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PERSPECTIVES ON THE FUTURE *from* Armenia, Canada, France, Georgia, Germany, South Africa, Sweden, Ukraine, the United Kingdom, and the United States of America.

INSIDE THIS ISSUE

From the WFS President	2
A French Touch *Louis Tuvée*	4
Futures Studies Activities in Germany: Towards a Perspective of Foresight *Cornelia Daheim*	9
A Multicultural Millennium *Jennifer Butler*	15
Revolution of Traditionalism: Look at Future *Mamuka Tsereteli*	20
Armenia *Karinne' Hovnanian & Emanuel Mkrtchian*	23
Future Trends: Culture vs. Institutions *Bengt-Arne Vedin*	26
Africa: Fast-Forwarding into the Future *Carolyn Stauffer*	30
Getting to 2025: Inspiring Cross-Culture Leadership *David Day*	34
The State of Culture 2025: the "Meta-Question" *Nathaniel Wade*	38
Reflections on Identity in An Increasingly Interdependent World *Linda Groff*	41
Free Accommodations for Futurists, Jecheon, South Korea	33
We're doing it again! Thematic Issue Encore!	37
WorldFuture 2007 Conference: Fostering Hope and Vision for the 21st Century	48

The Irresistible Soft Power of Ukraine

by Olexandr Aleksandrovych, Minister-Counselor, Embassy of Ukraine in Washington DC

LESSONS FROM UKRAINE – FOR THE FUTURE

The history of humanity is a story of continual survival. There are no reasons to believe that its future will be different. In that sense, Ukrainians have a valuable experience, because they are champions of survival.

Being conceived from various nomadic and settled tribes inhabiting the territory of modern Ukraine as early as the 4th century A.D. and having established an enlightened European Princedom around the beginning of the second Millennium, Ukrainians subsequently have lived through centuries of foreign oppression. Mongol Tartar invasions were followed by local wars against Turkey and Poland until the Moscow dominance settled in for many years stretching into the Russian tsarist empire and the Soviet Union.

With the exception of bright glimpses of relative independence during the Cossacks republic and right after the turmoil of the World War I, Ukrainians have never before lived in their own sovereign state until the collapse of the USSR in 1991. Yet, despite many natural and man-made calamities (suffice it to mention the

Aleksandrovych

Stalin-orchestrated Great Famine and the abhorrent communist rule culminating in the Chornobyl nuclear disaster), Ukrainians have preserved their language and culture and are building up their political and economic clout as a dynamic 47 million nation.

This phenomenon of "survival despite oppression" can be explained in many ways, some of which are worth rendering here as useful lessons for the future.

ETHNIC AND RELIGIOUS TOLERANCE

There are over 100 different ethnic groups residing currently in Ukraine. It has always been the land both very attractive and very tolerant to foreigners. Probably, the latter explains the first. For centuries Ukraine has had a very strong Semitic, Greek, Tartar, Romanian, Hungarian, Polish and other Slavic presence. In recent years, due to enormous migration pressure, we hosted many Asians and increasingly also Africans.

A peculiar feature of this cultural blending is that all arriving population

See Ukraine, continued on page 13

Mack

From the Desk of Tim Mack, *President, World Future Society*

This special issue of **FUTURE*takes*** represents a central goal of the International Office of the World Future Society – building bridges between cultures for mutual understanding.

The process of building this special issue moved from embassy offices out to a wide range of interested parties, including Armenian-American students, German foresight firms, American academics, racially and ethnically mixed student groups, South African futurists and Swedish officials. And the manner in which they approached the question of cross-cultural understanding included cultural theory, trend index and social dynamics, ethnic and religious tolerance, values and social goals, Africa's acceleration into the future, culture and identity, the revolution of tradition, national versus global perspectives, cross-cultural leadership and cultural symbols and their meaning.

What has resulted is an extraordinarily rich collection of insights on cultural dynamics and how cross-cultural undertakings function (or fail to function). Added to this are the provocative and highly useful classroom questions, which will allow educators and students to use this material as a springboard to further explore the issues that have been raised.

However, this is also an area of significant personal interest, and I am honored to be asked to add to this discussion. Accordingly, I have provided an overview concerning the forces driving global cultural change. As a macro approach to cultural change, it may enhance these discussions, and is offered in that spirit.

CULTURAL DYNAMICS IN THE 21ST CENTURY

Pre-industrial societies shared common characteristics that can be considered traditional cultural values: the importance of religion and God; absolute standards of good and evil; importance of family life; deference to authority. In contrast to these traditional values are secular-rational values, sometimes called modern or postmodern cultural values. Secular means nonreligious, while rational refers to the rationalization of society, including the use of reason, logic, science, and means-end calculations rather than religion or long-established customs to govern social, political, and economic life. These values include generally lower levels of religious belief, relative standards of good and evil, acceptance of diversity, relative gender equality, and less deference to authority.

Another way to think about cultural values is the division of societies into opposing groups that have differences that cannot be reconciled. One camp assumes the source of values and moral judgment exists outside the self in God (i.e., religion, regardless of the title of the deity) or in the authority of society, while the other locates the source of values and moral judgment in the self— i.e. absolutism and relativism. And as the growth of the influence of technology, including digital technology, on modern cultural patterns continues to increase, other secular values have gained in importance. It is unlikely that the impact of technology could be neutralized, but a better understanding of the direction of cultural changes may assist in shaping the nature of that impact.

Efficiency, for one, has become a very important value in modern culture. The desire for efficiency reflects open-ended aspirations toward the consumption of both things and experiences. However, if efficiency is now a pervasive value in modern culture, it may well be challenged for supremacy during the next decade by a counterforce, best defined as "tranquility." The desire for calm, peace, quiet, serenity and simplicity will become more important in the future for a variety of reasons. First and foremost, the population of modern nations is aging and there seems to be a greater desire for these qualities in later life. As desire for tranquility grows, more traditional notions of leisure and living leisurely may reassert themselves. Graceful living may soon be desired more than the ownership of expensive possessions, especially for those whose material needs are largely met.

Even as global economies and communication systems have become increasingly internationalized and interdependent, a growing counter-trend has been Balkanization within cultures. The notion of commonweal fades where people start to define themselves based on ethnicity, entitlement status, addiction, religion, gender, occupation, age, political affiliation, leisure interests, victimization, lifestyle, or numerous other statuses. Digital communications technologies have increased our awareness of multiple and conflicting belief systems. There is a growing suspicion that many belief systems are social constructions, so the basis for deciding what is true cannot be attributed to any single method, belief system, or variable.

The aftermath of the 9/11/2001 attacks in the United States, subway bombings in London, terrorist attacks in Egypt, Spain, and elsewhere have all sped up the use of surveillance technology in everyday life. Random searches are more common and law enforcement agencies and private security forces use a variety of monitoring devices to observe public streets, apartment lobbies, and parking lots to reduce crime. Sense of place is, like privacy, being affected by technology. The ability of people to travel from their homes has increased dramatically. Higher levels of technology have transformed travel, communication, and the conduct of business, producing what President of the European Bank of Reconstruction, Jacques Attali, called a 'nomadic elite,' a class of people who conduct their business from anywhere in the world and owe no allegiance to any country or territory. Towns, particularly suburban areas, begin to look more and more alike in every modern nation.

See WFS President, continued on page 18

FUTURE*takes*

FUTURE*takes*, providing futurist thought and education to the WFS Chapters and members worldwide, brings professions, disciplines, nations, ethnic groups, and cultures together to study the future from a non-partisan perspective. Its articles and program synopses generally explore alternative futures as well as the cross-cutting implications of social trends, technology advances, and policy decisions. In addition, **FUTURE*takes*** is an educational resource, complete with discussion points to inspire student and faculty thinking, articles, and research projects. Distribution includes interested individuals as well as selected think tanks, other professional societies, WFS chapters worldwide, and selected educational institutions.

FUTURE*takes* welcomes contributed articles that promote a reasoned awareness of the future, advance serious and responsible investigation of the future, and promote the development of futures studies methodologies. In addition, **FUTURE*takes*** publishes book reviews, future studies exercises, discussion threads, letters to the editor or equivalent correspondence, and summaries of chapter programs. All published material will normally follow the guidelines delineated herein for contributed articles.

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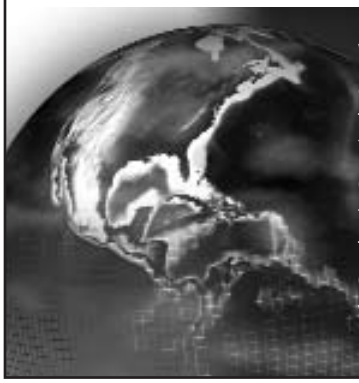

We are looking for people with vision in any area of interest or expertise to write a future-oriented article for **FUTURE*takes***. Your vision may come from personal experience, reading, lecture notes, or a topic that in your view is important for the future. Please share your thoughts with our chapter members, preferably in 1500 words or less. Send your contribution to *futuretakes@cs.com*

A *French* TOUCH

Louis Tuvée
Coordinator W.F.S. French Chapter

"It is more easy to change culture than nature. However, it is difficult to change culture as it is like nature."
– Aristotle (Ethic to Nicomaque, VII – 10)

Tuvée

A deep and serious thinking on cultural perspectives for the future would have needed to question the semantics and differences of terms as Culture and Civilization. Civilization is contingent, Culture is (more) permanent, and Culture is more individual – even if shared with others – Civilization more easily referring to collective values; personal "life of the mind" for the former, collection of the "conditions of life" for the latter. Differences between life (daily) and Life (long), what we do in life and what we do of Life with the corresponding values (small v) as learned answers to problems and Values (big V) as ethical rules and aspirations (see Edgard Schein). This point is not just semantic debate as those distinctions often create self tensions, drive choices and are a permanent search of creative balance.

Leaving those considerations to further elaboration, I will present the "French Touch," i.e. the French perspective as I can see it, in other terms from my experience as manager and consultant, and from my contacts, readings, and personal research.

On the horizon, Cultural Values will be "Human-Centered" and "Human-Minded." We will, more than today, rediscover the importance of a human approach having in mind the permanence of questions since Greek philosophers that Man put to himself, his environment and the Future in comparison of his unique, but in a way, limited skills to answer them with satisfaction in spite of progresses of all kinds.

Throughout history, humans relegated the power to God, then to Nature and often to other humans. We are discovering, with some hesitation, that what matters are social links, respect for nature and what it really means to be human.

ECOLOGY AND THE ENVIRONMENT

Ecology will become after Biology the main value, not only for the environment's sake and for the objective of sustainable development but also as the new paradigm, a type of philosophical posture and, of importance for our subject, a frame of reference.

The basic principle of Ecology is "All living species need to survive to live in harmony with their environment." We are a living specie and our environment means not only nature but generally speaking "Others": civilisations, cultures, religions, gender, ages, generations, minds, bodies and physical appearances. Ecological thinking and framing will *naturally* bring tolerance, openness, empathy, and support to promote new goals illustrated by new processes as "Inclusive Design" and "Eco-design." The same consciousness will lead to the development of Fair Trade, respect for Mother Earth and decent heritage for Future generations.

This trend will have its counter-trend: the search for definition up to fighting to defend oneself and impose identity.

I feel by experience that such "symbolic tools" (used by Joel de Rosnay in *The Macroscope*) as Symbiosis and Co-Evolution could be complementary and of great help in understanding the present, finding emergent "Patterns," and enabling foresight; but this will need another article!

AGE AND YOUTH

There arises the question of what it means to be old or young and how the definitions that have already evolved will change again in the future as a function of demography. Remember that old has been segmented between seniors (over 50) and as we say in France, the "fourth age" refers to people over 70 or 80.

In this domain, the main concept seems to be Generation. Social peace will depend on our ability to find an equitable role in society for all generations and mainly solidarity between the young and the elderly. At the present time, youthfulness is a trend, nearly a value, and we have even created a neologism: "jeunisme."

In the near future, I envision that we will recognise the importance of the elderly who will make a "comeback" in society and business because of increased longevity and also because of quantitative and qualitative needs for specific competencies. There is also a recent but strong awareness of the value in mixing experience and risk taking in complex situations and projects.

NEW JOBS AND RIGHT BRAINS

New jobs will appear mainly in the information field for the "engineering" of information in the spirit of "Information ecology" (Davenport) and the necessity to distinguish data from information (Data, Information, Knowledge, and Wisdom, or DIKW). Innovation will be needed in all fields and as the only "sustainable" answer to global competition.

The majority of new jobs will be interdisciplinary or better trans-disciplinary with tasks given to groups or networks more than to individuals. Examples can be found in very different areas such as cognitive sciences, mechatronics, biotech, and nanotech.

See French, continued on page 5

French

continued from page 4

Management and business scopes will be extended, suggesting the possibility of design courses in top business schools or creativity as a topic in Davos!

More jobs will concern new issues as security, worldwide governance, strategic intelligence, sustainable development, new energy sources, health and personal care but also in specialized high-tech products as R.F.I.D. and sensors needed in a huge variety of business-to-business or business-to-consumer products. Those types of components are also strategic as leadership in innovation, and monopoly in production will hurt competitors and make users dependent. In the past, the Japanese have called this type of basic electronic components: "Industrial rice," and the metaphor is self-explanatory.

Innovation will be needed in all fields to overcome complexity and as the only "sustainable answer" to global competition. Good times are ahead for creativity and right brains. After the knowledge workers identified by the great Peter Drucker – as all businesses are becoming intelligent or at least smart businesses – we will be looking to "idea workers," who are not the same and in some aspects opposite. Today few people are aware of the difference and able to imagine the idea business in all aspects of management from strategy to finance. Fighting to find and to keep this type of talent exists, but will be intensified among companies. Education that has focused more on how to teach than how we learn must rethink and revise programs and teaching methods to speak with efficacy to right brains.

BUSINESS AND POLITICS

We don't know exactly how the future will be but I bet that Information, Innovation and Relation will be core competencies nurtured by what I call three C "stainless skills": Curiosity, Creativity and Communication.

The star-system will lose its dominant position to produce celebrities. The show will not go on … alone! Authenticity will at least partially replace superficiality, and this split may become the new transversal segmentation for people and artefacts. In a world of turbulence, complexity and threats of all kinds and sources, and urgent requests for risk taking and quick answers, I anticipate that courage will be the most admired quality. Courage in politics, business, education, and all domains where decision has to replace demagogy and quick fixes.

In this respect future studies are still too much "reserved" to public affairs and big companies that have the time and financial resources to be "Ambidextrous" – optimizing current business while preparing for the future. Unfortunately, managers of small businesses – which represent the largest part of French economy, employment and jobs creation – "keep their noses in the handlebars," as we say.

In the political area, I think that the best way to illustrate the problem is given by the following quotation: "The horizon of politicians is the next elections, for statesmen the horizon is the next generation." A signal of politicians' myopia is that Commissariat au Plan in charge of national planning created by De Gaulle in 1946 has been abolished by the Prime Minister in 2005. This at a time where France needs some guidance, strategic thinking and industrial policy. The commissaire Alain Etchegoyen, who was a professor in philosophy in favour of real future studies methods, was replaced by a governmental official who focuses more on government specific issues and projects and more with an inside-out approach than one based on global scenarios.

To summarize, if future studies exist in France, their use is still too limited compared to the various benefits that "Futuring" represents. I think that the tipping point will be reached when anticipation is recognized as a need and a strategic tool for business and the state and … taught in school. Maybe the established and promoted interest for innovation will be of some help. The Big Picture is for me the best way to think out of the box!

GLOBALIZATION AND ROOTS

Because of globalization and the countless reminders of it, the people know they belong to the so-called Global Village and are conscious that they are under an obligation to share daily practices via the Internet or the English language to communicate or to adopt lifestyles as fast food or be inspired by foreign tested solutions in national issues, but they want to maintain the fundamental features of their culture. In general they try to mix, balance or share, even in a paradoxical behaviour, "roots" and "imported values." MacDonaldisation is a word used to describe the fact to stupidly adopt Anglo-Saxon rules and attitudes. But … France is the leading market for MacDonald's in Europe. People condemn outsourcing and delocalisation but they enjoy buying cheap Chinese products.

They adopt and adapt, using a DIY psychology.

MID-LIFE CRISIS FOR ALL AGES

As regards values such as work, the attitude largely differs among the public and encompasses extreme positions – workaholics on one part and 35 hours a week aficionados on the other extreme. Same thing between "digital natives" and "digital immigrants," trend setters and traditionalists, etc. They group together according to affinities within tribes, communities, and networks.

I have also noticed some disturbing underlying patterns that one should take into consideration for future scenarios as the switch of status from Need to Value and reverse. Work that was a value is becoming a need, whereas safety was a need and is now positioned, lived and demanded as a value. Same from need to rights. Health and accommodation were once regarded as needs, but they are now considered as rights.

At the individual level, complexity, newness, diversity, and speeding up of changes do not give to human brains the time to adapt by learning

See French, continued on page 6

French

continued from page 5

and mainly unlearning; we are really living "future shock." This creates not only tensions but also despair or "mal de vivre." Mid-life crisis occurs at all life stages!

The different aptitudes – psychological, social, and economic – to integrate the change and attain a fair level of resilience, increases the break-up of society into social nodes, networks and "hubs." We define this as a "mosaic society."

TOLERANCE

The essential national consensus on vision, main issues, and projects will definitely require a type of society reconciliation; shared vision starts by sharing visions. I think that the main driver for success – or not – in this field will be tolerance. Tolerance for differences in culture, values, lifestyles, and respect for choices from religion to politics with the conviction that one's own rights end where others' rights start.

In addition, a rising trend of Feminine Values is also anticipated.

- Persuasion rather than Force
- Consensus rather than Authority
- Compassion versus only peaceful conscience
- Affective relation instead of competition spirit
- Nuance preferred to clear cut

These trends may ease the evolution and, reinforced by the importance of old population, will help to build a calm but dynamic diversity and richness of individual and collective energies and forces to deal with XXI century opportunities and threats while also ironing out internal fights to maintain past privileges and corporatism.

FROM EGOSYSTEM TO ECOSYSTEM

From the power over to the power to do. From egosystem to ecosystem.

I know that it is quite an optimistic view and that society may crumble, but I am convinced that people feel the limits of partisan and selfish mentality. As usual, the future will be somewhere between opposite scenarios.

In a broader scope, Europe is tired of centuries of wars including conquest or colonial ones, and recent experience has reinforced the feeling that good and evil is a relative notion and even that the value of an adult or child life is not so shared on our planet. We are convinced that what we call progress or civilization in its strong and first meaning cannot be imposed by force. It is the case for the French republican principle and value: the famous Republican Universalism that we always hoped to export for the benefit of other nations and that is now only applied to some aspects inside our nation, for instance to immigrants. So, we are supposed to cautiously qualify a value as universal.

METRO-BOULOT-DODO

For daily life we have a figurative expression, borrowed from a poem and used as a slogan: Metro – Boulot – Dodo (Subway – Work – Sleep) which is supposed to represent the daily rhythm of people living in Paris or big cities (French scale). This taken for granted, commute syndrome is managed and "customized." People view their cars as mobile homes and, thanks to cellular phones, as telephone booths. The fad for SUV's is part of that trend.

In a recent study on French people's opinions, they declared the following objects as essential to their daily lives:

1. Cellular phone 53 %
2. Home P.C 38 %
3. Microwave 35 %

Plus CDs, DVDs, MP3, disposable products and … Post-It® notes!

Everyday life is already influenced by other cultures. In food (pizza, the Big Mac, Couscous, Paella), dress (US Jeans or Nike, Friday wear), made in the UK weekends, time spent watching reality shows on TV, or hours with the company of Mister Google and Miss Wikipedia or our favorite eBay storekeeper. This openness to other cultures is balanced by the resistance to preserve "French exception" on the national level in the arts, movies, public policy, and social and private life through many expressions of touch and taste.

I envision that no other culture will be dominant – as such – one day in France. Integration does not mean normalization and standardization.

To be integrated and "nationalized," foreign cultures must be first known and secondly understood. This is the case in France presently with Islam, where there is a convergent effort of media (TV, radio, books, special issues …) to go in this direction to improve relationships and facilitate the distinction of peaceful Arab populations, including French citizens, from fundamentalists.

FRANCE HAS MUCH TO TEACH US

What lessons useful for the challenges of the future from France?

A very good question that calls for an answer delicately balanced between conviction and needed humility.

We can propose writers that built our culture and our vision of the world from Montaigne to Paul Valery, whose lessons are time-honored. Let me add that a real tradition for research from Pasteur and Marie Curie to professor Montagné and our leadership in several high tech areas is often hidden behind our image for food, arts, luxury, entertainment, and tourism. I will not hesitate to mention fathers of French future studies and terms: Gaston Berger (Prospective) and Bertrand de Jouvenel (Futuribles) and encourage our readers to go back to their same founding texts.

But definitely I think that our core value and historical and natural skill useful for the journey to the future lies in our sense of measure in both deepest and broadest sense. Measure to keep the sense of proportions in all things from artifacts and architecture to nuances in relationship and judgment and the rule to always behave in a moderate way.

For this future many challenges have been identified and the consensus on the key issues is real, even if some discrepancies endure, sometimes due only to personal exposure or sensitivity.

From my viewpoint what intrigues

See French, continued on page 7

French

continued from page 6

me more is the impact on future society of a variety of existing but new, on a long time scale, lifestyles, habits, and social trends. I will not judge them as positive or negative but I think only that we take them as granted with no further analysis practices for which we have no real hindsight and only short experience.

I will mention in order: Homosexuality and homosexual couples, combined family, daily use of psychotropic drugs or monthly visit to psychiatrists of all sorts, sometimes narcotics, unemployed youth, teenagers or even children becoming consumers and brand addicts before starting to work, interbreeding, intangibility, ubiquity, and virtual reality even in toys. Those social trends, combined with the weakening or even decline of "structuring institutions" as traditional couples and families, religion, the Army, education, and the nation, may have a noticeable impact on future society.

In this domain we have to take into account not only the specific impact of a particular trend but also the hidden potential of convergences and cross-impacts.

Pursuing the same idea, we have to examine various potential consequences of this human history first: the cohabitation of so various generations or cohorts in the sociological sense. To complete this analysis we must integrate the evolution of the characterization itself of generations as X, Y and other "boomers" and the shortening of time spans.

In the "Wild Cards" register, encouraged by the advice to "think the unthinkable" and "expect the unexpected" (Roger von Oech), I dare to put forward two hypotheses. First:

A crisis of consumption in developed countries.

By the confluence of very different trends – from satiation of needs, ecology issues, the oil crisis, the wisdom of the elderly, the search for spirituality, the rising leadership of "cultural creatives," and a clear and persuasive answer to the question, "How much is enough?" – hedonism is replaced by asceticism, and products stay on shelves and cars in dealers' parking lots. What will become global business, economies of emergent countries, weakening purchase power of the "Base of the Pyramid" and attached strategies?

Marketing people will have to make a quantum leap in creativity to escape unemployment! Even if this scenario is not probable, scenarios, company strategies, and nations' plans based on an *implicit* assumption of increasing needs and purchases is risky.

And a wilder hypothesis:

Free Western world governments have to negotiate with official representatives of an alliance of terrorist territories and groups after a series – in a short period of time – of "successful" 9/11s .

