Exploration of internal and external indicators of social change in sustainable communities:

A futures perspective

A dissertation presented

by

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Abstract

This thesis addresses some of the most pressing issues of contemporary society, such as widespread unsustainable practices, including armed conflict, and the worldviews underlying them, as well as the likely consequences of the current social change. Conflicts and rapid changes taking place in our postmodern society need to be evaluated and understood in a broader historical context, to enable progress towards sustainable futures. The wide historical perspective of this research is facilitated by macrohistory, and more specifically Sorokin Pitirim's theory of social change (the pendulum model). Macrohistory, as methodology, is embedded in the discipline of futures studies.

This thesis by publication proceeds from analysis of external indicators of social change to ever deepening layers of internal indicators, as expressed in sustainable communities. Firstly, the thesis presents case studies of three sustainable communities as representatives of the three categories constituting the innovative taxonomy *Models of Sustainable Communities,* developed by the author of this thesis. These three sustainable communities: Damanhur (Italy), Toarps Ekoby (Sweden) and Masdar City (United Arab Emirates), offer diverse 'slow living' alternatives to the prevailing fast paced Western lifestyle. Further, analysis of external indicators of social change was completed through case studies of sustainable communities (Sippy Downs, Australia, and Masdar City, United Arab Emirates) by contrasting their external features and underlying worldviews, to elicit trends in the social change of the 21st century. The macrohistory analysis based on the above case studies found that Western society is currently in the late *sensate* phase of sociocultural development, based on Sorokin's pendulum theory, and is transitioning into the next *idealistic* epoch.

The thesis revealed that sustainability thinking appears to be the bridge to the next *idealistic phase* of sociocultural development. However, the thesis identifies armed conflict as a major barrier to sustainable development. Warlike behaviour is characteristic of the (male) dominator society; therefore, as the outcome of the Causal Layered Analysis, the thesis supports the concept of a partnership society, to ensure sustainable futures. Further comprehensive exploration of plausible future alternatives culminated in the development of a novel concept of a *neo-collectivist* society. Neo-collectivist consciousness, as an integration of collectivism and individualism, is characterised by a new type of consciousness. This new consciousness can be identified by analysis of the new spiritual memes developed by sustainable communities. Visual research methods, with the focus on the mythology and art of Damanhur revealed that the original new memeplex developed by the community is the result of the migration of esoteric/spiritual ideas from East to West. Since these memes have historic origins, the new discipline of heritage futures was utilised to investigate the importance of heritage for sustainable futures. Therefore, this thesis illuminates the need to balance the current Western 'linear thinking' techno-optimism focused on ever increasing technological/intellectual development, with a 'cyclic' view honouring past knowledge, and acknowledging the spiritual/psychological/emotional needs of human beings. The thesis integrates theoretical and empirical approaches to the analysis of internal and external indicators of social change, to provide a comprehensive multilayered analysis.

DECLARATION OF ORIGINALITY

I certify that the work in this thesis entitled "Exploration of internal and external indicators of social change in sustainable communities: A futures perspective" has not previously been submitted for a degree nor has it been submitted as part of requirements for a degree to any other university or institution other than the University of the Sunshine Coast.

I also certify that the thesis is an original piece of research and that it has been written solely by me, except for a small portion of the article in Chapter 4 "Armed conflict versus global sustainable development as functions of social change", which was co-authored by Aliasghar Abbasi (find release form in Appendix II). All information sources and literature used are indicated in the thesis. Ethics Committee approval with HREC: S/14/665 was obtained for the survey in Chapter 3 "Exploration of external indicators of social change in postmodern communities"(Appendix I). Also, copyright clearance from *Futures (Elsevier)* was arranged for Chapter 2 "Evolution of the slow living concepts within the models of sustainable communities" (Appendix III). Copyright release form was also received from Damanhur for the use of photographs from the book: *Damanhur Temples of Humankind* (see Appendix IV).

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Botta, M. (2016). Evolution of the slow living concept within the models of sustainable communities. *Futures,* 80(June 2016), 3–16.

Botta, M. (2015). Exploration of external indicators of social change in postmodern communities. *European Journal of Futures Research,* 3(1), 1-10.

Botta, M., & Abbasi, A. (2015). Armed Conflict Versus Global Sustainable Development as Functions of Social Change. *Journal of Futures Studies,* 19(4), 51-72.

Botta, M. (2016). Neo-collectivist consciousness as a driver of transformative sociocultural change. *Journal of Futures Studies,* 21(2), 51–70.

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CHAPTER 1

INTRODUCTION

INTRODUCTION

The overarching theme of this thesis is the concern with sustainable futures for humankind. This theme is quite pertinent in these times of political volatility and unsustainable materialistic practices. Every behaviour, attitude and action is rooted in an underlying mindset that results in changes in the environment. Thus, the thesis is focused on the exploration of underlying dynamics and causation of social change so as to gain understanding of the values and worldviews that can either foster or hinder sustainable development. One of the main aspirations of the research is to reveal the barriers of sustainable development, and to determine essential ingredients of 'sustainability thinking', required to remove those barriers. Sustainability thinking facilitates the creation of sustainable material resources, and goes beyond them to renew peoples and cultures. Thus sustainability thinking helps to build social cohesion on a wider scale, but also mental wellbeing on a personal level. Consequently, the study progresses via a series of published peer-reviewed articles from external layers of the phenomena to ever deepening internal dimensions, through exploration of the dynamics of sustainable communities.

1.1   Rationale for the research, research gaps, and thesis structure

Sustainable communities (SCs) were chosen as focal topics of this thesis primarily because of their potential to facilitate understanding of the essential building blocks of sustainable futures. Thus, the thesis undertakes the analysis of communities to identify their unique internal and external characteristics, to reveal strengths and vulnerabilities, as well as analyse their unique role in the ongoing social change. Further, the evolution of SCs is embedded in the flow of time through the temporal and social dimensions of macrohistory.

The current research examines four sustainable communities worldwide and contrasts their strength and weaknesses. These case studies span the domain from small/medium size eco-villages to a large size eco-city. Whilst all of them are recognised as sustainable, each of them presents distinguishing features of a unique model of sustainability, the classification identified and developed within this thesis. The analysed communities were selected on the ground of their representativeness for the proposed taxonomy. These are as follows:

- Masdar City (United Arab Emirates) - the first 'eco-city' in the world hailed as a model of urban environmental sustainability (Lau, 2012)
- Damanhur (Italy) - is attracting attention as a major spiritual eco-village and a laboratory for the future of mankind (Ananas & Pesco, 2009)
- Toarps Ekoby - one of the most advanced eco-villages in Sweden (Haraldsson, 1998)
- Sippy Downs (Australia) - is aspiring to become a sustainable community in a master built settlement, integrated within mainstream society.

This thesis identified and filled the gap in sustainability research by introducing a novel classification of the above SCs. Further, the review of current literature revealed that researching green and sustainable

cities and seeking alternatives to a severely degraded living environment is a rapidly expanding area of sustainability research, especially in Asia and China (Agarwal, 2010; Anderson, 2011; Mcdonell, 2011). On the other hand, sustainable communities of a smaller scale are somewhat under-represented in research literature. The current thesis has the scope to fill this gap by enriching and deepening futures scholarship pertinent to smaller and less well known communities and their internal and external drivers of sustainability. Two of the studied communities (Masdar City and Damanhur) had been partially researched in the past (Lau, 2012; Meijerink, 2003). The others were not yet approached for research purposes, although their unique contribution to understanding of the dynamics of social change can be significant. Also, the author's preliminary research revealed that presently there is no known multilayered critical evaluation of SCs imbedded in macrohistory. Hence this thesis has a potential to fill this obvious research gap. Gidley (2013) also postulates that exploration of macrohistory and of evolutionary models analysing megatrends of the mind is an identified research gap. Although the macrohistory perspective is obvious throughout the thesis, journal article 4 specifically expands macrohistory into the domain of the evolution of consciousness to fill this particular research gap.

1.2 Key research questions

Q1 What types of settlements and what worldviews are the historic precursors of SC?
Q2 What is the significance of external indicators of social change in the select SCs?
Q3 What are the main barriers and impediments to sustainable development worldwide?
Q4 What type of values and worldviews can remove the barriers to sustainable futures?

The research questions above are designed to be aligned with the individual journal articles within the thesis (see Table 1). Detailed descriptions of the ways these articles answer the research questions is provided in the summary, in section 9.9.

Table 1

The association of the research questions with chapters

RESEARCH QUESTIONS	CHAPTER 2 Evolution of the slow living concepts in sustainable communities	CHAPTER 3 External indicators of social change in sustainable communities	CHAPTER 4 Armed conflict versus global sustainable development as functions of social change	CHAPTERS 5-8 Neo-collectivist consciousness Spiritual memes Heritage
Q1 What types of settlements and what worldviews are the historic precursors of SCs & what trends are they indicating?	✖			
Q2 What is the significance of external indicators of social change in the select SCs?		✖		
Q3 What are the internal barriers and impediments to sustainable development worldwide?			✖	
Q4 What types of values and worldviews can progress society toward sustainable futures?				✖

1.3 Definition of the basic concepts

Sustainable communities, as a phenomena, are central to this thesis. However, there is scant or very little lucidity about the definition and exact nature of various types of communities. Often they are dealt with interchangeably, or confused with each other. Therefore, there is a need for clarification of their distinguishing characteristics.

1.3.1 Intentional communities and sustainable communities

There is semantic/conceptual confusion about the difference between alternative, intentional and sustainable communities. Alternative communities is the broadest category embracing any settlement not complying with the norms of mainstream society. Most hippies of the 1960s were considered to live in alternative communities as part of a counter culture (Melville, 1972). Within the next 30 years, rebellion and radicalism, typical of initial communities, gave way to concern for the environment , and this focus paved the way to the development of sustainable communities (Campbell, 1992). These communities may or may not be intentional communities at the same time - depending on whether the initiative to start the community came from funding members as a grassroots initiative (intentional community), or whether the community was supported or purpose designed by a government body or

other 3rd party - as can be a case with certain purpose built sustainable communities (Reid, 1999). For the purposes of the current thesis the concept of sustainable communities (SCs) will be utilised to allow for inclusion of a larger variety of communities for a more comprehensive analysis. Notably, many intentional communities fall under the umbrella of sustainable communities. The finer points of this distinction will become more obvious as a result of the analysis in the first article in Chapter 2.

Sustainable communities generally subscribe to principles of sustainability. Sustainability is defined by the United Nations' Brundtland report (1987), as a perspective focusing on meeting our needs today while not compromising the ability of our successors to meet their needs. This classic general definition has been expanded following Evans (2016) into the "Three E's of Sustainability - Environment, Equity & Economics", which identify key domains in sustainability practice. Further, to broaden the sustainability spectrum, Sutton (2000, p. 1) specifies sustainable actions as involving:

- *conservation of biodiversity and ecological integrity*
- *constant natural capital and sustainable income*
- *intragenerational (within generations) and intergenerational (across generations)*
- *recognising the global dimension*
- *dealing cautiously with risk, uncertainty and irreversibility*
- *ensuring appropriate valuation of environmental assets*
- *integration of environmental and economic goals in policies and activities*
- *social equity and community participation*

The above objectives of sustainable development are largely practiced in contemporary SCs. Therefore SCs lend themselves to be considered as tangible models of sustainability thinking in action, supporting long term survival of all species on the planet, as the central tenet of preferred futures.

The current thesis undertakes the analysis of four sustainable communities (SCs) from three different continents. One of them (Damanhur) has more focus on spiritual dimensions and only limited aspirations for full sustainability. The other four (Toarps Ekoby, Masdar City, Sippy Downs) are displaying sustainability in diverse domains, but are lacking a spiritual basis. None of them are fully sustainable, yet. Unfortunately, achievement of sustainability on all levels (economic, ecologic and social/spiritual) is proving to be an unachievable goal at present, even for the largest and most well established communities worldwide, with access to generous external financial supports (Kapoor, 2007; Sutcliffe, 2000).

1.3.2   Internal and external indicators and drivers of social change

Assessing SCs via drivers allows for their classification into categories that have been developed by this thesis. In the context of the current thesis drivers are divided into internal indicators of social change such as worldviews and value systems subscribed to by SCs, and external indicators, constituting tangible physical structures and artefacts such us urban design, infrastructure and architecture. This

aspect of the thesis is inspired by Sorokin, a macrohistorian and sociologist. The Russian born social scientist critiqued the Soviet system, was persecuted and subsequently forced to leave his native land and seek asylum in the United States in 1923. There he carved himself a remarkable career in Minnesota and later Harvard University. The social predictions voiced in his mid-1950s book entitled *The American Sex Revolution,* were uncanny and attested to his genius in predicting social consequences of actions (Nieli, 2006). Nevertheless, he is perhaps better known for his comprehensive study of social change and its patterns through thousands of years of history in his four volumes of *Social and Cultural Dynamics*, later abridged into a single publication (Sorokin, 1970).

Sorokin postulates that there is a dichotomy of elements of thoughts and meaning. These can be internal – "images, ideas, volitions, feelings, and emotions" (Sorokin, 1970, p. 20), and external – "objects, events, and processes which incarnate, or incorporate, or realize, or externalise, the internal experience" (ibid, p. 20). Thus, the external drivers in this thesis are always linked with the internal drivers of social change. Some of the internal drivers analysed in this thesis are derived from Sorokin's premise of altruism, spirituality and compassion. Additional drivers are offered by the SLOWLIFE (Six Senses, 2009) acronym: **s**ustainable, **l**ocal, **o**rganic, **w**holesome, **l**earning, **i**nspiring, **f**un, and **e**xperiences. Mapping drivers of social change is an exercise in the application of futures studies methods to a social phenomena.

1.4 Principal Research Methods and Methodologies
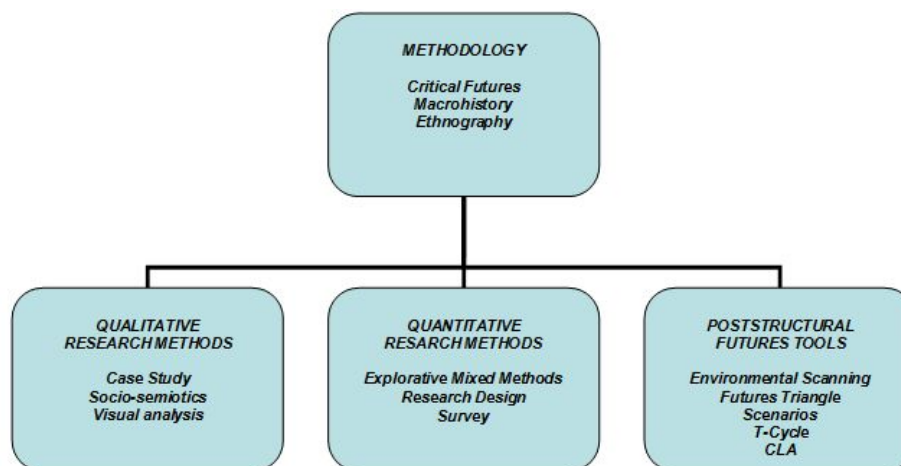
Figure 1. Research methods and methodologies

1.4.1 The futures methodology

Futures Studies were conceived in the United States in the World War II era as a discipline to deal with the speed of change and the complexity, chaos, uncertainty and paradoxes, typical for late stage capitalism. As political, economic and cultural developments in the 20th century led to increasing levels

of unpredictability, where traditional analytical methods did not yield satisfactory outcomes, new approaches such as futures thinking and post-modern analysis were necessary to forecast future possibilities (Ravetz, 1999). However, Sardar (2010) points out that although futures methods such as predictions, forecasts, and scenarios can be helpful, they still "do not provide us with knowledge of the future but only suggest certain, limited possibilities" (ibid, p. 2). Accordingly, Inayatullah (2007) defines futures studies as "the systematic study of possible, probable and preferable futures, and of the worldviews and myths that underlie each future" (ibid, p. 1).

The evolution of futures studies shows a trend from the external to internal causation of the future - starting from the preoccupation with external forces, such as astrology and prophecy, through structure in historical patterns of change, rise and fall of nations and systems, and to agency, through the study and creation of preferred images of the future (Inayatullah, 2007, p. 1). This thesis focuses on the timing/social change, as observed through SCs, and it situates the research appropriately within the field of futures studies.

Futures studies (FS) recognises the link between thought and action, and offers tools and techniques to work towards more empowering and sustainable futures. In fact, the sustainability agenda is central to futures work. However, sustainability is a multifarious subject and Slaughter and Bussey (2006) point out that in a futures analysis it is essential to recognise the layered nature of sustainability. The approach adopted by this thesis - considering both internal and external dimensions of SCs, provides a holistic perspective and ensures higher validity of the research and robustness of results.

Although, "we know the past is no guide to the future, and recognize the feebleness or inaccuracy of past attempts either to predict or to project the future" (Wilson, 2009, p. 321), by utilising futures tools we can create, discuss and analyse visions of the future. Positive visions of the future can offer hope and unity in supporting a cause, thus enhancing adaptive capacity and resilience (Folke et al., 2010). Thus, in the current situation characterised by social unease and a cultural crisis, , strengthening the adaptive capacity of society is crucial. Adaptive capacity and resilience can be enhanced via social learning facilitated by SCs, with a potential to provide a blueprint of preferred futures.

1.4.2 *Poststructuralism and critical futures*

Poststructural analysis, embedded in critical futures, contains the epistemological underpinnings of postmodernism, both as a movement and a scholarly approach. Postmodernism is explored in detail in section 3.4, thus this section will only provide an epigrammatic overview of the methodology. Specifically, the thesis is utilising the poststructural futures toolbox described by Inayatullah's (2007, p. 53), as it relates to elements of the current research (in brackets):

- *deconstruction* (critique of postmodern society through socio-semiotics)
- *genealogy* (macrohistory, past-present-future continuum of SCs)
- *distance* (novel characteristics, radical views of communities, tension/interaction with society)
- *alternative* pasts and futures (historic roots of communities re-evaluated, scenarios of SCs which are disturbing the business as usual)
- *re-ordering knowledge* (evolutionary processes vindicating alternative, paradigm shift)

1.4.3   Macrohistory: The Pendulum Theory of Social Change

Re-ordering of knowledge is the outcome and also the direct consequence of a shift in consciousness, leading to social change. Individual temporal segments of social change can be analysed and understood by application of macrohistory. Futures, as a multidisciplinary methodology, has a scope to embrace multiple discourses, as outlined above, including macrohistory. The principal epistemological approach of this thesis is the macrohistory perspective. As the thesis progresses, the macrohistory component becomes more dominant.

Macrohistory is essentially concerned with the observation and evaluation of patterns of social change, to reveal deep seated drivers and dynamics of change. These patterns can be linear, cyclic, pendulum, bifurcational, or spiral, as observed by scholars throughout history, each subscribing to one of these particular patterns. According to Christian (2005, p. 1), "the methodology of macrohistory will be closer to that of historical sociology than to that of archival historical research". Further, Christian points to the value of macrohistory in changing the current history discourse and "help historians raise new questions and see old questions in new ways" (ibid, p. 1).

This thesis draws on the work of Russian theorist and macrohistorian Pitirim Sorokin, who postulated that most cultures undergo super-rhythms of sociocultural fluctuations throughout their history (Galtung & Inayatullah, 1997). To demonstrate these grand patterns of change Sorokin developed the pendulum theory of social change (Daffara, 2010). Sorokin (1970) divides cultures based on their cultural mentality to:
- *Ideational culture* – perceiving reality as nonmaterial, spiritual striving for "self-imposed minimization or elimination of most of their physical needs"(p. 27)
- *Sensate culture* – the opposite of the ideational, preoccupied with modification or exploitation of the external world and "it assumes an agnostic attitude towards the entire world beyond the senses" (p. 27).

The pendulum is an analogy for a movement between the *sensate* (materialistic) phase and *ideational* (spiritual) phase of sociocultural development (Figure 2). Moreover, in the phases between those two extremes the culture attempts to integrate both sides during the *idealistic* (rational) period, which only

accepts the truth "when it appears to be reasonable and reconcilable with the logical laws of the human mind…" (Sorokin, 1970, p. 227).
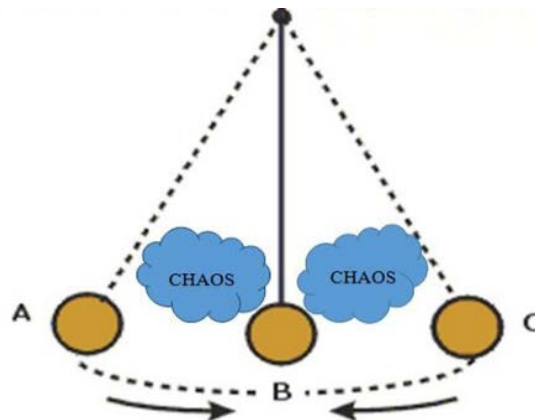
Figure 2. Swing of the pendulum between epochs in Sorokin's 'Pendulum Theory' of social change. Epochs: (A) Ideational, (B) Idealistic, (C) Sensate

The post-industrial society of the 21st century is denoted by Sorokin (1970) as the late Sensate epoch on the continuum of sociocultural change. This period, which is the materialistic phase, is followed by a period bringing chaos and confusion as a result of imminent changes. The changes in consciousness are mirrored in corresponding changes in value systems that will culminate in a society integrating the material and spiritual aspects of life in an Idealistic society. However, as society progresses, it reaches a more extreme spiritualistic attitude to life that gains full expression in the Ideational epoch. The values of the Ideational epoch are absolute, eternal, and everlasting. The external empirical world and its material values are viewed with either contempt or indifference. Medieval city states steeped in religion would be prime examples of this phase of sociocultural organisation.

On the other hand, it's opposite, the Sensate epoch espouses values that are immediate, transient, short lived with preference for materialism, eudaemonism, hedonism, utilitarianism, sensualism; the morals of "Carpe diem," of "Wine, women, and song" (Sorokin, 1970, p. 34). The Sensate epoch obviously culminated in the 20th century. According to Sorokin's sociocultural dynamics the following epoch, called the Idealistic epoch, gaining prominence in the 21st century, is the in-between period bridging the Sensate and Ideational periods, and blending the values of both in a more balanced manner. Idealistic values, needs and cultural expressions are both spiritual and material, involving "modification of self and the transformation of the external sensate world: in other words, it gives suum cuique to the Ideational and the Sensate"(Sorokin, 1970, p. 27). However, in the current transitionary period at the dawn of the new Idealistic phase chaos prevails, where, "boundary line between the true and false, right and wrong, the beautiful and ugly, positive and negative values, will be obliterated increasingly until mental, moral, aesthetic and social anarchy reigns supreme" (Sorokin, 1970, p. 698). Further, Sorokin (1970) stipulates that the changes of social systems are the function of two laws: the "principle of limits" – every trend reaches its limit and turns to a new path (p. 63) and the "principle of immanent causation" – meaning that change happens by inner forces, by the nature of the unit itself

(p. 64). He draws parallels with biological processes consisting of birth, maturation, aging and death (p. 655). Sorokin concludes, that when social systems mature their values decay "and the society of its bearers is doomed either to perish or it has to change its major premise"(p. 681).

According to Johnston (1999, p. 28) Western culture passed through the ideational, idealistic and sensate sequence twice in the past 2500 years to arrive at the current phase of decline; and that presently our Western civilisation is at the end of a third sensate period, characterised by a crisis of values. However, Sorokin (1970) believes that if we manage to avoid the apocalyptic catastrophe of a possible world war "the emerging creative forces will usher humanity into a new magnificent era..." (p. 704). This vision is aligned with sustainable futures analysed in the current thesis. Additionally, this thesis derives a set of indicators from the pendulum theory for the assessment of the nature of social change within sustainable communities.

The articles within the thesis are built on the framework of the past-present-future continuum. This approach is in line with the macrohistory perspective (Galtung, & Inayatullah, 1997). According to Christian (2005), macrohistory is the study of the past on very large scales, with the focus on world history and historical sociology, and even expanding to cosmological time. Macrohistory also studies social movements to analyse their role in facilitation of social change. Inayatullah (1996) suggests that the environmentalists, the women's and spiritual movements could unite in their struggle against the status quo to bring about change. The current thesis draws on Sorokin's theory of social change and his vision of the future 'idealistic' society. It is relevant to note, that since the pendulum theory explains patterns of change and the characteristics of the next integrative phase, it is most suitable for analysis of SCs, as weak signals of plausible future trends. Moreover, Inayatullah (1996, p. 1) maintains that "since Western civilization so strongly corresponds with sensate civilization, that is, since the West has assumed the form of the universal system, Sorokin speaks directly to the future of the West". Thus, the analysis of current society and alternative futures, as presented in this thesis, can derive considerable advantage from the inclusion of the macrohistory perspective.

1.4.4 Ethnography

An additional approach to the current thesis is delivered through ethnography, and specifically its branch incorporating poststructuralism. Poststructural perspectives launched a critical stance to the field of ethnography in the mid-1980s as James Clifford and George Marcus (2010) introduced concepts such as postmodern, reflexive, and deconstructive to the ethnographic epistemology. Since there is considerable overlap between the postmodern perspective of FS and the poststructural lineage in ethnography, the current thesis combines these two methodologies. More specifically, this research employs "collaborative ethnography" exploring the relationship between writer, audience, and subject (Lassiter, 2005). The advantage of this approach is that it "has helped blend, in certain instances, the practice of collaboration in ethnographic fieldwork with the process of creating the actual ethnographic product that emerges from the research itself" (Zenker, 2010, p. 12).

Successful implementation of the ethnographic methodology is difficult to evaluate. Therefore, Richardson (2000, p. 254) developed specific criteria to guide ethnography work:

1. *Substantive Contribution*: "Does the piece contribute to our understanding of social-life?"
2. *Aesthetic Merit*: "Does this piece succeed aesthetically?"
3. *Reflexivity*: "How did the author come to write this text...Is there adequate self-awareness and self-exposure for the reader to make judgments about the point of view?"
4. *Impact*: "Does this affect me? Emotionally? Intellectually?" Does it move me?
5. *Expresses a Reality*: "Does it seem 'true'—a credible account of a cultural, social, individual, or communal sense of the 'real'?"

The current research is committed to following the above criteria, especially in the planning stages. All the points have been considered, paying particular attention to reflexivity.

Another aspect of contemporary ethnography relating to FS is that, as ethnography developed, it became increasingly engaged with sampling of the less material aspects of culture, such as values, worldview - as attributes of the 'ethos' of the culture (Geertz, 1993). Similarly, FS is the systematic study of the "worldviews and myths that underlie each future" (Inayatullah, 2007, p. 1). As a thesis utilising a futures perspective, this research pays particular attention to values and worldviews of the selected SCs.

1.4.5   Methods and their application

This thesis is based on the multidisciplinary futures methodology and is therefore implementing an eclectic set of research methods. Sustainable communities is an extremely diverse subject to study, therefore additional care was required to choose the methods (see Figure 1), to offer clarity and provide analytic density by addressing the, "historical, structural and cultural dimensions to achieve a full account covering all the relevant factors" (Fielding, 2008).

The research starts with the establishment of the background of the subject of the thesis (communities), through a historic overview and evolution of the diverse models of communities. The next step involves the genealogy of the phenomena at the base of sustainable communities, the slow living principle, which is analysed through the macrohistory framework of Sorokin's theory of social change. This theory was chosen for the thesis, because it has integralism at its centre and, "yields new insights into social problems and their resolution" (Johnston 1999, p. 25). The macrohistory findings are cross referenced with four scenarios (preferred, disowned, integrated and outliers), to give deeper insight into the alternative futures explored by the thesis.

Even more insight is gained through environmental scanning of three intentional communities, detecting evolutionary trends and data on several levels. The tool of choice is the STEEP analysis, examining

social, technological, economic, environmental and political drivers. Further, SLOW LIFE analysis based on data derived from the STEEP analysis differentiates components of slow living between and within each community, by analysing eight distinct drivers of SLOW LIFE. These drivers are developed from SLOW LIFE as an acronym, originating from the concept of the Six Senses Resorts and Spas (2009):

SLOW = **s**ustainable + **l**ocal + **o**rganic + **w**holesome

LIFE = **l**earning + **i**nspiring + **f**un + **e**xperiences

It is essential to note that the values of the SLOW LIFE drivers are somewhat subjective (derived from observation and/or interviews), providing a cross linking between qualitative and quantitative analysis. The practical framework for identifying and analysing SLOW LIFE drivers was invented by the author in the absence of similar tools for the assessment of basic philosophical underpinnings of lifestyles and worldviews of members of sustainable communities.

Additionally, the three distinct models of SCs developed in the second chapter of the thesis were also developed by the author to provide clarity and consistency to the analysis. These were established on the ground of the author's research findings to date. The taxonomy of SCs is based on:

- dominant features (e.g. religious affiliations, human geography, attitudes to sustainability)
- cultural myths (reflexion of collectively held beliefs)
- dominant forms (types of dwellings and social formations)

The above dimensions of SCs are grouped into three distinct categories – A, B and C, and are named the Functional Models of Sustainable Communities (FMSC)(see section 9.1, Table 2). This classification will aid comparison that is essential for the critique and genesis of alternative scenarios. In addition, the inclusion of visual research methods based on photographs enhances the discourse of the thesis. Spatial dimensions are central to the current thesis, thus Chapter 3 fully explores communities via visual research utilising socio-semiotics. Classical semiotics are concerned with the processes of meaning making. Socio-semiotics, as a more contemporary type of semiotics, is a combination of sociology and spatial semiotics, derived from architectural semiotics (Gottdiener, 1995). As an expansion of classical semiotics, socio-semiotics also analyses 'exo semiotic' dimensions such as production of space, politics and economy. Gottdiener (1995) specifies that the principal object of a socio-semiotic analysis is the relationship between ideology and the built environment, including material objects and artefacts, as expressive symbols. As part of the socio-semiotic analysis, the built environment of the case studies analysed in this thesis is examined along two axis's of meaning, the syntagmatic and paradigmatic, to detect architectural signs. These signs or morphemes indicate possible functions by specific codes that can be analysed as *technical codes* (architectural forms), *syntactic codes* (shapes) and *semantic codes* (relations between individual sign vehicles and their denotative and connotative meaning) (Eco, 1969). The current thesis analyses these semantic codes to detect primary and secondary functions, ideologies and social functions of sustainable communities.

Data generated with the above tools informed the exploration facilitated by the Transformative Cycle (Slaughter, 2004). The T-cycle is an innovative approach invented by Richard Slaughter to facilitate transformation, which "leads to fundamental change in outlook"(Slaughter 2004, p. 8), and is essential for social reconstruction. The T-Cycle consists of four distinct phases: breakdown of meaning, re-conceptualisation, negotiations and conflict and selective legitimation. In the context of this thesis, the T-Cycle explores social change through changing attitudes of society towards SCs.

One of the principal research methods in this thesis is the Causal Layered Analysis (CLA). It is featured in several articles in the thesis, because of the depth it offers to any analysis. According to Bussey (2008, p. 106), "CLA is one of the most successful new tools available". Further, Voros (2007, p. 1) points out that CLA specifically has a broad scope for analysis through its "nested social-analytical perspectives". The CLA method deconstructs the problem using four vertical layers of analysis – litany, system/social cause, worldview, myths/metaphors, leading from the superficial to the ever deepening layers of a concern at hand. *Litany* is the top layer and it contains the most obvious, publicly recognised characteristics of the issue. The *system/social causes* section analyses social, cultural, political and historic factors affecting the condition. The top two layers are akin to certain environmental scanning methods. However, as the analysis deepens, the next unique layer facilitates exploration of *worldviews,* uncovering genealogy, identifying

ideologies, and can also provide alternative stakeholder perspectives of a problem. In addition, the deepest layer of *myth/metaphor* reveals "unconscious structures of difference, basic binary patterns" (Inayatullah 2007, p. 214), which can reveal previously unrecognised subconscious drivers. One of the distinguishing features of CLA is the cultural context - exploration of the inner core of "deep culture" or "cosmology" (Galtung, 1997, p. 221). Because of the scope of the method to accept different cultures and a variety of perspectives, Inayatullah (2007) advises to use the CLA before scenario building as it opens up a vertical space and fosters trust and understanding through non-judgmental attitudes.

Scenarios are an essential tool in this thesis, as they enable visualisation and subsequent analysis of alternative futures. Scenario planning was widely used by the business community in the 1990s to help manage the uncertainty as a result of "globalization, the emergence of the knowledge economy, accelerating technology, and deregulation" (Tibbs, 1999, p. 1). Subsequently, scenarios became the foundational method in futures studies (Inayatullah 2007, p.14). The distinguishing feature of scenarios in the futures context is, that they create not one but a whole range of alternative futures. Some of these alternatives may predict the future and some others can bring previously undiscovered options to the surface for further consideration. This aspect of scenarios can challenge certain individuals, since the attitude to the uncertainties uncovered through scenarios can differ according to personality type.

Bezold (2010, p. 1515), using the Myers-Briggs Type Indicator, discovered that 'Intuitive Feelers' find it quite easy to vision alternative futures, whereas 'Sensing, Thinking and Judging' individuals who are more cerebral can feel challenged by uncertainty and require more factual details, such as current trends. Conversely, 'Intuitive Thinkers' need a systems view to make them comfortable with scenario work.

There is a large variety of methods available to create scenarios. One of the scenario methods used in the thesis is the *archetypes method* developed by Dator that has four different variables – "Continued (Economic) Growth, Collapse (from one or many reasons), Discipline (to prevent collapse and/or fulfil values other than those of economic growth), and Transformation (usually of either a high tech or a high spirit variety)" (Dator, 2009, p. 105). These scenarios are integrated to the macrohistory framework of this thesis to highlight evolutionary trends in society. The next scenario type used in this thesis is the Swartz's method, also consisting of four variables: "best case (where the organization desires to move towards); worst case (where everything goes bad); outlier (a surprise future based on a disruptive emerging issue) and business as usual (no change)" (Inayatullah, 2008, p. 6). An additional scenario method utilised in this thesis is similar in structure to Schwartz's, and is aiming at the integration of the preferred and the disowned future to achieve an integrated future (Inayatullah, 2009).

1.4.6   Overview of research literature

Recent global upheavals such as the Global Financial Crisis (GFS) and occupy movements worldwide (Bodget, 2011) revealed a need for re-examination of prevailing economic and social models in the Western world (Bookchin, 1989; Inayatullah, 2010). There is abundant literature recommending possible solutions to achieve a preferred collective future (Anderson, 2011; Bell, 1993; Bookchin, 1989; Daffara, 2004; Welter, 2003; Wiberg, 2010). In his exploration of futures Taylor (2008) outlines three contrasting scenarios: business as usual, adjusting the existing system and transformational change. He provides plenty of examples of current environmental mal-practice which have the potential to bring our society to the brink of collapse. Taylor's preferred scenario is societal transformation, which can be delivered through courage, commitment and the power of love. The transformative effect of love had been echoed many years before Taylor by Pitirim Sorokin (1967), who analysed love as a phenomenon (not as emotion) within religious, ethical, ontological, physical, biological, psychological and social domains. Sorokin classifies love as goodness, as being the essence of altruism. In order to study implications of altruism on mankind Sorokin established the Harvard Research Center in Creative Altruism in 1946. Unfortunately, Sorokin seemed to be ahead of his time, since after 14 years of fruitful existence interest waned and the centre had to close down because of the lack of funding (Johnston, 1999). However, after a relative stability prevalent in the 1960s and 70s Western society, the deteriorating social, economic and ecologic conditions emerging in the 1980s led to re-examination of Sorokin's ideas and found them to be pertinent in the context of the emerging postmodern paradigm (Daffara, 2010; Johnston, 1999; Galtung, & Inayatullah, 1997).

Postmodernism as a movement was first coined by Toynbee in 1939, in volume V. of his epic "A study of history", indicating the period starting from WW1 as the beginnings of "post-Modernism" (Rose, 1991). Similarly to Toynbee, art critic Clement Greenberg (1980) proposes that modernism ended in the 1930s, except for the visual and performing arts. The exact timing of the demise of modernism is somewhat unclear (Greenberg, 1980), since it span across numerous disciplines such as philosophy, religion, music, literature, art, and architecture; each with their own distinctive timeline. Some elements of modern art and literature continued for some years as expressions of a modernist paradox, formal purity, revolutionary; and avant-garde, as a reactionary tendency (Krauss, 1985).

In architecture, modernism was defined as emphasising functionality, geometric rigor and sparse decoration (Greenberg, 1980). There were no embellishments, as according to Sullivan (1896), form had to follow function. In contrast with strict directions in modernism, postmodernism is heterogeneous and "without a specific style or ideology" (Gottdiener 1995, p. 127). Another point of distinction between these two movements was proposed by historian Toynbee (1987), who referred to the "post-Modern" movement as the product of the industrial urban working class, whereas "Modernism", was the ideology embraced primarily by the middle classes of Western culture.

According to Krauss (1985) the emerging postmodern ideas of the late 1930s were a reaction to modernism. Consequently, as an intransigent critical approach, postmodern ideology is essentially a "return to the absent centre", as it has a sense of departure but no clear sense of direction, according to Jencks and Keswick (1987, p. 330). Conditions of uncertainty, complexity and unpredictability are the main defining elements of the late capitalist society as expressed in postmodern literature (Inayatullah & Prasidananda, 1993; Ravetz, 2006). Accordingly, Foucault (2003) expressed the growing postmodern sentiment as an "immense and proliferating criticizability of things, institutions, practices, and discourses; a sort of general feeling that the ground was crumbling beneath our feet" (Foucault, 2003, p. 6).

As postmodernism spread to the arts, architecture, and literary criticism in the late 20th century the status quo of the well-defined outlook of modernity was eroded by the critique of this new school of thought (Derrida & Moore, 1974). The progressive postmodern movement asserted that since reality is a social construct it is necessary to deconstruct and re-evaluation the whole Western value system (Anderson, 1996; Bourdieu, 1998; Foucault, 2003; Krauss, 1985). Accordingly, the aspiration of the postmodern philosophical movement is the deconstruction and reordering of knowledge along a different paradigm. This process would then lead to "insurrection of subjugated knowledges" (Foucault, 2003, p. 7) - to aid transformation toward a more inclusive society. Prominent futurist Sardar (1997) added a new multicultural dimension to the discourse by urging decolonisation of the future from the modernist Western classifications of knowledge. Meanwhile, in a move toward deeper and more

complex vertical perspectives, Wilber (2000) endeavours to integrate data from different disciplines to widen philosophical discourse and to facilitate expansion of consciousness.

Postmodernists emphasize the reciprocal relationship between social and historical phenomena. Accordingly, Walter Truett Anderson (1996) compares two "Enlightenment projects"- the Western one promoting rational thought, and the Eastern Buddhist and Sufi beliefs; both challenging the common concept of personal identity. He observes that the postmodern concept of socially constructed reality is conceptually similar to the above enlightenment pathways and that they all share "a radically different notion of personal identity, a quest for liberation from the ego." (p. 218). Thus Anderson postulates that postmodernism is just another Enlightenment project which "involves learning about learning, discovering something new about our own reality" (p. 219). However, this learning takes different paths depending on the worldviews held by a particular group or individual. He proposes four *typological world views:*

1. *postmodern-ironist* - considers truth to be socially constructed

2. *the scientific-rational* – discovers truth through methodical and disciplined inquiry

3. *the social-traditional* - believes that heritage of American/Western civilisation contains the truth

4. *neo-romantic* – finds truth through harmony with nature, spiritual inner exploration

Analysis of the convergence between postmodernism and the pendulum theory is one of the aspects of the current thesis. Another objective is to explore social alternatives and worldviews inherent to sustainable communities that have the potential of securing preferred futures. Burke (2009) postulates that to achieve preferred futures exploration of alternative scenarios is required. Therefore scenarios are incorporated in different parts of this thesis, to harness their potential to offer insight into underlying societal issues, and to generate viable alternatives (Inayatullah, 2008). The final scenario of this thesis outlines alternative futures for society, as modelled on sustainable communities. It was arrived at by the synthesis of all the articles within the thesis and is summarised in the Conclusion section.

1.4.7   Research ethics and declaring bias

Ethical approach to the subject(s) of study is imperative in futures research. Thus, in this thesis awareness of cultural bias was particularly important, since some of the research was carried out in an ethnically different community in an Arabic country; and the other three locations in Europe (Spain, Italy, and Sweden) were also in linguistically diverse localities. The researcher's multilingual background with years of worldwide travel, interacting with a wide variety of cultures, offered a clear advantage. Years of psychology study and practice further enhanced insight capacity and an open minded reflexive approach, following Denzin's (1992) insistence on the need to be "reflexively aware of interpretative processes"(p. 120). Being a female researcher can be an additional advantage, since according to empirical research, women are genetically predisposed to reflexivity, and thus more suited to cultural

studies (Wertheim, 1997). Nevertheless, it is always important to keep in mind the possible cultural bias influenced by a particular worldview.

Researchers must ensure that they do not harm the safety, dignity, or privacy of the people with whom they work, conduct research, and consider the preferences of participants in disseminating research results. Although some of the research was carried out on location, most of the sociological information was accessed from secondary sources (published literature) prior to arrival, and verified or restructured, when required. Since the current research does not involve personal interviews and direct interaction with humans or animals, other than observation, and photographs of buildings and monuments, most of the above safeguards were not pertinent. However, Chapter 3 contained an anonymous survey and university ethics approval was obtained for this work (see Appendix I).

Growing up in the 1970s, this researcher had the opportunity to experience first-hand the then widely flourishing phenomenon called alternative communities. Although never a member of any particular community, there were a few visits to various communities, giving opportunities to observe their strength and weaknesses. Most of the communities visited were built around a strong personality or religious leader dictating members what they should, or shouldn't do. This arrangement may suit certain individuals who prefer the security of dependence, but it also presents a paradox which Bennett (1975) describes as "the search for identity of the *gemeneinschaft* on the one hand, and the flowering of the identity of the individual in the group, on the other hand" (p. 64). These two objectives are often not compatible, although there are rare examples, such as the Federation of Damanhur, where there is a religion and a prominent leader, but principles of democracy are observed and individuals are encouraged to find their 'own truth'. This community may be an exception to the rule, as most communities visited seemed to display similar shortcomings to the mainstream society, fraught with personality clashes and ego driven power struggles. Consequently, Bennett (1975, p. 64) noted that the communal group "replicates, in slightly different, often accentuated form, the basic dilemmas of the individual in society, and even at its most ideal, the commune or any small group, contains most of the frustrations of human existence". However, most of the values and worldviews of the communities in this thesis were life affirming and radical, quite different from the self-destructive, and unsustainable materialistic values and practices of the rest of the Western world (Driscoll & Hoffman, 2011; Suzuki & Mcconnel, 1997; Taylor, 2008). The exploration of SCs is aimed at unveiling the strength and weaknesses inherent in these groupings; and through analysis of the diverse models to identify features transferable to contemporary Western society, to pave the road towards more sustainable futures.

1.4.8 Thesis organisation and ordering of articles

The following chapters 2 to 8 of this thesis consist of four previously published articles in internationally refereed journals, two articles approved for publication, and a refereed book chapter. They are presented in the body of the thesis with the same formatting as the formatting used for

submission to each particular journal. Additionally, the front pages of published articles are attached as-published in Part Two of the thesis.
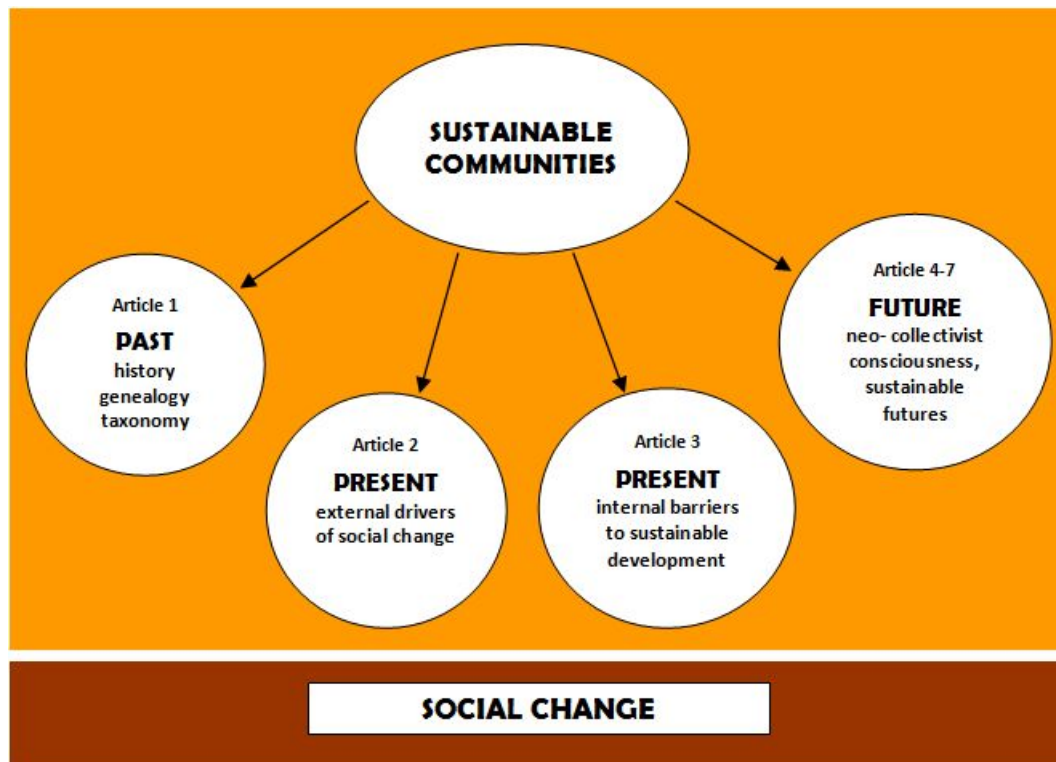
Figure 3. Temporal positioning of thesis chapters embedded in theories of social change.

