

FUTURES

BULLETIN



THE NEWSLETTER OF THE WORLD FUTURES STUDIES FEDERATION | VOL. 28 ISSUE 3/4

Digital Continuity:

Preservation Research and Development Agenda

The management of digital material has become increasingly critical as the range and volume of material existing purely in digital form grows. The imperative is social, economic and cultural. Digital materials document society's issues, concerns, ideas, dis-

By Angela Kerry

course and events (2). The potential loss of the cultural memory of the developed world through the degradation and destruction of digital resources, archives, ephemeral and incidental material has been recognised as a serious problem that needs to be addressed urgently by those with a responsibility for long-term access to digital material. The need for preservation of this material is enormous, as digital material is forming an increasingly sizable portion of our intellectual and cultural heritage. In the past much of the material that documents cultural histories has survived through providence rather than specific archiving practices, neglect often facilitating rather than hindering preservation. We do not have this luxury with digital documents. A pro-active approach is essential to limit the possibility of what has been termed "the digital dark-ages".

Digital Preservation Background

"Perfect One Day - Digital the Next"(3) - sums up the hopes that were raised by the possibilities of digitisation for preserving a record of the fragile physical objects and the immense and urgent challenge that such digital material subsequently issued. The

digital age challenges modes of data management, of global intellectual boundaries, of communication and socialisation and most importantly our relationship to information. Technically it challenges the traditional concepts of preservation, as the preservation of digital material is not about the tangible form of a physical object for which preservation processes are well established but rather deals with the digital form which can become physically and logically inaccessible with neglect (4). Loss of access to material can be caused by the degradation of the storage media, loss of functionality of the access devices, loss of manipulation and presentation functions, or the disfunction in the documentation chains (5). The challenge in the preservation of digital material is to retain the essence of the original material by maintaining its function, content and context.

"The preservation and re-use of digital data and information forms both the cornerstone of future economic growth and development, and the foundation of the future of memory." S Ross¹

Continued on page 4

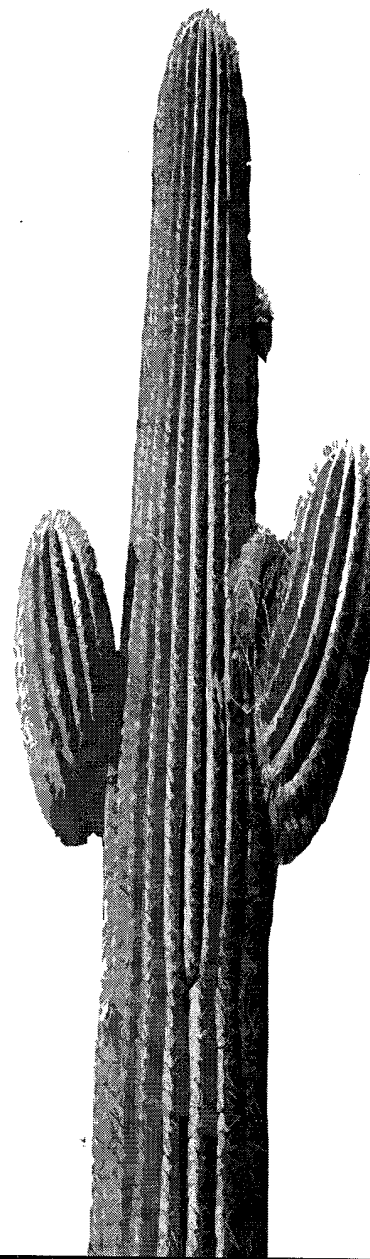
ALSO IN
THIS ISSUE:

- Budapest 2003 Summer Course
- Dubrovnik Futures
- After the War (Part 2)
- Criticizing Huntington

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EDITORIAL

CHRISTOPHER B. JONES

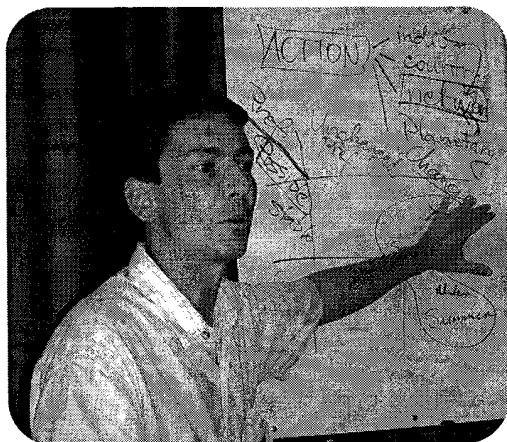
When I was finishing graduate school we were going through the transition from 5.25 inch computer floppy disks to the then new 3.5 inch diskettes. It was a good thing, because the larger format had a way of getting folded accidentally in my backpack... and in Hawai'i we discovered that they were prone to rust due to salt in the air—their read-write surface was coated with an iron oxide! They didn't last long. Some of my 3.5 inch diskettes are now starting fail and I am converting old files to CDs before it's too late... But how long will those last? Angela Kerry's feature article in this issue of the *Bulletin* addresses some of the emerging issues in digital continuity at a time when we are more dependent than ever on those invisible but ubiquitous electrons and photons that record our thoughts, ideas, and information.

In this issue we also share the results of futures education and youth programs in Central Europe, from the continuing series of summer courses in Hungary and return of futures themes to the Dalmatian coast in Dubrovnik. WFSF president Slaughter continues his series, "Waking Up After the War," and also gives us his midterm review of Federation executive and institutional activities. I am delighted to include a first contribution to the *Bulletin* by Thierry Gaudin, a short piece "Criticizing Huntington." Jose Ramos also reviews a new book, *Myth America*, written by long-time member William Boyer.



Thank you for all the messages of support after the last issue, and especially those who paid their 2003 dues! Personal struggles have been somewhat daunting but thank you to all for patience in waiting for this last—late—combined issue of 2003. 2004 issues should come out closer to their respective quarters. Also, we are gearing up for 2005 elections, so start thinking about your nominations for the next Executive Board and leadership positions. Details will be forthcoming in an upcoming *Bulletin*.

We are slowly working toward the publication of the 2004 Members' Directory. The task has become more complicated than expected due to the large numbers of (continuing) returns of bad addresses. IF YOU MOVE: Please send us your forwarding address!!! Thanks.



Támás Gaspár at the BFC 2003

We have applied for UNESCO funding for the next world conference and details about the venue and exact time will be disseminated as soon as possible. Despite hopes that we would be holding the conference in North America, it is now more likely we will be meeting somewhere in Europe in the late summer of 2005. Stay tuned.

Finally, I would like to personally thank Professors Erzébet Nováky and Támás Gaspár and the entire Budapest Futures Centre team for their continuing efforts to foster the series Youth for a Less-selfish Future. At a time when the forces of greed and selfishness seem to get all the headlines, it is refreshing to see a gathering of youth who are determined to make the world a better place.

Continued from page 1 Digital material offers both challenges and opportunities for the way we access and use digital resources in the future. If archiving and preservation strategies are successful, digital media offers unparalleled opportunity for providing continuing and efficient access to the wide range of digital materials - from academic journals, to sound bites, to records of government departments. This vision of an effective and wide-ranging preservation strategy is being addressed by a number of programs and projects in Australia and overseas.

Technological obsolescence has been the primary and most obvious hurdle in digital preservation. Changes in software

Changes in software and hardware have rendered some digital material inaccessible and therefore useless.

and hardware have rendered some digital material inaccessible and therefore useless. Key issues in digital preservation are: machine dependency - the reliance on specific hardware and software; technical obsolescence - the speed of changes in technology; Fragility of media - the inherently instability of media (6).

There is a range of technical solutions to the preservation of digital material with varying cost implications and suitabilities. These include:

- Migration, a set of organised tasks designed to periodically transfer materials from their original software/hardware

- Long-term preservation of digital information on a scale adequate for the demands of future research and scholarship will require a deep infrastructure capable of supporting a distributed system of digital archives;
- A critical component of the digital archiving infrastructure is the existence of a sufficient number of trusted organisations capable of storing, migrating and providing access to digital collections; and,
- A certification process for digital archives is needed to create a climate of trust in prospects of preserving digital information.

Certified digital archives must have the right and duty to exercise an aggressive rescue function as a fail-safe mechanism for preserving valuable digital information in jeopardy of destruction, neglect or abandonment by its current custodian (8).

The report made recommendations for pilot projects, requirements for support systems and the development of best practice standards. The concept of 'deep infrastructure' supporting an integrated system of digital archives set out in this document is central to much of the work that was done subsequently in this area.

Jeff Rothenberg's *Avoiding Technical Quicksand: Finding a Viable Technical Foundation for Digital Preservation* explored the technical depth of the problem of long-term digital preservation and looked critically at previously proposed solutions. The central idea here is that the most feasible preservation strategy is the emulation of obsolete systems that will enable obsolete software to be run.

configurations and technology to subsequent configurations and technologies;

- Emulation, as defined by Rothenberg, preserves the original document in the original format through the creation of an emulation specification that can be run on subsequent hardware; and,
- Digital archaeology, a labour intensive last resort where a variety of methods is used to access material in obsolete formats.

In 'Digital Preservation: Problems and Prospects' Margaret Hedstrom raises one particular area for research focus for the future. She identifies the need for evaluation of how different technical approaches can be combined to best address preservation for different needs (7).

While there is still considerable work to be done in the area of technical obsolescence, the key areas of need in the digital preservation agenda are in other areas. Therefore, while technical obsolescence has been a key focus area of development in preservation, this paper will focus primarily on the preservation frameworks and infrastructure in Australia, particularly examining digital preservation within the context of the legal, policy, social and organisational issues.

The digital preservation agenda

The 'digital agenda' was formalised in 1996 when *Preserving Digital Information, a Report by the Task Force on Archiving of Digital Information* was published. The key findings of this report were that:

- Creators, providers and owners of digital information were the first line of defense for preservation;

In late 2000, key issues in digital continuity were addressed by the *Preservation Management of Digital Materials Workbook*. The problems identified included:

- The level of awareness and interest in digital preservation which, while gradually increasing was not keeping pace with the level of digital resource creation;
- Institutions that had not been involved in traditional preservation did not have a strong sense of playing a role in preserving digital materials;

- Individual researchers lacking guidance and institutional backing to feel confident in preservation processes; and,
- Digital resources often being created within a collaborative program and with external funding which creates a problem with the allocation of responsibilities for digital preservation.

In June 2001 the Consultative Committee for Space Data Systems of the American National Aeronautics and Space Administration produced the draft *Open Model for an Archival Information System (OAIS)*. This aimed to develop broad consensus on the requirements for an archive that would provide a permanent, or indefinite long-term, preservation of digital information (9). The recommendation "establishes a common framework of terms and concepts which comprise an Open Archival Information System (OAIS). It allows existing and future archives to be more meaningfully compared and contrasted. It provides a basis for further standardisation within an archival context and should promote greater vendor awareness of, and support of, archival requirements (10)."

In August 2001 the Research Libraries Group (RLG) and OCLC produced the draft *Attributes of a Trusted Digital Repository*. Meeting the needs of Research Resources, a new report that builds on Preserving Digital Information and the OAIS reports. It frames the debate on digital preservation and proposes a framework for establishing reliable digital repositories. It builds on the concept of 'deep infrastructure' established in the 1996 report.

Much of the impetus for digital preservation has come from the library and archive sectors. There is a trend for publishers to move from print-based journals to digital publication. Moreover, academic communications are occurring increasingly in digital formats, including online education programs, discussion groups, bulletin boards, etc. Within this context there is also an investment by libraries (within and outside the academic sector) in acquiring digital resources and converting physical resources to digital to improve access and limit contact with physical objects (11). The rapid conversion to digital records demands a technical, organisational, legal and economic approach to developing an infrastructure comprehensive enough to ensure preservation of Australia's digital assets in all relevant sectors. The National Library and the National Archives have developed policies and strategies for preservation of digital materials.

