

FUTURES

BULLETIN



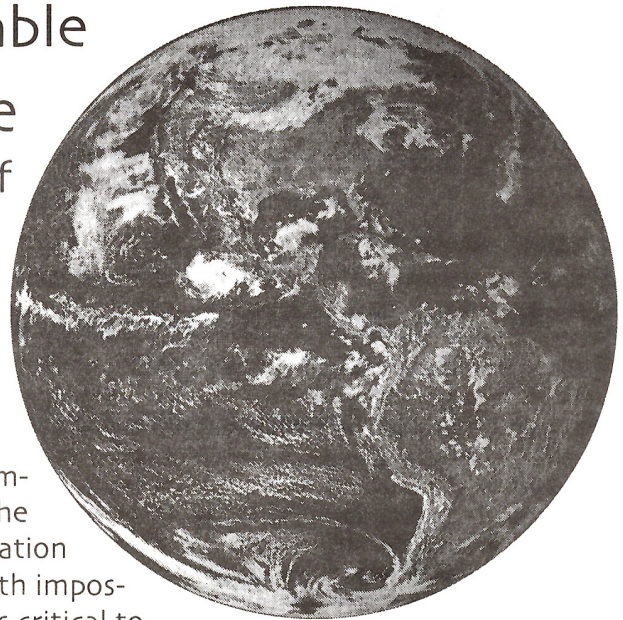
THE NEWSLETTER OF THE WORLD FUTURES STUDIES FEDERATION | VOL. 29 ISSUE 1

LIMITS TO EARTH New civilizational effort

Transition to sustainable

development must face the reality of the underwater portion of

a big iceberg of problems a new comprehensive civilizational effort confronts. This effort may be better understood if likened to transformation from the Stone Age to the Agrarian Age or the Industrial Revolution. In certain respects it turns out to be even more, totally new in kind, without parallel in history. For previous transformations were directed toward the use of nature to the utmost, each time limited only by the pace of technological advance. For the first time the challenge is not technological sophistication but learning to live life within the limits that the Earth imposes. It is a great and unprecedented challenge, and it is critical to properly perceive the importance and dimensions of the new effort. Furthermore, the lack of positive sustainable futures on our agendas lies beneath the surface of various protest movements, and is at the root a lot of continuing problems such as the spread of nationalism, fundamentalism, and religious fanaticism that culminate in the threat of international terrorism. It is certain despair that globalization is moving toward in the face of "no future" perspectives.



Vadim Nikolajew

Sustainable development also faces a challenge to perform along trajectories which avoid asceticism and suffering while following the aims of

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ALSO IN
THIS ISSUE:

- Gopal Citizenship
- Premises to a Future E-Society
- After the War (Part 3)
- *Beyond Dystopia* Reviewed

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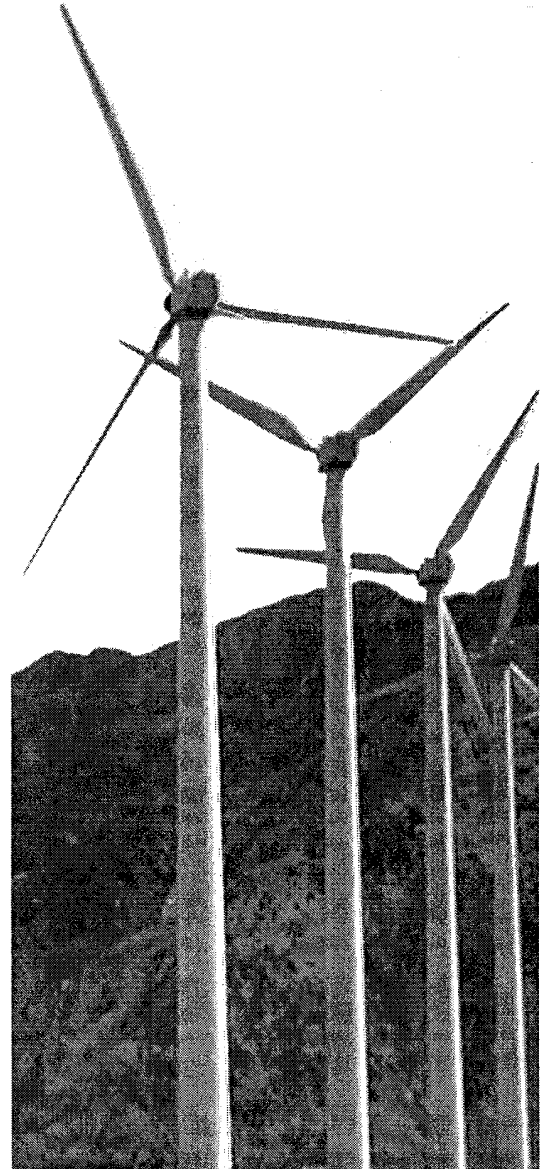


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CHRISTOPHER B. JONES

THIS ISSUE IS THE FIRST OF THE NEW CALENDAR YEAR, and the beginning of the last full volume under my editorial supervision. The issue reflects some abiding themes of contemporary futures scrutiny: sustainable futures, global citizenship, transformational social futures, and transitions in complicated web of hegemonic power and hegemonic futures. Vadim NIKOLAJEW's lead article frames the debate over sustainability in a unique way that bluntly raises the issue of its sustainability in the face of cultural differences and standpoints of identity and religion. He acknowledges the tension between a call for sustainable behaviors, on one hand, and the potentially irreconcilable demands of homo sapiens on Nature, on the other. Hazel HENDERSON neatly takes the debate to another level by presenting some of the answers to human self-organization in the face of hegemonic power. She also raises some deep concerns about the direction of the status quo, but gives some hopeful examples of organizations and movements that are working toward a preferred, sustainable society. Peter METTLER takes us into the future in his speculative on what he terms "a worthwhile" future society transformed by revolutionary new technologies. Is the "problematique" to be supplanted or obviated by the emergence of a transformational High Technology future? A fundamentally segregated world—the Tech haves and have nots? Or?

This is a Richard SLAUGHTER-heavy issue, with his Part 3 in the "Waking Up After the War" series, a review of his *Futures Beyond Dystopia* (by Ian LOWE), and two letters reproduced from the WFSF member e-list. We'll go easier in future issues on SLAUGHTER, but it is fitting because this month is his last at the Australian Foresight Institute (AFI) at the Swinburne University of Technology. He will contribute next month (oh, there we go again!) on the end of this chapter of his life at AFI/Swinburne. However, we hope to benefit from regaining some of his energy during this, his "lame-duck," last year as president, in particular in framing and launching a WFSF Foresight Project, discussed in principle in this issue.

Listserv notes

In case you are not subscribed or have not been following the discussion, the last two Slaughter contributions in this issue (in the back pages) were originally sent out on the member e-list (subscription instructions on page 21). The March 26 letter was a provocative message that stirred up some members, both on and off the list. The discussion is still available, if you are interested, in the e-list (WFSF-L) archives. Instructions are in the side bar. Let us know what you think, or better yet, what you will DO!

Transitions

We are nearing the beginning of the last year of the term of office for the Executive Board, the president, and the secretary-general. Next month's issue will include a Call for Nominations and instructions for the 2005-2009 Term elections process. It is most likely that neither of the current executives will run for re-election.

World Conference

It is our intention to hold the 19th World Conference in Budapest, Hungary, August 20-31, 2005. Mark your calendars. The Call for Participation and Papers will be coming soon!

Listserv Archive

You can access archives at:
<http://lists.nau.edu>

Currently, wfsf-l is listed at the bottom.

You have to take a minute to create a password, through an automated process. The archive is organized by Date and Subject.

LIMITS TO EARTH

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improving the quality of life not just "quantity". It is evolving toward an understanding of the trade offs between living standard, in the sense of "more, more, more" consumption of natural resources, as if our Earth were limitless, and life quality, which includes sustainable cohabitation with nature, shifting emphasis toward the richness of cultural and social life. The challenge is a peaceful transition to sustainable development, to enable next generations to live normal, happy lives.

What, then, are the problems?

The present mode of demographic change, economic development, and environmental degradation are interconnected and are interacting in ways that lead away from sustainability, and steps taken thus far are insufficient to bring about the turn. The present thrust of these developments are tied together in such ways that they form a **vicious circle** we have to break in order to move to sustainability.

Though population development worldwide is characterized by declining growth rates, the numbers of earthlings grow in absolute terms.(1) Growth in per capita consumption of natural resources more than offsets rate of growth deceleration. Industrial nations insist on their right to further fill their per capita baskets of goods and services just to keep economies properly running, and to provide new jobs. The developing countries needs rise in the consumption of natural resources just to cope with underdevelopment and poverty. They are now the global majorities with the right to secure decent life for their peoples.

...these developments are tied together in such ways that they form a **vicious circle** we have to break in order to move to sustainability.

The buzzword in the past was "population explosion" exchanged now for "population implosion" to address the new issue of population aging. Populations of industrial countries, particularly, but also in the developing world, are getting older creating new needs for medical and social care. This demographic shift has forced us to rethink the participation of elderly in the workplace and in social life. This is the only way to avoid new generation conflicts in the future. The phenome-



non of population aging is completely unique in history and waiting for many original answers untainted by *déjà vu* effect.

Economic growth was traditionally considered primarily as a source of wealth. The problems of environmental degradation were seen, at best, as some undesirable by-product, externalities to be neglected or put on the back burner. The use of resources – energy, land, water, minerals – to produce wealth, on the one hand, and to produce emissions, waste, pollution, environment degradation, on the other, was an acceptable trade-off for economic prosperity.

The progress supported by unique advance of science and technology is still supposed to be limitless in providing jobs, a cornucopia of amenities and economic development. This continues the vicious circle we have to leave if we are ever to move to sustainability. This is our predicament.

Turn to positive futures?

