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The West and Islam: Back to the Future

by Samah Alrayyes Norquist

For most of America's 200 year history, the response to the question "what do you think of Islam and Muslims" would have led to an embarrassing silence. Now it seems America thinks of little else. The horrific crime of 9/11, the London and Madrid bombings, images of beheadings, and terrorism against civilians in Jordan, Morocco, Israel, Pakistan and Indonesia – all reprehensively under the banner of "Islam" – have led to many questions about the nature of Islam and its teachings. These events have also led to misinterpretations and misrepresentations of Islam and strongly negative stereotypes of 1.3 billion human beings. At the same time, for some they have begun to create a curiosity to learn about and understand Islam.

The world has changed since 9/11. Both the

Constructive endeavors followed 9/11 in the West as well as in the Muslim world, calling for the need of a "Dialogue among Civilizations" or "Dialogue of Civilizations" in pursuit of a better mutual understanding and building bridges for a common journey towards the future, despite real differences.

"Clash of Civilizations" and the "Dialogue of Civilizations" have become lenses through which many begin to look and try to understand the relation between the West and the Muslim world.

Immediately following 9/11, many in the West asserted the "Clash of Civilization" model and pushed the argument that we are now facing a war between Muslims and the West. Most advocates of this thesis argued that pre-modern Islam is in inevitable, unreasoning and unprovoked conflict with the modern West and its values of political democracy and individual freedom.

On the other hand, more constructive endeavors followed 9/11 in the West as well as in the Muslim world, calling for the need of a "Dialogue among Civilizations" or "Dialogue of Civilizations" in pursuit of a bet-

Mack

GLOBAL AGRICULTURE

Timothy C. Mack

2020

Although agriculture is one of the oldest of humanity's economic and cultural pursuits, the 21st Century is seeing rapid and dramatic changes in how it is being undertaken both in individual cultures and across the globe. In this article, I will look at global agriculture in a broad context, across its social, economic and environmental aspects – including access to technology and evolving regulatory and trade issues – and how these trends interact. As in all foresight, there is always a choice between attempting to influence the future and working to adjust to coming changes. But whatever route is chosen, it is essential to understand the dynamics of the global and national systems that affect agriculture and food production generally, and how they interact.

It is impossible to talk about agriculture in isolation, as the future has become increasingly interconnected across the globe. Accordingly, the time when any issue can be identified and acted upon in isolation is disappearing. For example, our growing understanding of world climate change has increased our appreciation that systems of every sort are interconnected and interactive. And like climate change, agricultural globalization may be both bringing cultures together and driving them apart.

While the subject of this article is cultural trends, I will discuss a series of other trends –Technology; Culture and Globalization; Economics and Trade; Engineering; Environment – as the cross impact among them is high. Accordingly, cultural factors are just as critical as technology or economics and vice versa. The value of any new technology (for example genetically modified foods) must be played off against questions of implementation feasibility – including market demand, cost, production and delivery infrastructure, regulatory restrictions, and social/cultural acceptance.

Technology

In many arenas, technology is a driver of change, but recently agriculture has not been as responsive to the miracles of science. While food production rates expanded faster than population from the 1950s through the mid-1980s, that has reversed over the past two decades. Desertification, soil erosion, and conversion of cropland to other uses all added

to this, and falling water tables and rising global temperatures have intensified the rate of change. While new strains of grains and improved fertilizers offset these declines somewhat, no truly revolutionary technology improvements have been introduced in the 21st century, and the global growth of land productivity has slowed by half since 1990. Specially, while grain yields rose about 2.7 % annually in the 60s and 70s, that rate of expansion dropped to 1.6% annually in the 1980s. Global food demand is expected to triple by the 2080s, and this shortfall could be intensified by the increasing shift of land to production of biofuels. Accordingly, food shortages, rising prices and the politics of scarcity will likely continue over the coming decades.

Another continuing challenge is energy availability. While agriculture becomes increasingly dependent on reliable power, especially as the scale of production increases, power has become more problematic, especially power from petroleum. There has been talk about the potential for renewable energy, but it must be reiterated that renewables continue to represent very little of the market. For example, although Mexico has the third greatest potential globally for both geothermal and solar power (at a level 50 times present levels), industry projections for renewable power 2030 are at only 3% of total national energy sources.

It is possible that oil prices will actually drop slightly after 2009, as more supplies of crude and other fuels come on the market. Longer term improvements in search technologies, plus new energy sources, may keep abreast of increased worldwide demand – to keep longer term price increases relatively modest.

The promise of new agricultural technology is always there. This promise may include cheap solar energy on site; rural wireless connectivity; ubiquitous information access; GM (genetically modified) crops with improved nutrition and production potential; rapid on-site bioassay; effective local water filtration and purification (including

FUTURE*takes*

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SYRIA
an Inside Look

by Wendy Keslick
Director, Children Creating Bridges

An account of a recent humanitarian delegation visit to Syria, sponsored by Common Humanity.[1] Participating organizations included Children Creating Bridges. To learn more about Children Creating Bridges, see companion article this issue.

When you say that you are embarking on a trip to Syria, you witness many different reactions. "Why would you want to go there?" "Is it safe?" "Aren't they all extremists over there?" When you tell people that that you are taking your 4-year-old daughter along on the trip, you immediately hear the gasps and the whispers of "What kind of mother is she?"

But even as a mother, my perspective was different. Here was an opportunity to bridge cultural gaps and begin educating my daughter about the different peoples of the world. In keeping with the mission of the delegation – to identify ways to help with the Iraqi refugee crisis in Syria – we met with doctors, experts on the refugee crisis, religious leaders, and Iraqi refugee families. However, as we kept our busy schedules of meetings, we were also able to immerse ourselves in the culture of Syria along the way. We ate the local food, spoke with the local people, strolled about the souq (market), and even attended an evening concert. We toured the Museum of Arab Medicine and Sciences to educate ourselves about the significant contributions that Arabs have made in the field of medicine. Another highlight was our visit to the Umayyad mosque, where we stood in awe of its grandeur, beauty, tranquility and sacredness.

CULTURAL OBSERVATIONS

One thing that I found most pleasant on our trip to Syria was the break from the fast-paced life of the West. If you enter a shop, you will be offered to sit for a cup of tea with the shop owner. You are never made to feel rushed or as though you were a burden to someone else's time. In the day to day dealings with people, it seems as though there is a strong desire to connect with one another on a level deeper than just doing business.

Many parts of Syrian life seemed very traditional. People dressed with modesty and did not appear to be as obsessed with the youth-oriented culture as are many people in the West. I have to admit that my both female colleague, Dr. Dorn, and I found it interesting, and actually quite refreshing, to be immersed in this culture that we observed as having much less of an obsession with body image.

> **Welcoming others seems to come naturally in their culture, and it no longer surprises me that Syria opens its borders to an estimated 1.5 million Iraqi refugees, the impact on their national economy notwithstanding.**

A salient observation was the Syrians' warm hospitality, which was extended to us wherever we went during our visit. Welcoming others seems to come naturally in their culture, and it no longer surprises me that Syria opens its borders to an estimated 1.5 million Iraqi refugees, the impact on their national economy notwithstanding. The Iraqi refugee crisis is the largest issue facing the people living in Syria. As a result of the massive increase in population, all government systems are being stretched to its limits. The Syrian government subsidizes water, sewage, gas and electricity, and having an additional 1.5 million people utilizing these resources has had a tremendous impact on the Syrian economy. In May 2008, gas prices increased 300% and the cost of public transportation doubled. Within the past year the cost of rent and housing has also doubled.

When one considers the economic challenges that have been placed on Syria as a result of welcoming the Iraqi refugees, it becomes so clear how big the peoples' hearts are. In conversation with the Syrian people, not once did I hear anyone speak negatively about the refugees. It seemed to me that they regarded their efforts as a normal response to people in need. Even the introduction of the Internet in 2001 and ready access to the rest of the world from Internet cafes in Damascus have not been at the expense of person-to-person connection at the local level.

Indeed, there seemed to be very

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little tension between people of different religions or different sects. Syria is a secular country, and according to US State Department statistics,[2] approximately 74% of the population consists of Sunni Muslims. Another 16% belong to other Muslim groups, while 10% are from a variety of Christian denominations. Of the denominations making up the Christian population, the largest percentage is that of the Eastern Orthodox tradition, whose history in Syria dates back to the earliest days of Christianity.

OUTLOOKS FROM THE INSIDE

The future of the Iraqi refugee children living in Syria is profoundly bleak. They are facing drastic changes to their former realities and are experiencing hardships that were previously unimaginable to them. According to UNICEF estimates, 80% of the Iraqi children living in Syria do not attend school.[3] The literacy rate within this population of school-aged children has dropped substantially. This is a profound cultural shift for the Iraqi refugees, because Iraq had previously been proud of a high-quality education system. Child labor has risen sharply among Iraqi refugee children, as often it is necessary for the children to earn money to support their families. While visiting an Iraqi refugee family, we met a teenage boy who instead of attending school is working long shifts so that he can support his family and enable his younger sisters to go to school. I asked him what he would do if he didn't have to work to support his family. "Become a doctor," he replied.

Lack of access to more than just the basic healthcare provided by clinics is another reality facing many Iraqi refugee children, with many treatable and manageable diseases progressing into more serious and sometimes life-threatening situations. The plight for handicapped children is especially difficult. Having a handicapped child can put a financial and psychological

strain on any family, but when the family is an Iraqi refugee family the strains are magnified considerably. There is limited access not only to medicine and therapies but also to professional psychological support.

At times our trip was painfully heartbreaking. We visited with Iraqi refugees in their homes, typically small rented rooms, often furnished with nothing more than air mattresses, and we listened as they told their stories of the violence that caused them to flee Iraq. Unfortunately, their suffering continues in Syria as they bring with them the memories of the violence they have witnessed and of the breakup of families and communities. As a result of the enormous influx of Iraqi refugees, Syria's economy is overburdened. It is estimated that Syria is spending one billion dollars annually to tackle the refugee crisis, but they are still coming up short in being able to meet all the needs of the refugees. Even so, we found the Syrians to be a welcoming people.

One must ponder how these challenges in meeting basic survival needs, and in providing access to healthcare and education, will impact the future of these Iraqi refugee children. These children are the future doctors, lawyers, and political leaders of tomorrow, but only if they are provided today with opportunities to reach their highest potential.

One more observation. As we listened to both Syrians and Iraqis, it became apparent that they have a much greater knowledge of the United States than the average US citizen has about either Syria or Iraq. I would also take the chance to say that some of the people know more about various impacts of US foreign policy than the average US citizen knows.

And what was my 4-year-old daughter doing while our delegation was attending meetings and visiting refugees in Iraq? She was out touring the Syrian countryside with her father (who was not part of the delegation). Her sightseeing included ancient Roman ruins and a theater in Basra as well as a camel ride.

BACK HOME

I am thrilled that I now can confidentially answer those questions that I was asked prior to my travels and lay to rest the many misguided cultural assumptions regarding both the Syrian people and the Iraqi refugees. There are many reasons why one would want to go to Syria. My advice – just go! It is a safe place to visit. Oh, and they are "extremists" indeed – extremists in hospitality.

And what kind of mother am I? One that can only imagine what it would be like to be an Iraqi refugee mother struggling everyday to provide her children with the most basic human needs and to hold on to the hope that her children will have access to an education. I am the kind of mother who wants my child to have the opportunity to experience people of

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other cultures and experience the sense of oneness that connects all of us.

As I look at the many pictures that capture the special moments of our trip to Syria, there is one picture that beautifully reflects the mission and vision of Children Creating Bridges. That picture is of my daughter, once an orphan from Ethiopia, reaching out to nurture an Iraqi refugee child and giving her a stuffed animal. This picture reminds me that the potential for peace lies in the children of today and that the future can be different if all of our children are given the opportunity to see things through one another's eyes – that is, through new eyes.

As for me, I desire to experience something different, something extraordinary when I travel. I always hope that I don't see things that have become so familiar and pervasive

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around the world as a result of global-ization. Our humanitarian delegation's visit to Syria gave me this experience.

Wendy Keslick *is Director of Children Creating Bridges, based in Philadelphia.*

POINTS FOR THE CLASSROOM
(send comments to forum@futuretakes.org):

- *Keslick states that a majority of the Iraqi refugee children living in Syria do not attend school and that there is a drastic decrease in literacy among this population. How will this effect the future of Iraq, should the violence subside, thus allowing a large number of the refugee popula-tion to return to their home country?*
- *Syria, a country of 18 million people, has allowed an estimated 1.5 million Iraqi refugees to cross their border. Considering the massive strain this has put on the Syrian government and its people, what is culturally inherent to the Syrian people that they did not react to this burden with protest or hostility? Can we say that other countries would have had the same reaction to an influx of roughly 1.5 million refugees?*
- *Keslick observed that Syria offered a break from the fast-paced life of the West. Do you think that it is inevitable with the increase in global-ization that there will be a greater amount of Western influence that will affect the culture of Syria?*
- *The author observed "a strong desire to connect with one another on a level deeper than doing business" among the Syrian people – a charac-teristic that has survived even the Internet. Indeed, relationships have also been an integral part of busi-ness transactions in parts of Asia. It has been argued that elsewhere, entertainment such as Web surfing and TV have been at the expense of family life. In addition, there exist other parts of the world in which peo-ple are more aloof while relation-ships more superficial and transient. Transport yourself to 2018. How have friendships, family life, business relationships, and other interpersonal*

relationships changed during these ten years?
- *Keslick describes in depth the Syrians' warm hospitality, especially to those in need (in this case, the Iraqi refugees), the challenges to the Syrian economy notwithstanding. As noted in Aguilar-Millan's article (this issue), various other parts of the world are less receptive to immi-grants. How do you account for this difference – and how will the spirit or hospitality change in the coming years?*
- *In contrast with Syria and various traditional Asian cultures, parts of the West are youth-oriented, extending to preoccupation with body image Will youth-oriented cultures and the more traditional cultures continue to*

co-exist in 2020 as they exist now, or is the trend toward one or the other?

1. *Other members of this humanitarian dele-gation, organized by Common Humanity in New York City, included Mr. Mel Lehman (Director of Common Humanity), Dr. Elizabeth Dorn (Attending Physician and Clinical Instructor in Emergency Medicine at University of Washington in Seattle), and Dr. Mazhar Rishi (President of the Medical Staff, St. Francis Hospital, Wilmington, Delaware and President, Council on American-Islamic Relations – Pennsylvania, Philadelphia Chapter).*
2. *http://www.state.gov/r/pa/ei/bgn/ 3580.htm#people (accessed May 20, 2008)*
3. *http://www.worldpress.org/Mideast/ 3034.cfm (accessed May 20, 2008)*

Keslick

Children Creating Bridges

Children Creating Bridges (CCB), based in Philadelphia, Pennsylvania, is a 501(c)3 nonprofit organiza-tion that engages children in cross-cultural and trans-generational experiences. Its vision for the future is a world in which children are the catalysts for change. CCB envisions children of different socio-economic classes, races, religions, cultures and nations creating bridges that will enable them to connect to one another. The objective is to inspire all involved to collectively create a world of tolerance, celebration of diversity, compassion, trans-national and inter-cultural dialogue, and mutual respect. In turn, this will facilitate the expansion of consciousness, self-identity, and harmony by helping par-ticipants identify and transcend hidden culture-based assumptions.

GLOBAL JOURNEY THROUGH MUSIC
A key CCB project is the Global Journey Through Music Program. CCB uses the Putumayo World Music program to provide an exciting way for children to travel the globe without leaving their hometown. Participants embark on a journey of music and discovery that spans six continents. During each session there are opportunities to experience world music and to participate in related activities that cultivate imagi-nation and creativity. For example, the children are asked to write about how they feel when listening to different types of music. In addi-tion, the CCB features drawing and painting (in which children are asked to illustrate what they think it would be like to live in the country of origin of a particular song), crafting simple musical instruments, and even creating multicultural mobiles. Other activities include vocabu-lary games, dancing, and constructing family trees that trace one's roots. Each child is given a Passport Journal that serves as a souvenir of his/her adventure.

Back to the Future
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ter mutual understanding and building bridges for a common journey towards the future, despite real differences.

I will not go into theological explanations or interpretations of Islamic teachings, laws or jurisprudence. That has been done by scholars and religious clerics who spent long years studying Islamic theology and law in prominent Islamic universities and centers. Being a "Muslim" or a "specialist on Islam" doesn't make one an expert theologian and/or a spokesperson on the interpretations of Islam and the words of God or Allah (*note: Allah is just Arabic for God. Christian and Jewish Arabs also call God "Allah"*).

To build a better future we are well served to study a key period of Islamic history that is unknown to many in the West and is neglected by many Muslims. Americans learn a great deal in high school and college about Henry the Eighth's six wives and little of the golden age of Islam. Many Muslims focus on the grievances created by 20th century imperialism and not on the civilization that flourished in the Muslim world before the arrival of Western armies. Both America and the modern Muslim world would do well to study what Robert Briffault called in his book, *The Making of Humanity*, the "civiliza-

tion of Islam" and the *Legacy of Islam* in science and medicine that Sir Thomas Arnold and Alfred Guillaume wrote about.[1] These two authors and their works highlight the contributions that the Islamic world has given to our global civilization and how by returning to its real strengths Islam may once again contribute to the next wave of development and evolution.

THE GOLDEN AGE OF ISLAM

When we think about Islam, we in the West can be guided by the western value of learning and the habit of checking assumptions. For their part, Muslims are required by their faith to search for knowledge and learning.

In 610 C.E., the Prophet Muhammad received God's first revelation of the Quran. The first word revealed to the Prophet was "Iqra" which means "Read." The first command from God to the prophet of Islam was not worship, it was not to pray nor was it about any of the other five pillars of Islam, but it was to "READ:"

> *"Read in the name of your Lord who created, created man from a clot. Read, for your Lord is most Generous, Who teaches by means of the pen, teaches man what he does not know" (96: 1-5).*[2]

The Prophet Muhammad later in his life said "*the ink of the scholar is more holy than the blood of*

martyrs," and he also said "*He who leaves home in search of knowledge, walks in the path of God*."[3]

Muslim rulers, scholars and thinkers acknowledged that their faith encouraged them to seek reason and study. Human beings were created capable to think and analyze. There is no contradiction between the word of God and seeking the knowledge of God's creation. It has been pointed out that much of Western Culture—the writings of the Greeks such as Plato and Socrates—were lost to the West and maintained by Muslim scholars who returned those works back to Europe.

Throughout six centuries (dated from the 8th to 13th century), Muslims expanded not only its number of adherents but also the entire field of human knowledge and built libraries, universities and centers for learning. While Europe was in the Dark Ages, Muslim cities like Baghdad, Damascus, Cairo and Cordoba became centers for science, philosophy, literature, arts and architecture. In 870 C.E., the "House of Wisdom" was founded in Baghdad to translate ancient Greek, Indian, Persian and Chinese works into Arabic to learn from all parts of the world and present new scientific findings and theories. This resulted in the thriving of science and knowledge in the Muslim world that contributed to the entire human civilization later.

Muslim scientists and scholars such as Avicenna, Averroes, Rhazes, Alghorismus, Alkirmani of Toledo, Geber, Al-Idrissi, and Alhazen made important contributions to philosophy, medicine, mathematics, chemistry, geography and astronomy. These included the discovery of smallpox, measles and the human immune system, the map of Roger (world map), the *Book of Optics*, the introduction of scientific methods, the discovery of the Principle of the Pendulum to measure time, the discovery of various elements in chemistry, the construction of the first Observatory, the foundations for modern medicine with *the Canon of Medicine* by Avicenna, the invention

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Children Creating Bridges

BRIDGING THE GENERATION GAP

Another program, the Warm Caps for Babies Program, bridges generational gaps in a meaningful way. By engaging senior citizens in teaching children how to knit and crochet, the program preserves skills that were more commonplace in the United States in times past. The caps are then donated to developing countries and to poverty-stricken communities in the United States. The CCB has expanded this program to elementary schools, high schools and youth organizations.

Other programs include the Free Yoga Program, which brings together a diverse population of youth in southeastern Pennsylvania to create a sense of oneness.

Additional information regarding the CCB and its programs is available at *www.childrencreatingbridges.org*

Back to the Future

of spherical trigonometry, and the development of algebra and algorithms to name some.[4] This can be seen in that a great number of terms used in chemistry such as alcohol, alembic, alkali and elixir which all have Arabic origins, thus Islamic.

George Sarton, the father of the history of science, acknowledged Muslim scientists in the *Introduction to the History of Science:*

"It will suffice here to evoke a few glorious names without contemporary equivalents in the West: Jabir ibn Haiyan, al-Kindi, al-Khwarizmi, al-Fargani, al-Razi, Thabit ibn Qurra, al-Battani, Hunain ibn Ishaq, al-Farabi, Ibrahim ibn Sinan, al-Masudi, al-Tabari, Abul Wafa, 'Ali ibn Abbas, Abul Qasim, Ibn al-Jazzar, al-Biruni, Ibn Sina, Ibn Yunus, al-Kashi, Ibn al-Haitham, 'Ali Ibn 'Isa al-Ghazali, al-zarqab, Omar Khayyam. A magnificent array of names which would not be difficult to extend. If anyone tells you that the Middle Ages were scientifically sterile, just quote these men to him, all of whom flourished within a short period, 750 to 1100 A.D."[5]

When the House of Wisdom was established in Baghdad and became a premiere learning center, Muslims in Southwest Asia took advantage of the Chinese invention of paper and started the development of paper-making, using cotton, linen and plant fibers in order to produce good-quality paper. This new technology made possible the process of producing books. The making of paper allowed Muslims to write, collect and preserve books with thousands of volumes containing their works and discoveries.[6]

To store all these books that flowed from south Asia across Africa to Andalucía, educational centers such as libraries, schools, universities were built in Baghdad, Fez, Cairo, and Cordoba, for teaching, studying and researching. Many of these universities were founded centuries before those in Paris or Oxford. Hospitals also emerged to put into practice great

discoveries in the field of medicine.

As Europe started its rise from the Dark Ages, many books and discoveries by Muslims were translated into Latin. Scholars, students and traders traveled to universities and centers established by Muslims, especially in Spain, to acquire Arab and surviving Greek knowledge and make it available to Europe.[6]

Many of the institutions and approaches to learning that are central to what we know as Western Civilization first emerged in the Muslim world. It would be helpful for both the West and the Muslim world to recognize the many contributions the Muslim world has given the West. Recent polling data shows us that

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these contributions to the world by historical Islam are largely unknown in the West—especially in the United States.

WHAT WE THINK WE KNOW ABOUT EACH OTHER

As we work to create a world where we can live together it is important we start by understanding what Muslims and Americans think they "know" about each other.

In December 2005, the Gallup polling company surveyed Americans in the United States and Muslims in 10 predominately Muslim countries (Egypt, Turkey, Iran, Pakistan, Jordan, Bangladesh, Indonesia, Saudi Arabia, Lebanon and Morocco) to explore how the two worlds perceive each other.[7]

Americans' attitudes towards Muslims:

When the Gallup Poll asked Americans what they admire the most about the Muslim world, their answers were 32 percent, "Nothing" and 25

percent, "I don't' know." The next most popular answers suggest that Americans do not all buy into the "clash of cultures" argument—22 percent admired Muslims' faithfulness to their religious views and 12 percent admired Muslims' "preservation of their own culture and traditions."

Asked what they least admired about Muslims, Americans first response was "Extremism/Radicalism/Not open to other ideas."

Interestingly, the same question asked for Muslims found that "many" Muslims surveyed in those 10 countries "also mentioned extremism in response to the question of what they admire least about the Islamic world."[7]

Muslims' attitudes towards Americans:

When the Gallup polling company asked Muslims about what they admire most and least about the United States, the most common positive answer was "technology" and the second most common answer was "liberty and democracy."

And that which Muslims admired the least about the West was, in their view, that Westerners "hate or degrade Arabs or Muslims."