We have to imagine what would be the conditions, the demands of terrorists, and the amount of latitude of the free World … just to take preventive measures and check the adequacy of our national and international Early Warning Systems, crisis management training programs and preventive plans.

After such an unacceptable scenario, it is difficult to see the optimistic side except if we refer to the humorous expression: a pessimist is an optimist who took time to think! More seriously, the situation is paradoxical; people are not satisfied but a majority is "optimistic with realism." Optimism is more on an individual basis, except in the fields of employment for the youngest and retirement conditions for the eldest; pessimism is collective expression but mixed with hope of change.

NEW PERSPECTIVES

For a while France has suffered a lack of trust, living a depressive nostalgic mood, assuming a period of repentance for several past historical events. This convergence of pessimistic attitudes has been kept going by media who invented the term "Declinology." People are forecasting a period of change – reinforced by the recent presidential elections and candidates' programs – and foresee an upheaval of the society (50 %); meanwhile they build and develop a strong individual "resilience."

We can outline the main aspirations of French people:

- A welcoming and consensual society
- An equilibrium between Economic and Social
- A protection of the weakest.

They request more security and if needed will accept more authority. Their values are (in rank order) Family, Honesty, Tolerance, and Freedom. They are worried about the planet's future and start to show true ecological behaviors in their daily life and talk.

To summarize the French people's perspectives on the future, I will say that there are three levels of consideration: a) France, b) the World and c) the future place of France in that future world. For the French nation, everybody is convinced that the status quo is not bearable, and agree that if not declining, France is "Stalling."

Comments show the sharing of this need to recover. "Time has come for France to choose its future"[1] and must find the "Taste of the Future"[2]. In anticipation of this situation, Nicolas Bordas asks us to consider "optimism as a civic duty"[3]. And J. Attali[4] hopes that the leaders of the country will know how to "make possible to be happy with life in France and to implement a human ideal made of measure and ambition, of passion and elegance, optimism and insolence…"

In front of this issue – except left extremists who, by ideology strictly refuse globalization and capitalism and, as such, present society – the vast majority is in one way or the other ready to participate to the change …without revolution! A real leader with a vision and a project can break the "shell" of individualism or indifference.

See French, continued on page 8

[1] Gerard Mermet, sociologist, in *Francoscopie*

[2] title of book by J.C Guillebaud

[3] Vice Président, TBWA France, in *Le Monde*

[4] latest book, *A Short Story of Future*

French

continued from page 7

Our two key factors of success are on one side a rebuilt trust in government and on the other side a real desire to share the efforts to overcome past divergences for future common good. Major issues are civism, education in a broad sense, improved economic knowledge among average citizens, a fair conception of identity avoiding the hard line, and above all a quantum leap in future consciousness.

Internationally, France shares with other countries threats and fears as terrorism is linked with atomic danger, impact on the economy, competition primarily in low-wage industries, the demographic imbalance of the working population vis-à-vis retired people, and some others ….

In foreign relations, we have definitely to re-launch the building of Europe after our "off the subject" vote and to deal with the complexity of enlargement. Solving the delicate problem of immigration is also of prime importance. We have proven in the past that we strongly reject any and all hegemony from anywhere, whether the would-be hegemon is the USA, China, or the new Caliphate.

But reasonable people are convinced that the there is no alternative to the power of states for the large scale protection of our freedom and values in this turbulent and aggressive world, often at the edge of madness. This needs a common effort to find the best way to resolve the tension among the allied and aligned.

It is difficult to give priority to present issues for the future, but after deep careful consideration I may propose the following.

First and foremost we have to rebuild trust and overcome differences to rediscover the feeling of belonging, national impulse and the sense of future.

The core question for France – after making the inside effort to change to anticipate and adapt – is: to what extent the future outside world will permit us to preserve not all but our fundamental ways of thinking and living? This in accordance with the true motivation to be a good and fair player in the global team of volunteers for a better world to participate in peaceful efforts on hunger, respect for women's rights, child protection, healthcare for all, ecology, and freedom.

If we look back in our history, we had always these same types of goals with our share of mistakes, utopias, confusions in ways to achieve, and … delays.

It is not so easy to accept being a relatively small country while feeling and acting to stay a great nation.

But, as a people, we are intimately convinced with Jerome Bindé of UNESCO:

"The desirable futures, for human societies in their diversity, are those giving to humanity a human future."

POINTS FOR THE CLASSROOM

(send comments to futuretakes@cs.com):

- *Tuvée refers to the lifestyle extremes of workaholics and "35 hours a week aficionados" that are found in contemporary France. Various other nations in Europe are also characterized by balance among work, family, and leisure, as evidenced by longer vacations, for example. By contrast, many US workplaces are a working lunch, eat-at-your-desk, eat-while-you-drive, and "being sick is not an option" culture – with some companies even mandating uncompensated overtime. In the present globalization environment with multinational corporations, which working lifestyle will prevail in your country in 2015?*
- *Tuvée envisions that in the near future, the elderly will make a "comeback" in society and business because of increased longevity and also because of quantitative and qualitative needs for specific competencies. Will this comeback make some societies less youth-oriented and more age-oriented (including increased respect for the elderly), and if so, which ones? Furthermore, how will this comeback affect the ways that people of all ages live and work?*
- *Tuvée observes that "There is also a recent but strong awareness of the value in mixing experience and risk taking in complex situations and projects." Does this awareness herald a new business model – and if so, in what timeframe and with what role for risk? (As one data point, a new business often starts on the basis of a vision that is seemingly a "wild idea" but later becomes risk-averse – as expressed by the old adage, "Don't bet your company on a wild idea.")*
- *Several nations can be characterized as left-brain societies, as suggested by their emphasis on mathematics and science education. Do you agree with Tuvée that good times are ahead for right-brained people and idea workers? If so, in which parts of the world?*
- *According to Tuvée, "The star-system will lose its dominant position to produce celebrities." In 2020, who will the celebrities be, and why?*
- *Tuvée further anticipates that "Courage in politics, business, education, and all domains where decision has to replace demagogy and quick fixes" will be the most admired quality. In various parts of the world, people are increasingly disillusioned with political leaders, especially when the "cast of characters" changes but the "drama" remains invariant. Furthermore, in various professions – even the military, which traditionally has valued leaders – one can find so-called leaders who are nothing more than "go along, get along" managers. In 2018, will leaders in politics, business, and education be primarily conviction leaders or consensus leaders? (See other articles on leadership, this issue and prior issues.) Will they be more likely than many of today's leaders to think and act beyond the "quarterly earnings statement" and the next elections? In what other ways will the leaders of tomorrow and those of today be different?*
- *Tuvée observes that (at least in France) future studies are primarily the realm of large companies that have the time and financial resources to commit to them. In 2015, will more small companies in your country conduct or utilize future studies or otherwise become more future-oriented?*

See French, continued on page 9

Futures Studies Activities in Germany: Towards a Perspective of Foresight

Daheim

by Cornelia Daheim, Z_punkt GmbH The Foresight Company, Germany

In an age of globalisation and new working worlds, foresight[1] is a major challenge for policy makers, governments and businesses. Pushed by new technologies, tempestuous markets and uncertain social developments, planners have to see beyond the end of their noses in order stay in control of the situation for the years to come. This makes an extensive knowledge framework about changes in business and society indispensable, or else one risks wriggling helplessly in the snares and pitfalls of this fundamental transformation.

Acknowledging this background, it is easy to understand why foresight and future studies have played a more and more important role in Germany in the last years. One central influence furthering this development was surely the support of the European Union for foresight activities and the funds provided for research activities in the field, which seem to continue growing on the national as well as on the European level. This article presents an impression of the variety of futures studies and foresight activities in Germany, though, facing some limits of time and space, I will only be able to offer a glimpse into the field.

KEY FUTURE ISSUES IN GERMANY

As the foresight scene in Germany is so diverse, it is difficult to give an overview of the main subjects that are at the centre of futures activities at the moment. Without aiming at completeness, however, one can say that subjects being discussed strongly include:

- Demographic Change: rapidly ageing and shrinking population, and the consequences for society and economy
- Future of Bio- and Nanotechnologies
- Sustainability – with focus on energy production, climate change etc.
- Shift to Asia, transformation of markets, relocation of production sites to the East
- Knowledge Society and Economy

GERMAN FUTURES SCENE

The German "scene" of futures studies and foresight is characterized by a "patchwork structure" of a variety of actors and activities in the field. Although there is currently no university teaching futures studies in Germany (in contrast to the situation in Finland or the USA, for example), methods and subjects of future studies are being taught in the context of other disciplines. For example, in strategic marketing at the private University of Witten-Herdecke, "trends and issue management" is taught by Prof. Liebl, which includes a section on scenario methods and the like, and Peter H. Mettler teaches at the University of Wiesbaden with his background of Societal Science and Sociology of Planning and Technology. In addition, at the Free University of Berlin there are efforts underway to establish a department for future studies ("Institut Futur," Prof. de Haan).

In general, one can say that the

See Foresight, continued on page 10

[1] We use the term "foresight" in an open-sense (see the dominant definition "Foresight is a systematic, participatory, future-intelligence-gathering and medium-to-long-term vision-building process aimed at present-day decisions and mobilizing joint actions," Gavigan et al. 2001: V), but do not want to imply an opposition to activities that work with the term futures research or futures studies.

French

continued from page 8

- *The article states that "People condemn outsourcing and delocalisation but they enjoy buying cheap Chinese products." For how many more years are outsourcing and delocalisation as now practiced, including the delocalisation of capital and investment, sustainable? Explain the basis for your estimate.*
- *In 2015, what will be regarded as rights as opposed to needs, and in which nations?*
- *Tuvée anticipates a resurgence of feminine values. Do you agree – and if so, what will be the impact? (Also see David Day's article, this issue.)*
- *Tuvée notes that "recent experience has reinforced the feeling that good and evil is a relative notion…" Is moral relativism sustainable through 2015 – and if so, with what impact on intercultural relationships?*
- *Tuvée envisions that no other culture will displace contemporary French culture within France. Which other nations and peoples will maintain their cultures through 2020, and which ones will experience substantial deculturation?*
- *Among the social trends that Tuvée has observed are a weakening of "structuring institutions" such as traditional families as well as religion and even the nation. What is the long-term prospect for these structuring institutions, especially the family, in your country – and with what consequences?*
- *Tuvée anticipates a crisis of consumption in developed nations – the result of several factors including satiation of needs – perhaps culminating in unemployment for marketing people. Indeed, the consumer economies of several nations are based on creating and then satisfying discontent, but progressively more people are finding that material possessions and even social status do not bring fulfilment. What will follow the economy based on discontent, and in what timeframe?*

Foresight

continued from page 9

field is undergoing change. For example, the Academy for Technology Assessment in Baden-Württemberg was recently closed, which was one of the main institutions with public funding. On the other hand, there was a visible growth in state-funded activities (as in the process "Futur," see below), in the whole field of regional foresight as well as in the sphere of corporate foresight. One could say that one of the main recent developments seems to be the diffusion and integration of foresight into "regular" strategic and research activities, as in integration of future questions and tools into research agendas and calls for proposals by the German Federal Ministry for Research.

To name some of the most important institutions in the field, these are:

- The Office for Technology Assessment at the German Parliament (TAB) *http://www.tab.fzk.de/*
- Research Institutes:
  - SFZ Secretariat for Futures Studies, Dortmund, *http://www.sfz.de/english/index.htm*
  - IZT Institute for Futures Studies and Technology Assessment, Berlin, *http://www.izt.de/english/*
  - Fraunhofer Institute for Innovation and Systems Analysis ISI, *http://www.isi.fhg.de/homeisi.htm*
  - Institute for Technology Assessment and Systems Analysis (ITAS), *http://www.itas.fzk.de/home_e.htm*
  - Future Technologies Consulting, German Association of Engineers (VDI-TZ), *http://www.zukuenftigetechnologien.de*
- There is also a number of companies specialized in foresight, trend monitoring and the like, including: Z_punkt GmbH The Foresight Company (us), Trendbüro, Zukunftsinstitut, SCMI, Prognos, FutureManagement Group, …
- And, not to be forgotten, there is a growing number of departments or individual specialists in major corporations who are concerned with Corporate Foresight, for example at Daimler Chrysler, Volkswagen, Siemens, BASF, and Deutsche Telekom.

RECENT ACTIVITIES IN GERMANY (SELECTION)

In order to give an impression of what kind of activities are being undertaken in the futures field at the moment in Germany, I will concentrate on some examples which show the variety of subjects as well as of organizational and institutional forms involved. Surely the German project that has received most of the international attention in the last years is "futur – The German Research Dialogue" (see *http://www.futur.de*, English version available), conducted by the Federal Ministry for Education & Research. This large-scale process, which has involved more that one thousand participants since it started, aims at the identification of research demand, and produces as its output interdisciplinary "Lead Visions" for the Ministry. After a selection process, these are implemented in the form of new research programmes.

Another rather new but rapidly growing field is Regional Foresight Activities, where foresight is used to improve regional planning and focus this on future-oriented action. Some time ago, the "Four Motors Foresight," an EU-funded project, was conducted in Baden-Württemberg in cooperation with other European regions. At the moment, there are regional foresight activities all over Germany, from the level of individual cities up to larger scale entities such as the German Länder. Currently, Z_punkt works with two other partners in the EU-funded regional foresight project "SPIDER Project: Increasing Regional Competitiveness through Futures Research Methods" (*http://www.spider-project.net*). It is supported in the Regions of Knowledge Program of the European Community, and with the partners Turku School of Economics and Business Administration/Futures Research Centre (project coordinator, Finland) and The Destree Institute (Wallonia, Belgium), it focuses on improving regional foresight methods for improving a region's innovation systems and competitiveness. The output will be regional visions and a concept of "future knowledge regions," wherein the research on the regions' competitiveness will back up the work on visions, using Delphi and workshop formats and methods.

Apart from these rather new developments of large-scale state-funded participatory processes and the diffusion of foresight into regional planning, there are also still the traditional forms of studies on the future. I have picked out one example, which, interestingly enough, was not produced by one of the specialist research institutes of futures studies, but by the German Federal Agency for the Environment (Umweltbundesamt) – which proves the point of futures studies' integration into regular research, planning and strategy activities. The study focuses on the future of sustainable development in Germany and works with 3 scenarios to point out options and risks analyzing consequences in different fields, such as energy and climate change, mobility and transport, tourism, industry and natural resources. The study as a whole is available only in German, but an English summary is offered on http://www.umweltbundesamt.de/uba-info-daten-e/daten-e/p-1897-e.htm .

CONNECTING NATIONAL AND GLOBAL PERSPECTIVES – THE MILLENNIUM PROJECT

The German Futures scene is quite well connected to the international level, and one example of these connections is the German Node of the Millennium Project. The Millennium Project (American Council for the United Nations University) is an NGO, an international think tank working on global trends, perspectives and challenges. Annually, it produces the report "State of the Future" (see *http://www.acunu.org*). Z_punkt officially formed the German Node of the Millennium Project in March 2003, which spreads the results of the MP work in Germany, brings in experts from Germany for surveys, conducts

See Foresight, continued on page 11

Foresight

continued from page 10

its own research and, generally speaking, connects regional and global future perspectives. A Planning Committee to support the work of the Node has been founded, embracing the main futures studies actors in Germany, whose members are:

- Dr. Günter Clar, (now Steinbeis Academy, formerly European Commission, Research DG)
- Dr. Kerstin Cuhls (Fraunhofer Institute for Systems and Innovation Research ISI in Karlsruhe)
- Robert Gaßner (IZT = Institute for Future Studies and Technology Assessment in Berlin)
- Prof. Dr. Gerhard de Haan (Free University of Berlin, educational studies)
- Prof. Dr. Peter H. Mettler (FH Wiesbaden – University of Applied Sciences, Societal Science and Sociology of Planning and Technology)
- Dr. Axel Zweck (VDI-ZT = German Association of Engineers, Future Technologies Division, Düsseldorf).

CORPORATE FORESIGHT

Recently, as Z_punkt's 2002 survey has shown, Corporate Foresight is on the rise in Germany (see *http://www.z-punkt.de* for a summary of the results), and more and more major corporations work with methods of future studies and foresight for their strategy or innovation development. In addition, there is a re-orientation from a technology-centred towards a more holistic perspective, as well as a tendency to use more qualitative methods and combine and link these with and to the established quantitative approaches. Practical experience as well as other sources seem to show that this is more or less the case in many other countries as well[2]. For example, the conference "in the long run" has brought together practitioners from the field from the USA and Europe, exchanging and discussing experiences (see *http://www.inthelongrun.de*). Representatives from companies such as Volkswagen, Deutsche Bank, Telekom, Shell and Philips Design reported on their corporate foresight activities – showing a variety of organizing forms and a growing knowledge of methods which are known, used, being improved in the process and even invented. For example, Shell works with combining scenario methods with real options analysis (Cornelius 2004: 12). Philips Design works with the concept of open innovation, moving from a technology-centred perspective to a "more human centric and social focused approach" in their foresight activities (Green 2004: 14). Deutsche Telekom uses corporate foresight in a holistic approach within their innovation strategy development (Aukes 2004: 23), while BASF continually develops and works with a number of regional as well as global scenarios (Heinzelbecker 2004). Ove Arup & Partners have developed user-centric-processes (Luebkeman 2004: 30), and Deutsche Bank works at the connection of quantitative and qualitative methodology in their project "Global Growth Centres" (Schneider 2004: 43).

Some other conferences or workshops have proven the same point of the professionalisation and growing implementation of corporate foresight, for example the two Strathclyde International Conferences on Organizational Foresight[3] (in the year 2002 and 2004) or the EU-US Scientific Seminar on New Technology Foresight[4], which also featured a number of contributions from the private sector. A further not-so-weak signal concerning this trend is the growing interest in an exchange of experiences, as evident for example in the work of a German network of practitioners (the so-called Rauchfangswerder Gespräche, co-managed by Z_punkt), or of the Association of Professional Futurists or the Corporate Foresight Network[5].

PERSPECTIVES

This rough sketch of observations from Germany implies a positive outlook of a growing future orientation, especially as it is happens in the private as well as in the public sector (and also seems to be a tendency all over Europe; see for example the activities in the field of regional foresight all over Europe[6] or the foresight initiatives in the new member states of the European Union[7]). However, foresight activities and implementation still face a number of problems and challenges. The obvious tendencies for growth in public as well as private sectors call for a stronger exchange of experiences as well as for answers to the problems of integration into decision-making processes. What is interesting is that the development in the private and public sectors does have more in common than the simple tendency for growth, such as, for example, the shared growing awareness of the need to widen the horizon, the tendency to include a variety of actors in the process, and the orientation towards social and societal developments replacing a focus on technology forecasts.

There is, quite obviously, a number of gaps that need to be closed in order to face the above-mentioned challenges: the gap between the amount of already existing methodological work and the lack of knowledge about it, and also the gap between the foresight / futures research and

See Foresight, continued on page 12

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[2] See for example Becker (2003) for an analysis overview of corporate foresight in Europe or van der Duin (2004) for a case study from the Netherlands.

[3] See the Website of the last conference: *http://www.gsb.strath.ac.uk/worldclass/foresight/2004/* .

[4] EU-US Scientific Seminar: New Technology Foresight, Forecasting & Assessment Methods in May 2004: *http://www.jrc.es/home/foresight_seminar/introduction.htm*.

[5] See the Website of the Corporate Foresight Network: *http://www.corporateforesight.net/*.

[6] For an overview, see for example Keenan/Uyarra 2002, or the Website *http://www.regional-foresight.de/* on "Europe's Regions Shaping the Future - the Role of Foresight."

[7] See for example eForesee, a project which wants to "address challenges faced by policy makers implementing foresight activities for smaller economies and regions": *http://www.eforesee.info*

Foresight

continued from page 11

futures studies community and their work results and its practical applications in business and public sectors[8]. The gap between the persisting "report culture" in many foresight activities and the need for action and communication on the other hand also seems a major challenge. Therefore, a major threshold for foresight, in order to grow and become even more successful – and not only in Germany – lies in the connection of the qualitative and the quantitative as well as in developing flexible yet stable frameworks for foresight and its integration into decision-making.

General Information on Z_punkt GmbH

Z_punkt GmbH The Foresight Company (*http://www.z-punkt.de*)

- founded in 1997 by Klaus Burmeister and Karlheinz Steinmüller
- located in Berlin, Essen and Karslruhe
- Staff of about 15 employees
- trend and futures research projects for business and institutional clients, esp. technology leaders
- clients include Deutsche Telekom AG, Bayer AG, Degussa AG, TUI etc.
- research activities for ministries, EU-funded etc.
- partner and service provider for future workers and strategists
- free English language Newsletter *Future News* informing on Foresight and Futures Research News (global view)

[8] Bridging gaps towards the technology assessment community can be added to this list – see Malanowksi et al. 2002 for a summary of the application of technology assessment in corporations in several countries and their future perspectives. The authors also come to the conclusion that more dialogue and cooperation between the business and the scientific community is needed.

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See Foresight, continued on page 13

Foresight

continued from page 12

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POINTS FOR THE CLASSROOM
(send comments to futuretakes@cs.com):

- *Ms. Daheim observes that the technology-centred perspective is giving way to a more holistic perspective and that there is new interest in combining qualitative methods with the established quantitative ones – not only in Germany but also in other nations. How will this impact the use of various methodologies in futures studies – that is, which ones will be used more frequently and which ones less frequently? "Bonus question": what new future studies methodologies will emerge within the next decade?*
- *A common managerial approach, at least in some parts of the world, relies on financial statements (costs, profits, etc.) and other metrics. However, metrics typically fail to capture all of the important information and are often misleading – especially when substituted for leadership. Against this backdrop, will the new interest of client companies and government agencies in holistic perspectives and qualitative methods result in a "seismic shift" in business and government leadership, and if so, in what timeframe? (Also see other* **FUTURE***takes articles on leadership, this issue and past issues.)*
- *Identify additional consequences of the renewed interest of futurists and forecasters in qualitative methods and a holistic perspective.*

Ukraine

continued from page 1

integrates fairly easily into the pan-Ukrainian cultural and (to a certain extent) language context. One might venture a conjecture that an inborn non-violent nature of Ukrainians paradoxically coupled with sharp witted humor about themselves and all other ethnicities or religions (something that would be labeled as politically incorrect statements elsewhere) are exactly the two indispensable ingredients, whose mélange give valve to hidden bias and help transform potential animosities into jokes and peaceful co-habitation.

DEMOCRACY

Another telling characteristic of Ukrainians is their inherent acceptance of democracy as a natural form of governance. Decades of Soviet rule spawned around a myth that all former Soviet republics are necessarily autocratic, or that all Eastern Slavs are serfs subjugated to their beloved dictators. In fact, the communist regime was an aberration rather than a norm for all the peoples inhabiting one sixth of the globe. At present, further disintegration of "old-type" political ties and decadence of the CIS (Commonwealth of Independent States) prove that all these new nations are very different, have always been very different, and they are gravitating now to different power poles.

Ukraine has had a significant European tradition long before it was eventually drawn into the Kremlin's orbit. As mentioned before, Ukrainian (or old Rus` as they were called at that time – an ethnic definition later "borrowed" forever by Moscovia) Great Princes of 10 to 12th centuries were highly educated, respected and welcome guests in many other European capitals.