Rights management

"Networked information creates a globalized information marketplace. Historically, the Internet has been a world without borders or customs checkpoints or geography. This is at odds with the very geographically based traditions of publishing, where companies obtain the rights to publish

works in specific regional markets... Net-based content - which can move across the globe without the inconveniences of customs... threatens to seriously upset some long standing business practices" Clifford Lynch (12).

He goes on to point out that the motivation for supporting regional markets is both economic and social. The social imperative is related to the idea of the text as a trafficker of ideas, ideas that can be controlled by geography, thus preventing the propagation of controversial ideas and ideals. Digital material is redefining the needs for rights management in the areas of intellectual property, copyright, commercial interests and author rights or moral rights. The digital agenda is challenging the traditional environment of physical material in which ownership, geographic restrictions and rights and responsibilities have been clearly defined. Both the opportunities and challenges of digital material come from its radically different *modus operandi*.

The very act of preservation for digital materials can be an infringement of both legal and moral rights.

In Australia intellectual property rights associated with digital materials are an issue in preservation as intellectual property rights, such as copyright right, can be compromised by digital archiving. The very act of preservation for digital materials can be an infringement of both legal and moral rights. The form and functionality of digital materials is affected by content, delivery and software. This creates problems in terms of preservation as technology that has



been developed to provide copyright protection also inhibits or prevents actions needed for preservation (13). In addition to this the nature of digital documents means that often there is no one authoritative original document. As the notion of copying relies on the "original" document in terms of copyright and intellectual property, intellectual property rights may be hard to assert. Creators and publishers are often concerned with controlling access and potential infringements of copyright.

The concept of authenticity or integrity of digital material is critically important as it relates to intellectual property, copyright, access and author's rights (or moral rights). Technical processes, such as migration and emulation, affect the nature, form, function and appearance of digital material and therefore the authenticity of this material (14). Authenticity of a document has been defined by the CEDARS Project as a document that is the same as that which a user expected based on a prior reference and integrity of documents as that which is complete and unaltered from the time of creation. It defines the process to authenticate as to validate the integrity of a digital object with respect to its original authorised creation (15).

Digital material is easy to alter. There may be many versions of the same material or it may be altered by the preservation process either deliberately or incidentally. This raises questions about when a document can be considered

authentic, which version is authentic and what are the characteristics of the material that must be maintained in order to keep the integrity of the document. The National Library of Australia addresses this: "Aspects such as a document's functionality, its dependence on particular software and its relationship to other documents are all features which need to be considered in the establishment of its authenticity (16)". To a certain extent this has been addressed through the inclusion of metadata and documentation, digital watermarking for detecting unauthorised copying and digital signatures.

It is, however, what the CEDARS Project refers to as the "preservable essence" of an object that still needs to be

"Aspects such as a document's functionality, its dependence on particular software and its relationship to other documents are all features which need to be considered in the establishment of its authenticity."

addressed comprehensively. Authentication is vitally important in preservation of digital material as it relates strongly to the rights of creators as well as to the future need for verifiability of the material. Authenticity is an area that needs more research.

Copyright and legal deposit

Legal deposit is seen as an important step for the preservation of digital material (17). In Australia it would bring digital material into line with traditional publication formats. Without legal deposit preservation of digital publications is necessarily ad-hoc. The Copyright Law Review Committee made recommendations for digital publications to be treated as physical materials for the purposes of legal deposit and named the National Library of Australia and National Film and Sound Archive as repository institutions (18).

Legal deposit of digital publications is seen by the National Library as important for preservation as it would parallel the collection and maintenance of the physical collections. They are currently considering the possibility of legislating to harvest whole domains, an approach being trialed by the French (19).

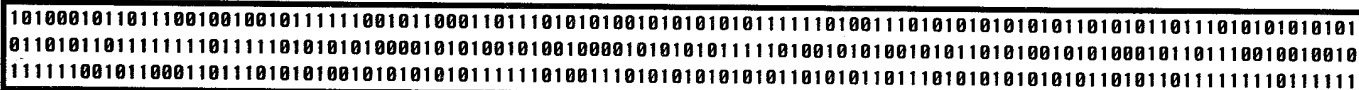
In the absence of legal deposit for digital material at a national level alternative solutions must be considered for the preservation of the intellectual and cultural heritage of Australia. The National Library is currently developing an agreement with the Australian Publishers Association (APA) setting out the rights and responsibilities of the Library and publishers (20).

Access

Access has been defined as the "continued, ongoing usability of a digital resource, retaining all qualities of authenticity, accuracy and functionality deemed to be essential for the purposes the digital material was created and/or acquired for" (21). Access is a legal issue (protecting the rights of the

creator and rights owner), a technical issue (the maintenance of digital material in a way that is usable and in an authentic form) and an intellectual issue (the ability for the material to be interpreted by current and future users). Access is not just a physical or legal issue. It must encompass intellectual access to digital material, i.e., the ability of the user to interpret the data. It is one of the preconditions of an OAIS Model archive that the information is independently understandable (22). This then links to the concept of authenticity and integrity of a digital object. For digital material, particular text and images, the context, form and appearance of the material can hold meaning that dictates its interpretation. In digital preservation access involves a range of processes that include the decisions about what is preserved, rights management of the material and the technical processes that facilitate access to material, documentation and technical preservation process. There are a range of issues associated with legal and physical access to digital material. Finding the balance of rights with the preservation imperative is a continuing challenge. This has serious implications as the protection of commercial interests for creators and publishers in particular not only restricts access but also inhibits preservation processes.

There seems to be a trend in the global online publishing industry in particular towards licensing rights to use online publications and then tightly restricting access to these resources through licensing contracts or other rights management procedures. Libraries are increasingly subscribers to digital resources rather than repositories for physical holdings. This has serious implications for ongoing access to all the material that has been licensed from publishers. While in an ideal system the material would be archived and



properly managed by the licensing company, this brings up the significant issue of long term access.

est promise of truly transformative changes." Clifford Lynch (23)

One of the key issues to be addressed in the management of access to digital material is negotiating a balance between the needs of creators and publishers to safeguard their commercial and legal interests in the material and

Digital technologies have changed the way we create, store, use and interpret information. Linearity is no longer the most effective method of communication in a text document and dynamic documents are conveying information as printed

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text could not do. There is necessary link between the way data is physically stored and its interpretation (24). Geographical barriers are becoming less relevant and globalisation has immense implications for the use of data. Seamus Ross writes "Our culture itself is being transformed. The internet has created an

imperatives for the preservation of digital cultural and intellectual heritage. How meaningful access can be provided to a body of material in the future is a critical question. This must be seen in terms of how those with a need to access the material will use the information in the future and what kind of access is going to be needed for this material. To understand these aspects of access to material the problem must be approached at philosophical, academic and technical levels.

environment in which new communities and social groups can evolve, as well as protocols and etiquette governing virtual social interaction (25)."

Social and Contextual Issues

"And completely left behind is the deep, important, and exciting question of how the digital medium may permit authors and readers to reconceptualize the acts of communication and documentation that have been embodied in the printed book for some or all of the purposes that the book has historically served. This may be the area with the great-

The Internet is evidence of a major shift in global communication and social structures. The Internet is far more than the system on which it runs and the data which it contains. It has become an environment of its own, reinventing social experience and the concept of community. Its constantly changing form offers a huge challenge in the preservation of its essence, form and content. The majority of Internet sites are dynamic or operate with a database behind the interface. Many sites use interactive mechanisms such as chat as a central feature and it is this material that forms the basis of the social revolution of the Internet. It is also a constantly changing environment. Ross notes "This virtual world is changing so fast, that behaviours that were evident

and observable five years ago, have disappeared because the environment has shifted the behavioural goal posts (26)."

As noted above, there are countries, such as France, that plan to harvest their entire web domain but this creates its own problems of access, storage and cost. Finding a solution to providing meaningful access to vast quantities of data is one area of concern. Additionally, in the globalised information environment geographical boundaries are becoming redundant. Many collaborative programs require sophisticated access and rights management for the information to continue to be an accurate or authentic record of the original work. If the whole domain is not archived then the process of selecting representative material to archive is also a problem.

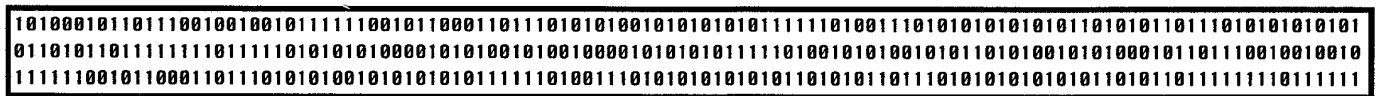
Ross approaches the issue of access in a visionary way, saying that "Increasingly, research efforts to interpret these data area assisted by data visualisation tools. In addition to data mining and visualisation tools, future researchers will be aided by intelligent agents that explore the Internet (or its successor) looking for information that meets certain user-specific criteria and refining their searches as they accumulate data and knowledge. Digital archives will liberalise scholarship. They will enable simultaneous access to a range of sources (both local and distant) and facilitate the use of research methods not possible with conventionally printed or hand written records (27)."

What is a useful transformation to a casual reader "may be a disastrous loss to a scholar, historian, or lawyer (28)." A key point is the linking of data management with the concept of the original intent of the creator. The concept of the original in digital material is somewhat hazy. The verifiably original document is crucial for research in a range of government, academic, corporate and private sector functions. Rothenberg writes of the fragility of meaning as "the mean-

It has become an environment of its own, reinventing social experience and the concept of community. Its constantly changing form offers a huge challenge in the preservation of its essence, form and content.

ing is in the eye of the beholder" and what may seem a trivial change in digital material for one user may be disastrous for the scholar or historian reliant on access to the authentic object.

The question about how the Internet is going to be effectively archived while respecting the authenticity of the material and accessibility for users remains unanswered. There are projects which are planning to archive the internet such as the French government project which plans to take regular snapshots of specific domains; organisations trialing archiving whole domains such as the Swedish Web Archiving Project; and those archiving whole domains such as Alexa in the United States. These projects, however, are



still limited to representative rather than comprehensive archiving of all changes and interactions that occur online. It is not feasible for a project, organisation or government agency to take on the task of tracking all changes in a given country's web domain. A layered system in which archiving occurs at a number levels may create a safety net in archival preservation of the internet but it may not be financially feasible for smaller creators, producers and publishers to archive and preserve the archives of their work.

The maintenance of citations or hyperlinks within documents is another major area in providing ongoing authentic access to online material. Documents may rely on information held in another document that is linked to a specific timeframe. This creates a significant problem in preserving an original online document as its value is often linked to its context set by its citations (29). Maintaining vigilance in updating links in one way that this is being addressed but this does not guarantee ongoing access. Alternatively, archiving all associated documents may solve this problem but creates issues of rights management to be resolved.

This is being approached by projects such as NEDLIB. This is a collaborative project of European national libraries which aims to construct the basic infrastructure upon which a networked European deposit library can be built to enable ongoing access to online publications. There is an emphasis in such projects on developing communities of information creators, custodians and users. A unique feature of the Internet, however, is the change in traditional modes of information exchange. Many creators who make up the diversity of the online environment fall outside the parameters of such communities (30).

Data management of digital materials in inextricably linked to the use of those data. The management of access mechanisms for the future is vitally important for future scholarship. A key issue here is the way that the data will be used in the future. The use of digital material in the past few decades has revolutionised our understanding of knowledge and information and the way that we use it. By viewing preservation in terms of the more linear tradition associated with the preservation of physical objects are we condemning the future of data to our vision of it? What are the mechanisms by which the data we are preserving is going to be the most valuable and usable it possibly can be? Ross wrote "Valuable cultural data contained in record structures, software and hardware will hold keys to understanding the material itself, processes of work, and the culture which created the material (31)." Essentially the issue is: should we be questioning how the material being preserved is likely to be used in the future to inform our preservation policies, procedures and strategies in the present? In an environment where selection may be necessary for financial, administrative, legal or collection management reasons, selection of material become a critical exercise. The establishment of significance assessment criteria is highly important but given the rapidly changing environment there needs to be considerable work done on developing these criteria in view of the needs of future generations.