Discussion:

American views are largely negative but not hopelessly fixed. While about one-third of Americans say that they have an unfavorable opinion of Muslim countries, another third say they have neutral opinions and one-fourth has favorable opinions." Gallup reports that 57% of Americans in 2007 say that they know either nothing or not enough about "the opinions and beliefs of people in the Muslim countries." Sadly, little real understanding

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has taken place in the past six years as these attitudes have changed so little from a similar Gallup Poll in 2002.[8]

On the positive side, Americans can and do change their views with more information. Gallup found that Americans hold more favorable views of Muslims and Islam if they know at least one Muslim or if they gain more knowledge of Muslim countries.[9]

When Gallup polled the ten most populous majority Muslim countries that make up 80% of the global Muslim population – Egypt, Turkey, Iran, Pakistan, Jordan, Bangladesh, Indonesia, Saudi Arabia, Lebanon and Morocco – they found that 7% of respondents believed that the 9/11 attacks were "completely" justified and 92% said that the 9/11 were "not" justified. When asked about the reason for their answers, the 92% of Muslims that viewed 9/11 as unjustified cited humanitarian or religious reasons for their response paraphrasing verse 5:32 of the Quran: "killing one life is sinful as killing the whole world." The seven percent that viewed the 9/11 attacks justified cited U.S. policies and not the Quran for their views of 9/11. As Dr. John Esposito and Dalia Mogahed sum up in *Who Speaks for Islam? What a Billion Muslims Really Think*: "The real difference between those who condone terrorist acts and all others is about politics and not piety."[10]

WAYS FORWARD

The world has changed since 9/11. Americans are no longer isolated from the rest of the world, particularly the Muslim world. With American presence in Iraq, Afghanistan and other parts of the Muslim world, the need for mutual understanding will be needed for many years to come. There needs to be a constructive interaction implying building bridges based on common interests, the joint discovery of solutions to global problems with both an understanding of and a respect for each other, all with an eye on creating a prosperous future.

Americans and Muslims are in agreement on the need to fight terrorism, its evil-doers and the hatred that it breeds. Muslims can work to make their condemnation of terrorism clearer and better understood in the West and must remind themselves of the unconditional condemnation by Islam of violence against innocents – regardless of their faith or race. Americans can find a better and deeper understanding of the Muslim faith, its history and its contributions to the world, especially those in the sciences and humanities. Americans do not have to travel halfway around the globe to learn about Islam and Muslims. Most Americans only have to walk down the street or visit the nearest city as there are now millions of Muslim-Americans. Dialogue need not take place in academic halls of great universities – it can occur in the neighborhood diner, at work and at soccer practice. Starting a conversation is not the task of the Secretary of State; indeed every American can begin a conversation that may lead to greater understanding and trust. The growing American Muslim population consists of doctors, professors, teachers, university and college students, artists, journalists, businessmen and women, members of the U.S. military, and federal and state elected officials. This community of "ambassadors" will both help to lessen the prejudices and help develop more mutual respect.

The terrorists claim that they want to bring back the glory of Islam. There was a Golden Age of Islamic learning and civilization. But it was never claimed through the murder of innocent civilians, and Islam, for sure never claimed glory through suicide bombings of other Muslims at mosques, weddings, schools and shopping markets.

Osama bin Laden's stated goal is political and not religious. All his and his collaborators' statements address geo-political questions such as the Israeli-Palestinian conflict, the wars in Iraq and Afghanistan, the attacks against Pakistani leaders, the situation in Kashmir, and the dislike of Arab

> **Americans can find a better and deeper understanding of the Muslim faith, its history and its contributions to the world, especially those in the sciences and humanities. Americans do not have to travel halfway around the globe to learn about Islam and Muslims. Most Americans only have to walk down the street or visit the nearest city as there are now millions of Muslim Americans.**

presidents and monarchies' leaders. He has attempted to hijack Islam. Like the Irish Republican Army (IRA) that attempted to hijack Catholicism or Yigal Amir who assassinated Israeli Prime Minister, Yitzhak Rabin, to hijack Judaism, Osama bin Laden and his followers use religion as a banner to justify terror.

The Golden Age of Islam that lasted for six centuries and its incredible contributions to science, arts and education defined a significant period of Islamic history. It can be revived among Muslims and appreciated by the Western world. If the Muslim world recognizes itself as a major contributor to the very things it expresses admiration for in America, i.e. technology and political democracy, this will help the Muslim world extricate itself from some of the more dangerous premodern and unsustainable modern worldviews that now hamper its further development. Perhaps it can even help the Muslim world to lead itself into a modern renaissance in which the Prophet's words about seeking knowledge are taken to heart and true believers thus helping unleash a quest for knowledge: the next scientific, medical and humanities revolution. The examples of Nobel Prize winners such as Najib Mahfooz in literature, Ahmed Zewail in chemistry, Abdus Salam in physics, and Nobel Peace Prize recipi-

Back to the Future

ents Shirin Ebadi and Mohamed ElBaradei, are attestations to what Muslims still achieve and contribute to the human knowledge and civilization.

That flourishing history can be the foundation of an American-Muslim partnership for a common future.

Norquist

Education and educational exchanges bring to societies opportunities for dialogue and to surpass borders and barriers to serve humanity.

The terrorist attack of 9/11 was the first time many Americans thought about Muslims and Islam. Obviously, it did not create a positive first impression. It will take time and great deal of work on all sides to build – not rebuild, but build for the first time – a conversation between America and the Muslim world that can and will create a better future. Bin Laden and his ilk, who wish a "clash of civilizations" between all Americans and all Muslims, will attempt to obstruct this dialog. They are aided by a fifth column in America that for its own reasons wishes to promote a permanent hatred between America and the Muslim world. But those hoping for hatred and division are outnumbered.

If both Americans and Muslims, including Muslim Americans, focus on the history of Muslim accomplishment that demonstrates that learning, science and religious tolerance are compatible with the faith of Islam and its practice during Islam's golden age, and then examine some contemporary polling into American and Muslim views today, we see a path towards dialogue rather than "clashing." The path of dialog will allow people to humanize one another, seek common ground, and transcend various limitations on all sides; this is the necessary first step to discover creative and sustainable solutions to the various challenges we face. At this time of mass travel and increased immigration, with

worldwide satellite television bringing the other side of the planet into our homes instantaneously, we can better understand those we meet and what we see so that we learn more and presume less. The West and the Muslim world can ill afford to continue to nurse grievances, maintain preconceptions, and mourn the loss of a mythologized past. We can study and learn from the strengths of both cultures by having the courage to ask, rather than guess or assert, what "they" think.

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POINTS FOR THE CLASSROOM
(send comments to forum@futuretakes.org):

- *What outlooks, attitudes, and practices in which we engage on a daily basis, create either a "clash of civilizations" approach (Samuel Huntington's term) or a "dialogue of civilizations" engagement among cultures that differ from one's own? What can be the tangible benefits to a "dialog" approach?*
- *Compare daily life in an Islamic nation with daily life in a Western nation, considering their urban areas as well as their rural regions. What features of each lifestyle might an open-minded person find attractive? Will either lifestyle become more pervasive in 2025? (also see Keslick article, this issue)*
- *Norquist states that Americans and many Muslims learn little about the Golden Age of Islam. How will the imperative for cross-cultural dialog change education in your part of the world and elsewhere – especially the teaching of history, geography, and religion?*
- *How do other parts of the world view*

Islam and the US – and what is the basis for their views?
- *Various religions other than Islam have had their own militant fundamentalists at various times; some still do. Furthermore, the "clash of civilizations" model does not readily extend to US relationships with Indonesia and Malaysia, both predominantly Islamic. With these points in mind, and considering also Norquist's discussion of the Gallup poll findings, what other factors might underlie relationships between the US and parts of Southwest Asia?*
- *Considering the Golden Age of Islam, in what ways might Islam contribute to the next wave of development and evolution if it returns to its real strengths as Norquist suggests?*

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Organizational Culture –
Preparing for Future Strategic Practices

Robert Angel

Future-oriented organizations need to make sure their culture fits their goals and vice versa before implementing long term strategy. All the foresight in the world will not help strategy implemention if the culture is inadequate. To prevail in today's more volatile and informed market environment calls for a shift from the traditional organizational style of 'command and control' towards a 'knowledge and learning' culture through progressive cultural alignment. Futurists have a huge stake in this – because the viability of futurists' work is only as good as the viability of the underlying organization.

The CEO of a large North American bank recently said the bank sees "a future in which our success is not constrained by resources or opportunity". This bank has talented staff, a strong brand, and loyal customers – so these should get the bank off to a good start in assessing opportunities and acquiring resources.

No doubt, the bank will be drawing on futurists for help on the future market environment – such as clarifying global trends, presenting plausible scenarios for the future, and even highlighting market opportunities and risks suggested by the scenarios. For example, demographic-based trend projections can help the bank decide to pursue one opportunity over another.

However, this will only provide a context, not the strategy. The bank will still have to marry environmental projections to strategic choices and short term imperatives in order to build an actual strategy. And, it will still need the right capabilities to execute on the future strategy. This implies that futurists have a large stake in strategic underpinnings for their work to take root. The bank will have to depend heavily on its culture – the way that staff, brand and customers are bound together by a compatible vision – to carry it towards a bright future. Without the right cultural underpinnings, the strategy will never connect with results.

Get the Culture Right First

Business leaders must survive the requisite variety of day to day events in order to get to the long term. The point is that before strategy comes the right culture to execute successfully. It is on these two points, culture and execution, that most strategic failures begin. A misaligned culture and inability to execute will surely always negate the work of futurists.

A cultural balance must be struck between short term capabilities and future strategic practices. In effect, the present is a critical resource to fund the future. Before trying to make the "right" long term decisions, it is essential to make sure that the "right" organizational culture is in place, suitable to adapt, crystallize and execute on strategy as the future becomes progressively clearer.

A relatively few organizations are actively working on this balance, although in the past year many more have started to think about it. Those that can be categorized as early adopters can be found spread across the world economy, for example in the technology industry with providers of collaboration technology, in banking aimed at mid-range consumers and cottage industries, and in high end consumer and business services.

The Innovation Culture Continuum

Historically, organizations have been organized predominantly on principles of command and control. In the information age, a hierarchical approach is tending to deliver less effective results than in the past. It tends to reinforce a rigid, 'business as usual' mentality and inhibit strategic responses to rapid change. This phenomenon more easily affects organizations where people's intellectual knowledge and the organization's intellectual property produce a higher investment return than the organization's physical assets. And, because most companies must rely on these softer, intangible assets to deliver what

ALL THE FORESIGHT IN THE WORLD WILL NOT HELP STRATEGY IMPLEMENTION
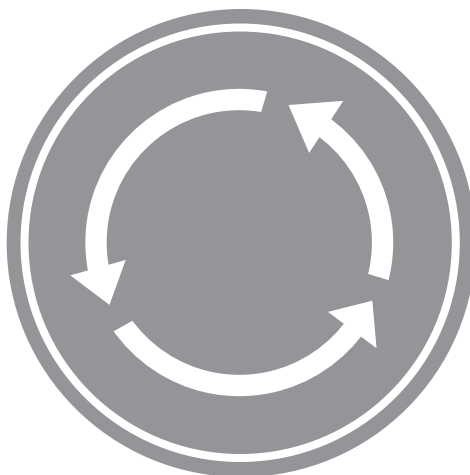
IF THE CULTURE IS INADEQUATE.

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their customers want there is a distinctive shift away from hierarchical control.

The Innovation Continuum concept of moving beyond 'command and control' is described in an *Ivey Business Journal* article, "Putting an Innovation Culture into Practice" by Robert Angel.[1] Developed by the author over several years, the Continuum's origins are in behavioral approaches to understanding customers in large service industries. Its essence is that the organization should move itself progressively across the Continuum to higher levels of effectiveness, lifting enterprise performance at each level.

Three levels of culture are depicted: "foundation," "advanced" and "breakthrough", but "breakthrough is not the end goal because an even higher continuum level should develop over time".

The *Ivey Business Journal* article visualized the Innovation Continuum as follows:

The "**foundation**" level is characterized as a hierarchical and risk-focused organization that typically concentrates on transactions. It directs its people to sell more products and services and keep costs in check. Foundation organizations often try to improve performance by working harder, developing sales skills and targeting selected customers more systematically.

They often let go staff who fall short of performance goals set for the organization regardless of the cause, which tends to dampen enthusiasm in the rest of the organization.

This approach can work, at least for a while – many foundation organizations report steadily improving financial and operating results for extended periods. However, it also builds up considerable stress at all levels in the organization and raises serious long-term questions about both business purpose and sustainability.

The majority of North American organizations, many larger European companies, and selected Asian international companies are in the "foundation" level, or else in transit to "advanced". In less developed economies, many organizations tend to be "pre-foundation", characterized by autocratic management and deferential employee culture.

An "**advanced**" level organization is typically integrating organizational silos, so that individual departments can work with each other for productivity improvements and greater flexibility of response. More operating decisions are pushed down to the front line. Higher-profit-contributing customer groups are identified and given special treatment. Selected operating metrics are measured, but the ability to use the data to fine-tune business decisions may lag the ability to generate the data.

Major service organizations are making this transition in various degrees. For example, banks, insurance companies, government, airlines and some retailers are improving the granularity and use of customer data to customize offerings, and are rationalizing and outsourcing non-core processes to hold down costs. Companies, offering a range of products and services from resource exploration to consumer products, are famous for the collaborative R&D approaches they have used. Others have made considerable headway in streamlining supply chains – integrating them internally, backwards to suppliers and forwards to customers – and implementing quality and lean processes.

Early adopters have found that the "advanced" level will only take them so far. Aspiring to a higher level of accomplishment, they seek an adaptive, knowledge and learning culture in which performance improvement not only cascades down but is also self-directed, and innovation becomes the driving force.

The High Performance Culture – the "Breakthrough" level on the Continuum

"**Breakthrough**" performance extends strategy alignment to goal alignment through adapting to 'Knowledge and Learning' approaches of collaborative work and information sharing. The desired payoff is a competitive advantage that is self-sustaining as the environment changes. There needs to be a coming to terms with what 'adapting' really means – being able to move the organization on from the previous hard-wired state of a hierarchical and siloed mindset, to a culture centered on information-sharing and people. In practice, organizations tend to move progressively across the continuum, with some elements moving faster than others and priorities adapting gradually towards Knowledge and Learning. It means constructing a strategic competitive advantage, often around complexity, because that is more difficult for competitors to imitate. 'Adapting' does not

Foundation	Advanced	Breakthrough	
Hierarchical Command and Control	Departmental Silos	Self-directed Virtual Teams	Management
Transactional and Aggregated	Integration across the Enterprise	Learning & Service Delivery Architecture	Information
Cost and Risk Reduction	Productivity Improvement	Collaborative Improvement	Operations
Product	Segmented but still Product Based	Customers' Individual Needs and Value	Customers
Growth	Growth and Performance	Innovation	Strategy

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mean continuing to make frequent changes in direction because that would turn strategy into tactics, but it does mean paying attention to future disruptive innovators and being ready to reinvent strategy again in the future.

Enhanced leadership abilities; development of front-line supervisory skills to improve employee engagement and retention; co-operative and creative business capabilities and practices; organization-wide self-actualization – these all lead to a shared knowledge and learning organization. A recurring theme is also managing overwhelming workloads so that important issues are addressed promptly, rather than deferred because people are too busy.

"Breakthrough" also calls for robust data management, especially data collection and analysis on a suitable platform that can link *detailed* activity and results measurement to strategic and tactical decision making, supported by a proper business case. There are still only a handful of organizations making headway towards breakthrough, but signs indicate that many more will be starting along this road in the coming year.

Conclusion – Towards the Knowledge and Learning Organization

For a global, interdependent business increasingly reliant on intangible assets, the culture that works best is usually one of Knowledge and Learning. In my consulting practice, I have seen how cultural underpinnings really do help correct the enterprise performance management conundrum – that so much effort is being put into performance but there seems to be relatively little to show for it – in part a consequence of defending against change that is both rapid and hard to predict.

As an example, the marketing department of a consumer services company has been leading the rest of the organization into Knowledge and Learning by tapping the collected wisdom of its staff. It is formulating marketing plans using internal surveys and workshops, gathering the knowledge of the marketing staff in dealing with partners and customers, both internal and external. In this case, top-down corporate strategy is still a major input to the plans. The group is now better placed not only to execute strategy in the current year but also to reconsider future trends and opportunities.

In the bank example, cited at the top of the article, a cultural facelift, accomplished by moving the organization across the

Angel

continuum, would help ready the bank for some very hard strategic choices in the next few years. This would give the bank's futurists a much better basis for their work, and in turn provide more value to the bank in building out its strategy.

In summary, whatever strategic prescriptions are put forward, success comes only when the culture supports it. Here can be no right answers without the appropriate culture in place. The point is that the right culture is a prerequisite for making the long term strategic decisions that take an organization successfully into the future. This is just the starting point of a complex refining and, hopefully, progressively more manageable process as the passage of time brings the future ever closer.

Robert Angel, MBA, CA, *is president of The Gilford Group Ltd., a Toronto-based performance management and marketing strategy consultancy. He specializes in understanding customer behaviors, and internal culture(s) and their combined effects on creating a profitable brand. He can be contacted at bob.angel@gilfordgrp.com.*

POINTS FOR THE CLASSROOM
(send comments to forum@futuretakes.org):

- *Peter Senge's seminal work on the Learning Organization highlights the need for organizational culture to effectively adapt and learn from its environment, and successfully re-invent itself on a regular basis. In what additional ways can a "learning organization" outlook foster an organizational culture that would be proactive toward the future?*
- *Angel indicates that "the traditional style of 'command and control' does not work as well as it used to …" He further states that "In the information age, a hierarchical approach is tending to deliver less effective results than in the past… and inhibit strategic responses to rapid change." How will military forces be impacted by this, given their hierarchical nature?*
- *To what extent will a knowledge and learning organization accommodate ideas that are long-term creative but short-term disruptive?*
- *Angel describes the shift away from hierarchical control in the context of intellectual property vs. currency-based assets. At various times, wealth has been land, then capital, and now information and intellectual property. What will wealth be in 2025?*
- *The author states that "foundation organizations often try to improve performance by working harder… They often let go staff who fall short of performance goals set for the organization…" He goes on to stay that "This approach… also builds up considerable stress at all levels in the organization…" Will an evolution to the "advanced" and "break-through" levels lead to lifestyles that are less stressful (considering also the increasing interaction between the European and US business cultures) – and away from "Theory X" management styles? Will there be more focus on "the important" and correspondingly less on "the urgent"? Conversely, will the "do more with less" modus operandi prevail, with all of its implications?*
- *In some parts of the world, the S-curve describes the maturing process of a corporation or other business enterprise. In terms of this model, a company may be founded on a "wild idea," but as it matures, it becomes risk-averse (i.e., "Don't bet*

ACCOMMODATING THE FLOW OF PEOPLE

by Stephen Aguilar-Millan

One of the more salient aspects of the process of Globalisation has been the increased flows of people around the world. According to the UN, in 1965, the number of people living outside of their country of birth for more than a year was 75 million. By 2005, this had jumped to 195 million and the UN forecasts that, by 2050, this number will jump again to 294 million. The majority of the flows of people have been from what one might stylise as the 'poorer South' to the 'richer North'. Typically the flows are from South and Central America into the US and from the former European colonies and the former Soviet states into Western Europe.

This is quite a large flow of people that represents about 3% of humanity. The flow of people on this scale has exposed some of the internal tensions within the process of Globalisation. On the one hand, within the countries of destination, immigrants are accused of adding to over-crowded living spaces; placing additional burdens upon the existing infrastructure (e.g. schools, housing, transport, and so on); and crowding out the indigenous population from employment opportunities. There is also the aspect of newcomers being seen as a potential security threat that is diluting the national identity of the host country.

Equally, other evidence suggests that the newcomers actually boost the local economy by holding down the latent inflationary pressures whilst stimulating demand; that they tend to gravitate towards jobs that the indigenous population – for whatever reason – are unwilling to undertake; and that they act as a mechanism to counter the ageing populations of the economies in Europe and North America. The arguments are fairly even between the benefits and the adverse impacts of the flow of people.

As one might expect, the issue of immigration has been rising up the political agenda in recent years in both Europe and North America. Whilst it has to be admitted that a proportion of newcomers are only temporary visitors – they arrive in the host country, work there for two to three years, and then return permanently to their country of origin – it is the permanently settled newcomers that command the attention of the public in the host nations. Indeed, it often distils into a single question: how can a nation accommodate the numbers of newcomers?

MONO-CULTURAL AND MULTI-CULTURAL MODELS

Traditionally, there have been two models of accommodation – the mono-cultural and the multi-cultural approach. It would be incorrect to characterise the two approaches too dogmatically, but those readers in the US are likely to be more familiar with the mono-cultural model and those readers in Europe are likely to be more familiar with the multi-cultural model. It is worth briefly examining the two models in a little detail.

The key presumption of the mono-cultural model is that all newcomers are expected to adopt that cultural habits and mores of the country of destination. This obviously means that they will be expected to lessen their links with their countries of origin, possibly to the point where, over a number of generations, the newcomers will be thoroughly assimilated into the host culture. For example, in the US, despite many languages being spoken, there is only one official language – English – in which nearly all official business is conducted.

This process works on the newcomers through naturalisation and on their children through the education system. The model in the US works on the basis that the third generation of newcomers will have shed most vestiges of their cultural origins. It is successful where the host nation has a strong sense of identity and the confidence to project that identity onto those coming to live in the nation. Throughout its history, the US has been very successful in welcoming waves of immigration and assimilating those newcomers as American Citizens. However, as discussed below, this success has not been total.

The multi-cultural model works on a different premise to the mono-cultural model. The key presumption of the model is that newcomers are welcome to retain the cultural habits and *mores* of the country of origin, as long as they respect that right in everyone else. The model works through the toleration of everything except intolerance. It allows the newcomers to retain strong ties with their countries of origin and gives everyone the right not to assimilate into the host population.

This is a model that has worked well in Europe for some time until recently. It does present a linguistic challenge. For example, the EU has three official alphabets and 22 *communitaire* languages! It also runs the risk of the mis-interpretation of some acts that are important to one cultural tradition which are abhorrent to another cultural tradition. For example, in the UK the issue of 'arranged marriage' is viewed very differently by those British Subjects who retain close ties

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Aguilar-Millan

to the Indian Sub-Continent than by those British Subjects who have a European background. The issue has not caused a great cultural divide – as long as the 'arranged marriage' is consensual – but is does provide a piece of grit in the smooth running of the system.

PROSPECTS

In recent years, the multi-cultural model has not been working too well. The right not to assimilate – widely seen across Europe – has led to what some observers see as the 'ghettoisation of minorities', where relatively small communities of newcomers co-exist with the host population, but who fail to integrate with the host population and manage to retain their original cultural identity and mores over a number of generations. In itself, this would not constitute a problem, but the 'War on Terror', which many young Muslims in Europe see as a 'War on Islam', has brought the divisiveness of this policy into sharp focus.

Perhaps this is seen most clearly in the Banlieu of France or the northern mill towns of England. The combination of the separation that the multi-cultural model allows, along with the strong identity of young Muslims, and the feeling of alienation from the mainstream of the host community has all added up to a very volatile social cocktail. One needs to remember that the July Bombers in London were relatively well educated, but disaffected, young British Muslims. It was after these bombings that the multi-cultural model was seriously called into question.

That the multi-cultural model has started to break down does not necessarily imply that the mono-cultural model will provide a useful alternative. One could argue that, although the mono-cultural model of the US has successfully integrated waves of immigrants from Europe, it has less suc-

cessfully done so for newcomers from Asia and Africa. Indeed, one could argue that the internment of Japanese-Americans during World War Two stands as testimony to the failure of the mono-cultural model in the US. Alternatively, one might ask why there is such a disproportion of African-Americans in the US prison system. If the mono-cultural model were working effectively, then surely such disproportions would not occur?

The mono-cultural model, however, has yet to face its largest challenge – the influx of newcomers to the US from Central and South America. When such flows were relatively modest, the host nation could readily absorb the newcomers into its existing structures. As the flows have grown, the newcomers are starting to become as numerous as the indigenous population. At some point in the future, the newcomers will dominate the indigenous population numerically. It is at this point that the weakness of the mono-cultural model shows through.

For example, according to the US Census Bureau, by 2020, the majority of residents in California will have Spanish as their first language. What would happen if, after that point, the residents of California decided that the official language of California would be Spanish? In a mono-cultural model, the English speaking residents of California would either have to be absorbed into the Spanish diaspora, or move to another 'English' part of the US. Hopefully, common sense would prevail before this extreme possibility materialises, but the possibility illustrates the point.

If it is the case that the flows of people will continue into the future, that they are going to include a significant proportion of humanity, and if furthermore the traditional models of dealing with the flow of people are breaking down, then what hope is there

for the future?

Before despairing, one needs to note that the world just described is disappearing also. The discussion about the flow of people is all about where lines are drawn on maps. For example, in Britain of the Dark Ages, someone from Manchester would be seen as a 'foreigner' in London. In the Sixteenth Century, someone from Scotland would be seen as a 'foreigner' in London. In the twentieth century, someone from Poland would be seen as a 'foreigner' in London. Today, none of these are 'foreigners' in London because all of them have the right to live in London, and none of them are classed as 'immigrants'. As Globalisation collapses geography, the sense of who and what are 'foreign' is collapsing as well.