Many of the existing European monarchies have Ukrainian blood in them. The brightest example was Anna, daughter of Kyiv Great Prince Yaroslav the Wise, alias granddaughter of King Olaf III of Scotland and Sweden, she married Henry I to become Queen of France and mother of King Philippe I. A part of her dowry was a Ukrainian bible from her father's library later used by all subsequent French kings to take their oath when ascending to the throne. Anna was one of few literate noblesse in Paris of those times who could use her real signature instead of a little cross.

The European vocation of Ukraine was later carried on by the Cossacks, whose military organization of self-governance could be called a genuine representative democracy. Throughout the 15th to the middle of the 18th century, when the rest of Europe was ruled by self-appointed royalties, Ukrainian military chiefs were elected at a general assembly of all Cossacks whose votes counted regardless of their social hierarchy or property status.

In 1710, some 70 years before the French revolution and the US Declaration of Independence, one of Ukrainian Cossack leaders Pylyp Orlyk wrote the first ever democratic constitution in Europe. The text may be called imperfect by modern scholars, but it envisaged the election principle for all major "governmental" positions, as well as distribution of power between the legislative, executive and judiciary branches, with respective checks and balances. (*Apropos*, the Paris airport Orly was named after the father of

See Ukraine, continued on page 14

Ukraine

continued from page 13

Pylyp Orlyk – Hryhoriy (George) – who owned a village in the area to become later eponymous for the airport).

The intermittent continuity of democratic traditions in the history of Ukraine reached its apogee in the phenomenon of the Orange uprising in 2004, which in fact has no precedents in the world history for an event of this magnitude and spirit. As one of the US journalists aptly put it, those dramatic developments in Ukraine were like a mixture of the fall of the Berlin wall and the Woodstock festival. Millions of people in the streets around the country protesting against election fraud: not a single window smashed, not a single person beaten, crime level plummeted, not a single case of flu reported during 17 days of non-stop standing out in the cold. When rumors spread that the then government was contemplating the use of military force and gunfire against civilians, the number of protestors doubled. The world was a witness to the quintessence of democracy – direct will of the people, as opposed to the mob rule, transformed the country almost overnight from a post-Soviet republic into a mature European democracy. This is something futurists can rack their brains about indefinitely.

DENUCLEARIZATION

Likewise, they can wonder what prompted Ukraine to voluntarily renounce its third largest nuclear stockpiles at the beginning of the 1990s – again, an unprecedented historical fact. Against the background of the currently re-enforced arms race and ardent desire of several powers to procure weapons of mass destruction, the act of Ukrainians looks as an incredulous sacrifice. It was not an easy decision. There was a heated debate in the society and among political elite. Ultimately, a combination of various factors played in to favor the non-nuclear option including simple sound reason, the dreadful legacy of Chornobyl, political image and, to a lesser extent, economic dividends. Whichever basic motivation can be discerned behind the act, it did happen thus making Ukraine a tangible contributor to international peace and security.

HEALTHY FAIRE

The last chapter in this concise country profile is free of political implications. It is about Ukrainian culture, and more specifically and maybe unexpectedly – about food culture. Not only shortages of food, but also healthy diet belong to immediate challenges of the future everywhere. It is not a mere trifle to talk fearfully of new generations being raised on hormones, additives, preservatives, colorants, emulsifiers, BHA and other "flavoring killers."

Many tourists coming to Ukraine would shun caviar as too salty, cream cheese as too fatty, pork sausage as too calorie-loaded… so they would gulp down hamburgers, peanut butter and Cola... something Ukrainians don't quite understand – trading good food for junk. A theory goes that, in addition to fast-food chains, the ubiquitous low-fat and non-fat food abounding in many advanced democracies nowadays is the primary cause of obesity. Because a 95% lean pork or beef tastes like paper and can not satiate your stomach in moderate quantities.

That is why Ukrainians welcome those foreign food companies that invest in Ukrainian domestic food industry with respect to our organic food culture.

I have just enumerated four areas where my nation and its culture could be of some use to humanity – ethnic and religious tolerance, democracy record, denuclearization and healthy cuisine.

GENERAL PERSPECTIVES ON THE FUTURE

From a geopolitical point of view, Ukrainians instinctively favor a multilateral world. The above description of Ukrainians' nature shows that they are averse to any kind of tyranny or dictatorship, or unilateralism. The future will probably see Ukraine as a classical European pluralistic democracy, a hub of humanitarian studies, with outward-looking, multi-lingual and dynamic youth.

Such a Ukraine will be fully integrated into the Euro-Atlantic structures and remain a significant player in global politics. The Orange revolution testified to the huge potential and allure of Ukraine as a so-called soft power, whose mere example can promote democracy in the region. With a stable and democratic Ukraine it will be easier to forge coalitions of like-minded and value-sharing democracies to meet the challenges of continuously changing global political environment.

Besides, bearing in mind the legacy of Chornobyl, Ukrainians have since been very sensitive about environmental issues. Despite Soviet history of resource-wasting economic development and areas of heavy industrial production, the Ukrainians at large try to live in harmony with nature, and this is their educated opinion and perception of a safe and prosperous future. We have a good tradition of parks development, and our mountain and sea resorts are mostly free from pollution.

With the very fertile soils (black earth), it is possible that in the future Ukraine will not only re-confirm its status as the breadbasket of Europe, but also become one of the leading producers of ethanol and other bio-fuels. With proper management and investments, the vast agricultural landmass will suffice for both food and energy.

Yet another experience of Ukrainians, which may have positive repercussions elsewhere though it is probably not unique, is our preference for homeopathy. People in Ukraine have a long tradition of herbal medicine that helps in supporting the health of the nation.

In short, Ukrainians' perspective on the future is a politically multilateral and co-operative, ethnically rich and diverse, and ecologically friendly humanity living in peace with itself and exploring space and nature without detriment to its own survival and progress.

Olexandr Aleksandrovych *is Minister-Counselor for Economic and Cultural Affairs, Embassy of Ukraine to the USA. He has previously worked in the Ukranian Ministry of Foreign Affairs in policy analysis and planning and was posted at Ukranian Embassies to*

See Ukraine, continued on page 15

A Multicultural Millennium

Jennifer Butler
President, Racially and Ethnically Mixed Student Association (REMIX)
The George Washington University
Washington, DC, USA

Race relations at The George Washington University (GWU) reveal an interesting dynamic. The institution claims to recruit, foster and promote racial and ethnic diversity. Conveniently located in the nation's capital that has a high volume of international activity and a residential area that is predominantly non-white, GWU is physically in a culturally strategic position. In terms of the university's statistics, the Multicultural Student Services Center (MSSC) reported that in 2004, the racial makeup of the undergraduate population was as follows: White: 65.2%, Unknown: 10.9%, Asian: 9.3%, Black: 5.3%, Hispanic: 4.6%, International: 4.5%, Native: 0.2%. For undergraduate students with known ethnicity (total excluding unknown), 27% are non-white (International, Black, Native, Hispanic, or Asian).

There are mixed feelings among the GWU population as to whether these numbers represent diversity. Although the institution remains predominantly white, what one must consider is the sense of community and contribution to the university that these minority groups maintain. There are a myriad of organizations that support and promote various cultures on campus: The Black Student Union, Organization of Latino American Students, Asian Student Alliance and Indian Student Association, just to name a few. These organizations serve to unite their respective ethnic communities and raise awareness of their cultures through community service and social events throughout the year. People of all races and ethnicities are welcomed to experience cultural foods and customs and to discuss relevant political and social issues in efforts to facilitate communication, understanding and cooperation between and among cultures.

Under the umbrella of the Multicultural Student Services Center

See Millennium, continued on page 16

Ukraine

continued from page 14

Council of Europe, BeNeLux, NATO, EU and WEU. In addition to his native Ukranian Olexandr is fluent in English, Dutch and Russian and understands basic German and French.

POINTS FOR THE CLASSROOM
(send comments to futuretakes@cs.com):

- *The Ukrainian experience of cultural blending and assimilation differs profoundly from the experience of various nations in Western Europe. Furthermore, both differ from the US experience. Minister-Counselor Aleksandrovych identifies two characteristics, an "inborn non-violent nature of Ukrainians" and their "sharp witted humor," that have been indispensable in transforming potential animosities into "jokes and peaceful co-habitation." In other nations, what factors influence the experience of new immigrants – that is, peaceful coexistence, cultural clashes, or deculturation – now and through the next decade? Furthermore, what are the implications for nations that are culturally heterogeneous now, and for those nations that are more culturally homogeneous?*
- *As the author indicates, survival against oppression has had a substantial role in shaping Ukraine experience. How will anticipated economic, environment, etc. hardships shape future nations and cultures between now and 2025?*
- *Ukrainians try to live in harmony with nature, as Minister-Counselor Aleksandrovych indicates. Various Native peoples throughout the world have done likewise. To what extent will these examples – together with economic and environmental necessity – shape the global economy of 2020? Will this lead to a new economic utility function that captures long-term costs and consequences of near-term choices?*
- *The article contrasts the traditional and healthy food culture of Ukraine with the "junk food" culture of visiting tourists. "Junk food" has migrated elsewhere, too – especially to parts of Europe and Asia. Considering other relevant drivers – for example, the imperative for fast food (and even eating at one's desk) in fast paced parts of the world, environmental considerations (that is, the food capacities of farmland vs. ranch land), and cross-flow of health and nutrition information among cultures – which type of food will win the "food fight" by 2015? Furthermore, what are the long-term implications to diet habits around the world?*
- *Minister-Counselor Aleksandrovych points out that the nations of the former Commonwealth of Independent States (immediate successor to the Soviet Union) have gravitated to different power poles. In 2025, will the constellation of world power be more multilateral as Ukrainians instinctively favor (considering all instruments of national power as well as the growing role of non-state actors), or will it be more unilateral or bilateral?*
- *How do hardships, such as foreign oppression, influence literature, music, art, and theater?*
- *What characteristics have given other cultures the means to survive foreign oppression? Are these characteristics useful in protecting contemporary peoples against threats to their cultures that are less extreme – for example, cultural clashes, deculturation, and assimilation?*

Millennium

continued from page 15

(MSSC), these organizations create a multicultural atmosphere; however, it is inherently divisive. Each organization, more often than not, acts exclusively within their own racial group, rarely working with other organizations. At the same time, there is another population that belongs to the multicultural community: those who are of mixed race backgrounds. Many of these students who identify themselves as such do not feel comfortable in racially monotonous settings, as their cultural pride is more ambiguous. A liaison organization was clearly needed, not only to bridge the gap between and among the cultural organizations at GWU, but also to accommodate those students who physically embody the result of racial harmony. The traditions of a dichotomous society fail to fulfill the needs of the entire population; in an environment that claims multiculturalism, GWU lent itself as an appropriate arena for a new organization to support this category of people.

ENTER REMIX

Two biracial GWU students acknowledged this large and unrepresented group of students and with that, co-founded the Racially and Ethnically Mixed Student Association (REMIX). The George Washington University was the twelfth school in the United States to sponsor a multiracial student group such as REMIX on campus. Although a progressive and seemingly simple solution to the "please check one" mentality, it is difficult to unite a group of students with so much diversity. However, as individuals share experiences, trade ideas and discuss issues, it becomes clear that we are united, not despite our differences, but because of them. Being multiracial in America renders a unique experience contingent upon the individual and one's environment. The stereotypical identity crisis does not necessarily arise from internal confusion about one's own heritage, but because of others' fixation and need for a neat cultural classification. Therefore, society is prone to not only ask these individuals to identify with one race and not the other but also tell these individuals that they *are* one race and not the other.

REMIX is a community dedicated to those individuals who live as a bridge between two worlds that they are not allowed to enter. It is a common ground for those who are asked, "What are you?" before asked, "What is your name?" REMIX is a place, one of few, where multiracial students can learn about themselves from each other. It is also a place to learn about the real dangers and real struggles that they face. The official REMIX mission is to build a community for multi-ethnic students at GWU; to provide a forum for multi-ethnic students to voice concerns or raise questions; and to promote awareness of the unique societal position of multi-ethnic individuals.

Individuals of mixed racial and ethnic heritage have distinctive advantages, but they also experience particular challenges. Those who are socialized as multiracial frequently have an enhanced sense of self and of identity, and greater appreciation of minority group cultures as well as inter-group tolerance. At the same time, the development of such a positive, composite identity is difficult. Characteristics are contingent upon various societal pressures; socialization within the family, among friends, romantic interests and personal feelings regarding identity choices. Although this is one of the fastest growing ethnic minorities all over the nation, these pressures result in mixed race individuals as having some of the highest suicide rates and the highest rates of being physically and sexually abused. Prior restrictions of indicating only one race forced the denial of people's true heritage. Failure to recognize one's racial mixing is also a health concern, as the cure to diseases such as leukemia and other bone marrow ailments rely on donors with specific ethnicities. Seemingly minor identity issues give way to far greater concerns of the multiracial population. If the group as a whole decides to remain silent, these problems will only get worse. REMIX is, above all, a voice for a group that has been ignored for too long.

The lack of acceptance and understanding has led to an absence of identity and culture among multiethnic individuals, only to be cured by the creation of a community.

The lack of acceptance and understanding has led to an absence of identity and culture among multiethnic individuals, only to be cured by the creation of a community. All GWU students – mixed and otherwise – are encouraged to be involved and to help overall awareness of this underrepresented, yet substantial, populace. REMIX looks to achieve these goals by having monthly general body meetings and information sessions; hosting a variety of events; spreading the word through listservs and advertising; serving as a cultural liaison between and among all cultural student organizations; and creating a social support group. Celebrating multiracial pride is not necessarily a universal or uniform salute due to the variety of mixes and the atmosphere in which they have grown. Some individuals succumb to the convenience factor of being a social chameleon, conforming with respect to the majority of one's environment; others maintain both (or all) cultural values they have inherited and celebrate the fact that they can equally trump all aspects that make them distinct from other minorities.

THE NEW MULTIRACIAL IDENTITY

The largest barrier that REMIX has encountered is the difficulty in defining membership and helping

See Millennium, continued on page 17

Millennium

continued from page 16

those who do not yet feel comfortable identifying themselves as multiracial to be involved. Other cultural organizations such as the Black Student Union and the Chinese American Student Association have obvious membership: those who are Black and Chinese, respectively, are automatically and obviously welcome members to the group. To be racially and/or ethnically mixed, however, includes so many different combinations and identities that it is difficult to accommodate for all the diversity and to create a sense of unity.

In efforts to deal with this obstacle, continuous effort and support is encouraged and solicited through cosponsorships and active participation from the other student groups at GWU. REMIX serves not only to create a multicultural community but also to promote awareness of such mixed individuals. Therefore, membership is open to everyone and anyone who is interested in this population and its unique societal position. Additionally, to make students aware that they can have dual or multiple membership of any organization they wish alleviates the decision to choose between groups.

Because of the organization's constant promotion, mixed race is being increasingly recognized as a new and accepted racial category, evident through the production of more multicultural events on campus, more invitations to REMIX from other cultural orgs and an increased membership of the group. There is certainly more progress to be made, but what has been done is quite substantial. With the newly elected DC mayor, Adrian Fenty, and a high-profile 2008 U.S. Presidential candidate, Barak Obama – both of whom are biracial – REMIX intends to draw attention to multiracial public figures and provide inspiration to students of similar backgrounds.

It is important to consider the image of multiracial individuals who are highly publicized and how they portray themselves compared to how they are portrayed by society. For example, Halle Berry was the first African-American actress to receive an Academy Award only five short years ago. Berry's mother is, in fact, Caucasian; however, she is still, and most likely always will be, referred to as black. On the other hand, Tiger Woods – the multiracial poster child – has continued to correct society's stubbornness to stamp him with a convenient label. Eager, and sometimes selectively ignorant, claims to his identity as simply African-American are rebuffed as he asserts his "Caublinasian" background – and rightly so. Embracing or rejecting certain labels appears to test one's allegiance to the minority community, as names were inherently created to divide and separate individuals. Regardless, with acknowledging only a single aspect of one's essence, the other is essentially erased. However, the future of racial classification lies in the extension of social boundaries and the denial of simply being a token representation at the convenience of others.

A NATIONAL DEMOGRAPHIC SHIFT

Mixed heritage people and families are not a novel phenomenon in the U.S. As early as 1641 there were laws that prohibited sex or marriage between races in the American colonies, laws that were upheld for over three centuries. The U.S. Supreme Court case *Loving v. Virginia* (1967) finally struck down all laws banning miscegenation. The first time that Americans were officially able to record their true mixed heritage was through the option of checking multiple boxes on Census 2000. About seven million people took advantage of this new classification, furnishing a more accurate reflection of the national demographic. One in every forty Americans was registered as belonging to two or more racial groups; sociologists predict that this ratio could soar to one in five Americans by the year 2025. And yet, despite this national mixed race baby boom, few people are aware of the unique needs of this rapidly growing community.

Being able to choose a combination of up to six different categories of races, including "Other," on the census indicates that people can now officially recognize the mixing of racial backgrounds in American society. With a continued increase in immigration and interracial marriage, the multiracial population is moving America far beyond the black and white dichotomy. Racial divisions may be weakening, but they are not irrelevant. New color lines may be emerging – the old black-white divide is being replaced with a new black- non-black sentiment. Yet and still, the lines are becoming harder to draw; the future of ethnicity as the source of identity will be based on the diversity of individuals as opposed to the diversity of groups.

It is necessary to acknowledge that those two students who were able to channel their discomfort with the current social situation at their school created a pioneering organization. There are too many individuals who are silently being suppressed by racial pressures who are just looking for a means for change. It is crucial to maintain a peer support group among minorities to make sure that their unique perspectives and identity are not lost to societal pressure and assimilation. Part of the growth of this population is from a newfound willingness to report their multicultural backgrounds, which is a radical step considering the country's historical context and the existence of the "one-drop rule." There are major improvements needed in the individual and in the home; but through positive representations in the media, work place and school environment, the more personal problems will be less severe. In America, we are usually taught that change comes from within, but that does not mean anything if one does not have money or even the possibility of a successful career. Point being: socioeconomics also play a huge role in implementing certain programs and acquiring support. It is important to see how minorities view mixed people as well. Some civil rights groups did

See Millennium, continued on page 18

Millennium

continued from page 17

not advocate for more than one box on the census form due to concerns about potential loss in their memberships, reducing the effectiveness of programs aimed at helping minorities. Either way, it is a new perspective and a name that might draw people in.

Mixed race individuals are neither new nor unique to The George Washington University or Washington, DC. There is a need for national recognition in the United States and for the acknowledgment and representation of multiracial heritage. An increasingly diverse composition reflects a clear and perpetual blending of races and shifting of color lines. The actions that the multicultural community takes today are pivotal because we are the physical embodiment of racial harmony. We are the microcosm of the future.

Jennifer Butler *is a senior at the The George Washington University, studying Political Science and Socio-Cultural Anthropology. She is a New York native who grew up in a biracial household that celebrated Norwegian and African American culture. These influences have led her to become President of the Racially and Ethnically Mixed Student Association at GWU. Upon graduating in May 2007, she looks to explore legal aspects behind cultural relations in Washington, DC and to continue to be an active member of the multicultural community.*

POINTS FOR THE CLASSROOM
(send comments to futuretakes@cs.com):

- *Butler foresees that "the future of ethnicity as a source of identity will be based on the diversity of individuals as opposed to the diversity of groups." Do you agree, and if so, what are the implications?*
- *What is the future of mixed race recognition and racial categorization? Will multi-ethnicity itself be a new source of identity – especially in this era of rapid change that motivates some people to cling to their "tribe" (ethnic group) for a sense of identity and stability?*
- *What is the future of "us-them" dichotomization (counterpoint-based identity) that underlies ethnic, religious, and political strife today, and throughout history – and with what implications for partisan politics in the next decade?*
- *Many people have referred to the US as a "melting pot" in which immigrants of various traditions and customs intermingle and lose their native cultures, at least in terms of their everyday experiences. Another descriptor, more recent, is the "salad bowl," in which diverse cultures and ethnicities live amongst one another in harmony but maintain their individual identities. At the same time, the US has developed its own business culture and mainstream lifestyle (see other "points for the classroom," this issue). What is the future of various cultural traditions, values, and lifestyles in the US and elsewhere? In addition, which will prevail in your part of the world in 2020 – cultural clashes, deculturation, or cultural diversity?*
- *Butler's article refers to socioeconomics. Will other cultures bring new "ladders of success" and concepts of prosperity that are alternatives to the mainstream US business culture – especially considering other long-term challenges to present ways of life (challenges that futurists are quick to point out)?*

WFS President

continued from page 2

MODERN PATTERNS OF CHANGE

Constant change is our new global status quo. As we enter the 21st Century, new work patterns, the emergence of capitalism in unexpected places, the evolving urban environment etc. are changing many cultural patterns. Change in culture and changes in how people work and play have often been driven by advances in technology. Migration from countryside to city transformed many peasants into working class. Previously partners in agricultural work, many urban women were subsequently constricted to more limited work roles or homemaking and childrearing as primary tasks. Last century's industrial revolution put work at the center of social arrangements; free time became what was left over. Many of the same forces that are driving changes in the way business and government organizations function are also reshaping culture.

In the marketplace, individuals now have many more options as to what products and services they will or will not use and how they will live their lives, and the rate at which these options grow is accelerating. Many elderly citizens value convenience and want appropriate facilities. Modern cultural movements have been launched to minimize the urban sprawl and car culture that characterize urban culture.

CULTURAL ACCELERATION, TECHNOLOGY AND STRESS

There seems little doubt that time has become a more scarce resource in modern society. Historians argue that a speed-up of life has occurred since the middle of the eighteenth century. Social acceleration is not a steady process, but evolves in waves (most often brought about by new technologies or forms of socioeconomic organization) with each new wave meeting considerable resistance as well as partial reversals. Rosa has identified the types of acceleration that take place in a society as:

1. Technological acceleration—speeding up of intentional, goals-directed processes of transport, communication and production.
2. Acceleration of social change—acceleration of society itself. The underlying idea is that rates of change themselves are changing. Thus, attitudes and values as well as fashions and lifestyles, classes, or milieus, social languages as well as the forms of practice and habits are said to change at ever increasing rates.
3. Acceleration of the pace of life—the

See WFS President, continued on page 19

WFS President

continued from page 18

compression of actions and experiences in everyday life. Measuring the acceleration of the pace of life, Rosa contends, can be done subjectively by measuring individual experiences of time or objectively. This leads to measurable contractions of the time spent on definable episodes or units of action such as sleeping, eating, going for a walk. Acceleration implies doing more things in less time.

Modern society is starving for lack of time. 'Rushing', of course, is a complex term and there are many situations in which rushing would be functional. If your house is on fire, you should rush out of the building; if a mugger is chasing you, run away; if the wind blows your hat across the field, rush after it. As a way of life, however, rushing doesn't sound very inviting.

The term 'time deepening' assumes that, under pressure of expanded interest and compulsion, people are capable of higher rates of 'doing.' Rather than thinking of behavior in 'either-or' terms, people develop the capacity to do both activity A and activity B. Time deepening occurs in four ways. People may attempt to speed up a given activity. Individuals may substitute a leisure activity that can be done more quickly for one which takes longer. A person may do more than one activity at once. Someone may undertake a string of activities with little tolerance in the schedule.

