Subject: Report out on the Applied Futures Summit in Seattle**

**Date: Mon, 8 Apr 2002**

As most of you are probably aware, we had a small gathering in Seattle this past weekend, where about 21 individuals got together to talk about the future of the field, methods, and messages. I wanted to take just a moment to give everyone a very short piece of personal feedback.

...  
I suppose one of the most important things I left with was a clearer observation of an undercurrent of tension in this "field" of futures. Among the attendees, I hazard the opinion that many of them define "real", "professional" futures work as that work that deals primarily with exploratory, surface, exterior-social, technology-driven worlds. They may not publicly discount work that's normative or dealing with deeper trends and meaning (ala [Rick] Slaughter/[Ken] Wilbur), but I personally suspect that they find it of less value, ultimately, in paying their mortgage. Now, I don't want anyone to think that I'm devaluing someone's concern with making a decent living and paying their bills. Not at all. Like everyone else, I want to actually get paid for this stuff that I do. But observing this undercurrent makes me wonder if the more "pragmatic", North American futurists as a group feel this way as a result of a (unconscious) failure to figure out how to incorporate the more powerful normative futures into corporate and government work. Is the normative futures work truly less valuable to the business/government worlds, or have we just not figured out how to make it work in their worlds?

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From: Sohail Inayatullah

Date: Tue, 09 Apr 2002

Thanks so much for this email. I respond as sometimes analysis not only describes the current perception of affairs but ends up defining future reality as well. It is this trajectory I wish to intervene in.

I have found that applied futures research that uses the layered approach, i.e., litany (the objective empirical reality) plus societal/economic/tech/demographic (the system) plus worldview (focault's discourses or Galtung's *civilization* or Sarkar's *varna*.) plus myth/metaphor (the unconscious stories) leads to concrete results within the parameters you raise, i.e., consulting. Whether insurance companies or pharmaceuticals or green ngos or nation-states, the "battle" for convincing folks of the need for scenarios, alternatives, etc., has already been won.

What I find is that people are looking for new integrative ways to move forward. Rick's use of Wilber certainly offers that. That particular version may not be the taste for everyone, nor may the Causal Layered Analysis (CLA) approach I use, or indeed, the visioning Clem



[Bezold] generally uses, however, the issue of productive pedagogies or global ethics beyond postmodernism, or the search for meaning (again, empirical plus interpretive plus critical plus action learning) are ones that all my clients certainly want.

It could be that North America is different from Australia or Asia or parts of Europe, i.e., hegemony leads to a flat earth perspective such that worldview is considered normative and data empirical instead of both interpenetrating and historical constitutive of each other. But since much of the earlier images of "man" work that [Oliver] Markley and others did came out of the American experience, I am not so sure of this.

Again, with clients, analyses, for example, that genetics is changing the world is obvious - the changing meanings we give to new technologies; how this changes the macrohistorical alignment of comte-spencer-darwin versus spengler-toynbee-sorokin, for example) and the competing discourses (new age versus modernity versus geneticist versus integrative) are issues that concern them - as well as, and again, this the key, the new litany that emerges from a shift in system, worldview or myth - what new products can or will result; what are the new sources of risk; what are the potential new points of intervention to alternative futures, or give them an edge in the emergent futures.

A final example - work I am doing with an Australian city council, while at one level about rates, roads and rubbish and as well about creating the smart and eco city is also about the Glo-Cal city, i.e., how can the city play a role in creating the new world system as the previous globalized-nation-realist model breaks down? And these are accountants and engineers interested in these questions.

So I guess the question, I would appreciate some discussion around: is the analysis above ideosyncratic or place based (ie only relevant outside the usa) or ...

Again, just to be clear, I am not arguing for futures work that discards the litany (i.e., tech/exterior/data) but places it a range of layered contexts, enriches and thus creates a new litany (that I would argue, creates a better world for more). And, second, my argument is that across the board, government, ngo and corporations prefer this sort of work. And, I guess, third, and my bias should be quite obvious, futures studies has real gains in moving in that direction.