One aspect of this is the diminu-

In recent years, the multi-cultural model has not been working too well.
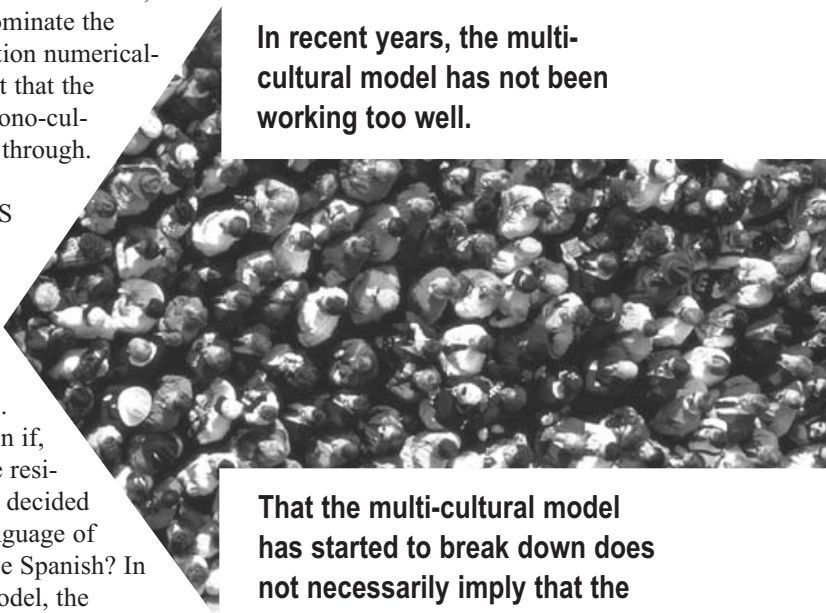
That the multi-cultural model has started to break down does not necessarily imply that the mono-cultural model will provide a useful alternative.

tion of the nation-state in importance. The lines drawn on maps today are far less important than they were a generation ago. This process is likely to continue into the future, particularly as global companies see their human resources as an asset that can be hired or deployed at will where it is needed in the world. In doing so, a new form of accommodating differences is likely to emerge, thus rendering both the

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mono-cultural and the multi-cultural models obsolete. Perhaps the ultimate point is for everyone to be a 'Citizen of the World'. That point, however, does seem a bit remote in terms of today's prevailing perspectives!

***Stephen Aguilar-Millan** is the Director of Research at the European Futures Observatory (www.eufo.org).*

POINTS FOR THE CLASSROOM
(send comments to forum@futuretakes.org):

- *How might the exchange of ideas and resources, which accompany "people flows," impact future patterns of global alignment?*
- *In the US today, work-related geographic mobility and re-location between states has become a standard feature of American life. How might these types of "internal people flows" differ from the "external people" flows that the author cites? In what ways may the presence of "internal flows" serve to invite or disinvite "external people" flows?*
- *The common characterization of the US as a "melting pot" is consistent with the mono-cultural model as discussed by Aguilar-Millan. An alternative description, "salad bowl," emphasizes the coexistence of diverse cultural and ethnic enclaves and traditions. Yet the US has evolved its own distinct business culture and has already "exported" it to other parts of the world. The US business culture contrasts profoundly with that of Western Europe – for example, in regard to work-leisure balance and executive compensation. Which business culture will prevail in 2015 – the European, the US, or another one – or can the business cultures continue to coexist as they do today?*
- *To what extent will long-term economic factors (e.g., energy, resources, lifestyles, climate changes, or relative values of currencies) impact – and be impacted by – the flows of people?*
- *Aguilar-Millan discusses the decreasing role of the nation-state, the evolution of the concept of "foreigners" through the ages, and the collapse of*

geography with globalization. In 2018, will people tend to identify more with large groups (i.e., occupations, geopolitical entities, transnational ethnic groups, or sociopolitical groups) or with smaller ones – in other words, will identity be characterized more by "fission" or by "fusion"?
- *Considering the present flow of people and possible future migration patterns, which cultures, values, and lifestyles will characterize your region in 2020? Which present ways of life will be less prevalent?*
- *Other authors have also supported the possibility that working newcomers can offset the economic impacts of aging populations in Europe and North America. In conjunction with other factors, how will living and*

working patterns change during the next decade?
- *To what extent will newcomers, "virtual immigrants" (enabled by IT), and outsourcing continue to hold down inflationary pressures during the next decade – and in which regions and economic sectors?*
- *As Aguilar-Millan states, global companies "see their human resources as an asset that can be hired or deployed at will where it is needed in the world." What "wild cards" can change the nature of global companies?*
- *Between the multi-cultural model and the mono-cultural model, which will prevail in your part of the world in 2018? In other regions of the world?*
- *(also see discussion of environmental refugees in Mack article, this issue)*

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pollution eating bacteria), and cheap autonomous housing. GM foods research, for example, has produced insecticidal strains of corn, but the resulting death of pollinating insects is a continuing issue.

Customers in the US and elsewhere around the world now want to eat more fresh vegetables and fruits for health and weight reasons, but then there are related sanitary challenges. As the technology allows better tracking of disease and bio safety so will the issues of food safety, animal health, process assurance and quality get greater attention. Especially, concerns over avian influenza and cattle-based BSE (mad cow disease), along with other animal health issues, will continue to expand. Technology responses will include hand-held bio testing in the field, and at shipping and processing plants, education of production staff as well as proactive scanning technology to prevent contamination while still remediable.

Culture and Globalization

One of the most critical trends of the 21st century is immigration. Immigrants now account for more than 15 percent of the population in more than 50 countries. And the 20th

Century model of assimilation seems to be shifting to diversity together. Developing country population growth rates remain nearly double those of developed countries (developing countries will be 84% of total world population by 2017), which will further enhance food demand, along with projected economic growth. Expanded food production in Brazil, Argentina, Canada, Ukraine and Russia will further complicate the global marketplace.

At present, the global population is evenly divided between urban and rural, but by 2030 over two-thirds of that global population will live in cities and 80 percent of urban residents will be in developing countries. This will be more than just the megacities as now mid-sized and even smaller cities are being caught up in these accelerated growth patterns. This means less land for agriculture, but also shorter distance to market and more access to an urban labor market.

The longer term decline of the power of nation states over the past decade or two is now being offset by a rise of nationalism that is fraying numerous global business ties…..These counter forces are further complicated by growing global marketing driven by improved transportation and preservation technologies

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such as the increased success of New Zealand cheese worldwide.

While some countries have retained many their smaller traditional production facilities, production scales for dairy, swine and poultry and grains are growing very rapidly in the rest of the world, especially the United States and Canada. Growth of large scale processing, especially in animal agriculture to serve global markets, will continue to be a political issue. In truck crops and grain it is also a farm strategy issue, as large scale monocropping can lead to disastrous losses to disease when the vulnerability of single crop farming is not balanced by the buffer of a variety of crops.

Economics and Trade

The economics of food production is becoming more complex over time. While the number of undernourished people declined by 37 million in the 1970s, and by 100 million in the 1980s, it declined only by 20 million in the 1990s and grew by 23 million since 2000, largely because of drought, environmental disaster, overfishing, etc.

Demand for animal protein varies directly with the growth of domestic income and population. With a move away from staple foods toward increased diet diversification, customers make more specific demands about nutrition, health, and production practices. Lifestyle changes from new values (health and weight loss) lead to more demand for chicken versus red meat, but often chicken production and vegetable production are intermixed (with a negative impact on biological safety). As well, the mixing of GM and non-GM foods has raised many concerns, and import restrictions exist in 35 countries.

Many feel that the current global food and agricultural system is presently in crisis and the future is likely to be worse. Some countries produce as little as 30% of their food consumption needs within their bor-

ders. Accordingly, recent global food price inflation has hit the poorest groups the hardest, especially as more countries limit trade export access to their domestic food production. While advances in agricultural technology will enhance production and reduce prices over the long run, many of the poorest social groups on both the production and consumption sides of the market equation continue to struggle –

> **Developing country population growth rates remain nearly double those of developed countries (developing countries will be 84% of total world population by 2017), which will further enhance food demand, along with projected economic growth. Expanded food production in Brazil, Argentina, Canada, Ukraine and Russia will further complicate the global marketplace.**

with the related social unrest and protests – bringing food riots and political instability. Prices are rising fastest in basic staples, thus giving the least flexibility to those with the most restricted diet…

The global anxiety over food supplies has led to recent stockpiling such commodities as wheat and other grains in other countries – thus driving grain futures higher, with less and less chance of a return to previous pricing levels – in contrast to the past. As global stocks-to-use ratios continue to decline, prices for grains will rise, especially with increased use for fuel production – for example, yellow corn and ethanol conversion.

While the North American economy is projected at about 3% annual growth for the next decade, Asian export levels are staying strong (China at 9% growth annually). But world consumption of many grain, oilseed and meat commodities has exceeded world production for almost a decade, resulting in a decline of commodity

supply and the resulting rise in prices. The export markets of the US may soon be challenged by China and India, with their steady population and income increases.

Engineering

Long-term plans have been proposed for connected high volume northbound transportation corridors across North America, all the way to Canada. However, expedited border crossings necessary for effective commerce along these high-tech thruways continue to be complicated by national security issues, and the concept of one single North American border is still unrealized. The cultural pushback against globalization trends by national economies continues to escalate, thus complicating transnational engineering projects.

Engineering challenges often need more than engineering solutions. For instance, water is a good example…..By 2025, three billion people worldwide could be in a condition of water scarcity (compared to 700 million today). And there is the growth in popularity of crops like alfalfa, pecans, and sugar cane – all high water using crops. Dairy is also very water intensive and the growth of milk production has almost doubled in the past 15 years in a number of countries.

Irrigation pulls off animal, pesticide and fertilizer run-off out of rivers and other surface water…while deep well groundwater sources require additional resources for reaching dropping aquifers. Hydroponics is more conservative of water resources, but is also high tech and high investment (especially greenhouses) – and represents a significant culture change in many nations, as does the shift to organic fruits and vegetables.

Rural infrastructure challenges will continue. These challenges include costs of food marketing (transport to processing and packaging facilities), including poor roads, high fuel prices, and undependable transport. Local solar and wind might solve some energy problems… but transport, local

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energy production and wise water management will continue to be critical problems.

Environment

Global warming and climate change further aggravate the land production drop offs discussed earlier in this article. First, there is already global evidence of crop migration and shifts in growing patterns. It is well established that agricultural productivity improves as temperatures go from cool to warm, then decline as it moves from warm to hot. Accordingly, those countries nearer the Equator will suffer the greatest decline in productivity. Recent IMF studies look out to 2080 to show a temperature increase in equatorial farm areas of as much as 20 degrees Celsius with a doubling of atmospheric carbon dioxide – resulting in a drop in agricultural productivity of up to 36% in some countries. But it must be remembered that this is 70 years in the future and assumes no policy changes or new technological solutions. Crop migration and water utilization demands are already shifting old patterns of farming. And so will the threat of new diseases and new bio pollution. And finally, recent research into carbon fertilization suggests that more CO2 in the atmosphere could significantly increase photosynthesis in crops like wheat, rice and soybeans, but this does not help sugar cane or maize.

It is highly possible that a World Environmental Organization similar to the WTO will be created within the next decade. For one, there will be 50 million environmental refugees worldwide in 2010 and 200 million by 2050. The re-insurance industry estimates as much as $300 billion in losses annually from climate change damages to the environment. And weather index insurance is just getting started. The need is certainly there.

There are numerous changes from expanded ethanol production – new refineries being built close to fields are paying twice as much as traditional markets. With costs of grain rising, so does the cost of meat (tied to costs of feeding cattle, hogs and chickens), related products (eggs and dairy), and ingredients for other items such as corn syrup and starch. But urban restrictions on vehicle fuels will continue to drive the demand for ethanol across the globe.

Although ethanol continues to produce animal feed as a by-product, it is difficult for animals to digest and needs starch supplement for effective nourishment. Corn yields per acre have continued to double each generation, and there is also the shift of land production away from beans, rice and barley.

Conclusion

Global cultural change is not a freestanding process; economic, technological, and governmental factors are involved as well. Agriculture provides a good medium through which to explore this process, as all humans need to eat, and the impacts of agricultural change are universal.

Tim Mack *is President of the World Future Society.*

POINTS FOR THE CLASSROOM
(send comments to forum@futuretakes.org):

• *How will increasing cross-cultural interaction impact consumer food preferences and agricultural practices in your part of the world?*
• *Mack discusses the rapid growth of agricultural production scales, especially in the US and Canada. In which parts of the world, if any, will the family farm or other small farms survive, and why?*

Practices

the company on a wild idea."). Various mature companies have been known to shift their focus away from innovation and toward acquisitions and mergers, speculative investment, and the regulatory environment. Does Angel's innovative culture continuum represent a shift away from the S-curve model?

• *Will pressures to increase agricultural yield per acre – to meet expanding global demand for food – lead to changes in consumer choices (for example, more vegetables but less meat)? What new agricultural practices and technologies might emerge to meet the increasing demand?*
• *Speculative investment is already under attack because of increasing energy costs, and as Mack observes, is also driving grain prices higher. What are the long-term implications to speculative investment itself?*
• *In what ways will increasing urbanization – and its impacts on family size – impact environmental degradation and resource consumption? In turn, what "wild cards" might impact the urbanization trend?*
• *Mack observes that "some countries produce as little as 30% of their food consumption needs within their borders." In the energy sector, present trends might be expected to favor energy-rich nations and regions, not only from an economic vantage point but also from a geostrategic one. Within the next decade, which nations and regions will best be able to leverage food as a geostrategic resource? Consider*
  • *Local climate change (e.g., desertification, soil erosion, falling water tables, changing temperatures and precipitation levels)*
  • *Migration of arable land as a result of global warming*
  • *Land use (e.g., cropland, ranch land, urbanization, biofuels production, soil mineral depletion from large-scale mono-cropping)*
  • *Energy costs (for production and transportation)*
  • *Disappearing pollinators*
  • *Acceptance or non-acceptance of genetically modified foods*

• *As European, Asian, North American, and other business cultures interact at an increasing rate, what are the implications for the S-curve model and the risk-aversion culture, Angel's innovation continuum model, and other possible models?*

1 Robert Angel, "Putting an Innovation Culture into Practice", Ivey Business Journal *Volume 70, Number 3, January/February 2006.*

Leading Social Adaptation (LSA)[a]–
An Empirical Approach

by David Day

Introduction

Responsible social institutions of all stripes earnestly seek peace and prosperity in today's complex world. Toward these ends, institutional leaders seek ways to bridge 'cultural divides' from a business, economic, political and religious perspective. Worldwide leaders can be more effective in leading our futures when using tools based on science and cross-culturally moral standards.

This article describes an adaptive approach, an empirical process tool we'll call LSA™. LSA's significance is that it could make the difficult chore of leading broad social change, such as cultural adaptation, worthwhile in any organization. This process, based on 'social empiricism,' may be useful in conjunction with other tools, such as Cultural Intelligence (CQ) to encourage positive cultural acceptance in all parts of the world. It suggests using a better predictive science method than traditional Gaussian bell curves when using these leadership performance tools.

The Impetus

So, why is a new 'scientific' cross-institutional process needed?

On the business front, and as one example alone, the rates of accelerating and seemingly haphazard trade realities strain most private supply chains' capabilities. While radio frequency identification (RFID) and other technologies are taming wild swings in physical demand, management and labour efficiencies and effectiveness continue to suffer[1]. This flailing of supply chains is but one factor helping to beat across our world an ever-broadening trail of confusion, for diverse populations in the thousands involved in chasing dreams of better employment. Changes in international employment and immigration standards rarely seem to meet local demands for new and skilled positions. If one could estimate them, the resulting social and GDP costs must be astronomically high. We need to better facilitate these changes.

A second, key reason is that leadership inside public institutions of every ilk appears less and less able to take appropriate action. These institutions appear crystallized…frozen in their culturally encased positions… and fearful to adapt. They fear their constituents, who may erupt and overthrow them. Who can blame these leader(s) if they are not able to first, explain and second, demonstrate to their constituents the benefits of a fair proposed change? Is it any wonder that much needed dialogue with other groups, as well as their constituents, to achieve commitment is missing?

Sadly, such fears have appeared to be the crutch for leaders of crippling, isolationist or dictatorial 'take all and give nothing' regimes. In fact, it's comforting to know these debilitating practices can no longer hide in a world of (like them or not) split second sound bites. The Internet and other digital technologies are tools already at use to uncover the intentions of such power-driven organizations, simply by publicly exposing the leader's words or actions. Ironically and happily, these 'in the moment' sensors work to inspire most world citizens to follow morally persuasive leadership guidelines[2].

Furthermore, in the past, broad social institutions that set out with positive intent, such as world religions, have yet to bridge philosophical and sectarian differences. Perhaps these tools may help to achieve their common aims. These considerations notwithstanding, if we decide to go ahead with these tools, past efforts at collaborative change by public institutions must not be forgotten. Rather we should commemorate them in order to remember them as chosen steps along the way on a very long yet worthwhile journey.

Similarly, efforts at government levels include agreements that naturally protect their own political and economic interests, in spite of the open and sincere shows of cross-cultural courtesies. Rarely have leaders openly encouraged any *potential changes in cross-cultural boundaries*, with the notable exceptions like South Africa or Ireland where a social crises erupts. Even then, for all of the reasons already given, such crises sadly take decades to come under broad public scrutiny, sound bites or no sound bites.

Warning, Turkeys Ahead!

Nassim Nicholas Taleb, New York author of best seller *The Black Swan*[3], reminds us of our historical addiction to logical, Gaussian (bell curved) evidence when studying the impact of events on the future. This long-term, learned scientific habit has left us blinded to, though not shielded from, significant outlier events, which, he explains have the most impact on us. Can this be true?

Taleb uses the analogy of the domestic turkey. The turkey is fed

CULTURAL DIVIDES
bridging in progress
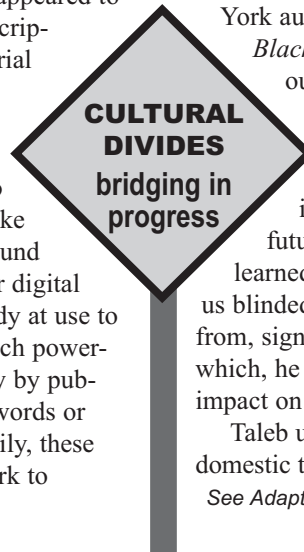
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and kept by the farmer in a relatively prime environment, day after day. To the turkey, the past shows a steady and seemingly gradual rate of change – predicting future well being. The turkey is lulled into learned complacency. Using only Gaussian probability to predict its future, it has no way of knowing what will happen to it on the thousandth day – unfortunately, its last!

From the Gaussian observer's perspective, this event simply ends the turkey's reality, unexpectedly and dispassionately – and must do so, because its math labels such an event 'discontinuous'. In plain scientific words, Gaussian mathematics deal strictly with the past! Indeed, Gaussian science cannot predict – nor query – the critical event, i.e., what happened on the thousandth day! Taleb states and one has to agree intellectually that Gaussian bell curves may work for 'anchoring' average demographic measures such as average weight or height in society and nature.

By definition though, an empirical observer (or scenario planner) using Gaussian methods alone is left scientifically ignoring the real likelihood of common events– both negative and positive – such as winning the lottery, predicting bull and bear stock markets, or even who will be leading a given organization in six months.

As the turkey illustrates, this self-imposed blindness to our social conditions leaves most institutional leaders guiding our future *only* by looking at probabilities of change in the rear view mirror! Yet, Taleb proves in empirical terms, the future does not separate itself from the past gradually. Aux contraire, it rips itself away from the past, suddenly taking a large leap forward, and landing with a significantly disruptive impact!

From this, it takes only a tiny leap to realize that those involved with human well being are unwittingly spending huge amounts of resources inefficiently, and most likely, ineffectively. Nevertheless, on a more cheerful note, we can make better decisions about the future.

For we humans to implement any new habits or processes, though, we must turn immediately to the latest evidence on leadership neuroscience. *Harvard Business Review* recently reported how the human brain prefers to use 'old' neuron pathways, unless its owner *has both the desire and the discipline* to teach it to create new pathways that are more useful.[4] Disciplined thought drives change in our neural pathways and builds new neural connections. So,

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our species has used this ability for thousands of years to choose new and adaptive actions to protect us from harm. And, it is this knowledge that gives each of us, as leaders, the power to guide humans through Taleb's 'leaps of change'.

A Social Empiricist Comes Prepared

Let's first examine a group facilitation process tool based on 'social empiricism' and why it is necessary, before we look at worldwide examples of how leaders can apply its dynamics to their respective 'in the moment' situations.

Social empiricism is the phrase that has literally inspired the following facilitation process to better enable organizational outcomes. The tool is called 'LSA', an abbreviation of 'Leading Social Adaptation'.

LSA's particular process steps are configured as follows:
1. Applying one's Emotional Intelligence[a] (EQ) to discuss and determine current situational opportunities for *mutual* success between two or more groups of people.
2. Openly observing and remaining genuinely curious, engaging in dialogue about the ways that the other group's social (cultural) practises are different than your own.
3. Discussing the implications of the difference(s) on the aims of mutual success, for each party involved.
4. Applying 'appreciative inquiry'

process techniques to creatively diminish, or reverse, the negative impact of the key differences on the *other* group – and checking these out with the other group – until mutual consent is reached. Scenario planning can complement this step.
5. Following up by leading their own organizational members through 'appreciative inquiry' techniques, with the purpose of creatively initiating the collective, mutual consent suggestions.

Let's look at real example, where a company in the USA takes over a water works in South America with the honourable intention of modernizing the facilities in the new (SA) market. On takeover, the company immediately raised water prices, in part to pay for the modernization. The local population strenuously decried the price increases, then rioted. The government could not police the situation in that part of the country…and the company had to turn and run for it! Later, the company tried to sue the host country for failing to protect its interests. The negative publicity from the lawsuit, coupled with antiglobalization sentiment, gave the US parent company a negative reputation worldwide, and the suit eventually failed.

In this case, the company had used state-of-the-art budgetary tools, allowing a contingency swing of 10% in profitability for unforeseen factors and obtained the best international legal contract advice…but it failed to take the most important 'future' factor into account…the cross-cultural picture.

How could the company have made buying the water company a success, using LSA, Step by Step? Hint: Start by contrasting the two companies' operating business cultures. They had two different measures of 'future success': Hard budgetary and legal perspectives vs. social acceptability of the key stakeholder (the customer) and corporate social responsibility within the local community.
1. People with high Emotional Intelligence (EQ) have the same types of Motivational goals as we all do. Most of us know what we want

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(or need) to get done in a day! They may also have high Autonomy, the ability to produce independent thoughts about a situation in relation to the goals at hand. Where high EQ people differ from others is that they define a situation's strategic issues and optional solutions in dialogue with others. This open dialogue would have uncovered the divergent strategic measures between the organizations and their respective key stakeholders.

2. During dialogue, both parties need to have a turn at remaining open to ideas and must listen for underlying key, socio-economic (key cultural) interests, and issues that require resolution. The customers' issue with pricing might have surfaced without this step, but the due diligence and purchasing process likely would have stopped! This process cannot be applied piecemeal.

3. Discussing issues is the step that allows the parties to rise above their differences by applying common moral and socio-economic principles. In our case, all four specific measures of strategic success would have been mutually understood and agreed at this point! (If done sincerely, these discussions reach across most cross-cultural boundaries, when applied correctly.)

4. Where roadblocks remain, persistence on the part of both parties is critical. Being reminded of the potential value lying on the path ahead usually heartens the meekest of members of the parties involved at this stage. (Latecomers…the host government could have been briefed by all sides and join in even at this stage.) Political aspects should be minimal at this stage. It's amazing how pricipled negotiations diminish politically charged issues…which in this case had caused riots! All can join into the 'appreciative inquiry' and make changes or allow for others to continue their unique cultural practise necessary to reaching a mutual agreement. (E.g. the parent company CEO joins in Inca rain

dancing to increase water levels, which come to think of it, would have made for much nicer press in other global communities!) At this point, scenario planning can well complement this step.

5. Implementing an agreement can be just as problematic as reaching one. This time, designees in parts and functions of the organization not yet involved now need to have input and their say in order to develop the operational targets needed to affect the overall strategic measures. (Simply repeat LSA Steps 1 through 4, for the best results.)

Academic readers should note that LSA's process also lends itself to the scientific model of 'social empiricism'[5], described by Miriam Solomon. However, the main and specific use of LSA is intended as a normative process, for innovative social policy application, *a la* Steve Fuller's 'social epistomology'[6]. Organizations, from businesses to universities and colleges to international states of any stripe and complexity can use this tool to resolve issues, provided the key stakeholders seriously want those issues resolved peacefully. And, science philosophers like Tetsuji Iseda are likely to have mollified their concerns about bridging these two approaches, if they read this article's section explaining fractal (geometric) measurement.

So, hopefully, one can see that a scientifically controllable process that involves constituents and offers inevitable moral transparency, like LSA, may be a constructive leadership tool in future.