Time deepening, while it may have some advantages in terms of accomplishment, can produce significant stress. The ability to relax and relieve such stress is positively associated with reducing a variety of health risks, from high blood pressure to headaches and backaches to diabetes to depression to heart attack. Certainly there is a connection to what most call the 'quality of life.' As a cultural counterforce, the growth of interest in health, spirituality and creative "right-brain" skills across the globe appears to balance the 'time deepening' phenomenon. As well, the increase in globalization-driven government and business transparency appears to portend cultural changes in each country it touches. International trade and investment dynamics are reshaping and transforming many countries' culture, economy, lifestyle choices – and these transformations are shaped in part through the growth of digital technology and transportation efficiency and connectivity.

TECHNOLOGY AND CULTURE

A central issue is how technology, digital and otherwise, does in fact shape the cultural direction of a country. Such a discussion requires both an understanding of how technology of various types influences culture (as well as economies, markets and political structures) and an understanding of what cultural goals are desirable for the health and future vitality of a nation.

In the transportation arena, China has made policy decisions which favor an 'automobile and highway' system of transportation, rather than the 'bicycle to train' system which has been used in India with some success. This decision may mean that the number of automobiles in the world overall will increase dramatically. If the Chinese model their travel patterns after the United States, China could be the world's largest auto market within the next 15 years, and perhaps the world's most polluted country. While not as pervasive as the impact of digital technologies, choices concerning energy, transportation and other lifestyle-related areas work interactively with communications and ubiquitous connectivity to shape the cultural character of a country.

THE FORCES OF AGING AND IMMIGRATION

And technology is not the only driver of change….just as powerful is the impact of demographics. Japan is in a transition in which the percentage of its population age 65 and over has grown from 7.1 percent in 1970 to a projected 33.2 percent in 2040. Comparable percentages for Germany are a growth from13.8 percent to 30.9 percent. Declining birth rates, in combination with rapid aging, will mean a transformed labor force.

On a macroeconomic level, labor is becoming relatively scarce in the more rapidly aging countries, while capital becomes relatively more abundant. This precipitates changes in the relative price of labor, will lead to higher capital intensity, and might generate large international flows of labor, capital and goods. Thus, an older "resident" population and a much younger and usually less educated "immigrant" population may exist in many countries, even developing nations. Puerto Rico will have more Dominicans, Australia more Indonesians, Sweden more Turks, and Canada more Chinese. Even Iceland, whose policies consciously seek to minimize immigration, is experiencing more immigrants from Thailand and elsewhere. Accordingly, the 'culture' of these countries will be strongly affected by this influx of new influences.

Divergent demographic trends, the globalization of labor markets, and political instability and conflict will fuel a dramatic increase in the global movement of people through 2015. Legal and illegal migrants now account for more than 15 percent of the population in more than 50 countries. These numbers will grow substantially and will increase social and political tension and perhaps alter national identities, even as they contribute to demographic and economic dynamism. The top fifth of the world's people now have 86 percent of the gross domestic product and the bottom fifth about one percent. In part as a result of these transformative immigration patterns, the line between crime and war is disappearing and, as that happens, low-intensity conflicts of attrition will largely replace wars fought along traditional lines.

While it is often assumed by English speakers that English has become the international unifying language, the percentage of the world's people who speak English is declining, constituting about 7.6 percent of the world's population. Indeed, all Western languages in combination are spoken

See WFS President, continued on page 21

Revolution of Traditionalism: *Look at Future*

Mamuka Tsereteli, Executive Director of the America-Georgia Business Council and part time faculty member at George Washington and American Universities in Washington, D.C.

The future hides many different uncertainties. The combination of large numbers of variables will determine final shape of the cultural environment of 2025. For those of us who like to focus on the long view of the future, but can only pretend to see some possible developments in the range of twenty to fifty, and maybe hundred years, 2025 may appear to be not far enough away for a futuristic exercise. On the other hand, the events before 2025 pretty much will determine the shape of the rest of the century. So, by looking to drivers that will determine the cultural environment by 2025, we may describe the potential future of not only twenty years from now, but far beyond.

THE STRATEGIC CONTEXT

There is a common future for all cultures, and that common future will be determined by many different factors. In the political arena, the world is left with one sole superpower, the United States, but the system of international relations is still run by numerous players, and even the sole superpower is not capable of dominating the world. The war in Iraq first of all has a cultural consequence. The US managed to weaken itself by entering into the campaign without a deep understanding of the cultural environment of the country it was invading. So the cultural consequence requires an in-depth analysis. The war in Iraq is an ideological war, and one can not win ideological war without understanding the cultural environment of the operational theater. There is no doubt that the US is still the world's most powerful nation militarily, and it has no match in that regard. But other forces, both traditional and nontraditional ones, cannot be disregarded and some of them will play increasing roles in the years to come. The world's security environment is greatly influenced by newly emerged powerful actors such as terrorist and transnational criminal groups that affect the politics, the cost of business, economic development, and international trade. The other feature of the modern strategic context is the fact that in a globalized and interconnected world, there are no distant or isolated threats, although geographical proximity to problematic areas increases the threat levels.

Here are some other common features of cultural environment influencing, and determining the common future:

- *A growing population of the developing world, coupled with growing demand for food, water, and energy.*
- *An aging population in Western countries, and particularly in Europe, along with a diminishing workforce and a changing demographic composition, that will affect the military capabilities, market structures, and labor and service requirements.*
- *HIV/AIDS and other diseases that will significantly affect the demographics of many countries and regions of the world, including Russia and Eastern Europe, China, and Africa.*
- *A growing demand for energy by the U.S., China, and India and the growing dependence on imported energy resources in those countries, along with growing competition for energy sources among leading powers.*
- *Resources and markets are generally located far away from each other. The high mobility of goods, people, capital and information creates a different type of economic environment, where access to those factors of production is more important than political control over territory. Hence global economic competition for access to resources will continue to be the important driving force for international politics.*
- *The world will experience the greater penetration of the Anglo-Saxon business and media culture, and we may see different type of cultural reaction to it in different parts of the world.*
- *Information flow and new means of communication bring "culture of action" closer around the world. Although the messages of the Al Jazeera are somewhat different from the messages of the CNN or Fox, the culture of delivering the messages ("press culture") is all the same.*
- *Technology is a critical element of competitiveness, and the education is the key to technological advancement and to the quality of human capital, so that both technology and education are key factors of the international economic system, affecting security.*

THE REVOLUTION OF TRADITIONALISM IN DIFFERENT PARTS OF THE WORLD

The world is experiencing the beginning of the revolution of traditionalism, driven by radical forces. Today the revolution of traditionalism is visible in US, where evangelical Christians and other religious groups based on traditional values, are playing increasing roles in the broader societal life and are actively challenging moral values of the media- and Hollywood-driven mainstream America. We have to assume that this process will deepen and by 2025 we may see more radical clashes between two dominant groups, which in turn may have a profound effect on the cultural environment in the US. The predominant feature of the cultural environment in US will be less tolerance between the rival ideological groups, but no dominance will be achieved by any of those groups and some balance will be maintained.

This revolution of traditionalism is more visible in Muslim countries, primarily because of the events of recent years, including 9/11 and the wars in Iraq and Afghanistan. The anti-

See Revolution, continued on page 21

Revolution

continued from page 20

Americanism and anti-Western feelings are on the surface, but deep inside we see the greater cultural solidarity between different Muslim states and revival of religious, as well as traditional values. The pressure from the West, as well as from Shia Iran, will cause greater Sunni consolidation. It is natural to assume that ideas of radical Muslim groups to create a Sunni Caliphate will be gaining the ground. The process may have some resistance in secular circles, but most of the moderate citizens of the Muslim countries are not happy with the rule of corrupt dominant political elites, so they are for change and that increases the constituency for radical forces. The only serious resistance may come from those who are in power and face the challenge of losing both power and wealth. The case of Iran of 1979 shows that the strength of these regimes, and level and effectiveness of support from their Western (i.e. US) allies should not be exaggerated.

At the same time, the case of Dubai shows that very traditional Muslim cultural environments can co-exist with one of the best Western-style business environment in the world. So, by 2025 we may see the Dubai economic model and Al Jazeera media model spreading around the Muslim world, creating traditional value based societies, but economically more competitive and effective, thus creating the base for different type of Caliphate.

The ongoing revolution of the traditionalism in Russia is completely ignored by the outside world. The Western world is hardly aware, and clearly doesn't understand the internal dynamics of Russia. President Putin

See Revolution, continued on page 22

WFS President

continued from page 19

by only about one out of five people in the world. By 2025, 50 percent of the Christian populations will be in Africa and Latin America, and another 17 percent in Asia. This trend has already occurred in Catholicism, where Euro-Americans are the minority in global terms, another significant shift in cultural profile.

IMPACT OF TRAVEL AND TOURISM ON CULTURE

While tourism has massive impacts on the local economy, environment and culture in which it takes place, these impacts are just beginning to be understood. Even theories of tourism reflect this uncertainty, viewing tourism in a variety of lights: as a form of play, or imperialism, as relations among strangers, as a search for the authentic, as a form of economic development, as a means of promoting understanding and world peace, and as a postmodern phenomenon that diminishes both ideology and sense of place.

Most tourism in the world continues to be mass tourism—that which is done using travel agents, tourist hotels, standardized "packages of travel, lodging and sometimes transportation." In such experiences, travelers never get too far outside their "cultural bubble." Ecotourism, however, which, while hard-to-define, includes rural tourism, heritage/cultural tourism, nature-based tourism, and adventure/experience-based tourism, and even 'poverty tourism' has been experiencing growth in excess of mass tourism. The International Ecotourism Society defines ecotourism as "responsible travel to natural areas that conserves the environment and improves the well-being of local people."

The biggest group of tourists, and still growing, is older people. The World Tourism Organization has projected that tourism will continue to grow dramatically with East Asia, Southeast Asia and the Middle East experiencing faster growth rates than other, more established tourism regions of the world, while Europe will decline comparatively.

CONCLUSION

As the globalization process – enabled by advances in digital technology – goes forward, the complexity and unfamiliarity of the world around us might prove overwhelming to some groups and individuals. In response, understanding of the dynamics of cultural change, the options, and the values that should be preserved will be critical in guiding change and making wise choices for the future. New technology is very often driven by innovation and imagination. Awakening the imagination can be a time-consuming process, and while the business world continues to mover faster and faster, innovative ideas are often found by slowing down, stepping away, and allowing time to reflect. It is also clear that the open market system alone cannot provide enough shape and form to a set of optimal futures for any country. There is considerable survey evidence that the global public is beginning to recognize the downside of open-ended consumption.

As the digital and technological cross-fertilization of cultures continues, values will continue to play a central role in the satisfaction of those affected by these changes. There is a strong case to be made that it is consummation rather than consumption that people increasingly seek, i.e. taking pleasure to an achievable degree of intensity, and not just having more things, money or free time. Of course, there are always counter trends in cultural dynamics. It is very likely than both developing and developed cultures will continue to reject the message of 'enough' as long as there is economic inequality and people struggling to come out of poverty who have not tasted satiety.

The challenge for the 21st Century will be how to balance the increasing clash of cultures, the impacts of technology, the demands of environmental stability and the need for viable economic growth. This will be no easy task. The goal is making sense and meaning out of a complex set of forces and how they interact to form unique futures.

Revolution

continued from page 21

revived the nationalism as a major ideology of the country. Historically Russia was a nationalistic state and empire. Even in the Soviet times, when the need emerged with the invasion by the Nazi Germans, Stalin changed his Soviet/Bolshevik rhetoric to a Nationalistic and Traditionalistic one. In the first day of the invasion he approached the Soviet population with the term Brothers and Sisters, instead of comrades, thus emphasizing the nature of the events and setting up the context for dealing with them. It is not an accident that the war was immediately given the name of Second Patriotic War, the first one being the invasion by Napoleon in the 19th century during the rule of Emperor Alexander the First. President Putin came to power exploiting nationalistic feelings of Russians against the Chechen independence movement, and that rhetoric set up the stage for two parallel process: one is the emergence of radical and aggressive nationalistic movements, much stronger than before, that target minorities in the streets, as well as public life of Russia; the second is the emergence of the stronger and more mainstream traditionalistic forces, who still see the future of Russia as a powerful state that is in charge of the developments at least in its immediate neighborhood, if not far beyond. Unfortunately, there is a big probability that this may be not a smooth process.

The powerful revolution of the traditionalism will most probably take place in Europe. There are many signs that this is coming, and it will require the huge effort to avoid the radicalization of the process, if it is possible at all. The signs of this upcoming revolution are the recent referenda on the European Union (EU) constitution in France and the Netherlands; the European reaction on the Turkish bid for EU membership; the increased anti-immigration movements in all countries and the fact that most of the immigrants are not integrated in the mainstream societies and are greatly separated culturally; and increased European divide between "old" West and "young" East, where France and Germany lead the West, and Poland and Baltic states lead the East.

The powerful revolution of the traditionalism will most probably take place in Europe. There are many signs that this is coming, and it will require the huge effort to avoid the radicalization of the process, if it is possible at all.

The myth of Europe as one nation is under serious threat of being reconsidered. Most European nation-states experience a substantial growth of nationalism. The mistrust in the huge, slow and ineffective EU bureaucracy is a major contributing factor. Most of the developed countries have growing societal problems, including crime and tense inter-ethnic relations, which are related to the isolation of their immigrant populations. Unfortunately, in many countries a public discussion on these issues is a taboo. As a result, these societal problems evolve into cultural problems, affecting the mindset of both the local and the immigrant population, with long-term consequences for both.

The only region that may not be experiencing the revolution of the traditionalism today, is Pacific Asia, because they are and always were culturally traditional and they managed to avoid the radicalization of either end, although potential still exists for the radicalization in Communist China, if economic growth slows down and opportunities are no longer there to meet expectations of the broader societal groups.

CONCLUSION

The cultural environment of the world in 2025 will most probably be more traditional than today. The revolution of traditionalism may fail, meaning that traditionalism may not take the lead in most of the countries of the world. At the same time it will leave a very profound trace on the world's cultural environment. And despite the penetration of the Western type mass culture in every corner of the world, the language, religion and traditions will have larger roles to play with some serious consequences for both national and supra-national structures. The most important results of this ongoing revolution in the long run will be:

- A greater European divide and subsequent strengthening of the nation-states in Europe;
- A more radical internal divide in the United States, with the potential for serious reduction of the US role in the world affairs;
- Greater potential for the creation of the spiritual, if not the actual political, Sunni Muslim Caliphate in the Middle East;
- Substantial radicalization in Eurasia, where processes described above, as well as internal and external conflicts of Russia and the increased role of China will have the greatest contribution.

These are only the few of the potential futures that may result from the new, but ever evolving cultural environment in the world by 2025.

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POINTS FOR THE CLASSROOM

(send comments to futuretakes@cs.com):

- *Tsereteli identifies several consequences of the revolution of traditionalism. What possible additional consequences can you identify?*
- *The article states that there will be less tolerance between rival ideological groups in the US. At the same*

See Revolution, continued on page 23

Armenia

By Karinne' Hovnanian & Emanuel Mkrtchian
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The George Washington University, Washington DC, USA

Armenia, a country within the landscapes of Western Asia, Eastern Europe, and the Middle East, is a land rich with an ancient heritage and mystical beauty.

The Armenian people and culture trace back to pre-Biblical times. The nation of Armenia, however, is a rather recent birth, celebrating its independence between 1923 and 1925, and then again in 1991. Throughout their history, Armenians have rooted themselves in the Christian faith, proudly exclaiming to be the first nation to accept Christianity as a state religion in 301 AD. This connection to their church can be accredited, in part, to the Armenian survival through years of suffering, genocide, religious wars, migration, and communism. In addition to their faith, their emphasis on food, family values, language, literature, music, and icons have kept the Armenian spirit strong. This article will touch on each of these aspects, but something incredible to consider when reading is that these descriptions are not limited to those Armenians living in the modern Republic of Armenia, but rather they pertain to almost all Armenians living in the world, a community called the Armenian Diaspora. Being such a close-knit culture as Armenia is, community has helped these traditions survive, just as the Armenian people survived through times past. And while we seem to be in a state of globalization, where there is an interaction between Western and Armenian ideas through such things as building golf courses in the countryside or the recent booming of restaurants and luxury hotels in a financially struggling Armenia, there is still firm footing in the traditions and values of the Armenian people. This footing lies in preserving an appeal for traditional home cooked meals over habitually eating out, which is more western in nature. In addition, Armenians prefer customary hobbies such as playing backgammon or chess because these practices are more relevant to their heritage.

FOOD

Upon every introduction to an Armenian, food is often the first base to cover: are you hungry? Traditional Armenian cuisine is unchanged from times past, sharing roots with Mediterranean and Middle Eastern foods. Armenian menus have had cultural exchange with traditions of their neighboring peoples (e.g. Turkish, Greek, Lebanese, and Russian). Armenia has also been known for their sweet wine and famous brandy from the Ararat Cognac company that has been distributed worldwide. Aside from their wine and brandy, a large portion of Armenia's internal economy revolves around farming and livestock. A traditional Armenian meal may include foods like *dolma* (cabbage, eggplant, tomatoes, or grape leaves stuffed with ground beef, onions, rice, oil, and lemon), *lavash, cheese, khoravadz* (barbecued lamb or pork, sliced vegetables), *onions* and *parsley*, *tan* (yogurt drink with mint and cucumbers, sometimes with garlic if from Mediterranean traditions), and fresh fruit or baklava for dessert. With *tan*, another staple beverage at the table might be *Jermuk* which is carbonated water from the Jermuk region of Armenia, also referred to as "medicinal water." Fresh fruits of Armenia, depending on the season, may include apricots, watermelon, cherries, and tangerines. One of the unique attributes to the Armenian tradition is that similar to the ways in which cuisine draws from different regions, also varying in how food is prepared or

See Armenia, continued on page 24

Revolution

continued from page 22

time, cultural relativism (increased acceptance of and respect for other cultures) is gaining ground in some places. If intolerance prevails, will it be based primarily on identity, or will it be a "veneer" for underlying issues such as socioeconomic disadvantage and disenfranchisement?

- *Certain factors favor the establishment of a Caliphate, observes Tsereteli, who further discusses alternative possibilities for the Caliphate. However, the Middle East has been characterized by intertribal strife for more than two thousand years. Which will prevail, "fusion" or continued "fission"?*
- *More generally, given the independence movements in Chechnya (Russia), Quebec (Canada), Scotland (the United Kingdom), the Kurds (Turkey) – and the contrasting experiences of the former Czechoslovakia, the former Yugoslavia, and the European Community – is "fission" or "fusion" the wave of the future, and why?*
- *Tsereteli refers to the US as the sole superpower. Considering all instruments of national power – economic, diplomatic, and military – and the increasing role of non-state actors, will the US continue to be the sole superpower in 2018?*
- *Tsereteli considers the possibility of reactions to the penetration of Anglo-Saxon business and media culture into other parts of the world. Concurrently, there are traditionalist backlashes against this business and media culture, even in the US. Will this prevailing culture be displaced by a new one, complete with new values and lifestyles – and if so, in what timeframe?*
- *What underlying factors are driving the revolution of traditionalism, within diverse nations and cultures, that Tsereteli discusses? Disenchantment with the present socio-political-economic system or value system? Nostalgia? A search for identity?*

Armenia

continued from page 23

the ingredients of certain dishes, how a meal is enjoyed remains constant. The table is like the hearth of the home for an Armenian family. For example, a guest to an Armenian home will be offered the dearest of dishes, flavors, and hospitality as he eats with the family at their table. Cooking is something Armenians do well; but they also eat well. Food is an experience, and as the elders and older children traditionally prepare the food in the day with care and delicacy, the family and guests enjoy the meal in the evening graciously and slowly, drawing out the time to be with loved ones. Following dinner, as the dish of fruit is put on the table, song and drink come in celebration of another day of blessings.

FAMILY VALUES

The concept of family goes beyond the biological relations that are most commonly thought of when referring to their *family*. In other words, beyond the father and mother, the children, and grandparents living together in a home, there are familial connections with those outside of a home as well. Within an Armenian community, neighbors or friends call each other *aghper* or *kouyro*, brother or sister respectively emphasizing the close bond between them. Friends are 'part of the family' in a sense, endearingly welcomed in with the use of the word *jan*. *Jan* is another example of something which is not solely Armenian. Shared with the cultures of Armenia's neighbors, *jan* is a beautiful way of addressing someone. As is part of their nature, Armenians' expression of hospitality and acceptance is also expressed through this term. However, the specific nuances of the Armenian language are unique to different communities of Armenians in the Diaspora and in Armenia.

LANGUAGE

There are two main dialects of the Armenian language, commonly referred to as "Western Armenian" and "Eastern Armenian." Western Armenian comes predominately from Armenian from Anatolia (modern-day Turkey) and is spoken today by the Diaspora and some northwestern regions of Armenia, and Eastern Armenian is the dialect spoken predominately in modern-day Armenia. The differences in the dialects are found in the grammar and certain word usage; Western Armenian drawing more upon Greek, Turkish, and Arabic structures or expressions, and Eastern Armenian drawing more upon Russian, due to Armenia being a member of the Soviet Union for 75 years. Today, however, the topic of language shifts from knowing its origin to creating ways of maintaining it. It is a challenge for an Armenian living in America, for example, to preserve fluency or pass on his native tongue to the next generation due to the imposing "necessity" to speak English. Does this pose a threat then to the stability and traditions of the Armenian language? As long as there is a sovereign country of Armenia, the answer is no, for the language cannot die away. The Armenian language has its own alphabet which was created by Mesrob Mashdots in the year 405 AD. He was also the same man who created the Georgian and Ethiopian alphabets. Now with the tools of a written alphabet, the Armenian people flourished in the art of manuscripts (Biblical stories and pictures painted on animal skin), literature, and documenting their faith, transcribing the stories of the Bible.

LITERATURE

Literature of Armenia began as building a tangible collection of religious stories. As time went on, Armenians began to explore the art of writing, putting on paper the elements of struggle and oppression in their lives. And as they continued to survive and their spirits overcame the hardships of life, they wrote of their pride for their nation and aspirations of their dreams. A few well-known authors are: Khachatur Abovian (author of the first Armenian novel), Gregory of Narek (theologian, scholar, and author of prayers), Yeghishe Charenz (poet), and William Saroyan (Armenian-American poet, novelist, icon for diasporans). Having an alphabet truly kept the Armenian traditions alive, for not only was it a tool to write down centuries of oral traditions, it also offered a venue for minds to stretch out and Armenia to become "published."

