

# FUTURES ORIENTED POLICY PLANNING

Accompanying Notes – BCC Course – November/December 2003

Presenter: Sohail Inayatullah. Presenter: Sohail Inayatullah. Most of the material presented at the workshop (recorded in this notes) is in Sohail Inayatullah, Questioning the Future: Futures Studies, Action Learning and Organizational Transformation and [www.metafuture.org](http://www.metafuture.org)

## Futures Oriented Policy

1. Is focused on the implications of current decisions on the future
2. Anticipates trends and emerging issues thereby providing early warnings and opportunities for change
3. Maps alternative futures so that uncertainty is better understood and more effective decisions can be reached today
4. Extends the temporal horizon so that costs and benefits analysis includes future generations
5. Embeds flexibility into the vision of the future, and
6. Develops processes so that policymaking remains a living process

## Futures oriented policy planning can also be used as:

- (1) capacity enhancement (the use of futures to develop organizational and human potential);
- (2) education (the use of futures to better understand organizational structures, trends, macrohistorical patterns of social change and ways of thinking);
- (3) memetic change (discovering and spreading new memes, or ideas, that are selected so that the organization can evolve more quickly or find evolutionary niches within a rapidly adapting world); and, far more controversially,
- (4) microvita change, focused more on spiritual visionary change—deeper unconscious or superconscious dimensions.

## What is futures studies?

Futures studies is the forward-looking equivalent of history. If history is concerned with origins, roots, where, in some sense, we have collectively been; future studies is about goals, purposes, where we are going, how we get there and the problems and opportunities we will encounter en route.

## Why is learning about the future essential?

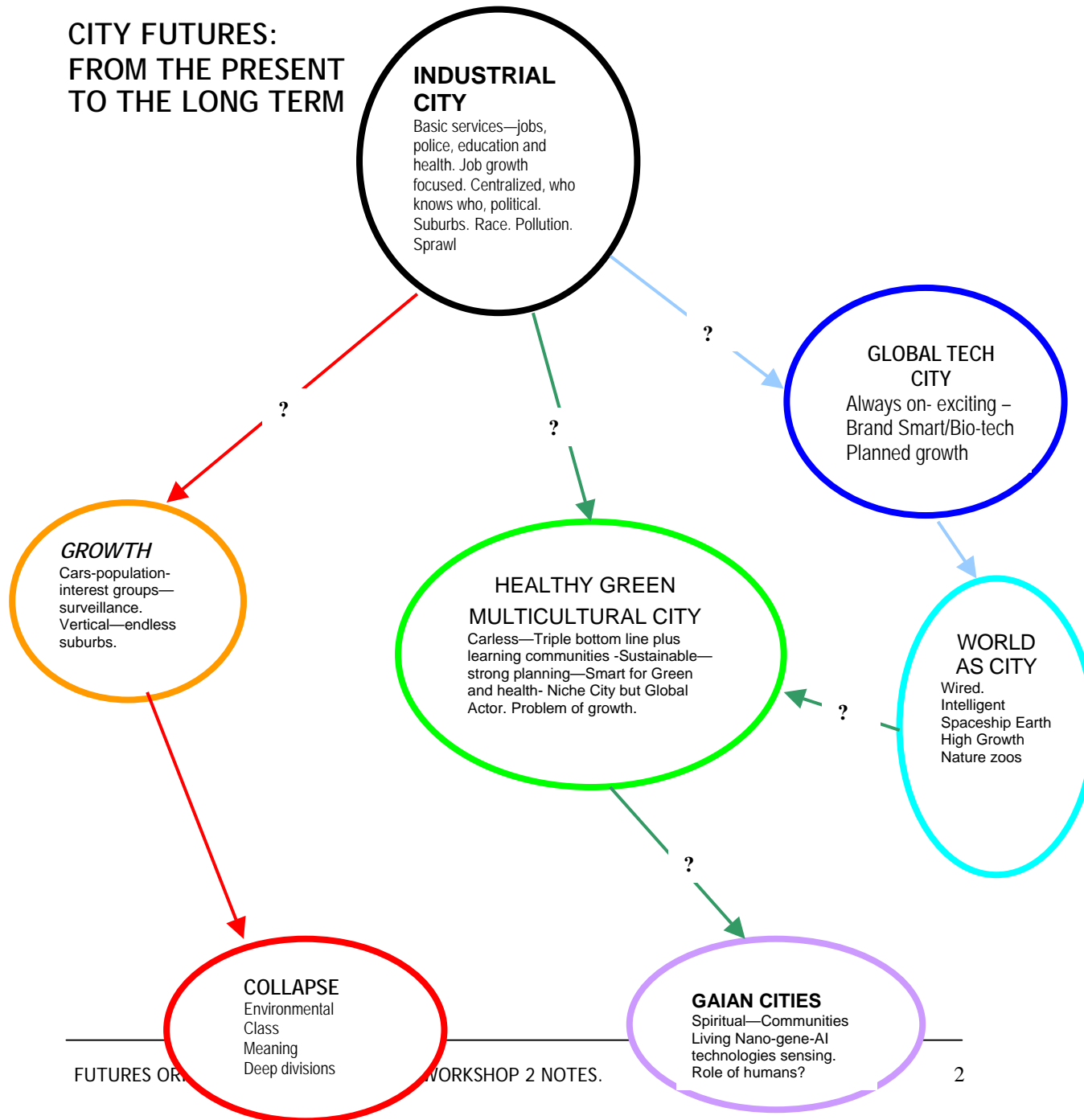
When people and organisations are not aware of their choices they may well end up being part of someone else's future. In order to create desirable futures, futurists encourage others to think more carefully and plan further ahead than before. But it is not just a case of thinking further into the future. It is also one of thinking more richly about what is possible and desirable. In part this involves critiquing current ideologies, understanding cultural biases, diagnosing the effects of particular interests and opening up futures work to non-Western sources, languages and ways of thinking.

<http://www.swin.edu.au/afi/Faq.htm>

...the best public policy demonstrates creativity, and emerges from transformative leadership. Foresight -- sensitivity to emerging change and its effects and impacts -- and vision -- the articulation of values and goals as a preferred future -- are the heart of leadership. MacGregor Burns' definition of transformative leadership hinges on leaders' abilities to communicate a compelling vision. But foresight is even more critical to issues of planning and public policy, because planning for communities should address the long-term using a generational perspective: what do we want our communities to be for our children, grandchildren, great-grandchildren? Public policy should address not merely present problems, but future goals. That anticipatory effort requires foresight, which in turn means understanding systemic interrelationships and learning to identify sources of potential change: skills of foresight and future studies.

Source: <http://www.infinitefutures.com/essays/lead1.shtml>

**CITY FUTURES:  
FROM THE PRESENT  
TO THE LONG TERM**



The future need not be a continuation of the present. There is no logic that says we have to see the future only in terms of technology and then only in utopian or dystopian perspectives. To break the stranglehold of binary, technologically dominant but myopic projections, we need to think of the future in pluralistic terms.

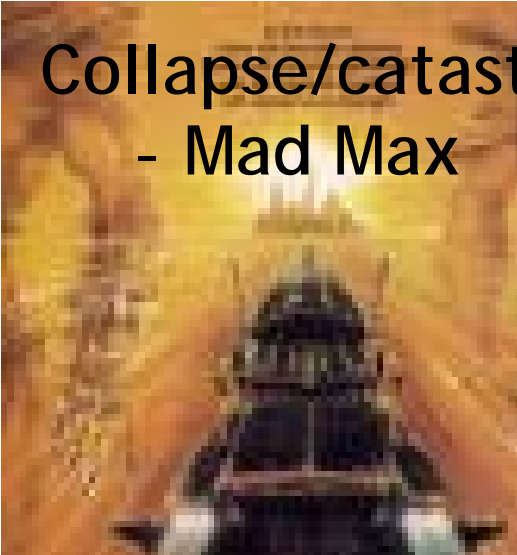
The future need not be like a mighty river; it can just as easily be like an ocean. In this ocean, we can sail almost anywhere, in any direction. There is thus no such thing as the future; there are many, many futures. Moreover, we should be concerned less with what the future could or would be and more with what it ought to be, what we want the future to be. There is nothing inevitable or determined about the future. It can be made and shaped by all of us according to our desires.

Opening up the future to democratic and pluralistic possibilities requires us to make people, and not technology, the focus of the future. The future, any future, will affect us all; so we all have a right to participate in shaping it. Thinking about the future then becomes an enterprise of social involvement – in debating and discussing policy and participating in policy making, in raising future consciousness of communities, in articulating the future hopes and desires of communities, and in involving citizens in efforts to shape their own futures.

Source: Ziauddin Sardar, Predictions  
*The A to Z of Postmodern Life*, pg 173

# WORKSHOP EXERCISE: Images of Australia

## Collapse/catastrophe - Mad Max



I have to explain that my futures work and my peace work are the same, and that I came to the idea of future workshops through a discovery I made as a peace activist. During my office as president of the Women's International League of Peace and Freedom, (a European organization with an American section), I attended a workshop in Denmark, it was in the middle sixties, on disarmament, and we had a very distinguished panel; I asked the question: what will the world look like if we really achieve disarmament? Nobody in the panel or in the audience could answer the question, and I wondered, how can we work for something we can't imagine? So, if we're going to have disarmament, we must start developing futures in our mind of the kind of society without weapons we want, how it would function, how we would solve conflicts, etc. I kept thinking about it for a couple of years, and then it finally occurred to me that using Fred Polak's concept - that you need to have an image of the future, that an image of the future empowers and guides your action in the present - maybe we could set up workshops to help people to do precisely that: imagine futures with no weapons.

Elise Boulding from Fuures Studies CD

## Reversion to the past

- Dreamtime & Riding on sheep's back



AUSTRALIA WILL SOON HAVE A CAR TO EVERY FAMILY  
(cartoon from 1927!)