Anthropologists and organizational psychologists explain that for centuries, any organized human endeavour has originated and evolved its own cultural change *based on its adaptive needs*[7]. In other words, how a social entity's culture evolves depends on that organization's economic, political,

> **How a social entity's culture evolves depends on that organization's economic, political, and religious influences of the time.**

and religious influences *of the time*. The research evidence for this is available in any multidisciplinary account of institutional history, and in current magazine articles in any society. So, from this perspective at least, the need to apply a socially broad and empirical leadership model can easily be observed.

Perhaps leaders could look in the mirror and ask…do I really need another study in this regard, before I act? Well, there are signs that we are more than ready as a species to wade into managing this kind of change, as the next section will demonstrate.
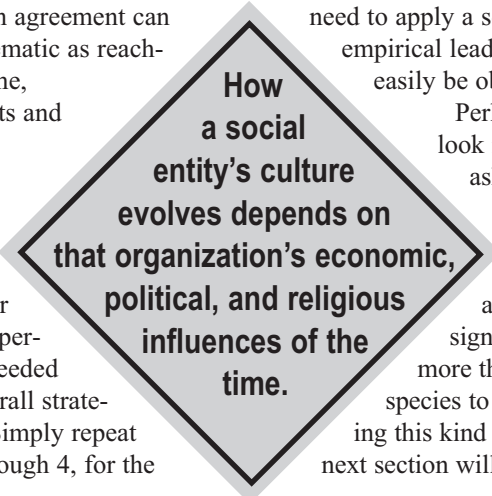
Toward the Future, Empirically

Another empirical tool, already helping business organizations manage and improve their cross-cultural and strategic goal achievements, comes from Christopher Early and Elaine Mosakowski[8], who first described 'cultural intelligence' (CQ) – a personal measure of one's ability to blend into any cultural environment using more effective business practices than those with a lower CQ. These researchers report that CQ is measured on a scale and developed in real situations through learned feedback:

- Cognitive means – the head (learning about your own and other cultures, and cultural diversity)
- Physical means – the body (using your senses and adapting your movements and body language to blend in)
- Motivational means – the emotions (gaining rewards and strength from acceptance and success)

Example: Suppose there is a Caribbean black man, born 90 years ago on an island where black people were historically subservient to British settlers. He is raised by a strict father in a strict religious family, and chooses a career as an Evangelical Christian Minister. He raises his 9 children as strict Christians, with strict discipline. The family lives for several years in

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very hard economic times, in dirt poor conditions, until the young father (who cognitively learns the difference between his own and other cultures) moves them to another island, where the black culture is dominant by virtue of population numbers. (After a short while the whole family has easily adapted their body language and blends into the new cultural ways, save the patois accent.) Within three years, the well-spoken father (who has used a known vocational motivational means to adapt to the new society) not surprisingly becomes a known, successful and accepted Minister on the new island. While he's gaining rewards and strength from this acceptance and success, he suddenly recognizes and seizes on an economic opportunity rooted once again in the demographics of the island… and immediately changes his occupation to become an insurance sales person!

Now he has acquired a new motivational means to gaining rewards. And he becomes a sales 'star', a multi-year winner of the insurance company President's $Million Round Table. (Apparently the insurance president, too, has acquired the cognitive cultural learning and new motivational means to gaining rewards.) So, what is the consequence for the family? It joins the upper rungs of the island's black society.

And, over time, the oldest son becomes a political powerhouse on the island (a socio-cultural learning passed on by the father to his son).

And then, following the island's political independence, the whole family becomes the vocational crème de la crème of society (learning to move with grace among the new black and white mixed cultures, in which they are immediately accepted and successful). The whole family, led by the father, has adapted successfully to a diverse set of cultures. They can be described as a classic example of people using 'High CQ' in new social, economic and political situations, even when the poorer island black people

have become a rising new force, riot and eventually transition into a recognized socio-political power.

The moral of the story is that 'A new cycle of CQ learning is constantly before us' on every social organizational level, and is a reminder that CQ, or any other social 'process tool,' can be used for the betterment of mankind.

But, let's not forget these tools can also be used for sinister purposes. For example, we can observe the success of the drug cartels, black markets, and terrorist and other criminal organizations in any culture. Granted, most of the underworld's leadership techniques are dogmatic and cruel and (thankfully) suffer from the crossfire effects of cultural diversity and power politics…at least as much as our legitimate institutions do. Nevertheless, as professional crime fighters could attest, the most successful crime organizations are sophisticated enough to establish international ties based on a socially empirical leadership model of their own.

The Way Forward – Leadership Excellence Remains an Option

On a brighter note, no well meaning institution deserves to be left behind. And, the means to a 'breakout future' exist for any one of them. Assuming that powerful worldwide institutions work hard to support humanitarian organizations, for example those with social entrepreneurial interests, they can more easily initiate innovative change.

As leaders we can now easily concentrate on cross-institutional cooperation and apply these new empirical tools to envision and manage our future, provided we learn to get out of our own way. Here's what I mean…

Toward ridding ourselves of this human addiction, Taleb suggests using fractal (geometric) estimations[9] to help

us predict the outcomes of potentially positive and negative events. Fractal estimations separate x, y data over time (t) using a 3D graph. Suppose 'x' is turkey feed in kilos per Euro, and 'y' is the number of kilos of turkey per Euro. The x and y axis on the graph display a pictorial typography of vertical 'waves of the turkey futures market' because the data of various 'widths' (turkey feed per Euro rates) and 'heights' (turkey meat per Euro rates) plotted for various world markets can better predict the next wave in world demand for turkey, than Gaussian bell curves ever could! The reason is that 3D geometric measures for any aggregate geographical market shows the exact shape (crest and valley) of each typographical wave… determined by the values of each (x, y) vector plotted over time!

Enough of turkeys! The point is that this scientific methodology can help us better deal with the probabilities of events that produce 'real change' in our complex world.

With the philosophical parts of our challenge understood, tools like LSA can be used consistently with leadership performance excellence as described by Harvard's thought leader on public policy and administration, Ronald Heifetz. He and many other researchers in the field of organisational development have shown human organizations are 'complex adaptive systems'. While a unique species, humans react in virtually similar ways that biological organisms and other social animals do.

In other words, as individuals and groups we respond to any life situation by *adapting* to it, one way or another. We formulate and choose a set of behavioural responses to threat, opportunity or both in each situation. Each human can decide these behaviours from a complex array of alternative

The moral of the story is that 'A new cycle of CQ learning is constantly before us' on every social organizational level, and is a reminder that CQ, or any other social 'process tool,' can be used for the betterment of mankind.

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behaviours (where each choice represents a unique vector), and do it instantly. So, Heifetz notes, performance unity and excellence depends on leaders dialoguing with others involved to envision desired outcomes. This includes each person estimating his or her role realities and making interdependent decisions 'in the moment'. He concludes that leaders must rely on those 'who do the work' to execute the 'complex adaptive' steps needed to fulfill mutually desirable, unified outcomes.

Certainly, no one has a right to criticize past actions! It's extremely difficult to deal with alligators in the middle of a swamp! Yet, there remains here an opportunity for leaders of all kinds to choose to be proactive about the future – and ensuring it is successful. Taking an empirical approach to social cross-cultural adaptation in any organization is an opportunity to learn successful behaviours on the job and avoid being in the swamp, once too often!

Conclusions

Where do these empirical observations about our world leave us? For one, they should leave us with deep respect about the future of the human race and what we can do to improve our lot, collectively.

If we refuse to try new ways to lead others to a better future and instead continue relying on current, Gaussian 'scientific' grounds, we are intellectual fools, or snobs, or both. Indeed, *The Black Swan* should be catalogued as a critically important, scientific document on social leadership and acted upon, when one considers its power to reverse a dreadful human blindness.

Our option as leaders is to endorse a human addiction that has us tossing lives and other human expenditures aimlessly against every vector of life. Hopefully, this point is particularly meaningful to those who really care to advance leadership abilities…in any domain.

And, if we are too complacent to act, we leaders should consider allowing these new ways to be applied responsibly by associates or underlings. Either way, a series of yes – practical, empirical trials – would likely challenge all of us to reshape some of our institutional roles, and enable us to better oversee the future of impending social change. We all know there are no silver bullets. On the other hand, is there any reason to ignore proven ways to improve our aim with the ones we have?

After a successful 15 year career as a principal of the largest Canadian food-service company, **David Day** *became founding partner of Incite Leadership in London, Ontario. Incite is a human resources consulting firm specializing in performance and talent management, executive coaching, leadership assessment and change management.*

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POINTS FOR THE CLASSROOM
(send comments to forum@futuretakes.org):

- *Cultural Intelligence (CQ) measures and practices highlight the 21st century imperative of learning to work and function effectively across cultures. When using an instrument such as the LSA© process, what should be the boundary marks between "adaptation" and "insulation" – that is, when should cultural difference be seen for what they are (differences) and when should cultures work together towards amalgamation?*

- *In his example, the author refers to a corporation's use of state-of-the-art budgeting tools. In what ways will such budgeting tools be different in 2018? Postulate and discuss a next-generation utility function that captures the long-term costs of business decisions (at least those costs that might be quantifiable).*

- *In 2018, will immigration standards better keep pace with the demand for workers, or will the gap be wider? (also see Taljaard and Aguilar-Millan articles, this issue)*

- *Will the accelerating pace of change result in more people being receptive to change – and if so, will this receptivity manifest primarily in a proactive, pre-adaptive way or in a reactive way?*

- *The author mentions sound bites. Are sound bites, perhaps in conjunction with information overload, leading to a society that favors superficial thinking in preference to in-depth thinking – especially among voters and consumers? If so, what are the implications for outlier data points, also mentioned by the author – that is, how will they be regarded? Conversely, will counter-trends prevail, for example, increased interest in cross-cutting, system level thinking?*

- *To what extent does receptivity to change – or tendency to risk aversion – correlate with personality types (e.g. the Myers-Briggs or Keirsey descriptors)? Of these personality types, which ones will best adapt to daily life in your part of the world in 2018 – and why?*

SOUTH AFRICA'S YOUTH BULGE:

Risk

▽ OR ▲

Opportunity?

In South Africa the apartheid and colonial legacies remain a reality and exhibit the living conditions of most South Africans. Poverty is high (approximately 50% living on less than $61 p/m, 2006) and inequality pervades, with South Africa being notorious world-wide for one of the highest gini coefficients of 57.8% (UNDP, 2005). High levels of unemployment exist (40.7%, 2004, broad definition), spatial development is uneven, and the health and education system is failing most citizens. South Africa ranks 121st in the UNDP's human development index (HDI) (2007). These realities point to a future whose prospects depend on whether risks are ameliorated and demographic opportunities are maximized.

*by Itha Taljaard*

Demographic Landscape

South Africa has 48.6 million people with an annual population growth rate of −0.46%. Demographics show the typical population *pyramid* of a developing state, with 54% of South Africans younger than 24 years of age. This is called a "**youth bulge**" which comes with its own unique set of challenges as well as potential opportunities. This youth bulge could lead to a demographic window of opportunity from about 2030-2060.

A **demographic window** (dividend, bonus) is defined to be that period of time in a nation's demographic evolution when the proportion of the population that is in the working age group is particularly prominent. Typically, this demographic window of opportunity lasts for 30–40 years. The timing and duration of this period is closely associated to fertility rate decline: when birth rates fall, the age pyramid first shrinks with gradually lower proportions of young population (under 15) and the dependency ratio decreases. After a few decades, low fertility causes the population to get older and the growing proportion of elderly people again inflates the dependency ratio, creating aging populations (a scenario found in countries such as Italy and Japan).
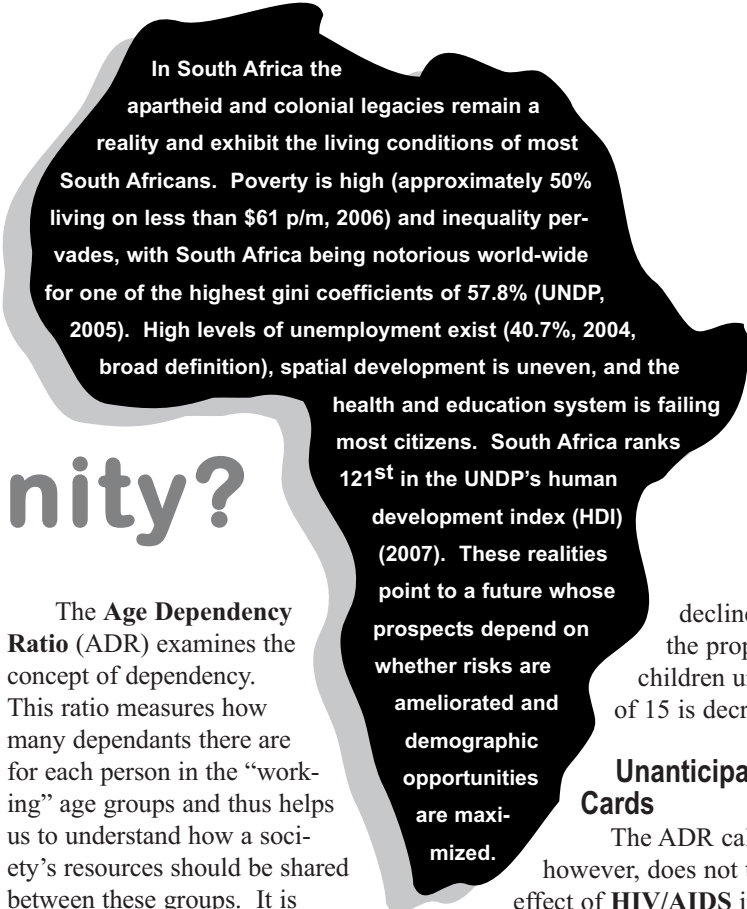
The **Age Dependency Ratio** (ADR) examines the concept of dependency. This ratio measures how many dependants there are for each person in the "working" age groups and thus helps us to understand how a society's resources should be shared between these groups. It is important to note that whilst this ratio does not measure economic dependency, it is a good indicator of it. Not every person below 15 and over 65 is necessarily a dependent and not every person between ages 15 and 65 is at work, but this indicator is still useful to measure broad trends in the age composition and the dependency burden.

ADR rates in 2001	*57.5*
Projected rates for 2031	*34.1*

South Africa's 2001 ADR was calculated as **57.5**, thus for every *100 persons aged 15-64 years*, there were *57.5 persons aged 0-14 and aged 65+* that are dependent. This ratio is projected to drop to 34.1 in 2031 – meaning less dependent people in 23 years time and an increase in the proportion of potentially economically active people. The reason for this drop in ADR is due to fertility rate declines. Thus, despite the increase in South Africa's aging population (mainly the white population group) the number of dependents declines because the proportion of children under the age of 15 is decreasing.

Unanticipated Wild Cards

The ADR calculation, however, does not take the effect of **HIV/AIDS** into account, which predominantly affects the young population bands. Instead of the ADR rate declining, AIDS could rob SA of this opportunity. The number of AIDS related deaths among South Africans aged 15-35 is projected to peak in 2010-2015 with an estimated 17 times as many deaths as there would have been in the absence of AIDS. This means SA could have fewer educated, economically active people and a *much higher incidence of dependents in the 15-64 year age group*. The premature deaths of teachers, technicians, and professionals—including career military and police officers—threaten to leave behind many under-educated and under-supervised young people, many of whom will be orphaned by this disease.

Youth unemployment is another factor that can influence the ADR negatively. The percentage of South African young people who are working is low with only about 25% of 20-

Youth Bulge

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24 year-olds working. The problem of high youth unemployment is not unique to South Africa. According to an ILO study in 2004, youth (15-24) make up nearly half (47%) of the world's unemployed. Of the world's 550 million working poor who cannot lift themselves above the US $1 per day poverty measure, 150 million are youth.

Damage Control

Youth who are neither employed nor involved in studies are in many senses the most vulnerable and marginalized group in a society as they are not advancing in any way. They are not acquiring human capital in the form of studies nor are they gaining any on-the-job experience. Furthermore, youth who are idle in this manner mostly come from disadvantaged backgrounds and can statistically be associated with high rates of recidivism in criminal behaviour. In a sense, intervention at this stage is tantamount to an exercise in damage control as the literature concurs that the greatest rewards to disadvantaged youth result from early and sustained interventions (Martin & Grubb 2001, Heckman & Lochner 2000, Garces et al. 2000).

Invariably, some young people will not be able to avail themselves of opportunities open to them. They may drop out of school, enter work too early, end up with jobs that lead nowhere, or be unable to find any job at all. This can result in an enormous missed opportunity for society as a whole. Policies that help young people recover from bad choices or poor circumstances can provide a safety net that benefits society well into the future.

Maximizing Youth Capital

How can SA minimize the risks and seize the opportunities for this youth bulge? One possible approach is to provide more opportunities, capabilities, and second chances for young people. Policies can be developed to broaden opportunities for the young to develop human capital, help them choose among opportunities, and provide second chances when choices are missed or don't work. Secondary schools can cater not just to 10-year-olds, but also to 19-year-olds who may have returned to school and require very different instruction than children. South Africa can also support 'second chances' through restorative justice programs that help eliminate the "criminal capital" that incarcerated youth often develop from exposure to other lawbreakers.

Additionally HIV/AIDS can be addressed even more aggressively as it is a disease to which young people are particularly prone, given youthful sexual experimentation.

Synchronizing Supply and Demand

Is a 'supply' of educational opportunities readily available in South Africa? Higher education can be expensive for students. Firstly, many individuals wishing to pursue further studies simply cannot afford to do so. Secondly, even those individuals who are fortunate enough to obtain funding for further studies may opt for earlier entry into the labour market and thus a low pay, and mediocre jobs in order to supplement family income, especially when there are younger siblings in need of support.

Focus on the supply side – providing services, providing health care, education services, and so on – is possible in conjunction with creating the conditions for individual decision-making. Despite the big gains in enrolment rates, very few education

> **Despite big gains in enrolment rates, very few education systems emphasize the thinking and behavioural skills – motivation, persistence, cooperation, team building, ability to manage risk and conflict – that individuals need to process information and make wise decisions.**
>
> **Many young people enter adulthood without the information, resources, or experience to choose well among life's opportunities.**

systems emphasize the thinking and behavioural skills – motivation, persistence, cooperation, team building, ability to manage risk and conflict – that individuals need to process information and make wise decisions.

Constraints on the supply side can be met by expanding the number of upper secondary and tertiary institutions and focusing on the quality of education. Many young people enter adulthood without the information, resources, or experience to choose well among life's opportunities. In light of that, governments can target programmes that can help youth become more capable decision makers. Simple and relatively cheap interventions that inform young people of the payoffs of further schooling can improve decision making. School-based career guidance services have shown promise. Because the success of such interventions depends on the information available to teachers, emphasis on training the trainers can be useful.

Producing more post–basic school graduates with the right skills requires solving both **supply** and **demand** problems. Policy can stimulate demand through incentives such as conditional cash transfers, which provide monetary compensation to households conditional on school attendance. At this point in time, there are severe shortfalls of skills in the following professions:

- *Medical professions – Many doctors and nurses are lured by be better salaries and working conditions in overseas countries.*
- *Engineers – The engineering workforce is aging, with an average age in the 50's. Most qualified engineers*

Youth Bulge

end up working in non-engineering environments (such as banks) or become self-employed as businessmen as they are highly skilled and well sought after. Financial institutions typically pay more than the engineering industry does, and remuneration seems to be the main issue with engineers.

- *Scientists – Like the engineering workforce, the average age of the scientific workforce is in the 50's. A major challenge is low student test scores in mathematics and science, which disqualify many students from careers in the sciences. Furthermore, those who do qualify for further study do not necessarily view science and engineering as good career choices.*
- *Artisans – Despite the Sector Education and Training Authority (SETA) programs, there are not enough artisans being trained in South Africa. The system of artisan training was changed by the new government, unfortunately without the envisaged results. Many SETA's are not producing the right skills, at least in sufficient numbers, and they lack credibility. Most businesses pay the levies with reluctance as they do not see the benefits, and they are reluctant to provide the opportunities for these "qualified" artisans due to the restrictive labour laws.*
- *Project managers – There are simply not enough people with the experience and skills to manage projects. This can be seen in the unspent millions of rands in government budgets, especially at provincial and municipal levels.*

The violent crime situation in South Africa and the additional energy crisis (Eskom[1]) are exacerbating the skills shortfalls because more skilled professionals are packing up and leaving. The longer term impact is that these emigrants' knowledge and expertise are not being transferred to new people. Imported skills are often project based, and due to time con-

straints and project deliverable deadlines, very little transference of skills and knowledge takes place.

In South Africa, however, the problem remains that there are still far too many children who are not being enrolled due to various factors such as resource constraints, long travel distances to school, etc. These poverty and access issues need to be addressed if the demand for quality education is to be sustained. Moreover, employers can also play a role in fostering this demand cycle if industries provide sufficient entry-level workplace experience opportunities. Tax incentives are one possible way to make funding available for the workplace experience component. South Africa needs to increase the range of types of institutions to train all the people needed to address current and future skills shortages.

Conclusion

In conclusion, South Africa has an unprecedented opportunity to invest in its youth if it wants to create a great future for this country. Timing is however critical in order to harness this demographic dividend. With the right investments and continued progress through the demographic transition, in time its large youth population can become a large, economically-productive population that can drive economic gains. If SA can educate young people adequately and appropriately and create jobs for them, they can be a boon for development. These youth will be the next generation of South Africa's workers, parents, citizens, and future leaders.

Itha Taljaard is the founder of Sense2Solve (www.sense2solve.co.za), a consultancy that helps to train and facilitate creativity, innovation, future scenarios, strategy, product development, and problem solving. Understanding how the brain works and applying very specific methodologies, she is able to help generate innovative solutions to existing business challenges.

Prior to starting Sense2Solve, she held various positions at Mintek, Liberty Life, Standardbank and Absa including Futurist (SBSA Innovation and Foresight Unit) and Chief Innovation Officer, heading up

Innovation Capability Development (Absa).

Itha has various international certifications (Lego Serious Play, Edward de Bono's Six Thinking Hats® and Lateral Thinking™) allowing her to conduct training for organisations and teams. She is also certified in the HBDI instrument (Ned Herrmann, Thinking Preferences) and can do personal as well as team analysis of thinking profiles and preferences, helping individuals and teams to become more effective.

She graduated from the University of Johannesburg, with a B.Sc (Honours, Chemistry) and is currently working on a Masters (M.Phil) in Future Studies at the University of Stellenbosch, Business School.

POINTS FOR THE CLASSROOM
(send comments to forum@futuretakes.org):

- *Which careers and professions will be most attractive to people in your part of the world in 2018?*
- *What demographic challenges exist in your part of the world – and in what ways will your nation or region address them?*
- *In addition to South Africa, several other nations have modest or high unemployment and simultaneous skill shortages in key areas, and this often results in socioeconomic polarization. In what non-violent ways might this situation resolve itself, given that the impact of proactive measures is not immediate?*
- *In your part of the world, how will shifting employment/unemployment patterns, coupled with demographics and immigration, impact the ADR? (see also Aguilar-Millan article, this issue)*
- *Taljaard lists several thinking and behavioural skills that individuals need "to process information and make wise decisions." One might argue that in the present information-rich environment, the need to process information rapidly and accurately will never be greater. What other skills – including those commonly considered as "left-brain" or "right-brain" – might be necessary in this environment of rapid change, considering changing demand for various skills?*

[1] *A South African public electricity utility*

Contributions of Different Cultural-Religious Traditions to Different Aspects of Peace –

Leading to a Holistic, Integrative View of Peace for a 21st Century Interdependent World

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Introduction

Within the Peace Studies field, views of what a more peaceful society and world might look like, and need to address, have evolved over time—especially since World War II. At least seven different aspects of peace have evolved, each building on what came before, leading collectively towards a more holistic, integrative view of peace. What is also interesting is that different cultural-religious groups and traditions have each contributed especially strongly historically to different aspects of peace—based on their own underlying cultural values—indicating that collectively a richer, more multidimensional view of peace hopefully is emerging in the world, which honors important contributions and input from the rich diversity of the world's different cultural-religious traditions, including from Western, Eastern, and indigenous traditions.

This article has four parts. Part I introduces different definitions and ways of looking at peace. Part II looks at how seven different aspects of peace have evolved within Peace Studies, each building on what came

before. Part III summarizes how our views of peace have evolved, leading to a holistic, integrative view of peace. Part IV examines how different cultural-religious traditions—specifically Western, Eastern, and indigenous traditions—each contribute in different important ways to different aspects of peace, thereby collectively providing a richer, more multidimensional and integrative view of peace, which is more appropriate for an increasingly interdependent 21st century world.