MUSIC

Like many other aspects of Armenian culture, music has played and continues to play a significant role in the daily living. Throughout history, music, like faith, helped pull Armenians through difficult times, but such mournful music is not the only melody heard from Armenia today. While that music, which is often recalled as "the songs my grandmother sang," will forever live in the hearts and run through the blood of Armenian people, there is experimentation with a newer and Western sound in music. Perhaps in the year 2025, Armenian musicians will still be experimenting, but we must wonder about the influence such rich melodies could have on Western cultures. There is sacred music (originally sung a cappella by men in churches in order to emphasize the natural acoustics), classical music (operas, symphonies, etc.), and secular music including traditional folk tunes and modern "pop." The classical and secular songs speak of love and patriotism, rejoicing for life and remembering the past. Though some music was westernized, adopting the scales and instruments of western music, folk music has remained true to the Armenian sounds. Such sounds are of pig-skin covered hand drums similar to an African hand drum (*dumbeg*), wooden stringed instruments either bowed, plucked, or strummed (*kamancha*, *kanoon*, and *oud* respectively), reed instruments (*duduk* and *zourna*), and if the folk music is from Anatolia, there are often zills (finger cymbals) played. To the beat of the drum, the people dance to their music often in lines connecting to one another by arms on shoulders or pinkie to pinkie. Women are traditionally expected to move more grace-

See Armenia, continued on page 25

Armenia

continued from page 24

fully and fluidly drawing attention to their hand and arm movements, while men are expected to move with greater focus on their legs and feet, taking larger jumps than women. Dancing tells the story of the song, so often the songs which are danced to are those which depict a romance. There are dances only for the women, dances only for the men, and dances for everyone! When the dance is for the women, they move gracefully like a flower; but if the dance is for the men, they clasp arms together and will display a "band of brothers." The "band of brothers" stance has become a strong symbol of Armenian pride of standing on each others' shoulders once again clasping arms signifying a victorious battle in the early 1900's.

SYMBOLS OF ARMENIAN SPIRIT

The strong structure of the "band of brothers" stance is found not only in dance but also in facets of Armenian architecture, restating a proud success. The land of Armenia is full of mountains, but there are two mountains which are gazed upon by Armenians with hope: Ararat and Masis. These two mountains are found so often in the art, song, carpentry, and handcrafts, and are also thought to be the landing place of Noah's Ark. The pomegranate is held to be God's fruit in the hearts of the Armenians, holding on average four sections and almost as many seeds as there are days of the year. This is a special gift from God, in a sense, for the Armenians. The empty cross is the symbol of the Armenian faith. And the peacock, with his colorful eye-painted feathers, is seen often in manuscripts with the eye representing a protection from evil. But all of these things, in conjunction with the food, family values, language, literature, and music help to create something deeper than words. These things form an identity which holds a spirit that unites Armenians together around the world. Perhaps this spirit is what has made it possible for such a small, close-knit culture to cover grounds in modern medicine, athletics (soccer and wrestling), media, business, and academia with great stride.

POINTS FOR THE CLASSROOM

(send comments to futuretakes@cs.com):

- *As Hovnanian and Mkrtchian point out, Armenian traditions have survived many challenges because Armenia is a close-knit culture. In this present era of rapid change, globalization, etc. – will the traditions of other close-knit peoples continue to survive? If so, which ones?*
- *Will Armenian cuisine, leisurely meals, and family time continue to survive, or will it give way to the fast-food culture – itself an infrastructure for a fast-paced life – that is becoming pervasive in various parts of the world? What will enable Armenian cuisine to withstand the challenges presented by the fast-food culture? (Also see similar question appended to Minister-Counselor Aleksandrovych's article, this issue.)*
- *The extended family and sense of community, alive and well in Armenia, were once the norm in other societies and nations including the early US and various Native societies. However, in several nations today, fast-paced life has taken its toll on family and community life. Is the fast-paced society – with its impact on family and community life – a nearly-inevitable future for all peoples? If not, where else (in addition to Armenia) will the extended family and sense of community be found in 2025? In fast-paced societies, will increased longevity, in conjunction with a quest for identity and stability, drive a resurgence of family and community life? And – do you envision a new type of community yet to emerge? Elaborate. (Also see similar question on geographic community appended to article by Vedin, this issue.)*
- *As Hovnanian and Mkrtchian indicate, the Armenian language will live as long as Armenia itself lives as a sovereign nation. But elsewhere in the world, what other presently-spoken languages face extinction?*
- *Music – tribal, sacred, patriotic, traditional folk tunes, modern "pop" – which kinds of music will prevail in Armenia in 2025? Which kinds will migrate from Armenia to other nations and regions?*
- *What factors will ensure the continued survival of Armenian culture and identity as some of the other peoples in the world experience "deculturation"?*
- *Hovnanian and Mkrtchian refer to "Armenian survival through years of suffering…" Within the next 20 years, how will hardships influence a people's sense of identity, their values, and their creative works – that is, the arts? (Also see similar question appended to Minister-Counselor Aleksandrovych's article, this issue.)*

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Future's Trends: *Culture* vs. Institutions?

Bengt-Arne Vedin
Eskiltuna, Sweden

What trends are shaping whose future? One caveat would be whether to consider, e.g., a European in an aging society or an African in a country suffering from the HIV plague. Another question would be how culture might influence the trajectories of trends.

The artifact of one year ending and a new beginning has given impetus to compilations of prevalent trends, sometimes heralded as megatrends or metatrends. Seven trends, judged holding for a more extended future, selected out of about thirty, drawn from some ten different sources, will be considered here, sometimes interacting[1]. They will be analyzed from a cultural perspective, using professor Geert Hofstede's five cultural dimensions, described on the basis of his very informative web site[2]. They will also be discussed from the perspective of political and economic culture: freedom of the press, civil liberties, and (lack of) corruption.

THE HOFSTEDE DESCRIPTORS

The Hofstede[3] **Power Distance Index** tells of the extent to which less powerful members of organizations and institutions (like the family) accept and expect power to be distributed unequally. This represents inequality defined from below, not from above, suggesting that a society's inequality level is endorsed by followers as much as by leaders.

Individualism versus its opposite, collectivism, is the degree to which individuals are integrated into groups. On the Individualist side we find societies with loose ties between individuals: everyone is expected to look after him/herself and his/her immediate family. On the collectivist side, we find societies where people from birth are integrated into strong, cohesive in-groups, often extended families/clans, which continue to protect them in exchange for unquestioning loyalty. Here the word 'collectivism' carries no political meaning: it refers to the group, not to the state.

Masculinity versus its opposite, femininity, refers to the distribution of gender roles, another fundamental issue for a society. Studies have revealed that (a) women's values differ less among societies than men's; (b) men's values from one country to another contain a dimension from very assertive and competitive, maximally different from women's values, on the one side, to modest and caring, similar to women's values, on the other. The assertive pole is called 'masculine' and the modest, caring pole 'feminine.' Women and men in feminine countries have the same modest, caring values; masculine countries show a gap between their values.

The **Uncertainty Avoidance Index** deals with a society's tolerance for uncertainty and ambiguity. It indicates to what extent a culture programs its members to feel comfortable in unstructured, novel situations. Uncertainty avoiding cultures try to minimize such situations by strict laws and rules, safety and security measures, and on a philosophical and religious level by belief in absolute Truth. Here people are more emotional, motivated by inner nervous energy. Uncertainty accepting cultures are more tolerant of deviating opinions; they try to have few rules, and on the philosophical and religious level they are relativists, allowing many currents side by side. People are more phlegmatic and contemplative, not expected to express emotions.

Long-term Orientation versus short-term orientation is a dimension was found in a study among students in 23 countries around the world, using a questionnaire designed by Chinese scholars. It can be said to deal with Virtue regardless of Truth. Values associated with Long-term Orientation are thrift and perseverance; values associated with Short-term Orientation are respect for tradition, fulfilling social obligations, and 'face-saving.'

The trends selected here were chosen on their merits of being mentioned frequently; having long-term impact; and not being too much overlapping. Some may seem tired, others surprising maybe. For economy of space, the awakening giants China and India are compared with the industrialized world, while potentially important future players such as Indonesia, Brazil, Russia, and the southern neighbor to the US, Mexico, mostly are overlooked.

GLOBALIZATION

Centers of economic activity are shifting profoundly, regionally and globally. As a consequence of economic liberalization, capital market developments, new technology, and demographic change, the world is in the process of massive economic activity realignment. Some industries and functions – manufacturing and IT services come to mind – will shift the most. The story is not simply the move to Asia and the emergence of the world's two most populous countries, China and India, but shifts within regions: in Europe, automotive producers have relocated substantial production volume to previous Soviet bloc countries.

See Culture, continued on page 27

Culture

continued from page 26

Interestingly, the two Asian giants display considerably different cultural profiles, as measured by Hofstede. China is very high on Long-term Orientation, India much lower though above world average. China is particularly low on the Individualist score, indicating a less entrepreneurial mindset. Both countries are high on Power Distance, and both offer contrasts to the US, which is Individualist and low on Power Distance. Two Chinese entities, Hong Kong and Singapore, actually lead in economic freedom[4], Taiwan a bit down but beating Norway, Spain, and (easily) Japan, the UK beating the US, and France found quite a bit down the list. China is 112 and India just 118, both preceded by, e.g., Egypt and Zambia. Taiwan has the highest marks for civil liberties and fares well on freedom of the press. These figures tally broadly with the set of economic freedom indicators compiled by the Heritage Foundation, weighing together a larger number of factors, including property rights and taxation[5]. The top countries on that list merit mentioning: Hong Kong, Singapore, Australia, the US, New Zealand, the UK, and Ireland, while Italy, e.g., is way down.

UNIVERSAL CONNECTIVITY

Technological connectivity is transforming people's ways of living and interacting: it is more about people than technology and we are only at the beginning. People will work instantaneously as well as globally. Reportedly, we do about a billion Google searches a day (a contested figure; anyhow, the number increases monthly by 20 per cent), more than half in languages other than English. Geography is no longer a constraint for social and economic organization. This connectivity also comprehends pervasive computing implying communicating things, sometimes directly with other things.

'Growing up digital' seems to be associated with a strong entrepreneurial tendency[6]. This would benefit the US, which is high on Individualism and low on Uncertainty Avoidance; Catholic countries are high on uncertainty avoidance with Ireland as an exception (the Philippines is another); Australia and Britain almost tie with the US, with Canada, the Netherlands, and Italy a bit further down. For connectivity to mean more than just technology, not only language proficiency but also cultural "ability" is a must.

A GLOBAL BRAIN

Universal, often free access to information will change the economics of knowledge. While knowledge is increasingly easily available it is also turning more specialized. Organizations need to learn how to leverage this new knowledge universe – and avoid drowning in a flood of information. The transformation is, however, more profound than simply broad access. New models for knowledge production, distribution, access, and ownership are emerging, such as the organizing of knowledge communities. We are seeing the rise of open-source approaches to knowledge development where often communities, not individuals, become responsible for innovation. But open source and similar developments are not restricted to computer software; a German enthusiast is working on an open source car, a group with concern for the environment engages in better open source energy consumption monitors, and extreme sports enthusiasts share designs freely which are better than those sold commercially.

If we regard press freedom as a proxy for free access to knowledge, the US and Germany show the highest rank among larger countries[7]. China is conspicuously low on this factor (135 out of 150 countries), India much higher (49, ahead of, e.g., Brazil). World Audit made those rankings, providing a list where "democracy" is composed of press freedom and level of corruption. *The Economist* Intelligence Unit also produces a democracy ranking[8], somewhat different from World Audit's, characterizing China as "authoritarian," India as a "flawed democracy," high on civil liberties (9.41 on *The Economist*'s scale to 10 though just 3 out of 7 on World Audit's), China very low (6 on World Audit's scale from 1 to 7, 1.18 on *The Economist*'s).

TRANSPARENCY

There are two aspects to this trend, one concerned with organizational governance, one with transactions. The Internet has been associated with a potential flawless matching between supply and demand, and complete consumer, customer, or user power. On-line consumers are skilled at bargaining and organize communities to share experiences and advice. With digital cameras and videophones more powerful, reviews of anything will be multimedia, in real time and on the spot, implying ever-shorter gaps between a consumer experience (good or bad) and the rest of the world conscious of it. The sheer mass of reviews will lead to daily and, well, hourly reviews on just about any topic. Web postings will unmask, outnumber, and neutralize any fake reviews posted by those trying to piggyback on the powers of transparency.

Here again, the argument about freedom of expression applies. For governance, less corruption equates with better functioning markets and straightforward accountability. The US gets a rather low *Economist* score for functioning of government (France an even lower, not to mention Italy), lower than India; China much lower altogether. By contrast, in World Audit's corruption ranking, India and China tie for 57nd place (with Mexico, Brazil, and Egypt also). And by Heritage's estimate, as well as Transparency International's[9], Italy is comparably corrupt, much more than Spain; on this figure, small countries like Finland and New Zealand shine, among larger countries, the UK.

AGING

The unprecedented aging of populations across the developed world will call for new levels of public sector efficiency and creativity – and as growing prosperity associates with

See Culture, continued on page 28

Culture

continued from page 27

longer life and less fecundity, demographics are changing profoundly. Public sector activities risk ballooning, making productivity gains crucial. Lacking productivity gains, pension and health care burdens threaten to make taxes suffocating. The problem is not restricted to developed economies: emerging-market governments will have to decide what level of social services to provide to citizens who increasingly demand state-provided health and retirement support.

Here, several considerations come into play. Certain cultures, notably those with Confucian origins, hold their elderly in high esteem. Femininity rather than Masculinity is associated with caring and humane concerns, see below. A low Hofstede indicator of Individualism, pointing to its opposite collectivism as defined above, would guarantee family or clan support for the ageing – again, China. On the other hand, that country is seeing its demographic balance[10] tilting drastically towards a smaller support base, in contrast to India. The US see a comparably favorable demographic development, while countries such as Italy and Spain are in for serious trouble (possibly solved through massive migration?), not to speak of Russia.

One of our scarcest, and plainly essential, natural resources – the atmosphere – will require dramatic shifts in human behavior to be saved from further depletion. Innovation in technology, regulation, and resource utilization will be central to creating a world that can drive robust economic growth while sustaining environmental demands.

ENVIRONMENTAL CONCERNS

Demand for natural resources will grow, as will the concomitant strain on the environment. As economic growth accelerates – particularly in emerging markets – we will be using natural resources at unprecedented rates. Oil demand is projected to grow by 50 per cent in the next twenty years, and without large new discoveries or radical innovation supply won't be sufficient. We are seeing similar surges in demand across a range of commodities. In China, for example, demand for copper, steel, and aluminum has nearly tripled in the last decade, sending the world's steel prices through the roof. With the world's resources constrained, water shortages in particular will be the key obstacle to growth, indeed to survival, in many countries. And one of our scarcest, and plainly essential, natural resources – the atmosphere – will require dramatic shifts in human behavior to be saved from further depletion. Innovation in technology, regulation, and resource utilization will be central to creating a world that can drive robust economic growth while sustaining environmental demands.

Environmental concerns would tend to receive more attention in cultures with a Long-term Orientation, though many observers underline that it is already a short-term concern. This is also one where the Hofstede femininity caring values might be seen as coming into play. Japan is very high on its opposite, Masculinity, and here the US, Germany, and Italy are also well above world average. China and India are about average, South Korea substantially under as are most Muslim countries and Spain, with the Scandinavian countries being spectacularly low on this dimension.

NANOTECHNOLOGY[11]

This trend is the odd one out: nanotechnology, whose consequences will play out in full only in the very long term – but then affecting society profoundly. Those effects are still to a large extent to be invented and felt but here is the basic thrust: traditional manufacturing will be turned on its head. This starts out with raw materials that are reduced to refined elements, components, and assembled products. As an industry or a technology matures, economies of scale become all important. By contrast, nanotechnology is all about streamlined assembly, atom by atom. It holds out the promise of economies of small scale, with neither pollution nor waste. To a large extent, production may move to the home, assemblers becoming standard household appliances – with the need for firms producing these items as well as the concomitant software.

Here, the Hofstede indicators point in two opposing directions. Nanotechnology is a long-term prospect and would thus benefit countries like China and Japan. On the other hand, the rise of new technologies is most often associated with a flourishing of entrepreneurship, thus with American Individualism and also well functioning markets. A technology almost the opposite of traditional industrial production might particularly benefit regions less steeped in, less locked into, such a mindset and more anchored in either agriculture or services. One might speculate about regional relocation of economic strength within the US, perhaps Canada, and Australia, perhaps also on the emergence of some really new player such as Indonesia.

DISCUSSION

Hofstede's work on culture has been both praised and severely criticized[12]. A materialist philosophy would argue that values reflect changes in reality – an idealist one that values affect reality profoundly. The reasoned compromise would be to suggest an interaction; and that interaction, in a globalized, universally interconnected world would take place not in isolated islets but on the scene of the world. Thus culture would affect how globalization is being played out, thus political systems might co-evolve with economic development. But cultures are pervasive and ingrained. The comparison between

See Culture, continued on page 29

Culture

continued from page 28

Hong Kong, Singapore, and Taiwan versus China gives pause. So does the fact that there is a sizable Chinese *diaspora* in southeast Asia, so thrifty that Malaysia has instituted a policy to hold it back, and that ethnic Chinese in several countries themselves have felt the need to change their names to "local" ones.

From a developmental perspective, we might argue that it is one thing catching up, another to take the lead in opening up new frontiers: Japan's hectic growth followed by stagnation and soul-searching about lacking creativity and entrepreneurial spirits – Individualism? Emerging countries have the opportunity not only to learn from more advanced ones but also to leapfrog development. Why invest in a wired telecommunications infrastructure to be written off over forty years when cellular telephony is available (besides having profound positive effects to the economy at large[13])?

One effect, possibly offsetting demographic challenges in countries like Italy and Spain, was mentioned only in passing: mass migration. This would most probably involve massive movements from the southern and eastern shores of the Mediterranean to the northwest – bringing about more meetings, or clashes, of cultures; playing out well in Spain but not at all so in Italy, judging from Hofstede's indicators. There is a *trek* from the south into the US, and nations created by immigrants like Canada and Australia are still accommodating them.

The Heritage Foundation economic freedom index contains factors such as monetary, investment, financial freedom, and labor. On the last point, rigid labor laws are one reason for India's lagging China in productivity growth[14]. In explanations to the rise of nations such as Japan and Singapore, systems and incentives for savings, thus for investments, have been highlighted. Forgoing consumption now for investments in tomorrow would seem to tally with Long-term Orientation. A putative trend not covered here is the massive buildup of the US federal deficit, potentially giving other countries, such as China, economic and political leverage.

Mississippi isn't California, and India is a sub-continent, organized as a federation, so both cultural and political or regulatory regimes may vary considerably. Hofstede describes it as 81 per cent Hindu but it is also host to one of the world's largest Muslim populations. China is centralized but with large chasms in development levels, creating profound social challenges. The descriptions about Italy would be contested, and rightly so, in Lombardy.

Transparency, connectivity, and the global knowledge exchange are all associated with the time dimension: managing to live with instantaneity might turn out to be the route to success. Reacting rapidly – instantaneously, thus short-term orientation? – would depend upon intuition, which is culturally programmed. Or it would require a high degree of humility, femininity, a keen understanding of the cultural gaps that need to be respected, possibly turning them into benefits.

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POINTS FOR THE CLASSROOM

(send comments to futuretakes@cs.com):

- *What additional cultural descriptors would you add to Hofstede's set of five?*
- *In terms of Hofstede's five cultural dimensions, what is the "wave of the future"? That is, in 2020, will more people or fewer people expect power to be distributed unequally – and on what scale (community, workplace, national)? Will individualism or collectivism prevail, and how will that impact one's source of identity? What about masculine vs. feminine values – which will dominate in various parts of the world in 2020? Let's not forget the uncertainty avoidance index. In which regions will people be more spontaneous, or less so? More risk averse? More contemplative, vs. more stimulation and diversion oriented?*

See Culture, continued on page 31

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1 McKinsey Quarterly: "Trends for 2006 revisited"; Snyder, D P: "Five Meta-Trends Changing the World," *The Futurist* July-August 2004 pp. 22-27: *http://www.innovationlab.dk*; *http://www.futureconceptlab.com/*; *Trendwatching.com*; *www.trendhunter.com*; *www.pfsk.com*; Institute for the Future Ten Year Forecast 2006

2 *http://www.geert-hofstede.com/* copyrighted; Hofstede's book *Culture's Consequences* (Sage) is a profound read; the different editions make for interesting reflections

3 "The GLOBE project" has expanded Hofstede's dimensions to 18; Hofstede's comments may be reached from *http://feweb.uvt.nl/center/hofstede/page17.htm*

4 *http://www.worldaudit.org/economicfreedom.htm*

5 *http://www.heritage.org/index/*

6 Intuit future of small business report, Institute for the Future, January 2007

7 *http://www.worldaudit.org/democracy.htm*

8 *http://www.economist.com/media/pdf/DEMOCRACY_TABLE_2007_v3.pdf*

9 *http://www.transparency.org/policy_research/surveys_indices/cpi/2005*

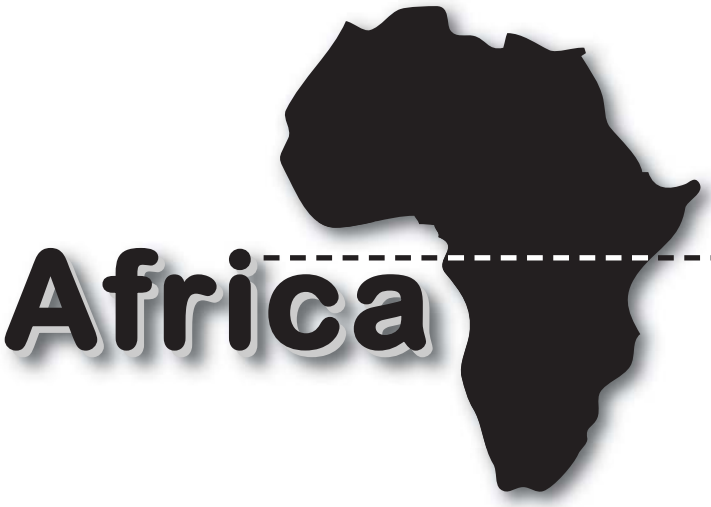
10 *http://www.census.gov/ipc/www/idbpyr.html*

11 Glazer, R: Business in the Nanocosm, *Harvard Business Review*, February 2007 pp. 44-45

12 For a recent application including a summary of the debate, see Soares, A M et al: Hofstede's dimensions of culture in international marketing studies, *Journal of Business Research*, Vol. 60: 3, March 2007 pp. 277-284

13 Enriquez, L et al: The true value of mobile phones to developing markets, *McKinsey Quarterly* 8 February 2007; Hofstede has also summed up the critique *http://www.geert-hofstede.com/dimBSGH.pdf*

14 *http://www.tcf.or.jp/data/2006120607_B_Bosworth-S_Collins.pdf*; *http://www.brook.edu/views/papers/20060803india.pdf*



Fast-Forwarding into the Future

Carolyn Stauffer
Johannesburg,
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As the globe's second largest and second most populous continent, Africa daily negotiates a gauntlet as it wrestles with multiple images of its future prospects. It is perilously poised on the tightrope between grandiose 'African Renaissance' rhetoric on the one side and excessive Afro-pessimism on the other. At the epicentre of this fault line lays the debate around what and who is 'Africa,' a continent of 53 disparate nations, multiple ethnicities, over 1,500 diverse languages and an export of millions repatriated in diaspora. Swirling around overhead are conflicts related to whose narratives will dominate 'African' history and who will appropriate the power to create the templates for its future.

Indeed the task at hand is one of discovering and maximizing those particular skill-sets and strategic advantages that Africa can leverage to engage with the challenges of kick-starting its destiny in the 21st century. But beyond its mandate to actively engage with curing its own ills, there lays a bigger objective, and that is for the peoples of this resourceful continent to capitalize on their unique contributions to the global arena. Moreover precisely at this time in the story of our planet, there is a dire need for the distinctive gifts and voices that Africans can bring to the world stage; proclivities that emanate precisely from the connectivities between Africa's past, its present and its future.