## Continued growth

- recession
- environmental degradation
- urban sprawl



## Transformation

TBL: - Focus on environment & society as priorities over economy



## Sohail Inayatullah's City Scenarios<sup>1</sup>

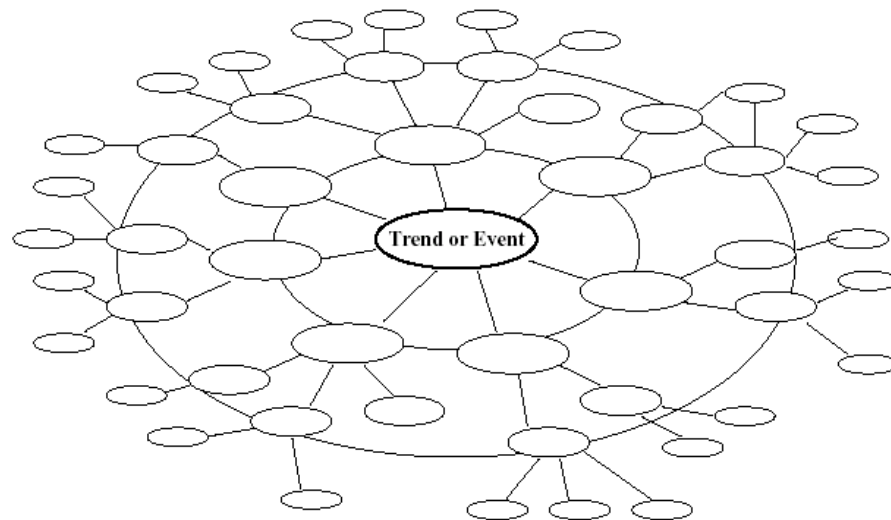
- **Global and Smart:** This the globalist networked scenario—a jet plane for all, unrestricted movement of capital and labour as well as ideas and news—not a utopia but certainly a good society where feudalism, hierarchy, nationalist power break down and humans function as autonomous fulfilled beings. The market is primary but a truly globalized world allows endless associations—non-governmental organizations, religious affiliations, robotic, new species, and other forms of identity currently unimaginable. With scarcity less of a problem, who we are and how we express this changing identity becomes far more crucial. The city becomes a site of intention. Freedom is realized. The globalized city is also the smart city. This is the high-tech city, or what we now call the smart-city. The city that senses and thinks, that can monitor the needs of its citizens—when tree growth is about to interfere with power lines, when criminals are about to loot a store. This could be done through GPS surveillance systems or even implants. The key drivers are globalization and technologization. The key tension is individual freedom versus collective efficiency. Within the framework of this paper, this is Growth plus some minor transformation (through technology).
- **Connection and Sustainability:** This future is far less concerned with movement and more focused on stability. But the stability comes, not from stasis, but from connection—relationship with self, with loved one, with community and with nature. Wealth is no longer the crucial determining factor of who we are, rather it is our capacity to love and be loved, to live, not to transform the world but to live in harmony in the world. Rurality is not tangential to this image. Indeed, while this image does not necessarily mean a return to the farm, it does mean a move away from industrial modes of production (that is, high-fat, meat-based diets and the accompanying waste disposal paradigm) and postmodern modes of production (genetically modified foods) to an organic, recyclable mode of eating and living. The key drivers are the values of tradition and the human need for community. The key tension is innovation or creative destruction and the individualizing impacts of new information and communication technologies. Within our structure, this is return to steady state plus minor aspects of Gaian transformation.
- **The Multicultural-Spiritual city:** A multicultural city is about city spaces that are not segregated by race or gender and the ways of knowing the represent. One should not be able to identify an ethnic area, or at least not see in a negative way. Citizens should feel they are part of the city, that they are not discriminated against, especially by those in authority. The actions of public officials and employees are crucial here. The Net of course helps greatly by hiding our gender, accent and colour. But a multicultural-spiritual city is also about incorporating others ways of knowing, of creating a complex and chaotic model of space such that the city does not necessarily match the values of only one culture—mosques with temples with banks. City design is not only done by trained city planners but also by *feng shui* experts, searching for the energy lines, decoding which areas are best for banking, which for play and which for education—essentially designing and building for beauty that helps achieve particular functions broadly defined. Writes Starhawk:  
*The vision of the future is centred in the city; it's a vision where people have lots of different religions, cultures and subcultures but they can all come together and work together. It starts with a woman climbing a hill for a ritual and visiting all the different shrines of these different religions and cultures that are up on the sacred mountain. That is what I'd like to see. Culture is like a sacred mountain that's big enough for many, many different approaches to spirit.*  
The key driver is the demographic category of cultural creatives (focused on inner spirituality, ecological sustainability, global governance) and cultural codes from non-western civilizations. Within our framework, this is the full implication of the Gaian future, eventually becoming the spiritual city.

## WORKSHOP EXERCISE: Policy Filters - Aged Affordable Housing - What/Who defines Policy?

BEAUCRACY	WORLDVIEWS	BLACK BOX!	POLITICAL	Conservative Think tank	Leadership
<p>Form a committee. Find some champions.</p> <p>Who is aged? How many are defined as aged? What are the requirements? How could we finance this?</p> <p>Who is eligible financially?</p> <p>Who is responsible? Local, State, Federal or mixed cooperation?</p> <p>How do we integrate this with infrastructure policy?</p> <p>Which public policy type will be used?</p> <p>Priorities with respect to other policies</p>	<p>"Entitlement" I gave now I am given to - traditionals</p> <p>"Separation of the generations" - the retirement village - Anglo</p> <p>"Obligation of the young to look after the ageing" eg Chinese</p> <p>"I am the Custodian for my future family's prosperity"</p> <p>Shelter is a reflection of the integrity of the harmonious co-existence with the elements. Indigenous</p>	<p><b>INPUTS</b></p> <ul style="list-style-type: none"> <li>• Number of people over 65 earning over \$X amount a year</li> <li>• Affordable housing in city or country (where)</li> <li>• Community consultation</li> <li>• Budget (alternative revenue streams)</li> <li>• Purchase/rental</li> <li>• Policy audit to see what other governments are doing (benchmarking etc)</li> </ul> <p><b>OUTPUTS</b></p> <ul style="list-style-type: none"> <li>• Eligibility criteria</li> <li>• Funding model</li> <li>• Housing standards</li> <li>• Implementation schedule</li> <li>• Exit strategy (smoking, drinking)</li> <li>- This medication will be funded from the Gambling Community Fund</li> </ul>	<p>Green: ESD Housing Mix of services for fitting all age groups – non-segregational</p> <p>Liberal: User pays Private sector solutions</p> <p>Labor: Egalitarian principles Subsidise Housing</p> <p>ONE NATION Segregated assimilated housing</p>	<p>How will business benefit? How will wealthy benefit?</p> <ul style="list-style-type: none"> <li>• Attract self-funded retirees to market housing</li> <li>• Move health services out of Brisbane</li> <li>• We recognise that there may be negative impacts on a large group of people (mainly women) who have been unable to save for their retirement. However this does not affect the majority position of this think tank.</li> <li>• Develop design, construction &amp; operations services industries attracted to Brisbane to service the aged (as defined by us).</li> </ul>	<p>Leadership</p> <p>Timeframe: 5 – 10 yrs issue impacts</p> <p>Style: Proactive Consulting Collaborate</p> <p>Result: Committed to Outcome</p> <p>Stakeholders: Aging Population 50+</p> <p>Engage other policy makers</p> <p>Response to: Housing Choice – DA fast-tracked for certain development Awards/Incentives Density Bonuses</p> <p>Style – build a model of the 'ideal'</p> <p>Health – dedicate land for aged care near hospitals</p> <p>Knowledge non segregated Integrated into family homes</p>

## THE FUTURES WHEEL

The Futures Wheel, a method of identifying and packaging secondary and tertiary consequences of trends and events, was invented in 1971 by Jerome C. Glenn, then a student at the Antioch Graduate School of Education. It was spread by workshops on futuristic curriculum development conducted by the University of Massachusetts during the early 1970s, and shortly thereafter, by futurist trainers and consultants as a method for policy analysis and forecasting. The method first entered the literature in Spring 1972.<sup>1</sup> Subsequent variations of the Futures Wheel have been called the *Implementation Wheel*, *Impact Wheel*, *Mind Mapping*, and *Webbing*. These variations have been used by futurists in a wide variety of situations. Although the Futures Wheel is a simple technique, requiring only blank paper, a pen, and one or more fertile minds, it is also an extremely powerful method of exploring the future. The Futures Wheel is currently used by corporate planners and public policymakers throughout the world to identify potential problems and opportunities, new markets, products, and services and to assess alternative tactics and strategies.



[http://www.futurovenezuela.org/\\_curso/15-futweel.pdf](http://www.futurovenezuela.org/_curso/15-futweel.pdf)