There are opportunities: many new and old technologies already fit the move to sustainability, and even more are in the pipeline or ought to be developed. We are provided with excellent expertise and systematically informed scientific specialties and interdisciplinary teams (national and international) equipped to face the challenges and knowl-

edgeable of the required steps to bring about the turn.(2) Nonetheless, the prognosis of coping with the vicious circle speaks a rather sober truth. Greenhouse gas emissions are growing worldwide despite the prospect of a ratified Kyoto Protocol. The total emissions for all OECD countries increased by more than 10 % from 1990 to 1999. Though the Kyoto Protocol is considered as a very first and a very modest step to substantially reduce, it is insufficient to stabilize climate in this and probably even in the next century (as emissions are already accumulating with long residual times). (3) Freshwater reservoirs and oceans are further polluted and depleted.(4) Deforestation, soil erosion and desertification are advancing. Species are becoming extinct at growing rate. (5) It is as if we are in the midst of unsustainable development trying to win the race against time.

Indeed, the transition to sustainable development requires profound changes which are necessary and not impossible, provided the move is buttressed by changes in our underlying philosophy. These changes must touch upon the complexity of lifestyle, values, paradigms in economic performance, and in the role of science and technology.

The situation is further aggravated as sustainable development is a **global problem** requiring certain degree in common understanding and consensus with regard to solutions.

That is in the world which witnesses a growing gap between rich and poor, between haves and have nots. But, instead of a move toward sustainability, the mood *après nous déluge* is actually spreading.

The move to sustainable development must be a **multicultural effort**, enlightened by common understanding of challenges and opportunities in the underlying philosophies in different cultures. These differences are profound and often have religious bases. The need for sustainable development should be decoded in religious and cultural mainstreams and made clear to people as fundamentals which unite us.

The need for new enlightenment

The present underlying philosophies of the West are deeply rooted in great historical patterns such as the Reformation (which helped to establish Protestant ethics of hard work), the Renaissance (which laid down foundations of modern science) and the Enlightenment (which gave birth to the notion of continuous and accelerating progress with scientific and technological advance in the center to fuel powerhouse of economic performance).

We need changes in underlying philosophies – a new enlightenment – the New Age of Enlightenment to cope with challenges of limits to Earth. New Enlightenment



tine rain forests and biodiversity. At present they are largely excluded from many international measures of environment conservation. The future role of developing countries in world economies is hardly predictable (e.g., compare our knowledge of China 20 years ago and now). Moreover, economic developments are still largely modeled *à la façon* on industrial states in order to pass through roughly similar development stages. In the sense, the past of industrial nations should be today and today of industrial states should be tomorrow of the developing world.

Shift of emphasis is needed from economic growth as mimicry of industrial nations to sustainable paths of development tailored to environment and cultural traditions of a region or a country. The role of political and economic elites together with that of activists in the developing world is hardly to be overestimated provided they recognize the importance of new tasks of including sustainability in their repertoires. It means, not only the need for redistribution of wealth between industrial and developing countries should be the focus, but effort to coin new lifestyles which are good for people and for nature. New thrusts should be enforced by intellectual effort from industrial nations and assisted by development aid. With regard to sustainable futures we all are in the same boat, and division in two different worlds is artificial and unhelpful.

should address both reason and faith (*ratio et fides*). The power of reason and its high performance form, sciences and arts, are principally apt to provide most of required scientific and technological solutions. They can convince economic and political elites and activists in social movements that changes are inevitable and can be carried out intelligently and carefully. The triumph of democracy is conducive to bringing sustainability into the consciousness of many. It should be remembered that classical Enlightenment was a mass movement, so should be the New Enlightenment, too.

The faith can play a crucial role in the new effort. Sustainable development, which in one or another form is hosted in mainstream religions, has to be brought to the fore and connected with cultural diversity to address believers and non-believers. Faith and culture can weave a fabric of morals and ethics, which are indispensable in the times of profound changes, first of all to sustain humanity. The legacy of humanism has to be preserved, and vulgar Darwinism prevented from taking hold of the transition.

The role of developing countries is critical in the move to sustainability. Their populations will experience further growth, live in the most megacities, claim justifiable needs for economic development, and exert environmental stress difficult to assess. They have the greatest amount of pris-

Too little and too late

Of course, many positive things are happening in reality as awareness of sustainable development is growing. The problem lies, nonetheless, with too little and too late. We are living a race against time and in a vastly different transitional period than the move to agrarian or industrial societies—without hundreds or thousands of years at our disposal to make the transition. Therefore we need tremendous intellectual effort at the beginning of the New Age of Enlightenment to establish underlying philosophies conducive to assertion of imperatives living under Limits to Earth demands. It should be stressed once more, our futures need not necessarily be gloomy. Humans are provided with reason and supported by faith to carry out the required changes, to bring about positive futures. If that fails, it will once again be Nature's turn to restore balance.

Continued on page 8

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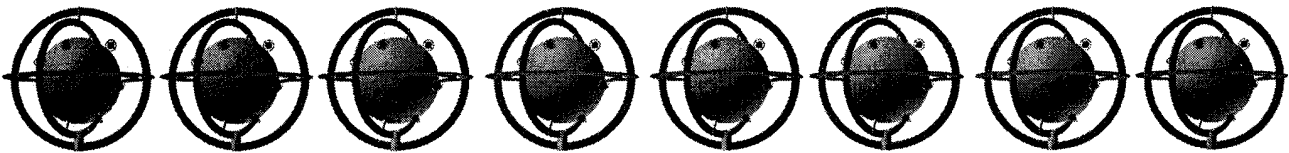
Peace and Global Citizenship in the Information Age

PEACE AND NON-VIOLENCE ARE NOW WIDELY-IDENTIFIED AS FUNDAMENTAL TO HUMAN SURVIVAL. EVEN ECONOMISTS AGREE THAT PEACE, NON-VIOLENCE AND HUMAN SECURITY ARE "global public goods" along with clean air and water, health and education-bedrock conditions for human well-being and development. All these issues were aired in recent discussions hosted by Puerto Rico's Governor Sila Maria Calderon.

As human technologies evolved: global communications, satellites, weapons of mass destruction and distraction, questions re-emerge about the nature of human nature. Are we simply "naked apes", a mammalian species colonizing every niche on planet Earth, devouring 40% of all primary photosynthesis production of its biosphere, driving other species to another Great Extinction? Or are we ourselves evolving into wider awareness of our planetary responsibilities as "global citizens"? Will our godlike collective technological powers drive us either to destruction or toward re-designing our societies, cultures and values to reflect our new place in nature?

Hazel Henderson

These new debates are already defining this 21st century. It is evident that the "hare" of technological innovation has out-run the "tortoise" of social innovation. This lag underlies all today's global issues, from how to control weapons of mass destruction, human cloning, genetically-modified foods, agriculture and basic materials (via nanotechnology) to health, new epidemics, education, the role of global mass media for good and ill, to environmental degradation, pollution and climate change.



Underlying all these global issues is that of how to steer these human technological powers toward genuine human development, sustainable prosperity and social progress. Ever since the founding of the United Nations (UN) in 1945 "to free humanity from the scourge of war" and the Universal Declaration of Human Rights, humans have been quietly hammering out these issues underlying our global future. Global agreements have led to enforceable treaties and international law covering arms control, health, environmental protection, exchange of scientific knowledge-many of these spurred on by grassroots movements and the burgeoning of civil society as a new force in world affairs-even the newest superpower. The largest mass demonstrations in cities around the world showed their distrust of the USA and President George W. Bush's war on Iraq.

Such political power lies beyond national boundaries and requires new forms of global representation, such as the "peoples assembly" at the UN that global citizens demand. Other examples of this upwelling of global citizenship range from the Earth Charter (www.earthcharter.org), the Parliament of the World's Religions, FORUM2000 and the Prague Declaration launched by former Czech President Vaclav Havel, the Hague Appeal for Peace, the arms con-

trol and children's' rights campaigns of Nobel prizewinners, Oscar Arias, Betty Williams, Jody Williams and Nelson Mandela; Mother Teresa's work for the poor and sick. Even Princess Diana's short-lived humanitarian efforts and death led to a global outpouring of grief as some 2 billion, one third of the planet's inhabitants watched her funeral on global television.

People everywhere began to understand the "CNN effect" and focused on the new power of mass media-to unseat leaders such as Fernando Marcos and recently President Estrada in the Philippines and many others. Danny Schechter, author of *Weapons of Mass Distraction*, covers media and democracy on www.mediachannel.org. Linking by satellites, the mass media, the Internet and the World Wide Web has led to a new form of governance: mediocracies (both media-controlled and mediocre).

Today, we all live in mediocracies, whether our older government structures are democratic, feudal, authoritarian or fascist. Mass media are the nervous systems of our body politic-wherever we live. We the people have learned about media bias and spin and that whoever controls mass communications wins elections, power, money, fame and influence.

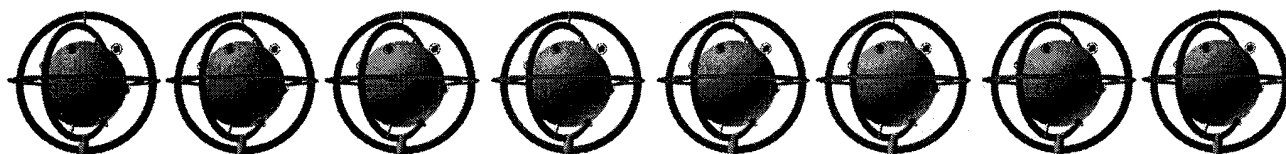
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Protest movements have learned to use media, from Greenpeace and other environmental campaigners, Amnesty International, women's organizations and other human rights groups, and Transparency International focusing on corruption in high places, to Internet-based heavies, the World Social Forum (www.wsf.org) offering alternative development models beyond the Washington Consensus and corporate globalization; www.corpwatch.org, www.globalexchange.org, the UK-based alternative economy groups, the New Economics Foundation (www.nef.org), www.VIA3.net, Focus on the Global South www.focusweb.org based in Bangkok and the US-based www.moveon.org, which catapulted outsider Dr. Howard Dean to Democratic party frontrunner to beat George W. Bush in 2004.