Chapter 2: consists of article 1, entitled *Evolution of the slow living concepts within the models of sustainable communities.* This article laid the foundations of the thesis and provided a broad picture of different types of communities and their historic roots. The study provided case studies of three intentional sustainable communities: Damanhur (Italy), Toarps Ekoby (Sweden) and Masdar City (United Arab Emirates), to reveal the distinguishing features of their functional model as an intentional community from the perspective of the style of slow living each of them represents. The study revealed that evolution of sustainable communities through the past 30 years closely followed broader trends in society – moving towards a more technologically oriented model. Contrary to expectations, the analysis found that although the latest much admired high-tech model of sustainable community under development in Masdar City is an attractive contemporary option, offering smart solutions for recycling and energy production, it failed to generate social cohesion and an enjoyable living experience evident in the older, more established communities based on a more holistic value system incorporating spiritual principles. Another aspect of the study, the macrohistory analysis of the evolution of slow living through the pendulum method, highlighted the values of slow living as vanguards of progress into the next phase of the ideational development. This paper highlighted the need for alternative living solutions in the rapidly deteriorating living conditions of the 21st century, and hoped to inform research into different models of SCs, through the innovative taxonomy invented by this paper. Another aspect of the analysis

in this first article were the points of departure of the values of SCs from the rest of the society, and evidence of a gradual adoption by mainstream society of some of the basic values of SCs. These values contained a desire for a slower pace of life and the emergence of sustainability thinking. This article set the grounds for more substantial analysis of the issues raised in subsequent articles.

Chapter 3: *Exploration of external indicators of social change in postmodern communities* analysed external indicators of social change through the lens of Sorokin's theory of social and cultural dynamics is the subject of this article. Case studies of two master built communities from different cultural and geographic backgrounds (Sippy Downs, Australia, and Masdar City, United Arab Emirates) are contrasted to gain insight into the dynamics of social change in the 21st century. The study confirmed Sorokin's assumption that our Western society is in the late sensate phase of sociocultural development. Additionally, this late sensate phase was found to have common characteristics with the postmodern paradigm. The residents' survey confirmed Sippy Downs as an integrated logico-meaningful culture in a postmodern environment. This finding justified the inclusion of this particular population in the current study as a model of a typical postmodern community, displaying limited sustainability features. Additionally, weak signals indicating the emergence of the next idealistic phase of sociocultural change were detected in both communities; although there was a variance in the nature of these signals. Masdar City was more determined to gain full sustainability in the future, whereas Sippy Downs was contented to invest only the minimal features of sustainable living. However, the study revealed that any level of sustainability thinking appears to be the bridge to the next idealistic phase of sociocultural development. However, the Causal Layered Analysis disclosed a lopsided approach to sustainability: an overemphasis of green technology over the need for social innovation in both communities. The socio-semiotics analysis of urban design and architecture in the context of the two case studies elicited a plausible pattern of sociocultural change. The combination of qualitative and quantitative methods using the Explorative Mixed Methods Research Design enhanced the analysis and increased the robustness of the results. Mixed methods are rarely used in futures research that is predominantly qualitatively oriented.

Chapter 4: The chapter focuses on *Armed conflict versus global sustainable development as functions of social change,* addressing barriers to sustainable futures. It offers a futures analysis of armed conflicts and its detrimental impact on the three pillars of sustainable development – economic, social and environmental. It draws on macrohistory to contextualize war along its socio-political and psychological drivers and explores alternative options for conflict resolution. In addition to the analysis of the polarisation of worldviews between sustainable communities and imperialistic and warlike behaviour, the macrohistory perspective offers an alternative view of armed conflict, as a vehicle of social change, due to its disruptive action on stagnating social conditions. War, as a feature of the dominator society, is a barrier to sustainable development. Hence, to enable global sustainable futures, the Causal Layered Analysis suggests plausible routes towards a new form of social organisation in a

partnership society. Principles of the partnership society are already evident as part of the social capital of current sustainable communities.

Chapter 5: Apart from partnership principles the social capital of sustainable communities also embraces a new concept of temporality. *Temporal dimension of social change in sustainable communities* analyses the importance of various concepts of time on the nature of social change. The concept of time is culture dependent. Thus, to facilitate understanding of the full spectrum and implications of various approaches to time this paper offers a comprehensive perspective on cultures through macrohistory. Additionally, the Causal Layered Analysis reveals three distinct concepts of time: cyclic, linear, and eternal time. The cyclic view of time reflects back to the primitive communism of the Palaeolithic period, the linear time is intrinsic to the goal oriented late capitalism, and the eternal time is part of the worldview of emerging alternative cultures, such as the members of sustainable communities. A case study of Damanhur, a sustainable community promoting time travel as a tool of cultural transformation, is providing an example of an emerging transmodern culture embracing eternal time. Further, the changing concept of time is integrated with the pendulum theory to reveal patterns of social change and alternative futures of SCs.

Chapter 6: *The new Western spiritual paradigm as a facilitator of social change* returns to the theme of spiritual value systems, as a major component of many sustainable communities. This aspect of SCs has been identified by the thesis as the main driver and internal indicator of social change. The current article expands this notion to cover a broader societal perspective. SCs were the forerunners of change, but it becoming obvious that the whole of Western civilisation is undergoing a major transformation, moving out of one sociocultural structure and entering another one. This perspective is supported by the theory of social and cultural dynamics of civilisations (Sorokin 1970). According to Sorokin's theory, our civilisation has reached its upper limits and is predicted to move through a prolonged phase of chaos and confusion, before it can form a new paradigm. However, the current chaos is also a window of opportunity, where we can either fast track a global collapse, or we can use this opportunity for a worldwide renewal. Practical spirituality in the form of universal spirituality, as practiced in the Federation of Damanhur, is highlighted as a prime tool of societal renewal.

Chapter 7: This chapter, *Neo-collectivist consciousness as a driver of transformative sociocultural change* expands the theme of new consciousness and subjects it to a deep analysis to identify its ontology as well as its scope to facilitate sustainable futures. The novel concept of *neo-collectivist consciousness*, developed by the author, is situated within the framework of social and cultural dynamics of the 21st century. The dominant features of neo-collectivist consciousness are identified as a combination of the value systems of collectivist and individualist cultures, as revealed by the three scenarios derived from Causal Layered Analysis. The emerging neo-collectivistic culture espouses progressive elements of traditional collectivistic cultures and integrates them with those features of

individualistic societies that foster sustainability. Further, based on their value systems, sustainable communities are identified as weak signals of the emerging neo-collectivist consciousness. This article singles out SCs as vanguards of a new consciousness, and positions this evolution in a wider macrohistory perspective.

Chapter 8: *The role of heritage in facilitation of sustainable futures: A new approach to heritage as a function of cultural change* highlights the contemporary role of heritage in fostering sustainable futures. More than ever before, it is imperative to learn from the past to prevent irreversible damage to natural eco-systems, and to foster an integral worldview, embedded in transmodernism. Consequently, re-evaluation of the concept of heritage through the Causal Layered Analysis considered new approaches to heritage, incorporating both, the new integral worldview, and honouring Indigenous knowledge. One of the most important contributions of Indigenous knowledge to the new concept of heritage is the consideration of circular temporality. Temporal dimensions of social change were already analysed in article 4, and this article delves deeper into the heritage aspects of circular thinking to contrast it with the Western goal oriented linear mind-set that only focuses on the future and disregards the past. There are consequences to this attitude, and the extended temporality of this paper offers insight into the causation of present day social dissent. Advantages of the circular perspective on life are obvious, as this outlook is contributing to social cohesion. By revisiting the past periodically identity is strengthened, a sense of belonging is formed, and it is possible to integrate past and present knowledge to inform future action. There are prime examples of the type consciousness integrating past, present and future, in spiritual communities and also in instances of grassroots activism, reviving heritage practices worldwide. Defining features of this integral consciousness are analysed through the Four Quadrant analysis. The analysis reveals a broader senses of identity, fostering creative traditionalism and cultural citizenship, within the framework of heritage futures. Heritage futures go beyond mere preservation of tangible heritage, and considers intangible heritage as a source of societal renewal, culminating in the process of 'future-making'. Thus, the theme of past heritage is well suited to a futures analysis of this paper.

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CHAPTER 2

EVOLUTION OF THE SLOW LIVING CONCEPTS WITHIN THE MODELS OF SUSTAINABLE COMMUNITIES

Evolution of the Slow Living Concept Within the Models of Sustainable Communities

Marta Botta

Abstract

This study examines three intentional sustainable communities: Damanhur (Italy), Toarps Ekoby (Sweden) and Masdar City (United Arab Emirates), to reveal the distinguishing features of their functional model as an intentional community and also to analyse the style of slow living each of them represents. The study indicates that evolution of the intentional community model through the past 30 years closely followed broader trends in society – moving towards a more technologically oriented model. Contrary to expectations, the analysis found that although the latest high-tech model of intentional community under development in Masdar City is an attractive contemporary option, offering smart solutions for recycling and energy production, nevertheless, so far it failed to generate social cohesion and an enjoyable living experience evident in the older, more established communities based on a more holistic value system. Another aspect of the study, the analysis of the evolution of slow living through the pendulum method, highlighting the values of slow living as vanguards of progress into the next phase of the ideational development and the relationship between society and intentional communities. The main purpose of the study was to highlight the need for alternative living solutions in the changing conditions of the 21st century, and ultimately, to stimulate scholarly debate and inspire and inform research into different models of SCs.

Keywords: intentional communities, sustainability, slow living, voluntary simplicity, transformation.

1. Introduction

Current literature about alternative communities, their lifestyles and worldviews is predominantly concerned with the endeavours of the 1960s and 70s. Conversely, the current paradigm is different from the one prevailing in the last century. In the 21st century living close to nature in a community is no longer merely a lifestyle choice but it may become a necessity. Pressing economic, social and environmental issues are urging for more active intentional approaches and changes in our living conditions. Intentional sustainable communities based on slow living concepts can offer a viable alternative. Already a growing number of young families with children are actively seeking out possibilities of being part of a sustainable intentional community. However, they find that choices are somewhat limited since out of the large number communities established worldwide in the past 50 years, only a small percentage managed to survive to the present day.

1.1. Genealogy of voluntary simplicity as a precursor of slow living

Recent global upheavals such as the Global Financial Crisis (GFS) and occupy movements worldwide revealed a need for re-examination of prevailing economic and social models in the Western world (Bodget 2011). Unfortunately, it appears that the ever increasing pace of living does not allow time for reflection in times when it is most needed. Historically, peaceful environments offering a simple life and time for regular reflective/meditative practices were typically situated in religious environments like monastic orders - Eastern (Hindu, Buddhist) or Western (Christian) nunneries and monasteries (Scudder 1931). These lifestyles could be considered as early models of voluntary simplicity.

There is only a small amount of isolated retreats offering slow living conditions in the Western world at present. Many of these are still based on Christianity, like the Amish, who follow a traditional path where simplicity in speech, dress and possessions are valued (Hostetler 1993). Similarly, another religious group, the Quakers, place importance on simplicity and reflection as integral parts of their way of life (Fager 1972). At the beginning of the 20th century Gregg (1936), who was a Quaker lawyer, devoted to Gandhi's teachings, praised the above practices and was the first to define certain ways of life as voluntary simplicity. His version of simplicity related to both inner and outer conditions and involved decluttering and focusing on what is important in life. In the Indian journal "Visva-Bharati Quarterly", originally published in August 1936, Gregg (1936) himself expressed concerns about the implementation of this value system in the midst of the achievements of the second industrial revolution.

But the vast quantity of things given to us by modern mass production and commerce, the development of science, and the complexities of existence in modern industrialized countries have raised widespread doubt as to the validity of this practice and principle. Our present "mental climate" is not favourable either to clear understanding of the value of simplicity or to its practice. (p. 1)

Concepts of downscaling and slowing down are alien to the Western mindset focused on continuous growth inherent to the aspirations of the capitalist economic system. Consequent rapid non-sustainable development and wasteful practices are becoming a major threat to the survival of all species on the planet, including humans (Redclift 2009). Also, "we are trapped in an entropic world, a prison totally dependent on fossil fuel"(Wiberg, 2010 p. 10), which can have grave consequences. Further, the capitalist system of thinking is not recognising that there are limits to growth (Meadows et al. 1972) and that perhaps we have already reached a point when slowing down and re-framing reality is our only way forward (Taylor 2008). Although awareness of this condition is slow to emerge, and is not yet reflected in the world of mainstream commerce and politics, alternative philosophies worldwide since the middle of the last century have been promoting mindfulness, sustainable developments and cooperation based on transcultural spiritual ideals. Eastern philosophies often became the foundations of communities offering slow living. A great variety of communes appeared in the 1960s, but most of them fell apart as they became victims of hedonism, overt idealism and poor management practices. However, the ones which survived to present day are viewed as successful experiments contributing to the promotion of slow living as a more contemporary form of voluntary simplicity. One of the most successful and prominent ones - Auroville, has been delivering innovative ideas for spiritual, social and ecological transformation since 1968 (Kapoor 2007).

1.2. Development of the slow living movements

With emphasis on localism, sustainability and family, slow living can be viewed as an antidote to today's stressed life style and globalisation. Slow living is connecting to local tradition in an era of mass culture, and it is also a reaction to a high-tech, speeding world (Matchar, 2013). On the local scale, embracing craftwork and small interest group meetings (gardening, DYI building/renovations, yoga and meditation groups) have been steadily developing into a trend through the past few years. On a larger scale more formal and organised movements emerged, such as the Terra Madre network, with 2,000 food communities, 1,000 cooks, 500 academics and 1,000 young activists. Terra Madre is part of the Slow Food movement. The Slow Food movement consists of about 100,000 members in

over 150 countries and is promoting the ideals of care for the environment, respect for tradition, workers' conditions, general health, and wellbeing of livestock on the local, regional and global levels (SlowFood, n.d.). Slow Food is not just another grass roots organisation; it is funded and supported by the European Commission and is working with the EU in developing a Common Agricultural Policy, to introduce sustainability to the food and farming sectors (Dakis 2013).

The beginnings of the 'slow movement' can be traced back to Italy, when Carlo Petrini staged a protest against the opening of a 400 seat McDonald's restaurant in Piazza di Spagna *(*Spanish Steps) in central Rome in 1986. Petrini then established the 'Slow Food' movement to mobilise people behind his idea of good life. The current head of the international Slow Food movement Paolo Di Croce promotes sustainability in the food and agricultural industries and defines it as "Diets that can be really good for those who produce, good for the planet, and good for those who eat it" (Dakis 2013, p.1). The Slow Food movement later branched out into many related movements such as Slow Fish, Slow Art, Slow Parenting, Slow Education, Slow Home and Office, Slow Money and Slow Travel. Apart from simple forms of travel promoted by the Slow Travel movement (moving around with the smallest possible footprint) there are some innovative technological developments. One of them, the Manned Cloud Hotel Cruise Airship is a carbon neutral floating device allowing "to re-experience travelling, timelessness and enhance the consciousness of the beauty of the world – and to experience spectacular and exotic places without being intrusive or exploitative"(Krassakis 2012, p. 1). Apart from the above specific expressions of the slow movement, lately there have been efforts to expand the philosophy to all areas of life under one umbrella. Cittaslow, which is an international network, broadened the Slow Food philosophy into all aspects of operation within local communities and governance. Furthermore, in 1999 Geir Berthelsen created *The World Institute of Slowness* with a vision in for an entire 'Slow Planet'. The rapid expansion of the slow movement is reflecting a deep seated need in society for change and renewal. This sentiment is aptly captured by Norwegian philosopher Professor Guttorm Fløistad (cited in Marshall, 2013), who summarizes the slow movements philosophy:

> *The only thing for certain is that everything changes. The rate of change increases. If you want to hang on you better speed up. That is the message of today. It could however be useful to remind everyone that our basic needs never change. The need to be seen and appreciated! It is the need to belong. The need for nearness and care, and for a little love! This is given only through slowness in human relations. In order to master changes, we have to recover slowness, reflection and togetherness. There we will find real renewal*. (p. 1)

At the core of the renewal facilitated by slow living, as advocated by Fløistad and others, is the necessity of adopting a different value system. Examples of this transformation of values leading to more sustainable outcomes can be found worldwide in intentional sustainable communities. However, the ultimate slow living experiment is implemented on a large scale in the small Himalayan country of Bhutan. The 5th King of Bhutan declared that all people and especially those at high governmental positions need to "ponder their own values profoundly, and seek to advance the common good" (Ura, Alkire, Zangmo, & Wangdi 2012, p.71). To monitor this objective he set up the Gross National Happiness (GNH) index as an innovative evaluation technique of the state of affairs in his country. Further, the king specified these values as a strong family structure, culture and traditions, the pristine environment, respect for community and country and a desire for peaceful coexistence. Consequently, the GNH index is based on four pillars: equitable social development, cultural preservation, conservation of the environment and promotion of good governance. These values overlap with the heterogeneous goals of the slow movement.

1.3. What is SLOW LIFE?

The theoretical conception of SLOW LIFE (an acronym, see below) is a new multilayered form of slow living. This concept is borrowed from the philosophy of the Six Senses Resorts and Spas enterprise (Six Senses, 2009), which is promoting a model of slow living offering a unique concept of 21st century sustainable living imbedded in an indigenous cultural milieu. In the spirit of true global citizenship Six Senses embraces all cultural traditions and adopts both intangible (spiritual) and tangible (customs, architecture) features of the cultures they interact with. While sustainability is central to SLOW LIFE, this concept is moving away from certain aspects of the earlier models of slow living, characterised by physical deprivation and drudgery, by advocating luxury and comfort. The eco experience provided in the resorts run by Six Senses across Europe, Asia and the Middle East is hoping 'To create innovative and enlightening experiences that rejuvenate the guests' love of SLOW LIFE' (Six Senses 2009, p. 146). The Six Senses philosophy of contemporary slow living is encapsulated in the SLOW LIFE acronym which stands for:

SLOW = **s**ustainable + **l**ocal + **o**rganic + **w**holesome

LIFE   = **l**earning + **i**nspiring + **f**un + **e**xperiences

The above components are used in the SLOW LIFE analysis as distinct drivers (see Table 4).

2. Methods and methodology

Interpretive futures epistemology forms the backbone of the current study. A variety of tools were utilised for "opening up possibilities and encouraging the exploration of the dimensions of solutions" (Slaughter 2004, p. 37). Firstly, genealogy of the slow living principle is analysed through the framework of the pendulum theory, a theory of social change. Integralism, which is at the centre of this theory "yields new insights into social problems and their resolution" (Johnston 1999, p. 25). These findings are cross referenced with four scenarios (prefered, disowned, integrated and outliers) to give deeper insight into the futures explored by the study. Further, environmental scanning of three intentional communities is carried out to establish the historic background and gather data on several levels. The tool of choice is the STEEP analysis, examining social, technological, economic, environmental and political drivers. Further, SLOW LIFE analysis based on data derived from STEEP differentiates components of slow living between and within each intentional community by analysing eight distinct drivers of SLOW LIFE. It is essential to note that the values of the SLOW LIFE drivers are somewhat subjective (derived from observation and/or interviews), providing a cross linking between qualitative and quantitative analysis. The practical framework for identifying and analysing SLOW LIFE drivers was invented by the author in absence of similar tests for the assessment of slow living. Similarly, the 3 models of IC detailed in this study were also devised by the author to aid clarity and consistency in analysis. Data generated with the above tools will inform the exploration facilitated by the Transformative Cycle. This method is intended to observe the evolution of the reciprocal relationship between intentional communities and society from the futures/social foresight perspective.

4. Classification of intentional communities

Apart from the remaining classic hippy communities of the 1960s, a new trend emerged in the 1970s in the form of intentional communities. These communities are of particular interest to the current study, since they are espousing the principles of slow living, in addition to offering practical alternatives to the crumbling social structures of the 21st century. Intentional community (IC) is a general term for diverse human settlements including eco-villages, eco-cities, cooperative living and cohousing projects, residential land trusts, urban housing cooperatives, and alternative communities where members share a common vision (Fellowship for Intentional Communities, n.d).

3.1. Models of intentional communities

Since ICs come in such a variety of formations it may be useful to categorise them into 3 main groups to aid comparison essential for critique and genesis of alternative scenarios. The models are defined as follows:

Model A

Dominant features: Religious/spiritual/new age foundations, mostly situated in rural/ natural environments, art and music are important, attempting self-sufficiency and sustainability, critique of and isolation from society, subject to rejection and ridicule by the rest of the society.

Cultural myths: Ancient wisdom is important, superiority complex - we are the next stage of mankind's development, Gaia consciousness.

 Dominant form: eco-villages, spiritual communities

Model B

Dominant features: No particular religious basis, can be built in the city or in the country, practical skills are highly valued, attempting self-sufficiency and sustainability, can be strongly family oriented, often supported or acknowledged by local authorities.

Cultural myths: Sharing and collectivism is O.K. as long as I have my individual needs met, religion is a personal matter, we are part of a universal brotherhood.

 Dominant form: housing, food and other cooperatives

Model C

Dominant features: More contemporary model based on abundant use of modern technology, sustainable energy sources promoted, individualism supported - egocentricity as shadow.

Cultural myths: Technology is the solution to all problems, exploration of the universe

is important, material possessions (latest electronic gadgets) are essential to happiness.

Dominant form: eco-cities, some new residental master built communities

5. Three case studies of intentional communities

Models of three successful communities Damanhur (Italy), Toarps Ekoby (Sweden) and Masdar City (United Arab Emirates) will be analysed to reveal strengths and weaknesses of each model and the

evolutionary trend these models of slow living represent. The communities in this study were selected on the basis of their longevity demonstrating sustainable practices, and for their innovative approaches to communal living and property ownership.

5.1 Model A:Damanhur

Damanhur is a substantial sustainable community in the Piedmont region of Northern Italy. Throughout the 40 years of its existence it established itself as a significant spiritual eco-village and a 'laboratory for the future' (Ananas & Pesco 2009, p. 1). Amongst many accolades for its achievements in furthering human endeavour for more desirable futures the recognition of Damanhur by the UN has been the most significant one. In 2005 the UN's Global Human Settlements Forum granted Damanhur the top Award for Sustainable Communities, because "Damanhur has a well organised system of economy and commerce, technological ability in the use of renewable energies; it constructs ecologically built dwellings and dedicates great attention to education" (Merson 2005, p. 1).

The Federation of Damanhur is an internationally recognised centre for artistic, ecological, spiritual and social research, however it is not limited to a single land area. Instead, it is a federation of communities and eco-villages composed of 20 small communities with outreach cells being established worldwide. It is also connected with the neighbouring cities and villages through joined enterprises. Damanhurians are involved in the Damanhur Civil Defence Association, Damanhur Forest Fire Fighters team and in voluntary work for the Italian Red Cross. A unique form of spirituality inherent to the community is urging its citizens to be involved in practical ways in the social, political and economic milieu of the country and the world. A distinctive feature which sets Damanhur apart from most other ICs is its amazing visual creations. In 2007 the Federation of Damanhur was declared the most beautiful community in the world by the Communities magazine, dedicated to the Fellowship of Intentional Communities. Runner ups were some well respected contenders: Torri Superiore (2nd place), Findhorn (3rd place), Auroville (5th place), Sieben Linden (6th place), Lebensgarten (7th place), and Tamera (9th place). This honour is probably largely due to the vast and complex system of underground temples decorated with exquisite artwork. The temples are "more like a transcultural time capsule, a glyphic and geometric compilation of cumulative wisdom and memory of humanity"(Ananas & Pesco 2009, p. 82).

Damanhur is quite unique amongst ICs of its kind in respect of the members total and long-term dedication to the building of their community. Digging the underground tunnels with bare hands is reminiscent of stone age builders, albeit with some modern machinery. Equally remarkable is the staying power and ingenuity the community demonstrated through many years of persecution by local authorities, which they managed to turn around to be accepted as innovators and saviours of local

industry in an economically suppressed area (see the *political* driver in Table 1). Table 1 also illustrates high level of social innovation (*social* driver). Damanhurian are renewing marriages yearly to increase commitment and they are jointly responsible for the raising of children within the cell (geographic social clusters). In addition, research into innovative technologies for healing and for sustainability coupled with education at their own university dedicated to esoteric sciences are giving every member a vision and long-term purpose (see Table 1, *technology* driver).

5.2 Model 2:Toarps Ekoby

Toarp is a traditional village located just outside the city of Malmö, Sweden. Adjacent to Toarp is an eco village which houses 37 dwellings on a 4,2 hectare area. The houses are constructed from natural materials, with double glazed window and extra thick walls for insulation. Heating is facilitated by solar power as well as wood stoves. To ensure sustainability, water is collected from a local well and grey water is treated by a local root-zone facility. According to Lindén (1997), however, the lifestyle in Toarps Ekoby (eco village) is not so dissimilar from the prevailing western urban lifestyle, when it comes to the necessities of life. The largest point of departure is that residents of new Thoarp have a less stressful (slow?), albeit more conscious and more labour intensive lifestyle than the rest of the country's population.

Toarps Ekoby is one of the oldest housing co-ops in Scandinavia and is considered to be one of the most advanced eco-villages in Sweden (Haraldsson 1998). It was initiated twenty years ago, when local politicians of Malmö came up with the idea of an ecological village to be built to renew the countryside, and contracted the local branch of the HSB building coop to develop it. With 548 000 members, HBS is Sweden's largest building coop involved with both construction and management of properties. This joint enterprise between the council and HSB resulted in a settlement which was designed by renowned architect Krister Wiberg, specialist on sustainable housing. Toarps Ekoby is unique amongst ICs, since the initial impetus was provided by the political establishment (see Table 2) rather than originating from a grass root initiative.

Sweden is very progressive in the area of cohousing and the coop and movement. In fact, since the 1940s, when the first alternative housing projects was initiated, companies like Poseidon and the Swedish National Association Cohousing NOW (Kollektivhus NU) established over 40 cohousing units in Sweden with an additional 9 still under development. 'Over 50,000 Swedes have voiced interest in eco-villages as an alternative to the stresses and isolation of typical modern society'(Walljasper 1992, p. 143). This demand seemed to affect house prices in Toarp, levelling them with the rest of the housing market. Consequently, current sellers are enjoying large profits for properties which were initially built for low income buyers.

5.2 Model 3: Masdar City

Eco-city initiatives mushrooming worldwide since the middle of last century point to a trend towards more sustainable urban practices (Joss, 2010). Masdar City is the first 'eco-city' in the world and is hailed as a model of urban environmental sustainability (Lau 2012). The city is the culmination of several decades of theoretical research into sustainable development (Joss, 2010).

The construction of Masdar City started in 2007 on a desert area near the Abu Dhabi airport. The city is planned as a completely sustainable community, using only renewable energy and utilising innovative building technology combined with some traditional design features (water towers for cooling). Once finished Masdar City is going to be of large proportions. It will house 40,000 residents, 50,000 commuters, and more than 1,500 businesses and educational institutions including a university dedicated to cutting edge research. Ironically, in this country rich in oil which fosters a carbon-intensive culture, this city is not allowing petrol driven cars on its streets and provides an underground network of tunnels for electric cars and efficient public transport. The design and technology of Masdar City is reflecting the aspirations of a large international team of environmentally conscious concept developers.

6. Scenarios: prefered and integrated futures

Our post-modern society is troubled by uncertainty and an increasing number of new challenges. On top of those challenges we still have the legacy of the past century with wars, poverty, discrimination – all hallmarks of the post-modern society, according to Bussey (2002). It appears that investigation of alternatives is paramount to finding solutions to these troubling issues. Scenarios can give insight into prevailing conditions and help to build a more desirable future.

6.1. *Scenarios for the society of the 21st century*

According to Inayatullah (2007) scenarios are important as they can provide warning of dramatic changes, they provide alternatives and they clarify drivers, as well as, they 'contour the unknown and help manage complexity' (p. 123). The scenario in Table 5 demonstrates that drivers in the two different scenarios (Preferred and Disowned) are conspicuously disparate, consequently integration would not be an easy task. Nonetheless, to achieve desirable futures, integration is crucial. People in most societies would like to be wealthy and want power over their circumstances with the freedom to do what they want (*Preferred* scenario, Table 5). However, power needs to be handled right since it has a multitude of pitfalls (Keltner 200). Neither power nor wealth brings happiness (Howella, Pchelina, & Iyerb 2012). Since material and spiritual dimensions are interlinked, cultivating qualities

of a more subtle nature would ultimately bring about integration of the preferred and disowned parts with the potential to disolve the dichotomy between them. Integration in this particular case would require cooperation and non-judgemental attitudes, where open mindedness prevails, resulting in social harmony. This integrated scenario sounds solid until we consider the outliers. Disturbingly, an unusually high number of outliers surfaced in this scenario. This alerts us to our vulnerability as species on planet Earth and urges us to focus on cooperation and sustainability as our highest priorities. Another finding in this scenario is that the qualities of the *Disowned* values are closely aligned with those characteristics of ICs. Thus ICs seem to be the disowned shadow of society in need of integration with the whole of society to facilitate social/cultural transformation.

6.2. Evolution of slow living: The Pendulum Method

The pendulum is showing us a grand pattern of changes in history, it symbolicly illustrates how society swings between materialistic (sensate) phase and spiritual (ideational) phase, and between those two extremes it attempts to integrate both sides, during the period where reason gains importance (idealistic). Sorokin (1970), who developed this method, believed that in the past 2500 years our civilisation passed through the sequence twice and we are now living at the declining phase of a third sensate epoch characterised by conflict and confusion (Johnston 1999). Traditionally the pendulum theory of social change investigates art, music, literature, and architecture to devise tools of social reconstruction. However, this study will investigate the evolution of slow living with examples drawn from Christian history in the context of the pendulum theory.

Voluntary simplicity as an early expession of slow living is traced back in this study approximately 1000 years. Nonetheless, the real beginnings are difficult to trace and they would vary from one cultures to the other. Examples of early Christianity (12th century A.D.), representing voluntary simplicity, in section 1.1 indicate an *ideational phase* in the development of mankind. More specifically, these examples have the characteristics of an *ascetic* ideational mentality, which is a subgroup concerned with "spiritual growth by denying the world and disciplining the flesh" (Johnston 1999 p. 27). A prime example of this mentality is St.Francis of Assissi. This ideational mentality weakened with the advent of the renaissance and the 'age of reason'. In line with the rest of society, the Christian church was also subjected to the influx of new ideas which penetrated consciousness and were seeking expression. Jan Hus, Galileo Galilei and many others challenged the established ideas and paid the ultimate price. Human sacrifices resembling the martyrdom of early Christians in ancient Rome yet again marked advancement of the pendulum from one phase to another. Yet the change to the the next – *idealistic* phase with rationality as its hallmark could not be stopped. Numerous alternatives to established Christen teachings (e.g. Calvinism, Lutheranism, Anabaptists)

were established and later flourished in safety of the Americas. Most of these, like the Amish continued to be devoted to voluntary simplicity to present day. In the 20th century the pendulum already in the *sensate* phase brought in a new form of voluntary simplicity, in the form of the slow living movement as detailed in section 1.2. At the same time, with all the inevitable internal and external changes of the *sensate* phase Sobrino and Wilfred (2005) admit that Christianity was in crisis. Suddenly, the Christian church did not seem to have all the answers and people started to investigate various types of non-religious spiritual practices (Thompson 2013) with agnosticism spreading, as predicted by Sorokin (Johnston 1999, p. 27). Simultaneously, slow living (with its ascetic extremes) culminated in the softer SLOW LIFE philosophy, indicating that the pendulum is shifting to the other side yet again, to the *active ideational phase*. It appears that integration of the physical and spiritual domains of human existence is already taking place as the next, higher stage of social development. This may have been a result of the activities of the groups and individuals promoting new ideas, as an expression of the *active ideational phase*, which differs from the *ascetic ideational phase* from a thousand years ago. For this next phase of sociocultural development Sorokin envisaged harmony with nature and growth of the soul through the practice of altruism. It appears, that this ideal is already realised in certain ICs.

6.3 *Transformation of the relationship between society and intentional communities*

Transformation is essential to the progress of any culture. The pendulum theory clarifies the temporal aspects of social change, whereas the Transformative Cycle (T-Cycle) investigates the internal processes enabling the exploration of solutions. The T-cycle is an innovative approach invented by Slaughter (2004), to facilitate transformation, which "leads to fundamental change in outlook" (Slaughter 2004, p. 8), essential for social reconstruction. In the context of this study the changing attitudes of society towards ICs are explored. The T-Cycle consists of 4 phases: breakdown of meaning, re-conceptualisation, negotiations and conflict and selective legitimation.

6.1. *Breakdown of meaning*

With rapid economic and technological development societies in the 20th century are in need of reorganising themselves to enable them to invent much needed changes in the social fabric (Taylor 2008 p. 1). Since old family and social structures are not working well in the new context, there is a need for reconstruction of the entire culture. There is great resistance, however, as the old establishment has a lot to lose. Those who are in power are either actively supressing or ridiculing those who come up with alternative ideas. Consequently, like the case of the first hippy communities in the 1960s, supressed individuals set up their own structures on the fringes of society.

6.2. Re-conceptualisation

The previously unorganised clusters of alternative lifestylers are becoming more heterogenous including communes with or without religious conviction and those developing unique new philosophies. This movement is later gathered under the umbrella of intentional communities. A more established image is created and the rest of society starts to take notice.

6.3. Negotiations and conflict

In the following decades the above situation intensifies on every level with additional consideration required for the effects of global warming. A new generation matures to take over leadership in society and is more open to deal with the social and environmental crises. However, resources are scarce and there are still pressures from 'the old guard' to hold back progress. Despite this internal conflict inherent to authorities there is evidence of more open minded attitudes in society to shared resources and cooperative enterprises. Some institutions are still denying building permits for unusual structures.

6.4 Selective legitimation

Finally, local councils are starting to look at clean green solutions. Society is realising that it is self distracting as a results of its own wasteful, unsustainable practices. New solutions are sought and the sustainable image of ICs is explored as a viable solution. Some forms of ICs, particularly residential coops finally enjoy the support they craved for decades. Certain countries like Sweden even offer financial support. Suddenly, the IC lifestyle becomes increasingly attractive, even to the more conservative populace.

7. Discussion

The three models of ICs analysed in this paper deliver diverse forms of slow living. The first model analysed in this study is Damanhur (Model A) represents an IC with a predominantly spiritual foundation. Toarps Ekoby (Model B) is a coop ownership model, whereas Masdar City (Model C) focuses on new, sustainable technology. Taking into consideration the strengths and weaknesses of each IC as detailed in Table 4 under drivers, Damanhur scored highest (35 out of 40). It appears that past survival and present thriving of the IC is due to a clear vision and belief system developed by the community's founder Falco, who managed to avoid the development of a personality cult and led the community in a democratic way, based on *functional collegiality*, a term coined by Max Webber (1994).

Moreover, the pattern of slow living and social action demonstrated in Damanhur is practised without expectation of external rewards and is a result "of rational orientation to an absolute value" (Weber 1994, p.3). Damanhur differs from other similar communities set up in the 1970s. It never supported drug use, but promoted diligent work and sharing of resources as a basis of day to day living. The community's focus on agriculture, art, education and spirituality proved to be a 'winning formula' (Figure 1), with shortcomings only evident in limited use of new energy sources and fluctuating financial resources (affecting the *sustainability* driver in Table 4), forcing Damanhurians to seek employment occasionally outside the IC. Financial sustainability is a pressing issue in Damanhur. On the other hand, this weakness is balanced out in Table 4 by high scores in *organic, wholesome and learning* drivers. In fact education is of high importance to Damanhurians, whether it is knowledge their visitors and residents acquire in informal settings or at their Olami University and primary school, which is also accessed by children from surrounding villages. The level of purpose, joy and happiness (ingredients of the *experiences* driver in Table 4 and Figure 1) surpasses those found in the other two ICs in this study, proving that happiness is not dependent on material possessions as also demonstrated by the latest research by Howella, Pchelina and Iyerb (2012) and others.

Inhabitants of Toarps Ekoby have a desire to live in a group built on new economical and ecological foundations. The coop movement seems to offer a suitable framework to accomplish this aim. Since its completion in 1992, Toarps Ekoby has been consistently working towards more sustainability. Some inhabitants faired better than others in achieving their goals, largely depending on the amount of effort each family unit put into cultivating their own plots and how much money they invested into upgrading energy and heating sources (see Table 2). Heating technology is a pressing issue in a community which is over 20 years old (with some failing equipment) and has to face harsh winters. Heating from a central sustainable source is widely discussed but not yet implemented. The use of wood for heating and cooking is prevalent. Hence the score (2) for sustainability in Table 4 is rather low. The financial basis of sustainability in Toarps Ekoby is also in need of improvement. Ideas are circulating about developing locally based businesses to offer jobs within the community, to strengthen sustainability parameters. This problem is similar to Damanhur, which has a slightly higher score (3) in sustainability on the SLOW LIFE analysis scale (see Table 4). Furthermore, in spite of some shared activities and meagre attempts at bartering, Toarp does not appear to be as socially homogenous as Damanhur, possibly because of its lack of a common spiritual foundation, which by design, has not been a priority in Toarp. An IC with members from different walks of life and varying approaches to sustainability can feel fragmented and there are elements of confusion about priorities, thus it received a low score (3) on the *experiences* driver (see Table 4). In

spite of this slight shortcoming, the IC is sought after by potential buyers who appreciate the sustainable features, connectedness to nature and peace which this IC can offer.

There is a community where the connection with nature is not so desirable, in fact in Masdar City shielding from nature is a priority, since it is located in harsh conditions in the middle of a desert. Currently, Masdar City is still in the concept stage so it is more difficult to score than the other more established ICs. Still, it was important to include this IC, since it will indicate current trends within the evolutionary progression of the IC model. The most distinguishing feature of Masdar City is the high level of technological innovation. The Masdar Institute, as the academic centre of the eco-city, focuses on sustainability research and engineering technology, with sustainability projects commissioned by countries worldwide. For this reason, and also for the educational component of the institute, Masdar City received the highest score on both the *learning* and *inspiring* drivers (see table 4). The institute, which is at the core of the development, employs staff from all over the world and students are also recruited from diverse countries (see Table 3). Their accommodation is luxurious, very much in line with the Six Senses sentiment that you don't have to rough it to be sustainable, but you have to be quite rich to afford this form of sustainable living. Apart from the socially exclusive elitist nature of the development, Masdar City's slow living model is also lacking a spiritual context and a sense of social cohersion. This feature is consistent with characteristics of Model C of slow living. Accordingly, Joss (in Lau 2012, p. 3) found that "three-fourths of current eco-city projects rely primarily on technological innovation rather than a more holistic platform, including social and cultural aspects such as social justice and local democracy". Consequently, in light of this inherent shortcoming, of the model's lack of a transpersonal dimension (weak signals?), it would be prudent to implement social foresight perspectives to enable the creation of a truly integrated IC of the future. Sorokin (Johnston 1999) also believes that integration of the three dimensions of the human being (body, mind and soul) is essential to the successful reconstruction of a society.

According to the pendulum theory we live in the sensate era marked with disssolution of values (see section 6.2). Amongst other social domains, the coherence of families is affected, as values are eroded with serious negative consequences. Yet, this disturbing trend cannot be solved by going back to the male-dominated nuclear family structure (Root Aulette 1998, p. 235). Recognition of this dilemma led many ICs to experiments with different, more functional structures for bringing up children, and Damanhur is one of the most successful ones, hence the high score on the *learning* scale (Table 4).

As we are approaching the end of the *sensate* phase of social change, according to the pendulum theory, major shifts need to occur on different levels. As it appears, even mainstream

society is starting to recognise this inevitability. The increasing social acceptance of ICs, as demonstrated by the T-Cycle, is a hallmark of the emergence of a new paradigm, paving the way for the future *ideational* phase of social change. The T-cycle was also helpful in forwarding our understanding of the changing relationship between society and ICs. The increasing acceptance of the slow living philosophy as practiced within ICs has extensive implications indicating a shift in consciousness. Slow living, as a philosophy at the core of ICs, is also undergoing transformation by embracing a new outlook and modern technologies through integration of the SLOW LIFE concept. This concept has merits, however, it appears to be elitist, without much room for social inclusion of those who cannot afford the lifestyle.

7. Conclusion

The current study provided insight into slow living as practiced in selected ICs. Each IC presented a unique model of slow living, indicating an evolutionary path in line with chronological trends worldwide. Development of the slow living concept in Western society is characterised by the evolutionary path from a hippy style community of the 1970s (Damanhur) through the more pragmatic model of IC (Toarps Ekoby), and culminating in a high-tech IC (Masdar City).

The methods chosen to analyse the selected ICs gave insight into the background and prominent features of each community through STEEP and employed a brand new tool to analyse a novel concept of slow living through the SLOW LIFE analysis. Synthesis of these data sets revealed that the unique features of slow living inherent to ICs embrace and transcended earlier traditional IC models, and that these features are validating ICs' role as vanguards of social and technological innovation. This study also illustrated how more traditional ICs had to survive through immense hardship and flourish in the face of negative publicity, whereas the more contemporary ones like Masdar City will find continued existence easier since they enjoy more public, official and financial support. This may be due to a gradually changing awareness in society about the urgent need for sustainable living practices. However, sustainability should not be merely a tool of physical survival, but should ideally include social innovation and a spiritual dimension to ensure a sense of wellbeing, as demonstrated on the example of Damanhur. Nonetheless, Damanhur would appeal only to a particular group of people because of its complex philosophy and since selection criteria for potential members are quite stringent. On the other hand, in spite of its shortcomings and consequent lowest scores on the SLOW LIFE analysis scale, Toarps Ekoby seem to appeals to a larger section of population, and is a sought after location for buyers wishing to pursue slow living and a sustainable lifestyle in Sweden. This model possesses qualities potentially more appropriate for mainstream

applications in localities where local authority support is desired. The housing coop model of IC represented by Toarps Ekoby would have the highest potential for import and replication.

As Slaughter (2004, p. 7) points out 'it is a characteristic of new ideas that they almost invariably challenge existing structures and the interests embedded within them.' Thus the progressive nature of ICs predisposed them to resistance, resulting in a long and arduous road to validation. However, as demonstrated by the current study, ICs have a crucial role to play in changing the current paradigm and in facilitation of social transformation.

Table 1

STEEP Environmental Assessment of Damanhur

DRIVER	ISSUE	CURRENT STATE OF OPERATION	CONSIDERATIONS FOR THE FUTURE
SOCIAL	Family structures and social interaction patterns changing.	Social innovation and experiments in child rearing, marriage etc.	Evaluation of the success or failure of past experiments.
TECHNOLOGY	Worldwide rapid advance in technology.	Development of unique, esoteric technologies & some alternative energy.	Global networking with scientists to enhance current & new projects, more energy production
ECONOMICS	Worldwide economic downturn and uncertainty.	Despite recent drawbacks economy is stabilising, room for improvement.	Reinventing and adding new sources of revenue for financial sustainability.
ENVIRONMENT	Uncertainty due to global warming / changing conditions.	Uphill struggle to keep up previous bounty in agricultural production.	Recognition of the permanent state of environmental changes.