THE PAST: THEUNEXPECTED PAY-OFFS OF 'DOUBLE CONSCIOUSNESS'

What is certain, is that Africans (whether locally, in exile, or those repatriated to other locations) offer a unique matrix of diverse and under-represented outlooks and competencies to the global equation. The clinching character of these perspectives has oft been forged in the kiln of what Phillip Brian Harper calls experiences of 'marginality.' This is a distinctive theme that resonates amongst much of the contemporary literature on culture and identity in the postcolonial era. As African American Yale sociologist Paul Gilroy points out, collective experiences of subjugation tend to centralise a common womb of 'subaltern knowledge' that births counter-hegemonic ways of seeing and experiencing the world.

Latin American scholar Walter Mignolo calls this phenomenon the presence of 'border thinking' amongst postcolonial people of colour. He uses the term 'border' in two ways. First he explains 'border thinking' as a type of 'post-occidental reason.' Secondly he explains (within the context of America's southern boundaries) what border *locations* signify: in physical terms borders symbolize *exteriority*. In effect, what these scholars are suggesting is that due to frequent experiences of structural inequity and disenfranchisement, many Africans are able to intuitively tap into 'border' ways of thinking and being. It has been precisely this 'border' experience that has opened the door for many African peoples to see and think from both *within* as well as *outside* of western 'Empire' mindsets.

In his classic *The Location of Culture*, Homi Bhabha speaks of the postcolonial identity as birthing mindsets that embody 'hybridity,' echoing what the black American forefather W.E.B. Du Bois once called 'double consciousness.' This ability to think outside and beyond traditional binary and dualistic thinking amounts to a very particularist skillset that is key to the future and is a singular gem being offered by some of our African colleagues and global family members. It in fact represents one of the pivotal qualities commending Africans to a postmodern world. Gilroy suggests this gift serves as an antidote or even 'counterculture' to the harshly structured industrial paradigms of modernity. He posits that it positively predisposes these persons of colour with a distinctive advantage as they launch into an era of increasing global amalgamation.

THE PRESENT: NETWORKING WITHIN LABYRINTHS

Another pivotal 21st century skill that has been superbly matured within many African contexts is *networking* - the ability to collectively, and frequently informally, coalesce around mutually beneficial outcomes. What this particular brand of networking

See Africa, continued on page 31

Africa

continued from page 30

requires is a complex knowledge of how the totality of the whole relational system fits together and thereby how various component parts can conjoin their interests.

Whilst stereotypical (and essentialist) characterizations of the African continent point to the 'communal' aspects of its social makeup, it is important to draw attention to what James C. Scott calls the 'hidden transcripts' that configure social realities. The story behind the story is that there have been specific factors at play in shaping 'African' conceptions of the networked community. What needs to be increasingly unveiled is the antecedent history that informs why networking has become a survival *modus operandi* for many of the sons and daughters of the African land.

In his fascinating book entitled *Citizen and Subject*, Mahmood Mamdani outlines the process whereby colonial powers put into place a system that essentially fostered the growth of a small African elite which was co-opted to serve imperial interests. In this way colonial powers were able to perpetuate a system of indirect rule which followed a pattern of 'decentralized despotism.' Due to the abuses inherent to this 'divide and conquer' strategy, one of the most salient legacies embedding itself deeply into the psyche of this continent is a profound mistrust (and ambivalence) towards the Western-

See Africa, continued on page 32

Culture

continued from page 29

- *As cultures intermingle, will philosophical and religious relativism prevail in 2020, and if so, where?*
- *As the author indicates, Hofstede's uncertainty avoidance index deals with a society's tolerance for uncertainty and ambiguity. It has been argued that a desire to resolve uncertainty characterizes the public's interest in the outcome of an election, high profile legal trial, sports event, or even a television game show. Will the desire to resolve uncertainty become more pervasive among nations and peoples during the next decade?*
- *As summarized by Vedin, Hofstede associates thrift and perseverance with a long-term orientation and respect for tradition, fulfilling social obligations, and "face-saving" with a short-term orientation. In terms of these descriptors, China would be a short-term orientation culture, and the traditional US (at least, prior to the era of "instant gratification") would be a long-term orientation culture. However, this is somewhat counterintuitive, because the US now has a quarterly earnings statement modus operandi, whereas Asian countries have traditionally focused on the long-term in business, investment, and even warfare. How can these seemingly opposing characterizations be reconciled?*
- *One trend discussed by Vedin is universal connectivity. How will universal connectivity export and import cultures, values, etc., and (in contrast with migration) to what extent? Specifically, which cultures, values, and perhaps lifestyles will be exported, and to which countries or regions?*
- *How will universal connectivity impact communities and the sense of community – especially considering that even now, an increasing number of people have friends all over the world but barely know their geographic neighbors. What is the long-term future of geographic community?*
- *How will universal connectivity impact governance (including the near-term vs. long-term focus of elected officials) and the role of the nation-state? (See related article, "South Korea, Leader in E-Democracy," Summer-Fall 2006 issue.)*
- *How will universal connnectivity impact leisure time and "down time"? Will people choose to be "unplugged," at least for short periods? Conversely, is universal connectivity addiction (now in several countries) a creation of, or a result of, a stimulation-oriented society and/or an instant gratification culture such as the US?*
- *How will universal connectivity impact education at various levels? How will it impact knowledge workers?*
- *What is the next information frontier, after universal connectivity?*
- *In various parts of the world, how will universal connectivity impact one's sense of identity?*
- *Another trend discussed by Vedin is the global brain. What is the future of open-source innovation and the role of capital?*
- *Still another trend examined by Vedin is nanotech. Will nanotech lead to small scale economies – and with what impact on business culture, community, and the way we live and work?*
- *According to the Hofstede indicators as interpreted by Vedin, nanotech is a long-term prospect that can benefit China and Japan (which according to other authors, are long-term thinkers and planners) but is often associated with US individualism and the US strengths of entrepreneurship and markets. So, where is nanotech most likely to flourish?*
- *Vedin discusses aging in the context of the Hofstede descriptors. In countries characterized by respect for the elderly, what will be the impact of soaring costs to care for larger numbers of them? In other countries, what will be the impact of the aging population on working life and family life – especially considering de facto extensions of retirement age to maintain healthcare coverage or survive pension plan failure? And, as various cultures intermingle, will the societies become more age-oriented or more youth-oriented?*
- *Vedin refers to the US federal deficit, which can potentially give political leverage to other nations such as China. What cultural factors, if any, led to the trade imbalance between the US and China (among other nations)? Furthermore, it has been argued that the trade imbalance is not sustainable indefinitely; yet if either nation were to precipitously end it, both nations would suffer. What is the long-term outlook for this trade imbalance?*
- *Do you agree with Vedin that instantaneity might be the route to success – short-term orientation, intuition, etc.? Why or why not?*
- *To what extent will cultural gaps impact international business in the future?*

Africa

continued from page 31

style institutional authority systems of that day. These structures, though feigning democratic ideals, essentially entrenched a schema of abusive leadership; what Alec Russell calls the phenomenon of 'Big Men' (and 'little people') across the continent.

Moreover the continent's challenge, facing scores of on-the-ground Africans half a century after colonial rule, is still the fight to circumvent frequently inept 'Big Men' and to offset the excesses of corrupt African (and Western/transnational) elites. This task has been undertaken primarily in two veins on the continent. The one route has been through strategies of 'nepotism' whereby assets are stretched out amongst the broader network of a powerful person's family, friends and cohorts. (This is very different than in the West where assets are viewed frequently as individual wealth.)

The second survival strategy for the continent's poor and un-connected has been to form informal and non-institutional *alternative networks* of sustenance. This is evidenced all across Africa, from the amazing ingenuity of Bulawayo's 'black market' to the 'street' entrepreneurship exhibited on the sidewalks of Abuja, Kinshasa and Dar es Salaam. In their text entitled *Africa Works*, Chabal and Deloz call this the 'informalization' of African economics. William Reno, in his ground-breaking work on Sierra Leone, puts a spot-light on this phenomenon, examining the role and profusion of these informal markets and suggesting that their commercial power and influence situates them as an alternative to failing State authorities. African informal networks therefore become a 'shadow State,' effectively reaching all sectors and strata in a labyrinth of alternative points of connection.

The de-institutionalization of Africa's economic entry and exit points has marked the birthplace for a plethora of non-formal networking skills and modalities. This has imbued many of the continent's citizens with the uncanny ability to form new networks of community in whatever circumstances they might find themselves. Understanding and utilizing interconnectivities, and capitalizing on the matrix of formal as well as informal webs of relationship, are skills on high demand in the new millennium. Many Africans seem to be ahead of the West in this regard, having intuitively sensed long ago that the days of solo cowboys and lone rangers are over.

THE FUTURE: LEAP-FROGGING INTO THE NEW MILLENNIUM

Catch-up time is at a premium in Africa. From the frenetic streets of Johannesburg to the bustling alleyways of Dakar, time is standing still for no one. What is starkly evident is that people's ability to adapt to new ways and newer-still technologies is highly developed. But the reason for elevating this point to our attention is this: while Europe, America, and most northern hemisphere countries went through a century-long process of increasing mechanisation and development (*the Industrial Revolution*) Africa has never gone through a concerted and uniform 'industrial conversion' of that magnitude or duration.

What this means is that many Africans, by default, have needed to learn technological 'leap-frogging' skills. The common theme threaded between the squatter shacks of Nairobi and the mud huts of Luanda, is that most residents will have some connection or intermittent access to cell phone usage. Whether through a friend, relative or neighbour, through honest or dishonest means, cell phones are spreading across the continent like wildfire. Totally bypassing and 'leap-frogging' over the older and more infrastructure intensive land-line technologies, the latest and newest mechanisms are sported in Africa, and seemingly, without a look backwards.

This is not to say that there are not serious questions about the wisdom or viability of advancing newer technologies in environments that lack the infrastructural backbone to support them. This may be precisely why even countries such as South Africa, which prides itself with the claim of being one of the few African countries with pervasive first world amenities, still has major hiccups in its infrastructure and service provision track record. Invariably, however, the message is the same – adapt or become extinct.

In his book *The Rise of the Creative Class*, Richard Florida cites numerous business scenarios that illustrate the need for *leap-frog adaptability* as a critical new millennial skill. Many African peoples find themselves in an environment 24-7 where this is a mandatory competence and reality for them. Moreover having to exercise this aptitude all the more rigorously provides them with the opportunity for a head-start on leveraging the leap-frog mindset as an expertise.

Thrusting itself headlong into the rushing waves of momentous global change has left Africa feeling somewhat damp and shy in the ocean depths. It has also, however, offered her the prospect of showcasing her own lithe beauty and offerings on the global catwalks of opportunity. Standing at the threshold of what Grant Farred calls the 'crossroads of postcoloniality and postmodernity,' Africans have the chance to enter center stage exhibiting their predispositions and unique giftings; showcasing the benefits of hybridity, the strengths of networking, and the tenacity of a leap-frog mentality. Ann El Khoury refers to this opportunity as the shift from an 'oppositional' to a 'propositional' mindset, and it will make all the difference as Africans actively create their own provocative futureviews.

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See Africa, continued on page 33

Africa

continued from page 32

POINTS FOR THE CLASSROOM
(send comments to futuretakes@cs.com):

- *As Africa plays an increasing role in world commerce and geopolitics, how will the double consciousness (the ability to think outside traditional boundaries) impact world politics and religion, much of which is based on a binary, dualistic "us-them" mindset?*
- *How will the two survival strategies (for the poor and unconnected) as discussed in this article impact institutional authority in Africa? Will it have a similar impact elsewhere, and why or why not?*
- *How will the double-consciousness, perhaps in conjunction with the holistic view within much of Asia, impact the counterpoint-based sense of identity that is so pervasive in the West – "You know who you are because of people who are not like you?"*
- *How will the African concept of networking impact geopolitics and conflict resolution – and for that matter, future studies? To what extent will it become more prevalent on other continents by 2018?*
- *Excluding Antarctica, Africa is the only continent that (in the views of some, such as noted geographer Hans Blij) lacks a single dominant nation or alliance. Do you foresee a dominant nation or alliance emerging in Africa by 2015?*
- *Will "nepotism" as practiced in Africa become more commonplace in other parts of the world as various forces change the family? Will wealth be viewed as individual or as tribal in more parts of the world by 2020? (Recall that Native Americans had no private land.)*
- *The nation-state is losing ground to multinational corporations and other non-state actors. Will the "shadow state" in Africa also contribute to the demise of the nation-state?*
- *How will citizen networks in Africa inspire a new sense of community in other parts of the world? What will be the impact on traditional tribal cultures in Africa?*
- *Is 24x7 the wave of the future worldwide, and does it herald a complete disconnection from nature? Why or why not – and if not, what will reverse the present trend toward 24x7? And, which region of the world is the last bastion for those who don't want a 24x7 society and the resulting disconnection from nature?*
- *The article states, "Invariably, … the message is the same – adapt or become extinct." Worldwide, what or who is the "independent variable" to which others must adapt – e.g., technology, Western business culture, etc. – and who are the "dependent variables" ("adaptees")?*

Free Accommodations Provided for Futurists by Semyung University, Jecheon, South Korea: WFS /ACUNU Millennium Project Korea

If you plan to travel to Asia, consider that free accommodation is provided by Semyung University Future Town for futurists and family members in the world, at no charge and with no limitation on length of stay. During the summer and winter vacations, dormitories are available for as many as one thousand visitors. During school terms, furnished houses and residential areas are available also at no charge and for any length of time the visitor desires. This is to promote Korean Futurist Town, which is to be established and completed by 2008.

During your visit to Semyung University/Future Town, you can also enjoy Oriental medicine and some free treatment for healthy life. We plan to establish a Futures Studies Institute and some courses at Semyung University starting in 2008. Semyung University is located in Jecheon about 2 hours from Seoul in Chungcheong Province. Semyung has 12,000 students enrolled with some 400 professors and faculty members. Large libraries and a convention center are located in the middle of the campus, along with many high-tech dormitories and sports facilities, which are available to futurist visitors at no charge. Jecheon will be an ideal place for you to spend your sabbatical year and summer and winter vacations. A tourist visa for Korea is good for 90 days.

If you arrive at the Incheon International Airport, you can travel to Dong Seoul Bus Terminal in downtown Seoul to take a bus to Jecheon (1 hour 40 minutes, bus runs every 30 minutes) and take a taxi ($3-$4) to Semyung University.

Jecheon is a city of culture, located 2 hours away from Seoul with beautiful lakes and mountains. There are many historical sites and Oriental medicine plantations. The city focuses on health because it is the center of Oriental medicine and herbs. Jecheon's strategic location at the center of South Korea will permit a visitor to travel back and forth to the whole of South Korea. The bus runs every 30 minutes to Seoul and elsewhere from Jecheon. Cultural festivals and events are held throughout the year.

The purpose of this project is to publicize future studies in Korea. The Futurist Town will have many futurists to give talks to the Korean visitors or students during cultural events to promote future studies as well as a global town atmosphere (this is voluntary not mandatory). This can be a future global town where global networking will be appreciated and new thoughts and ideas of fast changing world promoted to Koreans. It is also important for young Koreans to learn more about the future world and global oneness. It is appreciated for futurists to spend some time with Korean youngsters for sports or hiking and some cultural activities. For this initiative, the Mayor of Jecheon is very enthusiastic and has promised to facilitate futurists requests and desires.

If you are interested, please contact the World Future Society (WFS) Korea Chapter. The point-of-contact is Youngsook Park, President, South Korea Chapter, WFS and Chair, Millennium Project Korea Node (*futureclub@korea.com*), or by telephone, 822-313-6300 or mobile 82-10-7228-9494.
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Getting to 2025

INSPIRING CROSS-CULTURAL LEADERSHIP

By David Day
London, Ontario, Canada

"You must learn what you want to ignite in others."
-William Butler Yeats (1865-1939)

In light of the major global trends we face, we need to immediately examine the changes in leadership practices that will produce a future we prefer. Later in this article we will see those trends and understand that all of them can produce quite a bumpy ride for all around the world. But, as the article concludes, we can land softly from each bump only if, as leaders of trade or any non-warring cause, we carefully help other world entities survive, prosper and grow – in ways *they* prefer. Inevitably this means adopting good cross-cultural leadership practices as quickly as possible, or facing an undesirable and more chaotic future.

CULTURAL LEADERSHIP PRACTICES

Let's first take a look at current cultural leadership practices.

Well-known author and speaker, Dr. Lance Secretan points out in his book, *One*, that the prominent leadership model emerging around the world today is 'leadership as one.' In other words, great leaders today are using clear mission, vision and socio-economic values to paint the picture of their organization's social destiny and purpose. These leaders are connecting constituents, at all levels, to act as responsible lookouts for signals of 'consumer/client' needs, as designers of adaptive strategies, and as willing creators of cultural practises that execute those strategies with targeted excellence…acting as *one*. Some examples in North America include Timberlane, Southwest Airlines, Walgreen's, Girl Scouts of the USA, FedEx and Vancity.

For structural evidence of this collaborative, dynamic model, we need only look at how any typical organization's constituent bodies have expanded rapidly since the late 1990's from board members representing shareholders to include first, its clients/customers, then its employees/volunteers and its suppliers. And, most recently, it has added the social community in which the organization functions, e.g., the environment is now recognized as a key, interfacing element of most organizations.

But make no mistake about the characteristics of these great leaders, as Jim Collins reminds us in his book, *Good to Great*. They are anything but the heroes portrayed in fictional best sellers, plays or movies. They are humble, quiet and courageously relish the ambiguities and challenges only real life circumstances can provide. They also possess extraordinary will – a passion and determination for the cause and great compassion and respect for other human beings, of all cultural origins. They exemplify what they expect from individuals, groups and teams – collaborating on critical issues to deal with dynamic realities. And, finally, they contribute their energies to connecting constituents on all levels of human need – from safety and security, social-emotional, and (role) motivational to personal fulfillment.

On the last point, in human relationship terms, great leaders ignite the burning desires of our whole brain, helping us connect with our passions and encouraging us to express ourselves naturally, within the domains of our personal expertise. They do this intentionally, in order that we have an ongoing excellent impact on each of our collective responsibilities.

As creators of cultural practices, leaders appear in all roles – initiating patterned icons/images, actions, learning, celebrations and stories that tell a tale of organizational survival, effectiveness and sustainable growth. They challenge us to use inductive reasoning (inferring a solution from an observed pattern, or data set), deductive reasoning (applying a known solution from policy or practice to a new situation) and abductive reasoning (creating a solution from two or more seemingly unrelated ideas or thoughts).

And, as participants in this interactive process, we experience accomplishment and the full range of emotions that goes with it, both good and bad. But they are in it with us – and most importantly – we feel alive. We have a purpose, a cause, and a destiny. We are committed.

In short, we feel both inspired and fulfilled. We have a meaningful life outside of ourselves.

FAST FORWARD TO 2015

Fast forward to 2015. What will we have experienced?

Among the worldwide turbulence, some patterns and related challenges will likely have emerged, as Mary O'Hara-Devereaux describes in her book, *Navigating the Badlands*. Her

See 2025, continued on page 35

2025

continued from page 34

premise is that the great economic, (accelerating) technological and social innovations shifts, witnessed by the world in the last 50 some years, combine to form an 'historical cycle of disruptive innovation,' which she and her colleagues estimate as 75 years in length and ending around 2025. This post-industrial cycle has been called the information age, the knowledge era, and is what Daniel Pink has labelled the conceptual age in his book, *A Whole New Mind*. But, whatever we call it, O'Hara-Devereaux tells us the *major global impacts that its three interactive shifts will have on companies and organizations worldwide by 2015* will be:

- An increased number of older, healthy people.
- An increased number of non-traditional households.
- An increasing demand for higher education, and, more educated, more experienced women than men in the world's workforces.
- New digital technology, communications infrastructure such as the Internet, and 4 billion more people competing (e.g., India and China) have exploded emerging markets growth, changing economic and political balances.
- New investment driving innovative technologies and productivity; creating new wealth but not many jobs.
- Customers/consumers defining what's of value and how they receive it.
- Sustainability (e.g. Green) continuing to grow in importance.
- The current trend of income inequality increasing, in both emerging and developed economies.
- The 'globalization of the local' dominates the worldwide landscape, as we grapple with the unrelenting tsunami of cross-cultural flows created by the three major shifts of our new age.

Evidence for each of these expected trends is already streaming, if not pouring toward us, daily. So, we urgently need to ask what leadership practices must we adapt in order to prepare for this future?

NEEDED LEADERSHIP PRACTICES

Among her prescriptions, O'Hara-Devereaux calls for new cross-cultural (diversity) leadership skills, particularly an ability to weave multiple networks as we create and execute emergent strategies. She predicts existing corporate cultures will [evolve] as the economy and the need for creativity and productivity grow. She explains that what is good for business also needs to be good for people, so corporate culture will be overcome by local cultures as new bargains establish flexible 'work' norms based mostly on female values, as female leaders redefine family and other socio-economic relationships. This likely means people will generally value good relationships with leaders, cooperation, security and living in an area desirable to themselves and their families.

One can conclude that over the next several years, as these values increase and as skills and talent remain in short supply, there is likely to be added pressure for work relationship bargains for such things as flexible schedules, work-life balance and family leaves.

Largely, in spite of the growing trend to 'leadership as one,' these new values amount to a dream in our present day corporate world. 'Command-and-control' leadership remains rampant, according to the multitude of surveys from North American business schools and consulting firms of all kinds. Just pick up any Dilbert cartoon to get a chuckle out of today's corporate cultural reality. It's no wonder many people in North America have left or are attempting to flee their current boss.

TWO CULTURAL PILLARS

Now, looking broadly at O'Hara-Devereaux's trends, let's assume for a minute that they fully mature by 2015 and that leaders are using the required skills. This scenario should help us to see the potential future impact of these combined factors on two cultural realities in many, many countries of today's world:

1. Secular, cultural diversity by business organization, including NGO's – with religious (cultural) freedom, by individual.
2. Secular, cultural melting pot/mosaic by politically networked boundaries, e.g. European Union – with religious (cultural) freedom, by individual.

Most of us believe that these are desirable conditions. So, we need to ask ourselves, why are these two cultural pillars likely to continue to grow by 2015 and keep growing until at least until 2025? The answer – the moral foundation of leadership – is fundamental to the human condition, for which we are all accountable and which we can all influence.

The moral foundation of leadership remains constant over time across all social units. As described by Steven Robbins and Nancy Langton in their book, *Organizational Behaviour*, these moral guidelines are:

1. Truth telling: Telling the truth as you see it, because it allows a mutual, fair exchange or dialogue to occur.
2. Promise keeping: Leaders need to be careful of the commitments they make and they need to be careful about keeping those promises.
3. Fairness: This ensures that individual constituents get their fair share for their contributions to the organization.
4. Respect: Telling the truth, keeping promises, and being fair all show respect for others. Respect means treating people with dignity.