What people are now realizing (like fish who didn't notice the water surrounding them) is that mass media which shape our perceptions, the "news" we see and our political agendas — are owned by a handful of giant corporate conglomerates. These media oligopolies, NewsCorp, Disney, Viacom, General Electric, Vivendi, Time Warner, Microsoft and AOL, are run largely by aging white males, mostly from North America—another form of US unilateralism. Most of the world's entertainment, movies, TV, radio, videos, DVDs, music CDs, electronic games emanate from Hollywood or New York, the advertising and public relations center. Sports media are more international. TV is beginning to develop more local cultural content, led by Brazil's GLOBO, with India and China leading with movies, video and internet industries.

Meanwhile the flood of images of violence, pornography and human degradation still emanates from the USA and its "free market", commercial media sheltered from criticism or regulation by the First Amendment to the US constitution protecting "free speech". Such media monitoring groups as Freedom House misunderstand the issue by measuring freedom of speech by the numbers of TV sets, radios, telephones per household—whether or not these are programmed with owners' biases, propaganda, commercialism, misinformation or trashy entertainment.

Yet the US public knows that in their increasingly conglomerated media, free speech is limited to elites who own or control media outlets and their favored "pundits". In 2003, we saw the Republican-controlled Federal Communications Commission give these media oligarchs even more freedom to buy up independent TV, radio and newspapers in many US cities. Small town residents discovered that most of their local media were controlled not by local editors, but faraway



national or global conglomerates—often with national advertisers able to "can" or spin local stories of pollution or corruption. Citizens also learned that these media giants controlled politicians, "spun" national issues and US foreign policies.

Aided by commercial pollsters, the Democrat and Republican parties converged in 2000 on a narrow range of trivial issues identified in focus groups, such as "prescription drugs for seniors", while popular issues like universal health insurance were kept off the agenda by powerful special interest lobbies. A wide majority of US voters voted for Al Gore and some 3 million more for Green party candidates and Ralph Nader. Their votes were over-ruled by the archaic "electors" of the "electoral college" insiders and ratified by the Supreme Court's halting of the full Florida re-count.

Today, the angry majority of US voters and people everywhere are facing down special interests, corruption of their governments by money, the un-elected power of media owners, global corporations, advertising, public relations, entertainment programming and consumerism which is reshaping traditional cultures in all countries.

The Information Age itself, the digital divide and who controls communications technologies and outlets are now

major issues, along with financing of politics and governance. The gathering in San Juan, Puerto Rico was convened by Nobelists Oscar Arias and Betty Williams; President of the World Business Academy, Rinaldo Brutoco (Canada); Dr. Deepak Chopra; Ashok Khosla, President of Development Alternatives (India); Roberto Savio, founder of InterPress Service, and other media leaders. The Alliance for a New Humanity (www.anhglobal.org) debated the control and reform of media—and how they shaped global issues. Delegates from Latin America, Europe, Asia and North America heard from former US Vice President Al Gore and panels of media editors, publishers, TV and film producers, journalists, business leaders and economists describe the current realities of global mediocracies. Media reform proposals, business plans for new channels were shared, together with showings of new TV programs, Internet-based platforms to globally link media reformers, planetary citizens and their movements for peace, health, education, environment and visionary projects demonstrating human courage, responsibility and potential to shape positive futures for our global future.

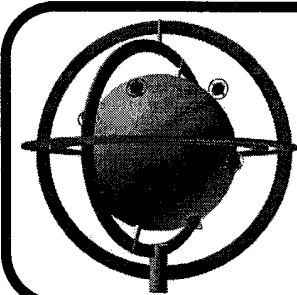
Mass media was seen as either a positive force in these efforts or continuing to enmire humanity in negative images of primitive and violent behavior and cycles of revenge. Many journalists already accept the new media responsibilities. They know that simplistic ideas of "objectivity" in

reporting are at odds with the new realities of corporate power, commercial censorship and "embedded journalism" war coverage, as well as self-censorship in knowing what stories editors will likely reject. The new journalism and media will dig deeper for the causes of today's violent events and reject the editorial formula "If It Bleeds, It Leads". They will devote equal time to all the un-reported

positive stories and role models of community development, local leadership, individual entrepreneurship and social innovation to inspire billions of humans toward their new possibilities for a brighter future.

San Juan, Puerto Rico

Hazel HENDERSON, futurist, evolutionary economist, is author of *Beyond Globalization* and other books. She presented at the Puerto Rico conference some of her current projects: the Calvert-Henderson Quality of Life Indicators (www.calvert-henderson.com) co-created with the Calvert Group of socially-responsible mutual funds' (www.calvert.com), a video on her new financial TV series, "Ethical Marketplace" (www.ethicalmarketplace.com) and www.VIA3.net, the U.K.-based electronic platform linking civic organizations creating caring, sustainable economies.



The panel graphic was based on the 10,000 Year Clock, a project of the Long Now Foundation. "The Clock was primarily designed by Danny Hillis, additional design work and project management by Alexander Rose. Engineering and part drawings were done by Elizabeth Woods." For more information to go: www.longnow.org/10kclock/clock.htm

LIMITS TO EARTH References

Continued from page 5

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IN MEMORIUM -- Prof. Mitsuko SAITO-FUKUNAGA

We learned recently that she died on February 29. She played very important role for the Tokyo Node of the Millennium Project. Pentti Malaska (WFSF President 1993-97) said the following about her:

"She was a wonderful person - I met her for first time in Budapest in 1990 - she was an active contributor to our world conferences and a most invaluable supporter while I was in office at WFSF. Her loyal support for the Kenyan conference of WFSF was decisive. The international futurist community lost much with her passing away."

MEMBER NEWS

[Editor's Note: The *Bulletin* once featured more chatty news of members and their accomplishments. It was more of a news-of-the-members letter. In that spirit, we include a delightful "family" letter from one of members that deserved to be reprinted, we enjoyed it so much.]

April 14, 2004

Dear Friends:

Greetings! Hope you have been well.

I am sorry that I have been out of touch with you for so long. The school work, farming activities, freelance assignments in teaching and writing, and local activism against an upcoming nuclear power plant near my hometown have kept me extremely busy...

Meera takes care of the academic side of the school and I do the

administrative work. We have been a real hit with the local community because of our quality education, peace pedagogy and low fee. We have completed the first year (with 67 children and 8 teachers) very satisfactorily and look forward to having more next year.

I grow banana, coconut, and rubber on our land; write columns for some Indian newspapers and international agencies; and teach peace studies around the world (right now I am in Austria teaching a course on conflict prevention, intervention, and reconciliation). I am also deeply involved in a nonviolent struggle against the upcoming Koodankulam nuclear power project; travel a lot to fishing and farming villages and talk to people. I am also completing three book projects in a few weeks.

Surya and Satya (5 and 3.5 years respectively) are growing to be two

fine little kids. Surya is so passionate about drawing and story-telling and Sattu is so good with language, both Tamil and English.

My parents, both in their late 60s, live with us and these weaker sections of the family often gang upon me and Meera. We have been fortunate to host quite a few international friends that include Professor Glenn Paige, Lou Anne, Professor Michael True, Mishka, John Hallam, Rin and many others...

Hope you have been well along with your family and friends. Please do drop a line when you can and keep in touch.

Love and regards
Meera and S. P. UDAYAKUMAR

Email: drspudayakumar@yahoo.com

GLEANINGS

This item was contributed by Robin BRANDT:

FOOTPRINT OF NATIONS

The 2004 Footprint of Nations concludes that the world's wealthiest nations are mortgaging the future at the expense of today's children, the poor, and the long-term health of the Earth.

Through excessive consumption of non-renewable resources, a handful of countries are depleting global reserves at a faster rate than ever before. These problems are compounded as wealthy nations continue to grow their economies by exploiting the resources and economic potential of their impoverished neighbors. <http://www.redefiningprogress.org/>

Download the pdf:

<http://www.redefiningprogress.org/publications/footprintnations2004.pdf>



Redefining Progress works with a broad array of partners to shift the economy and public policy towards sustainability.

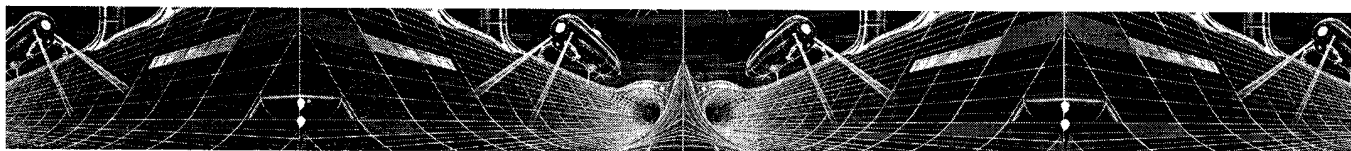
On Some Premises to a Worthwhile Future E-Society or *Retrognosis from a Long-Range Future*

What do we mean by “microelectronics?”

We mean the grand total of all applications of microelectronics, chips, computers, including robots, artificial intelligence and automated language translation, and other electronic devices. We rather the technical term *microelectronics* than information science, for example, because it is our firm belief that so far we have only developed new tools, not yet the foundations for a new society.

Peter H. Mettler

How will the Kondratieff cycles be continued? Our present one (the fifth) is the one of microelectronics as new basic technology and it is somewhere between 25 and 30 years old (though it all goes back to C. Babbage, 1840), while the sixth, based on micro-genetics (bio-, agro- and health-technologies) is already in the making (not without heavy involvement of microelectronics). It is our belief that this sixth one will end the 50 years rule



of the theorem of Kondratieff, will last considerably longer, will be auto-generic and will turn topsy-turvy industrial societies. And it will provide them with sufficient resources to become totally independent from lesser developed countries, and/or, in turn, there will then be the real danger that they will completely lose interest in them and leave them to their own destiny.