### HOW TO DO IT

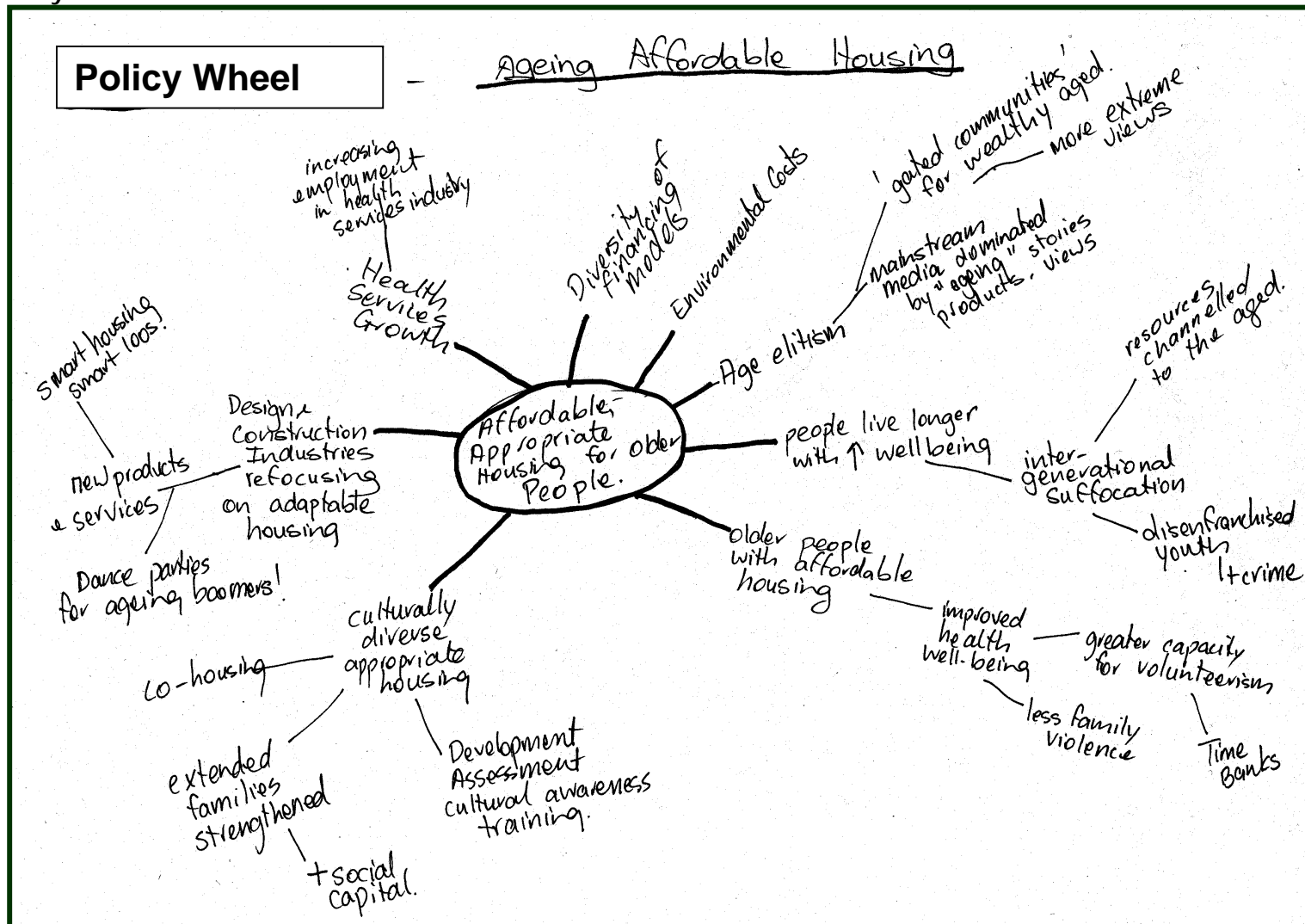
A group decides to brainstorm about a trend, idea, future event, or value. The subject is written in the middle of a piece of paper, a flip chart, black board, or on an overhead projector transparency. Next, the leader of the brainstorming session draws an oval around the item and asks the group to say what necessarily goes with this item. As impacts or consequences are offered by the group, the leader draws short wheel-like spokes out from the central oval and writes these impacts at the end of each spoke.

Ovals are drawn around each of the primary impacts. A ring can be drawn connecting the primary impacts. Next, the leader asks the group to forget about the original item in the middle of the Futures Wheel and to give the most likely impacts for each of the primary impacts of the first ring of primary consequences. As these secondary impacts are offered by the group, the leader draws two or three short spokes out from each of the ovals around the primary impacts to form a second ring and writes the name of these secondary impacts at the end of each spoke and draws ovals around them.

At first, this process goes quickly, with participants listing second, third, and fourth order consequences with little or no evaluation. After the group feels its thinking is represented on the wheel, they can evaluate and edit the wheel to be more "realistic." This step is similar to the clarification part in other brainstorming processes.

Cont.....

**WORKSHOP EXERCISE:** Using a Futures Wheel to explore a policy issue



**Questions Arising**

The process you choose will influence the problem definition and the solution.

Is it more information that makes better decisions?

Does bringing in multiple perspectives make better choices?

How do you embed flexibility into policy?

When external conditions change how do you adapt?

See [http://www.planet-tech.com/cpf/student\\_wheels.html](http://www.planet-tech.com/cpf/student_wheels.html) for examples of futures wheels created by school students

# Five pillars of futures methodology.

1. Anticipatory - eg. Emerging Issues Analysis
2. Mapping - eg. Macrohistory - Deep civilisation patterns
3. Epistemology - eg. Causal Layered Analysis
4. Alternatives - eg. Scenarios
5. Transformation - eg. Action Learning futures within the community

*"It is important to acquaint oneself with emerging situations while they can still be moulded, before they become imperatively compelling."*

*Bertrand De Jouvenal*

## 1. ANTICIPATORY

### Emerging Issues Analysis.

Emerging issues have both a forecasting utility in that they give us information on **potential** futures and a **disruptive** dimension in that they call into question our assumptions about the present.

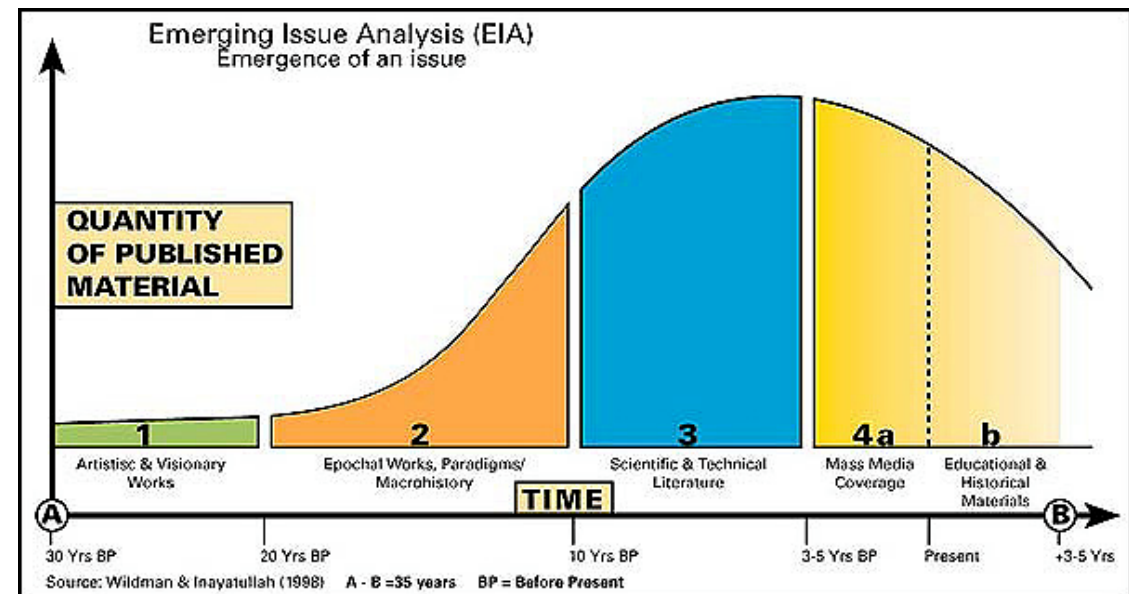
Emerging issues should be provocative, controversial, perhaps even ridiculous. If there is immediate agreement, most likely it is not an emerging issue but a trend.

#### ASSUMPTIONS

- All processes have patterns, their actual appearance is preceded by long shadows, trains of activity
- Pattern is often the S-curve
- S-curve can be divided into three phases:
- Emerging, Trend and Problem

#### AT EMERGING LEVEL

- There is little or no quantitative data
- Issue has low likelihood of occurring
- If issue matures then impact will be dramatic
- Great ability to influence direction of issue



As new and interesting developments come about, entrepreneurial publishers are there. The first automotive magazine, *The Horseless Age*, was published in 1895 and it heralded advent of motor vehicles. The *Fish Protein Concentrate News* made its debut when global protein deficiencies topped foreign aid agendas.

Source: Graham T.T. Molitor\* *Public Policy Forecasting, U.S.A*



- Issue is often first evident to those marginal to dominant ways of knowing

#### AT TREND LEVEL

- There is quantitative data, but often contested
- Issue has medium likelihood of fully becoming a problem
- Trend is evident to research units

#### AT PROBLEM LEVEL

- Issue has emerged
- Strong emotions on all sides of issue
- Great deal of quantitative data
- Policy Institutes conduct research on the issue
- Ability to transform direction of issue limited

#### FINDING EMERGING ISSUES

##### 1. Scanning

Scanning focuses not on particular texts but similarities and differences between many texts including video, story telling, and others forms of presentation. The key is to discern what is unusual; what does not quite fit the pattern. The researcher needs to look for anomalies or crises within current paradigms. Scanning takes years to develop as a skill. It requires simultaneous reading in many fields.

##### 2. Extrapolation

In this technique one extrapolates to the degree where the absurd sets in. With current social levels, for example, women will not get equal status for another 1000 years.

Ultimately, the effectiveness of scanning comes down to what signals 'out there' we allow 'in here'. We all filter the signals we (allow ourselves to) see; this is a necessary survival mechanism - we *need* to do so in order to function. Recent high-profile 'intelligence failures' reveal, however, that while this pre-conscious filtering is necessary for our daily survival in a world literally filled with signals, such filtering may also lead to potentially dangerous exclusions of what may turn out to be vital signals. Just because we can't see or sense such signals ourselves, it doesn't mean that what others see is wrong or false or fantasy or illusion or hallucination. Our own personal view of 'reality' (whatever *that* is) is always filtered, and so we would do well to recall this simple fact when attempting to understand the view of perspective of another. Once we can accept that other people see different things, without discounting the validity of their view, then we are in a stronger position to use other people's work as an adjunct to our own scanning. Otherwise, our work becomes merely the practice of accumulating more and more information viewed from the same perspective. This is hardly a useful, or indeed wise, practice in the long run.

So, as Choo suggests in his paper, scanning the environment really is more of an art than a science. Like art (and beauty), it depends very much on the eye of the beholder. And, I would assert, what that eye sees is conditioned by what lies *behind* the eye of the beholder, in the interior consciousness of the perceiving subject. And that is another realm of understanding entirely...

Source: Reframing Environmental scanning: A reader on the Art of Scanning the Environment Edited by Josephn Forus

...

### 3. Dialectical

The strategy in this method is to look for cultural, technological, economic and political contradictions and opposites within a system. These opposites often point to emerging issues: Rhetoric vs. actual practice; information rich and poor; technology and nature.