Two new issues of *Futures* make these these points, Rick's *Futures of Futures Studies* and my, *Layered Methodologies*.

From: Richard Lum  
Date: Mon, 8 Apr 2002

That was a very cool response, and I thank you for it. If I understand you correctly, that the people we want to help and work with already acknowledge and embrace the need for contextually layered futures work (thinking), then I am greatly heartened.

I don't know if there is a distinct geographical or spatial component to this perception on the part of clients. I suppose I questioned this in my commentary because I did not sense from many attending our Seattle summit a strong interest in the type of layered work you speak of (and which I find exciting). Certainly I was the youngest and least experienced at our gathering, and my reactions may be the result of ignorance. But from comments, explicit professional concerns, and prioritized issues of others, I did not feel that many of them would find the explicit interplay of normative and exploratory work to be the proper approach with their corporate clients.

A particular example was when Chris [Jones] gave a quick introduction to CLA. My recollection of the general reaction was that it was a neat tool for the futurist to use to warm his/herself up, but it probably wasn't a practical method to use directly with a client. In fact, there were a couple of times when the group voice talked about methods that were more for the futurist to use on their own, rather than with clients. And I think there's some truth to that, but I wonder if the sentiment arises in part from a perception, at least among attendees, that the client doesn't want to deal with the more rigorous, sophisticated work we're now talking about. Maybe those with this sentiment among our attendees are actually correctly interpreting the North American client's desire, and maybe not. I don't know.

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From: Christian Crews  
Date: Tue, 9 Apr 2002 16:41:45 -0700

Hmm, I think the resistance to CLA was more in the language rather than the concept. Maria Eklind made a great point that it is a powerful tool to explode the "official future" that organizations tend to fall into. Our short exposure to it illustrated its deconstructive ability, and perhaps a longer time with it would expose its ability to build alternative futures. I definitely plan on playing with it some more, so will be able to comment on its uses in more detail after I do so. Regarding the language, it was agreed that perhaps corporate work would require translating the academic vocabulary - there were a lot of words that stood as symbols for many other words or concepts, and those symbols would need explication for a group not up on the valences and symbolic depth of the lan-

guage. I think the idea is great - finding the future by discovering who owns the future and who doesn't is very powerful - by participating in the narrative we create the narrative - the group that can control and promulgate the meta-narrative controls the future. We would just need to use different language for corporate work. Bob [Johansen] thought it could be used with his clients after that translation.

I believe that single, encompassing theories are to be steered away from. One of the most influential classes I took at UHCL was Social Change, in which we learned that single theories of social change were not to be totally bought into, but used as different lenses to be tried on to see the world. Each has validity. Futurists as much as possible should seek to transcend absorbing and analyzing information and experiences from one particular paradigm (somewhat of a zen exercise - an act the very theory of paradigm invalidates, but worthy in the attempt). Otherwise one is prone to fall under the control of whoever is directing that narrative. So CLA to me looks like a great tool to help me and my clients stay away from one story of the future, and one way of looking at it.

It's also why I'm leery of Wilber's work. It's way too attractive a theory for me to study, because I don't want it to frame my thinking too much. Of course that means I am framing my experiences and information according to another model that I haven't bothered to explicate, but the ambiguity is perhaps more comforting.

I can't speak for NA futurists and community, but it seems to me that this suspicion of the great overarching plan is what is often interpreted to mean our cynicism of normative futures. While frameworks may be infallible, humans are not, and any buy-in to a normative future puts one under the control of other people who will be corrupted by the power invested in them. Of course it can be argued that we are under someone's control, we just don't know it, and that control has no normative features to it. But the illusion's the thing, to paraphrase Hamlet.