What is the guiding question in every analysis of “e-”, information or knowledge? Are industrialized societies characterized by a new content or just by new tools, instruments, or technologies (even if they are basic ones)?

Present phenomenology, some selected examples:

- ▶ The latest gadget in e-commerce: while you fill out a form, a miniature camera in your pencil notes what you write as well as the pattern woven into the paper and orders directly;
- ▶ The latest technical break-through: superconductivity of plastics;
- ▶ Advances of intelligence beyond the imagination of the creator presently progresses along the lines “genetic algorithms and evolvable hardware.” In the “Technology Quarterly” section of the *The Economist* (issue 24/3/01) it read: “Over the next few years,

evolutionary machines could show humans the way.”

- ▶ Microelectronics and the cost for their utilization have developed into economy’s biggest sector and will very likely continue to increase. It further stimulates and/or facilitates other business branches (and a lot of other and further functions) as well as quite a long series of problems, for example, the relativity of the property principle, as it shows the possibility of free access to music.

So, there is a potential for a new society. But where will that new society be heading?

Future phenomenology, a look backwards from 2358 to today:

This is a scenario, from which we try to “backcast.” Why did mankind develop all these technologies and tools? For example: Why did we try to go into space? Because we first develop tools most often for certain restricted purposes and then use them later on for other ones. Why did a US millionaire want to go into orbit? Because it was possible in general and also for him. And so he did.

Setting: 2358, in a spacecraft:

“Bahija had her eyes closed and cried out loud, her mutation and neurotransmitter machines still on. Jak (Jim-Ashok-Keiji) had comforted and caressed the

young lady already for twenty minutes, talked to her patiently and tried to find out what was on, because he couldn't understand one single word of what she was stuttering. The longer this went on, the more nervous he got and almost lost his temper, but then she finally opened her eyes. But then it took her another twenty minutes until she re-recognized her present life-companion and he also knew that she did.

Then she first tried to regain awareness of what had happened to her and then to explain her experience to him and make him understand. Finally she recognized that she would not be able to make him understand until he himself returned from similar trips, after having been enabled to go on them.

Biographies:

Bahija, born 2251 by a Maghrebian mother who had won a once-in-a-decade price, consisting of an all-comprising e-training and who was invited to immigrate to the TAU (Trans-Atlantic-Union), thus being a member of the permanent brain-drain from the outer world into the Center. Her mother wanted her when she was 60 (that's why I called her "young") but did not want to clone herself. So mother's pregnancy started after being teleported. After Bahija was born, she was immediately sent to e-school, where they

implanted the mutation as well as the neurotransmitter machines into her brain. It took her almost her whole youth (i.e., almost a hundred years, out of the three hundred years average life-expectancy) to learn to know and to handle these machines. And now she is training to teleport herself into the future ... as one out of millions ...

Jak, born 2280 in Madras by an Indian mother (who had a British father) and a Japanese father, i.e., he is 30 years younger than Bahija). He was a slow developer, but then gained all imaginable prizes, first Indian and then others, and now is a first generation immigrant. He was picked by Bahija, who is still influenced by some ideals of her mother and wanted a classically handsome man, while most men around her had already adapted to the ideal of being small, almost without muscles, but with super-brains ... and thanks to her, he now feels that he might make it one day: understanding the present time in this world beyond what he had known before ...

The two phenomena differ: the present one only describes tools, while the future one describes different and deeper problems.

Let us first contemplate on present drivers for the future: Alternative forms of communication, entertain-



ment and adventure, business and private life, travel and homes, in short: the future civilization in comparison with the one of today as well as with those phenomena already visible or in the pipelines of industry and the public relations agencies. They could also be characterized as follows: The society at large is super-controlled by devices or systems resembling our present Global Positioning Satellite (GPS) systems, covering public places via nano-cameras, then there are think-bugs along the line of present web-bugs right down the line to toys for babies which contain controlling devices of various sorts (multi-media), and robots all over the place, some of them already quite independent and equipped with almost-feelings, multi-linguistic and quite handy.

The following five technological "revolutions" brought it about:

- ▶ Hydrogen-based energy systems;
- ▶ Super-conductivity of many materials;
- ▶ Gene-technology;
- ▶ Information-science and -technology, including mass-media; and,
- ▶ Nano-scale technology.

The utopian story teaches us, on the other hand, two things.

- 1) The old Indian slogan is still true: you can't judge anyone in whose moccasins you haven't walked. Or: Lack of common experience hinders understanding.
- 2) The story clearly demonstrates that we should not only speak about the famous intelligent coffee cup, which could tell us if our coffee is still too hot, if it already contains our preferred quantum of milk and sugar or not or to what degree, if we reached our digestible quantum of coffee for today already ...

Microelectronics or just "e-" simply means electronic, i.e., something technical and therefore neutral. "E-" is prevalent today, because no one dares to decide between information- and knowledge-society. We don't know, what and how an e-society would be, and in particular not, what and how a future e-society would be. Because we don't know we can freely assume features of such a society and imagine premises to it. Here are two first ones:

Premise 1:

Every new society has got to be truly **world-wide**. But we know that this will not be true for a very long time to come, as shows the already quite old and technically much more simple telephone. Shouldn't we start nevertheless? Of course, we should. But we should never forget our task. And reality is brutal: The job and

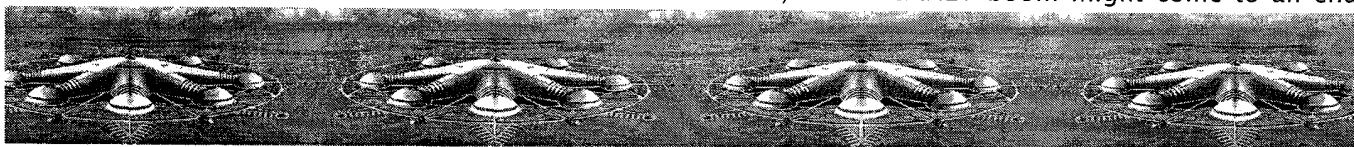
unemployment situation resulted, viewed from a different angle, in the global digital divide, i.e., the growing gap between the wealthy and the poor.

Premise 2:

“**Worthwhile**” means: Do you get something of value for the price you paid? Do you evaluate it as worthwhile? And you would not want to miss it after you got it? Now, and as an example: what’s the advantage, when you have the possibility to call someone really far away, say in Australia? That depends on what you want to communicate. Sometimes or even often it would be much more “worthwhile” to just and simply talk to your husband/wife, parents or children ... but long-distance, and that you will not see the other person so soon ... is much more “sexy” or reputable.

A second gap is the one between the symbolic (the virtual) and the real (reality). It started in marketing or with brands and the people possessing items with brand symbols on them were given the feeling of importance and that they belong to the inner circle. But the longer the more the fooled ones realized that they have been fooled. Now we have the hype of “de-branding”.

In the following I will just mention two further developments which could be called between possible and likely and with time horizons between 10 and 30 years



soon. Should we really continue to talk about the INTERNET, even if we mean Internet II or broadband, etc.? Shouldn’t we call it **EVERNET**? Because it could be a very handy tool ready all times and everywhere for a thousand services on verbal command? And it was just in view of this development that Thomas P.M. Barnett from the US Naval Institute proposed to create a Department of Network Security with the task to secure this EVERNET, which just begins to be visible on the horizon ...

All new technologies are but tools. We can use them in the same time for better production, industry, traffic or consumption as well as for the organization of our lives. But the content of our lives should never be technologies alone (nor money or wealth, nor power and influence, speed or leisure or the reduction of cost, etc.), but friends, love or discoveries, or the removal of frontiers.

The new economy (and I don’t just mean new markets for start ups from dot.com industries) is still the old—if one looks more profoundly into the matter. It is still capitalism, even with a trend back to imperialism and Manchesterism.

from now – as every serious journal on or of the future (or an futures research) would report, no matter if it is the *Futurist* from the US, *Futuribles* from France, *Zukunftsforschung* from Switzerland, *Zukünfte* from Germany, *Futures* from GB, or the *Journal of Futures Studies* from Taiwan.

► In view of “information warfare” (electronic Pearl Harbor), the military would probably immediately raise their hands and claim responsibility (but competence as well?). But security should never be let in the hands of the military alone and aggression by cyber-terrorists (or Internet-terrorists) is not always targeted at states but also at companies, associations or individuals, in short, against the whole of civil society. Economic and/or industrial espionage is one example, individual psyche problems and outlets like revenge is another, and religious-political motivations like the Japanese Aum or the Chinese Falun Gong sects a third. And many more could be cited. They all could try to use micro-electronic skills in order to pursue their goals, they all could attack waterworks as well as air-traffic installations or other sensitive systems.

► In the same way as TV watching seems to be beyond its culmination point (how many people watch how man hours per day) because of interactive possibilities, the INTERNET boom might come to an end

Even the very speculative theories of the de-liking between capital and production (or other parts of the economy) revealed erroneous. Let me demonstrate that with the example of the “e-stock-exchange”, if you allow me to call it that way: the easier and cheaper it is to place orders personally and directly through ones own computer, the more the customer has to rely on information and analyses, or on “analysts”. But there are only very few really independent analysts. “Standard & Poor” and others, who have made analysis their business, still have to sell their analyses. They can only sell “critical quality”, otherwise nobody would buy it from them. A broker takes a percentage from the order-sum, but finds himself in a conflicting situation if he is also active in the M&A business or in investment-banking—as most are. Normally, an analyst works for a business firm and has to act as her salesman. The more people realize these days that they got false advice, they go to court and get indemnification from the analyst’s firm. And it becomes more and more clear and public: the analysts’ firms often possesses themselves stocks of companies they praise into heaven, sometimes up to 40 or more times its real value — and with full consciousness, because then they can sell first and realize enormous gains. If that isn’t criminal ...