### 4. Grand theory

In this technique by examining the grand theories of exemplary thinkers one finds areas in which to explore (Max, Ibn Khaldun, Sarkar, McLuhan). The focus is on macro patterns of change, the sweep of history. This method helps discern emerging paradigms. It tells us where to look.

### 5. Alternative Futures

In this method, one asks: "what is the full range of what can happen." How might current conditions transform, collapse, continue? What wild-cards might influence the present? One must keep on asking, what else, what else.

### 6. Bell Weather

In this technique, certain locations are considered ahead. For example, in the US Florida, California often lead in new trends. Other states often follow. The future of one place is often the history of another. Conversely, it is important to find issues from places that are generally not considered leaders.

**A**rt at its most significant is a distant early warning system that can always be relied on to tell the old culture what is beginning to happen.

Marshall McLuhan

### Art or science?

hmmm. I'd say scanning is learned pattern identification, at which people are not very successful until they have done it for awhile. We all need to get past the news items merely "new to me" and to the point of "new even to practitioners of arcane fields." That simply takes a lot of reading, observing, and digesting. Also, the more trained your eye is to links, relationships, and systems dynamics in general, the easier it is to spot changes bubbling up against the "ground" of current conditions, and to extrapolate their potential impacts.

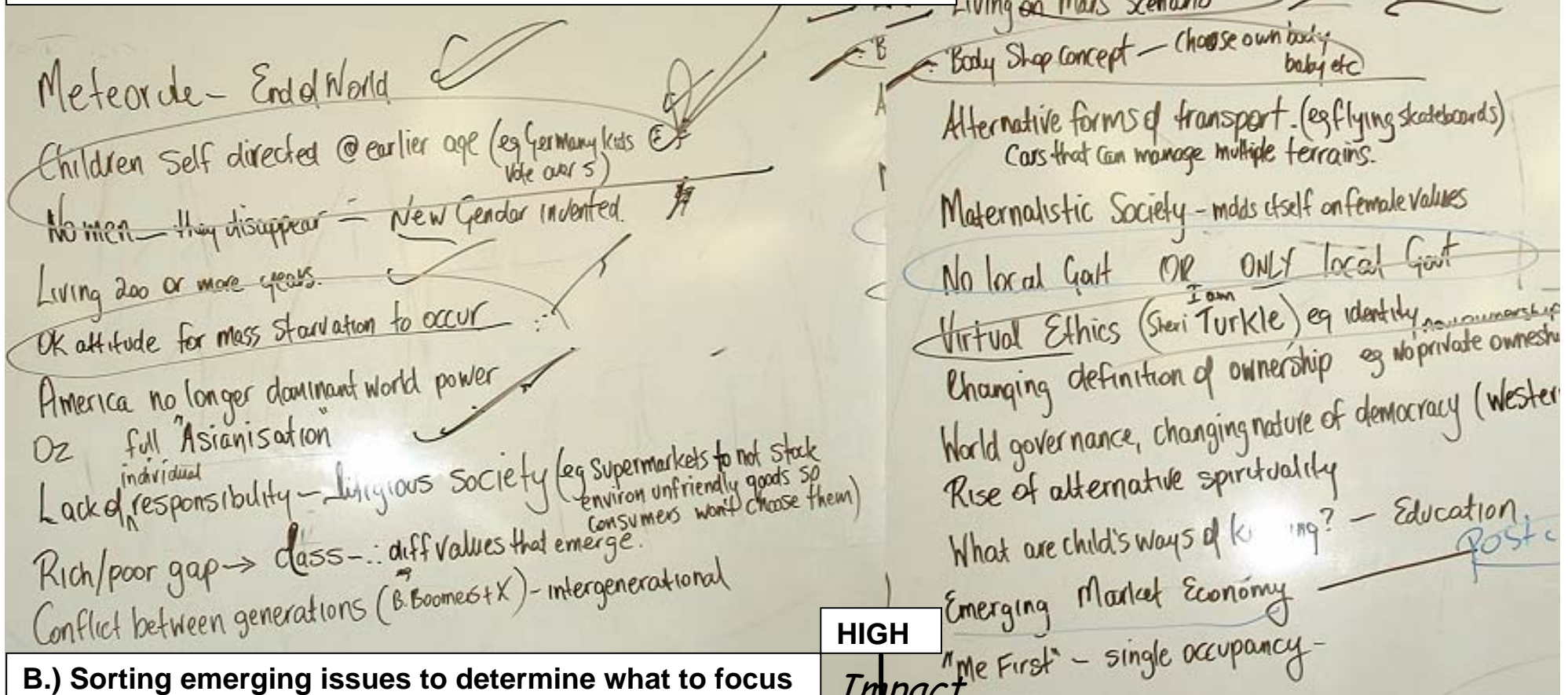
Source: <http://www.infinitefutures.com/essays/fs8.shtml>

**Local government bellwethers** among U.S. county and city governments include: Berkeley, New York and Boston. Sub-jurisdictional bellwethers internationally include: Stockholm, Oslo, Copenhagen, Amsterdam, The Hague, North Rhine-Westphalia, Bonn, London, Brussels, St. Gallen, Zurich, Basel, Bern, Saskatchewan, Tokyo and New South Wales. Laggard state and local jurisdictions include Mississippi, Alabama, Arkansas, South Dakota and Louisiana in the U.S. Internationally, lesser –developed and impoverished countries, such as Bangladesh and Ethiopia, are among the laggards.

One parting tip: I have found that Sweden and California so often have been the "very first by whom the new is tried," that they provide a forecaster's shortcut (at least for later-adopting jurisdictions). In other words, activities in just these two jurisdictions provide a somewhat reliable indicator for anticipating developments likely to be undertaken elsewhere.

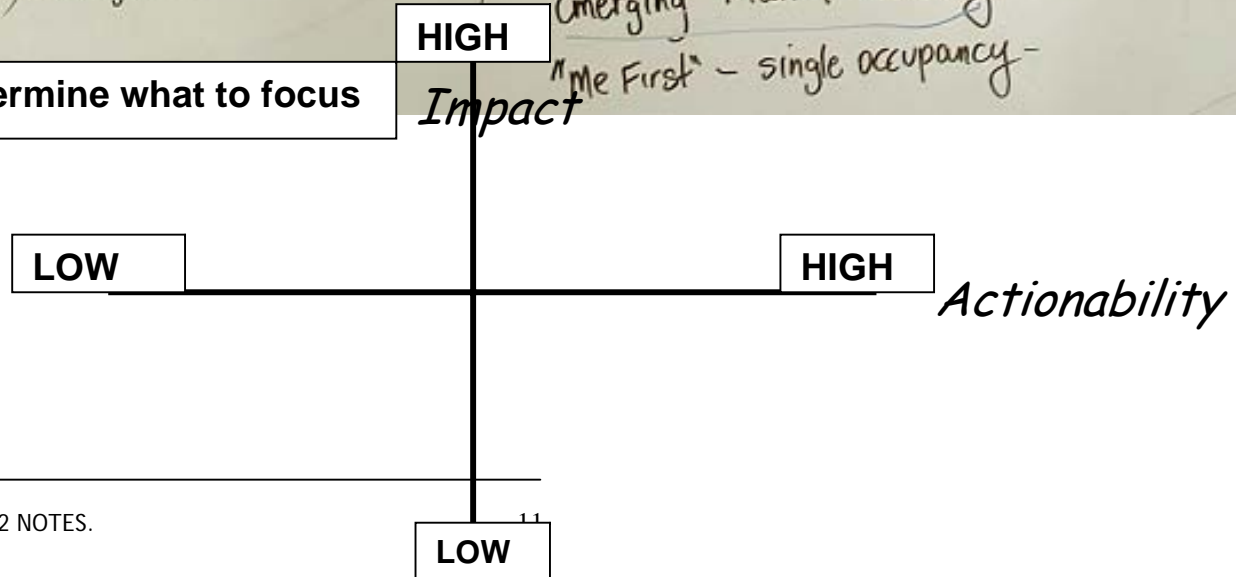
Source: Graham T.T. Molitor\* *Public Policy Forecasting*.

## WORKSHOP EXERCISE: A.) Brainstorming Emerging Issues



## B.) Sorting emerging issues to determine what to focus

Map the issues across the 4 quadrants using relevant axis eg:  
 Global / Local  
 Impact: High / Low  
 Actionability: High / Low  
 Known / Unknown  
 Timeframe - Near / Far



## 2. MAPPING TOOLS

### A.) Macrohistory - eg. Deep civilisation patterns

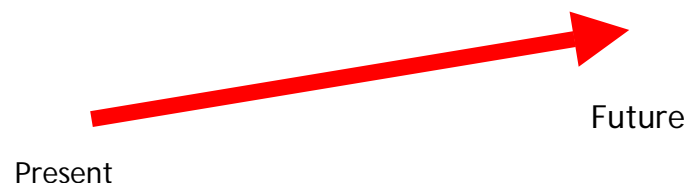
Macrohistory is the search for the grand patterns of social, civilizational and institutional change through time. It is the search for both the phases of history and the causes and mechanisms of change.

Macrohistory investigates the shape of past and future, why organizations, nations and civilizations rise and fall (and other spatial metaphors such as linear, pendulum, cyclical and spiral, for example).

While scenarios develop a map of the alternative futures (the driving images), macrohistory helps develop what is plausible given the structure of history. Macrohistory—or the weight of history—provides a reality check to scenarios. The patterns developed from macrohistorians help gauge which trend is more likely, for example.

While there are many patterns in history, the following are most salient to the futures of Brisbane.

1. Linear—progress is assumed. The inexorable movement from agricultural to industrial to services to the knowledge economy; from rural to city; from religious to secular; from local communities to nation-hood; and from nation to globe. Change occurs through new technologies and their diffusion.



#### **Macrohistorians**

These are simplifications of complex thinkers, but they can produce a wealth of ideas.

#### **Khaldun**

We have no outside-the-world challenge to renew us.

#### **Vico**

We cannot rely on the gods and the heroes to bail us out.

#### **Smith, Comte, Spencer**

The world is not made for linear processes.

#### **Marx**

Solutions to exploitation not only from the exploited.