Preservation Frameworks

There is an emphasis in preservation programs on the infrastructure framework required to support preservation. This was articulated by the 2001 RLG/OCLC Report that built on the concept of the need for deep infrastructure by defining an ideal scenario of a trusted repository. It set out to

address the need for "a definition and consensus on the characteristics of a sustainable digital repository for large-scale heterogeneous collections held by research libraries and archives" and developed a report which describes a framework for reliable repositories (32). The framework set out for a proposed trusted archive has the following attributes: administrative responsibility, organisational viability, financial sustainability, technological suitability, system security, and, procedural accountability (33).

The key to achieve this vision of the trusted repository is the framework within which it is set. While this report is somewhat visionary the key elements of a trusted digital repository form the basis of understanding the need for infrastructure to support digital preservation.

In Australia the key proponents of digital preservation are the National Library of Australia (in association with a number of the state libraries), the National Archives of Australia and the National Film and Sound Archive. These organisations have taken different approaches in the preservation of digital material. In particular, the preservation of digital materials has been approached by the National Library (with the state libraries) archiving of online resources considered of high national significance and the National Archives taking an advocacy approach to digital preservation in the government sector. The stakeholders in digital preservation in Australia are almost all those with a stake in the preservation of the cul-

tural and intellectual heritage of the nation. In particular the stakeholders are: government bodies, the corporate and academic sectors, software vendors, creators and publishers, libraries and archives, networked information service providers and the digital material audience of present and future generations.

A key theme running through the projects and programs in digital preservation is the need for a culture change in the infrastructure and relationships between organisations at a local, national and international level. The digital agenda is challenging traditional organisational practices and

A key theme running through the projects and programs in digital preservation is the need for a culture change in the infrastructure and relationships between organisations at a local, national and international level.

demanding a fundamental shift in the working practices of organisations adapting to the demands of digital preservation. Existing relationships between departments and between institutions are being reconfigured, roles and responsibilities are being redefined, team work and collaboration at departmental, institutional and international levels is being seen as a solution to a major crisis in records management and there is an increased emphasis on accountability (34). Established systems of archiving and records management are being constantly challenged. There are



demands for a skilled workforce that currently does not exist.

Awareness building, skills development and organisational structures are critically important. This relates to need for firmly established rights and responsibilities to be defined at all levels from government, to the institution, to the individual creator (35). The most important question here is who has the ultimate responsibility for preservation of digital material, for developing policies, strategies and procedures, implementing best practice standards, collecting and managing the material? Who must decide what is kept, how it is kept, negotiate rights management, locate and manage the resources and develop the procedures and policies that will

dictate these activities? Theoretically, responsibility lies with all those involved with the material from the point of creation. Pragmatically, preservation practices need to be institutionalised for them to be successful in the digital world.

Finally, allocation of resources for the development and sustainability of systems of digital preservation is a major issue of consideration in preservation programs. There are substantial and increasing costs associated with collecting and maintaining digital material archives and providing ongoing access to the material. The National Library estimated in 1999 that collection of a digital publication alone (without factoring in ongoing maintenance) was five times as labour intensive as for the print equivalent (36). How can organisations be structured such that there are adequate



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available financial and human resources devoted to digital preservation in a climate where financial resources are scarce and organisations have to prioritise their funding the cost of digital preservation is high?

It is likely that the limited funds available for the high cost of preservation of digital materials will require prioritising of available resources. Not until digital preservation is part of everyday preservation procedures, rather than a special project, that organisations will be able to meet the needs of digital preservation on an appropriate scale. It is the "normalization" of digital preservation practices that will necessitate the development of policies and procedures, standards and the dedication of human and financial resources for the creation, maintenance and long term preservation of digital objects (37). The question that must be raised here is, however, what is the cost of prioritising of digital preservation over conventional conservation of physical material? The sustainability of digital preservation programs in the long term must also be considered when conceptualising the national, local and institutional infrastructure for digital preservation across sectors.

Notes

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IN MEMORIUM -- Dr. Lee Han-bin

As we were going to press we learned that Dr. Lee Han-bin, a pioneer of Future Studies in Korea, passed away (of old age) January 22 at the age of 78.

Jim Dator noted: Some of you may remember Han-bin (also "Han-been") in the early 1970s when he was at the East-West Center and the University of Hawaii, active in the Hawaii 2000 conference of the time, and various futures oriented activities at the East-West Center and in Korea. He was a major public figure in Korea in many spheres.

BUDAPEST FUTURES COURSE 2003: ACTION FOR THE FUTURE

The Futures Studies Centre (FSC) of the Budapest University of Economic Sciences and Public Administration (BUESPA) organised and launched the Budapest Futures Course (BFC) for the summer of 2003. The course is the leading Central-East European programme of the World Futures Studies Federation WFSF, and was held on the campus of BUESPA 16-23 August, sponsored by UNESCO as a part of its Participation Programme.

Participants

The call attracted international interest. Close to two dozen participants represented fourteen countries from six continents: from the United States to the Philippines and Australia; from Sweden and Denmark to South Africa. "Only" France, Spain, Italy, Sweden, Hungary and Latvia represented Europe.

Workshop facilitators created a varied scholastic programme both in terms of geography and academic disciplines. We had the honour to welcome some prominent international members of futures studies: *Eleonora Masini* (Italy) former WFSF president; *Christopher Jones* (USA) current WFSF Secretary General; *Cesar Villanueva* (Philippines) former WFSF Secretary General; and, *Fabienne Goux-Baudiment* (France) present WFSF Executive Board member. This also includes *Erzsébet Nováky* (Hungary), present WFSF Executive Board member, who not only gave presentation, but also served as the BFC 2003 Course Director. Other presenters included: *Andrew Singer* (USA), representing the Budapest



Club; *Hanna-Kaisa Aalto* (Finland), on University education; *Jose Ramos* (Australia), on foresight; *Sándor Kerekes* (Hungary), Dean of BUESPA; *Tamás Gáspár*, *Bernadett Szél*, *Réka Várnagy* and *Gergely Tyukodi* from the Futures Studies Centre of BUESPA. Other representatives were: *István Kappéter* (Hungary), psychiatrist; *Jose Cordeiro* (Venezuela) Latin-American futurist; and, *András Vág* (Hungary), the engineer-economics-sociologist – all of whom reflected on the practical aspects of action for the future. *Jocelyn Ort-Saeed*, Australian poet living in Pakistan expressed art as action; *Stuart Candy* (Australia) and *Bernadett Szél* (Hungary) facilitated a discussion on how films contribute to future forming.

Course characteristics

The Budapest Futures Course is a biennial series, born in 1997 at the request of WFSF Executive Board and with the continuing support of UNESCO. Central Europe always played a crucial role in futures studies: either as a region on the border area of the bipolar world, or as a mixed, culturally-developed area with lower economic performance that has reflected the friction between the North and South. Budapest is one of the capitals of this inheritance, and its futures studies course reproduces some unique features of the European environment:

International workshop – Consciously the Course empha-

sizes workshops instead of lectures. Most results are born in small group discussions and debates. We asked the facilitators of the programme to prepare a short ingoing or outgoing presentation as well as a paper as the basis for BFC workshops. "Facilitator" is the most accurate term because the Course seeks to subvert the "lecturer" and "student" distinction – we have only participants and the only differences are that the leaders become conductors among "equals." An important aspect is of the mix is that not only "futurists" come to Budapest, but also future-oriented economists, environment experts, teachers, psychiatrists, city planners, philosophers, and other disciplines contribute.

Postgraduate course – The Budapest Futures Course does not only aim at providing students with the foundations of futures studies—our aim is to integrate this in international university courses across the planet. The postgraduate feature basically targets the "young" generation that already has some knowledge of futures studies, as well as those who already have some practical experience in the field of education, research, company management, public administration and other fields. Practical experience increases work efficiency: real, applied problems come to the surface during discussions; futures issues do not remain academic debates. Our intention is

that BFC results “radiate” through the participants who are able to share the Budapest experience with their cohorts and colleagues.

Output orientation – The Course demands that all discussions and workshops result in practical outputs: summary, message and application alternatives. The participants receive incentives to express and to share the consequences that concern their own fields of interest, hence the theoretical-methodological questions are never simply academic sermons. This process generates further thoughts, and the permanent feedback brings the discussions to life. Output orientation also includes documentation of presentations, small group presentation results as well as concluding remarks and messages. Daily reporting during the Course helps the process along. This BFC approach and philosophy since 1997 are summarised in course publications and books.

Follow-up work – The Course actually does not finish on the last official course day; only the initial “curdling” of participants comes to a close. Cooperation continues in a network system, in which the adaptation experiences are shared, on the one hand, and new research-discussion topics get articulated, on the other hand. The number of student participants was limited in order to keep the discussion intimate as well as to allow enough time for reflec-

ed the social, political, natural and artificial as well as technological value characteristics.

The Budapest Futures Course 2003 concentrated on the activities *to realize a future*. We launched a discussion on theoretical frameworks and practical experiences to explore what we can do to achieve a preferable social-regional-private future as well as to avoid being sidetracked by possible wildcard events. The action dimension makes the Youth for a less selfish future vision complete.

Programme blocks

The programme of the Course was composed of blocks aligned with the topic. The Sunday afternoon before the official opening ceremony we worked to create an atmosphere that opens up participants, allows them to mingle informally, and most importantly that reflects the spirit of the place. Visits to the University and cultural sites of Budapest provided a picture of the cultural environment that underlies Central European futures studies, the Budapest Course among them. Its essence is a special geographical-historic context that represents “the North” and “the South” in spirit, as well as “the Eastern” and “the Western” traditions at the same time. This experience opens the dialog among these cultural influences as well as the participants.

tion — deep thoughts – in addition to more superficial information. All in all we constructed the course to be “human-scale” and to facilitate the effectiveness of the personal international networking.

Roots of the Course topic

The former three Budapest courses were tied to one topic, following one of the key UNESCO programme objectives: youth. Erzsébet Nováky and István Kappéter articulated this vision as *Youth for a less selfish future* in 1997. In 1999 the BFC focused on the *Youth* part—the theoretical-methodological aspects of future orientation received core attention and we have compared some international surveys on youth values and culture. A main outcome of the course stressed that future orientation is tightly connected to values and their changes. Hence the 2001 BFC moved on to the more specific: the *less selfish* adjective of the vision. Changing values, formation of new societies, as well as social change and cultural environment were the central issues of the Course in three dimensions. The time factor emphasized the different time horizon of the social subsystems. For example, while global technological and monetary processes have transformed the reproduction structure of developed countries, the cultural global control and leadership have not yet caught up. The space dimension discussed the regionally-locally differing content of values and social visions. The activity dimension highlight-



The first two days we spent on the theoretical, methodological, and educational aspects of *action for the future* related to values, visions and changes, and in the framework of participative futures studies. As case studies we have discussed the experiences of the WFSF, euroProspective, and the Finish distance-education programme which serves to launch the topic of future action, and addressed how to sustain activities in the long run. As the 20th of August is a national holiday in Hungary and it came at the mid-point of the course, an offsite workshop seemed to be a good occasion to experience and to think over how activities of culturally different groups vary between confrontation and co-operation. Workshop designers led participants through a simulation, a “bridge construction” game, which produced an atmosphere of excitement and yet yielded good cross-cultural dialog and exchange that fit the framework of the workshop.

Participants were provided with an alternative setting—outside the classroom, with an open fire, a shared meal of traditional stew, and an afternoon devoted to poetry, group creativity, and explorations of future forming power and ability through the spoken word. This was a “peak experience” for the week-long course, a highlight of social energy, and an illustration of how strong and effective cross-cultural experience may be for the sake of action for the future.