Table 2

STEEP Environmental Assessment of Toarps Ekoby

DRIVER	ISSUE	CURRENT STATE OF OPERATION	CONSIDERATIONS FOR THE FUTURE
SOCIAL	Fragmentation in social structures and living practices.	Partial feelings of togetherness and social support.	More effective structured approach to social networking.
TECHNOLOGY	Commitment to devices with sustainable designs for day to day chores.	Due to age (20 years) some technology is failing or is not very efficient.	Solar panels and heating needs modifying using more up to date technology.
ECONOMICS	Original design for social housing for those who cannot afford to buy a house.	Current trend is toward full market value, house prices levelling out surrounding areas.	Revisit initial sentiments and determine reasons for price hikes – consider re-valuing.
ENVIRONMENT	Wasteful practices leading to depletion of natural resources.	Massive recycling initiatives for more a sustainable milieu.	Education to teach new residents about effective recycling practices.
POLITICAL	Local council and business involvement in initiation, planning.	Continued support for the project in principle.	Scope to apply for additional funding for improvements.

Table 3

STEEP Environmental Assessment of Masdar City

DRIVER	ISSUE	CURRENT STATE OF OPERATION	CONSIDERATIONS FOR THE FUTURE
SOCIAL	Evident need for social innovation.	Elitist, socially exclusive student & teacher population.	More heterogeneous, much larger scale with more internal structure.
TECHNOLOGY	Worldwide push toward sustainable energy sources.	Strict guidelines governing sustainable technological practices.	Continue to be at the forefront of technological innovation.
ECONOMICS	Worldwide economic downturn, locally - finite oil resources.	Thinking beyond peak oil, pursuing alternative financial resources.	Additional economic innovation may be necessary.
ENVIRONMENT	Harsh climatic conditions and natural environment..	Thoughtful solutions to enable comfortable living in the desert.	Backup all technical gadgets for extra security.

Table 4

Values of drivers of SLOW LIFE in three intentional communities (ICs) illustrating strengths and weaknesses of each IC.

Drivers	Damanhur	Toarps Ekoby	Masdar City
sustainable	3	2	4
local	4	3	4
organic	5	3	3
wholesome	5	5	2
learning	5	3	5
inspiring	4	3	5
fun	4	4	3
experiences	5	3	4
Total	35	26	30

Notes: The numbers allocated to each IC are on a scale of 1 - 5, with 1 showing lowest value and 5 the highest, based on the information derived from observation and the STEEP analysis.

Table 5

Scenarios for the society of the 21st century

_____

Scenario	Preferred	Disowned	Integrated	Outlier

_____

Description	Material wealth	Spiritual wealth	Networking and	3-rd World War
	Total freedom	In harmony with	cooperation with	Financial collapse
	Security, safety	nature	cultural tolerance	threats from
	In control of	Trusting God or	Keen to experiment	cosmo: comets
	nature & universe	the Universe	Working with	Alien invasion
	Companionship	Cooperation	nature-sustainability	Health
	Health	Altruism	Social harmony	epidemics
	Own needs met	Holism	Health&wealth to all	Global warming
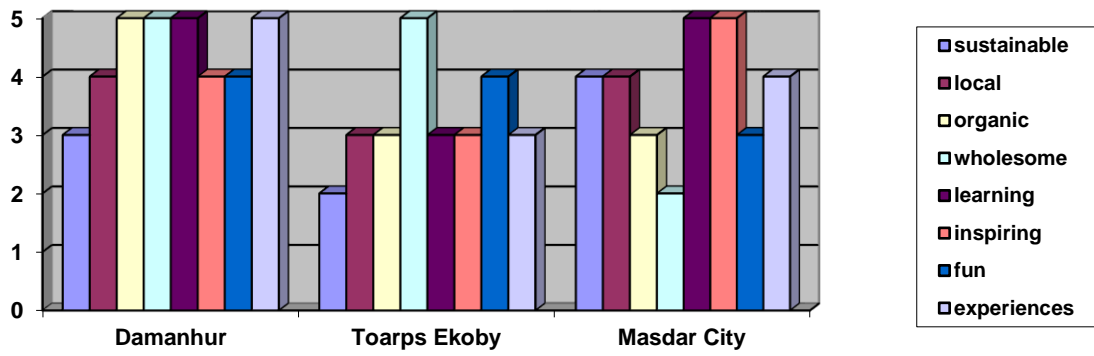
Figure 1. Values of the eight drivers of SLOW LIVING in three intentional communities (ICs).
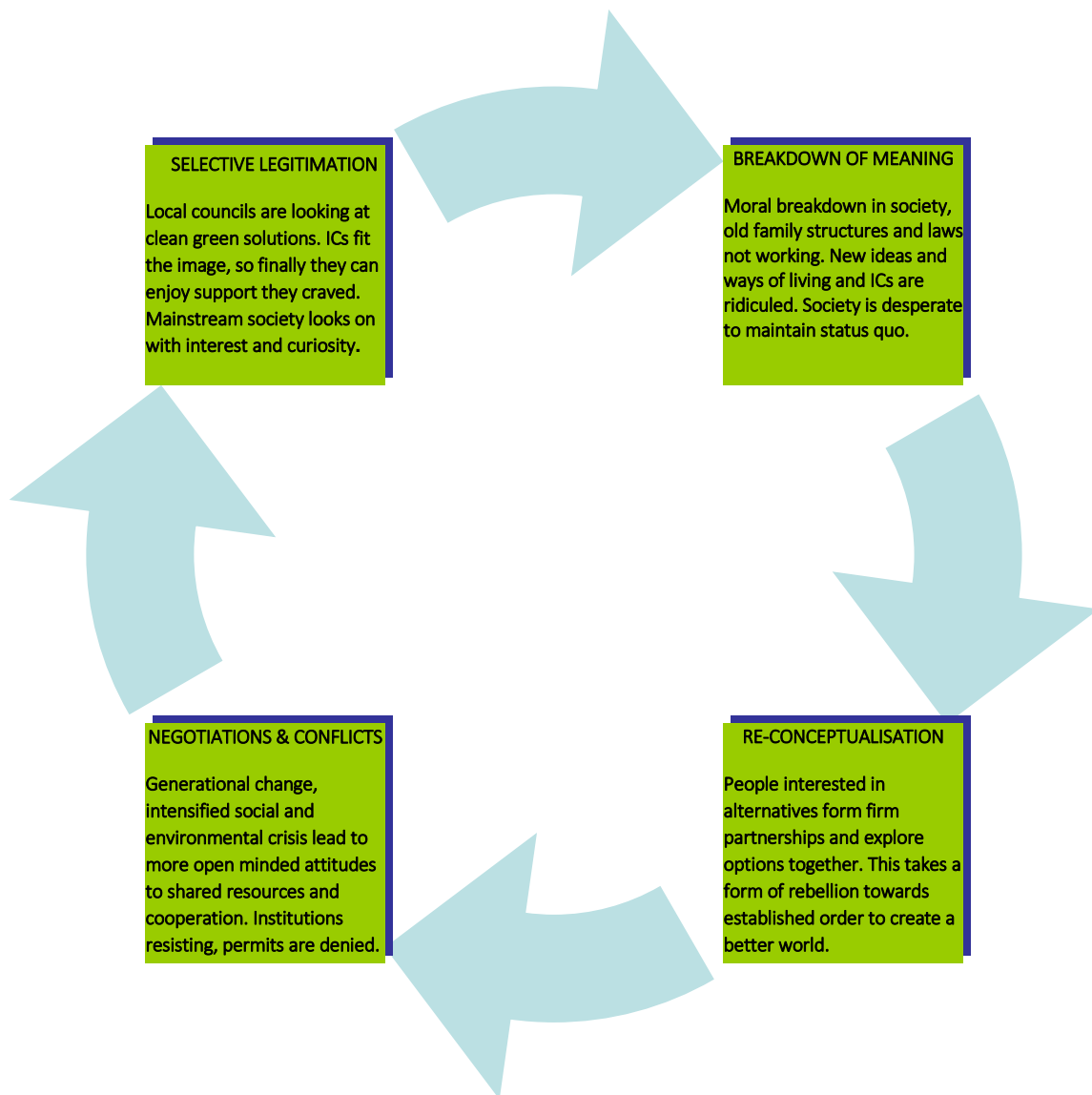
Figure 2. T-Cycle of the relationship between ICs and social and institutional acceptance.

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CHAPTER 3

Exploration of external indicators of social change in postmodern communities.

Exploration Of External Indicators of Social Change in Postmodern Communities

Marta Botta

Abstract

The current study explores external indicators of social change through the lens of Sorokin's theory of cultural dynamics; utilising case studies of two master built communities from vastly different cultural and geographic backgrounds (Sippy Downs, Australia, and Masdar City, United Arab Emirates). These two communities are contrasted to gain insight into the dynamics of social change in the 21st century. The study confirmed Sorokin's assumption that our Western society is in the *late sensate phase* of sociocultural development. Additionally, this *late sensate phase* was found to have common characteristics with the *postmodern paradigm*.

Further, results of the residents' survey confirmed Sippy Downs as an integrated *logico-meaningful culture* in a postmodern environment. This finding justified the inclusion of this particular population in the current study as a model of a typical postmodern community. Additionally, weak signals indicating the emergence of the next *idealistic phase* of sociocultural change were detected in both communities; although there was a variance in the nature of these signals.

The study also revealed that sustainability thinking appeared to be the bridge to the next *idealistic phase* of sociocultural development. However, Causal Layered Analysis revealed a lopsided approach to sustainability: an overemphasis of green technology over the need for social innovation. The socio-semiotics analysis of urban design and architecture in the context of the two case studies elicited a plausible pattern of sociocultural change. The combination of qualitative and quantitative methods using the Explorative Mixed Methods Research Design enhanced the analysis and increased the robustness of the results.

Keywords: social change, macrohistory, postmodern architecture, socio-semiotics, mixed methods, neopragmatic postmodernism

Introduction

The rapidly changing social environment of the 21st century is providing a rich and complex fabric of socio-cultural layers to explore. The current study is exploring social change through external indicators comprising tangible physical structures and artefacts such us urban design, infrastructure and architecture. However, social phenomena have both exterior and interior dimensions (Jencks & Keswick, 1987; Rorty, 1979; Wilber, 2000 ; Wilenius, 2014). Therefore, focusing on external manifestations must include analysis of their internal causation, since as Sorokin (Sorokin, P., 1970) postulates, there is a strong link between inner thought processes, worldviews and external phenomena, due to a propensity to "incorporate, or realize, or externalise, the internal experience" (Sorokin, P., 1970, p. 20, p. 20). More specifically, Daffara (Daffara, 2004a) suggests that cultures express their spirit, episteme and cosmology through architecture. Thus, to facilitate understanding of the dynamics and causation of cultural change it is essential to place the external representations of the given society into a social context.

Postmodernism as a social and cultural phenomenon has been gradually taking foothold in most areas of western society from the middle of the twentieth century. The *postmodern movement* is typically opposing the previous *modern* era (Harvey, 1992), which according to Sardar (Sardar, 1990) was characterised by unidirectional progress, destroying cultures and communities and causing environmental degradation. Therefore, it is timely that the sustainability agenda is gaining prominence in postmodern society. The destructive unsustainable path is countered by the aspiration of the postmodern philosophical movement proposing deconstruction and reordering of knowledge along a different paradigm. This process would consequently lead to "insurrection of subjugated knowledges" (Focault, 2003, p. 7), to aid transformation toward a more inclusive society.

Nonetheless, alerting to the layered nature of social reality Inayatullah (Inayatullah, 1998, p. 489) warns that "There is no simple global solution without worldview transformation". Further, Sardar (Sardar, 1997) expands the discourse with a new multicultural dimension by urging decolonisation of the future from the modernist Western classifications of knowledge. Thus, the purpose for the inclusion of one of the case studies in the current paper was to demonstrate a non-Western multicultural approach to place making in a context of a sustainable postmodern community of the future. Accordingly, this study will contrast values and worldviews of a typical Western postmodern sustainable community with those of a Middle Eastern eco-city development possessing an inherently composite worldview by merging Eastern and Western thinking.

Masdar City in the United Arab Emirates is a hypermodern purpose designed technologically advanced prototype of a sustainable community where all current residents are exploring sustainable living options. On the other hand, the second case study - Sippy Downs, Australia is an established conventional community where not all the current residents are dedicated to sustainable living practices. Many have chosen the location for its proximity to schools, property prices and other practical/material considerations; although the

original 'mission statement' of the development was specifically geared toward sustainability. However, in spite of some tension between the 'old' and the 'new', and inconsistencies in pursuing sustainability objectives, the community is demonstrating potential for transformation in the context of the postmodern mainstream Australian society.

The theoretical framework

Overview of the spatial theory used

Architecture acquired an enhanced significance in postmodern society and is no longer merely a subject of aesthetics; it is considered a spatial representation of underpinning worldviews, to be analysed through the lens of social sciences. Spatial theories are currently gaining prominence not only in the social sciences, but also in architecture (Allweil, 2010; Brueckner & Colwell, 1983; Rendell, n.d.), since they can facilitate insight into the ongoing social changes evident through analysis of the urban environment.

Postmodernism in architecture is often viewed as a "negation of modernism, but without a specific style or ideology" (Gottdiener, 1995, p. 127). Modernist architecture with its large scale, overt functionality, simplicity and vertical lines had to give way to emerging architectural ideologies such as anthropometism (buildings at a smaller scale). The emerging postmodern architecture in the mid 20th century would display eclectic forms. These forms often include classical elements such as columns and curves. According to Anthony (Judge, 2013) curves induce a higher order of harmony and connectivity through entrainment, while the observer visually traces a curved pattern. Consequently, reintroduction of curves in postmodern architecture is bound to have a harmonising effect. As opposed to the functionality of modernist architecture postmodernism regards space as independent and autonomous to be shaped according to aesthetic aims without a social objective (Harvey, 1992). The main determining features of postmodern architecture are identified by Jencks (Jencks & Keswick, 1987) as the as juxtaposition of tastes, pluralism, urbane urbanism, anthropomorphism, anamnesis, return to painting, the unexpected, multivalence, strange forms, new rhetorical figures, and return to absent centre – when the culture has a sense of departure but no clear sense of direction.

Social change explored through the lens of neopragmatic postmodernism

The analysis of temporal and spatial dimensions of postmodern architecture is framed within Sorokin's theory of social change, encompassing the macrohistorical perspective (Galtung & Inayatullah, 1997; Inayatullah, 1998). This study postulates that Sorokin's pendulum theory (Galtung & Inayatullah, 1997) as a methodological framework can accommodate and explicate the sociocultural characteristics of postmodern society; and by embedding these characteristics into a wider historic context of *super-rhythms* it can offer further insight into probable future outcomes. These super-rhythms consist of two distinct phases: *ideational phase* – characterised by reality as nonmaterial, and spiritual, striving for "self-imposed minimization or elimination of most of their physical needs" and the opposite of the ideational phase, the *sensate phase* – preoccupied with modification or exploitation of the external world and "it assumes an agnostic attitude towards the entire world beyond the senses"(Sorokin, P., 1970, p. 27)p. 27]. The pendulum is a analogy for a movement between

the sensate (materialistic) phase and ideational (spiritual) phase of sociocultural development (Figure 1). Moreover, in the transitional period between those two extremes, the culture attempts to integrate both sides during the *idealistic* (rational) phase, which only accepts the truth "when it appears to be reasonable and reconcilable with the logical laws of the human mind…" (Sorokin, P., 1970, p. 227)p. 227].

Most macrohistorians including Sorokin offer a singular evolutionary path, that appears to be in epistemological tension with pluralism inherent to the postmodern worldview, and seems to be in conflict with the preference of futures work for open ended multiple outcomes. The current study is attempting to merge these apparent polarities by employing a novel lens of *neopragmatic postmodernism* (Rorty, 1991). According to Minda (Minda, 1995) neopragmatic postmodernism denotes postmodern critique, which goes beyond the truth claims of modernity, however, for empirical investigation it utilises theory as a tool. In the current study Sorokin's theory of cultural and social dynamics is utilised as a tool of investigation in the context of neopragmatic postmodernism. Pragmatism as a theoretical framework in futures work is endorsed by Bussey (Bussey, M., 2014); suggesting that futures work is essentially pragmatic, since it considers our thinking as well as our actions as *zones of multiplicity*. Further, Minda (Minda, 1995) distinguishes the neopragmatic approach from standard poststructural criticism, and he goes beyond mere criticism by advocating a practical approach to problem solving. In that respect, the neopragmatic approach employed in this study can potentially constitute a new stream within futures; going beyond poststructuralism and postmodernism to post-postmodernism(?).

Methods

Mixed Methods

Exploration of internal and external indicators of social change in postmodern communities in this study is performed through the Mixed Methods Research Design (MMRD). This multiple methods design was chosen due to its association with postmodernism, favouring multiple perspectives (Fielding, 2008). According to Nigel (Fielding, 2008), MMRD as an applied multiple method, can make the research epistemologically sound by providing analytic density. This analytic density is built up by addressing all the relevant factors through historical, structural and cultural dimensions (Fielding, 2008), thus MMRD is particularly suitable for the current socio-cultural analysis. The advantage of using quantitative research methods in conjunction with qualitative research lies in conveying sophistication to understanding and explanation of social phenomena (Bergman, 2008). Mixed methods gained acceptance amongst researchers in the 1980s, since they addressed epistemological ontological and axiological weaknesses of both the qualitative and quantitative approaches (Bergman, 2008).

According to Creswell, and Plano Clark (Creswell & Plano Clark, 2006) there are four major mixed methods designs; triangulation, embedded design, explanatory design and exploratory design. Other authors are suggesting a proliferation of various types of mixed designs, however, the Exploratory Design was chosen for this analysis due to its specific structure. In the Exploratory Design priority is given to qualitative research

methods (Creswell & Plano Clark, 2006). The first phase of the two-phase structure utilises qualitative methods such as CLA to analyse the two case studies. Additionally, socio-semiotic analysis will elucidate the connection between external and internal dimensions of postmodern architecture, and will give indication of development beyond postmodernism. An advantage of using the Exploratory Design for the current study is that it enables the development of an instrument (a survey) as one was not readily available. Karlsen, Øverland, & Karlsen (Karlsen, Øverland, & Karlsen, 2010) also postulate that mixed design is appropriate for futures studies as it promotes 'good research' by combining the best of both methods (qualitative and quantitative).

Merging qualitative and quantitative research methods: Causal Layered Analysis, survey, and socio-semiotic analysis

Causal Layered Analysis (CLA) is one of the the primary qualitative research tools in this study. CLA offers analysis on four vertical levels: litany, social causes, discourse/ worldview and myth/metaphor (Inayatullah, 2007). Accordingly, Bussey (Bussey, 2014) proposes to utilise CLA as a vehicle to analyse the dynamic layered and multiple nature of social reality. Thus, the use of CLA in the current study is well suited for in-depth analysis of complex underlying issues involved in social change processes. Additionally, Inayatullah (Inayatullah, 1998, p. 815) postulates that CLA "is inclusive of different ways of knowing". Thus, CLA is particularly suitable for the current analysis, since one of the case studies (Masdar) presents novel non-Western worldviews.

The CLA works well with the specifically designed residents' survey. This survey instrument was assembled by incorporating inputs from the CLA, and to ascertain the current position of the sustainable community on the continuum of the super-rhythm of sociocultural development(Daffara, 2010).

Since futures research is an interdisciplinary methodology (Sardar, 2013), in addition to the above methods, this research also adopts socio-semiotic analysis, to specify it to the spatial dimensions central to the current study. Generally, semiotics as a linguistic tool focuses on the processes of meaning making. However, socio-semiotics, as a more contemporary form of postmodern urban semiotics, is a combination of sociology and spatial semiotics, which is derived from architectural semiotics (Gottdiener, 1995). As an expansion of classical semiotics, socio-semiotics also analyses exo semiotic dimensions such as production of space, politics and economy. In fact, the reciprocal relationship between ideology and material objects (such as buildings) is the principal aim of a socio-semiotic analysis.

Case studies and analysis

Masdar City

Masdar City is the first *eco-city* in the world and is hailed as a model of urban environmental sustainability (Lau 2012). The city is the culmination of several decades of theoretical research into sustainable development (Joss, 2010). The construction of Masdar City started in 2007 on a desert area near the Abu Dhabi airport. The

city is planned as a highly sustainable community, using only renewable energy and utilising innovative building technology combined with some traditional design features. Once finished Masdar City is going to be of sizeable proportions. It will house 40,000 residents, 50,000 commuters, and more than 1,500 businesses and educational institutions including a university at it's centre, dedicated to cutting edge research with a sustainability focus. The design and technology of Masdar City is reflecting the aspirations of a large international team of environmentally conscious concept developers.

Considering Masdar City in the context of the United Arab Emirates it is obvious that it has a unique role to play. It is part of a new progressive sustainable image, promoted by HH Sheikh Mohammed bin Zayed Al Nahyan, crown prince of Abu Dhabi. Masdar City aspires to be "a global hub of energy and sustainability"(Al Jaber, 2013, p. 2). Masdar is setting an example by banning petrol driven cars on its streets and provides an attractive free of charge alternative in the form of a network of small electric cars called *personal rapid transport* (Online Resource 1).

Sippy Downs

The second case study is focusing on an Australian community, with similar ambitions, to achieve a high level of sustainability. Sippy Downs is situated at the centre of Sunshine Coast. It was established in 1993 and is built around the University of the Sunshine Coast, with the attached Innovation Centre, housing the prominent Sustainability Research Centre. In fact, Sippy Downs has been master planned as Australia's first university town and was designated as a 'Knowledge Hub' in the Queensland Government's *South East Queensland Infrastructure Plan*(Profile.Id, n.d.). Other schools in Sippy Downs include the Siena Catholic College, Chancellor State College and a Montessori College. These schools attracted a large number of new residents in the past 6 years, and by 2011 there had been a ten-fold increase in population amounting to 9,727 residents according to the latest census (Profile.Id, n.d.).

The local council voiced aspirations to become Australia's most sustainable region (Sunshine Coast Council 2011), and to support this endeavour it adopted the *Sunshine Coast Climate Change and Peak Oil Strategy* to increase resilience and guide the transition to reduced carbon and oil consumption. Sippy Downs, housing the University of the Sunshine Coast (USC) is designed to be a showcase of sustainability.

CLA: contrasting Masdar City and Sippy Downs

According to Inayatullah futures research is involved in the exploration of "possible, probable and preferable futures and of the worldview and myths that underlie each future" (Inayatullah, 2007, p. 1). CLA as a futures analytic tool is designed to reveal the layered nature of reality through vertical dimensions such as worldviews and myth of a given situation, thus it has the scope to carry the analysis of sustainable communities deeper into sociological, cultural and mythical spaces as outlined in Table 1.

On the *litany level* both communities have common themes; they are founded on principles fostering sustainability and education. Another common feature is that they were both supported by local authorities right from the outset. Sippy Downs' sustainable development is promoted by the local council and the local Innovation Centre is holding regular events sponsored by regional authorities. Similarly, Masdar Institute hosts many international sustainability related functions, some of them sponsored by Sheikh Mohammed bin Zayed himself (Al Jaber, 2013). On the *system level* these two communities differ substantially from the original grass roots sustainable communities worldwide, living in subsistence mode on the fringes of society. Therefore the two case studies may represent the next transitional stage in sociocultural development, by mirroring growing societal acceptance of progressive ideas.

On the *worldview level,* attitudes towards sustainability are more relaxed in Sippy Downs, since there are no urgently pressing issues to threaten the status quo. This half hearted attitude is consistent with the *passive sensate cultural mentality* (Sorokin, P., 1970). On the other hand, UAE feels the need to be more proactive about sustainability, thus is a step ahead of Sippy Downs. The country's rulers are acutely aware that oil will run out one day, and since UAE is built on oil, alternative sources of income need to be sought to eliminate a potential collapse. UAE sees the solution in fostering both tourism and sustainable sources of energy with the aim of becoming the *silicon valley for green energy* (Joss, 2010).

According to Joss (Joss, 2010) most eco-cities focus on technological innovation, ignoring social and cultural aspects such as social justice and local democracy. In the case of Masdar culturally bound social dissonance is not obvious at present, perhaps due the general affluence of the population. The *metaphor* for Masdar City - being in an arranged marriage, is pointing to potential pitfalls of arranging the external elements of life meticulously while the inherent dichotomy of the situation is ignored. Masdar is essentially an Arabic autocratic collectivist community. However, at the same time it is courting the individualistic democratic West, and exposing the local population to outside cultural influences. This cultural hybridity (Kraidy, 1999) may either bring balance if handled skilfully or result in clashes of worldviews, as demonstrated in surrounding areas through the upheavals of the *Arab Spring* (Dabashi, 2012).

In Sippy Downs the USC has been widely advertising the image of being *the best of both worlds* (nature and culture) to attract both local and overseas students. Supported by the local government, favoured by sea changers as one of the prettiest places in Australia, the pitfall of this *myth* can be complacency of a spoilt child (as a metaphor) and a resulting flagging motivation to continue on the path of improvement. However, unless there is consistent push toward sustainability, the results may become just half baked.

Table 1

CLA of two sustainable postmodern communities

LAYERS	SIPPY DOWNS	MASDAR CITY
LITANY	education is important for our future starting small - develop later sustainable image makes us look progressive	sustainable ways is the future for our country, and we can afford it only the best will do no matter how long it takes to finish the project
SYSTEM	local building industry real estate companies knowledge industry - schools USC & Innovation Centre Sunshine Coast Regional Council	global sustainability firms Masdar Institute of Technology Sheikh Mohammed bin Zayed
WORLDVIEW	we are different, more sustainable sustainable options are fine as long as we don't have to give up our creature comforts	oil reserves are limited, we have to be prepared for life after petrol, we have to show to the world how to do sustainability, we are leaders, tourists come to admire our work
MYTH/METAPHOR	mother's favourite child – there is acknowledgement and support by the local government we have the best of both worlds	arranged marriage –planned merging of unknown components with potential for future friction

Socio-semiotic analysis of Masdar City and Sippy Downs

Masdar is considered to be a sustainable city of the future, and an example to follow (Lau, 2012b; Mueller, 2013). Although at present it is only in its embryonic form it is already attracting plenty of interest worldwide. In comparison, Sippy Downs is relatively unknown internationally, however, its advantage in replicability since it is a smaller scale master built community. Although visually and culturally the two communities are quite different, they both share a common goal of sustainability.

Architectural paradigm

Each of the analysed communities contains a university at the epicentre of the development. These universities, University of the Sunshine Coast (USC) and Masdar Institute are analysed as signs along the associational axis. The obvious purpose of the university buildings is education. However, the university also signifies a sense of identity for the surrounding community: as a *university town* in Sippy Downs, and as a sustainability *knowledge center* in Masdar.

The objective of the 21st century, to become a knowledge society where knowledge is commoditised and becomes part of the market economy is in accordance with the postmodern paradigm and the materialistic *sensate society*. Since the 1980s there was a gradual shift in the focus of Western universities from the production of academic knowledge to the fostering of employable candidates ready to compete in the 'dog eats dog' environment of late capitalism (Biggs, 2013).

According to Inayatullah (Inayatullah, S, 2008, p. 19) "we need social technologies to repair the damage we have caused to ourselves, to nature and to others". The solution seem to lie in social engineering inspired by peace studies (Galtung, 1996) education about gender equity (Milojevic, 1996) and sustainability (Clayton & Radcliffe, 1996). USC is one of the handful of universities worldwide incorporating these concerns through their futures studies education, however, Masdar Institute although innovative in nature, is still entirely technology oriented. The 'deification' of science through current academic establishments such as the Masdar Institute confirms the position of the culture as a product of the late sensate period of societal development.

Economic considerations are also prominent in both universities. Recently, development came to a halt in Masdar City due to the GFC, resulting in restraint being exercised by developers and investors. In Australia, the government is urging universities to act as businesses and compete in the marketplace. Government subsidies are diminishing and the USC has to survive by boosting the numbers of fee paying overseas students to increase revenue. These developments are further confirmation of the accuracy of predictions of early last century scholars (Sorokin, P., 1970; Spengler, Werner, & Atkinson, 1991) about the perils of the rampant neoliberalism of the late sensate sociocultural phase.

The motif of the USC complex is a *fibro beach shack,* regarded by John Mainwaring, co-designer of the multi-award winning USC Library (Online Resource 2) a typical Australian coastal architecture, with simplicity and unpretentiousness (Jma Architects, 2003). Thus most buildings at the USC display vernacular styles reminiscent of local historic patterns. Vernacular architectural style along with historic/nostalgic features is typical in postmodern architecture (Harvey, 1992; Jencks & Keswick, 1987). Apart from the university, a large number of residential dwellings in the Sippy Downs area also derives inspiration from history as demonstrated in "Online Resource 3"; indicating anamnesis, nostalgia, and pastiche – hallmarks of postmodern architecture, as described by Jencks (Jencks & Keswick, 1987).

Throughout the USC innovative practices were implemented for natural air-conditioning (chilled water to supply cool buildings), high loft ceilings designed for natural air circulation and prominent thermal chimneys on most buildings (Online Resource 4) . Many of these structures have odd shapes and unexpected angles including the 'J' building and the art gallery tilting dangerously to one side (Online Resource 5). These strange forms and dissonant beauty as a displacement of convention as well as stylistic pluralism are typical of postmodern architecture (Jencks & Keswick, 1987). Diversity in architectural styles at the USC has a

connotative secondary function, mirroring complexity and pluralism inherent to the late capitalist society, as well as reflecting the notion that the culture has no unified sense of direction .

Both case studies display a large number of connotative codes pertaining to a *sustainability typology*. Masdar City is a pompous display of a futuristic vision (see details in "Online Resource 6"). As a *display home of sustainability* it boosts a massive 10MW solar photovoltaic plant built across 22 hectares, powering the institute. The motif of the whole complex displays more homogeneity than Sippy Downs. Despite of a clear futuristic leaning displayed in some buildings like the Knowledge Centre covered by a spherical roof with solar panels (Online Resource 7) and the stainless steel Wind Tower for cooling, modelled on traditional building practices (Online Resource 8), it resembles a socio-spatial experience of the past with small squares, exclusive pedestrian traffic and narrow streets. It is evident that inspiration was borrowed from traditional Arabic architecture, particularly in the design of the Masdar Institute itself, with window screens bearing a resemblance to the classical intricate *mashrabiya* latticework (Online Resource 9). These particular designs are clusters of a classic Arabic singular stellation (Sutton, 2007), however, the wavy façade is lending it a more contemporary postmodern feel.

The window shields, nonetheless, are not just decorations. Apart from shielding the interior from the sun the curves provide an angled view to protect the privacy of the inhabitants. Privacy is important in Arabic culture and accordingly the campus is segregated by gender, separating the living quarters for single men and women and families. However, the function and connotations of the traditional Islamic ornament go even deeper. According to Sutton (Sutton, 2007, p. 50) "It seeks to compensate for the spiritual losses of civilisation by re-establishing something of the primordial beauty of virgin nature, and to transport the viewer from immersion in the mundane to serene contemplation". The expressed sentiment (spirituality) can be seen as an indication of Masdar's movement toward the ideational phase of societal development. This dimension is in contrast with the multifarious utilitarian design of the USC in Sippy Downs, catering to a more secular community.

The syntagmatic dimension
The analysis of this dimension requires a bird's eye view of the way space is engineered. Looking at the map of Sippy Downs at "Online Resource 10" it is obvious that there are no straight streets or regular rectangular blocks. Most streets are curved, although there is no need to negotiate any topographic obstacles, since most of the area is flat, built on reclaimed sugar cane fields. There are plenty of short cul-de-sacs lending interest. As a clear departure from classical town planning, there is no centralised city centre. The major shopping area is at the edge of the development close to the motorway, and so is the university, which is otherwise central to the purpose of the area (being a university town). The university itself follows the same spatial ordering as the town, with a complex network of paths spread over a large area. The pattern of buildings is not intuitive and

gives a haphazard appearance both in size and style. This decentralised multivalence is in agreement with common postmodern building practices (Jencks & Keswick, 1987).

Unlike other universities, the USC encourages the general public to utilise the premises; and to achieve this goal a number of festivals and family friendly social and sports activities are taking place at the university grounds throughout the year. There is no fencing or clear demarcation of boundaries between the surrounding community and university either. To connect with the community the USC houses a large public bus terminal and a number of local bus routes run right through it. There is also a well attended art gallery, cafes and a bookshop catering for everyone. This syntagmatic arrangement is evidence of a pluralistic view and carries a typological meaning connoting the *ideology of inhabitation* (Eco, 1969) as a public space to bring people together for social purposes in a non-discriminatory manner. This pluralism, open minded attitudes and expressed multiculturalism (see survey results below) are features of a typical postmodern society.

On the other hand, current aspirations of Masdar Institute differ markedly from those of the USC. The Institute (and the surrounding Masdar City) is quite exclusive and permits need to be obtained before visiting in a group. It is only open to the general public from Sundays to Thursdays 8.30am-4.30pm. Essentially, the institute is built as a city within a city (in the Masdar City context), resembling the structure of a Byzantine imperial palace. The Masdar Institute has substantial surrounding walls to shield it from the outside world, indicating a need for protection and introversion. This design feature is analogous with the worlds oldest university, the Al-Azhar mosque in Cairo, funded around 970AD. The university is intended to be a peaceful centre for learning, yet, it resembles a fortress (Hillenbrand, 1999). The reasons for this walled design for Masdar may be a need for protection from the elements or from potential intruders (?).

The urban design of the future Masdar City reveals an organised cityscape designed as a mesh with parallel streets crossing in right angles. The institute, hotel and conference centre and Masdar headquarters form the central city area. The rapid rail line crosses the city through the middle, with an obvious aim of making public transport accessible from most locations. The topographic perspective the city's layout reveals a centralised urban design representing balance and order. This is in stark contrast to Sippy Downs with its irregular shapes and seemingly uncoordinated urban plan.

The variance in urban design between the two sustainable communities alludes to the nature of the underlying ideological causations. The analysis revealed a sufficient number of syntactic and semantic codes to enable classification of Sippy Downs as a typical postmodern community. However, Masdar City does not fit into the same mould. In contrast to the ambiguous postmodern architecture it exhibits a desire for clear lines, order, beauty, and spirituality, reaching beyond the uncertainty and vagueness of postmodernity.

Transferring these emerging design features of Masdar City on the classification proposed by Sorokin, it appears that Masdar represents the *idealistic* period of sociocultural change, as according to Sorokin (Sorokin,

P., 1970, p. 221) the idealistic architecture is "Moderate but marvellously effective in its means, techniques, and instrumentalities. Harmonious in its inner and external synthesis of Ideational and Sensate beauty." In comparison, as demonstrated above, the postmodern/sensate Sippy Downs university design tends to display a "Most complicated technique, artificially designed to sensually impress, to stun, to 'hit' " (Sorokin, P., 1970, p. 221). Since the sensate society is followed by the emergence of idealistic culture according to Sorokin's theory of social change, the self-proclaimed assertion that Masdar is a template for the cities of the future appears to be valid, based on the inference of the previously analysed external indicators of social change.

Implications of the findings of the residents' survey for the processes of social change

Spengler, Werner, & Atkinson (Spengler et al., 1991, p. 160, p. 160) propose that "every culture possesses its own systematic psychology just as it possesses its own style of knowledge of men and experience of life". Similarly, Sorokin postulates that one of the characteristics of a mature culture is that it is integrated into a *logico-meaningful system*. A logico-meaningful culture displays internally consistent traits which are changing due to the inbuilt nature of the system rather than due to the effect of external forces (Sorokin, P., 1970). Thus Sorokin would take the side of nature in the nature versus nurture debate.

Since the aim of the current study is to gain comprehensive insight into the nature and direction of social change, it is pertinent to investigate whether the current postmodern culture in Sippy Downs can be viewed as an integrated logico-meaningful system about to move into the next phase of sociocultural development. Consequently, a survey was devised to ascertain the worldviews of local residents and their visions for the future of their community. These views were compared with established elements of the postmodern worldview, based on architectural signs, and specific indicators of social cohesion (Jencks & Keswick, 1987; Markus, 2013). Additionally, attitudes to sustainability were canvassed to elucidate the possible future direction of the community, considering the next *post-postmodern phase* of sociocultural development. The consistency of responses across the above parameters points to a high level of logico-meaningful integration of the Sippy Downs community.

The survey of 50 residents of Sippy Downs revealed that they predominantly preferred retro style, colonial, Mediterranean dwellings with unique curved or complex design (36%) over standard square design (2%) as demonstrated by *Figure 1*. Retro style dwellings pointing to anamnesis, meaning suggested recollection with nostalgia and pastiche (Jencks & Keswick, 1987) are dominant building styles throughout Sippy Downs, thus based on the preferences of respondents the community is already integrated on that particular level.
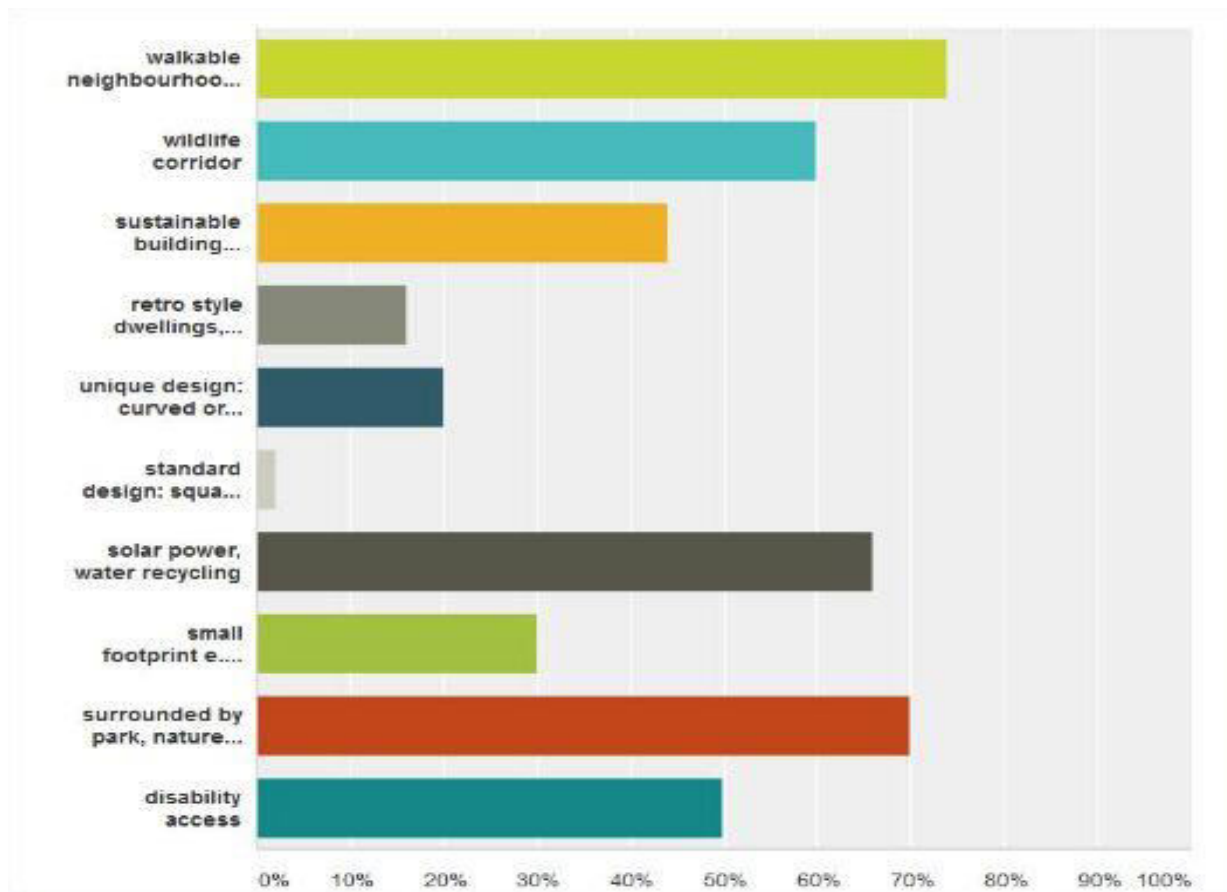
Fig. 1. Preference for design features in future local developments in Sippy Downs, Australia

Further, preferences for types of leisure activities in future developments showed the highest desire for live music (59.18%) in a multipurpose community centre (72%) surrounded by a large variety of dining options (56%), although there is already a decent selection of restaurants in the area. These responses are consistent with the sensual hedonistic characteristics of the sensate cultural mentality. In comparison, a need for a larger variety of places of worship or religious centres was stipulated by only 10% of respondents. This result was expected, since spirituality is central to the *ideational* cultural mentality, but it is sidelined and replaced by science in the current materialistic *sensate* society (Sorokin, P., 1970).

Altogether, 92% of respondents felt a sense of belonging to their postmodern environment in Sippy Downs, pointing to a high level of social cohesion (Forsyth, 2005). Their willingness to welcome immigrants to strengthen the community (favoured by 48% of respondents), indicates support for multiculturalism. Similar results were found by the national report on social cohesion in Australia reporting that multiculturalism "is established as a strong and supported 'brand', one that resonates with the Australian people" (Markus, 2013, p. 3). Multiculturalism along with globalisation are considered to be traits of a postmodern era.

Sustainability is an emergent theme worldwide, and already in 2003 in the *Maroochy 2025 : community visioning* (Maroochycouncil, 2005) about 69% of residents of the wider Sunshine Coast area identified

protection of the natural environment as very important. In the current survey 50% of Sippy Downs respondents identified themselves specifically as strong supporters of sustainable development. Accordingly, they chose solar power, water recycling (66%), parks, nature strip (70%), public transport (74%) and community gardens (74%) as desirable features for the future of their local community. Moreover, 50% of respondents see themselves as individuals rather than a part of their community or a religious group. This result may indicate that individualism and collectivist thinking are reasonably well balanced in the current community. The gradual decline of dominant individualism of late capitalism is a weak signal of imminent transformation in worldviews and aspirations of the inhabitants, leading them towards the *idealist* era. Working together toward preferred sustainable futures as a hallmark of collectivism would be central to the holistically sustainable city of future fostering an *idealistic culture* (Daffara, 2004a, 2004b).

In sum, the community profile of Sippy Downs derived from the survey revealed that the community has characteristics consistent with a logico-meaningfully integrated culture representing a postmodern/sensate society. In addition, a subtle shift was observed towards the next phase of sociocultural development. This phase, determined by Sorokin (Sorokin, P., 1970, p. 39) as the *idealistic culture mentality* is balancing spiritual and materialistic elements with a motto: "live and let live". On the other hand, the socio-semiotic analysis of Masdar City detected a significant number of features consistent with the *idealistic culture mentality*. The analysis demonstrated how architecture can gently guide society in a new direction (Nesbitt, 1996). Unlike some other cultures in nearby Asia, Masdar has an advantage of being built in the steadfast Arab cultural environment where traditions and collectivism have not been significantly affected by the hegemonic forces of globalisation and imperial colonialism inherent to late capitalism (Lenin, 1963).

Conclusion

The current study considered aspects of urban design and architecture as external indicators of social change in a context of two master built communities: Masdar City and Sippy Downs. The mixed methods utilised in this study analysed both temporal and spatial perspectives of architecture and urban designs. The temporal perspectives situated the case studies within the framework of Sorokin's theory of social change, enhanced with the analysis of postmodernism as a determining feature of the late sensate phase of societal development. The socio-semiotic analysis informed by the findings of CLA indicated a transition of Masdar City from the late sensate to the idealistic phase of social change, whereas the socio-semiotic analysis paired with the residents' survey indicated that Sippy Downs, in spite of weak signals of idealistic cultural mentality, is still firmly grounded in the late sensate mentality embracing the postmodern worldview. The survey, as part of the mixed design, enhanced the understanding of drivers and the underlying processes of social change. However, because of the small sample size the results cannot be considered generalisible. Statistics from the previous comparison study cited were more robust, but since the survey designs differed and questions could only be overlaid to a limited extent, the statistical significance of the results was difficult to ascertain.

The combination of qualitative and quantitative research methods within the framework of mixed methods delivered a multilayered comprehensive picture of the subject of analysis. The opportunity to cross reference and illuminate finer details facilitated by this approach was well worth the extra effort. Therefore mixed methods are recommended for consideration to any futures/foresight practitioner demanding unmatched strength and depth in their research. However, this approach demands a broad knowledge base and high level analytic skills from the intrepid practitioner.