#### **Gramsci**

Conquering the positions of high cultural command.

#### **Weber**

Beware of the iron cage of a stifling world bureaucracy.

#### **Spengler**

Rise of the East may follow the fall of the West.

#### **Sorokin**

A spiritual renewal is needed from the materialist gutter.

#### **Toynbee**

Beware of the universal state and universal church.

#### **Sarkar**

Reduce division of labor, integrate, develop spiritual culture.

#### **Eisler**

Gender partnership (and Boulding with her underside of history).

#### **Gaia**

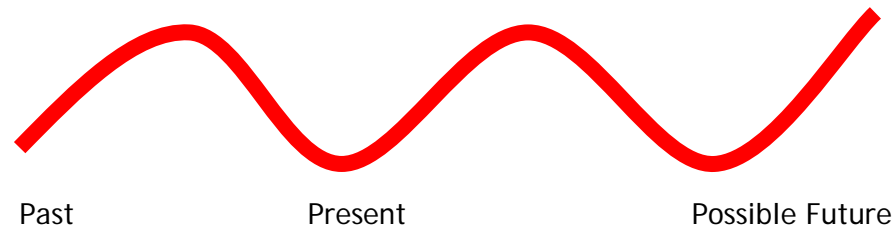
A deeper contact, symbiosis, harmony.

Source: *Macrohistory & Macrohistorians*

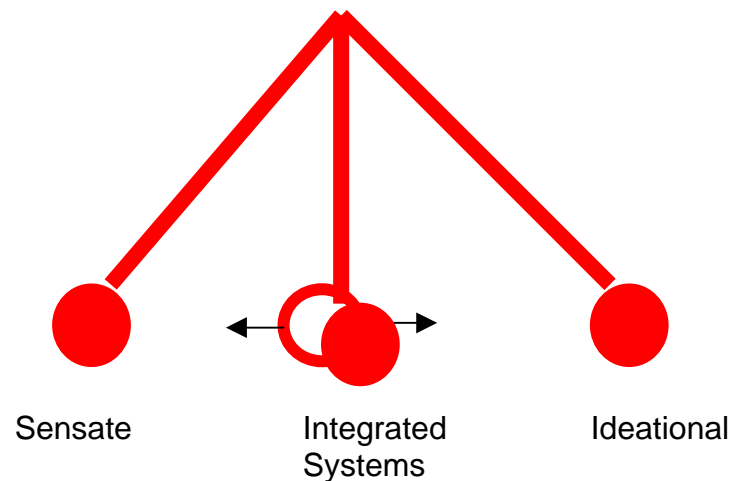
Perspectives on Individual, Social & Civilisational Change.

Edited by Johan Galtung & Sohail Inayatullah pg 243

2. Cyclical—all patterns follow the cycle. There are ups and downs. After the rise there is the fall. And after the trough, there is a rise until the fall starts again. Only short term change is possible, the cycle of good and bad, knowledge and ignorance, love and fear, rise and fall, technology and culture, is likely to continue unabated. Humans have agency, but there are limits. Once the limit is reached the downward trend begins again.



3. Pendulum—this is similar to the cycle but there is a shift back and forth, not necessarily a rise and fall.




### Riane Eisler:

Today there is a strong movement toward a partnership social organization (most notably in the Scandinavian world). However, until recently, societies approximating this configuration were believed to exist only at the most technologically primitive level, among tribes such as the Ba-Mbuti, Tiruray, and !Kung. In the nineteenth century, archaeologists found evidence of prehistoric societies that were not androcratic or patriarchal, which they termed matriarchal. But more recent archaeological findings, as well as closer reexaminations of earlier discoveries, indicate that these earlier societies oriented to a partnership model.

These findings are congruent with myths about an earlier, more harmonious and peaceful age. The Judeo-Christian Bible tells of a garden where woman and man lived in harmony with each other and nature – a time before a male god decreed that woman should henceforth be subservient to man. The Chinese Tao Te Ching recounts a time when the yin or feminine principle was not yet ruled by the male principle or yang – a more peaceful and just time when, we are told, the wisdom of the mother was still honored. The ancient writings of the Greek poet Hesiod tell of a “golden race” who lived in peaceful ease before a “lesser race” brought in Ares, the Greek god of war.

While these stories were undoubtedly over-idealized, they are congruent with archaeological findings. There is evidence of stable Neolithic societies, going back approximately 8,000 years, where the arts flourished and differences in status and wealth, as the British archaeologist James Mellaart writes, were not extreme. There are also strong indications that these were not male-dominant societies. Their anthropomorphic religious imagery was primarily female. Women were priestesses and important craftspeople. As the archaeologist Marija Gimbutas wrote, before Old Europe was overrun by Indo-European hordes, the female was seen as “creative and active”, with neither the female nor the male “subordinate to the other”. There is a paucity of fortifications and signs of destruction through war, and their extensive and advanced art does not glorify warriors and wars.

In sum, while these were not ideal or even violent-free societies, there is archaeological and mythical evidence that the original direction of Western civilization was more peaceful and socially and ecologically balanced. That is, it oriented primarily to the partnership model. But there is also evidence that during a chaotic period of disequilibrium there was a shift to the dominator model, bringing into sharp relief the interaction between cultural shifts and technological phase changes.

4. Spiral—The shape of the future is linear plus cyclical. Progress is not always smooth and straight forward. There are cyclical dimension, such that the past returns. For example, while we move to globalization, the local does not disappear but is re-evoked, and thus the search for a glo-cal politics is initiated. Too, linear thought assumes that the tribe has disappeared but today we see a return of tribal politics and tribal consumption patterns. Finally, reality is not just cyclical, that is, *plus ca change, plus c'est la meme chose*. There are progressive elements to history, e.g., inclusion of  cultures, declaration of human rights, end of slavery and new social technologies.



Source: *Macrohistory & Macrorhistorians Perspectives on Individual, Social & Civilisational Change*. Edited by Johan Galtung & Sohail Inayatullah

#### Sohail Inayatullah on Sarkar

My interest in Sarkar was not initially based on his social stages of history, but on his comprehensive worldview, particularly his inclusion of the spiritual in social theory. Sarkar's vision of the future impressed me immediately because it had both modern and traditional components, yet transcended both.

It also appealed to my dual nature as a Pakistani South Asian and as a rootless son of a U.N. intellectual. Having lived all over the planet by the age of seventeen and having been raised in the international relations discourse, I was impressed by Sarkar's universal humanism and his articulation of a theory that was historical - structural, not merely concerned with the day-to-day happenings of leaders and nation-states. By this time, national pride and ambassadorial wealth had ceased to impress me. More important than explaining social reality were theories that could change the living conditions of the powerless. Marx was interesting, but had no spiritual dimensions. And American political science, narrowly centered on modernization and development theory, was utterly boring. I found Sarkar's emphasis on social movements committed to economic self-reliance, cultural strength, and a new environmental ethic far more energizing. His theory of social stages also gave an anchor to my interest in futures studies, which often seemed strong on values but weak on history, theory, and structure.

Sarkar was active at theoretical and community levels, both religious (Hindu) and secular (Western liberal) perspectives find Sarkar's rewriting of history uncomfortable, nor are they accustomed to a theory of economic growth within a theory of the spiritual.

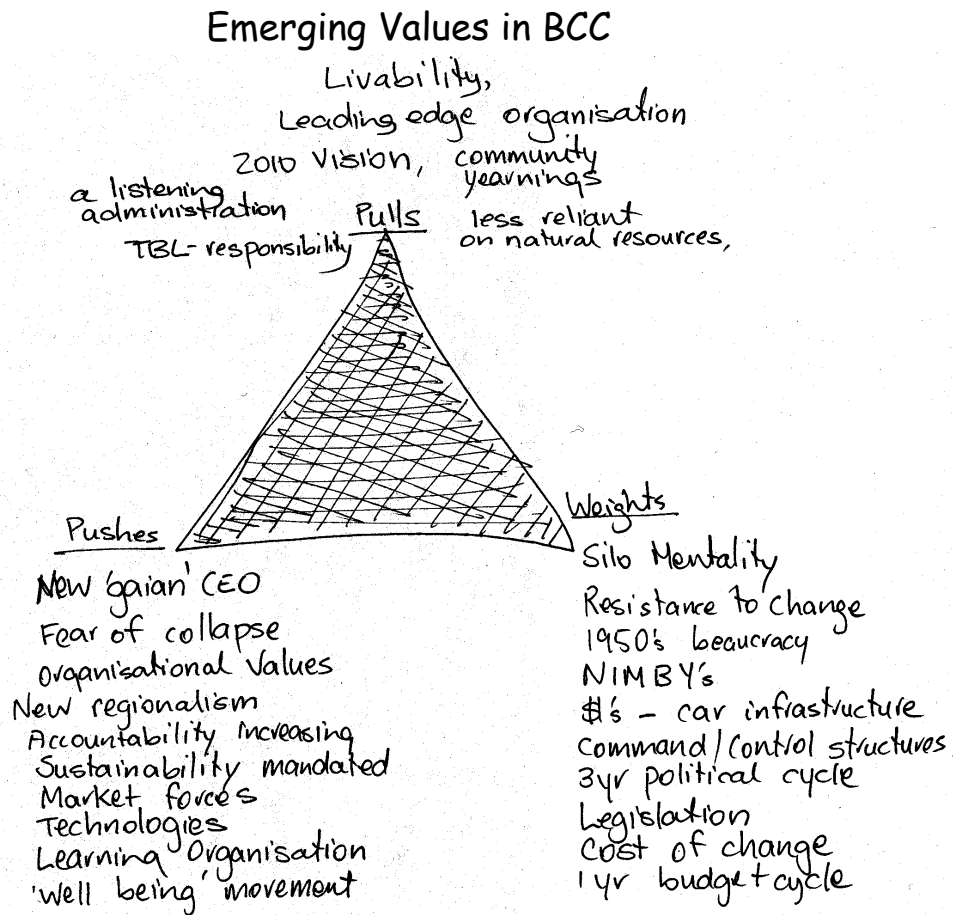
For me, it is individuals such as Sarkar and the any others in this volume who fascinate me. They are the greats who have glimpsed past and future and whose categories of thought we continue to live in today.