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From: Kaipo Lum  
Date: Tue, 9 Apr 2002 15:19:34 -1000

If, as Sohail suggests, clients already appreciate and want the deeper/layered/more normative work, and if, as Christian suggests, our Seattle group does largely find this work useful with clients, then I wondered: what then is the difference, so often alluded to and drawn between the "applied" futures defined by groups such as that driving the Association of Professional Futurists and the "other" futures as perceived to be practiced by, for instance, members of the Federation? This sentiment of applied vs. other futures comes up often, both, I feel, implicitly and explicitly in our futures field. I think that just the fact that people want to distinguish

"applied" futures from other work points to a real perception of a distinction. If, in fact, we all (aside from the "hobbyist" or "tourist" often seen at WFS conferences) agree on the power of normative and deeper futures work, and we all think it is important to weave into work with clients, and that our clients in fact what this weave, then why do we as a field seem to be fragmented or split along these lines? Why is our conversation here not the only time this comes up?

As to the cynicism of normative futures you referenced, I would tend to think that the only people to be wary or suspicious of a great overarching plan would be the rest of the planet suspicious of a great overarching plan of North America.

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From: Andy Hines  
Date: Wed, 10 Apr 2002

Kaipo, you've raised an interesting question in your observation:

"...Is the normative futures work truly less valuable to the business/government worlds, or have we just not figured out how to make it work in their worlds?"

My sense is that the answer is both — partly because seen as less valuable, particularly in business world, and partly because we haven't figured it out. That was my motivation for hosting the Integrating Wilber/Slaughter session, and I was also very intrigued by Chris's presentation of Sohail's work. I'm trying to figure it out, as I know others are from this and other discussions. In defense of the applied camp, I think CLA in its current form would have a rocky going in most of the N. American based corporations I'm familiar with. Thus, we talked about the need for some kind of "translation."

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From: Sohail Inayatullah  
Date: Wed, 10 Apr 2002

...language is key here. With those unfamiliar with worlds like worldview, discourse or paradigm, I use "deeply held stakeholder positions."

However, most of the CEOs I know, actually have a strong training in the humanities and/or marketing. Both these groups grew up with terms like systems, worldviews and myths. And, thus find the terrain (sorry for the slip into post-talk) quite familiar.

Of course, this is not the case with CEOs who moved up through the accounting ranks. For them, the issue is: how can they better understand competitors deeply held positions so that they can convince them of their litany, or official futures?

In any case, the most important language with business or government or even the people's sector is case studies - teaching by doing, i.e., going through examples, and then using the examples to develop a shared language. Our role as futurists is to challenge the language they use to create the future (since it is often litany based, i.e., from some trends document) and then move toward a shared language

I tend not to use the word normative, since layered methodologies does not make the distinction i.e., the key is integrated multiple ways of knowing, i.e., the many ways individuals constitute the world.

WFSF meetings tend not to explore these discussions since everyone is so deeply focused on the worldview level that no other conversations are possible.

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From: Sohail Inayatullah  
Date: Thu, 11 Apr 2002

I guess this goes back to Galtung's analysis of academic paradigms, i.e., USA - show me the data; France - elegance - Teutonic schools of theory; Japan - copy and improve, comment on authors; Indic - grand schools of thought, but essentially about transcendence; Australia - learning from doing, action learning.

Second, my sense it is the nature of USA hegemony, i.e., anytime any territory becomes core, it has a harder time seeing that it has a worldview. I notice the dramatic difference in discussions in Asia/Europe/Australia versus USA, in regards to 9/11 but as well methodological issues. I know at the GRC meeting on globalization that Jim [Dator] put on in January, our dear friends Walt Anderson and James Roseanau (sp?) still made the argument that there is true global multiplicity and not, as most of those who were from multiple citizenships argued, USA hegemony (as an analytic term not red hat de bono passion language) plus multiplicity.