Successful leaders of institutions/organizations understand, adopt and insist on these basic moral principles – and strive to maintain culturally driven dignity. Conflict is assured in any domain when leaders fail to keep these tenants. In cases where these simple acts of good faith are violated, trust, peace and prosperity inevitably become strained and difficult, if not impossible.

See 2025, continued on page 36

2025

continued from page 35

CULTURAL IMPACTS ON LEADERSHIP STYLES

Respect/Dignity are Culturally Driven*

- The extent people respect – or challenge – authority, aka 'power distance' varies from one ethnic 'cultural family' to another. Across areas such as Asia, Latin America, France, Spain and Africa power distances in groups can be experienced as generally high, whereas power distance in groups in the US, Britain, Israel and most of rest of Europe can be seen as generally low.
- Where 'individualistic' social tendencies are found, as in the United States currently, people tend to expect and encourage individual responsibility and loose affiliations to networks or groups. Whereas those in areas with 'collectivist' social tendencies, as in Japan, Mexico, Greece or Korea prefer to establish group responsibilities and more solid, networked loyalties.
- 'High uncertainty avoidance,' or a low tolerance for uncertainty and ambiguity can lead to a rule-oriented society/organization, i.e. one with many laws, rules, regulations and controls – whereas a society/organization with 'low uncertainty avoidance' has more tolerance for a number of opinions and more readily accepts ambiguity and uncertainty.
- 'High masculinity' in a society/organization is a preference for male domination, achievement, control and power. A 'low masculinity' rating indicates the society/organization has a low differentiation between the genders.
- Finally, a social entity with a 'high long-term orientation' prescribes to values of long-term cultural commitments and tradition. In an entity with a 'low long-term orientation' commitments are more short-term and people can adapt to new norms more readily.

In free regions of the world, notwithstanding ethnic and regional influences, none of this bodes well for leaders heavily invested in 'command-and-control' practices.

By 2025, will leadership practices be fully adapted to ensure the freedom scenarios we want? That depends on our worldwide ability to grow leadership throughout our business, economic, political and religious institutions. In any case, organizational leaders who haven't started to reflect on their own impact behaviours are already being left behind.

Finally, let's imagine which systemic issues will need attention in the near future if we wish to shape our world as just stated. What social innovations can our leaders embark on in order to maintain peace, prosperity and happiness? As a start, these might include:

- Addressing public shareholders' cavalier attitudes about short term vs. long term profits. Much investment behaviour is more like gambling than investing. For example, investors shoot themselves in the foot when they pick a company whose leaders do not insist that sustainable financial excellence is driven by client/customer interface excellence, which is driven by employee performance excellence, which can only be created by leadership performance excellence. To stop this waste of investor capital, individual stock market investment in *public firms* could be buffeted by a public system where shares could be indexed by company-based scorecard measures and audited by qualified professionals. In fact, there may not be a better place to apply the moral leadership tenants in any society.
- A decidedly determined new moral leadership stance at the United Nations. All signatories could be required to enlist in world peace and mean it. Everything from pooled regional support councils to resources funding would have to be reconsidered in order to create measurably incremental effectiveness. Outcomes might include disaster prevention bodies dealing with medical health treatment, famine, drought, flood and renewable resource issues with responsibilities for planning and coordinating preventative measures and advising ruling governments regionally. All world powers must be instrumental in establishing and supporting these new structures, if peaceful growth and trade means anything to them. Vetoes could be unnecessary. Those governments involved in war or genocide could be given standardized cessation options with real consequences decided by world courts. All ethical decisions could be debated by representatives in good standing, but would be decided by court tribunals, in keeping with moral leadership principals.
- Similar new structures accountable for major scientific strategies. These bodies could collaborate to recommend and advise governments of alternatives and coordinate actions on issues like global warming, disease prevention, genome sharing, and food and clean water development.

CONCLUSION

In conclusion, we have a choice to make for posterity. We can take strategic action to make things better in our own organizations, and in our own countries to make our world a better place to live by reaching out for our cross-cultural calling. Or, we can continue piecemeal with less effective leadership behaviours that focus strictly on, and may have even caused, the negative realities the recent past has brought to us.

***David Day**–After a successful 15 year career as a principal of the largest Canadian foodservice company, David 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.*

See 2025, continued on page 37

*Adapted from Geert Hoefstede's Model, and influenced by challenges to that Model by Prof. Brendan McSweeney's (University of Essex, England) *Human Relations*, Vol. 55, No.1 [Jan], 2002.

2025

continued from page 36

POINTS FOR THE CLASSROOM
(send comments to futuretakes@cs.com):

- *The author states that leaders "… contribute their energies to connecting constituents on all levels of human need – from safety and security, social-emotional, and (role) motivational to personal fulfillment." In 2020, will more people, on a percentage basis, live at the self-actualization level (from Maslow's hierarchy of needs) than today? Why or why not, and what are the impacts on the practice of leadership?*
- *What cross-cultural leadership skills will be observed in the workplace, volunteer-driven organizations (interest groups and professional societies), and the community, in 2010 and beyond?*
- *In group-oriented cultures, people are less likely to be assertive. As cultures intermingle (as a result of increased information flow, tourism, and international commerce), how will leaders emerge in the future in various parts of the world, and what will be the cultural impacts on leader emergence? Also, do Mr. Day's observations apply equally to emergent leaders and appointed leaders?*
- *The US is often characterized as a melting pot, more recently as a salad bowl. Arguably, these descriptors represent the experiences of immigrants from diverse nationalities and ethnic groups. However, the US has developed its own work and business culture that is at variance with those of several other nations, especially from the standpoint of work-life balance. Even uncompensated overtime (for example, nine or more hours of work per day with eight hours of pay) still exists in a few places. Turning the calendar ahead to 2020, do you agree with Mr. Day that corporate cultures will be overcome by local cultures, with flexible work norms (family leaves, work-life balance, etc.) based mostly on female values?*
- *"Bonus question"! Will these "female values" be accompanied by a trend toward long-term sustainable financial excellence and away from quick-turn profits (the quarterly earnings statement)?*
- *More generally, which work and business cultures will prevail in 2020 – those of the US (especially in occupations for which talents and skills are not in short supply), those of Western Europe, or other ones?*
- *In 2015, will we see a preponderance of conviction leaders or consensus leaders? Task-oriented, people-oriented, or process-oriented leaders?*

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We're doing it *again!*

Thematic Issue Encore!

This special thematic **FUTURE*takes*** issue, "International and Cross-Cultural Perspectives on the Future," does several things:

- Reinforces the lessons that various nations, peoples, and cultures can offer to meet the challenges of the future – lessons that might otherwise be lost to deculturation and increasing cultural hegemony,
- Highlights the cultural values and alternative lifestyles of diverse nations, peoples, and cultures – values and lifestyles that can impact the way that we live, work, and think,
- Challenges hidden culture-based assumptions, including values and everyday lifestyles taken for granted (for example, the alarm clock – commute – caffeine syndrome, or notions of prosperity or identity), that may hamper futurist thinking and constructive solutions,
- Furthers interdisciplinary education, and cross-cultural learning among students of diverse backgrounds, and
- Extends constructive dialog on the future to those cultures that are often marginalized, thereby giving a voice to those who otherwise have none.

But there is much more that we must do together. Moreover, in addition to the authors featured in this issue, there are others authors who had planned to contribute articles but who did not have the opportunity to do so. **For this reason, we are pleased to announce a second special issue – same theme – to be published in May 2008. As for this issue, planned distribution includes embassies, selected educational institutions and international think tanks, and various other international, ethnic, and cultural organizations.**

Watch for additional details that will be posted on our Web page, *www.futuretakes.org*. Share your perspectives on the world stage! Send your articles to *futuretakes@cs.com*.

The State of Culture 2025: the "META-QUESTION"

Nathaniel Wade, United Kingdom

The significant change in culture over the next 20 years shall be the criteria, habits and values that we understand to constitute culture. At the moment, this is the single biggest feature of cultural change: for both political and social purposes, the culture which we recognise in our environment and by which we differentiate our identity, has been subject to significant change.

The question of what features of local or global culture shall change over the next couple of decades is itself implicit in a cultural paradigm. "Give me a place to stand and I shall move the Earth": just as I cannot avail myself of a meta-language with which to deconstruct my prejudice, so too it is impossible to achieve a "cross-cultural perspective." An aggregation of culturally embedded perspectives should provide a rounded view of what constitutes culture in the global consciousness, but there is an equally interesting lesson to be learned from an analysis of what people think the important features of their "cultural perspective" are.

WHAT IS A CULTURAL PERSPECTIVE?

The question "what is a cultural perspective" highlights some of the implicit assumptions of modern thought concerning culture. At the moment "culture" is associated with paradigms of art, society and thought. Although all three of these are undeniably interlinked, the first two are the most recognisable cultural features and those most easily analysable. The idea that there are paradigms of thought, and that these are subject to change, is the hardest to deconstruct, let alone make predictions concerning. However, there are some trends evident in (Western) society at the moment from which one can extrapolate.

The departure point for a discussion of cultural change is a description of the present state of culture – or in this case, answering the "meta-question," a description of the categories which constitute culture. Hopefully, to a greater or lesser extent, this can be accepted on all hands.

Culture is intimately associated with personal and group identities: depending on the context in which one is asked about one's culture, the answer will vary according to scale. For instance I might describe myself as either "Southern" or "Northern," depending on whether I was placing my identity at a national or continental scale; similarly, a person might be a "liberal" with regard to abortion legislation by one person's standards, but "conservative" by another's or regarding a different issue.

Cultural identity describes the ethnic, political, moral and aesthetic determinants which confer both group membership and personal identity. Cultural identity is in this sense a useful fiction, a self-reinforcing narrative which a post-modernist might say is more substantial in the telling than in concrete instantiation. Nonetheless, such narrative identities are an important feature of our personal (moral) identity, which allows us to place ourselves in a complex conceptual model of our physical and cultural environment, making us conscious, contemplative agents.

Though cultural descriptions (i.e. what is "good," what constitutes a "reason," what is art, what is "just," etc.) and the identities they create vary hugely, descriptions of "culture" itself are largely the same. All descriptions of culture function to describe moral and aesthetic identities. It is at this point that a de-constructivist analysis of our concept of culture can help to show any more fundamental differences, which might be subject to change over the next 20 years.

VALUE, PROGRESS, AND IDENTITY

The features of "culture" that are changing at the moment are the concepts of "value," "progress" and "identity." They are changing both intrinsically and extrinsically; in themselves and in relation to other concepts. Firstly, here is a summary of a popular view of the cultural dynamics at work in Britain.

The dominant rhetoric of the "clash of civilisations" sees identities in direct conflict at both the personal and the group scales. Similarly, descriptions of national identity in Britain are being sculpted against the heavily politicised background of high levels of immigration and a perceived decline in law and order: British nationals are moving to French villages to enjoy the last bastions of "British values." Thus, at the moment, it is easier to give a negative description of the British culture than a positive one and British values are most easily conceptualised in opposition to alien values, or even the absence of values altogether.

The "clash of civilisations" has replaced political opposition as a broader description of the dialectic of progress in our societies. Party politics looks more like identity politics, and political values are ensconced in broader ideologies. But, the mechanism of progress is largely unchanged: two competing paradigms are set in opposition in such a way that the better adapted survives or a compromise is reached. Hence, our culture as it is

See Meta-Question, continued on page 39

Meta-Question

continued from page 38

now is the product of an inexorable progress, the genealogy of which can be traced through all of history. In this sense all Western culture is relentlessly modernist.

In this model of culture there is little room for manoeuvre when it comes to reconciling difference. Values are not commensurable, and to a great extent, culture itself is incommunicable – a source of conflict rather than the arena of compromise and diplomacy.

Thus, culture, though undetermined, is on a trajectory plotted by the last 10,000 years of civilisation. The next 25 years will see the cultural homogenisation of parts of the world which are colonised by the cultural values of the most successful cultural group. The dialectic between ideologies shall continue and we shall be the pawns in a larger conflict of identities, the victor of which shall succeed on all levels, the cultural and political, and thus, the shape of progress over the next 25 years shall be determined.

This is, of course, all contingent on a certain way of thinking, which is itself probably wrong.

CONCEPTS OF CULTURE – THEMSELVES CHANGING

All these aforementioned ways of thinking about culture are under threat: they will not survive the next 20 years in the same form. This is because the way in which we have until now understood value, progress and identity as distinct, discernible and quantifiable qualities and processes, is not easily sustained in the face of the integrated and nebulous values, processes and identities of globalisation. Values cannot be incommensurable if they are communicable; progress, in the context of value, is not obviously the product of the dialectic fiction; identity is more productive understood positively rather than negatively. Some evidence for each of these assertions follows and, though it remains unprovable, the evidence of experience should at least suggest that the predicted trajectory of culture in the next 20 years is based on a view of culture which is itself due to change.

VALUE, OLD AND NEW

In the West, the concept of value is changing. On an institutional level the emergence of corporate social responsibility is evidence of this. CSR can be traced to two different origins: firstly, the view that it makes good economic (business) sense to pursue a socially responsible course; secondly, there is the existential concern about what exactly the purpose of these large companies is. This new existential angst is also evident at the individual level, where *The Economist* reported that people have started to value experiences more than assets – part of a special edition addressing exactly the problem that people didn't seem to be getting happier as they got wealthier. Similar stories concerning the disjunction between wealth and worth pervade all the British media.

People are certainly not totally abandoning materialist ways, but there is a more obvious desire to identify and pursue the very stuff of value itself: the lifestyle and purpose that is intrinsically satisfying. This relocation of value is in evidence in a number of ways but broadly amounts to a new existentialism: people and groups analyse what they do in terms of their identity. As such, what one values, and how this is manifest is becoming more important and decisions will increasingly reflect such conscious moral commitment and the new economics of ethics. If a revised value judgement that connects closely to personal identity is the growing factor in the cultural movement of the West, it is nothing new for religious communities, and in fact it is not wholly new for any society in the world.

WHAT IS PROGRESS?

The second cultural change is the changing concept of progress and the dialectic. The concept of progress is a pervasive assumption of popular Western historicism, and it is beginning to look awkward in the context of the nascent broader understanding of value mentioned previously. The failure of the historical dialectic and doubts about what progress might mean are mutually reinforcing ideas. Just as one sees the "ideological conflict" used to explain any number of diverse political actions, with increasing irrelevance and impotency, so the idea that this process is part of some larger mechanism that is inexorably "progressing" becomes harder to conceptually reconcile with one's experience. This is particularly poignant against a background of political rhetoric which is full of moral terms, wholly disconnected from meaningful function.

Thus, "progress" itself works as a rhetorical tool, seamlessly introducing a normative element to any historical or atavistic declaration, without justification. A general return to identifying and pursuing what is valuable might disturb the conviction that culture has progressed over the last 10,000 years, but it will soon be harder still to maintain the idea that all of our activities are part of the relentless progression of a dialectic of ideologies. This conviction of inexorable progress has been exposed already in part by the recent popularisation of environmentalism: people are simply less convinced that cheaper air travel is necessarily "better" or represents progress.

WHO ARE *YOU*?

In relation to the changing concept of cultural identity, a new understanding of values shall also precipitate a constructive move to positive identification. The change in the concept of identity is perhaps the most important and noticeable change that will take place over the next 20 years. The more contemplative views of value and progress, and the post-modern cynicism about the super-structures which underlie our very idea of culture, will also be evident in the way we think of ourselves both as individuals, and in the context of societies.

Identity formulated as the negative space between the cultural "other" gives rise to questions about what kind of positive description of cultural

See Meta-Question, continued on page 40

Meta-Question

continued from page 39

identity can be offered. If this positive description is to be at all meaningful it must have concrete content which distinguishes an individual or group. Such thought experiments will become increasingly common in a climate of existential angst for both individuals and groups; such positive identities have also become more realisable with the creation of manifold, overlapping communities, precipitated by increased interdependency, communications and the internet. No features of identity (that are not banal or meaningless) are common to all people, however, in articulating one's identity one is likely to find that all parts are held in common with some group – and this is extremely unlikely to be co-extensive with the national group.

Multiple, overlapping, interconnecting, contextually-relative identities are already common-place. This is leading to exactly the kind of curiosity about value mentioned previously, and also to a realisation that the nomenclature of political representation as it stands, is divided on arbitrary or useless divisions, and is certainly not democratic. This realisation will give renewed momentum to reform of the UN as a forum cleaned of arbitrary political structure. Perhaps more importantly, this will disarm those people who would use identity politics to argue for some bigoted agenda; identity shall no longer have intrinsic direction but will be the very arena of serious thought and debate about principled action. It is, therefore, this realisation of multiple identities that will redress the status of identity and value in our cultures; these concepts will no longer be uncompromisable and incommunicable and whatever is claimed to be so shall be exposed as the domain of bigotry.

WHAT WILL SURVIVE GLOBALIZATION?

So what will replace these ways of thinking and what will the practical upshot be? In brief, the practical ramifications of this cultural change – that is a change in what is considered as culture – will not necessarily be obvious in 20 years time. However, I do think that people will more readily understand the claims of the global community on their local community, and will be able to see the connection between these two through the lens of value which will have a more central role in all Western lives. International politics shall be mediated in a new sympathetic environment that recognises commonalities and compromise. Whatever of culture is communicable and benign should survive globalisation, but the malign and meaningless cultural artefacts are likely to be shown to have no content or die out under the pressure of integration into a broader community. It will doubtless take much longer for the institutional structure to respond to this cultural change.

It took 2000 years for any significant change to be made to the form of the kouros statue. Its stylised shape took on great symbolism throughout the dominance of Egyptian civilisation, and only changed in the middle of the ancient Greek period. Eventually, experimentation and material cost led to the increased realism in the later statues but in what sense had the culture progressed or the associated values changed?

What is certain is that the statues were more realistic, but, beyond that, the cultural change is not directed. The same abstract values could be realised in many very different cultural manifestations. To suggest that statue making had progressed is rather to reveal one's own cultural prejudice than to divine anything essential about that of the ancients.

Over the next 20 years there shall doubtless be many changes in the various cultures of the world, but the more significant, if less obvious change shall be in the assumptions about what our aspirations for humanity and the world as a whole are. These ambitions are only now taking shape in an environment that can allow the articulation of universal value and "human identity."

Nathaniel Wade *is from South East England and studied philosophy for four years in Edinburgh before continuing to study at Kings College London. Since then he has worked for various advocacy, research and campaign organizations with a particular interest in human rights. He is interested in the potential role of political philosophy in the aritculation of the particular problems raised by the various phenomena of globalization.*

POINTS FOR THE CLASSROOM

(send comments to futuretakes@cs.com):

- *Wade discusses the prospect that present ways of thinking about culture will not survive the next 20 years, at least not in the same form. Do you agree, and why or why not?*
- *In 2020, will culture continue to be a criterion by which people differentiate or define their identity in 2020? Why or why not?*
- *The author states that British nationals are moving to French villages to enjoy the last bastions of British values. Meanwhile, in the US, some people are becoming disillusioned with "the American dream." Will they likewise migrate to other parts of the world at some point, in quest of "the American dream," and will similar migration patters be observed for other nations?*
- *Will cultures continue to be a source of conflict vs. an arena of compromise and diplomacy? If so, will the conflict be fueled primarily by identity issues or by the loss of one's way of life – examples of the latter including Aboriginal and Native peoples, small-scale farmers (as on the family farm), and the individual worker after layoff?*
- *What are possible alternatives to the dialectic as a mechanism of progress?*
- *Referencing The Economist, the author points out that people have started to value experiences more than assets. Will this become more pervasive, and in which countries or regions? In which nations or regions will people be most likely to have the experiences that will give them fulfillment? As more and more people do this, what is the long term impact on national and regional economies and*

See Meta-Question, continued on page 42

Reflections on Identity in An Increasingly Interdependent World

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INTRODUCTION

This article is a short think piece on some of the many issues related to identity today as the world becomes increasingly interdependent, and as the great diversity of humanity – different races, cultures, civilizations, ethnic groups, religions, and nationalities – increasingly interacts with each other, and where the boundaries between all these different identity groups that humanity has traditionally belonged to are increasingly blurred. Indeed, it is argued that identity is a fascinating and increasingly complex issue today for these very reasons.

This article looks at what identity is, at some of the many factors – including a number of cultural factors – influencing our sense of identity, making us increasingly complex, multileveled beings, and discusses a number of cultural examples showing how identity has indeed become more complex in our increasingly interdependent world. This article concludes with three different scenarios for the future, based on whether we deal effectively with all the complex influences on identity today, in our increasingly interdependent world, or react from fear to these factors and retreat into our old cultural identity groups, avoiding interaction with, and judging those who are different from ourselves, or engage in conflict or even violence and war against those we view as too different from ourselves.

WHAT IS IDENTITY?

First, what is identity? Identity deals with who we think we are, and what gives meaning to our lives, as well as how other people see us. There are thus both external and internal aspects of identity. External influences on identity include when people impose an identity on us by our looks, i.e., our skin color, sex, languages spoken, dress, or other apparent looks (which can be deceptive), or when we are socialized into a particular culture, race, ethnic group, religion, or nationality, often over many years, from whom we learn aspects of our identity (including beliefs, values, lifestyles, even histories, and a sense of belonging to one or more groups). We also develop an internal sense of identity re: who we think we are, what groups we identify with, and what values are important to us and that motivate our behavior – though often more invisible to others.

BROADER EVOLUTIONARY LAYERS INFLUENCING IDENTITY

In earlier writing, this author has argued that there are different stages in the unfolding drama of evolution in our universe, and that all these different aspects of evolution (physical, biological, cultural, technological, and consciousness) all work through us as human beings, making us complex, multileveled beings (Groff, 2005a), with all these layers also impacting our identities in varying ways and degrees, as follows. Our bodies are made up of the atoms and "starstuff" of the universe – our physical/atomic level of identity. We also have drives and automatic body processes that we share with the animal kingdom – our animal level of identity. Next we create culture (defined below) via new ideas that someone gets and tries to manifest in the world – and we are products of culture and learning, which is what makes humans unique and different from the animal kingdom – our culturally-learned level of identity. As technology (an outgrowth of culture) continues to rapidly evolve in many areas, our lives become increasingly intertwined with technologies that can also influence our identity. And finally, one can argue that we have the spark of divinity or consciousness within us, which allows us to "wake up" and become conscious of all these other layered influences on our identity, so that we can then begin to consciously transcend those unconscious, programmed influences as we use our creativity and intuition to become conscious co-creators – along with the evolutionary forces at work in the universe – of our future, rather than just responding unconsciously to physical, biological, cultural, or technological factors programming our behavior (Groff, 2005a).

As all the different cultures of the world increasingly interact with each other today, one can also argue that this is forcing people to examine their identities more consciously, rather than just accepting the cultural programming that they received in the past. In short, identity is becoming more complex as people no longer interact with their own cultural group only, but increasingly interact with individuals

See Identity, continued on page 42

Identity

continued from page 41

from other cultural groups who can also influence their behavior and values. For some people, their spiritual identity and an evolving consciousness is also an important part of who they are, while for others, it is not.

CULTURAL INFLUENCES ON IDENTITY

We are all products in varying degrees of culture and learning, which helps form our sense of identity (we also have individual personality differences, as well as certain universal human aspects of identity). Culture here is defined in the broad Anthropological sense of all of our socially-learned behavior, which is reflected in technology and tools, social organizations of all types (political, economic, family, education, media, religion, etc.), and beliefs, ideas, and underlying values. It is often difficult to see how we are products of, and influenced by, our own cultural conditioning and learning, unless we leave our own culture, experience another culture, and then come home and are able to see things in our own culture for the first time, because we now have some basis for comparison.