**Source: Macrohistory and Macrorhistorians Perspectives on Individual, Social, and Civilizational Change**

## B.) The Futures Triangle

While images of the future serve as pulls, there are also two other factors affecting outcomes: the push of the future and the weight of the future. The pushes, or drivers, include new technologies, demographic changes and movements. The weight (or barrier) is comprised of those forces that mitigate against realizing desired futures, or lead to the likelihood of one being realized over others (the continued growth scenario, for example).

These three forces create the 'futures triangle' and are illustrated:



## PULL OF THE FUTURE

BCC 2010 (triple bottom Line to Gaian Societies)  
 Globa technologies to Artificial Societies  
 World City – Los Angelization (growth)  
 Collapse  
 Return to past (Localisation yo Steady state)

The Plausible Future

## PUSHES

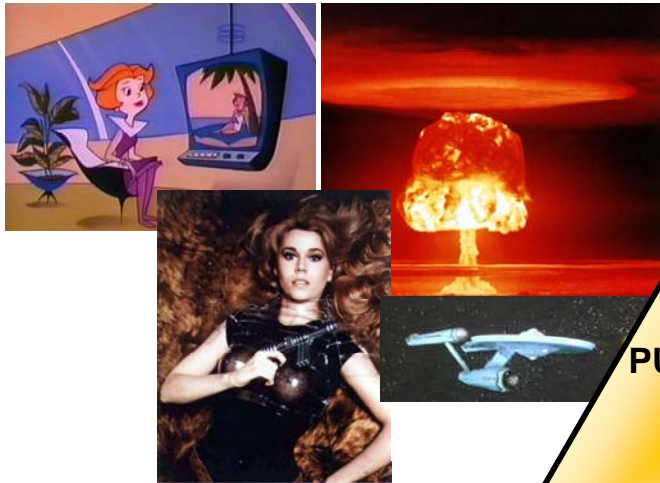
Globalization  
 Urbanization  
 Demographic growth  
 Localization  
 Environmental movements  
 Cultural creatives  
 New technologies (cyber, genetic and possibly nano)

## WEIGHTS

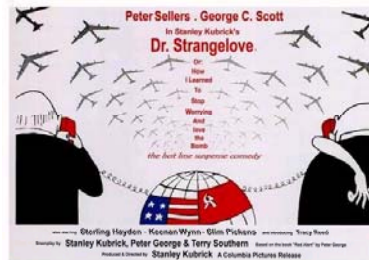
Physical infrastructure  
 Growth view of resources (endless water, space and time)  
 Past-oriented laws  
 Linear view of history  
 Big City outlook  
 Temporal infrastructure (9–5 worldview)  
 Domination of car-roads worldview

# Futures Triangle class examples ...

What if a group of managers were sitting down in the 60s brainstorming a Futures triangle. Stephen Pomeroy a previous participant in a Futures policy course used this approach in introducing the tool in an IT Visioning day for BCC staff in 2003.



Jetsons and harmony in outer space, but as well new gadgets to make our life better. Endless leisure. Strangeglove and conflict via nuclear war, russians, cold war, etc. Technology for spying, for advantage, ...who knows who may be a russian spy, Mccarthyism. This is also expressed in fear of aliens, the War of the Worlds, Orsen Wells famous radio cast. Technology as reinforcing gender roles - "Barbarella".



Rights movements begins  
Environmental movements  
Third world decolonization Vietnam  
Birth control,  
Women's rights...

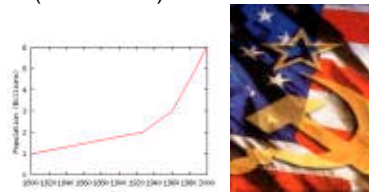
**PUSHES**

Weightlessness, ie anything is possible, go go stocks, technology will save the day  
Rachel carson and environmental death, the beginning of the cost and side affects of technology



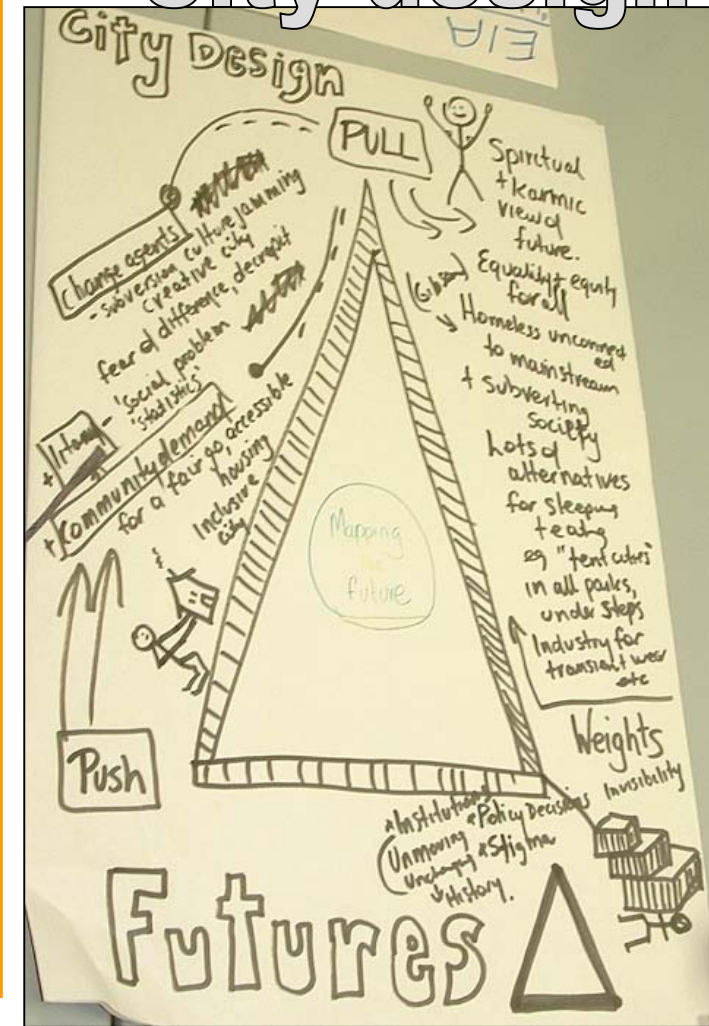
**WEIGHTS**

Overpopulation,  
Lack of modernization in the third world,  
3RD world poverty,  
"Evil russians" and then "chinese" (iron curtain).



# 1960s

# City design





## c.) Futures Landscape

### Futures Landscape Tool

Can be useful for undertaking organisational diagnosis to determine appropriate intervention or transformation points.

#### Star -Vision

Detailed  
Enabling  
Enobling  
Neither too far nor too near

#### Mountain Tops - Alternative Futures

Scenarios  
Foresight  
Views from above  
Contouring uncertainties  
Using it as a decision-making tool  
Clarifying alternatives

#### Chess Set - Strategy

Core business  
Core competencies and capacities  
Learning and Healing Organization  
Tolerance for the edge

#### Jungle - survival of the fittest

Size  
Speed  
Smartness  
External technologies  
Organization  
Inner world

**WORKSHOP EXERCISE:**  
What would a more feminist Futures Landscape look like?

#### **Constellation of Stars**

The vision is inclusive of multiple ways of knowing.  
Emphasis on relationships

#### **Alternatives**

Not sure here perhaps  
Villages, towns, cities as alternatives

#### **Network of families**

Use of intuition as well as strategy.  
Networks important

#### **Inclusive family**

Development for all  
Engages a full range of relationship

**WORKSHOP EXERCISE:**

Apply the Futures Landscape to BCC as an organisation

Participants Comments:

Passive and active creators of the future  
Do people passively accept the future?  
Are people active co-creators of the future?

The year 2010 is too close for our vision – the closeness reinforces jungle behaviour and small range of alternatives. If we took it out to 2030 and it was developed and owned by the community then it would generate real alternatives

Which behaviours in the landscape does the organisation reward?

It's not a ladder we need all elements to work together and be in a dynamic balance.

BCC's policies differ widely across the different levels.

The landscape can be applied to ones personal life – Di I have a vision? Have I considered alternatives? Do my strategies support that direction? Am I applying my energy and resources to those strategies? Could it be a framework for family decision-making?

If you want alternatives generated and visions developed you have to reward that activity.

Re the vision

Ask WHAT IS MISSING FROM THIS FUTURE?

What are the alternatives?

### ***The Future as a 'Psychological' Landscape***

The idea of the future as a psychological space can be made more vivid and literal by depicting the future as a landscape. The cognitive and emotional psychological elements then appear as features in the landscape.

The strategic actor—whether an organization or an individual—can be visualized as looking out into the future along the timeline across an expansive landscape (see Figure 1). In the sky in the far distance a bright star is visible. In the middle distance, in line with the star, a mountain peak looms. Between the strategic actor and the mountain lies a broad plain marked out like an immense chessboard.

The star symbolizes the enduring purpose of the strategic self, a perennial strategic destination that will never actually be reached or completed but which reflects the continuing aspiration and social role of the organization.

The mountain is the strategic goal, the peak the strategic actor intends to climb as a medium-term objective. This needs to be worthwhile, inspiring and highly challenging but achievable with an effort. At the top, the strategic actor can once again use the star for orientation in choosing the next mountain to climb.

The chessboard represents the changing conditions the strategic actor will have to face on the way to the mountaintop. Here there is a need for continual maneuvering and tactical adjustment as future conditions and the actions of other players keep changing. The journey to the mountain peak could follow many different paths that may well change direction or fork unexpectedly. Even with the mountain peak clearly in view, there is still a need for continual learning and adaptation.