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CHAPTER 4

Armed Conflict Versus Global Sustainable Development as Functions of Social Change

Armed Conflict Versus Global Sustainable Development as Functions of Social Change

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Abstract

This paper offers a futures analysis of armed conflicts and its detrimental impact on the three pillars of sustainable development – economic, social and environmental. It draws on macrohistory to contextualize war along its socio-political and psychological drivers and explores alternative options for conflict resolution. The macrohistory perspective offers an alternative view of armed conflict, as a vehicle of social change, due to its disruptive action on stagnating social conditions. War, as a feature of the dominator society, is a barrier to sustainable development. Hence, to enable global sustainable futures, the Causal Layered Analysis suggests plausible routes towards a partnership society.

Keywords: War, armed conflict, sustainable development, Rio+20 document, peaceful conflict resolution, macrohistory, dominator model, partnership society

Introduction

Armed conflicts appear to be major obstacles to sustainable development. In spite of concentrated efforts of a large number of individuals and institutions to end wars, armed violence does not seem to be abating. It is poignant that, "world courts or world assemblies of national delegates have not proven sufficient as a bulwark against the use of almost unregulated warfare as a conflict resolution mechanism" (Galtung, 1978, p. 483).

Apart from their detrimental material effects, armed conflicts have considerable under-reported psychosocial effects such as a loss of history and identity. Throughout history, a large number of cultural heritage sites of high value were flattened by wars. Just in the past few years widespread wars in the Middle East damaged 4000 year old historic sites such as Babylon, Ur, as well as large sections of Baghdad (Stone, Bajjaly, & Fisk, 2008). Even Damascus, often claimed to be the oldest continuously inhabited city in the world, dating back to 9000 BC is a victim of substantial destruction (Burns, 2007).

Thus, wars are not only destroying potential sustainable futures but they are also wiping out large portions of history and are displacing populations worldwide.

Consequently, wars create additional strain on limited financial resources by creating a need for humanitarian work. As if there was not enough misery already with proliferating illness and poverty in large parts of the world, the 97 million volunteers and staff of the International Red Cross, Red Crescent and Oxfam are called to respond to a large number of conflicts worldwide. These organisations are helping victims to cope with the aftermath of armed conflicts currently proliferating in Ukraine, Iraq, Syria, Gaza, Sudan, the Central African Republic and elsewhere (Butcher, 2014; Starnes, 2014). The financial resources devoted to this task are 'stolen' from the next generation and from sustainable development.

Definition of core concepts

Sustainable development (SD) - as a well-defined concept - has emerged from a series of conferences and summits, aimed at tackling global issues in 21st century such as poverty, increasing inequality, environmental degradation, and deterioration of health and wellbeing. The first UN conference on Human Environment was held in Stockholm in 1972 (Paul, 2008). This conference led to the establishment of The UN Environment Program (UNEP) and the founding of national environmental protection agencies at the national level (Drexhage & Murphy, 2010). Ten years later, the 'Stockholm+10' conference held in Nairobi, proposed the establishment of the World Commission on Environment and Development (WCED). In 1987, the efforts of the WCED led to the publication of the prominent report 'Our Common Future', better known as the 'Brundtland Report' (Pisano, Endl, & Berger, 2012; United Nations, 1987b). The report briefly defines SD as, "Development that meets the needs of the present without compromising the ability of future generations to meet their own needs" (United Nations, 1987b, p. 43)

SD continues to be a broad concern at the global scale (Creech, 2012). The latest UN Conference on Sustainable Development, also known as 'Rio+20', held at Rio de Janeiro in 2012, delivered a document called 'The Future We Want'; proposing that 26 thematic areas and cross-cutting issues should be considered to achieve SD (United Nations, 2012). More recently, a current update of the Millennium

Project outlined the tension between peace and conflict as one of the 15 global challenges to be addressed collaboratively by governments, universities, and NGOs worldwide (The Millennium Project, 2014). The document calls attention to the need for the establishment of shared values and new security strategies to reduce ethnic conflicts, terrorism, and armed conflict.

Armed conflict is defined by Wallensteen & Sollenberg (2001) as contested incompatibility between two parties, of which at least one is a government of a state, and which results in at least 25 battle-related deaths in one calendar year. This description is similar to the definition of war, which is a high intensity armed conflict with 1000 or more fatalities (Uppsala Universitet, 2014). For the sake of simplicity, this study will refer to both wars and armed conflicts as *armed conflict*.

Social, Economic and Environmental Impacts of Armed Conflict

Armed conflicts and the extent of their negative effects on SD were examined on July 10, 2014 by an expert panel at a conference held at the *Office of Sustainability* of the Amirkabir University of Technology, Tehran. The panels consisted of 12 experts from areas of education and sustainability, energy, environment and water, population, planning, climate change, science and technology. The participants of the conference analysed the 26 areas of concern contained in the Rio+20 document (United Nations, 2012), in the context of the three pillars of SD (economic, social and environmental). The results of the conference revealed significant impact on the majority of the thematic areas (Table 1; Table 2).

Social and impacts

Armed conflict has variety of negative social impacts including, quality of life, population displacement (Statista, 2013), transportation, communications, resettlement, housing, education (Unesco, 2011), inadequacy of health care and social services, distrust, incompatibility of interests, inter-group hostility dialogue, nurturing a culture of peace (Bush, 1998), and harm to civilians, especially women and children (Adan & Pkalya, 2006; Friedrich Ebert Stiftung, 2005). Armed conflict has detrimental effects on the mental health of children as well as on their whole families (Farhood et al., 1993; Walton, Nuttall, & Nuttall, 1997). Apart from obvious violation of human rights, there is destruction of civil infrastructures such as water purification systems, electricity grids, sewage disposal plants, food distribution systems and hospitals threatening public health in general (Levy & Sidel, 1997).

Negative social and economic impacts of armed conflict, including the above research, were informing entries in Table 1; which was divided into 3 levels (*yes, probable, no*) and their dual nature (*direct* or *indirect*). Social and economic aspects of SD are highly interrelated, thus Table 1 amalgamated these into a single entry: *socio-economic factors.*
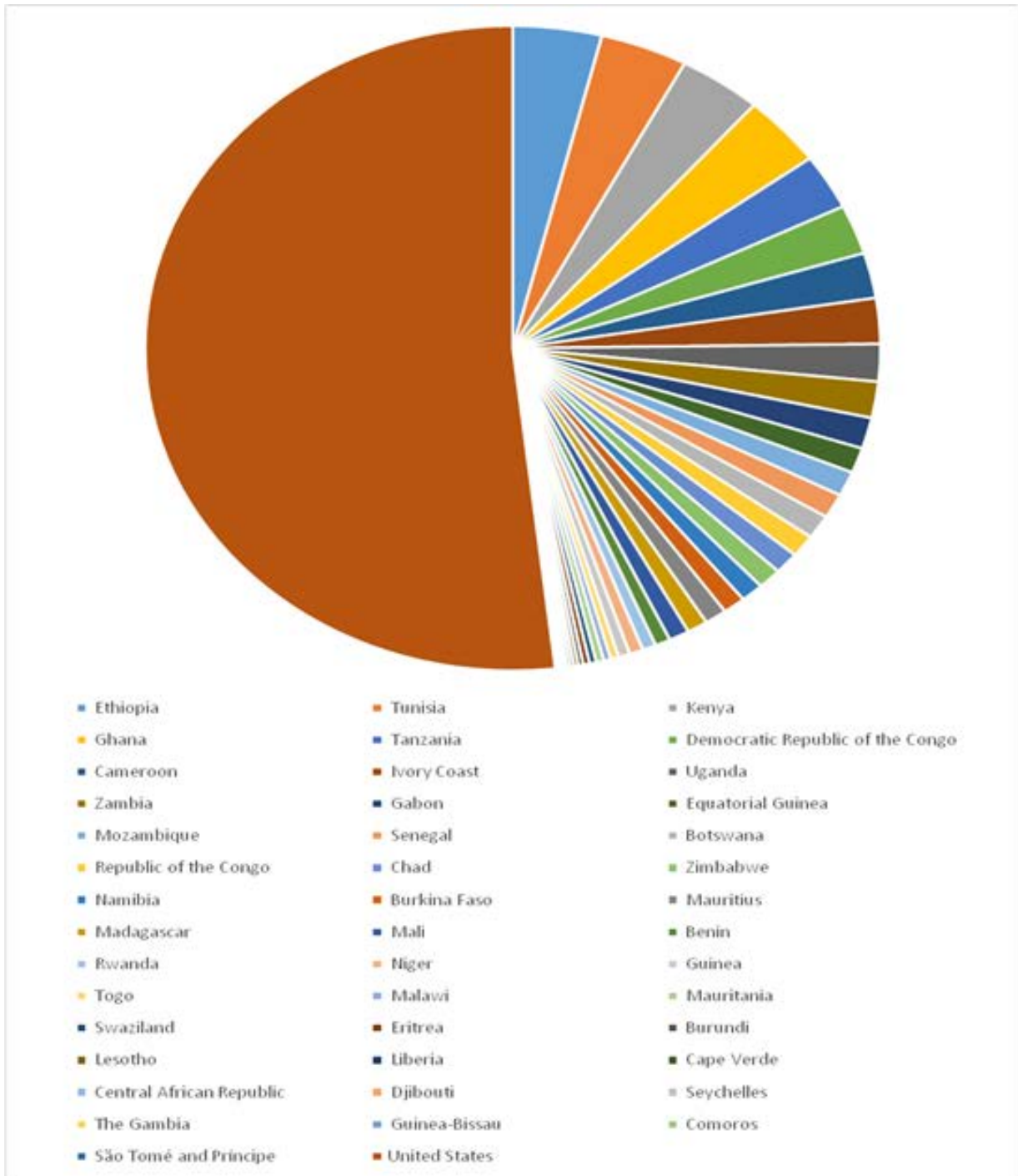
Figure 1. The US military expenditure vs. total GDP of 43 African countries in 2013

Economic impacts

The economic impact of armed conflict is profound, with negative impacts on economic infrastructures such as the supply of basic goods, banking systems, productivity and employment (Bush, 1998). Armed conflict also discourages investment (Adan & Pkalya, 2006), disrupts trade (Barbieri & Levy, 1999), and can severely damage the local tourism industry (Sönmez, Apostolopoulos, & Tarlow, 1999).

Armed conflicts divert public funds to military spending. Just in the past ten years 23 countries doubled their military spending (Perlo-Freeman & Solmirano, 2014); but only half of these countries had active conflicts during the same period (Uppsala Universitet, 2013). In 2013, the military expenditure of the US alone was more than the total GDP of 43 low income African countries in the same year (Perlo-Freeman & Solmirano, 2014; The World Bank, 2013). These figures make SD problematic not only if Africa, but also in developed countries, where social spending is less than adequate. Eisler (1998, p. 51) questions why "we always seem to have money for what is stereotypically associated with men — weapons, *war*, prisons — and never seem to have enough money for so-called women's work — feeding children, caring for people's health, caring for our environment?"

The Rio+20 document pays particular attention to the plight of Africa (see Table 2 – Special issues). The continent plagued by famine and massive health and environmental issues would find it hard to achieve SD due to the huge imbalance of fiscal priorities. Thus, *Figure 1* demonstrates the disproportionate expenditure of US on military as opposed to the GDR of the 43 poorest African countries. Current political instability and armed conflicts brewing all over the African continent further hinder the chances of advancing SD in Africa in the foreseeable future.

Table 1.

The multifarious impact of armed conflicts on thematic areas derived from the Rio+20 document:
Socio-economic factors

Socio-economic factors	Yes		Probable		No
	Direct	Indirect	Direct	Indirect	
Poverty		✓			
Food security, nutrition and sustainable agriculture	✓	✓			
Water and sanitation	✓	✓			
Energy	✓	✓			
Sustainable tourism		✓			
Sustainable transport			✓	✓	
Sustainable city and human settlements	✓				
Health and population	✓				
Employment	✓	✓			
Gender equality and the empowerment of women	✓	✓			
Education		✓			
Mining			✓	✓	
Sustainable consumption and production	✓	✓			
Disaster risk reduction		✓			

Environmental impacts

Similarly to the causation of wars in the past, current wars are still predominantly fought over natural resources such as water, oil, gold, and land (Gleditsch, 1998; Koubi, Spilker, Böhmelt, & Bernauer, 2014; Le Billon, 2001; Martsching, 1998; Ross, 2004; Stetter, Herschinger, Teichler, & Albert, 2011). These armed conflicts have a detrimental effect on the natural environment. Depending on the area's characteristics in which the conflict occurs (whether it is an arid area, sylvan etc.), and the weapons used, the consequences may differ. Generally, armed conflicts can damage the soil on three levels: physical, chemical and biological (Certini, Scalenghe, & Woods, 2013; Crowley & Ahearne, 2002),

They also pollute the water and air and destroy the related infrastructures (Reichberg & Syse, 2000; Westing, 2012; Zeitoun, Eid - Sabbagh, & Loveless, 2014), as well as spoil biodiversity and forests (Gorsevski, Kasischke, Dempewolf, Loboda, & Grossmann, 2012; Nackoney et al., 2014).

Table 2.
The multifarious impact of armed conflicts on thematic areas derived from the Rio+20 document: Environmental factors and special issues

Environmental factors	Yes		Probable		No
	Direct	Indirect	Direct	Indirect	
Oceans and seas			✓		
Climate change			✓		
Forests			✓		
Desertification, land degradation and drought	✓				
Mountains			✓		
Chemicals and waste	✓	✓			
Biodiversity			✓		
Special issues	Yes		Probable		No
	Direct	Indirect	Direct	Indirect	
Least developed countries					✓
Small island developing states					✓
Landlocked developing countries					✓
Africa	✓	✓			
Regional efforts				✓	

Peaceful Conflict Resolution as an Alternative to Military Confrontation

The results in Table 1 and Table 2 revealed both *direct* and *indirect* impacts on SD globally, particularly in the socio-economic spheres. Given the widespread pervasive impact of armed conflict, it is essential to investigate whether, and how, armed conflicts could be prevented to secure global SD, and the very survival of all life forms on the planet.

Conflict is inherent to the human condition. Interpersonal conflict within families is encountered already in early childhood. According to Rossanno (2002, p. 305) "children are genetically motivated to secure more resources from mom than those obtained by other siblings". This predisposition would naturally generate competition and conflict early in live, creating a need for the development of skills for negotiation. Later in life, successful conflict resolution is considered a sign of maturity. Further, in the evolution of the human race the development of language would have offered additional tools for the resolution of conflicts, rendering negotiation a viable alternative to war like behaviour (Bornstein & Bruner, 1989).

However, genetic predisposition is definitely involved in individual responses to conflict resolution, as suggested by behavioural, lesion, single-cell, and brain imaging studies for cortical-subcortical interactions (Eisler & Levine, 2002). Nonetheless, according to Eisler and Levine (2002) we are not prisoners of our genes; and the bonding, caring responses can be adopted by choice by everyone, even though the fight-or-flight response is more prevalent, especially amongst men (Taylor & Master, 2010). However, despite genetic predisposition, individual tendencies can be changed due to neuroplasticity (Doidge, 2008). Accordingly, "to support and enhance the natural caring responses of the brain" (Eisler & Levine, 2002, p. 9) it is desirable to deliver specific education in social settings, at work places, and in families.

Extensive studies by Bornstein and Bruner (1989) demonstrated the deciding role of familiarity in conflict resolution, revealing that children are more likely to resort to peaceful resolution of conflicts, regardless of the magnitude of the problem, with friends and people they know; whereas with outsiders they tend to resort to physical violence more often. One of the reasons for this outcome may be the attitude of *othering*. Othering can be defined as dehumanisation delivered by the objectifying gaze that results in subject-object and same-different hierarchies (Oliver, 2001). Conditions where individuals or countries define themselves as more than others can lead to "negative confrontational activities from school yard bullying to wars" (Milojević, 2006). Thus, the division between Self and Others as *othering*, and its associated processes such as discrimination, racism and stigmatization are barriers to a peaceful conflict resolution (Sardar, 1999). Apart from these general motivators there are additional, more specific drivers leading armies to war.

Political and Psychological Drivers of Armed Conflict

Amongst theories attempting to unravel the motivations leading to armed conflict, Van Evera's (2001) 'master theory' stands out as one of the most comprehensive theories explaining the causes of war. Van Evera (2001) goes beyond the normal structural realist and systems level causes, and hypothesises that:

(1) war is more likely when states fall prey to false optimism about its outcome,

(2) war is more likely when the advantage lies with the first side to mobilise or attack,

(3) war is more likely when the relative power of states fluctuates sharply,

(4) war is more likely when the control of resources enables the protection or acquisition of other
  resources, and

(5) war is more likely when conquest is easy.

Van Evera's samples of concrete instances of wars are well researched and numerous examples are given to support the hypothesis. It appears, that most wars seem to fit into one of the above categories; although there is less evidence that leaders decide to start wars because of a perceived offensive advantage, except maybe for WW I.

However, Boulding (1978) presents a more generalised theory suggesting that one of the major causes of war is imperialism (Table 3); with its desire for expansion, conquering and domination. Imperialism is a diverse phenomenon, and on top of its evident military aspect, it exerts more subtle effects in economics, politics, communications and cultural domains.

Past-oriented thinking and subconscious motivations leading to war

The less obvious impetus for war often rests in the subconscious, based on constructed collective memory (Confino, 1997). Richards (1998) points out, that the decision making process is complex, since our will often originates in the subconscious; thus we are unaware of our inner motivations. Therefore, to eliminate deep seated causes of war, Gawain (1998) believes that it may be desirable to develop inner wisdom and "cultivate the relationship with that inner guidance" (Gawain, 1998, p. 283). Nevertheless, inner guidance can be obscured and peaceful conflict resolution is impossible when past

grievances had been relegated to the deep recesses of the subconscious mind or the collective memory (Halbwachs & Coser, 1992). Consequently, war can flare up suddenly, justified by seemingly trivial incidents.

The Balkans is offering two cases to illustrate the above causation. One of the deadliest conflicts in history The First World War in 1914 started with the assassination of Archduke Franz Ferdinand of Austria by Yugoslav nationalists hoping to restore the medieval Serbian Empire. The war lead to the death of more than 9 million soldiers and 7 million civilians. The subsequent major political changes resulted in new and divided countries, changing the whole map of Europe (Willmott, 2003, p. 307). Another reshuffle of borders in former Yugoslavia occurred as a result of regional wars between 1980 and 2008. According to Milojević (1999) this war was also attributable to past-oriented thinking. This type of thinking has to be treated with caution since "The past is constructed not as a fact but as a myth to serve the interest of a particular community"(Confino, 1997, p. 1387). The war resulted in a loss of hundreds of thousands of lives, millions of displaced persons, and over 20 million people suffering permanent mental distress. Waters (2014) warns that the highest level of mental distress is associated with suicidal behaviour. Consequently, due to the increasing military activity causing distress, suicide rates have been reaching alarming proportions amongst military personnel in the past few years. In Iraq in 2009, only 149 soldiers were killed whereas 304 committed suicide. Similarly, in the 2012 wars, 349 US service men committed suicide, and 295 died in combat (Pilkington, 2013).

Fear and hatred

Milojević (1999) believes that hatred is breeding wars. She observed that according to the worldview espoused by politicians deciding to go to war the motivation is based on the beliefs that:

1.   a military solution is 'the' solution,

2.   there are justifiable wars,

3.   the destruction of environment does not matter,

4.   the glorification and development of military sector is a necessity,

5.   ends justify means, and,

6.   the quality of human lives and human lives themselves can be sacrificed for higher aims.

Often the major justification for going to war is a real or perceived need to 'defend' our country. Whether it is an outside enemy or an internal one, like the terrorists within certain countries, the usual political response is to instil fear. This in turn justifies safety measures in society by increasing surveillance, and typically results in significant curtailment of freedom for the whole population. These days even countries that are not openly in war are still involved in a 'war on terror'. Since the 9/11 disaster terrorism studies are considered to be one of the fastest expanding areas of research in the Western academic world (Jackson, Smyth, & Gunning, 2009). Nowadays a number of major universities worldwide offer undergraduate and masters degrees in counter terrorism and security. This atmosphere of fear gives justification for construction of a repressive state, as well as validates warrior like masculine qualities in society (Milojević, 1999).

Need for a change

Human civilisation is currently facing an important question, "whether and to what extent their cultural development will succeed in mastering the disturbance of their communal life by the human instinct of aggression and self-destruction" (Thompson, 1990, p. 117). However, the prevailing pattern of regular armed conflicts cannot be prevented if there is an internal urges in humans to energise their own evolution by compulsively creating upheavals or 'sublime historical events' such as bloody wars, as proposed by Runia (2014). According to Sorokin's pendulum theory (Galtung & Inayatullah, 1997; Johnston, 1999), upheavals may be crucial to the processes of social change, and would typically occur in the era of chaos – a transitionary period signifying change from one type of culture to another.

Similarly, Stavrianos (1976) argues for the necessity of a 'dark age' to end outdated and non-functional social system. Thus, violent wars facilitate collapse of the old and create a space for the establishment of a new societal order. Consequently, in the case of the Roman Empire, contrary to popular belief, the final demise of the empire was not due to the Barbarian invasion, but was brought about by internal causes (Stavrianos, 1976). Thus, as much as modern wars potentially threaten the survival of our species, they may also have a useful role to play as evolutionary vehicles to move civilisation forward.

However, according to Pinker (2012), violence may not be needed anymore; and in fact it has been gradually diminishing throughout history. He observed that violent behaviour is generally condemned

in the current Western society. This trend may be due to changing circumstances, allowing our better angels to prevail, and diminishing the influence of our inner demons that lead us toward violence. This positive trend is aligned with the Spiral theory of social development (Beck & Cowan, 1996), that predicts progress to higher states of consciousness over time. However, Sorokin's theory of socio-cultural change takes a different stance. After an exhaustive historical analysis of the past 2000 years, Sorokin (1970) concluded that, although there are ever changing phases in social systems, the number of wars in any given period remained more or less constant to present day.

Table 3.

Drivers of War

SOCIO-POLITICAL	PSYCHOLOGICAL
false optimism	othering
strategic advantage	subconscious motivations
power fluctuation	collective memory
control of resources	fear and hatred
perceived ease of conquest	past grievances
imperialistic tendencies	need for change

Cultural Evolution: Matriarchal and Patriarchal Societies

Can there be plausible futures without war? According to Inayatullah (2003) the most profound way to a more peaceful world is the transformation of worldviews underpinning war like behaviour, particularly patriarchy and survival of the fittest. Furthermore, "we need a new story of what it means to be human" (Inayatullah, 2003, p. 113). In this respect, revisiting the history of our cultural origins from a macrohistory perspective may offer valuable guidance. Indeed, some prominent social scientists propose that the next phase in the history of humankind may be characterised by a more peaceful period in Western society (Eisler, 2014b; Sorokin, 1991; Tanner, 1981).

In the past few decades, a new expanded perception of history seems to indicate that neither warfare nor the war of the sexes are divinely or biologically determined. According to the conventional view of our past, prehistory was a story of the "man the hunter warrior" (Tanner, 1981, p. 73), thus the emphasis was on the prominent role of males in society. According to this model, it is proposed that the first human instruments were weapons to kill animals for food or attack other human beings.

However, Eisler (1987) suggests that the first instruments manufactured and used by humans were vessels to gather food; and that women's role as 'woman the gatherer' was of primary importance in supporting and enhancing life, in a matriarchal social order. Similarly, Mellart (1978) postulates that Upper Palaeolithic images are not about 'hunting magic'; rather they are symbols of the religion of 'Mother Goddess' . This religious imagery can be found in Turkey's Catal Hüyük and Gobekli Tepe, arguably the oldest known temple dating back to 9,130 B.C., about 7000 year before Stonehenge (Bolen, 2011, p. 7). Thus, these goddess-centred cultures preceded patriarchal cultures by many thousands of years.

The most accurate account of a matrilineal organisation, where heredity and property are traced through the mother's line, was found in ancient Crete. Descriptions by Greek historians presented a society where men diverted their naturally competitive spirit to dancing, sports, creativity and a fairly liberated sexual life; rather than using their physical strength for social oppression, and concentration of private property in the hands of the strongest men, or for organised warfare (Eisler, 1987).

According to ancient Greek historian Hesiod, war was not an essential part of human nature. The Golden Age of Greece provided evidence of the far-reaching potentials of an alternative peaceful social organisation. Since the roles of males and females in ancient matrilineal cultures were complementary rather than competitive great advances in technology and abundance could be achieved in a relatively short time span (Gimbutas, 1982).

According to Hesiod, the war God Ares introduced wars to the Greek culture through the Achaeans, and later the Dorians who invaded the largely defenceless, unfortified Greece around 1200 BC (Eisler,

1987). These Indo-European nomad hordes from the North subscribed to a different system of social organisation. They valued " the power that takes rather than gives, life" (Eisler, 1987, p. 48), waging wars pledged to their male Gods; with domination as a sole objective. Consequently, the spiritual authority of priestesses was removed as partriliny gradually replaced matriliny amongst the conquered peoples of Old Europe, Anatolia, Mesopotamia and Canaan, resulting in the change of the women's status to "male-controlled technologies of production and reproduction" (Eisler, 1987, p. 91).

The patriarchal culture was socially stratified to the extreme, rendering women to the level of animals. As result, in the old Hungarian language the woman was called 'asszonyállat' (asszony=woman and állat=animal), attesting to women's radically changed social status. According to the taxonomy developed by Eisler (1987) the current culture governed by males and marked by a succession of wars is a dominator society. However, domination is not exclusively a male tendency, as both the masculine and feminine quality is "part of both women's and men's shared human repertoire" (Eisler, 1987, p. 46). Thus, Eisler warns against discrimination based on stereotypes. Her *Cultural Transformation Theory* proposes a partnership society where "neither half of humanity is ranked over the other and diversity is not equated with inferiority or superiority" (Eisler, 1987, p. 28). Duality in the form of patriarchy or matriarchy gives way to balance symbolised by Yin and Yang of ancient Chinese cosmology, where "these great opposites were always seen as relational not contradictory; complementary not antagonistic" (Needham, 1976, p. 34).

In sum, a fundamental change of consciousness moving beyond duality is paramount to SD. Since armed conflict is breeding on domination, othering and duality consciousness, it is incompatible with alternative futures striving for sustainable development. Thus, the skilful resolution of conflicts is a crucial step towards sustainable futures. According to Oberg (2015, p. 1) peace can be accomplished "When the conflict parties attitudes, behaviour and perceptions of the future have changed." Obviously, this 'paradigm shift' is a mammoth task to be achieved even on a local scale, let alone globally.

Causal Layered Analysis: Ending armed conflicts with the partnership model
The subsequent analysis will compare characteristics of the current dominator culture with the partnership model (Table 4), to arrive at a culture profile more conducive to the promotion and practice

of SD. To ensure the possibility of a peaceful coexistence without wars it may be necessary to challenge and re-frame the old version of a hero and envision a new worldview aligned with a new paradigm. The analytic process to specify this new worldview will utilise the Causal Layered Analysis (CLA) to deconstruct the two main types of social organisations: the dominator and partnership models.

According to Bussey, "CLA is one of the most successful new tools available" in futures research (Bussey, 2008, p. 106). Already in 2003 Dator praised CLA's originator Inayatullah for delivering, "the first major new futures theory and method since Delphi" (Dator, 2003, p. 3). CLA is particularly suitable to help visualise sustainable futures analysed in this study, since it facilitates new becomings and alternative futures (Bussey, 2014). CLA deepens and opens up spaces for "articulation of constitutive discourses, which can then be shaped as scenarios" (Inayatullah, 2007, p. 51). The comparison of the two models – the dominator and the partnership model - will deliver a scenario to map plausible sustainable futures without war.

Table 4.

Causal Layered Analysis of the dominator and partnership models

LAYERS	DOMINATOR MODEL	PARTNERSHIP MODEL
LITANY	Wars & political / religious upheavals prevalent. Development with no limits, wasteful practices. Social isolation, inequity, poverty, worry, fear. Dystopia – civilisation is nearing its end.	Working together to conquer major obstacles. Planning for a sustainable future is important. Society is judged by the level of aid to the disadvantaged.
SYSTEM	Globalised economy, major corporations. Power concentrated in hands of the wealthy. Political leadership centred on winning the next election, passing short-sighted legislations.	Sustainable manufacturing practices. Politicians voted on merit, honorary position. Localised governance distributing wealth equally.
WORLDVIEW	Survival of the fittest is a natural law. Materialism, hedonism, accumulation of wealth.	Only win-win solutions bring lasting solutions. The Gaia hypothesis – the Earth is a complex interacting system that maintains the climatic and biogeochemical conditions on the planet.
MYTH - METAPHOR	My home is my castle. Money brings happiness. Live for today as tomorrow may never come!	We are creators of our own reality. The Butterfly Effect – we are all connected.

Myth/Metaphor layer of CLA reveals that the *dominator* culture's motto is apocalyptic, and grounded in the present (Live for today as tomorrow may never come!). Perhaps there is a subconscious reference to global warming and subsequent increase in natural disasters worldwide. The environmental threats seem to overshadow the threat of war at present time. Perhaps this situation prompted Thompson to present a possible future where, "just as man was about to destroy himself in thermonuclear war and the industrial destruction of the ecological system of the planet, natural cataclysms came and distracted him from war" (Thompson, 1990, p. 124). Thus, it would appear, that dealing with the causation of global warming is of more immediate concern in the 21st century, than the cessation of wars. After all, the deadliest of wars – a nuclear conflict is unlikely at present because of the current balance of power (Blainey, 1988; Organski & Kugler, 1981).

The vertical analysis of the dominator model, starting at the bottom layer of *myth* and moving upwards, revealed the causation of the problems presented on the *litany* level. It is obvious how the self-centred materialistic, individualistic approach to life subscribing to the 'survival of the fittest' motto at the *worldview* level can lead to grave consequences such as wars, social isolation, inequity, and poverty on the *litany* level. Moreover, the horizontal analysis facilitated by the comparison between the dominator and partnership models offered solutions to the shortcomings inherent to the dominator model.

The most prominent difference between the two cultures in Table 3. is that the dominator culture is largely individualistic whereas the partnership society espouses collectivistic values. In a similar vein, Galtung suggests that the new civilisation would be "imbued with a vertical and collectivist cosmology embedded in some new type of ideological synthesis" (Galtung, J, 1981, p. 22). This new cosmology would be aligned along a different paradigm where "material arrangements are reflected in ideas and ideas are projected into material arrangements" (Galtung, Rudeng, & Heistad, 1979, p. 329). Consequently, corporations and policy makers would work from a different perspective; re-animating old wisdom and incorporating parts of the Gaia theory in their worldview (Lovelock, 2000).

Leaders and politicians delivering the necessary changes would be of a different ilk, too. They would be democratically elected based on their education, wisdom and personal merits, not based on

aggressive propaganda campaigns or money spent on advertising. They would also work for minimal remuneration, channelling their considerable life experience into wise decision making, just like the ancient Greek politicians. It is popular credence that Western civilisation is built upon the principles of ancient Greek philosophy. It may be true to some extent; however, at closer scrutiny it appears that current Western society resembles the ancient Roman customs of hedonism, personality cult, lust for fame and backstabbing. This intriguing contrast is meaningful and would be worthy of a deeper analysis, however, it is beyond the scope of this study.

From the macrohistorical perspective, "the successor period in many regards will be antithetical to the present one" (Galtung et al., 1979, p. 353). Thus according to theories of human evolution alluding to the cyclic nature of social change the current cultural transformation would result in adaptation of worldviews similar to those of the ancient matriarchal societies, which predated the current patriarchal one. Consequently, there will be a need to create a new worldview to direct humanity toward a full partnership of men and women; as now more than ever before, there is "the need for a global sensibility" (Houston, 2000, p. 33).

According to Eisler (2014b), the resulting sensible and sustainable future, would be shaped into a peaceful society without widespread poverty, oppression, insensitivity, cruelty, and despair. It would be "more than just an interval between wars" (Eisler, 2014b, p. 261) – it would be an enduring interval between evolutionary phases of social systems. Similar perspective is espoused by other macrohistorians who anticipate the next social change to deliver more peace and stability (Sarkar, 2011; Sorokin, 1991). According to Eisler's *Cultural Transformation Theory*, the resulting partnership society would avoid the duality of matriarchy and patriarchy by assuring that, "neither half of humanity is ranked over the other and diversity is not equated with inferiority or superiority" (Eisler, 1987, p. 28). Such a society would have the potential to deliver preferred futures, which include all dimensions of SD.

Scanning for Weak Signals of Worldview Transformation

The previous section established the need for worldview transformation in order to achieve preferred futures without wars. In the next step of the analysis, scanning for signs/images in print media and

electronic media will be performed to determine the onset and progress of the imminent social transformation.

Borysenko (1998) attributes revitalisation of the Western culture in the 20th century firstly to the feminist movement following the publication of Betty Friedan's *The Feminine Mystique*. Later the senselessness of the Vietnam War leading to the questioning of established ideology; and the birth of the environmental movement initiated by Rachel Carson's *Silent Spring* continued to rock the boat. However, the wellspring of the worldview transformation on a deeper level was the development of humanistic psychology in the mid 20th century, as well as the upsurge of interest in spirituality, meditation, and healing coupled with psychedelic experimentation from the 1960s (Grof, 2000).

Quick scan of movie industry outputs for the year 2014 reveals that visions of the future are colonised by technology as captured by science fiction movies. Reflecting the movie going public's dystopia and obsession with action, speed and technology, *Transformers: Age of Extinction* became the highest grossing movie of the year, in spite of negative reviews by film critics. The third most popular movie, *Guardians of the Galaxy* (Ching, 2014) is also the product of minds preoccupied with a complex world of machines and aliens, and their capacity to interact with or save civilisation . However, one of the most remarkable film releases in 2014 was the *Maleficent* (Stromberg, 2014). Surprisingly the movie was the second highest-grossing film of the year worldwide, although instead of robots it features a fairy called *Maleficent* - an eccentric heroin with horns.

According to Eisler (1998) the horned bull is an ancient symbol associated with the worship of the Goddess. However, with the advent of patriarchy the horned Goddess was turned into the horned devil by the male dominated Christian establishment. Other ancient benevolent symbols such as the serpent, previously highly regarded for its wisdom and healing, were also changed into a negative force by Christian iconography. Eve and the serpent were blamed for the original sin and the resulting hardship encountered by the whole of humankind. This reversal was aimed at discrediting the Goddess and give excuse for the suppression of the female half of the population.

In a recently released movie *Maleficent* (Stromberg, 2014), a gentle caring horned fairy falls in love with a mortal man who later uses the fairy's trust and strips her off her special powers by cutting off her

wings to satisfy his lust for power and glory. This act of betrayal turns the fairy into a vengeful negative character, just to be transformed later by her inner capacity for unconditional love. Surprisingly, the redeeming 'true love' is not between a male and female protagonist, but between two females, enacting a non-sexual motherly love. The movie ends by unifications of the two (fairy and human) kingdoms as Maleficent regains her full power to benefit both kingdoms. The moral of the story resembles the calling of the partnership society (see Table 3.) to forget all past grievances and work together for sustainable futures.

The most popular children's movie of the year 2014, *Frozen* by Disney, shares a number of similarities with Maleficent. In both movies, the original villains are turned into heroines and both encounter an unexpected twist of 'true love' of a non-romantic nature. Both of the heroines are also betrayed at one point by those who they were seemingly in love with. Thus, universal love is elevated above obsessive emotional love and new archetypes are created for our age. These archetypal images have the potential to "illume rites of renewal and social transformation" (Houston, 2000, p. 35).

In line with the above transformational shifts, there is also a public call from some politicians to acknowledge the role of women in society. The importance of women's role was echoed by President Obama's address at the Brisbane G20 Summit at the UQ Centre on the 15th of November 2014. Obama declared that he believed that, "the best measure of whether a nation is going to be successful is whether they are tapping the talents of their women" (Abc News, 2014). Similarly, Václav Havel, the former president of Czechoslovakia, seemed to point to the need for appreciation of female qualities, when he declared that, "the salvation of this human world lies nowhere else than in the human heart, in the human power to reflect, in human meekness, and in human responsibility"(Arien, 1998, p. 96).

Already in 1975 the United Nation's World Plan of Action acknowledged the need for the participation of women in all peace processes as a necessary condition of international peace (Boulding, 1995). However, it is only recently that weak signals of subtle changes became more obvious, as demonstrated in the above examples. Could it mean that after thousands of years we are subconsciously remembering and *coming home* (Renesch, 2014)?

Further signs of imminent change can be found in instances of discontent and political upheavals around the world. From the 'occupy' movements to the 'gentle' revolutions worldwide, ideas about

alternative futures are gaining grounds. Sharp's influential book *From Dictatorship to Democracy* (2008) followed by some of the new revolutionaries proved that peaceful campaigns against established oppressive forces are possible, along the lines of Ghandi's earlier efforts. In addition to Ghandi's passive resistance, 21st century activists have modern tools to their disposal to facilitate sociopolitical transformation. In recent social movements the extensive use of the internet (Facebook, twitter and other social media) through mobile phones played a decisive role (Rifkin, 2014; Yang, 2013). However, transformation is a lengthy process with numerous pitfalls along the way, wrestling ingrained hegemony and resistant cultural traditions. Eisler alerts to the current dominator system's defiance to the shift toward the partnership way of life, which can result in "periodic regressions towards a more rigid dominator model in the guise of religious fundamentalism" (Eisler, 1998, p. 46).

The above examples demonstrate that print and electronic media, and particularly social media, can become tools of social transformation. Modern uprisings could not be possible without mobile phones and computers. The world is shrinking as the internet becomes more universally accessible, leading to, "intensification of consciousness of the world as a whole" (Sparks, 2007, p. 126). Techno-optimists, promoting increased automation as a salvation of humankind, are prolific in the creation of popular images of the future *connected world* (Abelow, 2014). However, the future they propose rarely includes social and psychological considerations and this shortcoming may have detrimental future consequences (Huesemann & Huesemann, 2011). In contrast, Eisler's well-researched *Cultural Transformation Theory* leading from domination to a partnership system has more substance and more potential to end wars and secure preferred futures fostering SD.

Conclusion

Armed conflicts have a detrimental impact on all three pillars of SD – economic, social and environmental, as analysed through the 26 thematic areas derived from the Rio+20 document. The study also found that excessive military spending is both the cause and effect of suffering and poverty worldwide. Therefore, cessation of wars and peaceful coexistence are paramount in consideration of preferred sustainable futures. Unfortunately, it appears that so far extensive efforts at peaceful conflict resolution did not prove overly fruitful; therefore, the current study undertook analysis of drivers of armed conflict, in order to gain insight into this distinct barrier to global SD.

Apart from the obvious imperialistic urge of nations throughout history, the study identified subconscious issues, such as fear, hatred and a need for change as psychological drivers of wars. The broad macrohistory perspective delineating social change through the past few thousand years was employed to elucidate the next phase of sociocultural evolution as well as to inform inputs to the CLA. The resulting scenario resembled the partnership society introduced in Eisler's Cultural Transformation Theory. Worldview transformation was identified as the single most important pre-requisite of the transition process towards sustainable futures without armed conflict.

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CHAPTER 5

TEMPORAL DIMENSIONS OF SOCIAL CHANGE IN SUSTAINABLE COMMUNITIES

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Temporal Dimensions Of Social Change In Sustainable Communities

Marta Botta

Abstract

The concept of time is culture dependent. Thus, to facilitate the full spectrum and implications of various approaches to time, a brief study of sociocultural change is required. This paper offers a comprehensive perspective on sociocultural change through macrohistory. The current macrohistory analysis places the concept of time into a cultural contexts. The Causal Layered Analysis reveals three distinct concepts of time: the cyclic, linear, and eternal approaches to time. The cyclic view of time reflects back to the primitive communism of the Palaeolithic period, the linear time is intrinsic to the goal oriented late capitalism, and the eternal time is part of the worldview of emerging alternative cultures, such as the Cultural Creatives and members of sustainable communities. A case study of Damanhur, a sustainable community promoting time travel as a tool of cultural transformation, is providing an example of an emerging transmodern culture embracing eternal time. Further, the changing concept of time is integrated with the pendulum theory of sociocultural change to reveal patterns, and study alternative futures.

Come writers and critics

Who prophesize with your pen

And keep your eyes wide

The chance won't come again

And don't speak too soon

For the wheel's still in spin

And there's no tellin' who

That it's namin'

For the loser now

Will be later to win

For the times they are a-changin'.

(Dylan, 1964)

In view of current turbulent political and religious upheavals worldwide, there is little doubt about the sociocultural changes in the air. In the midst of this chaos and upheaval fundamental questions arise: why is it all happening and what will be the outcome? According to macrohistorians (Galtung & Inayatullah, 1997), the reason for periodic upheavals is the fundamental transformation each civilisation has to go through in its evolutionary journey. This study of time, with its culture dependent implications, considers the shape of these changes as viewed from the long-range perspective of macrohistory or 'big history'.

1. The causation of sociocultural change: A macrohistory perspective

Proponents of the more prominent 'externalistic theory' view the reasons for change in dominant social movements, or technological advancement. According to Rifkin's (2011) externalistic view the latest changes in society are facilitated by the internet and renewable energy sources, and that these will play an increasingly prominent role in society. In fact, the merging of internet and renewable energy is supposed to create the 'Third Industrial Revolution'(Rifkin, 2011). However, opposing Rifkin's theory of social change, Sorokin (1970) argues that changes in society occur because of two laws: the "principle of limits" – occuring when trends reach their limits and they turn to a new path, and the "principle of immanent causation" – meaning that change happens by inner forces, by the nature of the unit itself. He draws parallels with biological processes consisting of birth, maturation, aging and death. Sorokin concludes, that when social systems mature their values decay "and the society of its bearers is doomed either to perish or it has to change its major premise"(p. 681). In fact, there are signs of a major shift in society right now, as predicated by the analysis of this study. Following the relative stability of the 1960s and 70s, the deteriorating social, economic and ecologic conditions emerging in the 1980s led to re-examination of Sorokin's ideas by various scholars who found them to be pertinent in the context of the current postmodern paradigm (Botta, 2015; Daffara, 2010; Galtung & Inayatullah, 1997; Johnston,

1999). This paper is building on those theories, and is expanding them to highlight culture bound aspects of the concept of temporality in sustainable communities.

Pitirim Sorokin postulated that most cultures undergo super-rhythms of sociocultural fluctuations throughout their history (Galtung & Inayatullah, 1997). To demonstrate these grand patterns of change Sorokin developed a theory of social change resembling the movement of the pendulum (Daffara 2010). Sorokin provides a robust research base, providing a multitude of real life examples from the history of the Greco-Roman and Western civilisations (Johnston 1999), as a basis of his theory. Sorokin's Social and Cultural Dynamics (1970) classify cultures based on their cultural mentality to:

- Ideational culture – perceiving reality as nonmaterial, spiritual striving for "self-imposed minimization or elimination of most of their physical needs"(p. 27)
- Sensate culture – the opposite of the ideational, preoccupied with modification or exploitation of the external world and "it assumes an agnostic attitude towards the entire world beyond the senses" (p. 27).