The next block of the programme opened a view to the technical-natural environment of activity. In one of the computer rooms of the university, participants became familiar with the future formation ability of the Internet and with the experience of an international online Delphi survey. The afternoon discussion introduced how the compulsion of the sustainable future shapes-determines our activities, and how foresight reflects these efforts in our daily life.

The last professional day returned to individual motivations and options for action. We addressed conscious and unconscious relationships to the future that jointly influence our activities. BFC participants explicitly identified the core factors to keep the Budapest network operating as well as how they individually contribute. The success of Futures Studies Film Club, in the FSC's previous semester, inspired us to evaluate how film arts have the power to shape values, minds and futures and the Course was transformed into a film club that presented and discussed the Hollywood science fiction film *Gattica*.

The closing day was also partly professional: a Course summary presentation was made and a workshop held to distil the central themes and focus of action. The presentation highlighted some dimensions of future activities and connected them to previous topics of the Budapest courses:



activities (Erzsébet Nováky). Nevertheless, unconscious relations to the future may grow in as well as its effects and influence on action. Social energy, putting each other in tune, which develops in smaller or extended communities, is an example for unconscious factors. Poetry or film clubs as forms of education are also constructed from unconscious elements.

From the sequence of ideas above comes an interpretation of action for the future like *making the unconscious conscious* (Tamás Gáspár), a process analogous with understanding the whys and suggesting alternative ways of thinking –the essence of dialog. Conscious and unconscious parts are clearly impossible to separate and but nevertheless are necessary to consider before engaging in activity to create a better future. "Meditation inside – manifestation outside" has been articulated as a principle of action that reflects future visions in present material terms (Cesar Villanueva).

Action for the future relates to futures studies as science, too, in that futures studies can be a systematic intellectual activity. In this, action future visioning overlaps the efforts to realise preferable visions. A core element of participative futures studies is the critical evaluation of future possibilities as well as the preferred alternatives in order to stimulate action for the future (Erzsébet Nováky). Foresight,

es: future orientation and changing values. This process has made the three courses into an integrated whole.

Academic outcomes

Action for the future first of all means *channelling changes* (Eleonora Masini). This is typically a small (weak) country aspect: individuals and regions in inferior position do not possess enough power and wealth to influence their environment directly. Action for them – and they are the majority – is basically hoisting sail to the winds or tsunamis of change. Action from another viewpoint means *dialoguing*, which is more than just discussion or communication. Dialog emphasises understanding the whys and the initial motivations of others. Action hence becomes *permanent choice*, permanent calculation and preferences of alternatives – and thus non-action and calmness are also included.

Another aspect of action for the future is its relation to the conscious and unconscious decisions (István Kappéter). Consciousness is emphasised through solidarity (defined as a common, conscious activity). Consciousness was also shown to exist at different levels that may vary from the individual through group up to "planetary consciousness." This may serve a commonality and basis of thought for the whole of humankind (Andrew Singer). Participative futures studies also underlines the conscious, responsible

another aspect of futures studies is also defined as future in action (Jose Ramos).

An outstanding dimension of future action is *how* we can contribute to a given future. The professional approaches in the Course were far-reaching; however, all emphasised two similar factors. One is *education* that should catalyse and stimulate action. The alternative forms of education, such as arts and distance education experiences, all underscore that it is not only the problems of the present but also the non-completely-existing expectations of the future that the spiritual-mental-material training should face. This was emphasised by "participative education," where the common work and the individual experience provide the basis of learning (Réka Várnagy, Hanna-Kaisa Aalto, András Vág).

The other element of 'how' was *networking*. The self-organisation principle improves efficiency to more strongly influence the future. We asked the reporters of the experience to focus on *how to keep an organisation functioning*, since it seems to be a greater challenge than to launch the network. The discussion stressed many factors, among them three of vital importance: maintaining the interest of members; maintaining personal relationship; and an approach that forms tasks and the future by the interest of participants and not vice versa.

The BFC participants also articulated the need for permanent cooperation in the future. Its fit for life highly depends on the following factors as the small group discussions summarised: the network should be a) self-organising; b) trustful; c) provide a means of dialog; and d) all should free enough time to operate it.

The fifth dimension is the *purpose* of action for the future. This first of all is "a *less selfish future*," as addressed by the Budapest Courses. In workshop discussions the participants have explored this principle in detail. Multicultural co-operation, inferiority defence, non-violence and cultural-spiritual maturity were the main elements of an alternative to the selfish formation of the dominant economic-social paradigm.

Peace was another aspect of a less selfish future – a better world, which is conscientious, critically open, and environmentally sustainable (Cesar Villanueva). The future must also be open to alternative structures and receptive to technological innovation in a rational but responsible way (Jose Cordeiro). The natural environment was often times a crucial point of discussions during the Course, not only due to contemporary environmental problems but also because it reflects the conditions of existence (e.g., air, water) that humans have minimum tolerance of: lack of water reduces life to three days; lack of air does in three



ing experience, according to the survey. Social programmes among the professional workshops received much praise, mostly because they were not *l'art pour l'art* activities but contributed substantially to the professional programs by providing alternative environments, both intellectual and emotional.

Some remarks addressed difficulties in understanding all futures studies concepts. It is true that the participants were heterogeneous in terms of futures studies background; however, the course by its fundamental nature was unable to provide further, deeper discussions on the foundations of futures studies in such a short time. In the future we plan to extend the Budapest Course to the ongoing university courses and to provide foundations and different specialisations of futures studies to international visitors.

Future

The BFC continues its activity – both in the present, and the future. Only the formal Course has ended: personal, social, and cultural discussions and a social energies continue in the informal networks that grew out of the Course. Follow-up work continues to evolve the relationships that developed between participants as well as the launch of an email network. The Futures Studies Centre, BUESPA,

minutes. So drastic shocks to conditions of life in the environment may substantially contribute to catalyse action for the future in the near future.

Action for the future is *tightly coupled to future orientation and changing values*. Thinking of the future is basically determined by present values that come up against the challenge of values for a different future. All these are embodied in expectations that transmit an active turning to or away from the future. Expectations are the elements of future orientation that attract or distract action. The activity enriches the past with permanent experience, which has a feed-back on thinking about the future and which is articulated in the change and/or in the crisis of values. In this respect, thinking determines possible futures, expectations shrink this to the acceptable and unfavourable alternatives. The preferred alternatives that meet the realisable ones will be the foundations of future action.

Participants evaluations

The BFC course evaluation surveys reflected participant satisfaction first and foremost. BFC received high marks for its organisation and the efforts of the organising team on behalf of the importance of participant relations. A conference budget always puts constraints on the possibilities; however the attitude, preparation and foresight of the organisers went a long way to make the course a reward-

has been undertaken the task to organise and develop this latter activity.

Future course topics are under discussion. First, they will depend on the current issues that drive foresight and futures studies. Second, they will be influenced by the ongoing research on core debates in the field. Last, but not at least, the function of the Budapest network is its members' future interests and direction of joint cooperation. The future is open as well as determined by the activities of the past. We also plan to integrate the action of youth for the future into the international organisation of futures studies and have begun work with the WFSF toward that end.

The future, among restricted frameworks, mainly depends on actors. 'The Youth for a Less Selfish Future' programme thus becomes a real and present action for the future – in other words *actual*.

Erzsébet Nováky, Course Director
Tamás Gáspár, for the Organising Team

Youth Return the Future to Dubrovnik

“The return of the Goddess in Dalmatia”
“Dubrovnik avoiding McDonaldization, and creating a new vision and practice of globalization”
“Neo-humanistic education transforming Balkan pedagogy”

These were some of the memes that were spread at the New Wave: Vision of the youth conference held in Dubrovnik from August 27th to September 2 (www.newwavevision.org). The meeting was organized by the young people of Dubrovnik, in cooperation with dozens of nongovernmental organizations from Croatia, Montenegro, Serbia and Greece (such as Centre for Neohumanistic Studies, Croatia; PCAP International or Prevention of Cruelty to Plans and Animals; Mali Korak or Centre for Culture of Peace and Nonviolence; Ziva Semlja, Living Earth; CCI, Centre for Civil Initiatives;

By Sohail Inayatullah



Fractal Belgrade; and, Amurt Hellas) and with sponsorship from Friendly Favors, Gaia Trust, British Council Croatia and a host of Croatian Ministries. I mention some of these since while a clear vision emerged, this was an eclectic affair. That said, this was very much about education **for** the future, not an academic course, but a call to and for future generations.

But the future was not a space in forward time. Dr Constance Piesinger opened the conference by arguing that the Balkans were once a site of Goddess culture. This was a peaceful and cooperative local culture. Eventually, Indo-European tribes destroyed it, beginning the long period of Patriarchy. However, Adrian Predraga Kezele spoke that the Goddess can return (from his book, *the Return of the Goddess*), and will return. This is the reawakening of spiritual culture in the Balkan region, moving away from nationalist wars toward a more cooperative localized culture. But it was through Dr. Ivana Milojevic that the spiral took the full turn. She argued that since it did exist once – goddess culture – it can exist again. Our visions of the future pull us not only in our dreams but in our day to day realities. We are always living a vision of the future. We should live one that makes sense to us, politically, economically and culturally.

Workshops by Ross Jackson and Hildur Jackson filled in the details – how would world trade need to be reorganized, how can the many sprouting eco-villages be coordinated? Marcus Bussey gave tips to teachers on how alternative futures generally and neo-humanistic futures particularly can be lived in the tough world of the classroom. I took a macroview, focusing on long term historical trends and how they may lead us to a Goddess culture. I asked participants to design the economic and social institutions that could make their vision real. As well, I argued, the future, far from being merely in predictive space, could be seen as a resource, as a facility that could be used for education, capacity development, strategy, memetic change, and indeed even microvita change.

Other workshops focused on complementary currencies, necessary for the required global-local politics (Sergio Lub) and multiple intelligences (Virginia Deerani). Dr. Shun-Jie Ji from the Tamkang University Futures Program developed a role-playing workshop on nuclear and power and future generations in Taiwan, linking sustainable development to environmental protection. Christiain Franceschini reported on his Yoga in schools program in Italy and how this was transforming health practice and health futures.

What then was the new wave vision that emerged from young people at the meeting?

- Return of Goddess culture
- Spiritual practice as central to the future
- Linking eco-villages throughout the world
- Embedding digital technologies in green activities
- Noiseless cars
- Global-Local politics
- Ensuring that Dubrovnik not become swamped with pseudo-culture but rather it keep alive its own version of globalized culture (trading, diplomacy, for example).
- Community taking care and raising children
- Leaders with clarity

This new wave was a challenge to four old waves – patriarchy, nationalism, capitalism and materialism.

Of course, any time a new vision begins to emerge there are issues. Some were optimistic, believing that an alternative future could be created. Others, said this was impossible: "look at our history of war, look at the recent past, and at nationalism still present in the region." Others pointed out that the politics of power – patriarchy, economic self-interest, bureaucratized schools, religious dogma –



For me personally, returning to Dubrovnik after 13 years was a stunning experience. I had gone there in 1990 at the invitation of Wendy Schultz who had organized a World Futures Studies Federation course. At that time, all the good and bad hallmarks of a socialist state were there. Now, this was Europe but without the arrogance. This was traditional culture nestled in one of the most beautiful spots in the world. Of course, there had been problems. The war in the early 1990s had not been kind to the city. However, UNESCO had helped rebuild the city. Yet, drunk youth still stoned cars with Serbian license plates. Pensioners commented that everything in Dubrovnik had been sold to foreigners. Prices kept on going up. Things were much better before.

It was the realization that Dubrovnik was at a bifurcation point that was the prime energy of the Conference (along with individual change agents such as Didi Ananda Rama). Would Dubrovnik continue its strategy of mass tourism and thus become one big summer traffic jam? Or could green spaces, recycling, and a new type of tourism be created? Or should Dubrovnik begin to think about local and global city solutions, even imagining retuning to pre-nation-state days, that is, as a city-state? How best should digital technology be

make it almost impossible for a new future to emerge.