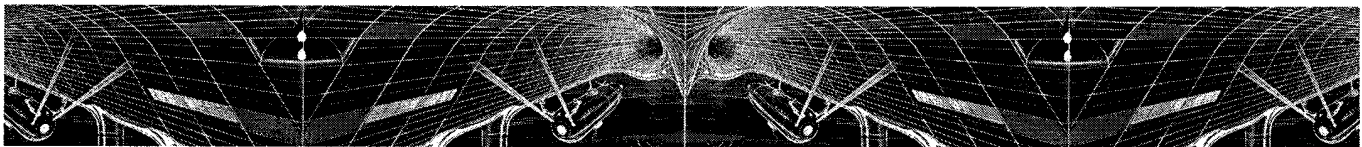
Which areas have to be considered as important in the future e-society?

- 1.Changing nature of work
- 2.Changing nature of business
- 3.Organizational change
- 4.Social exclusion
- 5.Reconstruction of government
- 6.Health and Medicare, but also selling of drugs (after self-medication) as well as remote therapy
- 7.Collective Intelligence

I will elaborate in the following only on the last three.

Reconstruction of the governmental system

We will have at least four parliaments on both levels, world-wide/globally as well as regionally; or bloc-wise, with the assumption, that starting in 2040 and at least for several decades to up to a century, the globe will have the following five blocs: China, India, the Muslim countries, South-East Asia under Japanese hegemony, and the Transatlantic Union (from Cape Horn to Alaska and from Cape Town to Vladivostok). If we consider it possible that politics continue to be a pyramid (bottom up) and if we just elaborate on the political level, the five blocs will eventually still meet in a fundamentally reorganized UN:



drug-delivery apparatus with a biosensor would respond to internal changes in the body's chemistry and behavior, thus freeing patients from complicated regimes and making the entire system autonomous, for example from external climate changes when traveling.

Collective intelligence

Even if heavy doubts remain if it will ever be possible to automatically translate every of those 600 or so major languages spoken on the globe into every other one (dialects not included) and not losing too much of its content and culture, progress with translation machines will come about. And automatic translation surely belongs to the globe's **collective intelligence**. But much more is at stake: the mentioned "global digital divide" will develop into an "intelligence and access divide" (the scenario at the beginning), because people will have access to data-banks by mere mental decision to do so (via implanted devices like the mentioned neurotransmitter) and thus have exponentially better memories and knowledge, not talking about what still sounds utopian: capacities to read each other's mind. And if we then consider two more possibilities:

- ▶ Big agglomerations / megapolities
- ▶ Industry / economy
- ▶ NGOs
- ▶ Politics.

From that we delineate:

Premise 3:

Only if all these entities and/or world-players have agreed on non-military settlements of controversies and that means permanent confidence-building e-communication, thus, **the globe will avoid a military doomsday.**

Health and medicare, selling of drugs (after self-medication) and remote therapy

Potential e-societies structurally are nothing different than what's going on already, for example, the combination of health-discs and e-medication: However the device's name will finally be "health-smart-card" — it would have the advantage of being "portable" (but would require standardized reading-devices). An alternative proposal wants to store case- and disease-management via the Internet and offers a complementary smart-card access, so that everyone can determine who gets access to which data of his personal data-set. And then, an implanted intelligent

- people grow older, up to 300 years;
 - brains can be preserved and/or transmitted or implanted in newly born ones;
- then we have to consent to

Premise 4:

The ever-increasing utilization of ever new and more powerful tools with fundamental changes to our historic experience: We will not only create a new society but also a new homo sapience. Very little can be said on them so far. But the more necessary it seems that we develop — already today — ethical guidelines for the coming blend of new human capacities.

And it is certain that the sixth Kondratieff, which is the blend between micro-electronics and micro-genetics, will last much longer than the roughly fifty years of the previous cycles.



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Waking Up After the War:

Post Conventional Futures Studies / Foresight

(Part 3 in a Series)

The first step towards building an alternative world has to be a refusal of the world-picture implanted in our minds and all the false promises used everywhere to justify and idealise the delinquent and insatiable need to sell.

Another space is vitally necessary.

John Berger, *The Shape of a Pocket*, Vintage, NY, 2001

Part one of this series linked the notion of 'waking up' with the need to 'deliberately and patiently critique the current world order.' Part two extended the metaphor to briefly outline some suggestions for how Futures / Foresight practitioners can themselves 'move on' both internally (with respect to their own development) and externally (in terms of post-conventional futures work). It suggested that 'conventional approaches to world issues within FS have barely scraped the surface'. This third article provides an overview of work in progress. That is, work that seeks to be both post-conventional and integrally informed.

By Richard A. Slaughter

What does post-conventional mean?

To be conventional is to operate within pre-defined boundaries according to clearly defined rules using well-known ideas and methods. The bulk of Futures work in the world is conventional. It serves well-known needs and clients. It operates in familiar territory: corporations, planning departments, consultancies, government agencies and the like. Conventional practitioners will most likely have a degree, or equivalent experience and a certain amount of training in Futures Methods such as Delphi, trend analysis and scenarios. They also tend to have a near exclusive focus on the 'exterior collective' domain (in integral terms the lower right, or LR, quadrant). One of the hallmarks of conventional Futures work is that it overlooks the interiors.

On the other hand, post-conventional practitioners in any field clearly understand that the entire external world is mediated constantly by inner structures of meaning and significance, and always has been. Therefore objective accounts of the world are impossible (even within the so-called 'hard' sciences). Rather, all are situated in subtle but powerful networks that are socially constructed and legitimated over long periods of time. Clearly, therefore, post-conventional work demands more of the practitioner. It means, for example, that a concern with 'ways of knowing' becomes unavoidable. Yet I have always maintained that what is lost in naivety is gained in depth knowledge and profound insight – not merely into the currently changing social order but to its possible futures as well.

For many years it felt like an up-hill struggle to show how Critical Futures Studies (CFS) contributes to the development of FS as disciplined enquiry. But over time the penny has dropped and many more people are seeing for themselves how depth insight into the social order provides us with powerful new tools. Despite a recently disappointing book¹ Jay Olgivy summarised the evidence for this view over a decade ago better than anyone else before or since.² Yet this was still only a beginning.

Post-conventional, integrally informed, futures

A further step was to begin to correlate different approaches and methods in FS / Foresight work with a deep appreciation of the individual interiors (or upper left, UL) quadrant. One approach was through 'spiral dynamics', based on the work of Clare Graves. It depicted a nested series of human operating systems that, as suggested in Part two, provide clues to what is going on 'under the surface'. The approach can be used as a guide to individual and social interiors but it is not immune to critique and is by no means the only option. In fact there are a number of 'stage development' theorists who provide a variety of insights into over 20 distinct 'lines' of development in human beings. This means that we can gain greater clarity about our own 'ways of knowing', our preferences, strengths, blind spots etc, as well as those of others. Why are these developments significant?

In the first place, they remind us that 'successful practice' (whatever that means to different people in different places) is not merely a matter of taking a course or two and mastering one or more conventional FS techniques. One of the great discoveries of integral futures work is that it is levels of development within the practitioner that, more than anything else, determine how well (or badly) any particular methodology will be used or any practical task will be performed.. In one sense this is obvious. A naïve practitioner will get poorer results than a practitioner with in-depth personal and professional knowledge. On the other hand, how many professional training programs focus on the interiors at all? There is clearly a major imbalance here that needs to be corrected.

One of the great discoveries of integral futures work is that it is levels of development within the practitioner that, more than anything else, determine how well (or badly) any particular methodology will be used or any practical task will be performed..

Second, we can now see why the earlier tendency to focus on a practitioner's cognitive development and instrumental skill was misleading. To be a success in any field demands far, far more than 'mere' cognitive ability and technical competence (as Peter Hayward's work – summarised below – demonstrates). For example, ethical, communicative and interpersonal lines of development are equally vital to the 'well rounded' practitioner.

Third, if we see the professional development of practitioners as seeking a balance between 'inner' and 'outer' fac-



IOS. I'm well aware that some will find these suggestions challenging, to say the least. So I will now consider four examples of post-conventional futures work.

Post-conventional futures / foresight practice

Weinberg – Integral Macrohistory

Andrew Weinberg is a graduate student at the Australian Foresight Institute and, as such, is among the first practitioners to have been trained in Integral Futures / Foresight methods from the outset. His recent paper on *Using an Integral Perspective to Reconceptualise Macrohistory* reviews the latter as it has been applied to FS by Inayatullah and Galtung. He pays tribute to the way these writers use macrohistory to question dominant perspectives and to bring into play different worldviews, and worldview assumptions, from other cultures. He then views the work of macrohistorians through the lens of the IOS (that is, through lines, streams, states, types etc). One of his conclusions is that 'most macrohistorical theories do not integrate causes from more than one of the four quadrants'.⁴ Another is that all but two of those reviewed appear to be operating at the level of mind. (The exceptions are Steiner and de Chardin who are alert to the spiritual development of humankind.) He then comments on some other aspects.

tors, we'll be open to the idea of a new relationship between 'futures literacy' (in-depth futures understanding) and 'futures strategy' (timely and effective action in the world). Moreover 'depth' will no longer be synonymous with 'academic', 'theoretical' or 'obscure' (though it can be any or all of these things in the wrong hands). Rather, depth will be seen as one of the main keys to individual and disciplinary development.