This is what I found so refreshing about business and government in this part of the world, i.e., since they know they are the branch office (i.e., Glaxo Smithkline is different in Oz than in their main office) and in Asia they know they exist in worldview (religious traditions, importing of other cultures, globalization), it is far easier to see the future as layered. Complexity and chaos are a natural part of growing up, and not a Sante Fe [Institute] invention.

As a concrete example, one meeting with the pharmas in Oz, we used the worldview level in two ways. First to explore the different medical models, i.e., technological/reductionist; new age/spiritual; medical/empiricist; community-collectivist. This done we refigured it to explore how different stakeholders would see a litany event,

i.e., Johnny can't get a new drug. Pharma (too many government restrictions, we need more market based policy futures and less government price control); biotech (not enough investment in R&D make us USA dependent, and thus we have to import technology - we need the singapore model of investment); generics (better marketing and more government help so that public knows generics are just as good); community (health system sucks, what are the alternatives); government (it is the other political party's fault, or Johnny can always fly to California, or at least all of Australia's poor can afford basic drugs-primary care) and citizen (government sucks, pharmas are evil, give me alternatives, or at least a gp who will listen).

Next, we used layered perspectives to develop scenarios, i.e., what is the litany; what is the social/political, etc. What are the worldviews that are hegemonic, what are the competing worldview or images of the future, or if you prefer, what are the competing businesses; and what is the dominant story.

This can be done for the rational mind and as well for the post-rational mind, i.e., the external and internal.

I think the key with any methodology is to allow it to grow and find best fits based on doing experiments.

Lastly, I do think there is a learning curve with all these. When we first started using CLA in the 1990s, there was an issue of language, too complicated, but after 10 years, I don't think that is the case (morphogenetic fields a la Sheldrake or perhaps just good microvita a la Sarkar) now. Just as with scenarios, in the 1960s they were novel, in 2002, well ...

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From: Andy Hines  
Date: Fri, 12 Apr 2002

Sohail's post really helps. The Galtung analysis point makes a lot of sense, the hegemony point is well taken and definitely fits with my experience inside two global corporations. US hegemony makes many inside the US part of the corporation feel less of a need for a multi-layered analysis, hence our sense that it would be tough sledding there.. Your "Johnny" example is also helping me to see how we might approach using CLA at the main office, such as by teaming it with stakeholder analysis or scenarios. CLA seems to be a nice complement to both of these more palatable approaches at the main office.

My question is that I'm not seeing yet how CLA stands on its own. I, and I think others at our Summit understood the model, but I think we didn't see how it translates into a method. It may be that our US context demands that a method produce a certain outcome,

that other contexts don't require. Or it may be that because I haven't seen it in action, and I'm missing a piece of it. It seems to me CLA has a model (the 4 layers) and a set of questions about the model. I'm not seeing how that translates into a method, which is why I'm tempted to tack it on to stakeholder analysis or scenarios. Said differently, if I took a group through the sets of questions, then what? I think this was the same kind of question I was raising with Wilber's integral model. (It makes me wonder I really understand just what a method is after all?)

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From: Andy Hines  
Date: Fri, 12 Apr 2002

The only thing I'd disagree with Kaipo on is "that our clients in fact want this weave." I think those of us operating in N. America are saying there isn't much of an audience for this kind of thinking, which pushes us to focus on other approaches that do have some "pull." These approaches we use are lumped into an "applied" category. It may seem that those in this applied camp don't appreciate or understand the normative camp, but I'd say we just haven't figured out how to "push" this the normative/deeper to a largely unreceptive audience. That said, there are indeed many N. American futurists simply operating at a surface level and not at all concerned about the normative or deeper approach.

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From: Clem Bezold  
Date: Fri, 12 Apr 2002

To all, this is an interesting conversation about applied vs normative futures. thanks for raising it Kaipo, and for the various contributions so far

I think there are academic futurists and there are those who work with organizations and communities, often with overlaps.

At IAF we do plausible and preferable futures. And our clients may buy one or the

other or both. While all the futurists here at IAF are not in agreement, we have developed specific approaches to "aspirational futures" and our scenario archetypal approach to scenario development reflects this.