But as Milojevic argued on the first day, a new vision gives the possibility of a new actualized future. Without a new vision, the future would remain bounded by current politics.

And it was this new vision that most conference participants desired. What was perhaps unique was that traditional dichotomies were not reinforced. Participants saw technology and nature; women and men; globalization and localization; spirituality and the empirical world as not necessarily in conflict but requiring integration. They did not want an either/or world, nor did they see themselves as such.

This was best illustrated by ensuring that theatre, music and dance were all integrated into the program. Indeed, the meeting was not only for the future but in the future. Even the daily diet was vegetarian, approximating the peaceful vision desired (non-killing cultures as Glen Paige writes). Practical workshops as well concluded the meeting. One focused on becoming a leader and the other on becoming a new wave teacher.

used in governance and in traffic management? These and other questions were not only explored in the conference but as well later in a special seminar at the American College of Management. At this seminar, I presented basic futures concepts (alternative futures, layered epistemologies, anticipating the future; action learning design and macrohistory) to over 75 students and faculty and worked with them to develop alternative futures of the city. They were clear that if they did nothing then mass tourism and the loss of history and future would result. They knew they needed to use technology, green thinking, and foresight to create a different future for their beloved city.

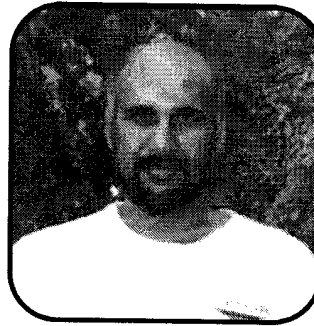
The students are now working on finding ways to ensure that there is a yearly new wave event in Dubrovnik, not only exploring alternative futures, but in making their preferred vision of the future more real.

While Dubrovnik was the focus, students from other parts of the former Yugoslavia left with their own projects. Students from Novi Sad, for example, are working on starting a futures course there. However, this course intends to be far more focused on methodology, and less on visions. The failure of the future in Serbia, the despair of hav-

ing future after future evaporate requires an approach that acknowledges the sorrows of the past and then moves incrementally to a better future (for example, less nationalistic, financial dignity, keeping the many successes of socialism while adopting the energy and openness of Europe). Visions can become nightmares, as Ashis Nandy reminds us.

Many pathways were opened in Dubrovnik. Some historical, some totally new, and some a mixture of old and new. I am sure the participants feel that

Gaia was pleased. I went inspired by the hard work and imagination of the young people of the former Yugoslavia.



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Alternative Futures of Dubrovnik

I. Hotels, traffic systems, buses, airports all digitally connected allowing the seamless and energy efficient movement of tourists and goods, ensuring that tourism in Dubrovnik stays clean, green and respectful of its historical splendour.

II. An independent city—once again—with a valuable local currency, a thriving economy structured around local cooperatives – an example to the rest of the world how money can stay in the community, leading to prosperity for residents.

By students of the American College of Management, Dubrovnik, and Sohail Inayatullah

III. Drugs, sex, AIDS, McDonaldization and even Wal-Marts – the destruction of traditional values that citizens of Dubrovnik hold dear. Mass tourism leading to the breakdown of the infrastructure – pollution, traffic jams and a loss of identity. Dubrovnik becomes just another declining tourism destination.



IV. Citizens develop foresight, a 2020 commission is set up in the City council, and best practices and visioning chart Dubrovnik on a new course. Green spaces are enlarged so that mass tourism development does not destroy what is unique about the city. Ecological design of systems ensures that building use energy efficiently. Dubrovnik focuses on two markets – elite as well as student tourists, both necessary for the future of the city.

These four scenarios were developed by students of the American College of Management and Technology. They grew out of the New Wave: Vision of Youth Conference organized by the young people of Dubrovnik (in association with many nongovernmental organizations and governmental organizations). They were the outcome of a lecture given by former

UNESCO professor (Trier, Germany, 1999) and currently professor of futures studies in Taiwan and social sciences in Australia, Sohail Inayatullah.

Inayatullah explained that there is not one future, but alternative futures. To minimize risk and uncertainty it is wise to develop scenarios of the future. Of course, gaining clarity on the desired vision of the future is crucial. We are always, consciously or unconsciously, living someone's vision of the future. By developing our own, for our city, nation, civilization, organization, we can decolonize the future and move in the direction we wish.

As well, the vision of the future helps us move out of the jungle. The jungle approach to planning and business is focused on surviving, on being the fastest. From there we can move to the strategic, planning ahead. But further are the mountain tops, the scenarios. These give us the big picture. And high above is the star, the ideal. We may not reach there, but the star gives us a direction for movement. This is especially important as day-to-day we have many crisis. Each crisis overwhelms us. We forget to think strategically, or to search for alternatives, and to stay with our vision. Thus, by developing a landscape of the future, we have a higher probability of realizing our goals.

As argued by researchers on the most successful corporations – those with vision have done the best in terms of longevity and indeed profit.



This is more than having a nice webpage, but using the internet for more efficient city services, and even for e-governance. How would an e-council change local politics?

Based on his work with the Asia-Pacific Cities Summit (a meeting of hundreds of mayors and deputy mayors), Inayatullah offered, along with aging and digitalization, the following important themes for cities.

These were:

Transforming urban sprawl. American cities lose up to 76 billion US\$ a year because of sprawl, that is, waiting in traffic, health costs related to car pollution. Recent research shows that there is a direct link between sprawl – suburbanization – and obesity. The changing nature of the city has led to the rise of King Car, such that, instead of walking, cars become the way of movement. This tyranny of distance is one of the causes of obesity and thus cancer and heart attacks in the Western world. 700,000 deaths in developing countries annually could be prevented if three pollutants - carbon monoxide, suspended particulate matter, and lead – were brought down to safe levels.

But along with the vision, is the push of the future. These are trends that are changing the structure of the future. Aging, for example, will have dramatic impacts throughout Europe. Who will pay for the pension if the worker-retiree ratio moves from the current 3-1 to 1.5 to 1? What will happen to city design as we age as a society? Will young people become a highly valued resource? Or will there be generational wars?

But there are also weights to the future? Along with the pull, the vision and the push, the trends, there is the weight. These are forces and structures difficult to change; for example, patriarchy or male ways of running cities and business, or old traumas from centuries of conflict and war. The weights make it difficult to create our desired future, but they also give us wisdom, knowing what is a fad, and what can truly change society.

Finally, Inayatullah suggested that we need to anticipate the future, to look for emerging issues, that is issues that have still yet to ripen. These can help us avoid future problems as well as gain new opportunities. What are the emerging issues in Dubrovnik, he asked? How might, for example, digitalization change the nature of city governance?

How can Dubrovnik ensure that traffic jams do not spoil the tourist experience, especially as Croatia moves up the world economy?

The greening of the city. This means more than simply more green spaces, but ensuring that all design is based on ecological principles and has a productive after-life. Energy efficiency in buses, in cars, is changing the nature of the city, and creating a new industry. Australia, for example, has a new system to rate all housing, giving stars for the following:

- (1) biodiversity,
- (2) embodied energy,
- (3) energy consumption,
- (4) water consumption,
- (5) indoor air quality,
- (6) resource efficiency,
- (7) location and transport,
- (8) waste management, and
- (9) food production.

How can Dubrovnik become a greener city? What architectural practices, city planning, needs to be rethought? What from the past should continue?

The healthy city has inner and outer dimensions. The inner dimension is based on perceptions of cit-



izens on the quality of their life. Is it improving?. Externally, it is based on longevity, being free of diseases, reduced infant mortality. 500, 000 Europeans die annually from tobacco related illnesses – all which can be easily prevented. However, the foundations of a healthy city include many variables: environment, social justice, participation, basic needs, connection, urban design, and access to health benefits.

Finally, and most importantly, enhanced health is partly determined by level of social connection in city. Social inclusion leads to better health. Related is the notion of place. This has become more important for individuals and community health as globalization makes place less important for business.

How can Dubrovnik become an even healthier city? Can health become part of its future focus, not just in terms of spas, but in terms of the real social, economic, community and individual indicators?

The global-local city

As globalization makes nations more porous and capital freer, it as well opens up space for cities to create the futures they desire. Changes at macro levels are not so easy, but cities, by being attentive to their local citizens and needs, as well as to the larger global environment (pollution, capital flows, tourists, diseases) can in fact dramatically influence the future.

What is Dubrovnik's vision of the future? And who should it align with to create that? Which other cities have similar pasts, presents and desired futures?

The session concluded with the development of interactive scenarios – digital outlier, back to the past, worst case and best case.

What next then for Dubrovnik?



People of Peace 2003

**All honour to the People of Peace
All over the world
Whose Global Peace Movement
Has inspired them to
Come out on the streets in millions
Proclaiming and pressing for Peace
And to protest against
The Bush-Blair Anglo-American
war-mongering
Proving thereby that once more
There is just
One God**

**And one humanity
Such is the nature of
The human fraternity
And the spirit of humankind
Which rises again and again
Above its own evil
To scale heights of goodness
Towards Allah Almighty's Creativity
In the spiritual self-renewal
Of the single unifying religion
Of co-creativity
Called compassionate and altruistic
Caring and sharing Love
In and for fraternal freedom!**

-- Ikram Azam

Criticizing Huntington

Editor's note: One of the more captivating discussions on the WFSF listserv in the latter half of 2003 was a series of brief exchanges in the post-Iraq war period about the role of religion in that conflict (and the 9/11 terrorist attacks). For better or worse, that discourse has been framed somewhat by Michael Huntington's theories about civilizational conflicts in the future. We asked Thierry Gaudin to elaborate on one of his remarks to the listserv. This is his extended reply.

As Wendell Bell has pointed out, most religions have in common a teaching of peace and not of aggression. In fact, no religion teaches aggression, unless an outside threat is clearly identified as able to destroy the essence of a society's culture. Even in that case, examples of people "turning the other cheek" exist: the welcome of Cortes by the Aztecs included the acceptance of their own predicted defeat (by their god Quetzalcoatl), perceived as a necessity for their own renewal.

1. Therefore Wendell is right in pointing the main weak point of Huntington's underlying assumption: "You cannot have real friends if you have no real enemies" (first

By Thierry Gaudin



chapter).(1) This statement is completely opposite, for instance, message of the New Testament. Therefore, Huntington himself should not claim to be a Western Christian. (Maybe he is not...)

It is the opposite also of Buddhist teachings, and the old Indian fundamental concept of *ahimsa* that has been translated as "non violence"—the main weapon Gandhi used against British occupation. And it worked! More precisely, *ahimsa* is introduced in sutras 30 and 35 of Patanjali's (the teachings of Yoga) *Sadhana Pada*. The 35th sutra deserves to be quoted. It says "When you are strongly established in non-violence, aggression vanishes in the surroundings". It means that when your soul is peaceful, it will generate peaceful attitudes around you.

Anyhow, the comment underscores that the practice of *ahimsa* needs a level of perfection difficult to reach (2). One cannot deny the facts: Gandhi, the Sufi Mansour, and Christ, who were all inspired by non-violence, were assassinated. Viewed by Indian wisdom, it means that their practice of *ahimsa* was effective, but not perfect enough to dissolve all surrounding aggression. Indians used to call the people practicing *ahimsa*

perfectly, the *shatru*, meaning those "born without enemies."

2. The second weak point is that religions are not static. They evolve, and their evolution is shown by most university research to be a consequence of the practical and objective conditions of survival, according to the local state of technology and the different risks individuals and families have to face.

Religions have a common source, coming from the pre-Neolithic times, when hunting and gathering were the survival technologies. It is the old Shamanism which appears very similar all over the planet (3). The paintings in the caves that we interpret as *worship* of animals, were more probably used to assimilate their shape and behavior. But the *shaman* went further. He was able to transform himself into the animal, to identify with it, which clearly means an ability to *model*, with his brain, its instantaneous reactions, a mental exercise quite useful to improve hunting abilities.