PART I:
Introduction to Definitions and Ways of Looking at Peace

What is peace, and how have our views of peace evolved – especially since the end of World War II? It is argued that one can look at peace in at least three ways: (1) as goals/visions for creating a more peaceful society and world in the future (the focus of this paper); (2) as the means/processes used to create these goals/visions (including various forms of non-violence, including conflict resolution, management, and transformation; alternative dispute resolution, including negotiation, arbitration, and mediation; dialogue instead of debate; strategic non-violence, as well as spiritually-based non-violence; and prayer and meditation); and (3) as a feeling, i.e., how does one feel when one is peaceful? While all these aspects of peace are important, this paper (in Parts II-IV) focuses especially on (1), i.e., on how our visions and goals of what a more peaceful society and world might look like have evolved over time, especially since the end of WWII.

Several other important terms are also used in the Peace Studies field to describe different aspects of peace. These include:

a) narrow definitions of peace (as absence of war) vs. broader definitions of peace (adding additional aspects of peace to one's definition of peace). (See Parts II-IV of this article for a broader, evolving, and holistic view of peace.)

b) peacekeeping (moving in United Nations or other troops to keep the peace between formerly warring parties) vs. peacemaking (helping parties in conflict to make peace with each other, including signing a peace agreement to end their conflict) vs. peacebuilding (building the conditions over time for the creation of a more peaceful society and world). The focus of many people today is on peacebuilding, which takes a longer term perspective.

c) the peace movement vs. the movement for peace – a distinction made by the late Dr. Kenneth Boulding. He said that the peace movement includes all the people who are actively working for peace in different areas in the world, while the movement for peace are things that indirectly lead to more interrelationships and interdependencies between people that thereby reduce the prospects of war.

d) the United Nations Declaration of the Year 2000 as the Year for a Culture of Peace, and the Decade 2001-2010 as the Decade for a Culture of Peace and Nonviolence for the Children of the World. The concept of

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a "culture of peace" began with UNESCO (United Nations Educational, Scientific, and Cultural Organization) and was then adopted in the United Nations Declarations noted here, as well as by people around the world.

PART II:
Evolving Views of Peace, Leading to a Holistic, Integrative View of Peace

Since World War II, our views of what a more peaceful society and world might look like have evolved to include at least seven aspects – including six types of outer peace, as well as inner peace – covering ever more system levels. These aspects of peace can be grouped into three broad categories, as follows.[1] The overall framework for looking at these seven aspects of peace thus includes:

2. Peace as Balance of Forces in the International System (Quincy Wright)

(B) Structural Conditions for Peace (Added to the Elimination of War and Physical Violence):
3. Peace as No War and No Structural Violence on Macro Levels (Galtung's "Negative Peace" and "Positive Peace," respectively)
4. Peace as No War and No Structural Violence on Micro, as well as Macro Levels (Adding Community and Family Peace, as also essential, along with National, International, and Transnational Peace; also eliminating patriarchal values and institutions on all levels) (Feminist Peace)

(C) Holistic, Complex Systems Models and Views of Peace (that focus on unity and diversity within systems and include positive, not just negative definitions of peace in multiple areas and on multiple system levels

the Forms of Outer Peace (above).

Each of these seven types of peace will now be examined in more detail. (See Smoker and Groff, 1997; Groff, 2001; Groff, 2007; and other earlier articles on these seven aspects of peace.)

A. Peace Thinking that Stresses War Prevention

The first two types of peace both deal with war and how to prevent it, and the need to do so if any lasting peace is to be possible in the world.

(1) Peace as Absence of War (and Physical Violence) (Galtung's "Negative Peace")

The first perspective, peace as the absence of war, focuses on avoiding violent conflict between and within states – war and civil war. This view of peace was of utmost importance to people at the end of World War II – following two devastating world wars

		War Prevention		Structural Conditions		Holistic Complex Models		
		Absence of War	Balance of Forces	No Structural Violence	Feminist Peace	Intercultural Peace	Gaia Peace	Inner/Outer Peace
O U T E R P E A C E	Environmental							
	Cultural							
	Transnational							
	Interactional							
	Between States							
	Within States							
	Community							
	Family and Individual							
INNER PEACE								

Fig. 1: *Seven Concepts in the Evolution of Peace Thinking, Leading to a Holistic, Integrative View of Peace*

(A) War Prevention (Focusing on the Elimination of War and Physical Violence and the Maintenance of This Situation by the International System)
1. Peace as Absence of War and Physical Violence (later called "Negative Peace" by Johan Galtung).

– from the macro to the micro, including inner peace)
5. Holistic Intercultural Peace – Between All Humans and Their Diverse Cultures, Civilizations, and Religions
6. Holistic Gaia Peace – Between All Humans and the Earth or Gaia and Its Diverse Web of Life
7. Holistic Inner-Outer Peace: Adding Inner Peace – From the World's Diverse Spiritual Traditions – To All

– and is still widely held among general populations and politicians in most countries today. There are good reasons why this is so. Everyone knows the ravages of World War I and World War II, as well as those occurring during the so-called "Cold War," where superpowers often intervened in local conflicts such as Vietnam and Afghanistan. Wars, including the internal or civil type, such as Darfur,

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as well as those begun by outside intervention, such as the current Afghanistan and Iraq Wars following 9/11/2001, continue to rage around the globe, and the lives of millions of people are daily threatened by the spectre of war. Under these circumstances, peace is seen as the absence of war—at least until the killing stops.

All seven definitions of peace discussed here include absence of war, but only this first one defines peace as just the absence of war, which can be seen as a precondition for any of the other types of peace becoming possible. During the Cold War, some people advocated a policy of "peace through strength" and deterring nuclear war by stockpiling nuclear weapons (and building strong second strike or retaliatory capabilities) on both sides, leading to United States-Soviet Union arms races. In general, however, this type of peace seeks to find areas of common ground on national security issues between countries, as a basis for arms control and disarmament agreements, that can reduce or eliminate dangers of nuclear weapons and nuclear war – on earth and now in space, as well as dangers from conventional weapons, chemical and biological weapons (the poor man's nuclear weapons), land mines, and any weapons endangering human life and taking resources away from other life-enhancing uses. It also seeks to reduce dangers of nuclear proliferation, nuclear terrorism, and accidental nuclear war.

Johan Galtung (a famous peace researcher) called this first type of peace "negative peace," which was also extended later to include not only eliminating war, but also eliminating physical violence. Galtung also distinguished this "negative peace" from what he called "positive peace," which was eliminating structural violence (see "peace # 3," Part II).

(2) Peace as Balance of Forces in the International System
Quincy Wright, in his path break-ing work, *A Study of War* (1941), stated the view that peace is a dynamic balance involving political, economic, social, cultural, and technological factors, and that war occurred when this balance broke down in the international system. (The cultural factor is the primary focus of "peace 5" and is discussed there.) The international system includes the overall pattern of relationships between states and International Governmental Organizations (IGOs) and domestic public opinion within a state – the community level of analysis. Any significant change in one of the factors involved in the peace balance would require corresponding changes in other factors to restore the balance. For example, Robert Oppenheimer, the much misunderstood "father of the atomic bomb," insisted on continuing to develop the bomb so that a global political institution, the United Nations, would have to be created to help control the new global military technology.

This is a systems view of peace in which the international system – if it can dynamically adjust to changes as they occur within the system – is the best solution for preventing war and preserving peace in the world. Because the number and types of actors in the international system – nation-states, international governmental organizations or IGOs, non-governmental organizations or NGOs, multinational corporations or MNCs, and now grassroots local communities through a movement for a U.N. People's Assembly – has greatly increased since the United Nations was formed in 1945, this type of peace also looks at proposals for reform of the international system and the United Nations itself. Much discussion has also focused on issues of global governance, as increasing issues require global cooperation in our increasingly interdependent world—'If' solutions are to be found. A related issue focuses on creating civil societies and democratic participation within countries as the foundation for more peaceful relations between states and more citizen participation in the international system (Boulding, 1990).

B. Peace Thinking that Stresses Eliminating Macro and/or Micro Physical and Structural Violence
The next two types of peace each deal with and add social-structural dimensions of peace – including on macro (national, international, and translational) levels, and then on micro (community, family, and individual) levels – to the efforts at eliminating physical violence and war (noted under A above).

(3) Peace as Negative Peace (No War) and Positive Peace (No Structural Violence) on Macro Levels
Johan Galtung (1969, 1990) expanded our concept of peace to include both "negative peace" and "positive peace" – two terms now standardized within the Peace Studies field. He defined "negative peace" as the absence of war and physical violence and "positive peace" as the absence of "structural violence," defined in terms of avoidable deaths and suffering caused by the way large scale social, economic, and political structures are organized—often in inequitable ways. Thus, if people starve to death when there is food to feed them somewhere in the world, or die from sickness when there is medicine to cure them (such as AIDS today), then structural violence exists since alternative structures could, in theory, prevent such deaths.

This type of peace thus deals with social and economic justice issues and with protecting basic human rights, as enumerated in *The Universal Declaration of Human Rights* (United Nations, 1948). Peace under this rubric involves both positive peace and negative peace being present in the global economic system, which is influenced by non-state actors such as International Non-Governmental Organizations (INGOs) and multinational corporations (MNCs). In this type of peace, the structural inequities in the international system itself are seen as major obstacles to world peace versus peace # 2, where the international system,

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and international institutions such as the United Nations, are seen as the solution for creating and preserving world peace.

(4) Feminist Peace: Eliminating Physical and Structural Violence on Both Micro (Community, Family, and Individual) Levels and Macro Levels, and Eliminating Patriarchal Values, Attitudes and Institutions that Block People's Opportunities on All Levels

During the 1970's and 80's, a fourth perspective was ushered in by feminist peace researchers, who extended both negative peace and positive peace to include eliminating both physical and structural violence down to the individual level. The new definition of peace includes not only abolishing macro level organized violence, such as war, but also eliminating micro level unorganized violence, such as rape or domestic violence in war or in the home. The concept of structural violence includes personal/micro and macro-level structures that harm or discriminate against particular individuals, ethnic communities, races or genders, thereby denying them opportunities available to other groups. This feminist peace model came to include the elimination of all types of violence (physical and structural) on all levels, from the individual, family, and community levels on up to the transnational level, as well as the elimination of patriarchal values, attitudes and institutions on all levels, as necessary conditions for a more peaceful planet that provides increasing opportunities for all its citizens. (Brock-Utne, 1985, 1989, 1990; and Reardon, 1990, 1993, and 1996).

C. Peace Thinking that Stresses Holistic. Complex Systems

The last three types of peace all deal with holistic complex systems based on the unity and interdependence of diverse, interacting parts. Intercultural peace celebrates the diverse cultural forms human beings

exhibit on this planet, and Gaia peace honors the diversity of life forms and their interdependencies in the single living system Earth. These two types of holistic peace focus on the external world. The last type of peace, drawing on the world's rich spiritual traditions, adds inner peace to all the forms of outer peace, and is thus the most comprehensive view of peace.

(5) Intercultural Peace: Peace Between Peoples and Their Diverse Cultures, Civilizations, and Religions

> **Intercultural Peace requires that everyone realize that every culture is a different learned map or version of reality (not ultimate reality) and that every culture has particular gifts (based on their geographic and historical experiences and learning) that they bring to the table of humanity as a whole today.**

Cultures are based on socially-learned behavior shared by groups of people having common histories, identities, values and lifestyles, and often common languages and geography. The interaction between cultures has accelerated dramatically during recent centuries and especially in recent decades. Too often the militarily stronger or economically more powerful culture has subordinated the militarily weaker or economically poorer one. Yet the world is becoming more interdependent each day, and an honoring of the rich cultural diversity of humanity is an essential component of a more peaceful future world.

While internal wars **(such as Darfur)**, and ethnic, cultural, and religious violence have become a global phenomena and focus for social science and peace research, especially in the post Cold War period (Huntington, 1993, and 1996; and Galtung, 1990), wars with outside intervention (as in

Afghanistan and Iraq today) have also polarized the world and destabilized countries already suffering from internal divisions. The consequences of these wars will be with us for years.

Despite the above, relations between cultural, ethnic, racial, and religious groups can also be positive, creative experiences that enrich the lives of everyone involved. The fields of intercultural communication (Trompenaars and Hampden-Turner, 1998; Storti, 1999; and Groff, 2005a and 2005b) and interreligious dialogue (Beversluis, 2000; and Groff, 2005a and 2005b), as well as other prejudice reduction techniques, provide people with positive tools for dealing with cultural diversity.

Intercultural Peace requires that everyone realize that every culture is a different learned map or version of reality (not ultimate reality) and that every culture has particular gifts (based on their geographic and historical experiences and learning) that they bring to the table of humanity as a whole today. Intercultural peace requires the positive co-evolution of cultures at both macro and micro levels and the recognition that the whole diverse global cultural mix is a cause of strength for humanity, in the same way that the rich diversity of plants and living creatures is seen as a strength for the ecosystem.

(6) Holistic Gaia Peace: Peace With the World and the Environment

Gaia Peace is named after Gaia, the ancient Greek goddess of earth. In addition to the earlier types of peace, Holistic Gaia Peace – peace with Mother Earth and all her diverse ecological systems and species – also sees the Earth as a complex, self-organizing living system or being (Lovelock, 1991, in his Gaia Hypothesis; Lawrence, 1990; and Sahtouris, 1989), of which humans are a part (not separate), and places all forms of peace between people in this broader context.

Gaia Peace therefore requires peace between peoples at all levels of analysis – from the individual and family levels to the global cultural level,

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while also placing a very high value on the relationship of humans to bioenvironmental systems – the environmental level of analysis. Peace with the environment, sustainable development (that does not take from nature at a faster rate than it can replenish itself) and responsible stewardship of the earth are seen as central to this type of peace. Without the food, energy, and resources provided by earth, there could be no human or other life on the planet and also no human economic systems.

Human beings are seen as one of many species inhabiting the earth, and the preservation of the planet is seen as the most important goal. The increasing extinction of other species, as the human population on earth keeps increasing and encroaching on more of the land area of earth, also cries out for humans to wake up to what we are creating. Indeed, some people believe that we may be in the sixth mass extinction of species on this planet today—this time due to human behavior, with the fifth mass extinction being 65 million years ago with the extinction of the dinosaurs! Global climate change is another warning to humanity today, along with various forms of pollu-

tion. Indigenous peoples – who see themselves as part of nature for centuries and as a voice for the earth – also warn us that the earth is dying in various places today because of our human neglect and greed. Thus human rights must be expanded to acknowledge the rights of the earth (our life support system, on which all our futures depend), as well as rights of other species to exist.

In some cases, the Gaia concept is interpreted scientifically, in terms of a complex biochemical, energy system. In other cases, the inner, spiritual aspects of Gaia are also seen as essential, and Gaia or earth is also seen as a sacred, living being or Goddess.

(7) Holistic Inner and Outer Peace
This last type of peace includes all of the outer aspects of peace (delineated above), and adds inner peace as an essential component and precondition for a peaceful world. While inner peace can be just psychological, it frequently has a spiritual foundation that acknowledges some spiritual or transcendent aspect to life beyond just the physical world of our outer senses. Inner Peace then draws on the world's rich spiritual-religious traditions, including their mystical aspects – with mysticism being defined as "a direct experience of ultimate reality"

(Carmody and Carmody, 1996), and uses different forms of prayer and meditation (including breathing techniques, chanting, and various forms of yoga) as tools to become centered within and reach deeper states of inner peace.

This approach to peace recognizes different dimensions and levels of consciousness related to inner peace, just as different aspects of outer peace have been elaborated above. For example, Eastern spiritual traditions talk about seven chakras, or energy centers, in the body that are each related to different types and levels of consciousness. (See also Wilber, 1996, especially Chap. 9, and later books of his, on the evolution of consciousness.)

This spiritual dimension is expressed in different ways, depending on one's cultural and religious background and context, and it draws on centuries of experience by spiritual masters from the East, indigenous cultures, and some of the more ancient Western cultures, where such traditions are more developed and honored than in modern Western culture. Even in the West, however, there is now much greater interest in such topics, including a greater openness to exploring such inner dimensions of consciousness and peace. Western medicine and hospitals are also recognizing the important role of stress reduction tech-
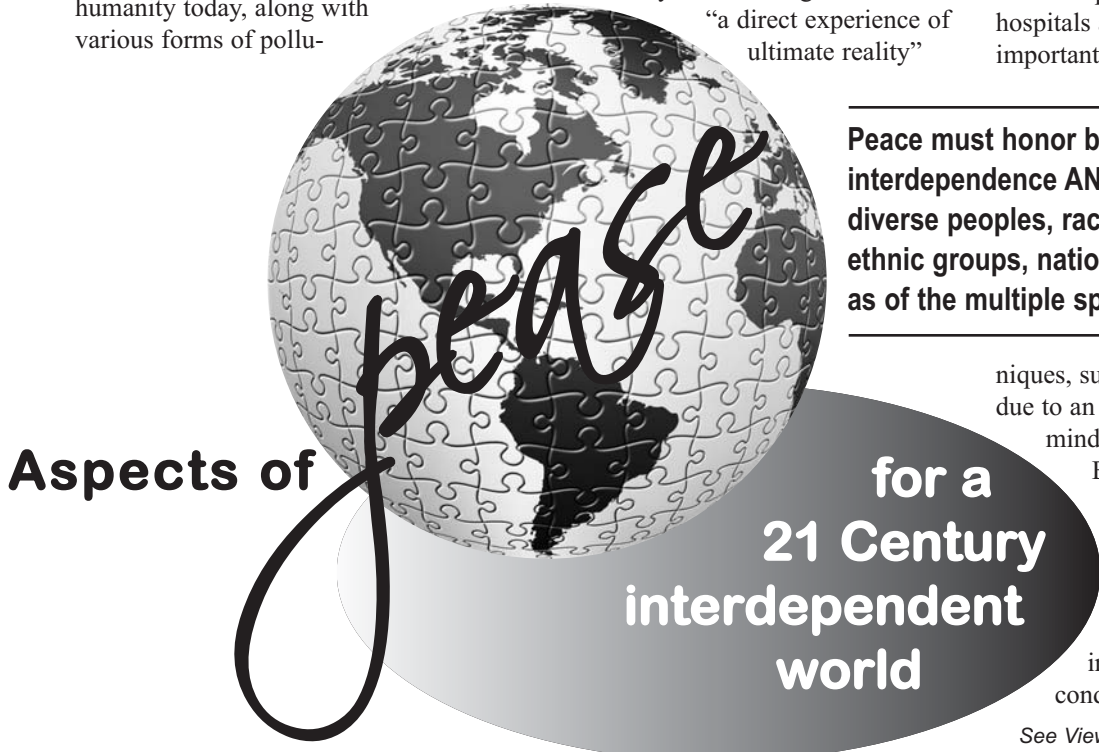
Peace must honor both unity AND diversity, interdependence AND pluralism, of the world's diverse peoples, races, cultures, civilizations, ethnic groups, nations, and religions, as well as of the multiple species on earth.

niques, such as meditation, in healing, due to an increasing recognition of the mind-body connection.

Eastern cultures and religions, such as Hinduism and Buddhism, have produced many mystics, avatars, and spiritual seers who have focused on the importance of inner peace as an essential condition for creating a more

Aspects of *peace* **for a 21 Century interdependent world**

View of Peace

peaceful world. In this view, all aspects of outer peace, including one's perceptions and experiences of the world, reflect one's inner state of consciousness and must therefore be based on inner peace.

PART III:
Summary on Evolution of the Peace Concept

As the world continues to change, it is clear that our concepts of peace have also continued to evolve over time, especially since the end of World War II. While many people within the peace studies and peace education fields have focused on one or more, but not all, of the above aspects of peace, it is clear that if one takes all of these different aspects of peace collectively together, a more holistic, integrative view of peace emerges, which has the following characteristics (Smoker and Groff, 1997; Groff, 2001; and Groff, 2007):

- Peace is a multi-factor process, focusing on many different substantive aspects and dimensions of peace, not just due to a single factor – the absence of war.
- Peace is multileveled, dealing with multiple system levels, from macro to micro levels in the external world, and now extends to inner peace.
- Seeing peace on multiple system levels also means that many more different types of actors are involved in the peacebuilding process besides just nation-states, who are the primary actors in peace as absence of war. 9/11 is a good example illustrating the increasing importance of non-state actors in the international system—including in peace and wartime situations.
- Peace includes not only six aspects of outer peace in the world, but also inner peace as an essential component for creating a more peaceful world in the 21st century, with different dimensions and levels of consciousness and inner peace now also open for further exploration.

- Peace is defined not only in negative terms – what one wants to eliminate (such as physical or structural violence) – but also in positive terms (focusing on what one wants to create in a positive sense). As Fred Polak said, "A society without positive images of itself is doomed." (Polak, 1973) If one wants to create a better future, it is not enough to just eliminate the negative; one must also clearly visualize, and commit one's life to, alternative, positive images of what one wants to create.
- Peace must honor both unity AND diversity, interdependence AND pluralism, of the world's diverse peoples, races, cultures, civilizations, ethnic groups, nations, and religions, as well as of the multiple species on earth. Neither a focus on homogenized unity alone (which neglects the diverse contributions that people from different cultures can make to the world), nor a focus on diversity only (without seeing what also connects us as human beings across all our diversity) will create the conditions for a more peaceful world. Both are essential.
- A holistic view of peace thus explores how these multiple aspects of peace fit together into some kind of dynamic and coherent, integrated, whole systems view of peace.

In conclusion, the emergence of more holistic peace paradigms in peace research – whether intercultural, environmental, and/or spiritual – has included an increasing emphasis on positive conceptions of peace. In part, this is because of our realization that, whatever our nationality, culture or religious tradition, we are all interconnected and interdependent. Viewed from space, planet Earth is a beautiful blue-green sphere, without national borders, but with land, water, ice caps, deserts, forests, and clouds supporting one interdependent planetary web of life based on multiple, interacting ecological systems. We as individuals and groups are but a part of the planet, as the planet itself is a part of the solar system, galaxy and universe. This whole systems mindset

enables an appreciation of the interdependence of species in the ecosystems of the planet, of particular cultural meanings in the context of the total global cultural systems of humanity, and of particular faiths in the rich diversity of global spiritual and religious traditions – all contributing to the tapestry of the whole. The whole is more than the sum of the parts, and the greater the variety of the parts, the richer the expression of the global whole.

PART IV:
An Alternative Model Showing Contributions from Different Cultural-Religious Traditions to Different Aspects of Peace

Part II above focuses largely on how our concepts of peace have evolved, beginning with Western peace research and then adding elements from global peace research. It is noteworthy that inner peace was the last aspect of peace to be added in largely Western peace research, and that Gaia Peace was added not long before Inner Peace. Both of these last two aspects of peace are the particular focus and concern of different non-Western cultures and religions, who have thus most forcefully advocated the importance of adding these aspects to any overall concept of peace. Indeed, if one starts with an Eastern cultural and religious perspective, such as Hinduism or Buddhism, one always begins with inner peace, as the necessary precondition for peace in the world, with inner peace affecting what type of external world one was perceiving, experiencing, and creating. Similarly, if one starts with the earth-based cultures and religions (including indigenous spiritual traditions and followers of the goddess), who are closely tied to Mother Earth, who see all of nature as alive, and who see their role as caretakers for the earth, which is currently endangered by increasing human activity and occupation of the planet, one would begin with Gaia Peace as the most fundamental and important aspect of peace. Likewise, Western cultures and religions, being
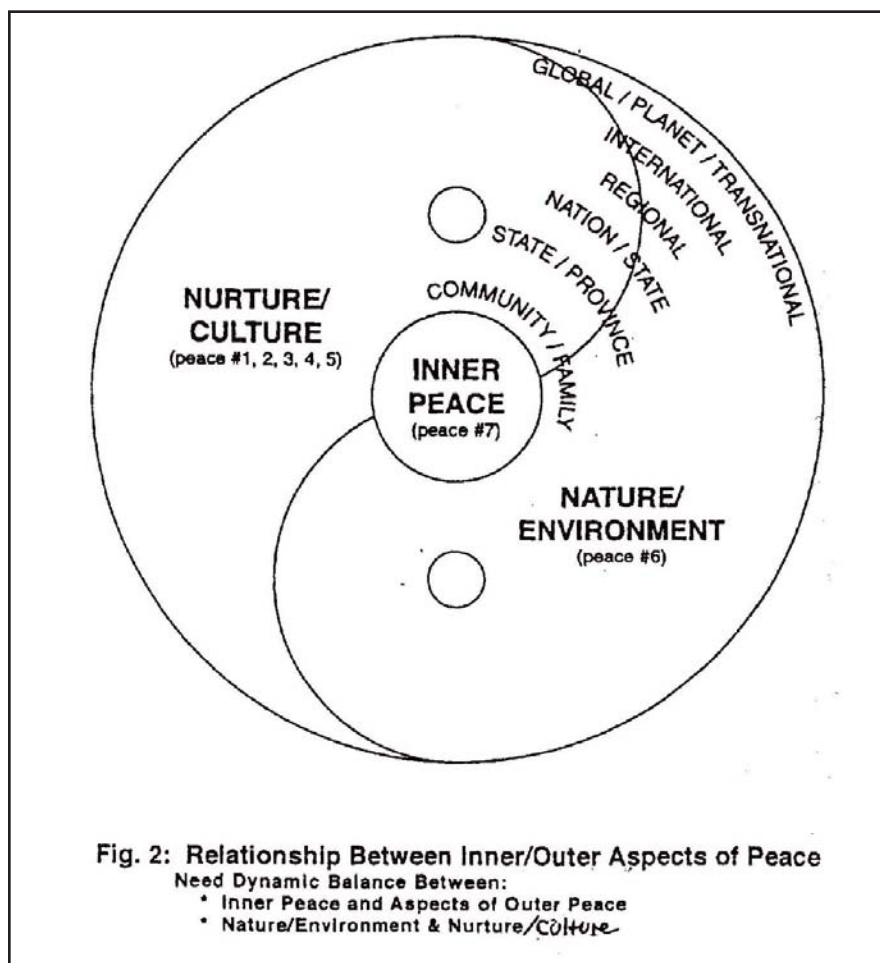
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activists seeking progress in the world, traditionally begin with support for aspects of outer peace in the world—the focus of the first five aspects of peace.