I think there are fundamental decisions which futurists make regarding their work — having made those choices they tend to find clients who want what they are offering. That has happened to us.

In terms of larger/richer approaches to futures work, I think Sohail is developing a very interesting one — CLA is analytically more complex and challenging than what we use and it has an aspirational aspect. Many corporate and govt. clients are not ready for that, but many are. And for most of us, our clients buy us as individuals, including the services we are using — e.g., they buy Sohail and what ever bag of tricks he's using. Clients often call us because of what they have heard about how individuals or organizations have used our various futures tools. So it is easier to deliver more challenging tools in the context of prior success and overall good outcomes for the client.

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From: Jim Dator  
Date: Fri, 12 Apr 2002

Thanks for weighing in Clem. This has been an exceedingly good discussion, and I especially like the way contesting views have been presented and discussed in such a civil manner! Gives me hope for the futures of the futures.

However, on the subject at hand, concerning the kind of futures stuff clients are willing to buy, this comment apparently from Dick Cavett might be germane: "It's a rare person who wants to hear what he doesn't want to hear."

From: Christian Crews  
Date: Fri, 12 Apr 2002

...Is there a true separation between "applied" and "normative" camps? Can one of us point to evidence that would lead us to believe this is true, or are we just buying into the win/lose, us/them, "analysis by difference" old paradigms we've inherited? I personally can't think of a company or community I work for that only uses tools to think of alternative futures, without thinking about a normative one to strive for - and these visions include environmental issues and social equity. The reverse is also true, creating visions not tied to the trends participating in influencing alternative futures is not good practice, either. The reality is that we all do both to do our jobs well.

I'd like to focus on the integrative part of our work and talk about how we are applying our work, without getting bogged down in the geographic or sectorial differences we have. Indeed, this diversity can be incredibly strengthening to the discussion, as we discuss how different tools are applied to different groups can give us windows into innovation and growth of the field. In short, let's tell ourselves a new story.

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From: Devin Nordberg  
Date: Fri, 12 Apr 2002

We should also quote Upton Sinclair, who said, "It is difficult to get a man to understand something when his salary depends upon his not understanding it."

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From: Michele C.S. Bowman  
Date: Fri, 12 Apr 2002

I would argue that most of our work is "applied", in the sense that we are "applying" it to various corporate/community/personal endeavors. The one exception might be in academia (bear with me here for a second, Kaipo), where the focus of some

work is strictly for the purpose of advancing theory (which is perhaps a second—or *hanai*—cousin to ‘applied’).

That said, is the distinction between ‘applied’ and ‘normative’ futurists actually relevant? (other than for the purposes of interesting listserv discussions?) It seems to me to be a reaction to an attempt to classify “real” futurists from pop/hobbist/etc. futurists. While the distinction may be important/relevant to some, I’m more interested in, as Christian said, how we are applying our various tools/perspectives in other WIDE variety of work we’re doing.

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From: Robin Brandt  
Date: Fri, 12 Apr 2002

And these distinctions bring to mind when I was given and read Olaf Helmer’s book, *Looking Forward* (p. 25, 1983)

The Myth of Exactness: It is a fiction of long standing that there are two classes of sciences, the exact and the inexact, and that the social sciences by and large are members of the second class — unless and until, like experimental psychology or some other parts of economics, they mature to the point where admission to the first class may be granted.

As others are pointing out, a focus on what to do rather than what to call it (although naming is very important ...) is really the point. :)

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From: Andy Hines  
Date: Fri, 12 Apr 2002

As we discuss and the issue becomes clearer, I see two continuums that we are mixing together.

Normative futures (advance a point of view) <—> client-based futures (don’t advance a point of view)

Academic futures (advance theory) <—> applied futures (apply existing tools for clients)

I suggest normative vs. applied is not the right comparison. I see no inherent conflict in being a normative applied futurist.