Later, religions changed in relation to the survival questions that faced the different subsets of mankind. In the beginning of agriculture, humans raised up

mother goddesses bringing and protecting the fertility of the village. When it became necessary to defend the crops against looting, male divinities arose, pointing the dominant image of the warrior, which had to be publicized in order to dissuade any attack.

In the Middle East, before 6th century BC, each city state had her protecting divinity, Assur for the Assyrians, Marduk for the Babylonians, Ahura Mazda for the Persians, Yahwe for the Jews... Monotheism was then invented in reaction to Jewish defeats, as an explanation: Our god is also ruling the others, and he uses the victory of our enemies to punish us for not having worshipped him enough (4). Reinforced by the Christian image of crucifixion, it was later used in the most intolerant way to eradicate old beliefs, like in Latin America, and justify many abusive dominations. In the 20th century, dictatorship used again the *Gott mit uns* formula (5).

In Huntington's work, nothing appears that could be taken as a minimal analysis of "How religions change and why" and "Where do they come from (6)?" Even the former quick summary gives a completely different

view of the religious heritage. I could easily complete it by showing that the so-called "western" attitude started not in the west but in the Islamic world, during the first centuries of Islam along the silk road, from Samarcand to Baghdad and Cairo and in *andaluz*, a region including the south of Spain and Morocco. Therefore the basic argument of Huntington, the incompatibility between Islamic and western views does not stand.

3. The third weak point is on the ethology of aggression. Aggression, as anyone knows, is not a privilege of the human species. Konrad Lorentz, the famous Austrian ethologist, stressed by the German guilt after the Second World War, wrote the basic book on the question: "What exactly does aggressive behavior mean in relation to the evolution of species (7)?"

He shows that all species have inhibitions to murder. And this fact has a Darwinian explanation: if they had not, they would have disappeared by self destruction. If aggression is a widespread behavior, in most species it stops before damaging the opponent.



It serves as a dissuasion—or persuasion—operator. The most interesting case illustrated by Lorentz is the one of coral fishes. They are very aggressive against individuals of the same species coming close to their territory, but they tolerate easily other species as long as they do not consume the same food. And, in order to avoid self destruction, they wear characteristic colorful designs, working as a signal to colleagues approaching.

Looking at primates, the dissuasion behavior appears to work the same way. Aggression is mainly used to inspire fear, through threatening and noisy demonstrations, impressive enough to make the opponent run away. If we analyze contemporary human behavior, the hostility against globalization and US supremacy appears as a defense of cultural specificities. It goes through the wearing of garment signs, like the veil for the women, and will probably increase as long as daily cultural life and behaviors are at stake. But the sources of Huntington, made of sophisticated diplomatic and political literature, are too far from these elementary realities.

4-The fourth weak point in Huntington's argument is the following: modern communication systems (the Internet and also virtual reality) allows the revival of old myths and brings back unsolved religious concerns.

The temple of Karnak has been rebuilt virtually. Magnificent films have described the life of Jesus, Muhammad, Buddha, Gandhi and also the consciousness crisis of Christianity facing Amerindian genocide (*the Mission*) and probably more will come. Domination is not as easy as it was, and energy will be spent to solve the many unsolved consciousness problems of the past.

Huntington has little influence in Europe, nor does [Francis] Fukuyama either. For European intellectuals, those author's analyses are perceived as cartoons and caricatures. The description of religions by Huntington would not stand five minutes in front of real experts in the field. His writing shows a permanent confusion between beliefs and strength in international relations or business positions. It is a sort of "ready to think" literature for weapon manufacturers in search for new markets.

For this reason, Huntington is an irresponsible futurist. His book has influenced [Henry] Kissinger, the US State Department, the Pentagon and the weapon manufacturing lobby, at the time when public procurements decreased as a consequence of the end of the Cold War. A new enemy was needed to justify a restart of their destruction industry. Huntington delivered it. The "intelligence communities" manipulation and the weapon deliveries followed. Thus, his prediction is a self-fulfilling one. It gives us a measurement of what may be the responsibility of a futurist.

Anyhow, dominance of the USA may last only as long as they control the monetary standard, and that may not be eternal. Regarding military dominance, I strongly doubt its feasibility (8), even with the availability of weapons of massive destruction, as the war in Vietnam showed that military strength is not enough to subject a determined people. And the floundering in Afghanistan and Iraq gives clearly the measure of the incapacity of the US to face any better equipped opponent. One should never forget that the collapse of communism was not due to US intervention.

We often say in Europe that presently two visions of the world future are competing: the first one is to transform the planet into a huge collection of Banana Republics; it is roughly the USA's extreme right wing's project.

The second vision is to built an international state of law; it matches the European way of thinking. The later vision does not need to have the same law all over the planet (except, perhaps, for human rights and ecosystem preservation). It does need international courts, not only for crimes against humanity and to fairly regulate trade, but also for a wide spectrum of business abuses and protection of family rights.

Efficient justice is the way to violence control and reduction. Trials are the places where conflict is transformed into arguments, giving a chance to mutual understanding. The alternative is the diabolic one, the separation (dia-bolic comes from the greek "ballein", to throw, as in ballistics, and "dia", in two parts, separately). This separation means war, and this is precisely what is underlined by Huntington's sentence "You cannot have real friends if you have no real enemies", which, to my understanding, is his theory.



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Gleanings

FS people do manage to reach the general public sometimes.

I stumbled on a news item a few days ago in the Melbourne freebie tabloid-style newspaper MX, which seems to be read by everyone in that city. It reads as follows:

It's one small step for man – one giant leap for little green men. That's the word from a noted science professor who predicts that some humans could be transformed into Martians before the end of the 21st century. "We may go to Mars in 30 to 50 years," University of Hawaii's Jim Dator said. "Because Mars is so far, it's difficult to imagine regular two-way transport. People will just live there and evolve into different life forms." (MX, Dec. 18, p.7.)

General year-end holiday greetings to all, regardless of race, creed, sexual orientation, or color, green included.

Thanks to Larry Taub for this

Waking Up After the War

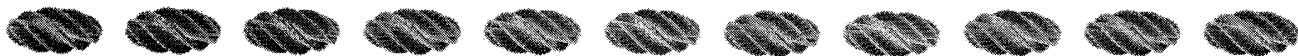
Part 2

In the first part of this essay I presented a brief analysis of the global problematique. Here I will concentrate on some of the ways that Futurists can respond, and are responding. This corresponds to what some have called the 'resolutique', or arena of possible solutions, but I want to move beyond what that apparently means to the Club of Rome. A third and final section will take up the theme of post-conventional futures work. Here I want to focus on the metaphor above – what, in this context, does it mean to 'wake up'?

By Richard A. Slaughter

Understanding the past in depth

As all competent Futurists know, understanding the present is a *sine qua non* of understanding anything about the future. In turn, to understand the present absolutely requires an historical perspective



of some depth. Here is one reason why Futures Studies (FS) in general can be genuinely demanding. One necessarily must be prepared to seek knowledge and insight from many different fields, not merely one of two of them. Furthermore, history understood as facts about the past (my favourite definition of history is 'lies about crimes') is relatively unhelpful. You have to get much further into historiography, structuralism, macrohistory and the like to have any chance of really understanding why we live in this world, this present, rather than all the other multitudinous alternatives that once were possible. So 'understanding the past' is not a simple proposition. It is challenging and time-consuming. Better, then, to forget the past and just 'wing it' from the present, start from today? No, not at all.

If we look back very carefully we can draw insight from a range of sources to gain depth knowledge of the present. I'll briefly mention four. The first is Jared Diamond's attempt to sketch a broad macrohistory of humanity's rise from the distant

evolutionary past. His key works draw on many diverse fields to sketch the lines of development, the overshoot and collapse that occurred where local environmental limits were exceeded, the fall and rise of civilisations according to cultural and contingent biological and environmental factors (1). A second is Jean Gebser's account of stages of interior cultural development. Gebser draws our attention to the underlying patterns of shared consciousness and understanding that make worldviews and cultures possible. He described five broad stages: archaic, magical, mythical, mental and integral (2). The latter, he stressed, was neither widespread nor certain. He saw it as moving beyond the mental (rational, intellectual) stage and possibly foreshadowing a more integrated and holistic *modus operandi*.

A third approach is to map the interior spaces of individual human development, as has been done by many stage development theorists over the past century or so. This has been accomplished through such disciplines as psychoanalysis, phe-

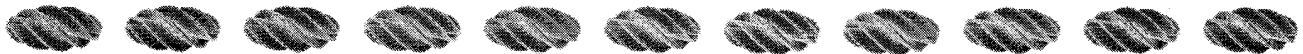
nomenology, introspective psychology and meditative practice by people as diverse as Freud, Jung, Piaget and Aurobindo. Finally we can glean yet more insight from an understanding of our own individual evolutionary heritage as mirrored, for example, by the 'triune human brain' with its instinctual (or reptilian) stem, its 'feeling' limbic system and its highly developed cognitive cerebral hemispheres. Simply put, we'll understand the very different evolutionary contributions provided by instinct, feeling and cognition.

Viewed thus – as a complex many-dimensional process – the 'waking up' metaphor takes on new meaning. It does not, indeed it cannot, mean a once-only shift from 'sleeping' to 'waking'. In the view taken here, humanity is only part way through an immensely long historical process of slowly 'waking up', i.e., becoming more conscious, more capable, more integrated. One immediate implication is that, much as we might wish for it, there is simply no prospect of a decisive 'breakthrough' to a new and permanent 'state of grace', either individually or socially. It follows that there is no single 'shift to sustainability', nor is there likely to be what Raskin et al optimistically call a 'great transition' (3). Part of our maturing as a species, and as a field of enquiry and action, is to understand our evolutionary background so that we can re-focus our efforts accordingly.

It follows that, in this context, 'waking up' can mean something like 'moving on to the next stage'. Even that turns out to be no simple matter because there are vital differences between 'translation' (re-arranging existing elements) and 'transformation' (moving to new levels)(4). At minimum the 'waking up' metaphor directs our attention to areas of uneven development in the world, developmental pathologies and processes of integration and growth. I will comment on each of these very briefly.

Beyond one-sided futures work

In the last 50 or so years FS itself followed a path of increasing integration and development. First there were many attempts to perfect the technique of forecasting. Over time the technique was largely abandoned by futurists – in my view because it 'fell silent' when confronted with the human predicament. It was, however, widely adopted in very many instrumental contexts. Next came the exploration of divergence in the forward view, most often through scenarios (which then, as now, were highly successful in ideal conditions and greatly over-hyped, over-used, elsewhere). We then saw the rise of critical FS followed, as I will suggest below, by other developments. While there were always dissenters to this pattern (de Jouvenel, Jungk, Nandy et al), these stages were preoccupied with understanding and tracking changes in the world 'out there'. In so doing futures workers overlooked – as many continue to overlook - the



very means though which they could know anything at all. That is, the world 'in here'. This tendency was greatly reinforced by unregarded cultural commitments that had, over three hundred years, repressed the 'inner' and pretended that everything and everyone could be reduced to the 'flatland' exteriors favoured by empirical science (5).

theorists, cultural historians, empirical studies of the human being and empirical accounts of external societal develop-

...humanity is only part way through an immensely long historical process of slowly 'waking up', i.e., becoming more conscious, more capable, more integrated.

The so-called 'critical turn' in FS re-focused attention upon the hitherto overlooked interiors, specifically to vital processes of social construction and social legitimation, of the uses and misuses of power, of the underlying dynamics of the entire social world (6). This arguably lent new strength and forcefulness to well-grounded (ie, critically grounded) futures work. It meant, for example, that processes of meaning making and loss of meaning, of innovation and conflict, could be understood and engaged in much more consciously and purposefully than hitherto. That, indeed, is partly why the T-cycle method was developed (7). It also meant that work that continued to ignore or overlook the cultural interiors steadily lost credibility.

ment. These four perspectives are of great value to Futurists and foresight practitioners. They map directly onto the Wilberian four-quadrant model that provides a rich metaperspective that both advances the futures 'game' and, at the same time, decisively changes its character (8). I will shortly illustrate how this occurs. But first, a caveat is due. While new metaperspectives are welcome, they should not be elevated into new orthodoxies. Since all such frameworks both reveal and conceal aspects of the world at the same time, they should each be used for what they reveal and set aside when their inevitable limits are reached.