Fig. 2 (based on an adaptation of the yin-yang symbol from Taoism) shows an alternative model of how these different aspects of peace are all dynamically interacting with each other all the time.

What is significant is that the collective vision of peace that we end up with – when we add the particular focus and concern of earth-based religions and cultures (Gaia Peace # 6), Eastern cultures and religions (Inner Peace # 7), and Western cultures and religions (Peace # 1-5, focusing on different culturally and socially-learned aspects of peace in the external world) – is a much more powerful and comprehensive vision of the foundations for a peaceful world than any of those visions would be alone. As we enter the 21st century in an increasingly interdependent world, it is fitting that our conceptions of peace also draw from all the major cultural and spiritual-religions traditions on the planet to create a synergistic vision that is more powerful than any of us could have created on our own. In this sense, there is much that we can all learn, and are learning, from each other about peace, and this cross fertilization of ideas can only benefit humanity and all life in the future.

Conclusions

In conclusion, it is clear that different cultural-religious groups have each historically contributed especially strongly to particular aspects of peace, and that today a great cross-fertilization of ideas is occurring as the diversity of humanity increasingly interacts with each other. Out of this cross-fertilization, a more holistic, integrative view of peace is emerging, with important contributions from all the main cultural-religious traditions on this planet, namely Western, Eastern, and indigenous traditions. If

Fig. 2: Relationship Between Inner/Outer Aspects of Peace
Need Dynamic Balance Between:
* Inner Peace and Aspects of Outer Peace
* Nature/Environment & Nurture/Culture

humanity can only learn to be open to each other, it is clear that each cultural-religious tradition has something important to contribute to humanity as a whole, including in the area of peace, and that collectively humanity can create more together than if each group keeps trying to solve our problems separately.

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Book Discussion • • •

*FUNCTURE**takes** is pleased to publish synopses of World Future Society chapter programs. The following book review/discussion synopsis is from the Futurist Book Group of the Washington DC chapter.

Book Discussion / Review – a Double-Header!

Why Europe Will Run the 21st Century

and

The Last Days of Europe

by Mark Leonard
PublicAffairs, 2006
192 pages
ISBN-10: 1586484249
ISBN-13: 978-1586484248

by Walter Laqueur
Thomas Dunne Books, 2007
(first edition) 256 pages
ISBN-10: 0312368704
ISBN-13: 978-0312368708

Synopsis of the November 2007 meeting of the Futurist Book Group (Washington DC Chapter); summarized and reviewed by Ken Harris

For the first time in its four-year history, the Futurist Book Group of the Washington Chapter of the World Future Society discussed two books in the same meeting – *Why Europe Will Run the 21st Century* by Mark Leonard and *The Last Days of Europe* by Walter Laqueur. As the titles imply, this departure from past practice was entirely appropriate, as the former book is extraordinarily optimistic and the latter is quite pessimistic about Europe's future.

LEONARD – THE CASE FOR OPTIMISM

What is Leonard's case for a bright European future? One of Leonard's strongest arguments for a bright European future is the way the European Union is organized and operates. Previous attempts to unify Europe, like Napoleon's and Hitler's, he argues, failed because they attempted to do so under a single organizing principle. By contrast, the European Union, which has gradually evolved from the far humbler European Coal and Steel Community of six nations to its current membership of 27 nations with many common institutions, has no central organizing principle. Just as its founder Jean Monnet envisioned, each member country joins

and adheres to EU principles because doing so is in its own interest. In this way, the common interest of all members advances. Although the European Union has many features of a federal government including a parliament, a court, a common currency for 13 members, and 80,000 pages of regulations, Leonard argues that it is not a federal government like that of the United States. Instead national governments act as agents of the European Union to see that agreed on laws and regulations are implemented within their countries. Moreover, each member state exercises surveil-

> In the long run, Leonard foresees a world made up of "regional clubs." He sees this world emerging today, not only because the European Union has been expanding and may continue to do so, but also because of the emergence of other regional groupings like Mercosur, the Arab League, and NAFTA. These regional groupings will each promote global development, regional security and open markets for their members.

lance over every other member to assure compliance. As new members join, they must adopt European Union norms, and from that time forward they have a say in the development of future norms. The only theoretical limits to expansion and further integration are the number of countries that will accept the norms existing when they join and what the member countries agree to do jointly.

Leonard's second powerful argument is that non-member nations recognize the benefits of membership and are therefore eager to join or at least follow Europe's lead in many matters. Access to the European market of over 450 million citizens is such a powerful incentive that Europe's sphere of influence now extends to 80 nations in the Western Balkans, the Commonwealth of Independent States, the Middle East, North Africa, and Sub-Saharan Africa. He calls this the Eurosphere. Moreover, he correctly points out that even large US multi-national corporations feel bound by European laws and regulations if they are to do business in Europe. For example, European regulation undid the proposed General Electric-Honeywell merger.

The third major point in Leonard's case is that the European way of conducting international affairs is much more in tune with the 21st century than America's. America, argues Leonard, relies exclusively and excessively on military power to accomplish its inter-

Book Discussion

national objectives whereas Europe sees the use of military power as only one of many tools. This passage nicely sums up his view:

> "The contrast between the two doctrines is stark. The Bush doctrine attempts to justify action to remove a threat before it has a chance of being employed against the United States. It is consequently focused very closely on physical assets and capabilities, necessarily swift in execution and therefore short-term in conception and unavoidably military in kind. The European doctrine of pre-emption, in contrast, is predicated on long-term involvement, with the military just one strand of activity, along with pre-emptive economic and legal intervention, and is aimed at building the political and institutional bases of stability, rather than simply removing the immediate source of threat."

In the long run, Leonard foresees a world made up of "regional clubs." He sees this world emerging today, not only because the European Union has been expanding and may continue to do so, but also because of the emergence of other regional groupings like Mercosur, the Arab League, and NAFTA. These regional groupings will each promote global development, regional security and open markets for their members. He concludes the book with this sentence, "As this process [of regionalization] continues, we will see the emergence of a New European Century, not because Europe will run the world as an empire, but because the European way of doing things will have become the world's."

LAQUEUR – THE CASE FOR PESSIMISM

What is Laqueur's case for a Europe in decline? Laqueur bases his pessimistic argument chiefly on two key aspects of contemporary European demographics. The first is that Europe is in long-term population decline. The total fertility rate for Europe, he notes, is 1.37, which is well below the

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> **By 2050, Laqueur contends, only Cyprus, Malta, and possibly Sweden will still be growing in population. The implication of this, of course, is that the population of Europe will be increasingly older and less vigorous and the burden of caring for older people will steadily mount. Also the ethnic makeup of Europe will be sharply altered as the number of people of European ethnicity declines even more sharply than the total European population.**

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replacement level of approximately 2.0 births per woman. The United Kingdom's population will decline from about 60 million today to 43 million in 2100, and France's from about 60 million to 43 million. Most other European countries, particularly Russia, will experience even steeper population declines, as Laqueur points out. By 2050, he contends, only Cyprus, Malta, and possibly Sweden will still be growing in population. The implication of this, of course, is that the population of Europe will be increasingly older and less vigorous and the burden of caring for older people will steadily mount. Also the ethnic makeup of Europe will be sharply altered as the number of people of European ethnicity declines even more sharply than the total European population.

The second important European demographic trend is immigration from Muslim countries. Immigration would not be a bad thing if it were in relatively small numbers and the immigrants assimilated as in the past. However, this is not the case. Muslims now comprise significant proportions of the populations of most European countries, and they have not assimilated well. Millions of guest

workers from the poorest and least educated regions of Turkey have come to Germany, but they have formed Turkish communities within Germany and apparently have little desire to assimilate despite efforts of social service programs to help them do so. A key obstacle to their assimilation is that they came to Germany knowing little or no German. Large numbers of Muslims also came to France and Spain from North Africa and to Britain from its former colonies in South Asia. The immigrants to France and Britain, however, at least knew some French or English. Disaffection of these Muslim populations is pronounced in the second and third generations—those of non-European nationality but born in Europe. They feel at home neither in Europe nor in their parents' homelands. This disaffection manifests itself in school disciplinary problems, occasional riots like those in the Paris suburbs, and conversion to Islamic radicalism, particularly in Britain. Laqueur is clear, however, that European Islam is not monolithic.

Another internal problem cited by Laqueur is the inevitable decline of the European welfare state. Laqueur argues that the welfare state made remarkable gains as long as Europe was achieving high economic growth, but that its benefits will have to be cut back as the population declines and ages. He says that the welfare state could be maintained with modest benefit cuts and/or tax increases but correctly notes the tremendous resistance to any such changes.

Laqueur feels that the defeat of the proposed European constitution in French and Dutch referendums caused a stall in the march toward European unity, and as yet there is no agreement on how much further unification will proceed. In terms of Europe's status as a world power, he points out that there is no European ability outside of a US-led NATO to project power. Significantly, he says that some parts of Europe in the future may have Muslim majorities but that Muslim separatism is unlikely, so there may emerge binational states within Europe.

Book Discussion
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Conclusion

By reading both these books, non-European, especially American, readers can gain essential background for deeper understanding of contemporary European affairs. The book group agreed that, no matter what the future brings, there will be no effort to undo the remarkable progress that has been made since World War II in unifying Europe. Even Laqueur notes the great achievements in European unification and of the European welfare state. What is at issue is how many more countries will join the European Union, how closely they will integrate, and whether the Europeans will be able to solve some fairly serious internal problems. The rest of the world will be watching with great interest.

POINTS FOR THE CLASSROOM
(send comments to forum@futuretakes.org):

- *With which viewpoint do you agree – Leonard's or Laqueur's – and why?*
- *Are the "regional clubs," as described by Leonard, the successors to nation-states and to classic military alliances? Considering alternate geostrategic environments that may emerge and the diminishing role of nation-states, which instrument of national power (economic, diplomatic, military, or other) may be most relevant in 2018? Take into account the cultural preferences for near-term vs. long-term results.*
- *To what extent will diverse (and perhaps competing) interests limit the size of "regional clubs"?*

- *Laqueur's case of a Europe in decline is based largely on demographics. How might other factors – for example, energy geopolitics, food geopolitics, environmental changes, and the rise and fall of other regions – aggravate or mitigate the demographic challenges to Europe? (see Aguilar-Millan scenario, Winter 2007-2008 issue, Mack article on agriculture, this issue, and demographic factors identified in Iyanatullah's article and Taljaard's article, both in this issue)*
- *If indeed Europe is in decline as Laqueur argues, can the European way still be the way of the world in an inspirational sense as Leonard suggests?*
- *In which nations or regions are demographic trends favorable for economic growth and/or sustainment? (also see Taljaard's article this issue)*

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Studies*, Vol. I, No. 1 (January 1996), pp. 57-113.*
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- *Wilber, Ken.* A Brief History of Everything. *Boston: Shambhala, 1996; and numerous other books on the evolution of consciousness as part of four quadrants he explores—based on individual vs. collective areas, and inner vs. outer aspects of our lives.*

POINTS FOR THE CLASSROOM
(send comments to forum@futuretakes.org):

- *In this article, the author highlights the possibility that various cultural-religious traditions and outlooks can be used as a resource in the creation of peace. What "rules of engagement" can we propose regarding how dissimilar traditions can more effectively interact in the future?*

- *As Groff points out, Dr. Kenneth Boulding distinguishes between active promotion of peace and indirect measures (interdependence and interrelationships) that reduce the prospects of war. Various other authors would agree regarding the indirect measures. Considering counterexamples (e.g., the fact that Germany and Britain were major trade partners immediately prior to WWI), under what conditions do interrelationships and interdependences reduce the possibility of war? (For example, is the validity of this viewpoint dependent on the type of government?)*
- *How sustainable is "negative peace" without "positive peace"? That is, if war is somehow avoided but the underlying causes persist, how will they manifest themselves?*
- *In what ways will the changing role of the nation-state – and the advent of geostrategic actors other than the nation-state, impact the quest or attainment of peace? (also see Aguilar-Millan's article, this issue) Conversely, in what ways will the quest for peace impact the role of the nation-state?*
- *Will diversity be more accepted a decade from now than it is today? Or is the trend toward a monolithic,* "one-size-fits-all" world – particularly in the classroom, the corporation, and the community?
- *Also compare Groff's discussion of Gaia Peace with Iyanatullah's discussion of Gaia tech, this issue.*

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[1] *This model on the evolution of seven aspects of peace, grouped in three broad categories, was developed with the late Dr. Paul Smoker, a long-time Peace Researcher and past Secretary General of the International Peace Research Association, and my late husband.*

Corporate World, Caliphate, or Gaia Peace?

AWAKENING TO A
TRANSFORMED FUTURE

THE BEGINNING OF THE 21ST CENTURY

In an essay published late 2002, Philip Bobbit[1] claimed that just as the 20th century began with World War I the shooting of Prince Ferdinand in Sarajevo, the 21st century has begun with the cruel events of September 11.[2]

While there have many recent challenges to the nation state – the evolution of human rights, the emergence of mega transnational corporations, environmental problems that can only be solved through global agencies and action, to mention a few – it is the rise of the militant virtual nation that represents perhaps the biggest challenge. Al-Qaeda (not to mention global multinational corporatism) is the first, but there will be many more.

Bobbit's solution is the development of a stronger state, within the bounds of today's nation-states. Only strong states can challenge the virtual outlaws. But does Bobbit's solution go far enough? I don't think so. Rather, the argument I make is that the challenges of globalisation cannot be met by steps downward to the nation; instead they must be met by an evolutionary jump to the world state or at the very least, strong global governance.

What this world state should or will look like becomes the crucial

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question for this century. Will we be beholden to it, ready to sacrifice our lives for it, or are there other ways to organize our identity, and are other myths at play?

WESTERN ARCHETYPES

In the Western mythos, two archetypes are always at play. One is the land of Cockgayne, fruit and leisure for all. It is a pastoral vision, pre-modern, where listening and sharing are central – humans live with nature. The other is the Land of Arcadia, more complex, living off nature, ever improving. In the first, communication and relationship solve our problems. In the latter it is technology. These two

images wrestle with each other. The USA has been the exemplar of the latter. But the former does not disappear, it is the alter ego, ever in the wings, inspiring the flower children of the 60s, inspiring green activists, and now expressing itself through Oprah and the cultural creatives.[3] Which one will dominate is another of this century's big questions.

But there are two other myths as central as Cockgayne and Arcadia. The third myth is that of the apocalypse, the end of the world. According to this myth, humankind has sinned, fallen away from the true path, and must now suffer. Earlier comments on New Orleans and Hurricane Katrina by Christian extremists in the USA illustrate this.

The fourth myth is that of modernity, or realism; indeed, it is the non-myth, the truth before our eyes, the reality by which all other histories and futures are judged. It is real power – economic and political – that defines the present and future. But strangely, it is in the language of realism that the utopian seeds of global government are forming. To stop the outlaws, extra territoriality is required. To deal with the real problems, more than a list of policies is needed. Other worldviews must be engaged.

The answer is to become even more global but authentically global, allowing real communication, a conversation of civilizations (Cockgayne), and remaining focused on the variables that have allowed technological innovation (Arcadia). For this to become a reality for all of us, we all must learn to listen. This is something that many adults refuse to do.

The approach of listening to one another is critical. It means listening to others to clearly understand their concerns.

Awakening

GLOBAL GOVERNANCE – HISTORY AND PROSPECTS

Moving to a world governance system, means that world hegemony must accede some of its sovereign powers to a global governance regime. Much can be gained from the experiments of the early American colonists. First, the federal system of checks and balances and layered governance is insurance against the return of the monarch. Second, the innovative energies of the Americans and third, the resulting alter ego of the West – the feminist movement, silicon valley, the new age movement, the cultural creatives, to mention a few. All of these can now become global resources.

But does this justify belief that America alone is right, and that others do not matter or are somehow lesser?

Every historical hegemony becomes blinded to its own arrogance. It insists that since it has succeeded, others must be less, forgetting that success can also be the final rung on the ladder of failure. Moreover, the roads used for expansion are also the same avenues that others use to enter the imperium. England "languaged" the world through English and now the natives return to the Mother, transforming England. It is worth noting that in the UK, Indian restaurants employ more people than coal mining, ship building and steel manufacturing together.[4]

And, remembering Rome, the question becomes, "Who are the barbarians?" Will they succeed? Can reducing civil rights and increasing budgets for security and arms be the answer? Of course not.

The answer is to become even more global but authentically global, allowing real communication, a conversation of civilizations (Cockgayne), and remaining focused on the variables that have allowed technological innovation (Arcadia).

For this to become a reality for all of us, we all must learn to listen. This is something that many adults refuse

to do. But when they don't, the children scream even louder and louder, using tools that are more pathological. The approach of listening to one another is critical. It means listening to others to clearly understand their concerns. It does not mean losing sight of one's foundational values – gender equality, human rights, for example – but expanding them. Cultural relativism is a positive step, but it is not an excuse for abusing either human rights or nature.

In one workshop in Kuala Lumpur, Malaysia, when 150 Muslim leaders were asked their preferred futures, they responded in ways that would make a western "Green" happy. Gender partnership, economic alternatives to capitalism, self-reliant electronically linked communities, ecological sustainability, and a global governance system were their key issues.[5]

And while the world has changed in the past decade (toward the security-conspiracy discourse), there is a lot to build on. Indeed, Riaz Hassan argues that it was the move to spirituality amongst Muslim groups that marginalized Al-Qaeda and others.[6] While we have been able to watch the transformation of England to the point where the former foreign minister Robin Cook is willing to declare chicken tikka as the national dish, the transformation of a peaceful world view in the United States of America is still far from complete.
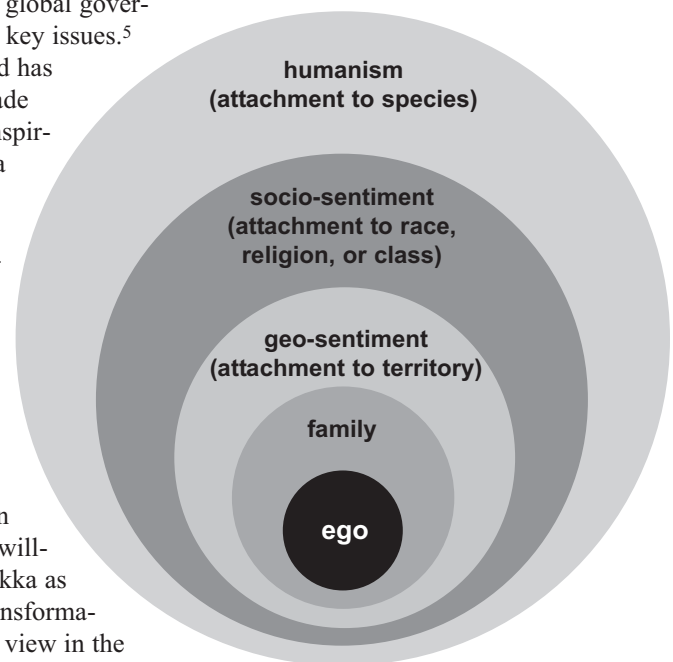
The first steps have already been taken. For example, minority "majority states" are emerging in the form of multicultural cities, such as Sacramento. However, for two reasons, further evolution has not occurred.

One reason is that other cultures insist on their authentic rights that solidify culture, instead of globally universalising it. This is the immigrant culture using religion and ethnicity as intellectual weapons, as defensive text.

Instead of engaging with other cultures (the host and other minority cultures), imagined pasts that were more rigid are evoked. The majority culture reacts similarly, imagining an earlier purity. The way forward is, by definition, not the imagined past but a move toward a spiral future, always remembering history but creating a set of alternative futures. What is needed is an evolutionary jump.

Such a jump involves moving from ego to family to national to religious to social to human sentiment, and finally to a neo-humanist sentiment. This movement expands our circle of compassion to include more and more of "Others."[7]

Sarkar's Neo-Humanism The Liberation of Intellect

humanism (attachment to species)

socio-sentiment (attachment to race, religion, or class)

geo-sentiment (attachment to territory)

family

ego

neo-humanism
(love and respect for all beings, animate and inanimate, in the universe)

Here the ownership and imagination of territory is not just physical but as well religious (the khalifa) and/or social and ethnic (for example, the 1000 year Reich or the clash of civilizations). Ultimately it is species based – the Gaian view.

Neo-humanism imagines a new ethos in which we become 'lighter,'

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and our identities far more fluid, opening up to our full humanity, not resting in religion, nation or race.

But, caution is advised. It is not neo-humanism that is emerging as the new paradigm. Rather, it is uni-culturalism that is on the rise. Uni-culturalism has come back with such a vengeance that there are even calls to electronically tag the suspicious. Multiculturalism is forgotten, some say even killed.

Is neo-humanism, a transcultural-ism, possible?

Interlude

Writing this piece causes fear. As I open my notebook, I see the passenger next to me look in alarm as she sees me write the words above. What I am doing writing about Al-Qaeda? I see her fear and save the document. I read the current issue of Time *and hear of Muslims in America having this eerie feeling of being watched. At Singapore airport, I say goodbye to my family. The airline staff asks me with a bit of nervousness why they are not going with me – "Is he a ___?" – they think. I stay calm telling them that my wife and children are going to London and I to Taiwan. They breathe easier.*

WHAT CAN TRANSFORM?

The question continues to haunt. What will transform the USA? Terror did nothing but wake up the sleeping giant. Hurricane Katrina has been reduced to a managerial disaster preparation issue. America's globalisation is being quickly nationalized, just as with the Yugoslavs who, in the face of trauma, quickly became Serbs.

In the past few years, some Americans have seemingly forgotten their alter ego. Fear brought out first the animal jungle self and then the super-ego, the right to fight till the death. The issue of world imbalance and the injustices the USA and others are responsible for have quickly disappeared. In Asia also, the evil was too easy to find in Bin Laden and others. In their own despotic states, the need

to universalise tradition, to spiritu-alise, to globalise are lost in a blaze of conspiracy theory. There is collateral damage everywhere.

Why then be hopeful of a world government? Of expanding identities?

Why be hopeful of the emergence of Gaia Tech – technology for the earth and technology developed in the partnership model (outside of corpo-ratist science)?

Inayatullah   Why be hopeful of a future world without the globalisa-tion of technology that magnifies differences?

I am hopeful because the other scenarios are too terrible to think about. "Cowboy Jihad" is the likely future – endless hot and cold wars, fought with new types of technology, from passenger airplanes to biological to nuclear weapons, perhaps later extending even to gene wars, with each one threatening not just the planet but also what it means to be human, staining our evolution. With a youth age boom predicted in Saudi Arabia in the next 10-20 years and with the end of oil in sight, the image of young, angry, unemployed Muslim men with no direction, only a desire for self-sac-rifice, there will be no "business as usual".[8]

Nevertheless, "Back to Normal" is the hoped for scenario in the West and by nation-states everywhere. Back to the middle class doing OK, the rich doing very well, and the poor often marginalized. Nothing needs to change and terrorists can just be regarded as "loonies."

There are other competing accounts. Along with the psychologi-cal account there is the religious back-lash - that the terrorists are demonic forces. There is also the political fall-out - a new wave of fascism, perhaps the Islamic KKK.

First Nazism and 20th Century Fascism were defeated. Once these bit the dust, then communism became the main threat. That too is disappearing into the fog. But the new threat is

Islamo-fascism. It is authoritarian. Neither moderate Muslims nor alter-ego westerners can engage with this sort of extremism. While both groups dislike the nightclubs of Bali - with drunken westerners, young girls and boys for sale, drugs everywhere – neither group would contemplate mass murder. Even Hare Krishna devotees - some of whom saw the carnage in Bali as Krishna seeking justice for the barbecuing of dead animals that is Australia's favourite past time - would never actually engage in such violence. Islamic extremism is authoritarian, not allow-ing other voices, using the dogma of history for its own purposes. And while Islam espouses against a priest-ly class, Islamo-fascism creates the new priestly class – the cleric, the mullah, who can give the fatwa at will. But who listens?