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From: Jim Dator  
Date: Fri, 12 Apr 2002

I don’t think “normative futures” is about advancing a particular view of the future, is it? It is about raising ethical issues, and working in an ethical way.

And yet it is impossible NOT to be “advancing a point of view” to some extent. There is no such thing as an “objective” way to do futures (or anything else). So not challenging the client’s view of the future is implicitly “advancing a point of view” isn’t it?

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From: Andy Hines  
Date: Fri, 12 Apr 2002

Ah, the danger of continuums.

I’m open to correction on what is meant by normative. What I meant by the normative approach is that it has a particular future in mind and seeks to work towards that. What I meant by client-based is that you’re pretty much outcome-neutral and let the client drive to where they want to, without pushing your point-of-view. I fully admit it’s impossible to be objective. And admittedly, it’s dancing a pretty fine line to challenge the client without advancing a point-of-view. In essence, you explain your bias to the client and say you will try not to let it interfere.

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From: Jim Dator  
Date: Fri, 12 Apr 2002

Ah. Well, I was not at the meeting in Seattle, so if that is the meaning of “normative” used there, then I apologize. I thought

it was rather the opposite of proposing “one” future.

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From: Andy Hines  
Date: Fri, 12 Apr 2002

No need. I don’t think we ever discussed what was meant by normative futures, and many of us probably have different interpretations. Could be a difference in the [University of] Hawaii and [University of] Houston [Clear Lake] programs — or it could just be me. The interpretation you provided below is not one I’m familiar with.

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From: Kaipo Lum  
Date: Fri, 12 Apr 2002

I always conceived of a distinction between Normative and Exploratory, as I think I read once-upon-a-time in *Why Futures Studies?* I therefore kept in my head the following difference: Normative was what Should be or Ought to be, what we Want to see, i.e., the more visionary stuff. Exploratory was looking at what Might be or what Could be.

Thus, in my own head I often differentiated between normative futures that was about creating a preferred future, and exploratory futures that was more about preparing for and reacting to possible futures. One seemed inherently proactive, and the other inherently reactive, though without any value judgement on the two.

Hopefully I haven’t just unveiled a radical ignorance or misinterpretation. But others have in the past asked what I meant when I said Normative, if only because a lot of people seem not to know what it means. Thus, I’m open to correction.

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End of part 1. To be continued in the next issue of the Bulletin.

## Gender Transport Futures from page 13

traffic does not pollute or cause much damage to the natural world or to people's lives. It is not sensitive to traffic accidents or vulnerable, because it is equally distributed among different places and the majority of vehicles are small in scale.

The disadvantages of the more feminine scenarios are basically on the macro mobility side. Because everyday needs dominate, neither the technological development of long-distance transport nor the global organisation of transport is favoured. Low investment in heavy vehicles, still needed to some extent, causes inefficiency. This makes local communities very vulnerable in the event of catastrophes; it is not easy to obtain massive help when needed. Even an extremely democratic decision-making process shows weaknesses: it is not so easy to establish new technology or change people's mobility habits.

The advantage of a **Balanced** (more masculine) **Scenario** is the com-

plete opposite in macro mobility. Technological development and the global transport system have good opportunities for progress. This provides incentives to develop a true 'global village'. Commerce and monetary economy are growing; the wealth of nations gives improved opportunities to solve current global problems. The 'global village' has excellent circulation via well-constructed terrestrials, waterways and airways. Even ecological sustainability is taken into account in technological development, so the long-range advantages are not completely exhausted. In the event of catastrophes, there are vast transport resources available to be used for aid, and the aid can be transported quickly and efficiently wherever needed.

The disadvantages of the more masculine scenarios are in the social sustainability aspect. They encourage selfish competition and dominance of the powerful and the wealthy.