Hardin Tibbs

## **Another take on the Futures Landscape by Hardin Tibbs**

<http://www.hardintibbs.com/>

Source: Making the Future Visible: Psychology, Scenarios, and Strategy, By Hardin Tibbs

*Seeing the future as a psychological landscape clarifies the elements of strategy, provides insights into key areas of strategic thinking, and helps develop the strategic conviction essential for visionary leadership*

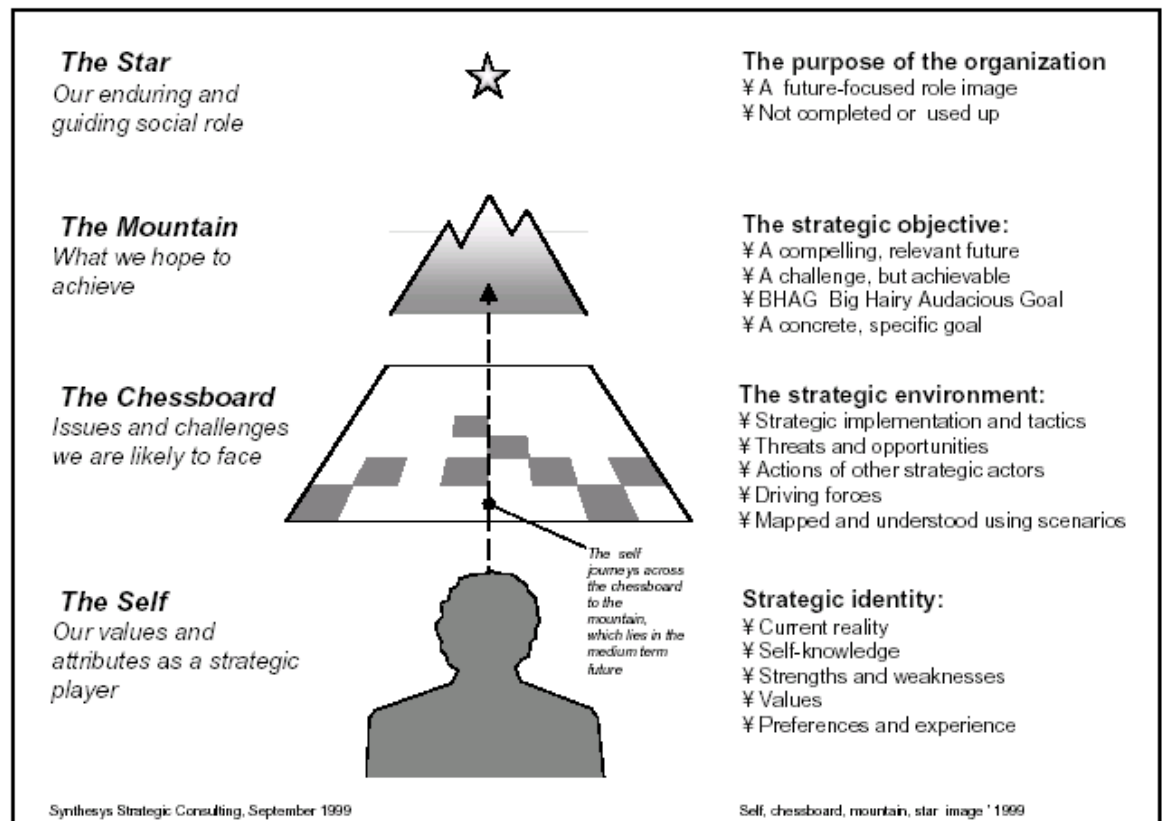
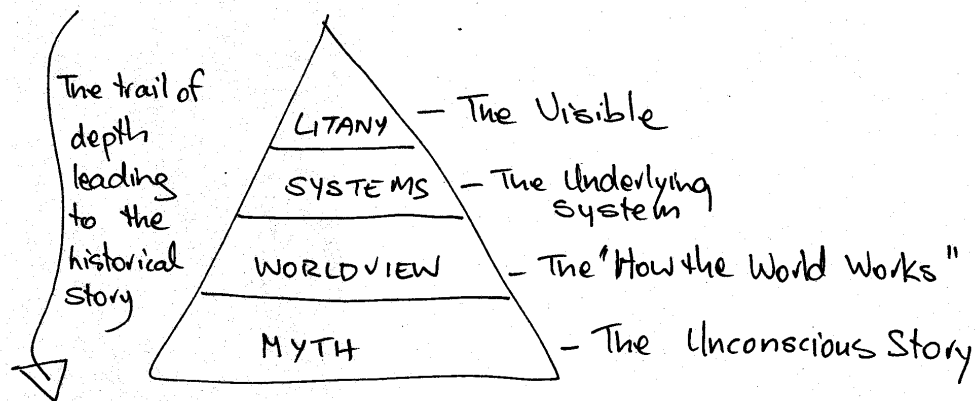


Figure 1: The Future as a Strategic Landscape

### 3. Epistemology

**Epistemology** (Greek *episteme*, "knowledge"; *logos*, "theory"), branch of philosophy that addresses the philosophical problems surrounding the theory of knowledge. Epistemology is concerned with the definition of knowledge and related concepts, the sources and criteria of knowledge, the kinds of knowledge possible and the degree to which each is certain, and the exact relation between the one who knows and the object known.

#### A.) Causal Layered Analysis



- Eg: LITANY - Number of deaths in hospital from mistakes
- SYSTEMS - Disconnects in communications between staff eg nurses/doctors/cleaners etc
- WORLDVIEW - Hierarchical - where knowledge is lodged with GPs - Power in withholding the information.
- MYTH - what are the myths behind the traditional 'medical model'?

Causal layered analysis takes a depth view of the future.

The litany of the future (forecasts, the most superficial part of the future) is questioned by exploring how forecasts are dependent on other dimensions – social, political, cultural, for example – the systemic level. This systemic view is, however, nested in worldviews. These are deeper paradigms of civilizations see self, other, future, time and space. Finally, the worldview is based on a story, a myth or metaphor.

Causal layered analysis explores these multiple levels of the future, ensuring that the future:

- first, is seen as layered;
- second, it is seen as complex;
- third, can be entered through multiple spaces and;
- fourth, is seen not as given but as constituted by various levels of reality.

Causal layered analysis transforms the litany of a particular future by nesting it in systems, worldviews and myths. The deconstructed future thus can be reconstructed by switching to an alternative system, worldview or myth. In terms of pedagogy, this is useful as individuals have certain proclivities toward particular levels.

This helps them see their own level but also to see how their take on the future relates to other perspectives. It also assists the move out of one's own box of the future, whether that be a litany, system, worldview or myth box.

Source:

<http://www.metafuture.org/Articles/teachingfuturestudies.htm>

## CAUSAL LAYERED ANALYSIS cont...

### 1. CONTEXT

- How one frames the problem, creates the solution
- Language is not neutral but part of the analysis
- Wisest inquiry goes up and down levels of analysis and across constitutive discourses

### 2. HORIZONTAL LEVELS

- Identification of Problem (what is the problem)
- Associated Solution (what is the solution)
- Associated Problem-Solver (who can solve it)
- Source of Information of problem (where is the problem/solution textualized)

### 3. VERTICAL LEVELS

- **The "Litany" official public description of issue**  
Problem seems unsolvable or it is up to government or power to solve it  
Little personal responsibility  
Often appearing as News. Mediated by interstate system and conventional accounts of reality. Short term approaches. Government solves the problem.
- **Social Science analysis**  
Short term historical factors uncovered  
Attempts to articulate causal variables (correlation, causation, theory and critique of other theories)  
Often State or monopolistic interest group has ownership  
Solution often in Civil society in interaction with other institutions (values with structures) - partnerships.  
Often appearing as Op-Ed piece or in conservative journal
- **Discourse analysis/Worldview**  
Problem constituted by frame of analysis  
Strong focus on genealogy of problem  
Many frames: paradigms, mindscapes, discourses

## Causal Layered Analysis A Case Study

Wildman presents a particularly startling retrospective analysis of the 339 recommendations of the Royal Commission of Inquiry into Aboriginal Deaths in Custody. He classified them thus: litany 71%, social causes 27%, worldview 2%, myth 0%. Around three quarters of the recommendations related to legal matters and one fifth to alcoholism and violence. All but 2% of the proposed solutions relied on the legal/jurisprudential system for implementation – the very category that generated the issue in the first place! Imagine the reverse, where the energy of the Commission had gone into the deeper layers of the causation. The outcomes and recommendations could have been profoundly different. Tragically then, it is of no surprise that aboriginal deaths in custody have shown no decline during the period of the Inquiry (20 years), or since. In Western Australia they have increased.

Source: Poverty Amidst Plenty: a role for Causal Layered Analysis, Alan Fricker, Sustainable Futures Trust  
<http://www.devnet.org.nz/conf/Papers/fricker.pdf>

Solution often in consciousness transformation, in changing worldview, in rethinking politics of reality.

Solution long term action based on the interaction of many variables

Often appearing in fringe/peripheral journals

- **Myth/metaphor analysis**

Problem constituted by core myth (unconscious structures of difference, basic binary patterns)

Solution is to uncover myth and imagine alternative metaphors

Often appearing in the work of artists and visions of mystics

Solution can rarely be rationally designed

## Myths and metaphors

Myths and metaphors are among Inayatullah's favourite mechanisms for making sense of the future. The Japanese, for instance, draw on old Confucian metaphors of harmony. "It's therefore obvious to them that if you live in harmony you have state and business working together."

"Indians in contrast evoke the onion," he says. "It is the unveiling of the self that is crucial, for them."

Other metaphors include the idea of a fork in the road giving you two directions to choose. Or there's the dice - you can't predict the future so you may as well roll the dice. Or there's the American idea of total choice - the future is an ocean and a company can go wherever it pleases. "In contrast, for example, is the metaphor some Fijians use: being a passenger in a car driven by a blindfolded driver." "What a perfect metaphor for their dependency on international capital."

Or take the popular idea that the future is a stream with hidden rocks to be watched for. All of these are culturally specific, Inayatullah says, and must be derived from how people inside an organisation see themselves.

"The key (for a company or society) is to find out what their own metaphor is and to ask whether that helps or hurts their mission."

"Of course you can't only exist in metaphorical space. Metaphors have to be translated into day-to-day activities." "The future has to help transform today."