WHO LISTENS?

Hundreds of millions of unem-ployed third world youth listen. They have no jobs. Their governments are corrupt. The doors to the first world are closed. Furthermore, the number of these youths will grow and grow, as one can readily infer from youth bulges in various parts of Asia and Africa (for example, see the online reference Mapping the Global Future).[9] 98% of everyone who will be born in the foreseeable future will not be Caucasian but Asian and African.[10] From accounting for 50% of the world's population in 1850 or so, Caucasians will, if current trends continue, account for less than 5% by 2150.[11] They will age but the third world will stay young.

Thrown away by the best, cheat-ed by their own governments, it is only the voices of the fascists that make sense – "It is all America's or Israel's fault," they say – or they blame whoever. Thus the real issue is not religion per se but the failure of the world economy.

With polluted cities, pillaging landlords, water shortages, where is hope? Which leader can imagine a new system - one that is inclusive,

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innovative and concerned for economic distribution?

Clearly, no one in the West has. Those at the seats of power cannot see through the eyes of the Other – those who are ravaged by starvation and conflict. But as long as the double standard continues, as long as the West cannot or will not find its moral voice or see beyond stereotypes, the waves of unrest will continue.

In this era of interdependence and interconnectedness, we all change, or we all go down.

Interlude

I am in a taxicab in Melbourne. …The driver from the Middle East says. Welcome, brother". Our conversation turns to the world situation. "It is too bad Bin Laden does not have nuclear weapons," he says. "They would then understand." It is the story of humiliation. I can see it in his eyes. He is in Australia but he is not. Driven out from his homeland, he has no dignity.

…A Chinese taxi driver, while not wishing for nuclearization, cannot stop condemning the USA. "It serves them right," he says.

…But there is one driver, from Pakistan, who could care. "I just want to be happy and left alone," he says. And interestingly, he alone has been directly discriminated against, fired from a retail store for refusing to work even more hours than the normal immigrant must work. After months of working week days and weekends, he complained and was given his marching papers. But this did not lead to him hating Aussie managers. There is agency. He knew his talents. He just wanted to be able to express them. And knew eventually he would.

EVOLUTIONARY PATHWAYS

Gaia tech is our way out. For all of us. Even if we carry different passports, or multiple passports, there is really no other place to go. Of course, ultimately the earth will have to

become an outward expansionary spaceship, but this is a topic for another day.

There are choices of course, evolutionary ones. We can stay on the path of Western corporate hegemony – neoliberalism, Western values, with some minor dialogue when things get too difficult. This is the divided world – eventually leading to the Big Dog, High Gate scenario, not with real dogs but sensory telemetry and radio frequency identification (RFID) technology, which is a 'Google' for the real world that provides instant knowledge of where anyone and anything is.

Or, we can go the caliphate route, that is, create a religious empire, an Islamic global empire. The rights of women would decrease dramatically, as might technological innovation since it is the past that is evoked – notwithstanding the Golden Age of Islam in which astronomy, mathematics, and medicine flourished. Of course, it need not be Islamic. Among

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> **Of the grand challenges facing us – there are water, energy, climate, safety, and dignity, to mention a few.**

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some Christian fundamentalists and their leaders, and within India's Bharatiya Janata Party (who ruled India from 1998-2004), one finds similar visions – a time of purity, in the past, when patriarchs ran the world, and children were obedient. Or, we could destroy ourselves.[12]

None of these alternatives is attractive. Gaia tech is my preferred future, and I believe the preferred of many on this tiny, fragile planet. However, there is a lot to do if we want to move towards this expanding image. I see three areas of necessary transformation.

First, engagement in the evolutionary struggle to become neohumanist. To do so, we have to let go of identities we have spent hundreds of years earning. These are identities that

tend to give us our reason to believe. These are the identities that give us community, however, pathological. *Sports Illustrated* writer Michael Silver finds the beauty of America through the patriotism of football. The agony of 9/11 is erased partly through the redemption gained from warrior struggle. Yet, while in the short run patriotism eases the pain, as each nation follows its own patriotism, collectively it can lead to ruin. Instead of facing individual aloneness by challenging addiction to ethnicity, religion and national territory, we feast on the symbols of isms.

It is these isms that prevent us collectively from jumping to the next level of human evolution. Individually we may transform, but just as one cannot have social equity in a sea of contemporary capitalism, one cannot have neo-humanistic individuals in an ocean of national and religious zealots. Thus, even as individuals become more neohumanist, loosening the binds of geographical sentiment, the structures and incentives that exist continue to reinforce nationalism. More is needed.

Ibn Khaldun, the 14th century philosopher, wrote that to retain power, asabiya, or the sinews that bind, unity is required.[13] The cheapest unity is gained through the creation of enemies, real or imagined. The deepest unity is what the planet calls on us today for - a unity that deals with our very real strategic problems. Of the grand challenges facing us – there are water, energy, climate, safety, and dignity, to mention a few.

Thus, we need a unity based on our common humanity.

THE SECOND FACTOR

However, and this is the second factor, this does not mean forgetting injustices, or that some are more equal than others; instead it means focusing on fairness. This means equal access, equal opportunity within a framework of rights for humans, plants and animals. Of course, over time this means moving more and more to a non-violent culture, including our views towards animals, step by step. This

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means transcending assumptions, particularly stereotypical assumptions – for example, that someone is poor because he or she is lazy or because some one else is rich. There is agency and there is structure. This means seeing life from a paradoxical view, holding multiple positions at once, seeing contradictions, indeed, moving from the flat land of the obvious to depth.

DEPTH

A 'deep' view means holding multiple positions, multiple factors, and not being overly swayed by any of them. Similarly, having 'depth' comes from understanding the many levels of reality. Those without depth have a 'flat land' view, which is misleading. Using the methodology of Causal Layered Analysis (see Sohail Inayatullah, *The Causal Layered Analysis Reader*[14]), one can see reality at four levels. First is the empirical, litany world. This is the official future, the way things are. This is the data of reality presented over and over to see with little connection of events. It is often unchallenged. The second level is the systemic, focused on understanding historical causes, connecting the dots, particularly at understanding correlation and causation. Level 3 is the worldview level. Here we try and understand reality from the perspectives of the person's or the civilization's paradigm – the often unconscious way we see time, gender, the other, truth. These worldviews are similar to paradigms. Level 4 is the myth and metaphor level of reality. These are the unconscious stories each person or civilization tells itself to make meaning of the world. It is only through the encounter with the Other that the myths we are living can become apparent to use.

The mind of the fundamentalist exists at the deeper worldview level – focused on the grand scale, the Big Picture, but one that is paradigm-based – and is mislead into 'conspiracy' land, since he or she cannot see the depth of social science causes. He or

she takes the stories of their own worldview literally, indeed, they generally are unable to see that they have a worldview, believing instead that they have the sole truth.

Then there is the empiricist-materialist. Some Western leaders live in flat land, wanting immediate solutions, outcomes – and rarely see history, culture, the weight of the past, and the misery of history. It is only the bottom line of profit, of the immediate, of the material world that counts. Everything else is secondary. When they do move to other levels of reality, they slip into good versus evil talk, or rational versus irrational.

The academic can see the social, economic and technological factors that explain events like terrorism, but she or he often cannot understand the pain that everyday people feel, and live in. She or he understands the system but does not live it, and thus cannot understand the deeper archetypes at play here.

The visionary can see the play of factors, of humanity dying to break out of its straitjacket, searching for a new metaphor or a new story, but she or he too rarely has the capacity to change the litany, our day-to-day turmoil. Judgements and conclusions about Others can be dangerously biased. For example, the flat land view is that the Palestinian suicide bomber is evil or deranged. As we move to the systemic we understand it is the day-to-day experiences of the Palestinians (their right to movement curtailed, for example) that creates real or perceived injustice, or the lack of sovereignty, the lack of jobs, and the loss of hope. At a deeper level – the third level – it is the vision of paradise, of a particular jihadist reading of Islam that creates the terrorist. On the Israeli side, it is the fear of annihilation, the lack of security, and the sense of being a chosen people. At the deepest level is the issue of trauma, the Jewish trauma from the Holocaust and the Palestinian trauma resulting from not having a homeland and loss of ancestral lands. Suicide bombing is a multifaceted issue – psychological (at the individual level), systemic (e.g., on the issue of

Palestinian statehood), worldview (e.g., on matters of dogma and its interpretation by "fundamentalists"), and archetypical myth (that is, the understanding of what it means to be Israeli or Palestinian).

Along with transformed identity and a fairer society is a vision of the future. It is this vision that can give us hope and move us from the present.

> **A 'deep' view means holding multiple positions, multiple factors, and not being overly swayed by any of them. Similarly, having 'depth' comes from understanding the many levels of reality.**

To create this vision is of course a new type of leadership. This is the moral lived spirituality as developed by the activist and philosopher, P. R. Sarkar. He wrote of a new type of leadership: serving others, courageous, innovative, and intellectually sharp – a new type of person: in Sanskrit, the sadvipra.[15]

> *"These sadvipras will work for the good of all countries, for the all-around emancipation of all humanity. The downtrodden humanity ... is looking up to the eastern horizon, awaiting the sadvipras's advent with earnest zeal and eagerness. Let the cimmerian darkness of the interlunar night disappear. Let the human being of the new day of the new sunrise wake up in the world."*

Even while living the poverty of Calcutta and jailed by the government of Indira Gandhi, Sarkar was confident that humanity would make the evolutionary jump and reflect upon itself, that we would successfully create a world governance system based on Gaia tech – gender partnership, balanced between spirituality and material advancement, based on a concern for our long term ecological sustainability.

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IF WE DON'T

And if we don't, what are the alternatives? Another few hundred years of the nation-state, jungle capitalism, racial/religious/national identity? A savage empire (of the Islamic caliphate or of corporate American values)? Or is it business as usual - with developments in nano-tech, artificial intelligence, genetics, aging, globalisation[16] (including humanity reflective of its evolution), and the mind-body-spirit meditation revolution, a world where nothing changes and that is harder and harder to imagine and maintain?

An alternative world can be envisioned and can be created, step by step.

ACKNOWLEDGMENT

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Internationally, among other groups, Professor Inayatullah has presented to the European Commission, UNESCO, the Organization of Islamic Conference, APEC, the Thai Capital Markets Academy, the Ministry of Trade and Investment of the Singapore government, the Ministry of Education of the Malaysian government, the European Academic Cooperation Association, University Sains Malaysia, and Ministries of numerous governments. In Australia, along with presentations to local, state and federal departments of government he has conducted futures workshops for dozens of educational organizations and corporations. E-mail: s.inayatullah@qut.edu.au

POINTS FOR THE CLASSROOM
(send comments to forum@futuretakes.org):

- *The author points out an important conundrum: when "other [outside] cultures insist on their authentic rights that solidify [their] culture, instead of globally universalizing it … The majority culture reacts similarly, imagining an earlier purity." What policies can national structures put into place that would protect minority cultural interests and practices but simultaneously continue to honor and protect the interests and practices of the dominant national cultures?*
- *As Iyanatullah asks, will people be beholden to a world state or a strong global governance framework – ready to sacrifice their lives for it – should it emerge? Or is there an upper bound beyond which people tend not to identify? In 2018, will notions of identity be characterized more by smaller groups ("fission") or by more by larger, perhaps trans-national or supra-national groups ("fusion")?*
- *Iyanatullah states that "only strong states can challenge the virtual outlaws." Who will be the virtual outlaws in 2025, and will nation-states be strong enough to challenge them?*
- *The author comments on Hurricane Katrina, an event that (like other disasters) brought out both the best and the worst in human behavior. Considering human behavior during microcosm meltdowns, would you conclude that the evolution of civilization is linear or cyclical, and why?*
- *In an interlude, Iyanatullah refers to a worker who was fired for refusing to work "even more hours than the normal immigrant must work." In various other parts of the world, workers have fared similarly, as the phrase "white collar sweatshop" might suggest.   However, a reductionist viewpoint fails to capture the long-term impacts of uncompensated overtime – on family life, healthcare costs, motorist safety, and even juvenile crime (when parents are too busy working and commuting to provide effective parenting). Will increasing cross-cultural interaction, in conjunction with social pressures, lead to lifestyles that are more balanced and less stressful? (Consider the work-leisure balance that has characterized much of Europe and the holistic perspective that is prevalent in parts of Asia.) Or, might an employers' market, together with competitive pressures to "do more with less," sustain workaholic lifestyles?*
- *Iyanatullah refers to three possible pathways forward – Western hegemony, the caliphate, and Gaia tech. Which possibility, or which other possible world, is most likely to emerge, and why? If the Western corporate world or a caliphate prevail, will this lead to a monolithic world that offers "no place to hide" for those who cannot adjust to it?*
- *The author's "deep view" means "holding multiple positions at once, seeing contradictions, indeed, moving from the flat land of the obvious to depth." Given the tendency in some cultures to "take a stand" on every issue, will this deep view be more prevalent in your part of the world in 2018? In what ways, if any, does this deep view differ from perspectives commonly characterized as holistic?*
- *Compare Iyanatullah's "Gaia tech" with Gaia Peace as described in Groff's article, this issue. In what ways are they similar? How do they differ?*
- *Demographic issues identified by the author include aging Caucasians and a younger third world. What are the possible long-term implications of this demographic shift? (also see Aguilar-Millan article, this issue.)*
- *Iyanatullah proposes that "…The real issue is not religion per se but the*

Group Discussion and Images of the Future: a Pilot Study of a Classroom Setting

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Abstract

Futures Studies express a deep concern for the negative effect school education has on young people's images of the future and their proactive attitude to the future. Here, images are regarded as cultural maps and the article attempts to outline a model of interaction in the classroom, which may be useful in understanding how school practices may affect images.

Given the cultural perspective on images, the analysis focuses on social processes, which organise the creation, negotiation, and distribution of cultural inventories in the classroom, of which the meanings and meaningful expressions about the future(s) are a part.

Keywords

images of the future, school education, classroom, social distribution of cultural meanings, public discourse.

1. Introduction

Futures Research has dedicated considerable attention to school education and its role in shaping young people's images of the futures. The centrality of school in modern education systems and the dominance of the scholastic form of socialization, especially in European and Western culture [1], fully justifies futures researchers' concern for the effect of school on children's and young people's capacity to imagine positive and alternative futures and on their empowerment for shaping them. However, as stated by Gidley and Hampson [2], researchers appear not to have significantly addressed "the nature and dynamics of the relevant societal structure and systems – in this case, the education system itself," which influence images of the future and the proactive attitudes of youth.

The article attempts to observe this aspect by adopting a micro-sociological stance, which focuses on the interaction processes between teachers and students occurring in classrooms. Moreover, the interest here is descriptive, rather than critical. This is quite a difference from a majority of futures research, but the choice seems to be justified by the overall research goal, which is exploratory.

> **However, both these streams of research say little about the social processes occurring in schools and classrooms and about the ways through which the impact of education on images occurs.**

2. School and images of the future in Futures Research (FR)

Futures studies has constantly shared a concern for the negative impact of school on images of the future and on the proactivity of young people: poor self-confidence in the capacity of affecting the future (the school presents a negative framework that focuses on social, economic and environmental problems without dealing with possible solutions and the potential of individual action); lack of incentives for holistic thinking (e.g. sectoral and not interdisciplinary curricula); scarce promotion of imagination and creative thinking [3]. Moving from this assumption, futures research has identified the need for, and promoted, curriculum innovation to change "school systems [which] are still 'quintessentially' industrial era organisations," as Slaughter influentially affirms (cited in Gidley and Hampson [2]).

This stream of research is complemented by a rich literature investigating young people's images of the future. Firstly, literature investigated young people's 'feared and preferred futures' [4], their differences by age [5-10], gender [5, 6, 9, 10], and education [9-13] (see also Gidley and Hampson for a wider review [2]). Moreover, futures research observed variations of images by children's 'intelligence' [7], socio-economic status (to be understood both as the level of education of the parents [7, 14, 15] and as deprivation in living standards [14, 15]), family and community structure [13, 16], professional profiles [9, 11] and even mental health [11]. The literature also studies the discrepancy of images, i.e. how feared, expected and preferred futures differ from each other [5]. Secondly, an influential stream of research has emerged. In these studies, "there is a highlighting of the need to explore the notion of 'futures' and associated concepts such as 'broadened social literacies,' 'resources of hope,' and 'young people's empowerment,' rather than focusing more narrowly on students' attitudes via their concerns for the future. Epistemologically, there is a shift from an interest in 'predictive or forecasting' to 'proactive or applied foresight values." [4] The main tool for matching this broad and radical research goal appears to be group-based processes for building alternative images of the future [5, 12, 17, 18] and the interaction processes are designed to create an 'appropriately facilitative environment' [17] to favour the production of alternative images and to stimulate the empowerment of participants.

Pilot Study

However, both these streams of research say little about the social processes occurring in schools and classrooms and about the ways through which the impact of education on images occurs.

The following sections are an attempt to offer an insight on these aspects.

3. Two alternative perspectives on images of the future based on the notion of culture

The notion of culture is the beacon of this work. The link between culture and images of the future is acknowledged by a significant part of the futures research community, with outstanding contributions by Eleonora Barberi Masini [19], Denis Goulet [20, 21], Sohail Inayatullah [22], John McHale [23], Fred Polak [24], and Paul Schafer [25] among others.

A particular attention is deserved here to 'Cultural Futures Research' (CFR), which is the label that the American anthropologist Robert Textor assigns to Futures Research "in which the concept of culture (or 'cultural system' or 'sociocultural system') is employed with some measure of directness, explicitness, consistency, and sophistication." CFR tries to frame anticipations of the future in actors' cultural context [26].

Ethnography is one of the methods used by CFR. According to Textor, "as the cultural anthropologist conventionally uses ethnography to study an extant culture, so he or she can use Ethnographic Futures Research (EFR) to elicit from members of an extant social group their images and preferences (cognitions and values) with respect to possible or probable future cultures for their group." [26].

The tool for EFR is either unstructured or semi-structured individual interview, which is maintained as much open, interactive, and flexible as possible [26, 27]. The key stages of the ethnographic process are: (1) identification of a population and its corresponding culture; (2) identification of a time horizon; (3) identification of a key factor generating change; (4) selection of the dimensions of the socio-cultural system observed in the future; (5) the selection and elicitation of basic assumptions of research with regard to the change factor and the corresponding socio-cultural system [26]. Through the ethnographic interview and the interactive analysis of research protocols (transcripts of interviews, field notes and feedback of the interviewee) the ethnographer outlines scenarios of the future.

Textor's approach is here mentioned in some detail because our research shares this focus on culture and on fieldwork with EFR. However, though the object of observation (anticipations of the futures) and the interpretive perspective (culture) are common, the article does not aim at outlining alternative future scenarios; instead it focuses on social processes influencing images of the future.

The concept of **cultural map** is central to this approach. The use of this notion to describe images of the future is based on Hutchinson, who notices how 'metaphorically and genealogically speaking, our guiding images may be seen as forms of cultural maps' which are 'not just cultural and historical artefacts. They are also contemporary sites of cultural politics' [28]. In a second article, Hutchinson reviews some of the most important cultural artefacts, criticises the underlying political assumptions, and wishes for alternative mapping practices [29]. Hutchinson's maps can be regarded as an interconnected series of cultural objects, which I define according to Griswold [30] as 'a shared significance embodied in a form', but, from a process point of view, they include also the mapping itself, the poiesis which generates these objects.

Our argument moves from the distinction of these two dimensions of culture and the discussion is largely indebted to the work by Ulf Hannerz and Michel de Certeau [31, 32].

4. Culture, images of the future and social practices

The distinction of two levels of meanings and forms resounds in the differentiation proposed by Hannerz [31] between: (1) 'ideas and modes of thoughts, as entities and processes of the mind [..] as well as the various ways of handling ideas in characteristic modes of mental operations'; (2) 'forms of externalisation, as the different ways in which meaning is made accessible to the senses'. Moreover, the Author adds a third dimension, which is determinant in linking culture and society. This third dimension refers to: (3) 'social distributions, [as] the ways in which the collective cultural inventory of meanings and meaningful external forms […] is spread over a population and its social relationships'.

According to this approach to culture, social relations frame cultural flows and distribute meanings, their overt forms, and the resources for individuals and social groups to affirm their own particular inventories of meanings. Hannerz lists four 'frameworks of flow' that socially organise cultural inventories: form of life, market, state (or regime), and movements.

The **form of life** framework is the place of everyday face-to-face interaction, of routines and habits. The flow of meanings and forms is relatively free and mutual and their distribution tends to be symmetrical among the participants to the framework. Cultural inventories are shared to a degree that is higher than in the other frameworks. The **market** is the institutional place for commodities exchange. They are considered 'cultural commodities' as they bear some meaning and their production and distribution are performed by specialists who receive for that a material reward. The state framework is an organisational form which involves a degree of control over activities within a territory (real or symbolic) on the basis of concentrated, publicly acknowledged power. The concentration of power makes the state able to accumulate material

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resources for long term cultural work, which is partly dedicated to generate and distribute legitimizing cultural inventories. Specialisation of knowledge is a condition for this action of legitimization. Hannerz proposes 'regime' as an alternative name of this framework. Whilst the Author prefers 'state' because of state's key role in contemporary cultural systems, 'regime' is hereafter used as its more general scope seems preferable for an analysis that is not focussed on the societal level. Eventually, **movements** are collective efforts to transform a more or less large part of the meanings and meaningful forms of a cultural system, or to change the distribution of these meanings and forms. They emerge in a culture and act as a 'consciousness raising' collective actor. They are usually less centralised in their management of cultural flows than regimes, and they concentrate less symbolic and material resources to carry on their cultural work.

Hannerz's institutional perspective on culture offers a general model for framing the social organisation of meanings. To better understand the complex interaction of these four frameworks, we rely on De Certeau's work to make 'explicit the systems of operational combinations (*les combinatoires d'opérations*)' which compose a culture [32].

Such practices are dependent on, and produce, the asymmetrical/symmetrical distribution of meaning inventories. Participants to social interactions in the case of an ideal-type symmetrical distribution may count on similar cultural inventories, resources, power: they move from near starting points. Asymmetric distributions see participants to meaningful social interaction starting from diverse inventories and diverse amounts of resources and power to affirm and expand their private array of cultural inventories.

In De Certeau's terms, we interpret asymmetric relations in terms of a duality between strategy and tactic. Strategic practice is 'the calculus of force-relationships which becomes possible when a subject of will and power […] can be isolated from an environment. A strategy assumes a place that can be circumscribed as 'proper' (*propre*) and thus serve as the basis for generating relations with an exterior distinct from it' [32]. Tactical practice is instead 'a calculus which cannot count on a 'proper' (a spatial or institutional localization, nor thus on a borderline distinguishing the other as a visible totality)' [32]. The opposition of strategy and tactic is based on the asymmetry of power relations among different social actors. Strategic practice defines a distinct cultural space, whose meanings acquire a 'proper' interpretation through the process which produces them. Tactical practice is instead a form of cultural production that re-edits, negotiates, and creates new meanings by manipulating those produced in strategic practices, by insinuating itself in the spaces which are created and delimited by other social actors.

Each of the frames may be structured according to this binary partition, but – and this aspect is the most important

here – we can assume that strategic practice is mainly associated to the organisation/institutional frames of the regime and the market, whilst the form of life may be mainly associated to tactical social practices, with the movements that may assume an intermediate position. The crossing of Hannerz's and De Certeau's theories completes our interpretative frame of cultural dynamics. What is left, is to see how such a frame can be applied to study the social organisation of meanings and meaningful forms in classrooms.

5. A cultural approach to classroom dynamics

The previous sections of the article outlined an approach to social processes organising cultural inventories of meanings and meaningful forms. The current section applies this framework to the analysis of classroom dynamics and of the way classroom interaction affects images of the future.

The starting point is Herbert's classic definition of classroom as 'one adult who regularly interact with a group of youngsters whose presence is compulsory' (cited in Carli and Mosca [33]). This definition emphasises a triadic model of the educational situation, which is better conceived, rather than as a duality of teacher/individual students, as emerging by the interaction of teacher, students as individuals, and the peer group of students [34]. This triadic model also implies that the peer group acts as an interpretive community for negotiating and mediating the influence of the larger socio-cultural environment.

From this perspective, the study of classrooms is not a study of individuals, but a study of groups: an artificial group (the class itself), within which other subgroups emerge. Firstly, this partition is generated by the double dichotomy between childhood/adulthood, and between the opposite roles of the participants to the pedagogic relation (teacher/learner). Secondly, new partitions usually occur among the students with the emergence of natural subgroups of peers [35].