Before that, when one has never left one's own culture, it is often difficult to see how much one has been influenced by different aspects of that culture, which become part of one's identity and like second nature. Once one becomes more sensitive to different cultures and their different underlying values and accepted behavior patterns, one begins to learn the difference between the map (one's particular cultural conditioning and learned reality frameworks) and the territory (ultimate reality, which we can never totally know, but which the world's spiritual traditions all seek to connect to in various ways). We are also not born with culture; we start learning culture – in all areas of life – once we are born.

The key question with culture is whether we are unconsciously acting out the cultural programming we have received, or whether we can become more conscious of how we have been programmed by our culture (or other cultures we've come in contact with) and consciously choose which aspects of culture we want to live by, so that we can also begin acting more consciously in the world, from an inwardly-derived sense of identity then, rather than just from external programming.

It is also important to recognize that when one is from a minority culture within a larger, more dominant culture, that one often has to function in both worlds in somewhat different ways, probably also making one more aware of the influence of the different cultures on one's life than someone who has never experienced more than one culture.

IDENTITY IN INDIVIDUAL IDENTITY CULTURES VERSUS COLLECTIVE IDENTITY CULTURES

Identity is to a great extent culturally learned and thus it can differ in more individualistic cultures, such as the U.S. or Europe, versus in more collectivist cultures, such as Japan and many non-Western cultures. In an individualistic culture, one is socialized from the day one is born to express oneself – including what one thinks and feels as an individual, which thus reinforces the development of individual identity. In a collectivist, group culture, in contrast, although each person is indeed different, the culture socializes one to subordinate one's own individual needs to the needs of the group, and thus group identity develops more, where one's identity is seen to be connected to the different groups that one belongs to, and whether those groups do well or not. Thus, in such group cultures, a clear, socialized or learned sense of a separate individual self and identity may not even exist, unless of course, one has also lived in the West for a period of time. (These comments come from being from the U.S., but also living in Japan for one year and another time for four months.)

Cultures can be rated on a spectrum from more individualistic to more collectivist, or anywhere in between (Trompenaars and Hampden-Turner, 1998, Chap. 5, pp. 51-69), with different identities resulting from each.

Howard Gardner has written about seven or eight types of intelligence, one being "interpersonal intelligence" (understanding other people well) and another being "intrapersonal intelligence" (understanding your self and your inner nature well). While people in all cultures need some interpersonal skills, it is largely Western culture that develops intrapersonal intelligence and a separate sense of self or individual identity. (Gardner, 1983, and later books) Indeed, in Japan, for example, a common idea is that "the nail [or individual] who stands out [and promotes oneself] is nailed down" [i.e.,

See Identity, continued on page 43

Meta-Question

continued from page 40

on resource consumption? Will this herald a transition to a new economy that is not based on discontent?

- *By which criteria, if any, can you challenge the conviction of "inexorable progress"? How will changing views regarding "progress" impact politics and policymaking?*
- *How will the demise of the career-for-life, and the increasing irrelevance of the nation-state (according to some viewpoints) impact one's sense of identity – or multiple identities? (But will some regions and professions not experience these phenomena?) As stable reference points disappear and the pace of change itself accelerates, to what will people turn for identity and a sense of stability? One's family? Tribe? Ethnicity? Other?*
- *Wade discusses global community. Will a global community emerge? (Also see "fission vs. fusion question and "identity-by-counterpoint" question in Prof. Groff's article, this issue.)*
- *Which useful lessons from some cultures will be lost due to global community or globalization?*
- *If a global community emerges, what present day business and governance structures will disappear?*

Identity

continued from page 42

not accepted by a more collectivist, group culture, where there is more pressure to conform to the needs and norms of the group].

What is really interesting today is how identity is changing as people from both more individualistic/ Western and more collectivist/Eastern cultures increasingly interact with each other in today's world. There are certain creativity advantages that can occur in cultures valuing individual self-expression, and certain cooperative advantages that can occur in collectivist cultures. Perhaps in future we will be able to combine both and find a way, as Abraham Maslow (a humanistic psychologist) once envisioned, to create a "synergistic society," where the needs of the individual and the needs of the group can both be met, with identity, behavior, and values also being similarly impacted. (Goble, 1970, Chapter 13, pp. 111-115)

RENAMING ONE'S IDENTITY BY MINORITIES WITHIN LARGER, DOMINANT CULTURES

Another interesting aspect of how identity changes over time is how different minority groups – at least within the larger, dominant U.S. culture – have been traditionally labeled with names by the more dominant culture, but later the minority culture asserts itself and decides to take back its own identity and to name itself. What is most interesting here is that the label they often choose to call themselves is something that was previously considered derogatory – such as "Black" or "Chicano" – but they take this term and make it into a positive term reflecting pride in their cultural-racial-ethnic heritage and traditions. Thus "Blacks" were originally "Negroes" (a "White" term), and later decided to call themselves "Blacks" or "African Americans," while "Mexican-Americans" took an originally more negative term, "Chicano" (originally referring, it is believed, to Mexican immigrants to the U.S.) and adopted it to call themselves.

HUMOR AS A VEHICLE FOR MINORITIES TO EXPRESS THEIR CULTURAL IDENTITY AND CONFRONT THE DOMINANT CULTURE MORE DIRECTLY

Because humor is based on building up tension and then releasing tension, it has proven to be a great vehicle by which people from different minority groups within the U.S. have been able to express their particular cultural identities, as well as the difficulties they've experienced – both historically and today – in expressing themselves within the larger, dominant culture. Some of the most notable Black comics in the U.S. include: Dick Gregory, Richard Pryor, Eddie Murphy, Chris Rock, Dave Chappelle, Bill Cosby, Woopie Goldberg, and many others. A current Mexican-American comic who deals with stereotypes of all different cultural-ethnic groups in the U.S. – is Carlos Mencia and his "Mind of Mencia" comedy routine. And now with the constant news about Middle Eastern conflicts and terrorism, a Middle Eastern-American comedy group has emerged which fittingly calls itself "The Axis of Evil" (after George W. Bush's famous use of the term in his annual State of the Union Presidential speech to Congress in January 2002, in which he named Iraq, Iran, and North Korea as all part of the "axis of evil" in the world).

IDENTITY-BASED CONFLICTS

There are different types of conflicts, but one type of conflict that has recently received a fair amount of attention is "identity-based conflicts" (Rothman, 1997), where strong group identities exist on both sides of the conflict – often based on long historical experiences and hardships suffered as a group of people, which often create grievances against their perceived opponent or "enemy" in these conflicts – making such conflicts more entrenched and difficult to resolve, since people's collective identities become associated with their collective group histories and suffering.

A good example of identity-based conflict is the Israeli-Palestinian conflict, which has created a "community of pain" where both sides have strong emotional attachments for very long periods of time to the same land – in this case the "holy land," making compromise difficult on both sides, since people's group identities are very tied up with the same land and history, though in different ways. Hard liners or extremists on both sides can keep such a conflict going via ongoing violence against each other, which only tends to increase the grievances on both sides. Jay Rothman, who has done conflict resolution work in the Middle East, has developed an ARIA model (Antagonism, Resonance, Invention, and Action) to help move the parties on both sides forward (Rothman, 1997), but when violence gets too extreme on both sides, ongoing communication can become much more difficult and even totally break down for periods of time. Here the influence of an outside power to help mediate the conflict, help set up a series of "confidence-building measures" on both sides, and also give economic and political incentives to both sides, could help. The United States played this role in the Israeli-Egyptian peace talks earlier, and needs to play such a role again in the ongoing Israeli-Palestinian conflict, if anything substantive is to result.

> ***"The wisdom and insights needed for the future are not exclusive to a single nation, people, or culture."***
>
> – Dave Stein
> Editor-in-Chief, **FUTURE*takes***

GLOBALIZATION AND IDENTITY: INCREASING HOMOGENIZATION OF IDENTITY, OR MORE COMPLEX IDENTITY ISSUES?

It is a common view and concern by many that with increasing globalization, we are creating a more

See Identity, continued on page 44

Identity

continued from page 43

homogenized global culture based especially on Western values and lifestyles. (Indeed, the Islamist reaction to what it perceives as the excesses of Western materialist culture is part of what is driving current conflicts in the world, though the issues are more complex). Along with this is a danger that non-Western cultures are being overrun by more dominant, materialistic Western cultures. While these concerns are real, and need to be addressed, identity is, it is argued, more complex.

This article presents an alternative hypothesis about the effects of globalization and increasing interactions between peoples of multiple diverse backgrounds on identity. People used to refer to the United States as "the melting pot," implying that people coming to the U.S. would all become homogenized and "American." The intercultural communication field now refers to the U.S. as "the salad bowl" – being a culture honoring BOTH our unity, as well as our diversity. There is one salad, but it has many diverse parts, which also makes for a better salad or whole. It is proposed herein that identity is likewise more complex, including on a global level today, where on a certain superficial level, we are creating a global culture, but underneath the surface, much cultural diversity remains.

We are all products of our life experiences and learning, which includes what has influenced us not only from our own original culture(s), but also from other cultures that we have interacted with in our lives – including from particular Western, Eastern, and/or indigenous cultures worldwide, as well as in our own local communities. Thus instead of the whole world becoming more homogenized and the same, especially with Western values only, an alternative hypothesis is that we will each become a unique synthesis of all the different cultures that have influenced us and how we have each struggled within ourselves to make sense of these different influences and create some kind of an integrated and multifaceted sense of internal identity within. For many people these identity issues can be complex and evolving questions.

As noted, this article argues that on a certain superficial level, a global culture is being born, but on deeper levels, people still hold onto important aspects of their own cultures. Indeed, as the world increasingly changes and moves rapidly into the future (often driven by rapid technological change, with many of these technologies originating in Western cultures), people also increasingly go back to their roots to hold onto what is important and meaningful from their cultural roots, which are the important things that have formed and molded their traditional sense of identity.

The attraction of Western cultures to the non-Western world, especially to young people, is the freedom it offers to become your own person and to explore your own individual identity, in ways that a total group culture would traditionally not condone. Western technology and "toys" are also often attractive to people. Whether one can accept Western technology without Western values and lifestyles that go along with that is a fascinating question, and a path that China has tried to walk. The attraction of non-Western cultures to the Western world also exists. Here, people who have had a number of their basic material needs met, in Western culture, then find themselves attracted to Eastern, traditionally more spiritual values, or to indigenous traditions that feel connected to the earth and value stewardship of the earth. So cross-fertilization between cultures is happening all the time today and impacting people's sense of identity in many different ways. (A separate article discusses how these different value priorities also contribute to different aspects of peace, leading collectively to an evolving, holistic, integral view of peace, with important input from all the world's peoples and their cultures.) (Groff, 2002)

ADDING LARGER SYSTEM LEVELS OF IDENTITY DOESN'T REQUIRE ELIMINATING PREVIOUS LEVELS OF IDENTITY

Over time, humanity seems to organize at ever larger system levels, requiring new levels of identity to emerge. For example, in Paleolithic, Old Stone Age, prehistoric times, people organized in bands and then tribes that migrated around in search of food. Then in the Neolithic, New Stone Age (still prehistoric), agriculture began, as people realized they could plant a seed, and grow and harvest food later, and thus stay in one location, leading to the rise of villages. Later Ancient Empires and Civilizations arose, as technology evolved and people were able to study the stars, create mathematics and astronomy, and produce more than they needed to survive, making conquest of others more attractive, leading to ancient empires and slavery too. Later, Western civilizations arose, which were furthered by the industrial revolution, which then led to colonial empires abroad as more developed, industrialized countries sought resources in less developed areas of the world.

It is also a common misperception or fear, among some people, that as the world becomes more interdependent that people will have to give up precious national and ethnic or tribal levels of identity in order to add larger regional or global levels of identity on larger system levels. This is not correct. Instead, we really have layers of identity, and adding a layer of "planetary citizen" today does not mean one has to give up one's national and ethnic identities. One can instead look at these different layers of identity as systems within systems within systems, with each system being part of a larger system and level of identity. In short, one ends up with nested identities.

CHANGES IN RELIGIOUS IDENTITY OVER TIME, AS VIEWS OF HOW DIVINITY IS PORTRAYED ALSO CHANGES

People's religious beliefs and practices also changed through each of the

See Identity, continued on page 45

Identity

continued from page 44

above periods, which no doubt also influenced that aspect of their identity in each period. In Paleolithic times, people worshiped Mother Earth and nature sprits in everything living – whether streams, rivers, mountains, or whatever. In Neolithic times, the fertility of the soil was equated with the fertility of females, who gave birth, and the goddess was venerated (at least in the view of some). In Ancient Empires (such as Ancient Egypt, the Indus Valley, and Central American Civilizations later), people worshiped both gods and goddesses, with both the male and female principles represented, and with the concept of One God emerging behind all the different gods and goddesses (which could be viewed as each representing different attributes of that One God). Then with the rise of Western civilizations, and the monotheistic religions, people worshipped One God, who was portrayed as "God the Father." Today, there is an interest is finding both the male and female aspects of divinity again, and honoring the divine union of male and female. (Campbell, 1990; and Groff, 2005b, Part III)

EXPANDED CONSCIOUSNESS EXPERIENCES THAT TRANSFORM IDENTITY

Many people say culture is about all our (layers of) socially-learned behavior, while the spiritual path is about unlearning or peeling off all those layers of socially-learned behavior and identity, which keep us within more limited boxes or frameworks in regard to our identity and who we think we are. Through prayer, meditation, other psycho-technologies, or even sometimes spontaneously, a person can become so open that they can experience a peak experience (where everything seems to flow effortlessly), or a sense of union with the whole, or even on much rarer occasions, one can tap into other dimensions of reality –beyond this physical plane. These direct experiences of expanded consciousness and connection to something much bigger than oneself (that transcend the five senses) are what mystics from all religions have always talked about. Such experiences can totally transform a person's life, and totally expand their sense of identity from their limited ego frameworks to something much greater. (See, for example, Burke, 1901; and Yogananda, 1998.)

One example of such experiences is the astronaut Edgar Mitchell, who in space experienced being connected to the whole cosmos, which he also experienced as having purpose and great beauty in it, which put him into a very calm, peaceful inner being state. This experience so transformed his life that he founded the Institute of Noetic Sciences (IONS) in San Francisco, California, after he returned from space, to support ongoing research on such expanded states of consciousness as the deepest layer of identity available to humanity. (Mitchell, DVD, 2006)

EXAMPLES OF HOW IDENTITY HAS BECOME MORE COMPLEX TODAY

Short of the mystical, expanded consciousness experiences noted above, there are many examples of how the culturally-learned aspects of identity have become much more complex and often multileveled today, as the increasing diversity of humanity increasingly interacts with each other in today's world. One aspect of this is that we live in systems or layers of identity (as noted previously). For example, we belong to different racial-ethnic-subcultural groups within larger dominant cultures and nationalities, which are furthermore interacting with each other on larger regional and global levels today, as well as within countries, as people increasingly migrate to other countries for educational, employment, or survival purposes. In addition, our identity is further influenced by our sex, as well as our sexual orientation, our roles in families – as parents, spouses, siblings, children, etc., and by our jobs and roles at work, or as students in educational situations. A few examples of how cultural identity has become more complex follow:

- More and more restaurants – especially in larger cities – have items on their menus which come from different cultures, or which are truly "fusion" or of "mixed" cultural influences.
- Increasing numbers of people have parents from two or more different cultures, races, and/or religious backgrounds, raising important questions for such parents about how to raise their children and whether to educate them into both backgrounds or largely one. Likewise, children who are raised with parents from two different cultures may or may not be raised with equal familiarity with both cultural traditions, or languages spoken by each parent. Similarly, children raised by parents from two different religious backgrounds may be raised in one or the other religion, neither religion, or both religions today, and the children's identity will be impacted as a result.
- Many people in the U.S. are of mixed racial backgrounds, but don't always know this. According to the crazy legacy of slavery and racism in the U.S., any child of mixed racial background who has any Black (earlier Negro) blood in them, will be labeled "Black," even though they are really of mixed background. It is also interesting that many "Blacks" in the U.S. have not only "White" blood, but also Native American or "Indian" blood in them, but are also still labeled (until the most recent census) as "Black."
- The last United States Census added a category of "mixed" which one could check off as one's racial-ethnic-cultural background. Increasing numbers of people are of mixed backgrounds today and don't like being forced to select only one of their ethnic-racial backgrounds as on the old Census form. A good example is Tiger Woods, who has a Thai mother and a Black-American father. He himself is now married to a European-American, so if they have

See Identity, continued on page 46

Identity

continued from page 45

children, they will be a mixture of Asian, African, and European American stock. It is also noteworthy that some political activist groups also objected to this new "mixed" category, since it would reduce the number of people saying they were of a particular ethnic or racial background, instead saying they were "mixed," thus reducing the possible funding available to such groups.

ALTERNATIVE SCENARIOS ON HOW HUMANS DEAL WITH IDENTITY ISSUES IN OUR INCREASINGLY INTERDEPENDENT WORLD

Best Case Scenario:

People increasingly accept that although the world is filled with diverse races, cultures, ethnic groups, nationalities, and religions, that we are in it together. War is not really in anyone's interests today (not yet recognized by everyone), because we no longer live in isolated communities, and what happens anywhere, increasingly effects everyone everywhere. This means we are creating a global system level of integration today, where isolation is no longer an option. With time, more and more people begin to add another larger system level of identity to their already existing racial-ethnic-cultural, and national identities, namely a sense of also being "planetary citizens." This will require, however, that globalization is increasingly seen to benefit not only elites of countries, but also people in their everyday lives and in their local communities. Corporate and governmental elites increasingly realize that this must occur and begin adopting policies more favorable to non-elites, not just elites, in their respective countries. This reduces people's resistance to globalization.

Worst Case Scenario:

Globalization continues to be seen by too much of the world's peoples as benefiting only elites and not ordinary people, middle class people, or the poor. Outsourcing of jobs from developed countries to developing countries, where labor is cheaper and labor and environmental standards are weaker, by corporations, with government acceptance, continues to fuel the anti-globalization movement in developed countries. At the same time, while cheaper paying jobs are created in many developing countries, child labor, long hours, cheap pay, and poor working conditions, in often unhealthy situations, makes people wonder how globalization is also benefiting them, which fuels continued resistance to globalization, except by elites who largely benefit from it. Anti-globalization – whether in developed or developing countries – also becomes part of one's identity, including one's political identity.

In certain situations, Western materialistic and sexually overt culture is also seen as threatening traditional values in non-Western cultures, which along with poverty, and lack of educational or job opportunities, fuels a sense of hopelessness and anger, creating ongoing breeding grounds for terrorism as well.

Mixed Case Scenario – The Most Probable Scenario:

The most likely or probable future scenario is a mixture of some of the factors from both scenarios above. Thus, globalization continues, but anti-globalization also continues. The more developed countries realize, however, that aiding educational and job opportunities, and job training, in developing countries, rather than spending so much money on military activities to fight terrorism, will lead the masses of people in developing countries to begin to realize sooner that they will benefit from globalization, which will also lessen their resistance to it. In short, globalization alone is not enough. Coupled with globalization must be an attention to localization and to local needs also being met, including finding ways to hold onto important elements of one's traditional identity, while being open to adding new elements from their global interactions and interdependence.

FINAL CONCLUSIONS AND POLICY RECOMMENDATIONS

The world is currently very polarized, with much anti-Americanism resulting from an overemphasis on military spending and the Iraq and Afghanistan Wars at the expense of foreign aid for economic development, educational opportunities, and even attention to global climate change issues – of concern to many other countries. In certain developing countries, identity is still more on tribal or ethnic grounds, not yet on national grounds, making nation-building still a needed focus, before expecting people to add a global level of identity. However, in more developed countries, especially amongst educated elites with opportunities to travel for work or leisure activities, this global level of identity is being added.

As these different levels of identity are added to different people's lives, their own identities become more multilayered and complex, and as all the world's diverse peoples increasingly interact with each other, all kinds of new, creative mixes of internally-generated senses of identity will emerge, which will help take humanity into the 21st century with much new energy and creative ideas as a result – if only we can remain open to learn from each other, and not come from fear or violence, which results from fear and which is currently dominating the world way too much.

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See Identity, continued on page 47

Identity

continued from page 46

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Note: See the above sources for more extensive bibliographies on cultures, civilizations, and religions.

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POINTS FOR THE CLASSROOM
(send comments to futuretakes@cs.com):

- *Dr. Groff's article refers to technology as "an outgrowth of culture." How would the present state of technology be different if various regions of the world (and their cultures) had been dominant during the past 300 years?*
- *Technology facilities cross-cultural interaction via communication and travel. During the next decade, will the primary impact of cross-cultural interaction be increased understanding and acceptance of other cultures, perhaps resulting in their learning from one another? Or will technology-enabled cross-cultural interaction tend to result in deculturation, cultural hegemony, and/or cultural clashes?*
- *The article refers to a global culture on a superficial level, with much cultural diversity remaining under the surface. In addition, it refers to cross-fertilization among cultures, Eastern and Western. To what extent will the various diverse cultures influence the values, lifestyles, and general evolution of the global culture? Or, will the global culture develop a life of its own (as has the US business culture), nearly independent of the under-the-surface cultures? In what ways will the cross-fertilization impact global business culture?*
- *The article refers to influences on our identity – ethnicity, gender, family roles, and jobs and roles at work. Add socioeconomic group, political affiliation, and position on con-*

See Identity, continued on page 48

Identity

continued from page 47

tentious political issues. In the US, when people meet for the first time, a common question is "What do you do?" This can be considered identity-by-counterpoint – "You know who you are in terms of people who are not like you." Will dichotomy-based identity continue to be a primary source of identity in 2025?

- *Is the Eastern holistic way of thinking categorically better than the Western binary us-them mindset for ensuring that the best-case scenario, as described by Dr. Groff, is realized? (For example, sensitivity to the fact that greenhouse gas emissions can impact people who are far away?) Why or why not?*
- *"Fission" vs. "fusion"! Some people derive their identity from large groups (for example, one's nation), and others seek identity with ever-smaller groups (e.g., a tribe, clan, or minority ethnic group). Other sources of identity include religions, political parties, professions, employers, professional societies, socioeconomic groups – and even street gangs. Is there a limit as to how large a group can be as an effective source of identity? Consider the tribal-based conflict in various parts of the world – "Me against my brother, but me and my brother against my cousin, etc." Can most people identify with all of humanity as global citizens? Or can they identify with a nation or anything else that is large and seemingly impersonal? If not, is this driving identity with smaller groups (ethnic groups, cause-oriented groups, etc.), or are other factors involved?*
- *According to Howard Gardner (as Dr. Groff points out), intrapersonal intelligence and a separate sense of self and individual identity are found primarily in Western cultures – and in Japan, for example, which is a group culture, one who promotes himself/herself is "nailed down." By contrast, self-promotion is more acceptable in some other cultures such as the US, and not surprisingly, leaders emerge in different ways in group- vs. individual-oriented cultures. As these cultures intermingle and transact international business, what are the implications for the ways that leaders of the future will emerge?*

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