The Integral Operating System (IOS) is not for everyone.³ Those who do elect to understand and use it will find that the overview it provides of quadrants, waves, lines or streams, states, types and perspectives open up all sorts of options. In time research will reveal some of the combinations of qualities that, it can be argued, help to make a 'good futurist' or an effective foresight practitioner. At this stage, however, the key point is to work to become 'integrally informed'. That means becoming familiar with the Integral perspective and the most useful aspects of the

Following the cognitive line as described by Piaget, at least 'formop' thinking is required although I suspect that a higher level, perhaps 'dynamic relativism' is required to grasp issues across different civilisations. For the moral line, as described by Kohlberg, attainment of the principles of (the) 'conscience' level is a necessary precondition for macrohistory to be produced. For the self line, as described by Loveinger, an 'autonomous' level of development is required in order to step outside the bounds of what the society of the macrohistorian may have placed on their thinking.⁵

In other words, by considering macrohistory through the lens of the IOS, Weinberg is able to 'interrogate the interiors' of this body of work in sufficient depth both to diagnose some current weaknesses and further develop its strengths for application in a futures context.

Rushkoff – Open Source Democracy

Douglas Rushkoff would not claim to be a Futurist as such, rather an informed commentator on 'cyberculture' and the internet. In a paper published by the UK 'think tank' Demos, Rushkoff tackles the issue of open source democracy. He discusses three steps in the development of infor-

mation era autonomy: 'deconstruction of content, demystification of technology and finally do-it-yourself or participatory authorship'.⁶ This is part of a 'second Renaissance'.

The first Renaissance took us from the position of passive recipient to active interpreter. Our current renaissance brings us from the role of interpreter to the role of author. We are the creators.... We begin to be aware of just how much of our reality is open source and up for discussion.⁷

Or again,

One of the most widespread realisations accompanying the current renaissance is that a lot of what has been taken for granted as 'hardware' is, in fact, 'software' capable of being reprogrammed. (People) tend to begin to view everything that was formerly set in stone – from medical practices to the bible – as social constructions subject to revision.⁸

From here Rushkoff develops a critique of US media policy (including the 'selling' of the Iraq war) and also of the current form of what he calls 'globalism'. Dismissing Peter Schwartz' aphorism 'Open markets good. Closed markets bad. Tattoo it on your forehead', Rushkoff suggests that



of social justice: how many people are able to participate?¹²

Here, then, is an example of advanced work that looks beneath the surface and questions some of the shaping realities that can now be understood, challenged and subjected to greater democratic openness. While not everyone would agree with Rushkoff's view of the liberating potential of new technology he has certainly set out a strong case for viewing and using it out of a post-conventional perspective in which issues of credibility, legitimation and social construction are clearly highlighted and understood.

Voros – Reframing Environmental Scanning

In earlier times Environmental Scanning (ES) was seen as an activity based on fairly straightforward methods for (a) detecting signals from the environment (b) outlining organisational implications and (c) feeding these into a decision making process. It was described as a 'front end' technique that alerted an organisation to external changes and provided time for strategic responses to be developed. So far so good. What had been overlooked, however, what that the world 'out there' is framed, conditioned and mediated by the world 'in here'. But the latter had been largely overlooked. I drew attention to this and proposed that one use of the four quadrant model could be to develop a new framework for ES in which both inner and outer factors would be considered.¹³

'the market's global aspirations amount to a whitewash of regional values. They are as reductionist as the tenets of any fundamentalist religion.'⁹ He continues,

Mistaking the arbitrary and man-made rules of the market place for a precondition of the natural universe, corporate capitalism's globalist advocates believe they are liberating the masses from the artificially imposed restrictions of their own forms of religion and government. Perceiving their own free market model as the way things really are, they ignore their own fabrications, while seeing everyone else's models as impediments to the natural and rightful force of evolution. As a result, globalism, to almost anyone but a free market advocate, has come to mean the spread of the Western corporate value system to every other place in the world.¹⁰

Set against this, Rushkoff's essay is about the potential of 'new interactive media' to 'provide us with the beginnings of new metaphors for cooperation, new faith in the power of networked activity and new evidence of our ability to participate actively in the authorship of our collective destiny.'¹¹ In conclusion he suggests that 'our understanding of progress must be disengaged from the false goal of growth' and 'be reconnected with the very basic measure

Voros took this a stage further and developed a notation method for clarifying the 'filters' at work in the minds of scanners. He writes that 'in addition to opening up the viewspace being viewed, one needs also to understand the extent and the scope of the 'mindspace' of the scanner doing the viewing, and to take conscious steps to open it up'.¹⁴

What was needed were 'models of human consciousness' that would help to reveal the filters that were operating in the scanners' mind. 'Informed by this one would then seek to become aware of the potential blind spots we might possess as scanners'. The next step is to

factor these insights into a scanning praxis so as to minimise the 'scanning blindness' of the scanning team. In this way a team effort of diverse scanners consciously reflecting on their preferred mind sets, and taking steps to broaden their views, is less likely to miss critical signals than a homogeneous group ... who are unaware of their own potential blind spots...¹⁵

Clearly ES is an activity that absolutely *requires* a profound appreciation of human and cultural interiors. Otherwise it cannot be other than an exercise of the 'blind leading the

blind'. As Voros says, 'scanning the environment ... depends very much on the eye of the beholder ... What that eye sees is conditioned by what lies behind the eye of the beholder, in the interior consciousness of the perceiving subject'.¹⁶

Finally, therefore, the hitherto-unacknowledged reality of 'interior consciousness' began to emerge as one of the foundational shaping factors in all Futures / Foresight work. This is shown even more clearly in the last example.

Hayward – Resolving the Moral Impediments to Foresight Action

In an integral view the nature of the consciousness that is experiencing or directing change is crucial. This has been elegantly demonstrated by Peter Hayward who employed Jane Loevinger's stage development theory to show how 'the organizational capability to consider future implications (of foresight projects etc) is synonymous with the individual capability of people in that organization to do that very same thing'.¹⁷

Hayward explores some implications of the role of moral thought in organizations. He argues that 'no sustainable change to the organizational stance

towards foresight research is possible unless there is adequate moral development in the individuals of that organization'.¹⁸ To be brief, Hayward considers how the first four of Loevinger's stages can be considered 'pre-foresight', ie, stages where foresight is simply not possible. These stages are Presocial, Impulsive, Self-Protective and Conformist. The capacity for foresight does, however, emerge at the next stage – that of being Self-Aware. He comments that 'the individual now appreciates multiple possibilities in situations, and the understanding of complexity is increasing'. He adds that 'at the same time that multiple perspectives are considered in the external world, the interiority of the individual begins to examine itself'.¹⁹ The 'formal appearance' of foresight capability, however, occurs fully at the following stage which is termed 'Conscientious'. Here are added the powers of 'self-evaluation, self-criticism and self-responsibility (and hence) conscience is said to be fully developed'. He adds, 'the Conscientious individual is confident enough to make individual choices around which group rules or norms will be complied with... A focus on achievement emerges and with it comes long term self evaluated goals and ideals'.²⁰ At this stage what Loevinger calls the 'Conscientious ego' corresponds



closely with what Piaget termed 'formal operational thinking'.

Thus far Hayward has identified conventional stages of human development that correlate well with conventional FS. In the next step he identifies the transition that occurs in the shift from formal to post-formal foresight. Loevinger's focus here was on what she called the Autonomous stage at which individuals 'can now cope with ... inner conflict; they can accept the inherent contradictions in life and just get on with things. What were seen as 'opposites' at the earlier stages is now recognized as complexity'.²¹ Tantalisingly, Loevinger hypothesized yet another stage that she termed 'Integrated' in which conflicts are transcended and polarities reconciled.

The conclusion is clear. Questions of human developmental stages, of the development of higher order moral, cognitive and other capabilities are central to understanding and dealing with the global problematique in all its guises. These human factors are deeply and profoundly implicated because they evoke different worlds of reference and, properly understood, foreshadow futures that can barely be glimpsed from within the desert of empiricism, the cold clear endlessly replicating technical surfaces of flatland.

Conclusion

At the outset I suggested that the central issue that should most concern us is that of uneven development. In these three linked articles I have tried to show how more advanced forms of futures enquiry and action are being developed that can help us to engage in depth with the multiple crises that continue to threaten our world and its nascent futures. In this third piece I have briefly explored some aspects of 'integrally informed post-conventional futures work'. To deal with the anticipated criticism that all this is 'merely theoretical' I've provided examples of work completed and work in progress.

During the period while I was working on the material, notice of a conference called by prominent US Futurists arrived. The conference will consider the role of technology in creating 'solutions' to the world's problems. I was saddened to see this because, while I am not 'anti-technology' in any simple-minded sense, I cannot see how further investments in increasingly powerful technologies that provide what Bill Joy called 'enormous transformative power' can possibly help to create a better world.

Now that terrorists are using mobile 'phones to set off bombs that massacre innocent civilians, it is all too clear that genomics, nanotech and other innovations now being developed will also be misused. HG Wells saw this many

years ago and the questions he raised then have still not yet been answered. Some of them hit very close to home. Where, we should ask, did 'weapons of mass destruction' come from in the first place, if not from the West which shirked its moral responsibility to ban them from the earth when it could? Where are they currently stored and with whose permission?

So the kind of futures work outlined here is not merely theoretical. It is intensely relevant and practical. I have argued that it is necessary to critique the current world order. It is equally necessary to confront the sources of unrestrained power and the mad pursuit of endless material wealth. I believe it was Donella Meadows who said something like 'you only have to spend millions marketing something if its worth is in doubt'. She had the theory, the tools and the moral courage to say what she truly believed. Now, as futurists and foresight practitioners we need to start looking more deeply into ourselves and into our social contexts to find the 'levers of change' the strategies, the enabling contexts, pathways to social foresight.

Post-conventional futures work is not for the faint-hearted but it does suggest a range of constructive responses to a world currently set on the path to oblivion.