It is now clear that we have reached a point where FS is poised for yet another significant step forward. In the first section above I drew attention to four domains of development: inner individual, inner collective, external individual and external collective. In turn, each of these domains engages the knowledge and insight of stage development

Understanding developmental pathologies

A great deal of well-meaning effort has been fruitlessly expended in attempts to understand and solve global issues on the basis of partial understandings and radically limited approaches. It has been lost on the directors of ambitious Futures projects, on UN officials and NGOs alike that 'world

problems' simply cannot be understood, let alone resolved, on the level at which they are first presented or understood. Nor can the 'exteriors' of development (terrorism, war, poverty, infrastructure, real living conditions) be improved without deep prior understanding of the human and cultural 'interiors' (individual and collective values, ideologies, formations of power and capital). I will give a couple of brief examples.

In a paper called V-memes at War, Ray Harris takes a careful look at the September 11 tragedy and its aftermath through the lens of Don Beck's version of Claire Graves' 'Spiral Dynamics' (9). The latter provides a systematic account of 'vMemes' (value memes) that characterise typical value sets and their associated preoccupations and behaviours at a range of levels. In essence, this enables profound insights regarding where people, groups and even civilisations are 'coming from', ie, the core values they live out in the world. Harris suggests that 'Islam is burdened by a Red/Blue centre of gravity.' He adds 'the Koran is, in essence, a pre-modern, pre-rational text' (10). In brief 'Red' indicates 'control over the environment and other groups' while Blue involves a search for 'security, stability and certainty' (11). In contrast 'the developed world is locked into the individualistic Orange vMeme which is 'definitely not about 'win-win' but about 'win-lose'. 'Orange must create the category of 'loser' in order to gloat' (12). In other words,



ural habitats, then they will be useless and even dangerous' (14).

Mark Edwards is an integral scholar who has both used and critiqued the four quadrant model and especially Wilber's use of holons. (A holon is a whole and a part of any entity.) He discusses 'evolutionary' dynamics (basically the drive to grow, develop, dominate) and a corresponding set of 'involutionary' dynamics (the need to integrate, stabilise and sustain). Using this approach he discusses three global developmental pathologies. These are:

- ♦ the bias towards a progressive, growth obsessed ... worldview which dominates everything;
- ♦ a valuing of the individual and personal freedoms, rights, and responsibilities over and above collective freedoms, rights and responsibilities; and
- ♦ an extreme emphasis on a material, external worldview of life and knowledge and a widespread neglect or even denial of the interior dimensions of life and knowledge (15).

Edwards is able to draw some powerful insights from this 'integral developmental' approach. For example 'ultra-technologies have already reached a point of transcendental objectivism that is no longer interested in the health of the subject but only in the emergence of new objects of power for their own sake' (16). Here is a very clear message for the so-called 'transhumanists' and any others who would uncrit-

ically swallow their fantasies of immortality and power. It must therefore be doubted if solutions can be found that do not incorporate a deep understanding of their inner structure.

We can see similar issues at work in the world of scenario building. A case in point is the oft-discussed Mont Fleur scenarios constructed in South Africa. Among those who have written about them is Adam Kahane who states that:

'The Mont Fleur project contributed to the building of a common language for talking across groups about the opportunities and challenges facing the country. This shared understanding ... eventually helped lead to the unprecedented 'miraculous' transition from minority to majority rule in 1994' (13).

But, with a background in Spiral Dynamics, Don Beck looked at the situation quite differently and also reached different conclusions. From his perspective the participants in the scenario process were operating out of 'different worlds of reference'. The failure to understand and deal with this 'inner' dimension meant that, according to Beck, 'the scenario process in South Africa (has) failed in that they did not prepare the society for what was going to happen'. Crucially, he adds 'my key point is (that) until scenarios deal with the realities of the interiors, along with an understanding of nat-

ically swallow their fantasies of immortality and power. Edwards stresses the need for 'integrally informed' responses to these pathologies. For example, in relation to hyper-materialism, he is clear that the solution is not 'some abstract spiritualism but cultural identity and respect for the culture of others'. And for Futurists: 'our interpreting, visioning and planning of the future must also accommodate the interior spectrum of consciousness, morality, creativity, and interpersonal being if it is to make a healthy contribution to our common future' (17).

The overall significance of these three examples could not be clearer. Solutions to global pathologies will not be found through work that ignores the interiors. Rather, the grounds of solutions will emerge through depth understanding, a balance between inner and outer domains and integrally informed futures work.

Clearing the fog

In teaching about social and strategic foresight at the Australian Foresight Institute I have often reflected on the need to 'clear the fog' of conventional understanding as a necessary first step to becoming an effective foresight practitioner. Otherwise one is simply playing with, and shuffling, the conventionally known, superficial 'frozen' views of power and the 'way things are'. Then I realised that there was an even simpler way of highlighting the issue. That is, to distinguish between pre-conventional, conventional and post-

conventional work (18). Briefly, the former involves the process of 'learning the ropes', becoming socialised, competent and qualified in a chosen area. At the conventional stage one has 'arrived'. One is able to work effectively within a pre-given social environment and is able to solve the routine problems for which the existing culture has solutions. The drawback to conventional work, however, is that it is immersed in social processes that it cannot see and from which it cannot extricate itself. It has little or no reflexivity or critical 'distance'. Hence powerfully shaping social, cultural, organisational and value dynamics (for example) all remain 'hidden', out of sight.

unhelpful at more advanced levels. It solves small problems, keeps the wheels turning, but is counter-productive when it comes to dealing with a deeply divided and threatened world. Put simply, it plays with trifles and misses the main game altogether.

...the need to 'clear the fog' of conventional understanding [is] a necessary first step to becoming an effective foresight practitioner.

Post conventional work explores very different territory. It consciously sees the self as both a product of, and emergent from, the social order. The latter is clearly constructed, partial and certainly problematic in very many respects. Nothing can be taken for granted. Here there is vast openness that, on the one hand, can land one in the misery of existential angst or, on the other, open up one's entire being to a universe of deep significance and rich possibility.

Conclusion

At the beginning of Mark Edwards' paper on global pathologies he refers to a central feature of our present world. He writes:

That, in a nutshell, is why we can say that 'conventional thinking is thinly disguised power'. That is also why routine, conventional futures (what I call 'problem oriented' work) is marginally useful at a taken-for-granted social level but

one increasingly pervasive and almost immobilising aspect of life at the beginning of the 21st century is the feeling that the immensely powerful forces which are shaping the social and natural environments of the globe are now out of control of any governing entity (19).

This is undoubtedly how many people, especially young people, feel. Taken at this particular level of 'problem description' there is simply no solution in sight. If our 'ways



of seeing' are conventional then we will not be able to figure our way out. The global context is a trap for humanity, a civilisational end game. The fact is, however, that 'conventional' approaches to world issues within FS have barely scratched the surface. Moreover, in this brief overview, 'post conventional' has itself been used as a simple label to point toward more the more fruitful areas of understanding and action that are now beginning to emerge. Beyond it, especially in the upper left hand (inner individual) quadrant, lie powers and capacities that have thus far not been seriously considered in the restricted frame of earlier futures work. Yet without venturing very far, it is clear that integral futures brings new gifts to the futures domain. They include:

els, states and stages – all of which are descriptors of aspects of human beings and their world that bring new levels of clarity and integration. The point, however, is not to advance along all states, stages, lines etc. Rather, as mentioned above, it is to seek to be 'integrally informed'. That is,

The drawback to conventional work... is that it is immersed in social processes that it cannot see and from which it cannot extricate itself.

- ♦ a balancing of inner and outer perspectives;
- ♦ multiple and yet systematic views of our species' history and development;
- ♦ access to the dynamics of social construction, innovation and 'deep design';
- ♦ aspects of the 'deep structures' of more advanced civilisations;
- ♦ a new focus on the detailed development of the practitioner (not merely his or her cognitive ability, but other stages, lines etc); and,
- ♦ an 'integral operating system' (IOS) and 'integral methodological pluralism' (IMP)(20).

Briefly, the IOS is a way of looking at quadrants, lines, lev-

to understand one's own development in the context of others. Integral Methodological Pluralism is certainly a bit of a mouthful. It is also an approach to adjudicating different knowledge claims from different domains and areas of enquiry. Essentially it provides one way of resolving many of the 'paradigm wars' that have plagued so many fields, including ours, in these post modern times.

Futurists and foresight practitioners need access to these new tools, perspectives and capacities. Like any other tool kit, they are not the whole picture. They too will change, develop and be replaced over time with others. Yet even at this early stage they bestow potent new gifts upon this domain and its hard-pressed practitioners: depth insight, practical wisdom and a durable foundation for productive work.

(To be concluded in Part Three: Integral/Post Conventional Futures Studies)

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Midterm Presidential Reflections

It's the end another tumultuous year. I've already commented on the global context in 'Waking up after the war' so this message deals with the current state of play within the WFSF. The following is drawn from some 'mid-term reflections' that I circulated recently to the Executive Board.

Three goals were to find new sources of finance, re-design the Bulletin / web site and begin work on a history of the WFSF. The first has not yet occurred. Chris has achieved the second and the third is well under way. In 2002 we started by establishing four working groups in the EB:

- Group 1: Bulletin, publications & research
- Group 2: Futures in education & young people
- Group 3: Linkages, groups & services
- Group 4: Memberships & funding

I proposed the following expectations to the EB:

- A commitment to re-build the WFSF.

- Regular and honest communication.
- A commitment to shared ethical norms and professional standards.
- A commitment to enterprise (ie. in seeking out new opportunities, members, ideas, funds, publicity, opportunities etc).
- Inclusiveness across gender and cultural boundaries.
- Conflict resolution and acting 'beyond ego'.

These were generally accepted. What has been achieved thus far? Well, not everything we'd hoped for. There are limits to what the Secretary General and President can do. We're aware that there's a long way to go if the WFSF is to become more effective at the global level.

What have we achieved?

- A new web site and a new format Bulletin.
- A five part history of WFSF.
- The beginnings of WFSF archives (including member narratives).

- The Kure City conference.
- The Budapest course.
- An international survey of FS courses.
- A special issue of Futures on the WFSF (in preparation).
- Dave Hicks' working group on young people/schools.
- Anita Rubin has taken over the higher education branch of Group 2.

Goals for 2004 and beyond

The EB groups are not yet working very effectively. This is largely due to the fact that everyone is busy with other work and it is hard to find time for voluntary activities. One solution may well be a professionally staffed office. Work is needed to re-define membership groups (eg, students and fellows); also to clarify the rights and responsibilities of each. Electronic versions of core WFSF documents may be one way of creating a 'virtual office'. Reliable regional offices could also be helpful. New finance is the single biggest issue. When this is resolved all the other issues will be much easier to deal with. A slow

progress on the above suggests that expectations should remain modest for the time being.

Here is a current list of EB work agenda topics.

- Regional offices & reps.
- Council of elders.
- FS in Higher Education.
- WFSF course recognition.
- Relations with UNESCO.
- Revision of membership categories and roles.
- Establishment of a youth section.
- Relations with other organisations (such as WFS & APF).
- Finance and philanthropy.
- Ethics committee.
- Next world conference.
- Integration of research strategies.
- List of PhDs in FS from around the world.
- Summarised books for sharing with FS courses.

The WFSF can only be and do what its members want and are prepared to work for. So here's a suggestive list of some actions that some might consider undertaking. Please feel



free to add to, argue with, and revise the list. The two primary needs are new sources of finance and active members.