Inequality in access to transport and technology is sharply defined: the rich are more and more free to move – even out into space – and the poor suffer in spite of growing global wealth. Because of the basic principles of competition and dominance, societies are politically unstable and wars between nations and other groups are frequent. This makes human life enjoyable for the wealthy, the adventurous and the strong, but a disaster for the poor, the weak and the dependent.

In the present globalization process, socially sustainable development cannot be reached without emphasising the welfare of all, and everyday management and policy, which empowers people. The domination of men's outer circle of commerce has to be balanced by which a policy, which enables and encourages consumption in the women's inner circle of home and the close economy.

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## Futures studies in education from page 15

of mid- and long-term impacts of our decisions, and a willingness to listen to and cooperate with other people.

### One overwhelming reason to change

But a science, even a soft one (or should I say "especially" a soft one?!), takes so long to build and our younger generation is so eager. How many years passed between PASTEUR's invention of microbiology and the teaching of its basics at school? This example

helps us to remember why we keep going. Yet, with the high level of challenges we have to face today and even more tomorrow, I am not sure there is time enough to adapt ourselves at such a slow pace.

**Fabienne Goux-Baudiment is the director general of the private research center, *proGective*, that promotes and contributes to the development of French prospective. She is also a leading force behind the initiation of *euroProspective*, a clearinghouse for the promotion of futures studies in Europe. Fabienne is an Executive Board member of the WFSF. *proGective*, 16, rue Mouton-Duvernet, 75014 Paris, France. Email: fgb@progetive.com Web: www.progetive.com / www.europrospective.org**

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## OFFERINGS AND PROGRAMS

- The Finland Futures Research Centre together with the Finland Futures Academy are organizing

this year's summer event *Vision Week 2002* in Turku, June 11-14, 2002. The Vision week is composed of a seminar and a summer school focusing on different aspects of vision in the issues of visionary techniques.

International Conference on Social Science and Social Policy and the 21<sup>st</sup> Century. Organized by the International Social Science Council (ISSC) in coop-

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Henderson, Hazel. *Beyond Bush's Unilateralism: Another Bi-Polar World or A New Era of Win-Win?* June 2002. InterPress Service, Rome.  
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[www.wfsf.org](http://www.wfsf.org)

## 2002 State of the Future Report

The Millennium Project, an international think tank comprising more than 1,000 futurists, scholars, business planners, scientists and policymakers from more than 50 countries, acting under the auspices of the American Council for the United Nations University, released its **2002 State of the Future** report. This annual report provides an assessment of the global situation and future trends; normative, exploratory, and long-range scenarios, and annotated bibliographies of hundreds of scenarios; as well as special studies on future issues of science and technology, environmental security, and an in-depth analysis of international policies and goals.

The report consists of a series of executive summaries in 100 pages accompanied by a CD-ROM of approximately 2,000 pages with complete details of the Millennium Project's cumulative work since 1996. The cost of the report is \$49.98.

The Millennium Project's "State of the Future" report addresses the international situation on 15 global challenges, with sensitivity to regional perspectives, prospects for the future, policies and actions to address them, as well as indicators to measure progress. These include: sustainable development, water, population and resources, democratization, global, long term policymaking, the globalization of information technology, the rich-poor gap, threats to health, decision making capacities, conflict resolution, improving women's status, transnational crime, energy, science and technology and global ethics.

The Millennium Project also produces the annual "State of the Future Index." This comprehensive index aims to measure world progress on the 15 global challenges addressed in the "State of the Future" report. Based on historical data of key indicators and analysis of trends, it quantitatively forecasts whether the future promises to be better or worse.

The Millennium Project is overseen by an International Planning Committee. A planning committee of 37 members from 21 countries oversees the Project's direction. The Project's administrative principals are director Jerome C. Glenn, senior fellow Theodore J. Gordon, and director of research Elizabeth Florescu. The Washington, DC, office of the Millennium Project acts as its coordinating and publishing facility.

<http://www.acunu.org//millennium/sof2002.html>