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11. Ibid p 18.
12. Ibid p 65.
13. Slaughter, R. A new framework for environmental scanning, *Futures Beyond Dystopia – Creating Social Foresight*, chapter 9, 127-137.
14. Voros, J. Re-framing environmental scanning, *AFI monograph 4*, 2003, p 4.
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16. Ibid p 5.
17. Hayward, P. Resolving the moral impediments to foresight action, *Foresight 5*, 1, 2003, p 4-10.
18. Ibid p 4.
19. Ibid p 6.
20. Ibid p 7.
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MESSAGE

From: Richard Slaughter
Date: Fri Mar 26, 2004
Subject: President's Message

See the Slaughter reply to the e-list discussion beginning on page 24

Dear Colleagues and Friends,

few can be unaware of the violent events taking place in the world. Our hearts go out to all those who have lost loved ones in the most recent atrocities. Also to all those many people whose hopes for a peaceful world and a humanly vibrant future seem to be constantly dashed. This is not, after all, what we'd looked forward to in the 'early 21st Century'. So what can members of the WFSF do? Myrtha and Thierry's exchange on this e-list highlighted some aspects of the Madrid bombings. No doubt others will contribute. I want to widen the debate and consider another aspect.

For years now we have been told that 'economic progress' means 'opening up' local and national economies and, if not actively supporting market-led 'progress', at least agreeing not to get in the way of the powerful entities currently sponsoring what Beck calls 'wild' globalisation. Now, I think, there is a stronger case than ever for calling a halt to its expansion and to the failed model of development that goes with it.

Continued on page 22

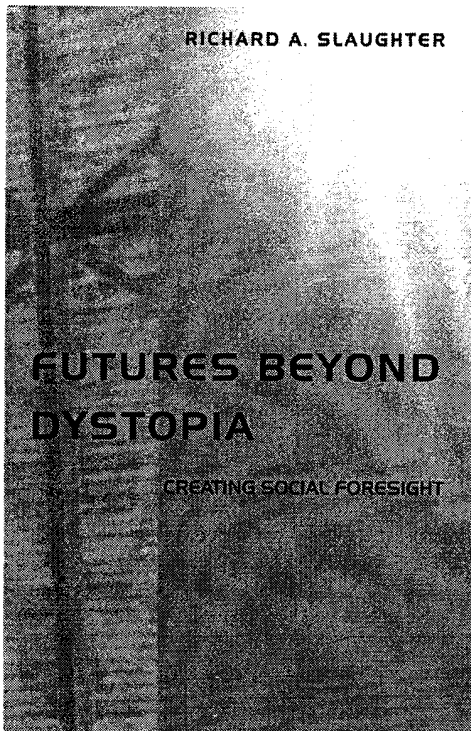
Book Review

Futures Beyond Dystopia

IN HIS INTRODUCTION TO THIS IMPORTANT NEW BOOK, RICHARD SLAUGHTER SAYS:

“The affluent Western world has become entranced by its own wealth, its success and its ever more compelling technological prowess. But it pays little more than superficial attention to the consequences of its spiralling demands, to the way it constantly transfers costs elsewhere and ‘elsewhen’ into the ever-receding future. Short-term thinking has become the norm and it prevents us from ever taking seriously our collective attempts to consume the future.

“We need to see these phenomena much more clearly because, at present, they are leading us to a world that no sane person would choose for themselves, let alone hand on to their children...a world that is stripped, mined out, polluted, denuded of non-human life and compromised beyond all hope of repair...the most likely futures before us are irredeemably Dystopian in nature.”



So the book, *Futures beyond Dystopia* (Routledge Falmer, London, 2004), is

Ian Lowe

based on an explicit recognition of the global problematique, helpfully summarised in Chapter 17 of the book. First, we live in a materialistic “flatland”, a thin and diminished world in which instrumental reason and the material progress provided by a global infrastructure blinds us to the almost universal spiritual poverty of modern life. It is dominated by the ideology of economic growth, despite growing evidence that the natural systems of the Earth are already imperilled by our level of material consumption. Further growth is not a rational response, given the impact on the natural world of the present population and its levels of material demands, already producing global climate change and a series of other cascading disruptions of natural systems. The industrialised world continues to live as if there were no tomorrow, while actively encouraging the delusion that the entire growing world population can live in our unsustainable ways. Any thinking person is aware that technological change always brings costs as well as benefits, and losers as well as winners, but any seri-

ously questioning of the net benefits of uncontrolled technical advance is derided. Finally, in a world in which the consequences of our decisions stretch decades or even centuries into the future, our thinking is dominated by irresponsibly short-term thinking based on next month’s balance sheet or next year’s election.

So the need for futures thinking is obvious. Collectively, we are stumbling blindly towards global catastrophe, driven by economic imperatives, technical hubris, short-term thinking, ecological illiteracy and political irresponsibility. As the book points out, the seven deadly sins of pride, envy, avarice, wrath, gluttony, lust and sloth

have been turned by our consumer culture into the seven marketing imperatives, while “a technological dynamic that acknowledges no limits whatever is poised to overrun all human cultures and the world in which they are located”. The broad field of Futures Studies emerged from the contradiction between the disastrous possible futures and the needs of real people. Unfortunately, as this book analyses in detail, our field has been dominated by a narrow approach characterised by superficiality, conservatism and a lack of interest in alternative visions of the diverse futures which are possible. So “critique is no longer merely an option. It has become a necessity”.

The shift from pop futures to critical futures was an obvious imperative. This book mounts a persuasive argument for the second great shift in futures thinking, beyond critical futures to the Integral approach. The central section of the book is an explication of this new way of analysing our options. Ken Wilber’s approach is based around four “quadrants of development”, each a separate “window on reality”. The left-hand quadrants represent interior aspects and the right-hand side are exterior, with the upper quadrants on each side being individual and the lower ones collective. Thus the upper right quadrant is the external development of the individual: “the familiar story of biological development, of body and brain function”. The lower right corner contains “the stream of external collective development, the physical/social process that leads through the various stages of physical and technical evolution”. So these two quadrants together reveal the contemporary world of science and technology. The top left corner represents the individual’s internal development, “each person’s own unique inner world of feeling, emotion, thought and being”. Finally, the bottom left quadrant represents “the interior development of the collective social being: language, world views etc”, the whole broad sweep of cultural evolution. As the book points out, most analysis and discussion of futures is heavily concentrated in the bottom right corner of external collective technical development, with occasional nods to external aspects of the individual. Our inner feelings and emotions are usually ignored, and very little attention is given to social and cultural issues. This is a dangerously limited view, like a monochrome picture or a musical composition using only the black notes on the keyboard. The Integral approach is obviously better.

The book goes on to make a powerful plea for the establishment and proper resourcing of foresight institutes, staffed by properly trained professionals and equipped to explore the diversity of possible futures. Slaughter argues we need this investment to provide us with credible alternatives to the dystopic futures which will otherwise be the fate of humankind.

The conclusion of this book summarises its argument. In its words:

The linked professions of Futures Studies and Applied Foresight developed because they were called forth by fundamental human and social needs during a period of rapid civilisational change.

Everyone uses the skills of applied foresight every day of their lives. The foundations of foresight therefore reside in everyday life. To now elevate these capacities into organisational and social forms requires concerted effort.

Foresight implementation has been patchy so far, but enough has been done to demonstrate what entrepreneurs call ‘proof of concept’. We know that foresight

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works. We know what benefits it bestows. We also know that our civilisation may not survive without it.

Foresight for private gain is legal but of questionable legitimacy in the wider context. By contrast, foresight work in the public interest is a vital investment in the well-being of society and its world. It should be funded from the public purse.

To consider futures and foresight work through the lens of an Integral perspective provides new tools, insights and ways of mapping the futures enterprise upon a far broader canvas than anything thus far attempted.

It follows that the development of social foresight takes on greater urgency, substance and meaning. It corresponds to an expansion of awareness and capacity on a very wide scale.

As an example of the sort of future we could work toward, the book sketches the tantalising goal of living “in a world that has experienced a recovery of vision, meaning and purpose”, “a post-materialist world which

embraced stewardship and the needs of future generations”. That would be very different from today’s world, marked by what Slaughter calls “the disastrous conceits of industrialism... the obsession with material growth, the subjugation of nature and the marginalisation of non-Western cultures”. Like others calling for a great transition toward a future sustainable society, he sees the key as “letting go of industrial models, values, priorities and structures across the board and opening to the processes of transformation available through the perennial wisdom of humankind”. So the task is framed in terms of establishing a new and potentially durable relationship between people, cultures, technologies and natural systems.

In ecological terms, I don’t think there’s any doubt that we’re booked on the Titanic and steaming towards the icebergs. Our material demands are changing the global climate and causing other disruptions of the natural systems that are crucial for our survival, providing us with breathable air, drinkable water, edible food, a sense of cultural identity and spiritual sustenance. Unfortunately, those who put their faith in growth are

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still effectively tipping more coal into the burners and encouraging us to meet the icebergs more rapidly. A group of people who should know better are even now in the First Class bar ordering smoked salmon and the best vintage champagne, secure in the knowledge their cheque will not reach the bank. This book is at least a clear appeal to steer a different course, but I see it as more radical than that. Since those on the bridge are clearly not interested in these arguments, the book effectively incites those of us who form the crew of Space-ship Earth to stage a mutiny! Thinking of future generations imposes a moral responsibility to be working for a sustainable future. This book is both a call to arms and a helpful manual for that task. It should at least be on your bookshelf as a serious futurist, if not in your shoulder holster!

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MESSAGE

Continued from page 18

When the bombs went off in Madrid they were triggered by mobile phones. Sophisticated technologies deployed by people with terminally destructive agendas. Should we be surprised? Hardly! As a futurist I've long expected to see a 'dirty nuke' go off in a city somewhere. It's only a matter of time and opportunity. An American movie (*The Sum of All Fears*) has already and, in my view unwisely, spread the 'meme' of this event around the world.