The pendulum is an analogy for the movement between the *sensate* (materialistic) epoch and *ideational* (spiritual) epoch of sociocultural development (Figure 1). Moreover, in the phases between those two extremes the culture attempts to integrate both sides during the *idealistic* (rational) period, which only accepts the truth "when it appears to be reasonable and reconcilable with the logical laws of the human mind..." (ibid, 227).
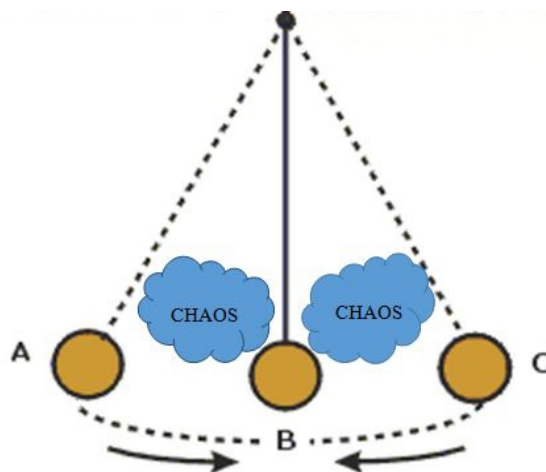
Figure 1. Epochs of the Pendulum Theory: (A) Ideational, (B) Idealistic, (C) Sensate

According to Johnston (1999), Western culture has passed through the ideational, idealistic and sensate sequence already twice in the past 2500 years to arrive at the current phase of decline; and that presently our Western civilisation is at the end of the third sensate period, characterised by a crisis of values and consequent upheavals and chaos in society. There is little doubt about the current crisis within the currently dominant Western paradigm. On one hand, there is the desire to hold on to the materialistic/capitalist way of life, and on the other hand, there is an emerging yearning for spiritual

content in one's life, "in the midst of a positivistic wasteland" (Bachika, 2002, p. 95). According to Sorokin (1970), humanity will eventually find balance between the spiritual and material domains of existence this the next 'idealistic' phase of the cycle. And if nations will manage to avoid a potential world war, "the emerging creative forces will usher humanity into a new magnificent era..." (Sorokin, P. A., 1970, p. 704). This utopian vision is also echoed by Pór (2014b), who postulates that the consciousness of the future will be characterised by a spiritual focus, leading to holism and integration of inner and outer technologies and sciences, coupled with deep intuition and systems thinking. As a consequence of these integrative processes, the developing deep culture would embrace other ways of knowing, and reject linear thinking that does not support a sustainable future society. However, this paper argues that the new culture will not only reject linear thinking but will replace it with a new concept of time detailed in section 5.

2. Linear versus cyclic time as a cultural construct

Conceptions of time and views of temporal dimensions of history differ considerably between Western style cultures and indigenous cultures. Western consciousness is shaped by linear thinking that is goal oriented and marked by never ending horizontal expansion in time and space. The myopic, forward focused 'linear' type of thinking, prevalent in Western culture, has wide ranging implications in many domains, and particularly in attitudes to history and heritage. The West never seems to look back and learn from past mistakes. In the midst of a dynamic effort to forge ahead and conquer the world, heritage becomes unimportant, dispensable and at best of sentimental, aesthetic or economic value.

On the other hand, most indigenous cultures appreciate the intrinsic value of their heritage; and also in stark departure from Western linear views, their worldviews consider time as 'cyclic'. This difference in approaches to time is of consequence, as it has roots in respective cultural myths. These myth have a tendency to exert subconscious influence on values and subsequent social behaviour. The full implications of the linear and cyclic forms of temporal dimensions on worldviews are manifold and are analysed in Section 3, Table 1. Generally, it is plausible to conclude that linear thinking urges Westerners to keep moving ahead and forget about their past, whereas the cyclic view of most native populations encourages a continuous connection with the past. Thus the cyclic worldview naturally embraces and integrates heritage and keeps it alive through a long time period, enabling learning from history and sustainable life styles. It has been noted that Australian Aborigines kept their oral histories alive for more than 7000 years (Nunn & Reid, 2016), making them extremely resilient to changes in their environment. Unfortunately, their oral traditions were unable to guard them against the muskets of colonisers or the unusual European viruses.

The original cyclic view of time is most likely based on our ancestors' close ties with the natural world and observations of the cyclic nature of the day, the seasons and other natural phenomena. However, apart from most indigenous traditions, the relatively new academic discipline of futures studies also subscribes to the cyclic nature of time, weaving together past, present and future (see Figure 2), to

create a broad perspective of the unbounded present (Slaughter & Bussey, 2005). This attests to the integrative nature of futures thinking, amalgamating Eastern, Indigenous and Western knowledge.
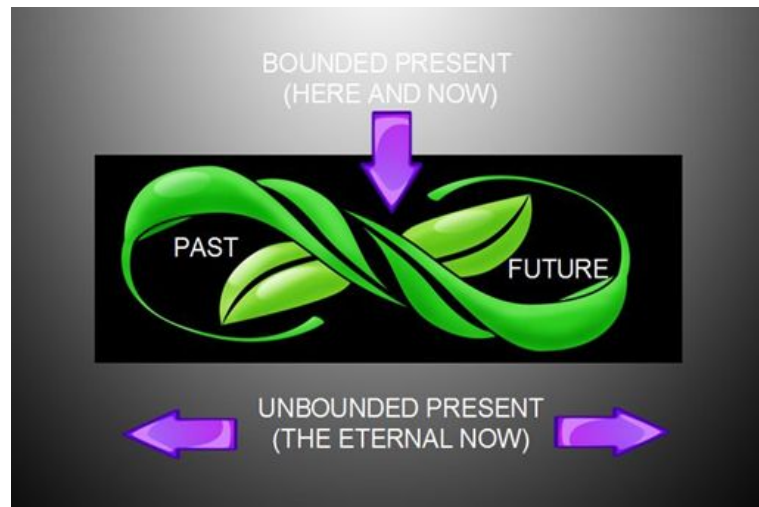
Figure 2. Nature of the unbounded and bounded present

The eternal now in Figure 2 is a transcendental concept. It is not fixed at any particular point and resembles the orientation in time of Heidegger's Dasein (translated as there-being). From the philosophical perspective, Heidegger (1962) considers temporality to be a transcendental condition used by Dasein (collective and individual consciousness) for the purposes of sense-making. Orientation in time is necessary for the formation of identity as an individual entity. This function of time is similar to Kant's assertion that embeddedness in time is needed for phenomena to appear to us in a particular manner. Further, according to Kant our full experience requires both, embeddedness in space, as well as embeddedness in time (Wheeler, 2011).

> The future is not later than having been, and having-been is
> not earlier than the Present. Temporality temporalizes itself as
> a future which makes present in a process of having been.
> (Heidegger, 1962, p. 401)

Similarly, St. Augustine proposed time as a three-fold present: "the present as we experience it, the past as a present memory, and the future as a present expectation (Bachika, 2002, p. 182). According to the above paradigm, past, present, and future are not sequentially ordered events or groupings, but appear as parallel realities. A further expansion of this idea into parallel universes, and quantum physics, is detailed in section 5. From a multidisciplinary perspective, the integration of the lineal and cyclic concepts of time is expressed through the merging of futures thinking with phenomenology and existential philosophy, as well as theories of consciousness pertaining to transcendental temporality. This transcendental temporality, as eternal now, is the subject of analysis in section 3.3.

3. Causal Layered Analysis of time

Since Causal Layered Analysis (CLA) "is inclusive of different ways of knowing" (Inayatullah 1998, p. 815), it is particularly suitable for the current analysis of the ways different cultures regard time. Since this method is relatively novel, a short introduction to its processes might be necessary. Developed by Prof.Inayatullah, CLA offers an in-depth analysis of underlying issues by "unpacking worldviews, ideologies and discourses, archetypes, myth and metaphors, which conventional linear methods are unable to access" (Inayatullah, 2002, p. 479). The CLA analysis proceeds along four vertical layers – (1) litany, (2) system/social cause, (3) worldview, (4) myths/metaphors, leading from the superficial to ever deepening layers of the concern at hand. *Litany* presents the surface layers, the outwardly recognisable characteristics of the issue. The *system/social causes* section analyses social, cultural, political and historic factors and drivers affecting the condition. As the analysis deepens, the next layer facilitates exploration of *worldviews,* uncovering genealogy, and identifies ideologies related to the issue. The deepest layer of *myth/metaphor* reveals "unconscious structures of difference, basic binary patterns" (Inayatullah, 2007, p. 214), which can reveal previously unrecognised subconscious drivers. This last layer is the most important, as it influences, often unconsciously, all the above layers. By changing the myth it is possible to transform the whole paradigm. One of the valuable features of CLA is its cultural context - exploration of the 'inner core of "deep culture" or "cosmology" ' (Galtung & Inayatullah, 1997, p. 221).

Table 1

Causal Layered Analysis of temporal concepts

	CYCLIC	LINEAR	ETERNAL
litany	task oriented rather than time oriented everything goes in cycles	stressed overburdened by tasks goal oriented liberal	cooperative open minded evolution is spiral transcendence/transformation
social causes	culture honouring nature traditions nurtured natural hierarchy collectivism	industrialists introduce efficiency time as commodity stratified society individualism	laws of cause and effect internal authority classless society neo-collectivism
worldview	process oriented together we can make it primitive capitalism	profits before people the more the better capitalist worldview	Gaia consciousness The Aquarian Age integral view of the world
myth/metaphor	quality over quantity	the cult of speed	the dawn chorus

3.1 Cultural dependency of cyclic time

According to evolutionary theories, at the dawn of civilisation humankind lived in gender-egalitarian and anarchist/communist hunter-gatherer societies (Sims, 2013). This 'primitive communism' was described by Engels (2010) as a classless society where people were born in complete equality and fraternity. For over a hundred thousand years people gathered in groups for mutual support and to accomplish tasks. In those days, time as we know it, did not exist. The rhythm of the day and seasonal changes were the only indicators of the passage of time. The repetition of cycles gave a sense of security and order, thus time was viewed as cyclic.

As a result of thousands of years of observations, a deep understanding of natural laws was advanced, resulting in a sustainable relationship with the natural environment. This attitude was reflected in a sense of connectedness and a holistic worldview, as expressed through natural symbolism in Palaeolithic artworks (O'connell & Airey, 2009). The dominant social system was matriarchy, adhering to the collectivistic values of mutual care and cooperation, and the worship of the Goddess. The oldest religious imagery confirming this worldview is situated in the temples of Catal Hüyük and Gobekli Tepe, Turkey, dating back to 9,130 B.C., about 7000 year before Stonehenge (Bolen, 2011). Archaeology revealed that these goddess-centred cultures pre-dated patriarchal cultures by many thousands of years.

The metaphor layer of the CLA describes cyclic cultures as symbolising quality over quantity. This orientation reflects up to the litany layer of CLA, referring to time as unimportant, on the other hand, the tasks had to be done well. Thus, the products made, whether it was buildings or clothing, had to last generations. Material processions were valued for their usefulness and sentimental value rather than monetary value. In that sense, it is the exact opposite of today's 'throwaway society'. The direct consequence of the above outlook was the reverence for heritage and ancestry worship. Looking back to one's history is an important feature of collectivist societies, along with the cyclic view of time. Also, future was not as important as the past or the present.

In ancient cultures where the roles of males and females were complementary rather than competitive there was no need for friction, thus, technological advancement and abundance could be achieved in a relatively short time span (Gimbutas, 1982). However, according to Eisler (1987) the peaceful world of matriarchal societies was destroyed by Indo-European nomad hordes from the North who conquered the defenceless settlements in the Mediterranean region. This development was also coined the Neolithic revolution (Engels, 2010). In fact, Sims (2013) finds evidence for this 'counter-revolution' in many unrelated sources, such as the Bible, in world-wide myths, in hunter-gatherer studies, in research on apes, and in archaeology.

3.2 Cultural dependency of linear time

The new triumphant culture of the North was patriarchal in nature and worshipped male Gods. Since it favoured wars and conquest, it can be considered as organised along a goal oriented linear trajectory. Thus, between ten to twenty thousand years ago, with the advent of the linear way of thinking, partriliny gradually replaced the cyclic culture of matriarchal societies of Old Europe, Anatolia, Mesopotamia and Canaan, and women became "male-controlled technologies of production and reproduction" (Eisler, 1987, p. 91). These changing attitudes to women can be also seen in the use of language of the patriarchal cultures, where women were viewed as the men's property, and as such, rendered to the level of animals. According to Botta (2015), women were called 'asszonyállat' (asszony=woman and állat=animal) in the old Hungarian language.

The fiercely competitive cultural characteristics displayed by many nations today carry on the legacy of the linearly thinking patriarchal societies of the past. Although some of the more extreme characteristics, such as the regard for women started to soften, some other ones, like approaches to the pace and value of time, became more pronounced. The beginnings of the industrial revolution marked a fundamental shift in values, where time became a commodity. Employers started to pay workers by 'time', as hourly rate, replacing the previous custom of paying by units of output (Honoré, 2004). The importance of efficiency, measured by how much can be squeezed into any given time span, is paramount in the workplace (and at home), as the pace of life is progressively increasing in the postmodern society of the 21st century. Time has become compressed, and is characterised by a general acceleration of the speed of social processes, increased mobility of goods, people, energy, and information, leading to overwhelming complexity (Taylor, 2008; Wells, 2012). Since the addiction to speed is evident in most domains of life, Honoré (2004) believes that, as a result, we are living in the 'age of rage'.

The metaphor layer of the CLA is derived from the main dynamic of the society that is thriving on acceleration of time, and is consequently labelled 'the cult of speed'. Obsession with speed has a direct bearing on the top layer of the CLA (litany - as phenomena appear in everyday life); with stress and information overload becoming a real concern and threat to the stability and mental health of large sectors of the society. Capitalism and linear thinking succeeded in increasing material wealth, but people in general, don't seem to be happier than their predecessors (Csikszentmihalyi, 1999; Myers, 2003). It appears that the speed and complexity of late capitalism can't progress any further, as it have reached its own zenith, according to the 'principle of limits' (Sorokin, P. A., 1970). Similarly, László (2014) points out that humankind have reached the 'chaos point', which is a critical juncture in history, presenting either a danger of a global collapse or opportunities for worldwide renewal.

3.2 Eternal time as a reflexion of the new consciousness of the future

The business as usual scenario of linear thinking appears to be leading towards a dystopian global collapse. There is a variety of different solutions offered by policy makers and academics, with prevailing scepticism as to the effectiveness of the methods. This paper proposes a utopian approach involving a shift in consciousness concerning the temporal dimensions of life. Following Sorokin and his notion of coming back to a previous condition as part of the evolutionary journey, but perhaps on the higher level, as implicated by Spiral Dynamics (Beck & Cowan, 2006), the paper proposes to revisit the cyclic view of time to ascertain how it could solve our postmodern dilemmas. This scenario involves leaving behind the competition and selfishness of linear thinking, and adopting the original Darwinian model, implicating cooperation and transcendence of the self as prime evolutionary principles (Loye, 2004; Rifkin, 2014).

Along with a cyclic view of time, this form of culture would run society with social foresight (Slaughter, R.A. & Bussey, M., 2006), acknowledging that every move has its consequences. Every decision made today will shape our future. As individual development would eventually reach a mature stage, there would be no need for excessive policing, as people would have their own moral compass. Society would evolve toward less stratification and discrimination, resembling some of the values of ancient primitive capitalism. Consequently, the status of women would increase to equal level with men, culminating in a partnership society (Eisler, 2014a). The author labels this social order neo-collectivism. This neo-collectivist culture expresses the integral view of the world and renewed reverence for nature in Gaia consciousness (Lovelock, 2000). The genesis of these novel memes can be traced back to the New Age movement ushering in the enlightened Aquarian Age. Part of this new philosophy of life also involves exploration of other dimensions of time, such as quantum mechanics, alternative/multiple universes and human rebirth (reincarnation), as part of a cyclic existence. Some of the elements of this worldview, although previously ridiculed, are now seriously investigated, and are gradually becoming assimilated into mainstream society (Botta, 2015).

The above scenario, based on the CLA (Table 1), is plausible, as many of the changes envisioned are already appearing in society as weak signals. Howe and Straus (2000) note that the new generation of Millennials is beginning to manifest positive social habits such as, "a new focus on teamwork, achievement, modesty and good conduct" (ibid p. 4). Another social phenomenon, branded by Ray and Anderson (2000) the Cultural Creatives, are displaying discontent with both the left and the right in politics and are looking for new ways of living and interacting. Their alternative worldviews resemble those of the New Age movement, although in a less esoteric form. As the value systems are changing, there are signs that society is slowing down. With less focus on wealth and more emphasis on the Economy of Happiness (Bakas, 2009), there are indications of 'slowbalization', in the reduction of work hours. Since the year 2000, France reduced the work week from 39 to 35 hour. Also, 1/3rd of Netherland's workforce these days is in part time employment. But perhaps the most radical change in

thinking about time is introduced by Aarstol (2016), who empirically proved in his business that you can achieve efficiency in a five-hour workday, without affecting productivity. Just like Bakas (2009), Aarstol also suggests that slowing down is the way to happiness.

The emerging shift of values in Western society from speed and achievement to slowness and happiness is truly remarkable. The CLA captures this transformation in the metaphor of the dawn chorus. Firstly, the dawn chorus is analogous with the 'dawn of the age of Aquarius', a signature tune of the New Age movement. Its multifarious meaning signifies new beginnings, but also the holistic nature of the chorus, where voices work in unison and every voice counts to make up the whole song. In nature, the dawn chorus of the birds evokes elation, joy, a new beginning, hope for a better day, living life to the fullest, and being in harmony with nature and the universe. Thus, the dawn chorus, repeated predictably at every sunrise, symbolises the hope happier, more balanced, and more sustainable futures, as the result of the acknowledgement of cyclic temporality.

Concrete efforts toward a more balanced lifestyle have emerged at the end of the 20th century in the form of the slow living movement. Proponents of this movement are urging society to slow down and stretch time to experience internal, as well as external realities. Honoré (2004) is offering slow living as a recipe for contentment facilitated by a lifestyle that balances the fast with the slow.

The concept of slow living is becoming more widespread nowadays, and is popularised even by the mass media. Lately, there were a number of examples of television programs screened to introduce a different perspective on time, such as documentaries about the slow life in Amish religious communities (Alleway, 2012; Wender & Escherich, 2008), and a number of community activities are also promoting slowing down through a large variety of classes on offer, such as yoga, tai chi and meditation. On a larger scale, international conferences such as the WFSF in Bucharest in 2013 also promoted various aspects of slow living (Heinonen, 2013).

Slow living is perhaps most often associated with sustainable communities. From the 1960s they mushroomed all over the Western world, as an alternative to the materialistic excesses of late capitalism. However, just 10 years later their numbers started to decline, as enthusiasm for a lifestyle of grind (close to earth) and intricacies of interpersonal relationships took their toll. However, lately there is renewed interest in communal living for young families with a large mortgage and stressed time poor lifestyle, for whom the promises of high tech society did not deliver the desired outcomes. According to Kindig (2015), this increased interest in communal living is due to five factors, but above all, it surfaced because of the prospect of slow living and the 'Freedom of Time'.

4. A brief history of communal models as examples of slow living

The slow living movement, as an opposition to 'living in the fast lane', has been gaining popularity since 1986, when Carlo Petrini initiated a protest against the opening of a 400 seat McDonald's restaurant in Piazza di Spagna (Spanish Steps) in central Rome. This move was an obvious public reaction to high capitalism, globalisation, and the speeding up of the pace of life in every domain. However, at that time there were already numerous, less publicly visible communities worldwide, experimenting with a lifestyle that not only slowed down time, but also paid tribute to indigenous heritage, and specifically to other aspects of cyclic time, such as reverence for nature, nested in a spiritual worldview.

However, communal lifestyles are not exclusive to the hippy communes of the 1960s. In fact, the genealogy of communal living can be traced back centuries, to ancient religious ascetic ways of life, particularly in the area of modern day Israel. Bennett (1975) positions the beginning of the communal living tradition to the Qumran community near the Dead Sea in the second century BC. In a desert settlement in Qumran a small group of Essenes formed a community to purify themselves and to prepare for a looming apocalypse, after splitting from the Hasmonean rulers and their established temples. Extensive research of the dead sea scrolls, particularly the *Community Rules* gives insight into the purist values and ascetic independent lifestyles and 'anti-establishment sentiments' of the early Essenes (Dimant, 2012), which seem to overlap with some of the principles of contemporary SC. However, according to Lloyd-Moffett (2013) the less well known lavra communities, a form of monasticism popular in Palestine in 4-9 century AD have more parallels with contemporary communities than the Essenes. Similarly to sustainable hippy communities the lavra had communal ownership of resources, lived in clustered housing either alone or with up to 5 people and they were free to individually 'hold distinct theological perspectives, but they would come together one to three times throughout the week for common meals and worship' (Lloyd-Moffett, 2013, p. 67).

Although some authors see a link between ancient monastic traditions and contemporary SCs (Hillery & Morrow, 1976; Lloyd-Moffett, 2013), it has also been widely debated whether such a link exists. Researching hippy countercultural communities and families in the 1970s, full of drugs and rife with sexual egalitarianism, environmentalism, radical and eccentric ideas (Weisner & Gamier, 1992), it may be hard to see the link with strict ascetic sectarianism of early Christian communes. However, from the macrohistory perspective, ascetic communes were intrinsic to the Ideational epoch and modern communes, established at the end of the Sensate epoch bare some of the hallmarks of excesses typical for the period. The comparison between past and present communities is more plausible if we look at a definition of a community proposed by Bennett as "(1) share thy possessions; (2) share thy tasks and

decisions with others; (3) minimize your wants; (4) love thy brother, who is all men" (Bennett, 1975, p. 64).

Scholarly literature regarding alternative communities of the 1960s and 70s describes them as innovative social experiments with radically new worldviews (Conover, 1978). However, from the historic perspective, these communes were not so unique. Parallels can be drawn with much older anti-establishment social experiments. Utopian ideas promoting innovative social designs can be traced as far back as Plato, who tried to reform Athens in his work "Republic", and to Thomas Moore's "Utopia", being critical of social ills of his time (Melville 1972, 115). Similarly, liberal attitudes toward sex and its connection with spiritual enlightenment, which were prevalent in the early 1960s communes had their antecedents in ancient Indian Tantric traditions (Urban, 2003). The migration of Eastern spiritual philosophy to the West was facilitated to a large extent by the Asian travels and subsequent work of Blavatsky (1970), who established the Theosophical Society in 1875. Her seminal book *The Secret Doctrine* was first published in 1888; and it represented the fusion of Eastern and Western mysticism. The 'theosophical' philosophy of Blavatsky inspired the establishment of the Lomaland community located in San Diego. The community contained a school, cultural centre, and residential facilities built in a unique combination of Victorian and Oriental architecture and lasted 47 years (Greenwalt, 1979).

However, even before the Theosophical Society, which survived to present day, there had been a proliferation of short lived schools or lodges of occultism, in the middle of the 19th century; many claiming their origins in Eastern religions (Farthing, 1998, February). In fact, according to Schuchard (2006) already in 1825 "celestial marriages" inspired by Indian religious traditions were practised by the Moravians and Swedenborgians. Later versions of group marriages such as the Harrad Experiment in Berkley in the 1960s (Rimmer 1990) and Tantric sexual rituals in the 1970s and 80s practised by the followers the notorious guru Osho-Rajneesh (Urban 2003), were just variations of the earlier experiments. In fact, there are great similarities between the Victorian underground counter-culture, discovering Indian Yogic and Tantric traditions of sacred sex (Schuchard 2006), and the hippies of the 1960-1970s, both revelling in spiritual innovation, occult rites and Universalist visions of the brotherhood of humanity.

There were more than one hundred experimental communes in America in the first half of the 19th century as opposed to only a handful in the previous century. According to Melville (1972) the rapid spread of the communitarian movement involving at least ten thousand settlers was triggered by the pressures of rapid industrialisation, disappointment over the failed European revolutions between 1789 and 1815, and numerous attempts to change the malfunctioning social system by reform. Bestor (1950) considered 19th century communitarian societies a model for social reform, "a method for social regeneration of mankind"(Bestor, 1950, p. 7).

The most notable amongst these revolutionary intentional communes was New Harmony in Indiana, a secular commune started by the wealthy English philanthropist Robert Owen in 1825 (Melville 1972). Owen first implemented his visions and management skills in the village of New Lanark in Scotland. He then proceeded with attempts for legislative reforms, without much success. The disappointed Owen then moved to America where he encountered more open minded attitudes to his utopian ideas. He became a celebrity with international reputation hosted by European aristocrats and American politicians such as Jefferson, Madison, and president John Quincy Adams, members of the cabinet and congress as well as the Supreme Court (Melville 1972). As opposed to the predominantly young age group constituting the 1960s communes, New Harmony as well as many other communes in the 19th century, consisted of middle aged "heterogeneous collection of radicals, enthusiastic devotees to principle, honest latitudinarians and lazy theorists, with a sprinkling of unprincipled sharpers thrown in" (Keniston, 1965, p. 327). Melville describes the ideas of Owen as the revival of the Italian Renaissance with renewed optimism in human nature and grand buildings including an academy, chapel, ballrooms and living quarters with modern conveniences (Melville 1972, 42).

Another contemporary commune, Oneida, shared New Harmony's interest in modern technology and sentiments of social justice. Thus, according to Melville (1972) they formed a bridge between theology and social reform. Similarly to New Harmony, Oneida also gathered around a charismatic leader, John Humphrey Noyes who developed a unique form of polygamy a "complex marriage" to be practiced in the community (Mccullough & Hall, 2003). The reasoning for this arrangement came from the Bible, as Oneida was based on the principles of Christian communism; and the social ideal believing, that by dissolving the nuclear family a larger more enduring partnership can be formed to connect people and to share all resources. As expected, this radical innovation galvanised outsiders, although the community was respected for their industry and craftsmanship (Melville 1972).

Member of the Oneida community called themselves Perfectionists, and they achieved longevity due to their far sighted attitude to sustainability through diversification, e.g. besides farming they operated a number of small industries (saw mill, flour mill, manufacture of silk threads, travel bags, animal traps) (Melville 1972). The Perfectionists, who comprised of well-educated idealists and some farmers, with at least half of them over the age of 45, managed to ensure the longevity of their community with foresight. Oneida became the most successful 19th century community built on Christian foundations, lasting over 33 years. Other similar religious communities - Aurora, Bethel and Zoarite also lasted more than 25 years; and earlier communities such as the Rappites, Shakers and Ephrata lasting more than a 100 years, proving that religion can be a glue and a signifier of longevity.

It is natural to look to the past for templates for alternative arrangements that might work better than the current ones (Melville, 1972). However, not all models of communities are transferable, as contemporary sustainable communities of the late capitalist era, choosing voluntary simplicity and slow living, are struggling with different predicaments from their historic counterparts, who were often forced

to live subsistent lifestyles. Although they all share a value system honouring nature and the cyclic view of time, Palaeolithic communes of primitive capitalism were the accepted dominant social structure of their time; whereas, modern communities are mostly on the periphery, struggling with evaluation and/or rejection of the worldviews of previous generations.

The most significant predicament is the deviation between the linear thinking of current mainstream postmodern society and the cyclic thinking of transmodern communities. Linear thinking fits into the scenario archetype described by Dator (2009) as the *second alternative future* called 'Collapse'. In this future, due to the continued growth of linear thinking, and the overuse of natural resources, crisis prevails and extinction or breakdown is imminent. On the other hand, in a parallel alternative domain, the *third alternative future*, there is an emerging 'Disciplined Society', according to which continued unlimited growth along the linear trajectory is neither undesirable nor sustainable. In this scenario life should be disciplined around "fundamental values - natural, spiritual, religious, political, or cultural - and find a deeper purpose in life than the pursuit of endless wealth and consumerism"(Dator, 2009, p. 10). This is the territory of most sustainable communities. Some of these communities look even further into the future and envisage a fundamental transformation of humanity in the *fourth alternative scenario*, the 'Transformational Society' (Dator, 2009). The cosmology inherent to this scenario is analysed in the next section.

5. Eternal time: time travel in a sustainable community

The current pervasive crisis in Western society, is providing "a window of opportunity for novelty and innovation"(Folke et al., 2010b). This view is reiterated by Inayatullah, who postulates, that "an authentic culture must be open to transformation even as it commits to basic principles of what it is" (Inayatullah, 1999, p. 104). Transformation seem to be inevitable as current unsustainable worldviews are challenged, and there is an increasing need to ensure a better quality of life for all life forms, now and into the future (Agyeman & Evans, 2004).

Wilcock (2013) postulates that transformation is a part of the evolutionary journey, and that a hidden architecture within time guides individuals and nations through a system of enlightenment. This journey is verified by him through synchronicity theory, microgravitational structuring, spiritual geometry, and quantum physics. Another novel concept, the holographic universe, is explored by Talbot (1996), who looked for evolutionary implications of other universes beyond planet Earth. There is widespread exploration of alternative realities occurring at present, as part of the dynamics of the current Idealistic epoch. Consequently, new myths and cosmology are created to usher in a new transformational culture.

One of the most intriguing new myths regarding cultural transformation have been created in Damanhur, a sustainable community in northern Italy. Damanhurians have a novel view of cyclic time in the form of reincarnation, and they are also exploring time travel in their special underground

temples, the Temples of Humankind (Ananas, 2006). Part of their cosmology are the multiple dimensions of reality contained in 'astral tanks', a theory analogous with the theosophical concept of 'akashic records' (Introvigne, 1999), and also common to New Age philosophies. The concept of akashic records is now explored by quantum physicists in the context of multiple universes (László, 2009).

Apparently, communication across the different worlds of the Damanhurian cosmos, that includes nature spirits and different types of deities, is possible, due to a unique view about time and space. Damanhurians use their unique perspective to save the world from destruction. Their outlook is essentially 'millenarian', it considers the current society as corrupt, decayed, overly materialistic and harmful to the planet (Airaudi, 2002). As a result of erroneous acts and attitudes, the planet is heading into destruction. Thus, according to the eschatology of the community's late leader Falco, the Earth is not going to be able to sustain life in the middle of the third millennium. There will be a need for an intricate esoteric operation to save the planet, which consists of two planes of existence, the real and the virtual. Hence, to save the planet, the 'Envoy' together with a group of initiates will have to travel from the third millennium 600 year back in time, where they will restore the favourable conditions for life. This action, in a 'back to future' fashion, requires time travel and wiping out of past history, while substituting it with a preferred future. The new future is created by a 'Magic-Theurgic operation', separating the planes of existence (real and virtual), and construction of an entirely new alternative plane of existence, detached from the original. According to Falco, "The aim is to make the alternative plane so dense that it will reach a point of departure (absolute present), and will have sufficient density to continue the pathway for the realisation of Humankind, annulling and substituting the previous plane of reality – now 'frozen' amongst possible events awaiting the outcome of this operation" (Airaudi, 2002, p. 3).

The above scenario is not as far-fetched as it may appear, considering the latest discoveries in quantum physics, and the notion of parallel realities in the universe (Kaku, 2005). Nobel Prize winner Talbot (1996) describes the universe as a 3-D projection, rather than tangible and physical. His holographic model makes sense of mystical, spiritual and psychic experiences, such as telepathy, paranormal phenomena, out-of-the-body experiences, lucid dreaming, experiences of cosmic unity, and miraculous healings. In addition, Stephen Hawking's scientific musings about the possibility of time travel (Mlodinow & Hawking, 2010), make that concept even more plausible. However, Hawking's preference is for travel to the future rather than back in time. Going back in time could make the universe to descend into chaos, since usually causes happen before results, and according to natural laws it is not possible the reverse the order. So, travelling back in time is apparently a scientific paradox (Mlodinow & Hawking, 2010). However, the time travelling aspect of Damanhur's mythology is less scientific and more esoteric. The genesis of the utopian idea of time travel is perhaps owing to Falco's past preoccupation with comic books and science fiction, where super heroes are typically able to travel large distances between planets and also between time periods.

6. Conclusion: bringing together macrohistory and concepts of time

The human mind is naturally inclined to look for patterns, and the blueprints offered by macrohistory illuminate the nature of changes, and can help to navigate uncertainty and confusion in the complex postmodern world of the 21st century. This study of time offers an interdisciplinary analysis of new patterns of consciousness to facilitate meta-coherence required to understand and navigate the increasingly challenging social and cultural environment (Gidley, 2013).

Based on observations about the cyclic nature of social change, Sorokin predicated that there will be an urge to return to certain past values, according to the pendulum theory. Friedrich Engels also postulated that the next revolutionary step will be returning on another level to a place where we have already been. This tendency is also mirrored in the revival of cyclic time inherent to transmodern alternative worldviews, as demonstrated by contemporary sustainable communities, the cultural creatives and the millennials. As we are approaching the end of the Sensate phase of evolution, major shifts are occurring on different levels, especially on the deeper level, as changed consciousness and worldviews. These changed worldviews have the potential to secure sustainable futures and the continuation of the evolution of species on planet Earth.

Since the concept of time is culture dependent, the current macrohistory analysis facilitated a deeper understanding of different concepts of time throughout history in a cultural contexts: the cyclic view of time reflecting back in history to primitive communism, and the linear time connected with the Sensate culture mentality. Projecting into the future, there are weak signals of the emerging Idealistic culture adhering to a radically different worldview embracing an integrated concept of time as the 'eternal now', with implications for a vastly expanded consciousness encompassing previously unimaginable possibilities for the evolution of humanity.

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CHAPTER 6

The New Western Spiritual Paradigm as a Facilitator of Social Change

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Marta Botta

> If we want to change in a certain direction our personality structure, for instance, we have to change in the same direction our cultural values and our group affiliations. If we want to change radically our group affiliations, we must respectively change our cultural values and the structure of our own personality.
>
> Sorokin (1967: 118), *The ways and power of love*

Western civilisation is on the course of its 'rite of passage' (Turner 1964), moving out of one sociocultural structure and entering another one. In fact, Western culture is at the threshold of a new cycle of its evolution. Pór (2014) considers this new cycle on the level of consciousness. Apparently, the past cycles of consciousness: the archaic, magic, mythic, modern and postmodern are now followed by the integral, holistic consciousness, "that enables the integration of the inner and outer technologies and sciences, deep intuition and systems thinking, spirituality and precision of enquiry" (Pór 2014: 39). This perspective is supported by the theory of social and cultural dynamics of civilisations (Sorokin 1970). According to Sorokin's theory, our civilisation has reached its upper limits and is predicted to move through a prolonged phase of chaos and confusion before it can form a new paradigm to live by. Similarly, László (2014) considers the current chaos a critical juncture in history, and he sees it as a window of opportunity, where we can usher in a global collapse or can use this opportunity for a worldwide renewal.

Renewal could be facilitated by 'weak integration', which facilitates realisation of our connectedness and involves artistic processes of creativity, nurturance and spirituality (Giri 2013). According to Giri (2013), weak in this context is synonymous with gentle, as opposed to forceful, and can be manifested in areas of naturalism, nationalism, epistemology, ontology, identity, difference, and theology, promoted by weak pedagogy. From the perspective of the

current essay, practical spirituality is an integral part of weak integration, as it has an important role in facilitation of weak theology by its propensity to, "relativize pronounced religious beliefs and dogmas and lay stress on practice, especially transformative practice, to transform suffering"(p. 116).

However, postmodern society of the 21st century is still far from the 'weak' ideal above. Force is frequently used in many domains of existence, as Western and Eastern societies struggle with identity crisis and shifting values, in the midst of fast paced technological development that pushes the boundaries of what is possible, and is constantly rewriting what is right and wrong. Although, Wilcock (2013) declares that the highly evolved technology of sci-fi films is already available for practical use, at present we don't have the moral compass and foresight to utilise it to its best potential. The myriad of choices, uncertainty and stress, as a result of contemporary dilemmas, often leads to anxiety and hopelessness, without an obvious root cause. Macrohistory (Galtung and Inayatullah 1997), as part of the futures epistéme, can provide resources to facilitate insight into underlying patterns and causation, to satisfy the natural proclivity of humans to seek understanding in their attempts to predict future conditions that are likely to affect them. In fact, insights about the evolution of culture might be crucial with major implications for sustainable futures and for the long-term survival of humanity (Kistler 2000).

Insights from macrohistory

This essay is offering a macrohistory perspective nested in postmodern social science, specifically in futures studies. Futures, as an interdisciplinary approach, encompasses ethnography, psychology, sociology and history. Macrohistory presents a 'big picture' view of civilisations, spanning hundreds to thousands of years, to reveal possible laws governing societies by seemingly random 'synchronicity' (Wilcock, 2013). The human mind is naturally inclined to look for patterns, thus the blueprints offered by macrohistory can help to navigate uncertainty and confusion in the complex postmodern world of the 21st century.

According to Galtung and Inayatullah (1997), Western civilisation is over-ripe and needs to regenerate itself in accordance with the inherent grand cycles of social change. Macrohistory, as a study of these cycles, offers understanding of the underlying dynamics of social changes. Study of the cycles of history reveals periodic decline of each human culture from time to time. Toynbee (1987) believed that societies usually die from suicide or murder rather than from natural causes. He blames nationalism, militarism, and the tyranny of a despotic minority with

leaders who are not flexible or creative enough, for the decline of civilisations. The author postulates, that the suicidal tendency of societies throughout history can be understood through analogy with a certain biological process of multicellular organisms called apoptosis. Apoptosis is a biochemical event of programmed cell death in the human organism, designed to clear out redundant or diseased cells from the body (Alberts et al. 2007). Transferring the purpose of this process to society, it is possible, that however grim the death of a culture or social order might appear, it is purposeful, as it may well be a crucial element of societal evolution.

However, Galtung (1981) proposes that rather than death, transformation of the Western culture is possible, as it switches seats from being an overextended dominant civilisation to a less aggressive mode, allowing civilisations in the expansion mode, such as cultures of the Middle East, Eastern Europe and the (former) Soviet Union to enter into dialogue to form a new global civilisation. By now, it is fairly obvious that Galtung's optimistic scenario formulated in the 1970s did not eventuate. Currently, the West is reaching out by softer, diplomatic solutions, but Russia and the Middle East prefer military action. Thus, recent attempts at dialogues and negotiations between cultures, such as implementation of ceasefire between factions of Syrian forces or the Ukrainian and Crimean conflict, did not lead to resolution of conflicts. Galtung's new global civilisation is still only utopia.

There is no progress in sight due to the current dominator paradigm, and the sense of stagnation is exacerbated by outdated patriarchal attitudes holding on to the past, and to power. This political stalemate can only be shifted through a changed perspective and a different worldview, where competition gives way to a partnership society with more prominent roles for women (Eisler, 1987). Consequently, Eisler's 'Cultural Transformation Theory' foresees a partnership society where "neither half of humanity is ranked over the other and diversity is not equated with inferiority or superiority" (Eisler 1987: 28). Following Eisler, Dator (2007) also observed that female attitudes of cooperation could be a solution to present dilemmas, as the consciousness of women is different to men. He proposes spirituality as the means of transformation of values, and cites the example of a peace-oriented, humane, and empathetic religion, such as the Tenrikyo in Japan. This new religion was established in the 19th-century by a Japanese woman Nakayama Miki and is currently estimated to reach two million followers in Japan and elsewhere. The rapid expansion of this relatively new religion can be a reflection of peoples desire and readiness for a new value system worldwide.

On the other hand, Khaldûn (1969), a notable Arab medieval historian, does not believe in smooth transitions, not even in a change for the better. His approach to history is naturally affected by the conditions of his time and is male oriented, without much hope for social transformation. Reflecting on universal patterns in history from the perspective of a single family unit, he believes that each clan/family deteriorates within four successive generations. Apparently, the reasons for this are more psychological than social. Khaldûn describes the patriarch, or first builder of the lineage who works hard to create the 'family's glory'. His son absorbs the values and hard working qualities from his father through personal contact, but he is inferior to his father as he has only learned these qualities rather then developed them personally through practical application. When it comes to the third generation, because of the lack of first hand contact or experience, family members are just imitating actions or relying on tradition, making this generation inferior to the founding father. The inferiority is even more pronounced in the fourth generation, where family members take all the riches and social standing for granted, without much understanding of how and at what sacrifices it had been achieved. Therefore, generally this generation becomes decadent, living lavishly and squandering their possessions without real understanding of the consequences. Thus the dynasty is diminished and needs building up again in a never ending circle. This theory is similar to other circular theories of social change, however, some scholars like Sorokin, envisage (or hope for) an upward trend following a change in consciousness.

Similarly, Groff (2002) postulates that as times are changing we are witnessing the birth of a new global community that is dynamic, interdependent, and complex, and above all, honours diversity of races, ethnicities, cultures, nationalities, and religions. The current complex multipolar world will require cross-civilizational cooperation and development of the skills to cooperate on every level (Huntington 2007). Right now, in the midst of the chaos, violence and polarisation affecting all parts of the world, it is difficult to believe in the plausibility of such futures. However, from the macrohistory perspective of hundreds or thousands of years, this time period, no matter how hopeless it may appear now, could present itself as just another short transitionary phase leading to some form of transformation. The outcome of this transition will ultimately be the result of a combination of our best efforts and of the forces we cannot control. Only time will tell whether the utopian 21st century visions of the future or a more pragmatic dystopian hypotheses of past scholars will be confirmed. Macrohistory may show us different perspectives on our collective futures, but since theory forming is largely an individualised journey, it is guided and determined by the scholar's life experiences and natural inclinations. With this insight the author is sitting on the fence…

Sociocultural features likely to facilitate sustainable futures

Assuming that there is hope for the planet, and in concord with the new paradigm of planetary consciousness (Gidley 2007), the Gaia hypothesis stand out as combining practical with theoretical perspectives in a novel way. The Gaia hypothesis (Lovelock, 2000) states that the Earth is living matter forming a complex system to sustain life on Earth is gaining acceptance, even amongst mainstream scientists. At closer inspection, the cosmology of many Indigenous cultures is supporting the Gaia hypothesis and Darwin's evolutionary theory. The 4000 years old Bon religion (the cradle of Tibetan Buddhism), is giving an astonishingly accurate description of the creation by relating how, "Subtle and coarse particles gathered in the water, and when their energy developed, they came into being as the Golden Earth that Supports Everything" (Norbu 2009: 21).

Many of the 350 million people who identify themselves as Indigenous Peoples have reverence for nature and 'Mother Earth', and are involved to a greater or lesser extent in preservation of food traditions from the past and in the creation of new food traditions for the future (Nelson 2008b). Indigenous leaders also suggest solutions to today's global crisis to foster sustainable development (Nelson 2008a). However, despite growing interest in permaculture and organic farming, so far, there is limited uptake of these ideas in the general population, although many sustainable communities would consider caring for the land and providing for the needy as essential expressions of their inherent leaning toward practical spirituality.

Nowadays, there is a growing body of literature to educate and guide those who have a desire to live a more meaningful and responsible life in a communal setting, and want to practise a sustainable, non-materialistic, spiritual way of life (Davidson 1970 ; Eisler, Dolan and Raich 2013 ; Goodman and Redclift 1991 ; Kulvinskas 1975). Addressing and critiquing the current materialistic paradigm, Taylor (2008) takes an integral environmentalist stance. He is concerned with greed as a significant ingredient of the currently dominant cultural myth that encourages insensate domination of nature. He provides ample examples of current environmental practices which have the potential to bring our society to the brink of collapse. Taylor outlines three different scenarios of potential future developments: business as usual, adjusting the existing system, and transformational change. He proposes societal transformation as the preferred scenario. Taylor postulates that this liberating scenario can only be delivered through courage, commitment and 'the power of love'.

The same sentiment has been echoed many years before Taylor by Russian born sociologist Pitirim Sorokin (1967), who analysed love as a phenomenon (not as an emotion) within religious, ethical, ontological, physical, biological, psychological and social domains. Sorokin classifies love as goodness, as being the essence of altruism. Thus, Sorokin's altruism resembles acts of practical spirituality, hailed as the salvation of humankind (Prophet and Spadaro 2000 ; Rosenberg 2004). Similarly, Toynbee (1987) suggests that, higher religions can play a role as a catalyst of civilizational renewal; aiding societies to find a way out of the chaos. Additionally, he proposes a well-researched hypothesis that the re-formation of civilisations was usually facilitated by extreme circumstances, challenges which were overcome by creative minorities capable of devising effective solutions. Intentional communities can be viewed as such creative minorities. They are often based on unique spiritual principles and are actively engaged in the creation of new mythologies (Introvigne 1999).

New mythologies and spirituality as pathways of cultural transformation

Bartlett bemoans the loss of mythology in Western society. This loss has resulted in spiritual disconnection as, "We are separated from the part of ourselves that is connected to something other than the material world" (Bartlett 2009). Bussey (2014b) describes this world system as anorexic "where the physical poverty of the majority equates to the spiritual poverty of the minority" (Bussey 2014: 38). These observations are not entirely new. Already at the beginning of the 19th century Hegel (1979) expressed the sentiment that people had forgotten the divine and need to be rescued from sensuousness, vulgarity, and things of fleeting importance, as they are, "on the verge of finding satisfaction, like worms, in mud and water".

Following Hegel, Bachika (2002) observes that the sacred is missing from modern life. However, because man's existential questions did not cease, spirituality will return, but in a different form - "it will be a search for unity not in the ecumenical or theological sense, but unity in the sense of shared feelings concerning the human predicament" (Bachika 2002: 195). Inayatullah (2005) specifies this new spirituality as a trans-modern phenomenon, embracing the science and technology revolution, in order to become part of the global solution. The second part of this chapter will detail weak signals of the above social change as characterised by secular and practical spirituality.