<http://www.metafuture.org/interviews/METAPHORSANDTHEFUTURE.htm>

**WORKSHOP EXERCISE: CAUAL LAYERED ANALYSIS ON ONE OF BCC'S VALUES**

**1**

**Passion for Brisbane**

L i t a n y	BRISVEGAS FERETTING FOR HIDDEN GEMS BE BIODIVERSITY RISING STAR YOUNG & SAVVY	
S y s t e m	Political Marketing PR	CEO Championed Focussed energy Passion through dedication
W o r l d v i e w	Find a slogan to get re- elected  A CITY THAT WORKS	A living caring organisation & Dynamic individual passion "BE THE CHANGE YOU WANT TO SEE"
M y t h	"Cog in the Machine"	Shiva

**2**

Value: Passion for Brisbane

Problem = • to address lack of commitment & drive

**Litany:**

- ~~apathy~~ at a surface level "passion" open to many interpretation
- Marketing & communication of the message (message needs to reinforce the myth that make sense of the value)

**System:**

- address stagnation in the system
- Legislative Constraints - Rates, Roads, Rubbish →
- Limited economic base - from rates base
- Unique demands on a Capital City of Transport

Solution:

- Systems to support community passion - involvement
- Festivals - River Festival
- Parks - Community involvement
- Consultation - Promos - Family - affordability
- Urban Design that provides city

**World View**

- Differing expectations - Brisbane vs. [Australia] - Optional Extras
- Big Country Town v's Cosmopolitan.
- Building of endogenous capacity
- City's Future is under threat due to path

Solution:

- Employee's inspired by serving the community city
- Generating pride in the city by community + business + residents

**Myth:**

- There is no place like home.
- Country mouse visits the City mouse and doesn't like it
- "I still call Australia home" (Peter Allen)
- Home is where the heart is

- Bigger is better
- Ugly Duckling
- Poor Cousin

## Applying futures methods

The first workshop was held in 1980. I gathered a group of people and, using Polak's theory, I told them: 'Here we are, we are members of a society of the future, we have to start picturing how it functions, what institutions it has, what kind of educational system it has, what kind of economy, what the family is like, how the infrastructure of the society is set up'. To get the participants to really imagine it, first we have to acknowledge the history that has brought us to this point, and then move on into the future. Thirty years into the future is the best time span, far enough so that the present isn't in control, but close enough not to become pure speculation: 'You are thirty years into the future, you are there'. You have to let them build their image of the future, and this image will help them to decide: 'what do we do now? What are we going to do tomorrow?'. The image of the future becomes a goal, an objective, according to which we decide in the present, this makes the whole workshop a very empowering exercise, and it works. Of course, you could always find one or two people that can't use their imagination, but most people can.

This kind of workshop has been set up in Europe, in Asia, in Africa, with UN diplomats, with experts, with non experts, always successfully. So I know it's a process that can work, and it can serve many different purposes, for example, in women's groups, if they want to discuss the betterment of women's choice in society, they can do it by placing themselves thirty years into the future and discussing how they would like the world to look as regards women's status; after the workshop they end up with new ideas about how to work for change, because, for the first time they really think about the kind of social, economic and political institutions they want to head towards. That's why it's such a powerful method.

Conducted by Jordi Serra, this interview with **Elise Boulding**, originally appeared in *Papers de Prospectiva*, April 1995, No. 3, 1995, 41-59. Sourced from: Futures Studies CD Inayatullah & Wildman

“the future, which is, after all, only another name for tomorrow that dares not be anything other than a linear projection of yesterday”

Of course, visions and scenarios are not an end in themselves. But they do emphasise the fact that we need not accept the future passively as a given. They stress that ordinary citizens have a major role to play in shaping the future and thus transform the future into a site of both real and symbolic struggles. The future, or rather futures, become an arena of action – a place where we can create new alternatives and options; attempt to truly widen human choices; rethink political, social and cultural ends; and contain and transcend the social pathologies that have divided humanity.

I believe it is the responsibility of all those who still believe in humanity to subvert the inevitable in the future, which is, after all, only another name for tomorrow that dares not be anything other than a linear projection of yesterday. Next time you see a forecast or prediction, ignore it. Instead, go out and change the future.

**Source: Ziauddin Sardar, Predictions, *The A to Z of Postmodern Life***

## 4. Alternatives

- scenarios and social design. This dimension has two parts. At one level it is constantly asking what are the alternatives. This can be expressed in scenarios but not necessarily scenarios designed to produce strategies. Alternatives can be deeper: about different ways of timing the world, for example, about creating new dimensions of the future, including social innovation.

### Scenarios

There are different sorts of scenarios.

#### 1. World Scenarios

- From Globalization plus Technologization to Artificial Societies
- From Communication and Inclusive Multiculturalism to Gaian Societies
- From Localization to Back to the Imagined Past
- From Industrialism to Collapse

Key Question:

What does my nation, organization, business look like in each on of these futures?

#### 2. Archetypal Scenarios

- What Grows - Continued Growth
- What Goes down -Collapse
- What stays the same - Steady State
- What transforms - Transformational

Key question:

What will happen to my nation, organization, business along each of these trajectories.

#### 3. Structure and Processes of Scenarios

- Aspirational (Desired)
- Feared (Worst Case)
- Outlier (Out of the box)
- Current Trends Continued (in the box)

#### WHY DO SCENARIOS?

- Contingency Plan – what might go wrong
- Distancing from the Present – Make the Present Remarkable – change today
- Contour the Unknown – Bind the Future
- Manage Complexity – Pictures of the Future
- Find New Opportunities – Growth, better serve public
- Understand and Manage Uncertainties
  - What to do when we don't really know
- Help Clarify Alternatives to make better decisions today
- Think the Unknown – Open up spaces
- Develop Organizational Capacity – thinking learning organization



This is similar to the foundational divisions in the study of the future.

- Preferred
- Probable
- Possible
- Plausible

In developing scenarios there should be clarity about:

1. Purpose of scenario (forecasting, risk management, making present remarkable, clarifying alternatives, seeking what we don't know we don't know, eg)
2. Basic assumptions
3. Drivers
4. Stakeholders
5. Time horizon
6. Contradictions and Tensions within scenarios
7. Y axis (STEEP or developed through action learning)
8. CLA should be used to fill in scenario, ie litany or visible characteristics; steep/the system); worldviews; and myths/metaphors.
9. The scenario as well should be pushed forward in time to see what futures results.

Finally, each scenario can be backcasted.

**BACKCASTING:** is a planning procedure by which a successful outcome is imagined in the future, and decision-makers ask: "What was it that we did today that allowed us to get to this outcome?"

***PP.** We always like to finish the interview asking which are, according to you, the three most important seeds of the future.*

**EM.** First, the growing awareness of people of their right to have a future (empirical research shows this). The growth of the so called civil society and/or the third sector are examples of this. People in the North countries of all ages and social positions are becoming aware that it is not the state, or the enterprises or the trade unions that will solve their problems but they themselves. An awareness process is always irreversible. I could give many details, data on this for Italy and also, in a larger way, for Europe having been consultant to "the economic and social committee" of the EU.

Second, the contribution and sometime contrasting contribution of cultures which are not western in value terms, in social terms and even in political and economic terms. For the first time in history we can have, because of different circumstances, the possibility to be one people of the world with respect of differences. It is our choice to make it true

Third, women's contributions, not in feminist terms, but in terms of women's capacities which are more adapted to the future rapidly changing society such as: flexibility, capacity to do many things at the same times, to act rapidly and to create solidarities when in need for their children (these are capacities based on research) One specific research is the one I am at present conducting called WIN (Women International Network) emergency and solidarity which is developing all over the world in search of women's groups able to face emergencies on their own with no formal support, in case of conflicts, environmental disaster and extreme poverty. You should see how many I have found!

**SEEDS OF THE FUTURE, Eleonora Masini (1997)**

Sourced from: Futures Studies CD Inayatullah & Wildman

# KNOWLEDGE AND IGNORANCE

**Ways of Knowing** – depth, deconstruction, decolonizing time. Even deeper than developing alternatives, is understanding how epistemes create our ontologies of the world. More authentic alternatives emerge once we shift our gaze to the ways in which we know the world. Often the future is given to us unquestioned, but by entering ways of knowing we can begin to explore alternatives. This helps us to unpack the future and to entertain and enter alternative cultures and perspectives. This shift involves a move from what we know, to what we don't know, to what we don't know we don't know

CERTAINTY	
KNOW	DON'T KNOW
<p>Type 1</p> <p><b>What you know</b></p> <p>Day to day given reality</p> <p>Uncontested - Accepted</p> <p>Forecasts - Data</p>	<p>Type 4</p> <p><b>What you don't know</b></p> <p>Day to day challenges to given reality</p> <p>Study - Trend Analysis</p> <p>Learning from others</p> <p>Being conscious</p>
<p>Type 2</p> <p><b>What you know you know</b></p> <p>Reflection</p> <p>Science, especially testing of hypothesis</p> <p>High degree of certainty - Information</p>	<p>Type 5</p> <p><b>What you don't know you know</b></p> <p>Unconscious Understanding</p> <p>Superconsciousness</p> <p>Intuitive Foresight</p> <p>Wisdom</p>
<p>Type 3</p> <p><b>What you know you don't know</b></p> <p>Scenarios are the most useful tool as they help contour uncertainty - frame areas of ignorance</p> <p>Knowledge</p>	<p>Type 6</p> <p><b>What you don't know you don't know</b></p> <p>Only way to approach this is by entering other ways of knowing, moving outside comfortable paradigms</p> <p>Epistemic futures</p> <p>The Problem of Consciousness - Enemy, Friend or Transcendence</p>
UNCERTAINTY	

**On the stress of learning something we don't already know.....**

It depends on how you define stress. You see, we generally attach negative connotations to the term stress. It can be seen as negative, but it also has a positive impact.

My definition of stress is that it is the psychophysical response that is triggered by the perception that you are out of control.

For example, when you are faced with a problem that you cannot solve by the body of knowledge that you currently have, you are under stress.

When you are faced with a challenge or problem that is bigger than anything that you have encountered before, you are naturally under stress.

In this sense, it is the most salient element that triggers and compels transformation.

That's why I often tell my students to ask themselves a question for which they have no answer, or read a book that they cannot readily understand.

That causes stress.

And by the time they become able to answer the question or understand the book, they have evolved.