What you can do for the WFSF

Casual action

- Write a book review and send it to Chris.
- Write a report on a conference or futures-related meeting and ditto.
- Summarise a 'classic' or current well regarded FS book and put the summary on line.
- Ditto with relevant research.
- Pay your annual membership fee.

Serious action

- Set up an affiliated web site and link to WFSF.
- Train to master the skills of grant application writing.
- Run a local WFSF event.
- Mentor an FS student or a new WFSF member.
- Introduce five new members each year.

- Arrange for a school, college, university, research institute, business or professional association to join WFSF as an institutional member.
- Ask the above to clarify their expectations and needs.
- Volunteer to create and maintain a list of FS PhDs worldwide.

Advanced/committed action

- Make a bequest to the WFSF.
- Sponsor a scholarship to allow a student to attend an FS course or conference.
- Make a personal commitment to raise \$10,000 for the WFSF.
- Put on an FS course in your country in cooperation with the WFSF.
- Donate 5% of your net income to the WFSF.
- Locate opportunities for philanthropic funding and pursue this until you succeed.

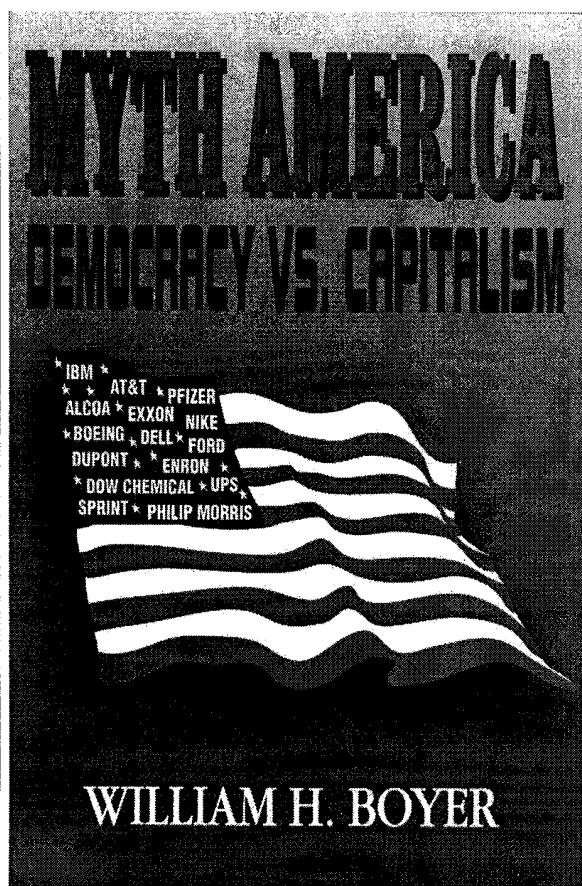
Best wishes to everyone for 2004.
Richard Slaughter

Book Review

Myth America: Democracy vs. Capitalism

Jose M. Ramos

A full frontal critique of the usurpation of democratic power by US corporations, *Myth America* by William H. Boyer (The Apex Press, New York, 2003) makes no apologies for its damning tone. The book is a snapshot of the moral indignation of an enlightened voice marginalized by the myopia and dominance of US corporate culture. According to Boyer, the US is the 'upside down society', one in which economics rules, while the social good and the environment are increasingly undermined. He explains how corporations have come to have so much power in the US, from the Santa Clara Supreme Court case in 1886 that made corporations 'persons', allowing them to make political contributions based on a person's right to freedom of speech, to the acceleration of corporate power through globalization. Boyer shows how corporate culture has been institutionalized through the media, which serves as a platform to legitimize the use of violence, the destruction of the global ecological commons, and perpetuate poverty and inequality in the US and worldwide. Underlying all of this is what he terms 'myths', the belief system(s) that help maintain the status quo in the US. The book is in large part an effort to debunk these 'myths', and offer alternative institutional choices, laws, social innovations and education for a more humane, just and sustainable United States.



But while this book is valuable, as the US clearly needs this kind of critical self-analysis, there exist a number of shortcomings. It is not a book that tries to be a rigorous extension of knowledge. The citation is weak and most of the information contained in the book is rehashed from other sources. Its critical elements are a compilation of the usual suspects. Rather, it's a book that tries to educate for action. Boyer has no time and no patience for post-modern detritus, and endless scholarly debates while the Titanic sinks. It's distilled exasperation, frustration and indignation at the insanity of US corporate culture and power. So its goal is re-education for democracy and alternative institutional frameworks

through political mobilization. And while it pays due attention to US war atrocities and economic imperialism around the world, it isn't a book for a world audience, and is essentially focused on challenging the prevailing belief systems in the US. Yet cultural tendencies shared in the US, to preach, to convert, to mobilize, toward agency, and the inability to situate oneself within a particular culture, make *Myth America* seem somewhat naïve. The pretension that the US can get its act together, and still 'lead' the world, reflects the predisposition for agency in the US. Its worst failing, however, is that Boyer himself professes to be one of the 'pioneers' of futures studies, while failing the most basic test of knowledge

of the field. He caricatures the field using anecdotal information (mostly based on FS in the US) about the 'technofanaticism' and 'romantic liberal' ideology within the discipline, and then proposes a perfunctory type of critical futures and critical futures education, already been well developed by Milojevic, Sardar, Nandy, Jones, Slaughter, Inayatullah, Hicks and others. Not only is his conception of futures studies simplistic, he reinvents the wheel without acknowledging just how much he is preceded by the innovations of others. Nevertheless, any individual pioneering (self) critical futures education in the US should be applauded for their courage and their wisdom.

What about the 'myths'? In the case of *Myth America*, it is less

about myths than about popular misconceptions, and the distortion of values and information by the US mainstream media. A more profound conceptualisation of myth, used by Sardar, Galtung, Inayatullah and others in futures studies, is of the mythic narratives that bind a community and / or nation, the recurrent themes and motifs that feed collective psychology, and which are largely unexamined and unconscious. Such deep epistemic structures are what frame debates and the actions they give rise to. This concept of myth has some parallels to Benedict Anderson's concept of 'Imagined Communities'. While Boyer touches on this, this book is mainly about the popular misconceptions that are perpetuated through the US media by corporate interests. He zeroes in on how popular mis-

conceptions are perpetuated by media and educational mystification, the distortion of facts that helps to prop up the popular belief system which wealthy corporations rely on to exploit ordinary individuals. Boyer picks apart how the media in the US has perpetuated such misconceptions.

Boyer covers dozens upon dozens of such misconceptions. That the US has a higher quality of life than Cuba, when in actuality Cuba is comparable in many categories. That the US medical system prolongs life, when in reality there is often negligible improvement from modern medicine in the US. That economic growth equates to quality of life, showing how much economic growth has made life worse for Americans. That technology will provide solutions to social and

environmental problems, that freedom of the press, and objective reporting exist in the US, that global security issues can be effectively dealt with unilaterally, that poverty is natural and not institutionally constructed, that most welfare goes to people (when in fact it goes to companies), that mechanistic science is suitable for dealing with social-ecological challenges, that the US is a protector of democracy, when in fact the US has primarily undermined democracies abroad, and that US citizens have control of the political process. Again and again Boyer shows how US citizens are living in a fantasy world and a fundamentally unsustainable society.

Finally, Boyer puts forth a number of social innovations for a more just and sustainable US and world,

and offers strategies to reclaim democracy. The most important of these include changes in education, employment, and political process. He proposes the development of new and ethical institutions, breaking the stranglehold of the mass media, developing a 21st century peace keeping system, critical futures education, limiting corporate and special interest influence on the media, instituting environmental rights, prohibiting corporations from making election or political campaign contributions and other social innovations.

My own sense is that Boyer's faith is human agency and politically derived change is overstated. There is naïve optimism in the dark picture that is painted. The changes he is proposing are of macro-historical dimensions. Such changes will

require multi-dimensional social processes to occur over long periods of time. The social and political processes that Boyer calls for are largely 'constipated' in the US, and will require more than a few town hall meetings. The processes he is asking for can be seen for example at the World Social Forum, which attracts tens of thousands of thinkers, scholars, writers, activists and visionaries every year. Unfortunately for the US this is happening on the periphery. Yet even though *Myth America* misses the larger context, providing little advance of futures studies, it is a very readable introductory critique of the US, and contains valuable insights and proposals for the social innovations needed to reclaim democracy and a sustainable future in the US.

Publications Received

Books

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International Movement For A Just World. Volume 3, No. 5, Selangor D.E., Malaysia. May, 2003.

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International Movement For A Just World. Volume 3, No. 10, Selangor D.E., Malaysia. October, 2003.

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SZF. Zukunfts-Forschung. "Materialien fur Zukunftsforschung, Planung und Zukunftsgestaltung". 03/03.

UNDP. Choices. Building Networks To Fight Poverty in Ethiopia, Kyrgyzstan, Pakistan, Tunisia, Uruguay. September 2002.

Solidarity Fund donations have now reached \$490.00 thanks to Ann Hagerty, Bernd Hamm, Wendy Schultz, and Mike deBettencourt -- to be donated to a deserving student for attendance at the next world conference.

Financial need is the primary criteria for the award and applicants will be evaluated by a committee of the Executive Board.

From Partow Izadi:

Those of you who know me better are aware that my futures interests have particularly been focussed on understanding the human nature, searching for sustainable values, exploring the far-reaching role of education, and the need for a coherent and legally founded world order ... all of this in the frame of General Systems Theory.

This orientation was strong enough to compell me to write my doctoral dissertation along those lines titled "In Quest of the Science Education" -- although it took me a long time to accomplish the task in between my teaching and research obligations at the university. So, last spring I managed to obtain my overdue doctoral degree, and now I managed to get the dissertation on the web:

<http://cc.oulu.fi/~izadi/partow/thesis/>

From Allen Tough:

The staff of the Invitation to ETI project has doubled! A supportive and creative member of our group from the beginning, Dr. Scarlett Wang agreed in September to become our Project Manager, which includes the duties of Webmaster.

I will continue as the project's overall coordinator and Principal Researcher. In 2004, I will also study several questions about super-advanced alien intelligence and about needed preparations for eventual contact.

years. Most of the worldwide SETI community is apparently moving toward general agreement that (1) any ETI we detect will likely be thousands or millions of years older and more advanced than us, (2) the ETI we detect might exist in the form of machine intelligence; (3) a highly advanced society could easily send an intelligent probe to explore our solar system, and (4) we should search on earth and throughout the solar system for scientific evidence of such a probe.

Within the SETI field, I am encouraged by the increasing attention to solar system SETI during the past two

The Invitation to ETI Group now at:

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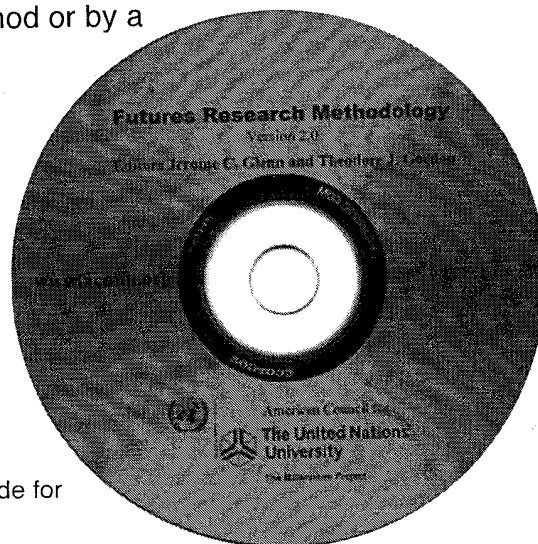
Editors Jerome C. Glenn and Theodore J. Gordon

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Expanded materials on the WFSF Narratives (History) Project.

Donations for Secretariat operations and for the Solidarity fund are greatly appreciated. We need your support more than ever.

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- Sustainable Development
- Global Citizenship
- After the War, Part 3
- African Futures
- New Members