Intentional communities as incubators of new form of spirituality

As new forms of spirituality are promulgated globally by alternative subcultures, such as intentional spiritual communities and the cultural creatives (Ray and Anderson 2000), new myths are formed to reflect individual and collective desires, needs and fears (Lévi-Strauss 1955). Already in the 1970's there was a proliferation of intentional communities worldwide experimenting with alternative ways of relating and new forms of spirituality, drifting away from the traditional Christian belief system of their parents (Botta 2016). But within a couple of decades their numbers diminished as interest in alternative lifestyles faded, possibly because of the harsh living conditions and financial hardship many of these communities had to endure.

However, Kindig (2015) observes that for no apparent reason there is now a renewed interest in forming and joining sustainable communities, and he lists five reasons why this may be happening. Firstly, because communities offer more free time and a less hectic lifestyle, away from the stressful mainstream society. Then there is a safe and enriching natural environment, specially for bringing up children. The possibility of involvement in decision making in direct democratic processes within the framework of the intentional community is also personally empowering. Another one of the major attractions of communal living is the health factor – the unpolluted environment with quality GMO free, organic, and nutritional food. However, on the deeper soul level spiritual connection within a like-minded peer group, working together with a common vision for more positive futures is possibly the main attractant.

Bachika (2002) confirms that lately there have been an increasing demand in certain sections of society for more spirituality "in the midst of a positivistic wasteland" (Bachika 2002p: 95). This emerging need could be the result of the overt materialism of the past few decades, which was seductive, but ultimately unable to provide deep satisfaction, nor did it enhance the quality of life (Myers 2003). Most of the pitfalls of late capitalism can be eliminated in the settings of intentional sustainable communities. The alternative worldviews fostered by these communities are gradually gaining acceptance in the wider society, as more and more of their essential concepts including cooperation, acceptance of differences and practical spirituality are integrated into mainstream society (Figure 1).
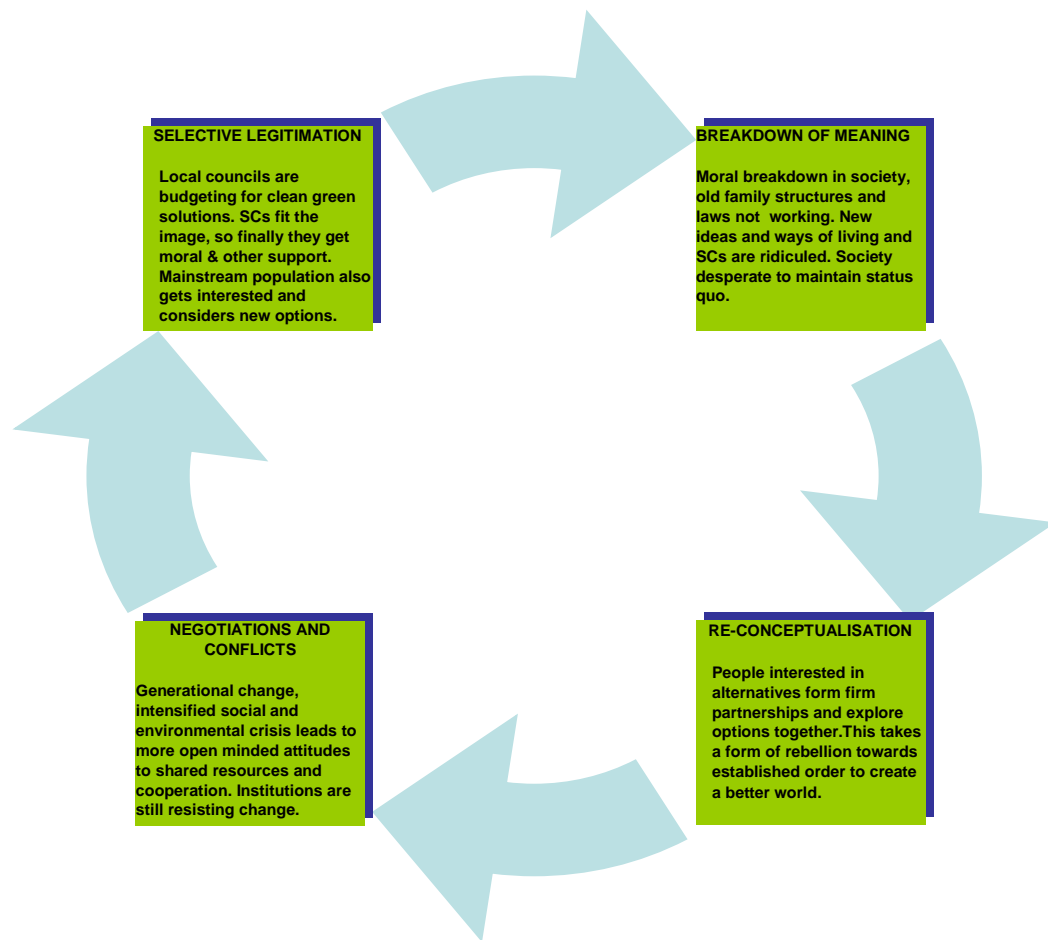
Figure 1. T-Cycle of the evolving relationship between sustainable communities and social and institutional acceptance, as an example of weak integration. Adapted from Botta (2016) *Evolution of slow living in sustainable communities.*

The 'transformative cycle' (T-cycle) is an appropriate tool to illuminate social change (Slaughter 2004). Analysis usually starts with the top right corner showing the breakdown of meaning. Once destabilisation of dysfunctional and outdated systems sets in, society starts to move toward new solutions, which usually create conflict. Negotiations of the conflict may take some time as reshuffling of priorities and the change in worldviews takes place.

The significant departure of worldviews of members of most sustainable communities (SCs) from the mainstream population is the open minded and welcoming attitude toward other cultures. In these communities the Eurocentric attitude of the past few hundred years gives way to the appreciation of the wisdom of Indigenous peoples and leads to attempts to implement

that knowledge in everyday life. According to Nelson (2008a) wisdom cultures can teach us how to care for the environment and live in peace. By embracing and adopting the worldviews of Indigenous peoples it may be possible to avert the possible global ecological and social collapse (Nelson 2008a).

As the crisis within Western society deepens there is a realisation of the need for alternative solutions. So, in the 'selective legitimation' phase the old established order finally bends to the previously marginalised ideas and is eager to adopt them in some form. Consequently, the alternative becomes mainstream, ultimately leading to its own future crisis and demise – and the cycle keeps going around…

The case of Damanhur: a new look at spirituality and social interaction

One of the enduring examples of transformational worldviews affecting mainstream society is the Federation of Damanhur in Northern Italy. The author came across this community in the context of a research study, visiting a number of communities around the world for the purpose of establishing a taxonomy of intentional communities. Damanhur stood out as a unique spiritual community, since unlike most spiritual communities, it is not subscribing to a specific religion or spiritual master. In fact, the worldviews of the 600 members of the community (and also of many others who visit Damanhur or reside in outreach centres spread around the world), although guided by the visions of the community's founder Oberto Airaudi, are allowed to be highly individual. There is always a danger of totalitarianism or suspicions of sectarianism in communities founded by a visionary individual. However, in Damanhur's case the very complex spiritual philosophy have been evolving over time, and it tends to be free of dogma, as everybody is encouraged to follow their own route of spiritual exploration. This general attitude is also reflected through their myths, where the relationship between human beings and gods is taking a form of an alliance rather than domination. Damanhur, being a brainchild of one individual, could have easily slipped into totalitarianism. Fortunately, very early in the history of the community clear laws were put down to prevent this development. All aspects of the community have always been run by a revolving group of elected officials presiding over weekly meetings open to the whole community, and making sure that the democratic and spiritual principles of the community set in their 'Constitution' are respected. Airaudi took up a special name Falco Tarassaco (dandelion), reflecting the connection with the plant an animal kingdoms, in line with the conventions of the community. In spite of his standing

in the community and the numerous talents he demonstrated, Falco was a humble man and did not sit on a throne in gilded robes (like some cult figures do), but was often seen alongside other Damanhurians dressed in a T-shirt and jeans, working on one of the many community projects demanding attention. There was no indication of superiority in his demeanour.

Individual differences in members' spiritual or personal relationships with their leader cannot be discounted, although Falco always discouraged veneration of any kind. Unlike cultist communities displaying their spiritual master's image everywhere, Falco's pictures are not found on the walls of the community. Even the website, listing various facets of Damanhur's life, is only quoting Falco occasionally. In fact, he is hardly mentioned in the general context. It is obvious that members of the community admire their leader for his achievements and warm personality, however, there are no observable expressions of paternalism. Any sort of authoritarianism would not be consistent with the community's principles, rather it would be a result of a natural inclination of certain individuals to willingly give away their power and expect to be taken care of in exchange. Damanhur, being a product of a libertarian Western mind, bestows responsibility on its citizens and encourages individualism rather than subservience. However, Falco, who passed away in 2013, could have taken advantage of his position, as there were unverified rumours of sexual relations with several female members of the community.

Damanhur is one of the oldest surviving SCs in Europe. Perhaps the main reason for its longevity is the unique spiritual philosophy that has been cultivated throughout its 40 years of existence. The guiding mythology underlying Damanhur's spiritual philosophy was developed by the founder of the community Oberto Airaudi, aka Falco, in the 1970s, and is based on his dreams, visions and extensive readings. The worldviews reflect a skilful integration of various ancient streams of cosmology (Egyptian, Celtic, Tibetan, Theosophical, Gnostic, hermetic and esoteric traditions) enhanced with some unique 'New Age' concepts. Connections with extraterrestrials, time travel, and memories of Atlantis all find a purpose in this eclectic mix of myths from all corners of the world. Carl Jung would have probably considered it an expression of the collective unconscious. It is rare to find such a well crafted mythology with elements of both utopia and dystopia, coupled with a generous dose of concepts from modern quantum mechanics. The perspective of Damanhur's spiritual worldview is millenarian, as it expresses fear of a global cataclysm followed by salvation of Earth by the chosen (and well trained) initiates working together with the 'Envoy'. After the destruction of Earth the Envoy and initiates travel back from the third millennium about 600 year, where they will restore the favourable conditions for life by a 'Magic-Theurgic operation'. According to Damanhurian mythology, the

reconstruction of the planet and the return of the human condition to the original 'subtler' level as 'Primeval Deity', will be assisted by deities and entities that followed the humans into exile when humans fell from grace (Introvigne 1999). Although these esoteric aspects of the mythology of Damanhur are intriguing, they are not the primary concern of this essay, they are merely setting the background of the main subject, the diverse expressions of practical spirituality demonstrated by the community, as detailed below.

A generous dose of environmentalism is evident in the story detailing expectations of the planet's demise due to the destruction of the natural environment by humans. However, this complex spiritual memeplex based on universal spiritual principles is not designed to implant fear. It is trying to mobilise people for immediate action through acts of secular spirituality, and to offer hope and guidance to facilitate the salvation of our ailing planet. In that sense it is not dissimilar from the general goals of the sustainability movement, and is also aligned with the core concepts and pragmatic aspects of social foresight, empowering citizens to take positive action for the sake of their own future.

Secular spirituality, just like practical spirituality, is akin to the Hindu concept of 'karma yoga', and as such, involves a generous amount of physical work, rather than contemplative silent meditation. Damanhur is perhaps best known for its massive hand-dug underground temple complex, *The Temples of Humankind*, gradually expanded since 1978. The temples were built with a massive amount of sheer hard work and primitive engineering, inside a bedrock of black asteroidal mylonites (oldest rock formations on the planet), and on a junction of synchronic lines, a web of energy lines and vortexes covering the entire planet, to facilitate connection with the soul of the individual, as well as with extraterrestrial entities present in the universe. The eight halls of the temples are decorated with elaborate paintings, mosaics, sculptures and glass art depicting most known religions, to celebrate universal or secular spirituality that honours diversity of belief systems.

Secular spirituality is a Damanhurian concept, bringing non-denominational spirituality to the 21st century. Its main premise is that spirituality is a way of life and is integrated to everyday activities to give them meaning. The Damanhurians style meditation is a 24 hours a day activity. Thus, they are always immersed in a spiritual experience, whether they are teaching at the local school, serving on the local municipal council or working for the local fire brigade. This type of spirituality is truly pragmatic, and is not reserved only for particular occasions or ritual practices. Another way to describe the type of spirituality inherent to this innovative

community is 'spirituality in action' (Quaglia 2013). This concept is akin to Beddington-Behrens' (2013) concept of 'spiritual activism', which is aiming to heal the polarities in society that exist between different classes, religions, tribes and nations.

The website of the community expresses the desire to, "bring about the transformation of collective consciousness" that is required to secure sustainability and peace (http://www.damanhur.org/en/spiritual-vision/secular-spirituality). To facilitate the above objective, Falco Tarassaco invented another way to accelerate the change of consciousness. He believed that it was important for the representatives of Indigenous cultures to meet and exchange ideas, share their wisdom and provide support to each other at a specially dedicated space. This space would be the soon to be constructed *Temple of Peoples*, where significant connections would take place to shift the limitations of the currently prevailing cultural paradigm, limiting our life experience to an Eurocentric and self-centred material existence.

Damanhur's secular spirituality is not only akin to practical spirituality (Bussey 2014a ; Prophet and Spadaro 2000), but is also a form of 'spirituals activism' (Beddington-Behrens 2013), promoting social tolerance and sustainable living based on a unique spiritual worldview. For Damanhurians the spreading of spiritual ideas is not a case of evangelising or actively preaching, but an exercise in creative altruism, weak integration, paired with a pragmatic approach of helping those in need, and it stems from the realisation that we are all interconnected and that every small act and every person matters in the vast web of life. Damanhur may be a classic example of a post-New Age Movement (Clarke 2004), but it stands out amongst the myriad of other spiritual communities as a 'laboratory for the future of humankind', coined as such by Ervin László.

Inner and outer dimensions of practical spirituality in Damanhur

So, how does this laboratory that experiments with future alternatives actually work? Damanhurians believe that every individual has to cultivate evolution first on the personal level. The community is providing a number of personal development courses, and in addition, each individual can designs their own developmental program called 'Tecnarcato', a collection of individualised tools and techniques designed for personal growth and renewal. This program of practical objectives and ethical values is evaluated every three months, and advice and insight is offered by community members. There is also a choice of courses at the Damanhur university and at the School of Meditation, where both Damanhurians and visitors can attend a variety of

courses devoted to esoteric science, spiritual and health matters, combined with green technology.

On a larger, and external scale, Damanhur is experimenting with various ways of bringing people from all walks of life together to facilitate mutual understanding and cooperation. This endeavour is now culminating in establishment of The Temple of Peoples. This substantial architectural complex is the second major undertaking on the grounds of Damanhur, joining the magnificent Temples of Humankind. This time, Indigenous representatives are called from all over the world to construct the temple, to facilitate celebration of spiritual connections, and honour cultural diversity. This is a display of spiritual pragmatism on a grand scale, and it involves the spiritual practise of healing the Earth by restoring the grounds inside a disused lime quarry from the early 1960s, and re-purpose it for the construction of the temple.

The plan for the Temple of Peoples is following a 40 year tradition of purposeful interaction of the community with the outside world. In the spirit of practical spirituality, Damanhurians provide service to others, got involved in local politics, and are volunteering in the Italian Red Cross and the local Fire Brigade. Moreover, Damanhurians participate in many humanitarian intervention programs locally and worldwide (Albania, Kosovo, Sri Lanka). In fact, Damanhur received an award from the Global Human Settlements Forum of the United Nations (UN) in 2005, in recognition of its active engagement in service to their local community (http://www.damanhur.org/en/live-community/civil-society). Thus, this humble community with lofty ambitions is gaining international recognition that enables it to spread the message of their secular spirituality worldwide in the form of cooperation, non-dualism, love, acceptance, and care and reverence for the natural environment. Some of these qualities, constituting the cultural/spiritual capital of Damanhur, may be transferable to other alternative or even mainstream communities.

Four quadrants analysis of Damanhur's spiritual memes as cultural capital

Cultural capital is a sociological term denoting non-financial social assets. Similarly to financial and intellectual capital, the quantity of cultural capital can have bearing on the individuals' power and status (Barker, 2004). Bourdieu (1986) divided cultural capital to three subtypes: embodied, objectified and institutionalised. Embodied capital denotes consciously acquired and passively "inherited" cultural assets of the individual, whereas institutionalised

capital refers to institutional recognition such as academic credentials or qualifications. This study analyses the third subtype -embodied cultural capital, consisting of physical objects, works of art and mythology.

Ken Wilber's four quadrants analysis (4Q) utilises the study of the specific memes contained within the mythology and images of the Temples of Humankind, to derive the features of the demonstrated social capital. This tool is the simplified version of the AQAL framework of Wilber(2000). The usefulness of 4Q in analysis of the tangible and intangible effects of Damanhur's unique memeplex lies in it's ability to specify the pervasiveness of spiritual memes across nested domains of both internal and external realities. Consequently, the wide-ranging contribution of the new spiritual memes to Damanhur's cultural capital becomes more transparent through the above lens.

The 4Q analysis deals with four fundamental perspectives on any human condition: the 'I' shows the inside experience of the individual, the 'IT' is the connection with the outside world and the individual, 'WE' the inside of the collective experience and finally the 'IT'S' the outside manifestations of the collective. The spiritual memes contained in the myths of Damanhur have a profound effect on the behaviour of those who live in the community on all four levels.

Firstly, in the subjective inner ('I') domain community members, or citizens, take full responsibility for their own spiritual growth, using the variety of resources available to them, such as art, green energy development and meditation classes. In fact, according to László (2009) spirituality practised by individuals or groups is the basis of the new 'world mind' based on 'planetary ethics', that is required for the prevention of civilizational breakdown. Thus, Damanhur's spiritual memes, such as the law of karma, are devoid of blaming outside circumstances, and help individuals to understand deeper spiritual laws that prompt them to take full control and responsibility for their own personal circumstances. This is in contrast with mainstream Western societies, where the culture of entitlement, envy, and blaming of others, or society for distressing personal circumstances are quite prevalent. This self-contained, independent attitude would make Damanhurians more resilient in face of any potential hardship. The meme of 'full responsibility' has a close resemblance to the fourth doctrinal premise of Zoroastrian religion stating that every individual is responsible for the fate of his own soul, and also shares in the responsibility for the fate of the world (Boyce, 1979). The outflow of this disposition to the surrounding environment on level of 'IT' manifests as care for the natural environment (including animals and nature spirits), due to an overwhelming 'Gaia

consciousness', as a meme responsible for sustainability thinking. The outcome of this behaviour is a more enriched and sustainable natural environment. In interpersonal relating, the sentiment of global citizenship is dominant, as a result of the mixing of different cultures in the nuclei (villages) of the federation. This curiosity and non-judgemental outlook extends beyond the federations boundaries, and even to potential extraterrestrial entities(?!).

In the objective – inner domain ('WE') industrious activity can be observed, as citizens are involved in preserving and perpetuating the unique memeplex. Intensive work goes into developing curriculums; designed to take students at Damanhur's local university to ever deeper levels of understanding and ever higher levels of consciousness. This ongoing memetic work results in creation and implementation of a unique language, ideograms, healing techniques, green technologies and new mythologies. The resulting memeplex serves as a glue to foster social cohesion, and becomes enduring due to its replication through internal and external domains. External domains, as described in the 'IT'S' quadrant, are Damanhur's most obvious contributions to the evolution of social systems. The democratic political process enacted at their weekly meetings allows for re-negotiation or common rules, adjusting pragmatically to ever changing circumstances. Social and economical experiments include re-confirmation of marriages every year; children given a choice of where and with whom they want to live, and the widespread use of sharing economy and unique coinage and monetary system, all contribute to Damanhur's image as a pinnacle of social innovation.

Table 1

Four Quadrants mapping of Damanhur's spiritual memes across internal and external domains

SUBJECTIVE - inner	**OBJECTIVE – inner**
Personal development leading to personal transformation, culminating in discovery and connection with inner divine nature of individuals.	Spiritual memes and new mythologies created, secular spirituality promoted, invention of a unique language, ideograms (universal symbols).
SUBJECTIVE – outer Global citizenship & non-dualism, unique philosophy of relationships, nurturing and transforming inner and outer environment (sustainability thinking) with social engagement / activism.	**OBJECTIVE – outer** Unique schooling system paired with a unique philosophy of parenting, alternative political structures, unique economic and monetary system, sustainable technology use and 'selfica' science (art, healing, Temples of Humankind).

In sum, the first quadrant of the 4Q analysis revealed spiritual memes, such as the law of karma, leading to full responsibility and spiritual growth resulting in self-realisation. However, these commendable qualities can also instil spiritual dogmatism and a superiority complex, hindering exploration of open ended futures. The second quadrant highlights planetary or 'Gaia' consciousness paired with social activism. According to Velamoor (2012), efforts to save the planet may be futile, since what is urgently needed is a focus of humans saving themselves from extinction. In accordance with this statement, it appears that Damanhur's memeplex is encouraging the 'think global act local' attitude, that may help humanity to save itself, not withstanding potential outlier catastrophes. Some of the catastrophes Damanhurians have expected already for a number of years is the collapse of the monetary system. This dystopian outlook prompted the introduction of 'credito', a new independent currency, as listed in the 4th quadrant (Table 1). The memes promulgated in the third and fourth quadrant encompass objective outcomes in the external world, as tangible representations of a new social paradigm.

Closing remarks

Sorokin's quote at the beginning of this chapter alludes to the intricacies of social change. Change is never a simple matter, and profound sociocultural change can only happen simultaneously on personal and social levels, in an interconnected way along an evolutionary trajectory. Generally, the evolution at different levels of being progresses from simple manifestations to ever increasing highly organised complexity (Assagioli 1973). The current postmodern world embraces complexity, but lately there is an emerging desire to go beyond it and embark on the next level of sociocultural evolution. According to several authors (Eisler and Levine 2002 ; Gidley 2005 ; Inayatullah 2005 ; László 2009 ; Prophet and Spadaro 2000 ; Thompson 2013), this social change would require a shift away from materialism and toward more spiritual perspectives on internal and external realities. Nonetheless, if this social change is not hastened by sustainability thinking , the very survival of our planet will be at stake.

The case study of Damanhur demonstrates that acts of practical spirituality, as part of sustainability thinking, not only bring tangible results locally, but can also generate worldwide interest and acclaim. The intentions of intentional communities to breed and disseminate new memes/ ideas to facilitate sustainable futures through the past 50 years or more is gradually bringing visible results. The changing attitudes toward sustainable communities, and their new spiritual and green technology concepts, were revealed by the T-cycle (Figure 1) analysis. Mainstream society's increasing acceptance of previously dismissed or ridiculed concepts is a weak signal of a widespread sociocultural change in Western culture, hopefully progressing toward a more integrated society, provided that the natural foundations of life (ecology) are maintained at acceptable levels.

Apart from care for the physical environment, sustainability thinking also requires firm foundations built on sound ethical, religious, political and economic principles (Afgan and Calvalho 2010). Spirituality, in particular, has a major role to play in social transformation and sustainable futures. Spirituality exists in many different forms, however, this essay focused on Damanhur's practical spirituality devoid of specific religious affiliations. Damanhurians can be viewed as catalysts of social change and as spiritual pragmatics. Spiritual pragmatics are individuals, "delving deep into the past, the present and the future to reimagine human potentiality"(Bussey 2014b).

The past-present-future continuum is central to the macrohistory perspective, and this essay utilised macrohistory as a powerful tool to facilitate understanding of patterns of social change, the possible reasons behind present day dilemmas, and the emerging shape of our plausible collective futures. The essay analysed the spiritual memes and cultural capital of Damanhur that might point the way toward social cohesion and sustainability (Table 1). These memes defined the new spiritual paradigm that was capable of facilitating social change at the local level, as well as inspire change of consciousness in the wider human family. Further study of the occurrence of spiritual memes in mainstream society could determine the extent of the spread of the above memes globally.

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CHAPTER 7

Neo-Collectivist Consciousness as a Driver of Transformative Sociocultural Change

Neo-Collectivist Consciousness as a Driver of Transformative Sociocultural Change

Marta Botta

Abstract

This paper situates the novel concept of neo-collectivist consciousness, developed by the author, within the framework of social and cultural dynamics of the 21ˢᵗ century. The dominant features of neo-collectivist consciousness are determined by integration of the value systems of collectivist and individualist cultures, as revealed by the scenarios derived from Causal Layered Analysis. The emerging neo-collectivistic culture espouses progressive elements of traditional collectivistic cultures and integrates them with those features of individualistic societies that foster sustainability. Further, Cultural Creatives and sustainable communities are identified as weak signals of the emerging neo-collectivist consciousness.

Introduction

The survival of planet Earth is hanging by a thread. More than ever before, humankind has a reason to worry about an impending global catastrophe, as just recently greenhouse gas concentrations crossed the symbolic and significant 400 parts per million thresholds, even in Antarctica, according to the World Meteorological Organization (2016). This situation will hasten climate change, and apart from natural planetary cycles, it is also due to population growth compounded with unsustainable practices of the 21st century. Suzuki (1997) points out the root cause of the need for endless growth that can is "suicidal for any species that lives in a finite world" (Suzuki, 1997, p. 212). He believes that it is the arrogant belief that although there are about 30 million species on the planet, humans have the right to use and abuse the natural resources exclusively for their own advancement. Since current problems cannot be solved with the same type of consciousness that created them (according to Einstein's much quoted statement), there is an urgent need to investigate alternatives to the materialistic worldviews of the prevailing individualistic cultural paradigm in the West, as well as analogous used futures that are now spreading elsewhere. As the result of globalization, even former communist countries who were valuing ideology over materialism are now joining third world countries copying the materialistic value system originally developed in the West. Seeking alternative solutions, this paper is undertaking the exploration of the type of consciousness that may foster sustainable futures through integration of dominant past and present values and worldviews, embodied in the collectivist and individualist cultural paradigm (sections 4 & 5). The integration of the characteristics of these two cultural systems resulted in development of a template for a new type of consciousness, identified and labelled by the author as neo-collectivist consciousness that is already germinating in certain sections of society, as a weak signal of cultural change. This new neo-collectivist consciousness (section 6.3) considers the past through creative traditionalism valuing the wisdom of previous generations (Bussey, 2015), as well as it looks to the future by embracing sustainability thinking. Thus, neo-collectivist consciousness integrates past, present and future to attain sustainable futures.

Methods and Methodology

The current research is analysing social change as reflected in the transformation of values and worldviews, resulting in changed social consciousness (Rifkin, 2010; Sorokin, 1970). These changes of consciousness become evident through analysis of the evolution of consciousness along an extended time span, offered by macrohistory, as a methodology. Macrohistory is offering broad perspectives and specific tools for the study of the grand cycles of change in the history of diverse cultures. Macrohistorians are concerned with identification of patterns and drivers of social change (Christian, 2005; Galtung & Inayatullah, 1997). Scholars engaged in macrohistory identified a variety of patterns of change such as linear, cyclic, pendulum, bifurcation and spiral patterns (Galtung & Inayatullah, 1997). These patterns can have a predictive value and offer insight into deeper sociocultural changes. Although most of the above patterns can be useful in revealing causation to various degrees, for the purposes of this paper, the principal methodology utilised is Sorokin's theory of social and cultural dynamics (Sorokin, 1970). Sorokin's broad historical analysis presents an, "integrated conceptual approach to the nature of humanness, knowledge, conflict resolution, and prosocial forms of human organization" (Johnston, 1999, p. 25). Thus, the macrohistory perspective of this paper, presents an integral approach to the problems and solutions of the 21st century.

Russian sociologist Sorokin (1889-1968), who migrated to the USA to escape persecution in his homeland, was 'forgotten' for a few decades. However, he was recently re-discovered, as his concepts seem to be relevant in understanding current upheavals and emerging social trends worldwide. Sorokin's theory of social and cultural dynamics is based on a comprehensive analysis of 2,000 years of history; and when put to test over the past 60 years it yielded remarkably accurate predictions about current sociocultural developments.

Already in the 1950s, Sorokin described features of the current postmodern period with uncanny accuracy. According to his theory society is presently transitioning from 600 years of a *Sensate* culture to the *Idealistic* culture of creative futures (Nieli, 2006). Apart from these two 'culture mentalities' detailed below, Sorokin also recognises the third, *Ideational* mentality. These culture mentalities are typically prominent in corresponding historic time periods. For example, analysing the beginnings of the past millennium, Sorokin observes the Ideational epoch in the Middle Ages, with a value system comprised of absolute, eternal, and everlasting values, embedded in extreme religiosity. The contempt or indifference towards the material world, typical of the Ideational epoch, is also detectable in artistic expression, where the artist's individual contribution is not acknowledged materially or otherwise, and the predominantly symbolic works of art are, "merely the visible signs of the invisible world and inner values" (Sorokin, 1970, p. 34).

The Ideational epoch is always followed by a transitionary period called Idealistic, where all previous values undergo a gradual change, and elements of the previous and next epochs become integrated into a new inclusive value system, like in the example of the Renaissance period. Thus, the Idealistic epoch's cultural expressions are both spiritual and material, and involve spirituality and personal transformation (self-development), balanced with the material elements of the external sensate world. The era following the Idealistic period is called the Sensate epoch. Sorokin stipulates that the values in this epoch become increasingly superficial and materialistic with a desire for immediate, transient, and short-lived experiences, with art and the physical environment designed specifically to arouse and satisfying the senses. These basic culture mentalities are further divided into sub groups that provide nuance to the main groups by detailing the lead-in and tailing-out characteristics.

Sorokin postulates that the reasons for social change are inherent to the system (principle of immanent causation), and as such, are not influenced by outside circumstances to any significant degree. This view is diverging from the more popular externalist theories of change, such as the 'stimulus-response' theory of behavioural science. Therefore, following Sorokin, this research is essentially focusing on underlying inner causation of world events in the form of values and worldviews.

The second fundamental reason for a change in sociocultural systems is inertia, when a specific culture have exhausted all the options offered by a particular value system, and thus the culture reached its upper limit (principle of limits). These two laws advance cultures in a cyclic manner, from one extreme to the other and back again, with intermediate periods between each of the two major epochs (Ideational and Sensate). The movement of the epochs over time can be visualised by the movement of the pendulum (Figure 1), hence, some authors refer to Sorokin's theory as the pendulum theory of social change (Daffara, 2004).
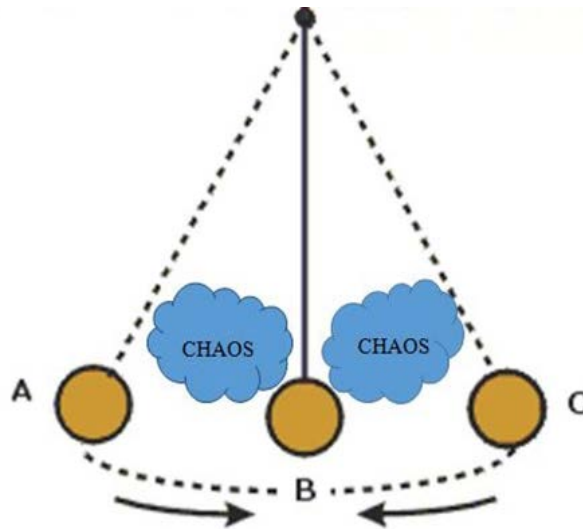
Figure 1. Sorokin's Pendulum Theory demonstrating the dynamics of sociocultural change - two major epochs swing back and forth in time, connected by transitionary periods displaying chaos and subsequent integration of polarities.

In this paper, macrohistory, as methodology, is embedded in critical futures epistemology. Further, the analysis is also enhanced by insights from cross-cultural psychology. Thus, the paper is essentially interdisciplinary, in line with a growing trend in academic research (Lyall & Meagher, 2012).

The method of choice for the vertical analysis of diverse forms of cultural systems in this research is the Causal Layered Analysis (CLA), developed by Inayatullah (1998). This futures studies tool considers four layers of phenomena, progressively deepening the inquiry. The layers consist of litany, social causes, worldview, and myth/metaphor; considering both tangible and intangible components of a given issue. Physical and social structures comprise the tangible features of surface layers that are obvious to the casual observer. However, the more important considerations in the CLA analysis are the intangible elements, such as belief systems, worldviews, and metaphors existing on a subconscious level, that underlie all observable external phenomena. This perspective is closely aligned with the methodology of this paper.

Weak Signals of Social Change Characterised by Sustainability Thinking, Social Engineering and Chaos

The important role of sustainability thinking in facilitation of significant social change is widely recognised in the discourses of the 21st century (Ravetz, 2006; Stamm, 2009; Tibbs, 2011). However, the common definition of sustainability usually refers to the material domain, where apparently all problems can be solved by modern technology. This techno-optimistic approach is expanded by Jeremy Rifkin (2011), proposing the theory of the Third Industrial Revolution. Rifkin's revolution facilitates the merging of the internet and renewable energy sources, to affect economic and social systems worldwide. The processes proposed by Rifkin are endorsed by the European Union Parliament, and implemented by some heads of state, global CEOs, social entrepreneurs, and NGOs. On the social level, economic changes affecting the interconnected Generation X and the Millennial Generation are coupled with a new dramaturgical consciousness, "propelling a younger generation to global cosmopolitanism and a universal empathic sensibility" (Rifkin, 2010, p. 554). However, Shirky (2009) points out that just as this newly found collaboration can be positive when young people join to defy oppressive governments, it can be equally negative, when for example, girls share advice for staying dangerously skinny. Nevertheless, it is heartening to see the emergence of some lofty ideals in the midst of the garbage dished out daily through television and social media. The resilience of this progressive trend is currently demonstrated in the emerging value system advocated by the Cultural Creatives (Ray & Anderson, 2000), indicating an incipient cultural change. Thus, as predicated by Gidley (2007), evolution of consciousness is intimately linked with sociocultural change.

Social Engineering: Worldwide Collaboration as an Indicator of Social Change

Rapid change in human consciousness facilitated by modern technology is evident in the gradual expansion and development of collective intelligence worldwide. This new phenomenon is a form of universally distributed intelligence, functioning in real time, and resulting in a collaborative mobilisation of skills, understanding and knowledge (Levy, 1999). However, shared skills and knowledge don't always lead to higher consciousness, as their use depends on the goals and value system of the user. Consequently, the genocides in Africa, and the rise of radicalised Islamism, and emerging tribalisation, are all facilitated by knowledge shared through modern technology. These variances in the use of technology would be due to evolutionary processes. From a macrohistory perspective, every culture is subject to its own patterns of change since, "the existence of different levels of being having different values is an evident and undeniable manifestation of the great law of evolution" (Assagioli, 1973, p. 98). Nevertheless, these examples of misappropriated shared knowledge via technology are neither a judgement, nor a negation of the positive evolutionary potential of collective intelligence.

Uses of collective intelligence in the West can be identified in activities connected with the collaborative commons. This new form of collaborative governance is inspired by the work of Elinor Ostrom (2015), and implemented in the common management of urban, environmental, cultural milieu through formal institutionalised public-private-community partnerships. Thus, collaborative governance consists of social innovators, public authorities, businesses, community organisations, and knowledge institutions (schools, universities, cultural institutions). According to Ramos (2012, p. 2), collaborative networks are acting as "seed-beds of change and transformation, and are the foundations for emerging global movement(s) and projects for change".

Referring to social change, Levy (1999) postulates that we are at the beginning of a new era, a paradigm shift of the magnitude of the Renaissance. From the perspective of the Pendulum Theory, the Renaissance period in history was the Idealistic transitionary period connecting the Ideational and the Sensate epochs. However, currently we are supposed to be in the transition from the Sensate to the Ideational epoch, and as such, it is preceded by the chaos of the brake-down of the dominant social order (see section 3.2). Chaos, upheavals, wars, and brake down of the social order in the transitionary period are therefore an integral parts of social change (Botta, 2015). Further, Stavrianos (1976) postulates that the 'dark age' is required for progress, as it gradually eliminates the old non-functional social system. Thus, wars and upheavals in Iraq, Syria, Libya, and the attempts of the Arab Spring, all can be understood as grim, but necessary vehicles of social change, according to the pendulum theory.

Nevertheless, concurrently new systems are emerging to replace the old. Levy's claim of the new Renaissance is evidenced in the rapid spread of collective intelligence using peer-to-peer (P2P) platforms (physical, digital and institutional) - aspiring to live together (collaborative services), grow together (co-ventures), and create together (co-production). Internet based P2P services such as Tradepal, catering for real-time marketplaces; Bitcoin, an alternative currency; Open Garden, a connection sharing application providing Internet access to other devices using Wi-Fi or Bluetooth, are all expanding at a steady rate.

As with all collaborative enterprises, cooperation among participants is the principal characteristic and requirement of the P2P systems. The system can only reach its full potential with contribution from a large numbers of nodes (participants). Latest research is aimed at exploring how virtual communities self-organise and introduce incentives for resource sharing to foster cooperation. According to Antoniadis (2007), incentive mechanisms in P2P systems could be based on principles from game theory, and as such, should be directed towards a more sociological/psychological approach. This approach could eventually have universal impact on changes in general psychological functioning and personal growth, in accordance with Levy's paradigm shift.

Personal change can be facilitated by introspection, prompting individuals to reflect on what they do, say and think. This approach to self-development has become widespread in the Western world through the past few decades, with the popularisation of certain types of meditation originating from India. In the West, introspection has been advocated by the father of modern psychology Wundt, at the dawn of the 20th century as voluntarism, the process of organizing the mind (Mcleod, 2008). However, arguably the most comprehensive teachings about introspection have been an integral part of Buddhism for centuries. These teachings were adopted by a significant number of individuals throughout the Western world, contributing to subtle changes in consciousness. Consequently, it appears that some evolutionary aspects of Western culture may have derived considerable benefits from incidental cross-cultural influences. However, not all intercultural interactions lead to positive social outcomes

Chaos: Intercultural Tension as a Result of Sociocultural Change

Clashes between differing worldviews are unavoidable in the current multicultural climate where conceptions of identity and subjectivity are being challenged (Huntington, 2007; Oliver, 2001); giving rise to the fixing of, "the Other in a kind of basic objecthood" (Sardar, 1999, p. 71). Ideological differences have recently become more intense, leading to physical clashes, partly as the result of recent mass migration from the East to the West and the inevitable mixing of cultures. Culturally rooted behaviour condoned in one part of the world is not necessarily acceptable in another. There were particularly striking examples of collisions of worldviews and related moral positions in many European cities at New Year's Eve celebrations in 2015. In an obvious orchestrated attack, groups of men of African and Arab origin decided to attack European women in a gang rape game called 'Taharrush' (Charlton, 2016). These games are apparently quite common in North Africa; however, they are not condoned in the European culture. The tension between the differing worldviews/religion is creating anxiety and chaos that is not easy to resolve. These appear be the hallmarks of the late Sensate era, facing the inevitability of a major change, as predicated by Sorokin (1979).

Blending of cultures is unavoidable in our current interconnected world, requiring tolerance and major adjustments in sociocultural systems worldwide. Some extremist groups in both Africa and the Arab peninsula are vehemently resisting the infiltration of Western democratic ideas into their culture that are foreign to their traditional worldviews. A well-known example of such an extreme stance was the case of the fifteen year old Malala, who was shot by the Taliban on a bus ride home from her school in Pakistan in 2012, just because she was promoting education for girls (Yousafzai & Lamb, 2013). On a larger scale, another shocking example of extremists trying to impart strict Muslim values on the female population and prevent girls' schooling in Nigeria, Africa, is the case of the Chibok school girls' kidnapping by Boko Haram in 2014. This extremist terrorist organization believes that western-style modern education lures people away from Islamic teaching and way of life. Apparently, according to Islam slavery is condoned and the sole purpose of women is to serve men (Lister, 2014). Earlier kidnappings of girls in Algeria in the 1990s and early 2000s was justified by the same rationalization (Lazreg, 2009).

The outcomes of these crimes against women can result in two divergent scenarios. Some women endure many years of persecution and emerge positive and victorious, like Ang Sun Suu Kiy (Bonne, 2010). Similarly, contrary to expectations, Malala Yousafzai was not deterred by her near death ordeal, and continues to promote education for girls; even becoming a well-known figure all over the world, as a promoter of peace and an activist for women's right to education. In the past few years she achieved admiration from both men and women, and is a recipient of numerous prestigious prizes, such as the Nobel Peace Prize, Sakharov Prize, Simone de Beauvoir Prize, Honorary Canadian citizenship, National Youth Peace Prize, to name a few. On the other hand, some of the 219 girls from the Chibok kidnapping were brain washed and radicalised to become jihadists, alongside their captors. They often end up as suicide bombers, and were observed to flog women who cannot recite the Qur'an properly, and slit the throats of captured males (Smith, 2015, June 30).

It is evident that the issue of religion is at the centre of the above upheavals. Radical Islamists often specify the reason for their attack on Western society as a disgust over immoral over sexualised clothing and behaviour. They also claim moral superiority based on their religion, and a lack of it, in the West (Afolabim, Adi, & Bodunde, 2016).

The Pendulum Theory assigns religion a central role in sociocultural change. The most significant difference between the current Sensate and the successive Idealistic epoch is the change of values towards more spirituality/religiosity. Sorokin's principle of limits determines that the current disregard for the importance of spiritual values and practices in the Sensate epoch is nearing the end of its lifespan. There are already signs of yearning for a more spiritual existence (Alexandrova & Nancy, 2012; Bachika, 2002). Moreover, Gidley (2005) recognises the need to re-vitalise Western culture through a synthesis of rational and trans-rational (spiritually inspired) thinking. The necessity to integrate the horizontal (mundane) and vertical (spiritual) dimensions of live to cure our 'maladies' is also emphasised by (Giri, 2013). Thus, the above extreme behaviours of radical Islamists can be viewed as the function of a social and cultural change in the drawn out traumatic process of inevitable cultural transformation. Moreover, the fundamental disparity of Eastern and Western values is augmented by an inherent cultural incompatibility of their respective individualist and collectivist worldviews.

Integration of Collectivism and Individualism: An Evolutionary Journey

This research would not be complete without a comprehensive analysis of the characteristics of collectivism and individualism, since the source of current worldwide tension appears to be the ideological incompatibility of these two cultural value systems.

Collectivism has deep-seated roots in the history of civilisation. Traditional collectivism was a dominant social organisation in agrarian societies of the past. It was characterised by the requirement for self-regulation and adjustments to the needs of the group and to the common good, by subjugating personal needs and desires. This type of social organisation would naturally foster cohesion and resilience, aimed to withstand foreign threats of any kind. Throughout millennia collectivism served as a powerful system to secure successful survival and advancement of our species. An example of this resilience are the Aboriginal Australians who follow a social system characterised by strong interdependent, collectivist motives. Values such as connectedness, family, tradition, and conformity are still strong determinants of Aboriginal behaviour mainly in rural communities (Fogarty & White, 1994).

However, in the past few centuries, collectivism has been gradually replaced by an individualistic social organisation, as the result of the advancing capitalist economic paradigm. Nevertheless, there are some current examples of collectivism still remaining in some remote areas in Europe, as well as, in most Asian cultures, particularly in Japan and China. In these cultures, children are taught to fit in with others and avoid standing out from the crowd. A popular proverb in Japan warns children not to be too individualistic as, "the nail that stands out gets pounded down." Children learn that throughout their lives they can rely on family and friends, that they should be modest about their personal accomplishments and not diminish others' achievements. Consequently, the accomplishments of their group/tribe are more important than their own personal achievements. Asian youngsters typically learn to define themselves in terms of the group affiliations. Their harmonious relations with others and their pride in group achievements become the basis for their sense of self-worth (Markus & Kitayama, 1991). Diener and Diener (1995) point out that in Japan, self-esteem does not correlate with subjective well-being to the same extent as it does in Western cultures that are driven by individualistic goals and desires. This cultural denominator clearly supports individual resilience and social cohesion.

Asian socialisation practices foster interdependency and connectedness of people to each other, whereas Western parenting teaches children to be self-reliant, and to view themselves as special individuals. Children are encouraged to excel in competitive endeavours and to strive to stand out from the crowd (Cross & Markus, 1999). Thus, Markus and Kitayama (1991) argued that American culture fosters an independent view of self. American youngsters learn to define themselves in terms of their personal attributes, abilities, accomplishments, and possessions. Their unique strengths and achievements become the basis for their sense of self-worth. This conditioned attitude often breeds greed, envy, and self-criticism, leading to lower self-esteem (Kitayama, Markus, Matsumoto, & Norasakkunkit, 1997), since there are only very few winners in the 'dog eats dog' world of late capitalism, riddled with social inequity.