Post WWII, the Allies and the old USSR had the chance to put this particularly nasty genie back in the bottle * something they signally failed to do. A new documentary called *The Fog of War* explores Robert MacNamara's reflections on that and the Viet Nam debacle that followed. The director of the film comments that not much has changed today, a generation later. In his view, the names change but the dynamics of



to extend Western-type consumption habits to those who are currently poor. But the powerful are still driving an agenda that, really, has no interest in human futures and, I would argue, actively works against them. Read *WIRED* magazine and you'll find many who sincerely believe that technology 'improves' human prospects. Futurists and others organise meetings, write books, based on this assumption. But the bombers in Madrid and men of violence elsewhere know differently. What they see are more and more sophisticated ways of wreaking havoc on their fellow beings. There's a message here that we need to hear and understand.

Put the above together with the aggressive 'innovation strategies' of the world's leading high tech companies and what do you get? Further disasters in the making. Anyone who doubts this should read Neil Stevenson's SF novel *The Diamond Age*, Richard Morgan's *Altered Carbon* or, for a non-fictional treatment,

power do not. So let us remember where 'weapons of mass destruction' originated, and with whom. Should we be surprised that advanced technologies are being turned back upon the rich West?

The deficit in social learning is, as Don Michael suggested, a central issue.

Humanity is recapitulating its mistakes and failing to learn from them. Neither 'ordinary people' nor the currently powerful are seeing these matters in context. We are therefore not yet collectively shifting from the vastly expensive 'learn * eventually * by experience' mode to what could be called a 'futures / foresight' mode. So the former continues to exert its human and environmental costs upon us all.

Anyone with two active brain cells to rub together knows that nuclear and related weaponry have no place on this earth. Nor does it take much to realise that it would take several earths

perhaps Ed Tenner's *Why Things Bite Back*. As I see it, we can't have a high tech future in a radically divided world. It's as simple and as hard as that. But far too many people, including many mainstream futurists, remain entranced by the exterior 'stuff' and continue to overlook the human and cultural interiors where all these problems * and I would argue their many resolutions * lie.

In *Futures Beyond Dystopia*, I suggest that there is a way out of the trap * if we will but take it. The AFI is situated in what is called a 'university of technology'. Since that's where I work I'm questioning whether current research into nanotechnology should continue. I'm arguing that we need an installed capacity for social foresight far, far more than virtually ANY new technology. From an 'integral futures' point of view lasting solutions can only emerge from placing all the great civilisational issues (power, conflict, innovation, poverty and development etc) in a wider view where equity and balance (not tech-

nology, growth or one-sided 'development') are the keys to further progress. In 'integral speak' science and technology are 'right hand quadrant' concerns. They need to be brought into a sustainable balance with the human and cultural interiors that are 'left hand quadrant' concerns.

Many will consider the WFSF a 'bit player' in this vast drama, and that may be true. But I like to think that it is one of those rare places where people do not 'buy into' conventional attitudes and explanations. Nor do they respect the careless uses of violence and power whoever, at the time, may be wielding them. That, certainly, was the view of those, such as Robert Jungk, who created the Federation some 30 years ago.

If we want a future free of the perverse uses of power and violence that are all around us it is

essential to stand up and be counted * whatever that means in one's own context. It might mean organising a protest rally. It might mean opposing nanotechnology. It might mean organising a course at your local school, college or university. It might mean putting more of your time, effort and resources into organisations like the WFSF.

My best to you all in these troubling times.

WFSF Listserv

Reed Riner and I continue to patrol the list to keep it clean of bad addresses and rejected mailings due to "Over Quota" messages and the like. If you have been dropped or wish to subscribe to the listserv for the first time, please contact Reed or me:

**Reed.Riner@NAU.EDU
jones@wfsf.org**

RESPONSE

Continued from page 24

(S) Synergies with other organisations. Some have commented on aspects of this – but let's be clear it does take time and effort. It's not necessarily something the current leadership can add to existing tasks. Someone else has to lead and coordinate. Who will it be?

So, Lisa Sullivan's question about whether we should 'set up regional or project based working teams' remains open. Who wants to do this? I thank Anita Kelleher for her vote of confidence in the 'integral approach'. I also take on board Dennis Morgan's comments about an 'awakening global consciousness' but am more sceptical about his reference to the 'simpol' initiative which seems to me to be somewhat idealistic. Someone else pointed out that 'the legal fiction that corporations are people under the law has to be abolished'. To which I might add that market-led notions of globalisation and progress should also be abolished, but the powers that be that keep them operating will probably not agree....

Phillip Spies' comments about the need to transcend global concerns, to oppose the 'reductionist materialism'

currently driving the global system and to focus on 'our ethics and our thinking' make a lot of sense. His idea of an 'effective foresight service' is echoed by others (R Nelson, L Burton), as is the need for 'higher order' or 'second tier' operating capacity. Which, strangely enough, brings us right back to integral futures, SDI (spiral dynamics integral), the integral operating system and the rest.

I also want to acknowledge feedback from Fabienne who, in a private message, pointed out some of the cultural and regional differences in approaches to FS work. Also from Chris who reminds me that not everyone wants or needs to move into 'deep' futures, be they integral or otherwise. I can, however, only call the shots as I see them.

Overall, then, my view is that advanced FS has never been in better shape. In this view the tasks outlined above are not that difficult. All they need, as ever, is enough qualified people to put their shoulder to the wheel. Who of YOU will pick up some of these tasks, over and above what you already do, and carry them forward? What I see here are the beginnings of a WFSF Global Foresight Project. Here's a draft outline.

Develop an integrally informed analysis of the global probematique (a 2005 version of *Limits to Growth*) that incorporates empirical, critical and integral components. Use this as a basis for developing a decentralised set of 'global action learning projects' or 'solutions' according to a strict timeline (say up to two years). Render the results at different levels (eg, elementary, intermediate, advanced). Disseminate the results in print and electronic media.

In a little more detail:

► One person to take charge of each of the five areas mentioned above. (President and Sec Gen assist with coordination and dissemination strategy only.)

► In each area develop a draft action strategy over the next year. Put together a team of WFSF members and others. Develop formal project plans, timelines and key deliverables. Look for resources. Begin work immediately if able to do so.

► Present early results at the 2005 WFSF 19th World Conference.

► Check draft results through peer review.

► Publication and dissemination during 2005 and 2006.

Over to you.



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RESPONSE TO E-LIST DISCUSSION

RICHARD SLAUGHTER, April 22, 2004

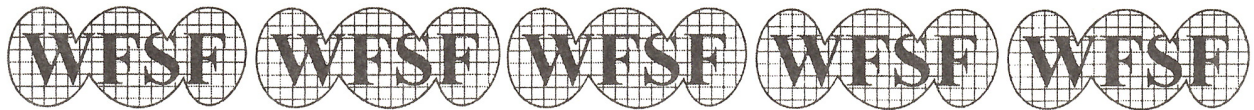
Hi Everyone,

See the original Slaughter letter to the e-list beginning on page 18

Thanks again to all those who've added their comments to the recent on-line discussion. I've not hurried to respond, wanting to give us all time to ponder the implications. This message is to share some suggestions about where we might go from here.

You'll appreciate that I'm seeing this from a specific location at the Australian Foresight Institute (AFI) where we have 'proof of concept' for a new, or renewed, model in the Higher Ed sector. If our learnings are duplicated elsewhere then we may be seeing the beginning of a new cycle of innovation in FS. I've written some of this up in 'Road testing a new model at the AFI' (*Futures*, October 2004. NB. If you have on-line access to Elsevier you can find it in the 'preprint' section. If not I'll put it on a web site soon.) It summarises what we've learned over the last five years in our attempts to help create a new generation of practitioners 'down under'. It's one example of 'organisational renewal'. Do you know of others?

Paralleling this, and over a fifteen year period, we've seen shifts from the earlier 'empirical' (or outer oriented) approaches to FS, to the more demanding (yet, I'd suggest also more productive) 'critical' paradigm (dealing with cultural interi-



ors). More recently we've seen the development of 'integral' approaches to FS that 'fold in' hitherto overlooked aspects of interior human and cultural development. Paralleling this has been the shift from forecasting to scenarios, from scenarios to social construction, and from the latter to integrally informed FS work. This can be seen as evidence of 'methodological renewal'.

While a couple of swallows do not make a spring, the above provides some evidence that we are witnessing stages of renewal in FS work: organisational and methodological. Out of that engagement emerges new personal and professional options. How can we be sure? I guess it depends where you're looking. One measure I'm aware of is the quality of work produced by the best students. They're not academics, but practitioners and they work in a range of organisations. They access a broad range of concepts, methods and approaches. Moreover they're getting jobs, winning contracts, being successful.

Some of my colleagues have rightly cautioned that experience in one location should not be generalised to the rest of the world (see below). Such developments, however, may be significant if they provide lasting evidence that the so-called 'decline' in FS and FS work is over.

If we return to the on-line discussion, there were five key action agenda points.

- (1) Integral analysis of the global problematique to provide the basis for a new 'Limits to Growth'. We can begin this now.
- (2) Review of strategies and solutions, especially in education. Much has already been accomplished here. Two working groups of the WFSF are currently focusing on the latter. An AFI monograph by Jenny Gidley, Caroline Smith and Debra Bateman that up-dates our knowledge (both in theory and practice) will be published shortly.
- (3) Developing a publication and dissemination strategy. This will be discussed at a conference at Tamkang Uni in Taiwan during August. But the implications are obviously much, much wider.
- (4) Defining a limited number of priority action projects. Here is where members of the WFSF can seek to coordinate their own specific passions or interests with a wider initiative.

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IN THE
NEXT ISSUE:

- African Development
- AFI Monographs
- New Members
- Call for EB Nominations
- Art to Foster Futurogenic Business