The set of cultural inventories emerging from classroom interaction is named 'lived culture' by Apple and Weiss: "lived culture refers to culture as it is produced in ongoing interactions and as a terrain in which class, race, and gender meanings and antagonisms are played out" (cited in Alton-Lee et al. [36]). Shifting the focus of our perspective, if we conceive images of the future as 'cultural maps' or 'cultural object,' it does not appear improper to consider also images about past, present, and alternative futures, as played out in classroom lived culture.

Lived culture is produced at the intersection of two 'framework of flows' which are central to classroom dynamics: form of life and regime. In fact, the 'regular interaction' is the explicit assumption of the form of life framework. Moreover, the adult (the teacher) may be assumed as she/he embodies the regime framework. The teacher is the acknowledged authority in the educational situation and defines the classroom as its proper organisa-

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tional and social space.

The teacher/student relation is asymmetric and, in line with the socialisation project of the school, it is based on an implicit assumption: the construction of the student as incompetent, both in terms of curriculum contents and relational skills. As a consequence, the teacher has a (theoretically) exclusive role in defining the agenda and the rules of interaction in the classroom. The teacher, moreover, is officially acknowledged as the only actor entitled to assess other actors (students) performance in terms both of contents and behaviour [37]. Referring to De Certeau's distinction between tactic and strategy, the teacher is the locus of strategic practice in classroom, while students are the locus of tactical practice. The strategic role of the teacher emerges fully when considering discursive practice in classroom, as teacher's power is 'enacted, embodied and may be observed in the structure of classroom conversation' [37], thus justifying the attention to the discursive practices in classroom and, especially, the observation of the dynamics of access to public discourse in classroom, which communicates primarily the contents of public culture through teacher and children's public talk. Public discourse is hence the locus of meanings that are considered relevant for the enactment of the curriculum and it is at the crossing of the two frameworks of regime and forms of life. Therefore, access to public discourse is a key resource in classroom interaction, as it is obviously necessary to teachers for conducting pedagogic activities. In classroom discourse, the teacher 'strategically' selects the contents which are allowed in the public discourse, both ex ante by defining the instructional units to be taught in line with the school socialisation project, and ex post by evaluating student performance and thus selecting the relevant meanings to be retained by the classroom. Furthermore, teacher's questions and evaluative practices define the correct (or proper) meanings to be associated to the contents of the public discourse. The teacher, moreover, decides also the rules of interaction that structure conversation and, in particular, rules of turn-taking [38, 39].

If public discourse is the proper place of teacher's strategy, children's tactics insinuate themselves into it, they "constantly manipulate events in order to turn them into 'opportunities'" [32]. Children's goals are two-fold. On the one hand, they search for opportunities to comply with the requirements of the publicly enacted curriculum and to compete for rewarding (or to avoid punishment) through correctly providing an answer to teacher's questions and, in general, through successfully performing an assigned task. On the other, they look both for chances to contest and contrast the

meanings distributed through the public discourse, and for performing tasks which they are not allowed to do (e.g. assessment of peer performance) [40]. Students perform tactics to grant for them or their peers a privileged access to public discourse both by violating the 'rules of the game' established by and negotiated with the teacher, and by exploiting rules themselves to gain access to public discourse beyond the will and programmes of the teacher (Table 1).

	Tactic (student)	Strategy (teacher)
Contents	- compliance/competition for rewarding - meaning interpretation - challenge to the teacher	- agenda setting - meaning definition - assessment
Forms	- violation of rules - exploitation of rules	- rules setting - turn allocation

Table 1. *Strategic and tactical practices in classroom public discourse.*

6. The pilot study: goals and research design

The research attempted to implement an empirical design to observe how discursive practices occurring in a classroom influence the construction of pupils' images of the future, with a specific attention to the strategies and tactics to have access to the public discourse, during a discussion of a future-oriented topic.

The data collection was realised in a primary school in the town of Trieste (Italy), in a fourth year class composed of 22 pupils between 8 and 9 years, of which 13 were male and 9 were female. All the pupils were Italian, except for a Chinese child.

The collection of data combines audio registration of classroom discussion, written texts, and silent observation by the researcher. The observation period lasted three months and the observer was allowed classroom entry during the lessons in Italian language. The attendance of the researcher in the class had two functions: (1) a preliminary function as attendance was dedicated to silently observe the classroom dynamics during normal lessons and to make the researcher's presence more familiar to the children; (2) data collection on the last day of attendance.

The collection of data was realised according to a two step procedure. First of all, the researcher agreed with the teacher that children should write a short essay, without any pre-defined form or structure, on the image of their own house, school and neighbourhood ('the street where you will live') when they are grown up. Secondly, children were asked to read and publicly discuss their essays.

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The definition of the topics to discuss partly reproduces an unpublished work of Eleonora Barbieri Masini and Salvatore Rizza [41], is also based in part on the work of Pellizzoli et al. [14]. In these two reference works, the children were asked to draw and provide short written comments on the following three subjects:

(1) "**Me in 2000**" – what the people think, in the first person, of the future: a projection of the chronological and experienced me;

(2) "**The room in which you will eat in 2000**" – to show the environment, relations, perhaps the family's structural composition, style and level of life, including economic level;

(3) "**School in 2000**" – to show how teaching and teacher–pupil relations are viewed.

The present study re-elaborated these models and was re-oriented in two directions: (1) the exploration of children's images of the future basically through the study of written essays; (2) the exploration of discursive practices in the classroom, i.e. how images of the future are discussed and how discussion may change their content. The following section presents an analysis of the discussion on the topic of 'the house where you will live when you are grown-up'.

7. Discursive practices, social processes and images of the future in classroom

This section starts a second part of the article, which is focussed on the discursive practices in classroom, and presents some results of the analysis of an audio registration for a total length amounting to 36 minutes. A first subsection deals with the forms of conversational interaction in the classroom. A second subsection is dedicated to analyse discursive tactics and strategies with respect to the contents of the public discourse.

The audio analysed here is divided in two parts: (1) assignment of the tasks and individual writing of the essays (about 12 minutes); (2) public reading and discussion of the essays on the house in the future (the remaining 24 minutes).

7.1. *Forms of interaction and negotiated order in the classroom*

We noticed in section 5 that the teacher has the primary task to maintain order in the classroom, as a condition for performing teaching activities themselves. However, order in the classroom is always a negotiated

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order, which teachers and children contribute to enact, as the power relations underlying such an order[i].

The observed classroom was not a quiet one. If we consider requests by the teacher to children to be silent, we count 21 interruptions by the pupils in 24 minutes of registration. There were an additional 19 interruptions when children laughed while classmates were reading or answering the teacher. This climate is well described by the following episode. The teacher is compelled to recall to all the pupils the rules governing the collective practice of the discussion:

Teacher: Shush! well no no no. listen to me. now I am asking seriously. I am very serious about this. we cannot tell things to each other with this noise because I do not hear you don't… in my opinion it was very interesting to listen each other but if there's continuously a talk we really cannot. we bother we bug. do you understand? let us attempt to self-control a bit (lines 530-540)

The teacher's monologue recalls one of the basic rules established for the discussion, which is a classic rule of classroom activities: turn-taking is organised to minimise speakers' overlap and, in this case, it implies that no children are allowed to speak except the one who is reading her/his essay. There is also another fundamental rule for this discussion: everybody has to read, and each house described in the essay must be read and discussed publicly. This rule guides us to consider children's knowledge of interaction rules, specifically turn-allocation procedures. First of all, pupils know such rules and paradoxically such rules may also create contrasts with the teacher who established them. The following excerpt, which concerns the end of the discussion, highlights peer behaviour when the rule stating that every text should be read, is not respected by the teacher. The conversational sequence is opened by a boy (registration is not enough clear to assign individual pupils), who reminds the teacher that the texts of two classmates were not yet read. Other boys and girls enter the sequence to support his point of view.

Boy 1:   the both of them too
Teacher: also the two of them should, since everybody has spoken
Boy 2:   Gesualdo too

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Teacher: Gesualdo too
Chorus: What?
Girl 1:   Teacher also Pia
Teacher: Arcibaldo?
Boy 3:   Ronaldo too! (lines 977-992)

This knowledge is exploited by children to grant for themselves a privileged access to public discourse, as in the following case. In fact, Mia wrote the following essay:

Super-hot house! with four floors + huge garden + one swimming pool with a donut-shaped slide and a fountain in the middle and whirlpool bath + a wood and a camping for me alone! + a big bathtub +7 cats and 9 dogs + 7 water carrier + bedrooms with bunk beds + cleaning woman + TVs and 9 campers + another small wooden house in the mountains.

The girl mentions two houses: the first enormous and the second small. In the discussion, the teacher asks to read only to those children who described in their text a small house:

Teacher: big or small Mia?
Mia: both… small
Teacher: small. regular. tell us
Mia: a small house in the mountains (lines 455-459)

After a first uncertainty, the girl answers that, yes, she spoke of a small house and she describes it, thus acquiring again access to public discourse. Later in the discussion, the teacher forgets that Mia has already read her essay and asks Mia to read again:

Teacher: Mia go on
Mia: a big house with four floors enormous garden
Teacher: no no sorry sorry
Boy 1:   it is not fair she already read
Teacher: (to Mia) excuse me I do not understand. didn't you have a house in the mountains?
Mia: yes but also another one
Teacher: another one? Let's listen to the other one! (lines 702-706)

After Mia starts reading, the teacher remembers that her house of the future was already publicly presented and asks her for a confirmation, backed by a boy who reminds that Mia already had her chance to read. Then, Mia exploits the ambiguity of the rule established by the teacher (every house is to be publicly discussed) and presents the big one, thus granting twice her access to public discourse.

In general, the turn-taking system of the classroom is based on the direct designation of the speaker by the teacher. This type of selection of speakers recurs 25 times and implies the verbal designation of the speakers in 22

cases and in three cases the non verbal designation of the speaker, i.e. through a gesture or through body language. Only twice the teacher addresses a question to the whole classroom and asks all the children to speak. In this case, the selection process is rather chaotic and again it is closed by a direct choice of the teacher among the children who self-selected:

Teacher: all these houses are big, enormous! Is there anybody who will have a small house?
Chorus: me!
Teacher: (to one of the children) you? tell us! (lines 418-420)

or:

Teacher: stop. who thinks of being single as well?
Chorus: me!
Teacher: So all of you! Mamma mia! (lines 368-371)

The picture emerging in this subsection is that of a classroom in which the order and rules of interaction imposed by the teacher are frequently breached by the children both collectively and individually (utterances pronounced aloud by single children when not requested or when not allowed according to the rules of interaction in force). For the latter, 51 occurrences are counted.

In the two following cases, children appeal to the rules (i.e. everybody has to read) to select a peer for accessing public discourse. In the following case, Arcibaldo is selected by the teacher for reading his text, but he does not answer and hides his head between his hands, as he is shy and he is embarrassed by the content of his essay. The teacher seems to decide to select another pupil, but she has to struggle for a while with the other children, who want the rule to be respected:

Teacher: and you, Arcibaldo?
Arcibaldo: (does not answer, moans)
Eraldo: he was engaged with Jessica
Teacher: excuse me you know that or he told you?
Eraldo: no, we know that. listen if you like I tell you how the text is done
Teacher: shush! shush! not now not this!
Eraldo: but everybody has to read!
Teacher: well, yes, we must listen to everybody. shush then. shush!
(Voices)
Lucia: he told that he still loves Jessica
Teacher: no! then Lucia did you forget? Mia go on (lines 683-697)

The second case concerns a confused sequence with voices overlapping and attempting to select peers as speakers for the next turn in conversation. The teacher asks the children who are yet to read (it is not a question from the grammatical point of view, but it is from a prag-

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matic perspective), and then children start naming peers. The first to be named is selected by the teacher to speak, but she does not answer. Then the sequence is repeated, till the second to be named starts reading after the teacher's request.

Teacher: wait there's still somebody who did not tell any-
            thing
Boy 1:   Pia
Teacher: oh, let's go Pia, tell us how your house will be
Pia: (does not answer)
Boy 2:   neither Geraldo
Boy 3:   nor Rosalia and…
Boy 4:   and Eugenia either
Boy 5:   and Lucia either
Boy 2:   and Arcibaldo either
Teacher: shush! Pia let's go. what would you like to tell
            us? Different stuff from what you wrote?…
Pia: (does not answer)
Teacher: nothing? let's go no. Geraldo you house (lines
            757-772)

7.2. Contents of interaction and images in classroom

Children know which topics are admitted to be discussed publicly and which are allowed as peers' private talk. The following excerpt is taken from the first part of the registration, i.e. the period of time dedicated to the writing of essays. Three children have finished writing their texts and then start a play. The play consists in writing a list of events on paper and in asking a peer to choose a number. Then, all the events corresponding to the number and to its multipliers are selected. The events selected are told to happen to the boy who chose the number.

Boy 1:   lucky bastard Arcibaldo. You marry Jessica!
            Lucky bastard lucky bastard lucky bastard!
Eraldo: you named Pia (laughing). one two three four
            five you won't make it on the table. one two
            three four five you marry Jessica. one two three
            four five you will never have Pia. one two three
            and… yes wait. one two three four five you
            won't be gay. one two three four five you won't
            be poor but you will be gay (laughing). you will
            millionaire
Arcibaldo: it's better
Eraldo: one two three…
Arcibaldo: what does it mean 'motorbike'?
Eraldo: on the motorbike
Arcibaldo: cool!
Eraldo: one two three four… and… yes one two three
            four five. then you will be millionaire you will
            have one hundred children you will make them
            on the motorbike and you will love
Teacher: well no stop it! one cannot speak like that!

Arcibaldo: but it's a play!
Teacher: yes but you cannot talk like that. you disturb
            others (lines 47-78)

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The play, which would have been probably continued, is stopped by the teacher, who brings children back to the tasks assigned and to the rules of interaction. It is interesting to notice how the justification of Arcibaldo ('but it's a play!') is exactly aimed to shift the contents from the public to the private sphere. In this case, the tactic is not successful, probably as the children introduce some topics (sexual identity, sex relations) and use a code that are not allowed among the meanings of the classroom.

Public discussion is of course much more oriented by the teacher through her/his activity of defining the meanings introduced in the discourse and through her/his assessment of the children's performance. The structure of conversation reflects the centrality of the teacher in discussion and has a ternary structure: Question (Q), Answer (A) and Evaluation (E). Teacher's question opens a conversational sequence, which closes after children's answers and only if these answers are evaluated as correct by the teacher. A clear example of this structure is provided by the following excerpt:

Teacher: and… let's say that Aldo will be enough well-
            done when he will be grown-up won't be? then
            your future is not the future of a eleven year
            old child is it? it's a bit older
Aldo: seventeen
Chorus: seventeen
Teacher: good let's see these distant futures. Ronaldo
            how will be your house? (lines 214-221)

The sequence is closed by the positive evaluation by the teacher ('Good'). The teacher's evaluation opens a new sequence and the teacher selects a new speaker.

The following sequence confirms again the QAE structure of the conversation. Osvaldo reads that nothing will change in his future house but his and his brother's room. Then the teacher asks what will be different and the child offers a contradictory answer ('Nothing'). Thus, the sequence is not closed and the teacher opens a long procedure for jointly producing with the children a non- contradictory answer to her original question.

Osvaldo: the house won't change. Only my brother's
            room and mine.
Teacher: and what will be different? [Question 1]
Osvaldo: nothing [Answer 1]
(Pupils laugh)
Teacher: let me understand. the house won't change and

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	that's fine. your and your brother's rooms will change [Formulation]
Osvaldo:	apart from games there is…
Boy 1:	the carpets
Boy 2:	everything
(Voices)	
Girl 1:	furniture
Teacher:	there will not be windows any longer… Yes the windows. You mean furniture… [Question 3]
Boy 1:	singers will replace Mickey Mouse pictures
Teacher:	What?
Boy 1:	music stars will replace Mickey Mouse pictures
Teacher:	there will be music stars pictures he says
Boy 2:	his girlfriend's
Teacher:	the pictures of his girlfriend
(Pupils laugh)	
Teacher:	Eh maybe he suggested Eraldo who has older brothers and he knows what happens. there won't be games not any longer. there will be other stuff that you do when you are thirteen. there won't be any longer… I don't know perhaps the Playstation® yes there will be still
Eraldo:	yes certainly the Playstation®. my brother always plays with it (lines 653-682)

After receiving the first contradictory answer, the teacher firstly reformulates Osvaldo's utterance to stimulate a new answer which is ready to come. Then other children self-select to join the discussion and to picture Osvaldo's house of the future. Despite this, the speakers do not respect the rules of turn-taking, the teacher does not sanction them but lets them bring their opinions to the discussion. After collecting some opinions, then the teacher closes the sequence by presenting a final answer that corrects the initial answer of Osvaldo: when you grow up, you don't have games any longer.

The excerpt also demonstrates the importance of children's experience and prior knowledge as a source of information for assessing statements about the future, basically through comparing past experience with projected images. In the episode, the teacher herself introduces such experience ('Eraldo, who has an older brother') in order to validate her statements about Osvaldo's future house.

8. Conclusions

Though it is a first step, this study appears to offer useful indications for the study of classroom interaction and the futures. The application of the theoretical framework outlined in the first sections (the two 'frameworks of flow' of form of life and regime, and the distinction between tactic and strategy) provides a valuable tool for approaching classroom as a social space of distribution and creation of cultural meanings, which can relate to images of the future considered as cultural objects.

The empirical part offers a first picture of the discursive practices that may occur during a classroom discussion and how such practices are used to construct the future-oriented object of the discussion.

This first attempt paves the way to two synergetic research programmes.

The first deals with the deepening of the discursive practices in classroom during future-oriented conversation. This first approach is mainly descriptive and may adopt the same design proposed by this article, i.e. the discussion of written text and artworks on the future made by the children. The second programme is far more ambitious and implies some longitudinal research work to assess the influence of curriculum instructional units on students' images of the future.

The overall goal of both of them could be to better our knowledge of social processes in classroom in order to empirically support futures research claims to change the educational system.

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POINTS FOR THE CLASSROOM
(send comments to forum@futuretakes.org):

- *Albert Einstein once said that "imagination is more important than knowledge." How can our schools balance more effectively the pursuit of the transmission of knowledge with a quest for the pursuit of imagination?*
- *Imaging the future is an important process that contributes towards students' motivation to reach desired goals. What other skills may be necessary for students to develop in order to actualize their dreams?*
- *In what ways do school curricula influence students' maps of the future? In addition to the ways identified by Arnaldi, in what other ways do discussion practices influence students' maps of the future?*
- *Characterize classroom discussion practices in 2018.*
- *Arnaldi cites Richard Slaughter's observation that school systems "… are still 'quintessentially' industrial era organisations." Other authors have observed that education prepares people for the world that is now and/or the world that was, not for the world that will be. Considering the ephemeral, transitory nature of the world that is, how will educational institutions, and education itself, change during the next decade?*
- *How will changes in working patterns, including the demise of the "career for life" (at least for some) impact whether education will be primarily utilitarian or whether learning will be valued as an end unto itself – and in turn, with what impact on curricula?*

1　*Classroom conversations are translated from Italian. For the purposes of this article, we provide very simple notations of the transcripts, which include only the following signs:*

(a.) text in round brackets describe non verbal interaction during the classroom conversation;
(b.) a dot marks a short pause in the talk;
(c.) suspension points mark a longer pause in the talk.

Awakening

failure of the world economy." In addition he notes" the real or perceived injustice, the lack of sovereignty, the lack of jobs, and the loss of hope." To what extent can conflicts be characterized as interest-based (economic) vs. value- or identity-based? Or are both factors at play – for example, interest-based conflict with an identity-based veneer?

- *Iyanatullah cites* Sports Illustrated writer Michael Silver, who "finds the beauty of America through the patriotism of football." In what various ways have other cultures symbolized their patriotism? Does the "patriotism of football" underscore the diversion-stimulation nature of US society?

- *Cheap or deep? Iyanatullah sates that* "the cheapest unity is gained through the creation of enemies, real or imagined" but calls for a unity that deals with our very real strategic problems, the common list to which he adds dignity. What basis for unity will emerge in the next ten years – one organized to face global challenges and strategic problems, or a counterpoint-based identity directed against real or imagined enemies?

- *P. R. Sarker, cited in this article, refers to a new type of leadership. In addition to the characteristics identified by Sarker, what characteristics might a leader need in a Gaia tech world? How will leaders emerge in Gaia tech, considering cultural influences on the ways in which leaders emerge now in various parts of the world?*

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What if ?

- **Famine and malnutrition**
- **Water shortages**
- **Refugee crises**
- **Energy costs**
- **Environmental degradation**
- **Unemployment; underemployment**
- **Healthcare costs and inaccessibility**
- **Security and governance challenges**

- **Poverty**
- **Armed strife**
- **Stressful lifestyles**
- **Alienation**
- **Education costs**
- **Sweatshops; child labor**
- **Orphans**
- **Economy meltdown risks**

What hidden assumptions (for example, about the economy, resources, education, healthcare, working patterns, or demographics) did societies and their leaders make that permitted these challenges to arise? How might long-term planning have avoided or mitigated these challenges by uncovering these hidden assumptions?

What lessons from various peoples and nations might be useful in addressing these challenges?

How might things have been different if another society had become dominant? That is, how would another society have addressed these challenges – or would they have arisen at all? What other challenges might have emerged instead?

What will be the "challenges after next"?

Send your thoughts to *forum@futuretakes.org*

WFS Futures Learning Section *Bulletin*

Spring-Summer 2008

FUTURES ● LEARNING

World Future Society

by Steve Steele, Peter Bishop, John Smart, and Dave Stein

At the recent World Future Society Education Summit, in which more than 60 educators participated, interest and enthusiasm exceeded expectations. The summit represents the latest accomplishment of the WFS Learning Section, which during the past year arranged a link on the World Future Society home page (*http://www.wfs.org/futureslearning*), established a listserv and an interactive Learning Section signup page, and launched this *Learning Section Bulletin*.

Based on the level of interest at the Education Summit (which will be summarized in the next issue of the *Learning Section Bulletin*) – and the feedback from four students enrolled in online learning programs – the Steering Team is poised to proceed with new projects focused on promoting and supporting futures education programs worldwide. One general effort will be to support existing educators through networking, module sharing and review, telephone consulting on course materials and curricula, and possible development of additional course materials (for example, scenarios, frameworks, learning tools, modules, and other course materials). A parallel initiative will be to help develop a new cadre of educators in future studies, and an adjunct goal is to monitor trends, developments, and possible wild cards that can impact education and learning, particularly future studies.

Also envisioned is a one-stop portal for resources and for professional and social networking that will be available to interested educators, futurists, and educator associations. As a concurrent action, we are exploring possibilities for regional activities that will provide face-to-face interaction. Additional projects under consideration include

- A "Futurepedia" – similar to Wikipedia but more receptive to material on "what might happen" as opposed to the more customary "what has happened"
- Cooperative activities with educators' associations
- Job-postings in futures studies
- Exchange of course materials such as curricula, modules, learning tools, and scenarios, and development of new course materials
- Educators' schwags such as relevant posters
- Development of a certification process

All activities of the WFS Learning Section will be with the international community of educators and students in mind. Sign up for the Learning Section at *http://ola4.aacc.edu/soc/wfslearningteams07/*

To provide limited funds to support some of these activities, nominal section dues are under consideration,

and the Steering Team would be most grateful for your thoughts on this.

Several resources are already being leveraged synergistically in pursuit of the Learning Section's goals – specifically, the *Future Generations Forum* and the *Education Forum* (both available on the WFS Learning Section home page), *FuturePortal*, published by the Institute for the Future at Anne Arundel Community College (*IF@AACC, http://www.aacc.edu/future*), the Global Futures Network (*http://www.futuresnetwork.org*), the Foresight Education and Research Network (FERN), and **FUTUREtakes**. We welcome additional resources and participation.

Educators and Students, Get on Board!

To implement our ambitious plans and help grow the next generation of futurists, we need leaders and other participants, and we invite you to join us. To become involved or to obtain further information, contact a member of the Steering Team:

- Peter Bishop, *pbishop@uh.edu*
- Steve Steele, *sfsteele@aacc.edu*
- John Smart, *johnsmart@accelerating.org*
- Dave Stein, *editorinchief@futuretakes.org*

Coming Next Issue...

Education Summit Synopsis

The next issue of the *WFS Learning Section Bulletin* will include a detailed synopsis of the recent WFS-sponsored Education Summit, which featured the perspectives of college faculty, a school superintendent, and four student participants in online education programs. Partial list of topics:

- Fundamental questions – forces, choices, and predictability
- Online education – advantages and drawbacks
- Types of futures studies
- Factory-model schools and their successors
- Community colleges – pioneering the way
- Implementing the vision – transformational change, futures studies in every course, grassroots efforts, garnering public support, key allies
- Charter schools
- Adjunct faculty – imperatives, challenges, and enablers
- Desired end results of future studies