Growing discontent with social inequity is becoming evident in many part of the Western world. However, social injustice is not a new phenomenon. What is new is the spread of defiant and critical attitudes to this imbalance. This outlook differs from past acceptance of oppression by the ruling classes, when hierarchy was considered to be ordained by God. In the networked and globalised world of the 21st century there is a call for transparency, and there is increasing social pressure to eliminate injustice and discrimination, to develop tolerance and integrate values on the cultural level, as well as in the economic domain, to advance a peaceful global community (Groff, 2002).

Deep Cultures: Analysis Of Pros And Cons Of Distinguishing Self-Construals

In view of current social upheavals worldwide, it is crucial to consider the influence of culture on human behaviour, and the effect of these behaviours on our potential for securing sustainable futures. Culture can be defined as, "the learned and shared behaviour of a community of interacting human beings" (Useem & Useem, 1963, p. 169). This interaction is aimed at strengthening the particular culture, and according to Damen (1987), it serves as humankind's primary adaptive mechanism. As such, it helps cultures to survive adverse environmental conditions, whether these are induced by humans or by nature. Remarkably, it appears that current human behaviour, particularly in high politics, reveals a culture not particularly concerned with long-term survival.

Closer examination of the internal drivers of cultures can facilitate understanding of the above paradox. Culture is most often viewed as a homogenous entity, however, cultures are comprised of

individuals governed by intrinsic self-construals, defined as a range of self-relevant schemata applied to evaluate, organise, and regulate the individual's experience and actions (Markus & Kitayama, 1991). Therefore, Marcus and Kitayama (1991) compare the impact of self-construal on the individuals' cognition, emotion and motivation, within two distinct categories: independent (individualist) and interdependent (collectivist), depending on the individual's cultural background, as compiled in Table 1.

Table 1. *Determining features of interdependent and independent construals of the self*

Interdependent	*Independent*
sensitive to others	self-centered and self absorbed
knowledge about persons or the self will only extend as far as the focal context (the relationship or situation)	knowledge of the self is more elaborate and distinct in memory than other persons
tendency to categorise based on social context and others' reactions	tendency to attribute behaviour to the individual's internal traits (Fundamental Attribution Error)
emotions will be expressed in accordance with social expectations	need to be experts in expressing emotions to manipulate situations for selfish gains
intensity and frequency of emotions is controlled and emotions are other-focused	need to acquire expertise in asserting feelings to achieve individual goals
motives are social and involve seeking connectedness and interpersonal harmony	motives are ego-focused, aimed at enhancing one's self-esteem, achievement, and self-actualisation

Both, dependent and independent self-construals carry inherent limitations; and consequences of divergence from the explicit or implicit rules of the culture can be severe. In Asian cultures, there is considerable emphasis on sympathy, caring, respect for superiors (Confucian heritage), and actions based on other-oriented situations. Consequently, motivation, cognition and emotion of individuals need to be adjusted to fit this model. Since emotions are other-focused, expressed emotions are likely to be discouraged on the individual level, and lead to inhibition and ambivalence (Markus & Kitayama, 1991). Therefore, the Asian character is often viewed by Westerners as 'cold' and controlled.

Consequences of having an independent construal of the self can involve aggression and interpersonal conflict in the process of seeking personal and social gratification. Often there is an inherent ignorance of others' needs and feelings, and an urge to push ahead or socially separating the self in order to achieve. In contrast to interdependent behaviour, independent individuals are often not as effective at controlling emotions as interdependent individuals. This culture-based disparity can lead to overt judgements and criticism. For example, Marcus and Kitayama (1991) note that the Eskimos regard anger as childish.

In sum, individuals as building blocks of cultures, display culture bound cognition of self- construal with diverse objectives. Collectivist cultures favour individuals with interdependent self-construal working for long-term resilience of the whole culture, often at personal costs to the individual. On the other hand, individualistic cultures foster independent self-construal with heavy reliance on personal strength and focus on short-term individual gain, often at the expense of long-term survival of the whole culture. Clearly, there are 'irreconcilable differences' between these two cultural paradigms (see Table 1).

CLA: Vertical Analysis of Social Organisations

This section provides a comparison of the collectivist cultural system, dominant worldwide in the past and largely still prevalent in developing countries, with the individualist cultural system typical of the current postmodern Western society. The integration of the characteristics of these two systems results in a novel neo-collectivist scenario with a potential to foster alternative sustainable futures.

Collectivistic cultural characteristics

The determining attributes of the collectivistic social organisation were briefly outlined in Section 4. The principal aspect of the worldview is belief in an innate order and divinely pre-ordained hierarchy. Consequently, the typical collectivist society has a solid spiritual structure based on a given religion. This side of the collectivist culture can be positive or negative. The negative side of the typically androcratic

culture displays a patriarchal dominator model with a strong militaristic worldview, leading to 'othering' (Eisler, 1987; Milojevic, 2013). Apart from regular military warfare to assert power, the second most important role of the rulers in many collectivist societies was their spiritual leadership. Typically, rulers claimed to be anointed by God, and became heads of their respective churches, instilling a theocratic regime favouring control and suppression on every level.

However, collectivism does not have to be violent and totalitarian. The ultimate collectivist culture according to Confucius (Lau, 1992), should be under the leadership of a virtuous ruler, who would be granted the power over his people on the basis of moral merits instead of lineage. This type of ruler would strive for personal and social perfection, wisdom and understanding of the human character. This understanding would result in long-term social stability, as he would be capable of selecting ministers with desirable characteristics. As much as Confucius tried to put his doctrines into practice in ancient China around 500 BC, society was not ready to implement them in any significant way. Throughout his life Confucius was ridiculed and physically attacked, and the description of his efforts ends with these two words pu-yung, "he was not used" (Watson, 1958, p. 172). Thus, apart from some rare examples of virtuous rulers hundreds of years later, China, as well as the rest of collectivist societies, were mostly plagued by totalitarian rulers, even to present day. This is the downside of collectivism. The Confucian heritage that holds order as paramount, and pairs it with formulaic legalism, is a convenient excuse for the current Chinese regime to legitimise suppression of alternative views.

Collectivist cultures traditionally worships deities, and gain their cultural identities through association with a particular religion. This religion then acts as a glue, contributing to social cohesion (Geertz, 1993). The natural hierarchy in society is usually not questioned, and the top of the hierarchy is always the God and his human embodiment (king). The God (or main God if there are several) is always of a male gender in patriarchal societies. Thus, the metaphor selected for the CLA befitting this cultural organisation is sourced from the Christian bible, and depicts the good shepherd (Jesus) looking after his flock. This image of a wise and caring provider, analogous to the theory of Confucius, would be a desirable future in collectivist cultures. Individuals in traditionally stratified societies, such as was the case of ancient Egypt, do not object to being looked after or ruled by a dominant authority, provided this authority is not overly abusive. This system persisted for millennia in relative peace, and uprisings were unheard of, even in times of famines. This scenario derived from the first column of the CLA is aligned with the collectivist paradigm.

Individualistic cultural characteristics

The second column of CLA analyses the individualistic system of culture. As opposed to the collectivist culture, authority in the mainly Western individualistic societies is under constant scrutiny, where democratic processes rather than dictatorship are the governing leadership styles. Society is organised along the scaffolding provided by rules and regulations devised by policy makers, rather than the Gods. These rules are most often governed by the market, as 'money makes the world go round'. In fact, the desire to earn and own more is an overwhelming aspiration in the late capitalist epoch (Sorokin, 1970), and individuals who succeed financially are generally revered and celebrated as heroes/heroines. Hercules and other ancient heroes, such as Prometheus, saving other humans, are not admired as much these days as is Donald Trump or Clive Palmer, who 'made it' by themselves and for themselves. Western society might have inherited the democratic political system from the Greeks, but seems to be moulded foremost along the ancient Roman values of patriarchy, physical strength/aggression, all characteristic of a bellicose culture (from Latin bellicus 'warlike'). War begets war, and apart from some brief periods of peace in the in-between periods, lasting peace is unachievable under the current paradigm. Sorokin's (1970) research of over 2,000 years of human history demonstrated sociocultural changes on many levels, however, the amount of wars did not diminish. War seems to be still one of the most enduring traits of human culture across the globe (Sorokin, 1970).

If we accept the assumption that Western culture is based on the foundations of ancient Rome, based on a "blend of historicized myth and mythified history" (Waswo, 1997, p. 3), it is prudent to examine the roots and deep seated values of that culture more deeply. Many facets of Roman art and culture were directly adopted from Etruscan and Greek originals (Bartlett, 2009). The foremost personification of Roman Empire was Mars, a symbol of power and majesty, morphed from the Etruscan deity Maris, originally a spirit of farming and agriculture. In Roman mythology, Maris was merged with the Greek Ares, resulting in the distinctive emblem of the imperial god of war (Bartlett, 2009). Thus, the Romans inherited elements of both, the Etruscan and Greek culture, and transformed them to suit their more hardened cultural attributes.

Following the Romans, industrial and post-industrial societies of the West have a high regard for personal power and status. However, the competition to 'get there' can be a tough and lonely endeavour. Therefore, the myth/metaphor of the CLA for the individualistic culture is the image of the Greek Titan Atlas carrying the world/cosmos on his shoulders. According to one of the many versions of the myth, Atlas

had to hold up this heavy weight as a punishment meted out by the king of the Gods Zeus, because he sided with the Titans (and against Zeus), in the war of the Titans against the Olympian gods. The individualist metaphor of Atlas points out that rocking the status quo is not encouraged and may be punished, even in democratic individualistic cultures.

In individualistic societies, where competition is a common way of advancement in life, individuals often stand to fight by themselves, just like the character of Atlas. With the demise of the classic extended family, that was a supportive and nurturing environment, there are new and diverse designs for domestic partnerships, with the resulting propensity for divorce, remarriage, single parents, joint custody, abortion and two career households (Booth, Jagger, & Wright, 2000). Materialism, another major feature of the post-industrial society is the source of extra pressure on the shoulders of individuals and households. Often it takes a 'titanic effort' to balance work and home, and to hold together all the different components of family life (Beck-Gernsheim, 1998).

Myers (2003) postulates, that there is both a psychic and environmental cost to materialism, and that human morale have not been increasing along with economic growth. Myers points to two reasons why materialism and increasing affluence fail to satisfy - the adaptation level phenomenon, where people always want more than they already have; and social comparison, as somebody else always has more than they have. Similarly, according to Csikszentmihalyi (1999) affluence does not make people happy. Csikszentmihalyi noted that although high tech gadgets are prevalent, low consumption recreations continues to be more satisfying. Accordingly, talking to friends makes people happier than watching television. It appears, that as predicted by Sorokin (1970), the post-industrial consumer society reached its limits in a 'crisis of modernity', and is ready to enter a new evolutionary cycle. This new phase will be characterised by globalisation turning into slowbalisation, with less available physical and financial resources, and more focus on the Economy of Happiness (Bakas, 2009).

Table 2. *Causal Layered Analysis of three systems of culture*

	COLLECTIVISTIC	**INDIVIDUALISTIC**	**NEO-COLLECTIVISTIC**
litany	'Concentric world' defined by a central ruling figure and stratified society with clear demarcation between classes.	'Carpentered world' dominated by straight lines, right angles, and rectangular rooms, buildings, and furniture.	Experimental amalgamation of evolutionary advantages of both, collectivism and individualism. Depolarisation & harmony.
social causes	Clearly defined ruling institutions (secular and spiritual often overlap), and their roles are fixed and incontestable. Churches and royal palaces are the most dominant architectural features.	Institutions and governments often change, yielding to public or market pressures. Leadership is always secular. Ever expanding shopping centres and large variety of banks/lending intitutions 'feed' materialistic cravings.	Leadership style is characterised by maturity and a strong moral core. Minimal number of institutions needed, as internal authority rather than external authority will prevail.
worldview	There is an innate hierarchy and order in the universe, and as long as we abide by the rules and stand together we are strong, protected and taken care of.	We are all special individuals and exercise our freedom of choice by building our life by standing on the shoulders of others rather holding hands in unity.	Nested worldview, where the individual acknowledges the necessity to be integral part of the whole, and work for a common good.
myth/metaphor	The good shepherd looking after his flock.	Atlas carrying world/cosmos on his shoulders.	Kuril, the water rat turns the world upside down.

Neo-collectivistic cultural characteristics

As we are becoming a global community, there is an urgent need to integrate the divergent worldviews of collectivism and individualism into a new worldview, "which honours both our unity and interdependence, as well as our diversity—of races, ethnicities, cultures, nationalities, and religions" (Groff, 2002, p. 701) Accordingly, in the third column of the CLA (Table 2) this paper offers a unique scenario to merge cultural differences through the four vertical levels of the neo-collectivist social organisation.

Vertical levels of social structures are also explored by László (2006) in his analysis of the next stage of sociocultural evolution in the third millennium. László proposes the engagement of deeper levels of human communication and consciousness in the form of intensive evolution. Intensive evolution undertakes to transform deeper internal structures; whereas the current commonly prevailing extensive modality of sociocultural evolution is expanding along a two-dimensional plane, in the form of conquests, colonisation and consumption (László, 2006).

Considering László's theory, the 'Social Causes' level of the CLA is referring to a new phenomenon concerning self-control and social behaviour of individuals. Current social and legal structures are designed to cater for a population with a considerable proportion of antisocial and criminal behaviours. However, the current paper assumes that humankind is evolving along a spiral pathway, and that consciousness in the general population will be progressively elevated (Beck & Cowan, 2006; Masini, 1983; Pór, 2014). This type of evolution would result in diminishing need for external controls to maintain social order; and will culminate in the majority of the population exercising a highly evolved internal moral compass grounded in the new neo-collectivist consciousness. This theory of advancing consciousness is also reflecting the utopian theories of medieval theologian Joachim of Fiore, who envisaged a transition from the "reign of justice", in an imperfect world, to the "reign of freedom" in a perfect society (Hobsbawm, 1965, p. 11). This vision, based on the Bible, is embedded in a Trinitarian structure, where the Old Testament represents the age of the Father (with the marriage of the state and the Jewish law), and the New Testament representing the age of the Son (with the priestly state and the Christian revelation). The third 'tempora', or age, is not a brand new testament, but a new interpretation of both previous Testaments that would lead to the approaching age of the Spirit in the 'Eternal Gospel', endowed with a "spiritual" or "intellectual vision" (Behun, 2012). This last age of Joachim of Fiore is the most pertinent to the present millennium, rife with upheavals and corruption, where apocalyptic views are common and the consequent millenarian scenarios depict disasters or battles to purified the world to ensure a new and better social order. Thus, there is a marked overlap of Joachim's scenario, which was supposed to begin in 1260, and the currently proposed neo-collectivist spiritual consciousness.

Apart from historic perspectives, the neo-collectivist worldview also embraces cross-cultural approaches to co-creation. To build the new worldview based on collaboration, inspiration can be drawn from traditional Islamic concepts, since the meaning of architect in Islamic countries designates the individual who co-creates with the community (Sardar, 1999). Similarly, Giri (2013) proposes a process of integration honouring diversity, in the form of differential integration. Giri contrasts this type of weak integration with earlier practices based on logic and machinery, which he views as strong integration. His new form of integration is an art form involving creativity and nurturance, leading to the realisation of weakness that becomes, "the lubricant and binding thread for integration as an unfolding, evolving and emergent journey of realization of connectedness and wholeness" (Giri, 2013, p. 114).

Neo-collectivistic cultural characteristics are somewhat similar to the desired features of the accomplished human promoted by Neohumanism (Bussey, 2010). Neohumanism conceived by Sarkar (2011) takes characteristics of the integrated personality beyond the inherent human self-interest and encourages a broader sense of purpose aimed at collective welfare (Bussey, 2010). This welfare work includes, but also spans beyond the immediate environment; in fact, it involves responsibility for the care of the whole universe. Similarly to Sorokin, Neohumanists also views the evolution of humankind as a movement along a cyclic trajectory (parikránti): cycling through The Labourer-Worker (communism), the Warrior Age, Intellectual Age (religious or other), The Military, and the Age of Capitalists (the accumulator oligarchy) in a set pattern (Sarkar, 2011). The fixed view of predetermined patterns of social change denies the effect of external or internal forces to retard or accelerate this 'eternal motion', except for rare examples of counter-revolutions (Sarkar, 2011). This aspect of the philosophy is akin to Sorokin's 'immanent causation' (Sorokin, 1970).

Another complimentary pathway of social transformation inspired by cross-cultural perspectives utilises mindfulness, a Buddhist psychological tradition aimed at developing inner wisdom and compassion (Nandini, 2015; Pór, 2014). Cultivation of individual mindfulness, akin to Sorokin's creative altruism (Johnston, 1999), can spread out into the wider community in the form of shared mindfulness as, "an essential doorway to the collective intelligence and action required to re-orient where we want to go as a

society" (Pór, 2014, p. 40). Mindfulness in the context of the new neo-collectivist consciousness is bound to have a potentially harmonising societal impact. According to Bussey (Bussey, 2013, p. 25) harmony can be a normative goal, "as an element of social process that calls for social actors to reflect on their actions and their effects on the world around them". This new attitude of shared mindfulness nested in neo-collective consciousness is an essential driver of transformative change.

The metaphor level of the CLA specifies the native Australian water rat, the kuril, as the bearer of change. In the garden of the Gallery of Modern Art in Brisbane, Australia there is a statue of the tiny rat turning a large elephant on its head, called 'The World Turns'. This statue symbolises the merging of cultures and openness to other stories (Cormack, 2012). The sculptor Michael Parekowhai portrayed a small rat, the kuril, as a hero facilitating transformation.

In fact, a number of prominent futurists, sociologists and psychologists are in agreement about the importance of inner transformation leading to higher levels of consciousness, as a prime tool of sociocultural renewal (Grof, 2000; Groff, 2002; Havel, 1990; Sorokin, 1967; Taylor, 2008; Wilber, 2007). Thus, neo-collectivist consciousness, on the individual, as well as on societal levels, has the potential to foster social transformation for the realisation of sustainable futures.

Neo-Collectivism at the Fringes of Society: SUSTAINABLE COMMUNITIES

Once again, like so many times before, humankind is at the threshold of a new era in human history, this time leading us towards a new global community (Groff, 2002). This new global culture will require a new mythology to describe the present and the past as well as the future (Lévi-Strauss, 1955). Postmodern questioning of the prevailing Western capitalist paradigm and formation of new mythologies with memes containing symbols inherited from past wisdom cultures, merged with some unique new ones, have been progressively evolving in sustainable communities since the 1960s. The imminence of cultural transition to the next phase of human evolution is indicated through certain emerging fringe groupings moving away from egocentric individualistic worldviews, and upholding values more central to collectivistic cultures, such as sensitivity to others, with motives that are not self-centred but social; and involve seeking connectedness and interpersonal harmony. As the enactments of the new ways of thinking, individuals congregate to alternative sustainable communities (SCs), subscribing to these new knowledge patterns.

During the 60 years of existence of alternative movements setbacks were frequent, but there were also some major gains, as Western culture is reaching its zenith (Galtung, 1981; Sorokin, 1970). Nowadays, new ideas that could lead to societal renewal are more readily integrated (Botta, 2016), although it is still not easy to reverse the dominator-based cultural worldview, and enable focus on pacifistic alternatives (Milojevic, 2013). However, Gidley (2007) postulates that humankind is becoming more conscious of its own evolution for the first time in human history, and this leads to a realisation of responsibility for co-creation through co-evolution. Consequently, Lloyd_Moffet (2013) expresses optimism for the maturing of human potential that is demonstrated in religious communities as well as in modern intentional sustainable communities (SCs) determined to create parallel, alternative societies.

The neo-collectivist paradigm practiced in SCs is offering an ideal experimental platform for the co-creation of sustainable futures in a collaborative manner. However, lately the influence of new ways of thinking and living spread beyond the perimeter of isolated alternative communities into the cities, where whole suburbs are designed to co-operate to be totally sustainable (Franzen, 2016). Moreover, there are already prototypes of major cities in existence in Asia and the Arab peninsula, following the same patterns of a new social organisation (Anderson, 2011; Botta, 2016; Mueller, 2013). These cities and villages can be considered models of the spatial application of neo-collectivist principles.

Cultural Creatives and New Progressives as Emerging Examples of the Neo-Collectivist Consciousness

In addition to the spatially defined localities based on sustainability thinking and neo-collectivist consciousness, there is also a rapidly growing movement with similar worldviews, transcending spatial boundaries According to macro-sociologist Ray and psychologist Anderson (2000), there is an emerging force in Western society - the 'Cultural Creatives'. This rapidly growing subculture, which in year 2000 already numbered around 50 million adult in the USA, may represents over one quarter of the adult population (Ray & Anderson, 2000). It was estimated that there are also an additional 80–90 million cultural creatives (CCs) in Europe. The figures were based on surveys of more than 100,000 Americans over thirteen years, sponsored by the Fetzer Institute and the Institute of Noetic Sciences. The central concerns of the

CCs, and the resulting wisdom culture are defined as: glo-cal, empowerment, responsibility, partnership, sustainability, spirituality, and globally linked liveable communities.

Although most of these characteristics appear to be similar to the hippy culture of the 1960s, Ray and Anderson (2000) are adamant that this is quite a different phenomenon. CCs are well educated professionals, leading-edge thinkers, creative individuals (artists, musicians, writers), and mainstream as well as alternative health care providers well integrated in society, whereas hippies were typically drop-outs of varying social and intellectual backgrounds and usually on the periphery of society.

Still, the author proposes a hypothesis that CCs are essentially the maturing seeds of the hippy movement. As an analogy to the development of the individual, hippies could be representing the rebellious teenage stage of social evolution that is followed by the next stage of maturation represented by CCs. The characteristics of this next stage of maturation have been variously described by Maslow's 'motivation theory' (Maslow, 1943) as a higher level need - perhaps an amalgam of the self-actualization and self-transcendence needs (Maslow, 1976); by Kohlberg as the sixth stage of moral development - the post-conventional morality driven by universal ethical principles (Kohlberg, 1973); and according to Loevinger's Ego Development Theory (Loevinger, 1976), this mature stage would display traits of the integrated personality, moving from 'worldcentric' to 'kosmocentric' worldviews.

Ray and Anderson (2002) followed up their theory by transferring it into the political arena, where the CCs are becoming the "New Progressives". The main concerns of the New Progressives are: opposition to corporate globalization (big business interests), ecological sustainability, women's issues, consciousness issues, national health care, national education, and an emerging concern for the future of the planet. Their political leaning is neither left nor right and not even 'the mushy centre', but an entirely new political/moral stance. Although the New Progressives don't have a high public profile they are still a force to be reckoned with, comprising 36 percent of the population and 45 percent of likely voters. The New Progressives, as a specific branch of CCs subscribe to an alternative worldview encompassing a new set of memes with spirituality and social issues as active concerns. Since these, and most of the other memes espoused by CCs, are also inherent to the neo-collectivist paradigm, CCs can be considered as a gradually strengthening weak signal of sociocultural change.

Conclusion

This study of the evolution of human consciousness, as reflected in social change, examines social change through internal drivers, rather than the more common externalistic dialectic perspective implicating external agents of change. Euro centricity is one of the limitation of the study, as it is not geared toward a comprehensive analysis of other ethnicities, since they all have their own unique evolutionary pathways beyond the scope of this paper. However, the author acknowledges that the unprecedented mingling of cultures across the globe in the 21st century poses new research opportunities and challenges worthy of exploration from a socio-political perspective.

This study provides a comprehensive comparison of the two dominant cultural systems (collectivistic and individualistic) to gain insights into their underlying principles, as reflected in their divergent worldviews. CLA, as a tool, facilitated the creation of a new scenario by integrating the most progressive features of both cultural systems. This new scenario was coined by the author as neo-collectivist consciousness. This neo-collectivist scenario is new, as it implies that it is a contemporary derivative of the classic 'old collectivism'. Further, the neo-collectivist scenario was embedded in macrohistory, and demonstrated a fit with postmodern social developments as described by Rifkin, Sorokin, and Sarkar.

This paper specifies that cultural conditioning needs to be transformed to achieve an inclusive society accommodating diverse worldviews. Sustainable communities on the fringes of society are providing a training ground for negotiations of complex cultural interactions, as they are attracting members from a variety of cultural backgrounds. Hence, SCs are predisposed to be vanguards of the new neo-collectivist consciousness. However, the rapid change in human consciousness is also expanding into mainstream society. One of the examples of the shift in consciousness are the Cultural Creatives, who also subscribe to a paradigm akin to the neo-collectivist one.

Further, according to Sorokin's theory of social change, current society is moving from late Sensate towards the Idealistic epoch. The author postulates that this sociocultural transition is expected to culminate in the development and spread of collective intelligence and a consequent shift from the current information economy into an economy based on human interactions.

The current interdisciplinary 'large picture' - macrohistory analysis is enhancing the field of social sciences by combining macrohistory with a cultural psychology perspective, to highlight evolutionary aspects of collectivism and individualism. Moreover, the current exploration of 'megatrends of the mind' - the human consciousness from an evolutionary perspective, is filling an identified research gap (Gidley, 2013).

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CHAPTER 8

The Role of Heritage in Facilitation of Sustainable Futures: A New Approach to Heritage as a Function of Cultural Change

The Role of Heritage in Facilitation of Sustainable Futures:

A New Approach to Heritage as a Function of Cultural Change

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Abstract

The heritage futures perspective of this paper highlights the contemporary role of heritage in fostering sustainable futures. More than ever before, it is imperative to learn from the past to prevent irreversible damage to natural eco-systems, and to foster an integral worldview, embedded in transmodernism. Consequently, re-evaluation of the concept of heritage through the Causal Layered Analysis considers new approaches to heritage incorporating the integral worldview, honouring Indigenous knowledge. One of the most important contributions of Indigenous knowledge to the new concept of heritage is the consideration of circular temporality. Circular thinking is a departure from the Western goal oriented linear mind-set focusing on the future and disregarding the past. Therefore, this extended temporality illuminates sociocultural change and offers insight into the causation of present day social dissent. The circular perspective ensures that the past is periodically revisited to strengthen identity, to provide a sense of belonging, and to integrate past and present knowledge to inform future action. There are prime examples of the consciousness integrating past, present and future, in spiritual communities, and instances of grassroots activism, reviving heritage practices worldwide. Defining features of this integral consciousness are analysed through the Four Quadrant analysis. The analysis reveals a broader senses of identity, fostering creative traditionalism and cultural citizenship, within the framework of heritage futures. Heritage futures go beyond mere preservation of tangible heritage, and considers intangible heritage as a source of societal renewal, culminating in the process of 'future-making'.

Keywords: Indigenous knowledge, intangible heritage, creative traditionalism, cultural citizenship, sustainable futures, CLA, integrated cultural paradigm

1. Introduction

The great fourteenth-century Arab scholar Ibn Khaldûn (Khaldûn, 1969) observed that the condition of the world and of nations is not constant, but is in a continuous flux. Accordingly, Western society of the 21st century is moving forward at an ever increasing pace, failing to integrate valuable knowledge from the past. Every day startling new gadgets and technological devices are presented to improve our health, fitness, to ease manual labour, and enhance our lifestyles. Consequently, the lives of modern humans are radically changed by overt focus on technology and sedentary lifestyles. Only marginal attention is paid to potential negative impacts and the inherent systemic flaws of this social change that is likely to affect future generations. This myopic vision of Western society is focusing on immediate gain and ease of living. Most modern inventions are technologically based, and are generally not balanced by social innovation to equal measure (Tibbs, 2011). The imbalance thus created can result in irreversible breakdown of the social fabric and an unstable society with accumulation of material wealth, but impoverished mental and emotional mind-sets preventing wise utilisation of available resources. This stance is likely to lead to increasing discontent and unhappiness resulting in social upheavals, such as the recent 'occupy' movements (Bodget, 2011). So, from the perspective of social foresight (Slaughter & Bussey, 2005) this outcome is neither the desired future most people dream about, nor is it sustainable.

In the last few decades the skylines of the majority of cities worldwide were transformed, with city centres becoming characterised by high rise office blocks in financial precincts. These radically changing city scapes of contemporary urban centres reflect rapid changes in all sectors of our post-modern society. The new secular paradigm nurtures a materialistic worldview where symbols of the bygone era such as churches and market places give way to banks, car parks, and shopping centres, as focal points of the community (see Figure 1). Consistent with these developments, land in city centres keeps increasing in value, and many of the original historic buildings are earmarked for demolition to give way to new structures (Messy, 2013), often under the pretext of uneconomic cost of repairs. Thus, corporate interests gradually privatise and commodify

more and more resources that belonged to the community, purely for private economic gain as, "Markets tend to have thin commitments to localities, cultures and ways of life" (Bollier, 2011).

These recent developments are prompting widespread action for preservation of local cultural heritage by groups and individuals with alternative value systems. New social phenomena, such as the 'cultural creatives' (Ray & Anderson, 2000; Tibbs, 2011) are now developing into worldwide civic movements (Tibbs, 2011) and are spreading a worldview honouring world heritage. Similarly, the commoning movement is attempting to preserve collective wealth such as natural resources, infrastructure, cultural works and traditions, to pass on to future generations (Bollier, 2011; Foster & Iaione, 2016).

The current research is contrasting currently prevailing worldviews of - 'progress at all cost' and 'throwing the baby (heritage) out with the bathwater'- with alternative worldviews that demonstrate potential for high level of sustainability and social cohesion. According to Groff (2002), we are at the threshold of a new phase in human history, leading us towards a new global community where all cultures are going to coexist peacefully, and will exchange knowledge, as well as acknowledge shared heritage. Thus, this paper examines how the new global culture is creating a new mythology, and integrates it with traditional mythologies of wisdom cultures, to describe our shared past, the present, and the future. Current attempts at skilful integration of the past with the present reflect changed consciousness embracing cross-cultural perspectives and sustainability thinking, as detailed in the examples, section 8.

Figure 1. Changing city scapes (Brisbane, Australia)

2. Methodology

This paper is using poststructuralism (Inayatullah, 1998), as the overarching methodology. Consequently, the classic singular meaning of 'heritage' is deconstructed to produce multiplicity of meanings. Further, genealogy is analysed to reveal how the discourse of heritage travelled through history. Other pasts and futures are also explored to problematise the discourse. The final outcome is reordering of the knowledge and the change of paradigm, with the view of offering alternative futures.

The novel Heritage Futures, conceived by Bussey (2015), is the principal perspective of the current research. Heritage Futures is a branch of Futures Studies. Futures are encompassing the poststructuralist methodology, and as an academic 'discipline', has an interdisciplinary nature, incorporating sociology, psychology, ethnography and macrohistory, to explore a range of possible, probable, and preferred futures. It is also cross-cultural, and as such, is inclusive of other ways of knowing, considering the knowledge that Indigenous peoples on all continents have gathered over time (Nickerson, 1993). In the context of Heritage Futures, the intersection of the worldviews of East-West-South-North are explored to gain a holistic understanding of the issues under consideration.

The main objective of Heritage Futures is to access our collective pasts, integrate them with our shared presents, and then projects this energy into our preferred futures. Accordingly, Bussey (2015) postulates that, "Such futures are rich with creative possibility celebrating the creative traditionalism that keeps the past alive and relevant in the present and transmits its richness into the future"(p. 138). Apart from the cultivation of creative traditionalism that strives to recreate and preserve heritage, Heritage Futures also promotes cultural citizenship that offers a broader senses of identity (Bussey, 2015) and is aligned with cultural pluralism devoted to a group, as agent and holder of rights, rather than the individual (Rosaldo, 1999). Cultural citizenship is embedded in current globalisation trends spanning across multiple domains of cultural interactions, culminating in a new global multicultural consciousness. This global consciousness is reflected in initiatives for the preservation of heritage, specifically, in the trans-national cooperation facilitated by international organisations such as the UNESCO. In alignment with the aims of the World Heritage Centre of UNESCO (Unesco, 2008), the broad scope of Heritage Futures not only encourages the preservation of tangible and intangible

cultural heritage, but also supports the protection of the biodiversity of the sky, forest and natural formations across national and political boundaries (Botta, 2016b).

3. Methods: Casual Layered Analysis and Four Quadrant Analysis

The current research undertakes a multilayered analysis of heritage within the changing contexts of the 21st century. The first method, Causal Layered Analysis (CLA), formulated by Inayatullah (1998), provides a vertical analysis of a given issue, moving beyond superficial layers to deeper levels of understanding (Inayatullah, 2007). The main advantage of CLA in this paper is the articulation of constitutive discourses that can facilitate generation of scenarios (Inayatullah, 2007). The two scenarios derived from CLA in this paper are: the traditional concept of heritage and the emerging living heritage. These scenarios will be deconstructed on four different levels – litany, system/social drivers, worldview, and myths/metaphors, leading through ever deepening layers of heritage, as an evolving concept.

The analysis starts with litany, being the top layer, containing the most obvious, publicly recognisable characteristics of the issue. The social drivers section focuses on social, cultural, political and historic factors affecting the condition. The analysis deepens in the next layer, which explores worldviews, uncovers genealogy, and identifies ideologies. The fourth, deepest layer of CLA, is dealing with myth/metaphor that can reveal previously unrecognised subliminal drivers that bear subconsciously on all decisions concerning the select phenomenon.

CLA is a prime method of futures research and has a number of advantages over more linear superficial methods of analysis. Since attitudes to heritage have changed over time, as they are affected by their sociocultural milieu, the analysis will benefit from exploration of the inner core of "deep culture" or "cosmology" (Galtung, 1997). Thus, CLA has a specifically broad scope for analysis through its nested social-analytical perspectives (Voros, 2007). Also, since CLA is inclusive of different ways of knowing (Inayatullah, 1998), it is particularly suited for the current research, due to its cross-cultural perspective.

The second method utilised in this study, the four quadrant analysis, was chosen to deepen understanding of the new paradigm of living heritage across subjective and objective domains of being. Dominant features of the analysed integrated living heritage concept are derived from the fourth layer of the CLA and expanded to evaluate further

four layers of the new worldview through the four quadrant (4Q) analysis. The 4Q analysis, as developed by Wilber (2000), delves into four fundamental perspectives on the studied phenomena. The upper left quadrant, the subjective inner, explores the internal experience of the individual, at the bottom left is the subjective outer experience that is the connection of the individual with the outside world, the top left quadrant, the objective inner is the internal dimension of the collective experience, and the lower right quadrant named objective outer reflects the outside manifestations of the collective. The 4Q model signifies integration of four layers and the interconnected nature of all phenomena.

4. What is Heritage and Why is it Important?

UNESCO (Unesco, 2008) describes heritage as a gift from the past to the future, since cultural sites are irreplaceable sources of life and inspiration. However, apart from architecture, the World Heritage Committee of UNESCO also recognises natural landscape formations as having heritage value. Accordingly, UNESCO's Budapest Declaration (Unesco, 2008) declares, "heritage in all its diversity, as an instrument for the sustainable development of all societies through dialogue and mutual understanding" .

Although the value system prevalent in contemporary society gives only scant attention to heritage, the importance of heritage for identity building and resilience should not be underestimated. In fact, heritage can foster agency at both individual and social levels to mobilise resources and facilitate sustainable futures (Bussey, 2015). On the individual level, there appears to be an intrinsic need to acknowledge and maintain one's connection with the past. Lately, genealogy is having a revival, with a proliferation of television programs tracing ancestry, softwares helping to draft a family tree, affordable DNA tests revealing several thousand years of ancestry. Similarly, there is whole new industry to help those who are adopted or conceived by artificial insemination and are desperate to trace down their biological parents.

A recent Brazilian movie from the Cannes Film Festival called 'Aquarius' (director Kleber Mendonça Filho) illustrates the intense connection of individuals with personal history, and shows how space intersects with identity. There is a graphic depiction of the sentiment that ownership of an object is about more than just material possessions. The material object, in the case of the female protagonist Clara is her home, where she has lived all her life, and her music collection, that represents personal histories; and as she proclaims, she would be nothing without them (Mintzer, 2016).

That's why she holds out fiercely against the developers who are trying to acquire her old home to replace it with a modern luxury property development.

Efforts to hang on to, or preserve the past, go usually beyond a nostalgia for the sights and sounds of good old times. It is about present and future identity. The film's message was dispersed from Cannes to Australia, where in June 2016 it won the Sydney Film Prize, the major award of the Sydney Film Festival. Apart from the defence of sanctity of personal memories, the film's message is also urging the leaders of Brazil to recognize the strength and power of the country's own heritage in the midst of the flurry of recent modernisation, and "to take action in repossessing the nation in order to insure its future"(Mac, 2016).

As the above example illustrates, heritage assists to construct a sense of identity on the micro level, and on a macro level it can position larger groups/nations as providers of a physical anchor to facilitate a geographical sense of place and belonging. However, places or physical objects don't have an inherent heritage value. As the above movie demonstrates, objects and places are merely symbolising the underlying history and values of a particular person or community (Smith, 2006). Thus, Smith (2006) postulates that the real sense of heritage is "in the act of passing on and receiving memories and knowledge" (p. 2). Further, Lowenthal (2013) maintains that, "heritage, far from being fatally predetermined or God-given, is in large measure our own marvellously malleable creation"(p. 226).

Heritage is interlinked through tangible and intangible dimensions. The tangible dimension of heritage includes geographically defined places: objects, spaces and views with cultural features (Icomos, 2013). These are traditionally the subjects of heritage studies and restorative endeavours. However, this paper goes beyond the popular convention of understanding cultural heritage as a physical artefact, and acknowledges the value and importance of intangible heritage for the human psyche, particularly in the form of living memory. Memory is recognised in psychology as vehicle of active efforts to find meaning and identity (Bussey, 2016; Wertsch, 2002). Thus memory is not only searching for traces from the past, but is also actively reshaping elements of personal and cultural heritage to make sense of the present. Similarly, Zetterstrom-Sharp (2015) goes beyond the context of provision of emotional security and of sentimental value of heritage by situating it as a future-making endeavour shaping societal changes. This aspect of heritage is of particular interest in the context of the current research that undertakes to

link past, present and future. In fact, between now and 2020 is a critical time "to learn from the past looking forward and from the future looking back to now" (Hames, 2014, p. 40).

Apart from the predominantly Euro-centric perspective on heritage, this paper also acknowledges the need for the preservation of Indigenous heritage in a wider multicultural context. Nonetheless, in spite of some political good will and commendable rhetoric, such as Canadian prime minister Trudeau's speech about the importance of indigenous heritage (Morin, 2015), there are very few real results on the ground concerning sustainable management of natural resources (Hurley, 2016). In fact, plundering of culturally significant indigenous land is still quite common, as demonstrated by the recent high profile case of the Dakota pipeline in the USA. The Standing Rock Sioux Tribe and its supporters declared that, the construction would not only damage sites of cultural significance, but would also pose an environmental hazard along the river crossing (Vamburkar, 2016). This case is an obvious reflection of incompatible value systems clashing in the 'real world'.

5. Other Ways of Knowing: Indigenous Attitudes to Heritage

Conceptions of time and temporal dimensions of history also differ considerably between Western style cultures and indigenous cultures. Western consciousness is shaped by linear thinking that is goal oriented and marked by never ending horizontal expansion in time and space. The myopic, forward focused 'linear' type of thinking, prevalent in Western culture, has wide ranging implications in many domains, and particularly in attitudes to history and heritage. The West never seems to look back and learn from past mistakes, leading to accumulation of unsolved dilemmas. In the midst of a dynamic effort to forge the way ahead and conquer the world, heritage becomes unimportant, dispensable and at best of sentimental, aesthetic or economic value. Particularly, commodification of heritage products is often questionable and objectionable (Tunbridge & Ashworth, 1996).

On the other hand, most indigenous cultures appreciate the intrinsic value of their heritage; and also in stark departure from Western linear views, their worldviews consider time as 'cyclic'. This difference in approaches to time is of consequence, as it has roots in respective cultural myths. These myth have a tendency to exert subconscious influence on values and subsequent social behaviour. The full implications of the linear and cyclic

forms of temporal dimensions on worldviews are manifold and are beyond the scope of this paper. As far as heritage is concerned, it is plausible to conclude that linear thinking urges Westerners to keep moving ahead and forget about their past, whereas the cyclic view of most native populations encourages a continuous connection with the past. Thus, the cyclic worldview naturally embraces and integrates heritage and keeps it alive through a long time period. The knowledge derived from heritage can be a tool of survival, contributing to the longevity of the species. It have been noted that Australian Aborigines kept their oral histories alive for more than 7,000 years (Nunn & Reid, 2016).

The original cyclic view of time is most likely based on our ancestors' close ties with the natural world and observations of the cyclic nature of the day, the seasons and other natural phenomena. However, apart from most indigenous traditions, the relatively new academic discipline of futures studies also subscribes to the cyclic nature of time, weaving together past, present and future (see Figure 2), to create a broad perspective of the unbounded present (Slaughter & Bussey, 2005). This attests to the integrated nature of futures studies, founded on the merging of Eastern, Indigenous and Western knowledge.
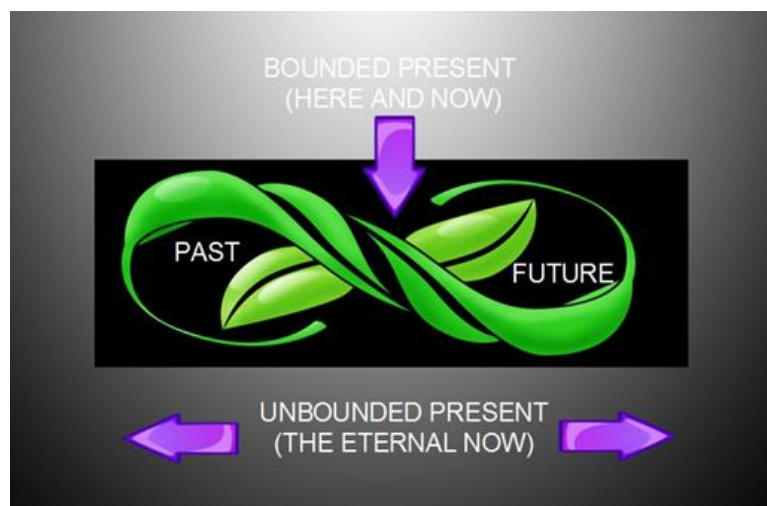
Figure 2. Nature of the unbounded and bounded present

The Australian Aboriginal culture is deemed to be the oldest surviving culture on earth. According to Taylor (Taylor, 2009) there is evidence of 50.000-60.000 years of history of the Badtjala "sea people". One of the defining characteristics of the native Australian culture is that most tribes consider certain landscape formations as sacred.

According to local mythologies some natural landscapes are believed to be formed by mythical beings. Frazer Island is one of the places that are rich with meaning for the local Badtjala people, because the island was believed to be the shape of the Carpet snake and the female spirit K'Gari, who morphed into the island after they finished the act of creation. Aboriginal mythology has numerous references to landscapes as being sacred (Crang, 2013; Head, 2000; Lowenthal & Olwig, 2013). Consequently, the surrounding nature is full of meaning as it acquires cultural significance, and the people who live on the land consider themselves care takers and custodians of the land rather than owners and users. Places of cultural significance provide a deep bond to community and landscape, as well as connect the past to present lived experiences, as expressions of Australian identity (Icomos, 2013).

Reverence for the landscape has another dimension shared by indigenous cultures. This perspective values the earth and appreciates it for its life giving properties. For example, North American Indians view the land (and the water and the air) as their mother and treat it accordingly. Canadian Prime Minister Justin Trudeau paid tribute to this caring attitude when he commented that, "Indigenous peoples have known for thousands of years how to care for our planet and the rest of us have a lot to learn and no time to waste"(Morin, 2015). However, the planet has undergone some profound changes in the past 100 years, and caring for it will provide native farmers with unprecedented challenges. Specifically, in parts of India, ground water tables are dropping because of bad management, and modern farming practices. Additionally, the major life giving rivers like the Ganges and the Brahmaputra now have decreasing outputs, caused by the rapid melting of Himalayan glaciers due to climate change. This dire situation will have a direct impact on the production of staples such as rice and wheat (Siddhartha, 2011), leading to famine and potential social upheavals.

Siddhartha (2011) notes that every one degree Celsius rise in temperature will result in shrinkage of food production by as much as ten percent, particularly in temperature sensitive crops like wheat. The currently prevailing monoculture farming can be severely affected by this development. However, the growing native food movement arising from the sense of heritage might offer a solution. By restoring heirloom white corn, the Iroquois farmers are hoping to preserve ancient knowledge as well as provide for future needs. Similarly, in the cities, native youth are establishing community gardens to grow Incan quinoa, pueblo beans, and Russian kale (Nelson, 2008b). Thus, the sense

of heritage and local knowledge of indigenous farmers has the potential to provide some level of food security in the future.

Another domain of 'different ways of knowing' is the spiritual heritage of indigenous cultures. Most religions, big or small, have deep historic roots and have been a source of spiritual nourishment for their respective practitioners for millennia. Apart from national identity, belonging to a particular religious group can have a strong impact on the person's sense of identity. Thus, religions worldwide were one of the most successful facilitators of the preservation of cultural heritage. On the other hand, religious sentiments could be, and indeed, have been the biggest destroyers of historic monuments. However, Christianity survived the iconoclasm (Brubaker, Haldon, & Ousterhout, 2001), and Buddhism survived the Taliban's brutal destruction of ancient Buddha statues in Bamiyan, Afghanistan (Hoffman, 2006), to flourish and spread the message of peace and tolerance. In fact, Buddhism is more popular than ever, even spreading to Western countries where Buddha's universal message in these turbulent times is more pertinent than ever before. According to the Buddha, a generous heart, a kindly speech, and a life of service and compassion are the things which will renew humanity (Price, 2008). By acknowledging and integrating global heritage, such as the Buddha's 2,000 year old message, into the Western mindset sustainable futures might just be plausible.

6. Causal Layered Analysis of Heritage

As mentioned in section 5, the concept of heritage is culture dependent and according to Hardy (Hardy, 1988) is a 'value-loaded concept'. Therefore, to gain full understanding of the history and evolvement of the heritage phenomenon, the CLA will look at issues on the level of cultural change. This temporal framework is incorporating Harvey's processes of 'heritageisation' (Harvey, 2001), as well as macrohistory perspectives used in futures research. Thus, the perspective on history and heritage within heritage studies is gaining a new expanded treatment in this paper.

Table 1. *Causal Layered Analysis of the heritage concept*

	traditional paradigm	new paradigm
litany	Heritage consists of beautiful buildings and objects worthy of preservation for our enjoyment and for the purposes of tourism.	Heritage is everything passed down (tangible and intangible), aiding learning and future sustainability.
social drivers	Controlled environments such as museums and professional institutions.	Families and individuals passing on knowledge, grassroot organisations.
worldview	Western culture is superior and therefore should be the caretaker for the rest of the world's heritage.	We are a big global family, and global/cultural citizenship can be fostered by acknowledging the heritage of all cultures, no matter how big or small.
metaphor	Big Brother mentality.	The interdependent forest.

6.1 CLA of the 'traditional paradigm' of heritage

It is difficult to ascertain the exact ontology of heritage as a scholarly subject. However, the concept in its sentimental form certainly goes back to the beginnings of humankind, when people and cultural groups cherished objects and stories passed on by the previous generations, to maintain connection with the past. However, heritage also has a political dimension, demonstrated by rulers throughout history, who reinforced their power by re-interpreting and adopting heritage of previously conquered cultures, rather than eradicating it. That is how landmarks of Rome's pagan heritage were transformed into Christian sites of significance (Harvey, 2000). Intangible pagan heritage across Europe, such as significant dates and seasonal celebrations were likewise reappropriated, to build a new Christian religious identity and to legitimate the authority of the Church.

The 19th century marked the beginning of institutionalisation of heritage by the introduction of the Ancient Monuments Act of 1882 in Great Britain, and the

establishment of the National Trust in 1895. These establishments were set up to save, but also to commodify tangible heritage. Focus on the value of heritage raised the profile of the discipline of heritage studies. The discipline was also growing and adjusting to changing political and economic environments. McCrone et al.(1999) regard the post-Fordist economic climate and restructuring of the world economy in the 1970s as a critical time for the popularisation of the heritage concept. This view, however, has a heavy focus on tangible heritage resulting in voyeurism, tourism, and consumption, regarding heritage objects.

The above cultural characteristics overlap with the features of the traditional paradigm, as described in the litany section of the CLA (Table 1). The superficial relationship supporting hedonistic consumerism in the society of the industrial era is reflected in attitudes to national and international heritage. Grandiose monuments celebrating heroic historic events had a nation building value, and were supposed to be expressions of the superiority of the Western patriarchal culture. Colonialism also had significant bearing on popularisation of artefacts from other continents. Increasing disposable income allowed middle classes to join the upper classes in enjoyment of exotic merchandise. Museums also facilitated enjoyment of tangible heritage to those who could not afford to buy them.

Museums, as social drivers (Table 1), not only served as display venues, but were also integrated to educate and define what constituted value in heritage. Successful colonisation of all continents, particularly by the British Empire, gave rise to an inflated superiority complex, which led to the treatment of indigenous cultures as objects of observation, barely above laboratory animals. Their artefacts were also confiscated and shipped off to European institutions under the guise of scholarly research (Murphy, 2016). This practice, although much criticised throughout the past few decades, has proven to be useful in preservation of material heritage from war torn countries that would not have otherwise survived. Thus, the image of a 'caretaker', as part of the Western worldview (table 1), has both positive and negative connotations. The metaphor for the above worldview is the 'Big Brother' because of the overinflated ego, a sense of responsibility for those who are less capable (Indigenous cultures), and perhaps the abuse of the claimed supremacy. This 'God given right', however, had to undergo scrutiny in the past few decades, as there is increasing pressure to re-evaluate the current Western cultural paradigm and incorporate 'other ways of knowing' (section 5).

6.2 CLA of the 'new paradigm' of heritage

The end of the 20th century heralded a fresh approach to heritage. There was a stark departure in the orientation of heritage studies from earlier aspects prevalent in the 19th century. Conservation and management processes became better organised in the 1960s and 1970s, due to cooperation on national and international levels (Smith, 2006). At the same time, a social change could be observed with wide societal impact, including reconceptualization of the heritage discourse. Worldwide travel facilitated expansion in consciousness, and the birth of numerous alternative movements led to a changed perception of Indigenous cultures (Bookchin, 1989; Botta, 2016a; Boulding, 1995), together with questioning of the dominant Western perceptions of heritage (Smith, 2006). This new mind-set culminated in a conference on, "A Global Assessment of the 1989 Recommendation on the Safeguarding of Traditional Culture and Folklore: Local Empowerment and International Cooperation" held at the Smithsonian Institution in Washington in June 1999 (Seitel, 2001).   More interlinking of the scientific and vernacular is also occurring in the 21st century, when the world's native leaders and academics cooperate at safeguarding intangible heritage, "reminding us about gratitude, kinship, and a reverence for community and creation" (Nelson, 2008a).

As featured in the litany section of the CLA, one of the characteristics of the new paradigm is the growing reverence toward intangible heritage, in contrast to previous material preoccupations. However, it is more difficult to put a price on the value of intangible heritage. Nevertheless, the most important aspect of the changing value system lies in its capacity to facilitate sustainability thinking by prioritising the social and cultural aspects of sustainability, rather than focusing just on the ecologically-based physical sustainability (Afgan & Calvalho, 2010) .

As a result of more transparent political processes and wider democratisation in the Western society of the late 20th and early 21st century, more western and non-Western individuals and NGOs are getting involved in heritage processes. As part of the commoning movement grassroots organisations demand inclusion in city planning and conservation (Botta, 2016b), as demonstrated in the social drivers section of the CLA. Moreover, individuals are becoming more cosmopolitan by acquiring cultural citizenship (Bussey, 2015), and by fostering interest in both their personal heritage and the ancient heritage of other countries, as a result of extensive, relatively cheap travel, and the popularisation of history in the media. It is evident that due to the transformation of

worldviews in general, history together with heritage studies are having a revival. Nelson (Nelson, 2008a) is observing a trend of re-indigenization, with a resulting re-emergence of indigenous knowledge capable of warding off global ecological and social collapse. Another indication of the emerging interest in indigenous knowledge is the interest generated by a recent article describing Aboriginal memories of inundation of the Australian coast by Nunn and Reid (Nunn & Reid, 2016), which became the most widely read article in the history of the *Australian Geographer*.

Since the heritage paradigm has a reciprocal relationship with cultural change, this analysis situates the new paradigm (Table 1) within Gunderson and Holling's (Gunderson & Holling, 2002) 'Panarchy' framework, to fully understand the position of heritage within the grand cycles of change. The CLA indicates that the new paradigm of heritage involves inclusive processes resembling the form of adaptive cycle in panarchy that involves looking back into 'deeply remembered pasts' to achieve cultural recovery and sustainable futures (Gunderson & Holling, 2002). Further, Gunderson and Holling (Gunderson & Holling, 2002) observe a convergence between scientific systems of conservation and Indigenous practices, as they follow the same five principles: total protection of certain species; protection of vulnerable life history stages; protection of specific habitats; temporal restriction of the harvest; and monitoring ecosystem change.

Considering the above emerging integrated consciousness concerning the inclusion of nature and landscapes into the heritage paradigm, the CLA metaphor level looked to nature for inspiration. Thus, the image chosen for the metaphor is the forest with all the rich connotations of the interconnected environment, where the tall tree protect and encourage the growth of the smaller ones, and all trees contribute to fertilisation by dropping their leaves to the forest floor, which then contains all the stories of all the trees. The leafy 'heritage of trees' then becomes the foundation for the next generation. Further, the root system of the forest constitutes a rhizomic network of interconnected roots. These roots are invisible, yet crucial to the existence and the shape of the trees. Even if the tree is destroyed by insects, fungus, or fire, the underground rhizomes survive and can re-propagate itself. The rhizome metaphor is rich with numerous connotations. The roots of the forest could also be viewed as a synonym for the collective unconscious. The collective unconscious is a fitting concept for the myth/metaphor layer of the CLA, as according to Jung (1981) it, "appears to consist of

mythological motifs or primordial images, for which reason the myths of all nations are its real exponents" (p.152).

7. Integral Consciousness: Exploring Features of the New Paradigm

The above analysis revealed an emerging new consciousness that integrates Western and Indigenous approaches to heritage. The purpose of the following four quadrant analysis is to explore the defining features of this new consciousness as it expands over four domains of existence. The four domains of this integral approach encompass intentional (Subjective-Inner), behavioural (Subjective-Outer), cultural (Objective-Inner) and social systems (Objective-Outer) (Slaughter, R. A., 2004).

SUBJECTIVE - inner
Feeling inner connection with
all humanity.
Sentiments for the preservation of own
past as well as concern for the future
on the individual level.
Exploring vertical levels of
consciousness.

OBJECTIVE – inner
Creative traditionalism.
Striving to understand the world in a
holistic way and learning from and
with others.
Mixing with Indigenous cultures to
gain deeper understanding of
their cultural heritage.

SUBJECTIVE – outer
Global citizenship/ Cultural citizenship.
Gaia consciousness and non-dualism.
Focus on nurturing and transforming inner
and outer environment based on
sustainability thinking.
Social engagement / activism.
Responsibility for own actions.
All cultures seen equal.

OBJECTIVE – outer
Involvement at grass roots levels.
Supporting Indigenous rights to land and
return of cultural artefacts to righful
owners.
Actively integrates and practices values of
wisdom cultures with Western values.
Establishing new types of heritage
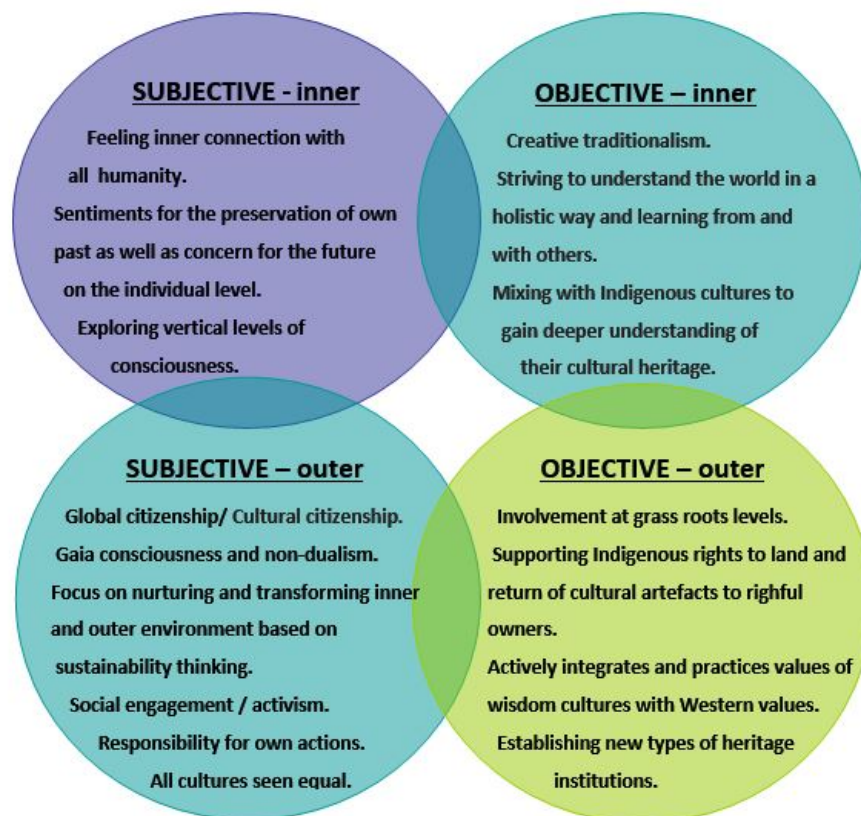institutions.

Figure 3. The 4 Q Profile of features of the integrated personality subscribing to the new heritage paradigm.

The upper left quadrant describes the Subjective-Inner experience of the individual and/or group. As a result of life experiences and the maturing process involving deep self-exploration, including ones past (or the nation's unencumbered past), expansion

of inner consciousness emerges. Characteristics of this new consciousness comprise deeper understanding of the importance of the vertical levels of the past, and care and compassion for self and others. Thus, the individual develops inner qualities of appreciation of the past and heritage to enhance the experience of the present and enrich it with the potential for the construction of sustainable futures. The left bottom Subjective-Outer quadrant demonstrates how this inner transformation gradually spreads and materialises in the outside world, expressing itself as a new type of integrated identity. This new identity, rather than being sentimental about the past, is then capable of what Zetterstrom-Sharp (Zetterstrom-Sharp, 2015) defines as 'future-making', since heritage work becomes a reflection of aspirations for a 'common destiny'. This common destiny in the postmodern paradigm is inclusive of the views and hopes of other cultures. Thus, in the spirit of cultural citizenship, marginalised groups, such as native dwellers on the land, reclaim their rights as a natural prerogative of their group (Rosaldo, 1999).

Individuals and groups with an integral worldview subscribing to equality in general, also support the rights of Indigenous peoples. The sentiments of these individuals/groups manifests in the rise of cultural tourism and the fervour to learn with and about other cultures, as demonstrated in the Objective-Inner top right quadrant of the CLA. Their appreciation of heritage culminates in creative traditionalism locally, and in integration of Indigenous knowledge globally. These sentiments find outlets in restorative practices, such as efforts to return land and artefacts to their rightful owners, and cultivation of living heritage. The concept of living heritage is akin to Zetterstrom-Sharp's (2015) 'future-making', with an additional focus on the establishment of a pragmatic new institutions. This institute of living heritage will not only research both, tangible and intangible heritage, but more importantly, will endeavour to find solutions to current social dilemmas by integration of basic concepts of wisdom traditions with contemporary Western thinking.

7.1. Creative traditionalism: an evolutionary perspective

Torgovnick (1991) alerts to the hidden side of the sudden interest in heritage by revealing that this new attraction has more to do with the West's confusion and alienation than a genuine interest in Indigenous knowledge. She declares that, "What is clear now is that the West's fascination with the primitive has to do with its own crises in identity, with its own need to clearly demarcate subject and object even while flirting with other ways of experiencing the universe."(p. 157). Torgovnick's statement may sound cynical by

alluding to some common aspects of Eurocentric worldviews, on the other hand, there appears to be a possibility of an imminent paradigm shifts. This shift could be the result of the evolution of the Western mind towards genuine inclusivity, through acknowledgement of the interconnectedness of all life, as Gaia consciousness (Lovelock, 2000).

Creative traditionalism, as an offshoot of Gaia consciousness, pays tribute to the messages of the past and integrates them with the achievements of the present, in a hands-on, pragmatic manner, to inform and inspire new developments in all areas of existence. Creative traditionalism can also be seen as a synthesis of traditionalism and modernism, and is gaining expression in an emerging international social movement. Individuals associated with the objectives of this unstructured acephalous movement are called the 'cultural creatives' (Ray & Anderson, 2000). Their characteristics closely resemble the profiles of integrated personalities, as described in the previous section. Consequently, they have leanings toward the re-vitalisation and modernisation of tradition rather than its destruction. Cultural creatives, in general, would possess, what Wilber (2000) describes, an integral psychological makeup. Similarly, Barbara Marx Hubbard also alerts to the evolution in human consciousness, and considers a new breed of global citizen displaying similar characteristics to cultural creatives as 'conscious evolutionaries'(Hubbard, 2005; Hubbard, 2012). Although the progressive characteristics of these individuals and groups prompts them to co-create their futures in an open-minded and ever-evolving manner (Hubbard, 2004; Hubbard, 2012), the most notable feature of this phenomenon is that this co-created future considers heritage as of utmost value, and of multiple benefits to humankind.

Further, macrohistorian Sorokin, envisaged the next phase of human evolution as integration of materialism and spirituality in a fusion he coined the 'Idealistic Epoch'. In this phase of evolution humanity transforms the current materialistic society by practising creativity, compassion and the power of love, for social transformation (Sorokin, P. A., 1970).

Essentially, the amalgamation of all the above theories appears to be analogous with Dussel's 'transmodern' view (Dussel, 2002). This transmodern paradigm featuring a tendency toward inclusiveness, creativity and sustainability thinking, typical of integrated personalities (such as cultural creatives, conscious evolutionaries, and idealistic

personalities), presents deep reverence for antiquity and traditional lifestyles (Sardar, 2012).

8. Examples Of Living Heritage

This section investigates the expressions of the above theoretical considerations to ascertain how the above theories are implemented in practical domains. A simple taxonomy is proposed, divided into segments dedicated to the preservation of ancient cultural heritage, traditional food sources and natural resources of cultural significance, and preservation of traditional lifestyles and languages.

8.1 Preservation of ancient cultural heritage

Perhaps the best examples of dedicated centres for the preservation of ancient cultural heritage are the various spiritual communities in existence worldwide. Whether they subscribe to Western or Eastern monastic traditions, they tend to keep both tangible and intangible heritage alive by studying and following the spirit of old scriptures and decorating their temples and gathering places with traditional designs. One of the oldest such communities is the Dzogchen Association, an international network of centres dedicated to the practice of the ancient religion derived from the shamanistic and animistic Bon, a pre-Tibetan religion. The Dzogchen Community is carrying forward to present day the more than 3600 years old tradition of Western and Central Tibet, established by Shenrab Miwoche "the great supreme human shaman", in an uninterrupted lineage of Masters within the Buddhist tradition (Dorje, 1996). Dzogchen's current headquarters are in Merigar, Italy, and are run by Chögyal Namkhai Norbu, the founder and spiritual master of the International Dzogchen Community. However, the religious teachings reach far beyond Italy, spaning various geographical locations all over the world. Many of the activities related to conservation of ancient knowledge are listed in The Statute of the International Dzogchen Community as follows:

- *retrieval and documentation of the traditional knowledge*
- *support and promotion of translating and publication of the original literature*
- *promotion of conferences, seminars and courses to disperse ancient knowledge*
- *involvement in projects of international cooperation aimed at the protection of traditional knowledge*
- *encourage public dialogue on themes such as the preservation of traditional knowledge and medical traditions (promoting traditional Tibetan healing practices)*
- *disseminating the work of individuals inside or outside of the Association who have contributed to the furthering of these aims, by awarding prizes, and supplying grants*

Dzogchen is an example of the survival of traditional knowledge that spread from Central Asia (Olmo Lung-ring in Tazig), and was transformed and transmuted thousands of years later. There is evidence of blending of the Bon tradition with Buddhism, demonstrated by old texts recently found in Tun Huang, China, dating back to the 8-10th century. Many basic premises of Buddhism have been incorporated into other spiritual teachings in the West, such as Theosophy, whose founder Helena Petrovna Blavatsky travelled to India and Tibet in the mid-19th century to study spiritual philosophy. The very survival of Buddhism, and other Eastern religions, is a testimony to the reverence certain cultures feel for their tradition; and the upsurge in the popularity of these religions worldwide confirms the relevance of the message of peace and self-transformation, even for individuals in the 21st century.

8.2 Preservation of traditional food sources and natural resources of cultural significance

Ancient knowledge about natural resources is being utilised in many part of Australia, where regular 'cultural burnings' are taking place. The Parks and Conservation Service acknowledges that there are a lot Indigenous 'experts' who can teach white Australians about land management (Lowrey, 2016). After all, they have looked after the land for thousands of years. Nowadays, in the spirit of cooperation, fire authorities access the help of Aboriginal rangers to identify sacred and significant sites where cultural burning would be appropriate. Using traditional ways, lighting and spreading fires without the use of modern fuels, they work with the rangers on hazard-reduction burns. First, there is a smoking ceremony in an open area, and then the fire is carried to other areas around the peak, to be spread by fire crews over larger areas. These hazard-reduction preventative burns are customary in order to contain regular wild fires that are part of the natural cycles in the Australian landscape. Without back burning, the fires would be difficult to contain and could potentially cause much more damage to homes, wildlife, and the landscape.

Another important aspect of the land and landscape is its use for food production. Changing agricultural practices of the past hundred years are depleting the soil on farms, poisoning the environment, and the financially lucrative monoculture threatens the diversity of our food crops. The greed of high capitalism is largely to blame for this development. This tendency is so prevalent that it is easy to find examples for illustration of these developments from Monsanto to China (Lagrange & Douet, 2012). China's

farming population is displaced and has to move to towns, as land and natural resources are rationalised and re-appropriated (Foster, 2011). In the late 1990s, when China started to import soybeans as animal feed, it initiated a change in agricultural landscape and farming practices not just at home, but in many other countries, particularly in South America. In Argentina, Brazil and Paraguay land was bought out, or farmers were forcibly removed from their ancestral lands to give way to soya plantations spreading out on 44 million acres of farms, forests, savannahs and pastures (Howard & Dangl, 2007).

As a result of the above practices, large clusters of plants traditionally used in our ancestors' diet centuries ago are disappearing from production, and there is a threat of them vanishing forever. To prevent this development a number of grassroots initiatives sprung up by concerned farmers worldwide. One of the most significant ones was the Chipko (tree-hugging) movement in India (Weber, 1988). It was initiated by villagers in the 1970s, because of growing concern over commercial logging and the government's forest management policy favouring deforestation, and resulting in a loss of flora and fauna, landslides and heavy flooding (Shiva & Bandyopadhyay, 1988). Later, in the 1980s, the Chipko movement expanded to protests against environmentally unsound limestone quarrying in the Doon Valley, as well as against many other local instances of degradation of natural resources and loss of livelihood.

The Chipko peaceful resistance movement inspired by Gandhi, with roots in the 18th century Rajasthan (Shiva & Bandyopadhyay, 1988), inspired other environmental movements still active today. One of those is the Beej Bachao Andolan (BBA), or Save Our Seeds movement, started by a concerned farmer Jardhari to diversify crops and secure them against drought and crop failure. For the farmers this practice has a number of advantages. They can have a year-round supply of food as different crops are harvested at different times of the year. Another aim of BBA was to discontinue the cultivation of seeds that are dependent on chemicals. However, from the perspective of this paper, the most significant roles of the BBA are the promotion of local knowledge and traditional agricultural practices that maintain soil fertility and replenish nitrogen, and the preservation of indigenous seeds (Jardhari, 2008).

Seed preservation has historical and cultural value and nowadays there are seed collection initiatives gathering and depositing heritage seeds to 'seedbanks'. Presently, there are 1,300 such seed banks established worldwide, containing more than 6 million seed samples. Some of them, like the Seedbank at the Australian Botanic Gardens, Mount

Annan, are focusing on threatened species of the native flora, and some others, like the Millennium Seed Bank near London, the largest seed bank in the world, has the lofty ambition to ultimately store the seeds of every known plant. As if it was not difficult enough, Rajasekharan (2015) points out that keeping the seeds alive for hundreds of years will be the next biggest challenge. Well, conservation of heritage have never been an easy task. However, lately there is a developing trend to preserve heritage in the context of a more relaxed leisurely lifestyle.

8.3 Re-imagining and preserving traditional lifestyles

Apart from practical uses of Indigenous knowledge there is an increasing number of ventures using traditional knowledge for leisure and personal development. Along with the growing interest in the knowledge of Indigenous cultures there is an emerging trend of immersion in these cultures. The interest in 'exotic' objects and travel to exotic places is not entirely new. Ever since the British parliament granted The East India Company the monopoly of trade in the eastern hemisphere in 1600 (Lawson, 1993), there was an increasing flow of goods and artefacts to Europe to arouse the interest of would be adventurers.

Recently, a growing number of specialist retreat centres and resorts were set up worldwide, for an immersive Indigenous experience, to satisfy curiosity, and to vie for the tourist dollar. Most of them aim to provide an authentic ethnic experience and a certain degree of preservation and promotion of local heritage, such as the modest cabins in the *Dar Hi* retreat in Tunisia that resemble local cave dwellings. Organic gardens are set up next to the retreat to reintroduce the lost art of desert farming, as part of the owners' endeavour to save local heritage.

The *Egyptian House of Life Abydos* – wellness resort goes much further. This impressive complex is devoted to the revival of the ancient tradition of pilgrimage dating back 3,500 years. The nearby Temple of Abydos attracted ancient Egyptians from all over the country to seek healing and to worship Isis and Osiris, to whom the city was dedicated. Unfortunately, The Great Temple has been destroyed and is now buried under the modern buildings. The architects of the *Egyptian House of Life Abydos* attempted to evoke at least some of the glory of 'The Great Temple', by using impressive pillars, and a lobby featuring large obelisks and sculptures of Egyptian gods. Apart from tangible heritage, there are many forms of ritualistic and healing practices offered at the resort, such as sound healing, traditional herbal therapies, foot and body massages with sacred oils, and

sand healing. Also on offer are thousands of years old ancient Egyptian purifying rituals and music practices coupled with dances named 'Zar' or 'Soefi'.

Similarly, *The Soneva Fushi Spa* in the Maldives, offers a mixture of traditional treatments including Thai, Balinese and Ayurvedic treatments. The spa is also one of the worldwide SLOW LIFE centres (acronym of Sustainable-Local-Organic-Wellness - Learning-Inspiring-Fun-Experiences) (Six Senses, 2009). This fusion of worldviews points to the merging of traditional heritage with New Age concepts, the hallmark of the transmodern perspective. The menu of treatments in these SLOW LIFE resorts usually includes traditional therapies spanning from Indian yoga to Chinese Tai Chi.

Since we are not talking about food, the word 'menu' above appears to be out of context. However, it is often used in the description of therapy offerings on the websites of these spas and this paper uses it with intent, to indicate that these resorts are set up both for appreciation of heritage, as well as for indulgence - consumption of goods and services. The underlying desire to get immersed in these exotic experiences involving other cultures clients may be "flirting with other ways of experiencing the universe" (Torgovnick, 1991, p. 157). The attraction of these resorts to potential guests is supposed to be the blending of the sensate/indulgent experience with the spiritual one. The rapid expansion of these leisure preferences in society coupled with the desire for new forms of spirituality (Thompson, 2013) indicate a dawn of a social change.

8.4 The importance of languages as oral cultural heritage

A unique language is an essential part of any culture. It is intimately linked with oral heritage, which is much more ancient than any written documentation. Humankind created an astonishing amount of languages throughout its evolution, and many of those are spoken today by Indigenous peoples. About 350 million people on the Earth identify themselves as Indigenous Peoples, and in the USA alone there are over 550 native groups speaking 175 distinct languages (Nelson, 2008a, p. 3). However, in the 21st century a majority of languages faces extinction, with a potentially large impact on linguistic diversity. The statistics are shocking. According to the Linguistic Society of America a whole quarter of the world's languages have less than a thousand remaining speakers, and it is estimated that by the end of this century almost half of those languages will disappear (Anderson, 2012).

In Australia, twenty years ago, about 48,200 people still used 250 distinct Indigenous languages and more than 500 dialects (Abs, 1999). Most of these speakers

lived in the more remote central and northern regions of Australia. However, due to increasing mobility, urbanisation and Westernisation, the younger generation keen to integrate to the English speaking majority, is not likely to cultivate their native language. In fact, according to Diamond (2013), native languages are now disappearing at such a rate that within a century as much as 95% of the world's languages will be extinct.

However, there are some rare examples of a reverse trend, too. In China, the government realised the monetary value of heritage from the cultural tourism perspective. Consequently funds are now allocated for the preservation of Tibetan heritage, rebuilding temples destroyed during Mao's Cultural Revolution. Also, the almost extinct unique pictorial language of the Naxi people of north-western China was recently resurrected, and because of the well preserved tangible and intangible heritage of the region, the main centre Lijiang became a well-known tourist destination (Botta, 2016b).

Figure 4. Pictograph of the Naxi people in Lijiang, China (Courtesy of Chris Green).

Political circumstances can often lead to suppression of cultures and their languages. After the WWII, Europe was divided between the winning parties and borders were shifted. As a result, some cultures became ethnic minorities overnight in the country where they were born. Such was the fate of Hungarians in former Yugoslavia, Romania

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and former Czechoslovakia. They had to face discrimination and were not allowed to speak their native language. However, in the 1960s the tide changed, and Hungarian language schools were established to help the minority Hungarians to preserve their language. Nevertheless, this effort is only partially successful, as many minority Hungarians prefer not to use their mother tongue and assimilate in the new culture to fair better in everyday life and society. This is not dissimilar from the attitudes of many immigrant families all over the world.

9. Closing Remarks

The current article, using the heritage futures perspective, demonstrates that the use of creative traditionalism is imperative for the advancement of sustainable futures for cultures worldwide. In alignment with the spread of multiculturalism, the heritage of different cultures and native populations blends to offer a fresh perspective. One of the most significant contribution of Indigenous heritage to Western knowledge is the consideration of circular temporality as evidenced in the concept of unbounded present, the theory promoted by heritage futures. This departure from the linear mind-set, regarding an extended temporality, illuminates evolutionary social processes and offers insight into the causation of present day social dissent.

The current paper suggests that the resolution of the tension between traditional and new approaches to heritage, as analysed through the CLA, can be facilitated by adopting an integrated cultural paradigm. This novel epistéme is analogous with a number of other innovative ideas and movements emerging worldwide, such as integrated personalities, cultural creatives, conscious evolutionaries and idealistic personalities. All of these concepts and movements fit under the umbrella of transmodernism, a theory with a particular emphasis on the importance of heritage to foster sustainable futures. Therefore, the transmodern perspective is of particular relevance to this research, as well as to any other exploration of new horizons in the discipline of heritage studies.

Specific case studies were considered because of the successful preservation of ancient cultural heritage, traditional food sources and natural resources of cultural significance, and preservation of traditional lifestyles and languages. These were then situated within a basic fourfold taxonomy. However, these success stories cannot offset the general decline of traditional cultures. In the case of indigenous cultures and ethnic minorities, the dominant leadership and politics of the time have effect on whether cultures thrive or face decline.

The current paper highlighted the role of heritage in developing a broader senses of identity through creative traditionalism and cultural citizenship, within the framework of heritage futures. Because of the pragmatic nature of heritage futures, there is an emphasis on going beyond the mere preservation of tangible heritage, and considering intangible heritage as a source of societal renewal. Therefore, this paper suggests exploration of options for the establishment of a network of dedicated institutions to foster 'living heritage'. These institutions would not only promote the preservation and renewal of traditional heritage, but would also have the potential to facilitate sustainable futures.

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CHAPTER 9

CONCLUSION - RESEARCH OUTCOMES

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The current thesis delivered a number of innovations. On one hand, it introduced to the futures analysis research methods from other disciplines, which have not been previously utilised in the futures field (section 1.4.5), in alignment with the multi-disciplinary nature of futures studies (Bell, 2009). On the other hand, a research gap was identified, and brand new taxonomies were invented, such as the Functional Models of Sustainable Communities and the Holarchic Evolutionary Model, as well as the new concept of neo-collectivism was introduced to specify the unique features of the emerging global culture originating in SCs. These innovations are detailed in the seven point below.

9.1 Contribution to the knowledge base of sustainable communities

Most of the literature about sustainable communities to date comes from newspapers, tabloids and self-promoting materials (Christian, 2007; Lynch, 2001). As much as this type of material can be informative, it is not a substitute for rigorous scholarly research. Sustainable development in general possesses a sizeable wealth of literature (Agyeman & Evans, 2004; Artmann, Huttenloher, Kawka, & Scholze, 2012; Bärlund, 2005; Hopwood, Mellor, & O'brien, 2005; Redclift, 1989). Literature about intentional communities is also easily accessible (Andelson, 2002; Brown, 2002; Charvet, 2014; Conover, 1978). However, only a comparably smaller section of scholarly research is devoted specifically to sustainable communities. The work of Blay-Palmer (2011) stands out, however, as an excellent resource providing valuable information about sustainable community theory and policy, and the strengths and weaknesses of SCs. Similarly, Daffara (2004), and Emmons (2011) offer a thorough analysis of sustainable cities.

Non-partial scholarly research about SCs is sparse (Blay-Palmer, 2011). Consequently, there are no adequate classifications to provide a base for rigorous methodical research. Therefore the author developed a novel way of analysing SCs through the three dimensions of the 'Functional Models of Sustainable Communities'. These models provide a simple classification of SCs across three dimensions (dominant features, cultural myths and dominant forms) to assist comparison. Having a clear classificatory framework is essential in a field with a multitude of local versions of SCs worldwide. Categorising SCs into three main models (Table 2) will not only aid comparison essential for critique, but can also serve as a platform for the genesis of alternative scenarios.

Table 2

Functional Models of Sustainable Communities

MODEL A

Dominant features	**Cultural myths**	**Dominant forms**
Religious/spiritual/new age foundations.	Ancient wisdom is important.	eco-villages
Mostly situated in rural environments.	Gaia consciousness.	spiritual communities
Art and music are of importance.	Potential superiority complex –	
Attempting self-sufficiency/sustainability.	we are the next stage of the	
Critique of, and isolation from society.	development of humankind.	
Rejected/ridiculed by the rest of the society.		

MODEL B

Dominant features	**Cultural myths**	**Dominant forms**
No particular religious basis.	Religious belief is a personal matter.	housing, food and
Can be built in the city or in the country.	We are part of universal brotherhood.	other cooperatives
Practical skills are highly valued.	If I have my individual needs met-	
Attempting self-sufficiency/sustainability.	sharing and collectivism is O.K.	
Often strongly family oriented.		
Supported/acknowledged by local authorities.		

MODEL C

Dominant features	**Cultural myths**	**Dominant forms**
Contemporary model based on abundant use of modern technology.	Technology is the solution to problems.	eco-cities
Use of sustainable energy sources.	Exploration of the universe is a must.	residential master built sustainable communities
Individualism supported – egocentricity as a shadow.	Latest electronic gadgets and material possessions are essential to happiness.	

This novel classification of SC into three categories offers a clearer insight into the dominant characteristics of any SC, to enable researchers to evaluate strength and weaknesses of each as well as providing tools for comparison. This basic qualitative model can be expanded into a more complex quantitative model to generate "within values" (in analysis of an individual unit or community) and "in-between values" (in comparison of multiple units or communities). This would provide a snapshot of conditions at the time of research, within the ever changing dynamic environment of community living.

This thesis expanded the analysis of SCs by deriving indicators of the level of their progress on a unique scale. Accordingly, additional drivers were generated from the SLOWLIFE (Six Senses, 2009) acronym: **s**ustainable, **l**ocal, **o**rganic, **w**holesome, **l**earning, **i**nspiring, **f**un, and **e**xperiences. The mapping of these drivers was an exercise in the enhancement of futures methods, and their utility in application to social phenomena.

9.2 Multilayered critical evaluation of SCs

According to Inayatullah (Inayatullah, 2007), futures methodology facilitates processes, "that expand both horizontal (alternatives) and vertical space (layers)" (p. 137). In the current thesis horizontal space is occupied by the linear history and evolutionary aspects of the chosen alternative SCs and the vertical analysis through methods such as Causal Layered Analysis (Inayatullah, 1998) and socio-semiotics (Gottdiener, 1995) carries the analysis deeper into sociological, cultural and mythical spaces. It appears that most of the research about SC to date is not very robust and is of a predominantly descriptive nature. This thesis attempted to fill this obvious research gap. The multilayered process utilised in this thesis not only uncovered more superficial external indicators of social change as observed in SCs, but also facilitates understanding of the deeper internal socio-cultural drivers. This holistic perspective may have a useful anticipatory value to inform planning of community futures, aided by sustainability thinking.

On the vertical level, the CLA in Table 3 clearly differentiates between Masdar City (United Arab Emirates), considered to be a model of a sustainable megapolis/city of the future, and Sippy Downs (Australia), as a less grandiose version of sustainability. Horizontally, the top layers of the CLA reveal futuristic external features of Masdar that are already attracting worldwide attention. These are enabled by wealthy sponsors, such as Sheikh Mohammed bin Zayed. On the other hand, Sippy Downs is relatively unknown internationally, and the suburb elected a more gradual and modest path of development.

In spite of their differences, both communities share a common goal of sustainability, although on a different scale. The CLA facilitates insight into the potential problems of their individual approaches to sustainability through the bottom two layers. Particularly, the myth/metaphor layer offers deeper understanding of both, the past and potential futures. The *metaphor* of 'arranged marriage' chosen for Masdar City anticipates problems with blending the super modern with the traditional, as well as the friction that may result from the mix of cultures and ethnicities inhabiting the same space. The Sippy Downs community, and the university at its centre, are promoting the image of being 'the best of both worlds' (nature and culture), and additionally the local government is promoting the region as the most sustainable one in Australia. However, the present sustainability features employed are not very robust, as latest technological advances are not utilised. Thus, the *myth* of the 'favoured child in the family (country)' suggests that weaknesses in the progress can be overlooked and achievements

overemphasised. However, with foresight and consideration of potential pitfalls both localities can become successful vanguards of sustainable living.

Table 3

Example of the CLA of two sustainable postmodern communities from Chapter 3.

LAYERS	SIPPY DOWNS	MASDAR CITY
LITANY	education is important for our future starting small - develop later, sustainable image makes us look progressive	sustainable ways is the future for our country, and we can afford it, only the best will do no matter how long it takes to finish the project
SYSTEM	local building industry real estate companies knowledge industry - schools USC & Innovation Centre Sunshine Coast Regional Council	global sustainability firms the futuristic Masdar Institute of Technology Sponsor: Sheikh Mohammed bin Zayed
WORLDVIEW	we are different, more sustainable, sustainable options are fine as long as we don't have to give up our creature comforts	oil reserves are limited, we have to be prepared for life after petrol, we have to show to the world how to do sustainability, we are leaders, tourists come to admire our work
MYTH - METAPHOR	'mother's favourite child' – there is acknowledgement and support by the local government we have the best of both worlds	'arranged marriage' –planned merging of unknown components with potential for future friction

Sustainable living is not merely a life style choice anymore, it is a necessity in the 21st century (Suzuki, & McConnel, 1997; Taylor, 2008). Accordingly, there is an emerging interest lately in exploration of alternative and sustainable solutions worldwide, in recognition of a looming widespread crisis (Bennett, 2013; Cernea, Serageldin, & Steer, 1994). Times are changing, and as Chapter 2 of this thesis demonstrated, there is more acceptability of the alternative ideas of SCs lately. Therefore, critical evaluation of their strength and weaknesses coupled with focus on applicability of their value systems to the ailing Western society via this thesis is timely.

9.3 Architecture as visual expression of postmodernism

Changing values of a society can be observed through the choices of materials and building styles utilised in urban developments. Consequently, this thesis looked at architecture as a guide to the understanding of value systems inherent to the current postmodern society. Already in the 1950s postmodernism gained visual expression through innovative architecture freed of strict design constrains. As opposed to the overt clinical functionality of modernist architecture as promoted by

Sullivan (1896), postmodernists see space as independent and autonomous, to be used for aesthetic purposes and being devoid of a social objective (Harvey, 1992). Regardless of this general statement, this thesis found architecture to be very relevant to the analysis of society, particularly as an external expression of social change. Therefore, the thesis adopted the postmodern paradigm and delivered a comparison and visual analysis of postmodern architecture in two SCs, utilising Jencks' (Jencks & Keswick, 1987) classification, coupled with socio-semiotics as a method of choice. This approach enabled the synthesis of temporal and spatial dimensions imbedded in a social and environmental context of SCs.

Chapter 3, entitled *Exploration of external indicators of social change in postmodern communities*, specifically utilised socio-semiotics to gain deeper understanding of subconscious aspirations resulting in distinctive architecture and urban design. These physical structures reflect the worldviews of those who created them. The chapter looked at two sustainable communities, Sippy Downs and Masdar City, examining their architectural paradigm and syntagmatic dimensions. Architectonically, each of the analysed communities contains a university at the epicentre of the development. These universities, University of the Sunshine Coast (USC) and Masdar Institute are analysed as signs along the associational axis. Universities are traditionally associated with higher learning and education. However, they can also impart a sense of identity for the surrounding community: as a university town in Sippy Downs, and as a sustainability knowledge centre in Masdar City. So, the architectural paradigm is similar to both localities. Yet, analysis of syntactic and semantic codes resulted in classification of Sippy Downs as a typical contemporary postmodern community, and Masdar City displaying clear lines, order, beauty, and spirituality, is reaching beyond the confines and signs of postmodernity. Thus, from the macrohistory perspective, the signs apparent in Masdar epitomise the aspirations of the idealistic period of sociocultural change, as described by Sorokin (1970).

Architecture and urban design, as an expression of ideology, is a rich domain of exploration. This angle of social critique has not been previously utilised within the framework of futures, therefore it can be considered to be an innovative approach enhancing the field of futures studies. Further, the combination of macrohistory with socio-semiotics is adding an extra dimension of novelty to the thesis.

9.4 The transpersonal perspective and practical spirituality

Significant parts of this thesis focus on transpersonal dimensions as one of the most powerful tools to facilitate the transition toward the next phase of socio-cultural development. Fox (1995) describes the term transpersonal as an approach involving the realisation of a sense of self "that extends beyond (or that is trans-) one's egoic, biographical, or personal sense of self..."(p. 197). Transpersonal thus includes a wide range of expressions of spirituality. According to Burke (2006), a dimension consistently present in most SCs is a spiritual belief system, which may be an indicator of sustainability contributing to coherence and resilience in these types of social organisations. Article 1 of the thesis compared

different types of communities (also those without a particular spiritual belief), to come to the same conclusion. Particularly, the case of the Federation of Damanhur appeared to demonstrate exceptional longevity and resilience, possibly due to their unique kind of practical spirituality. This aspect of the community was the subject of a deeper analysis in Chapter 6.

The rationale for inclusion of spirituality and transpersonal perspectives in this thesis is the concern about the failure of the prevailing materialistic paradigm of the *sensate* Western society (Sorokin, 1970) to secure sustainable futures. There is a missing transcendental dimension and inertia in Western society, blocking efforts to dig deeper for answers. In this respect society is blindfolded and may be heading into its own demise, just like a suicidal tendency (Toynbee, 1987, p. 273). Toynbee's theory might be supported by a paradoxical reaction, whereby there is increasing awareness of the pathological condition of Western society in need of healing (Galtung, 1979; Galtung, 1981; Suzuki & Mcconnel, 1997; Taylor, 2008), yet efforts to remedy the problems are meagre. In fact, Western society is progressing at an ever increasing rate on its blindfolded anthropocentric journey, thus contributing to the global problems which are already out of hand (Meadows, Randers, & Meadows, 2004). The "global problematique" (GP) identified in the 1970s by the Club of Rome (Slaughter & Riedy, 2009, p. 22) have grown exponentially.

Since the roots of GP lie at the deep paradigmatic level, analysis of worldview of SCs, as current examples of practical spirituality, offered valuable insights, highlighting their value in solving the GP. Accordingly, Giri (Giri, 2013b) postulates that social criticism has to embrace the agenda of spiritual criticism in the form of practical spirituality. Consequently, aspects of this thesis analysing spirituality in SCs are not just an 'intellectual exercises'. The findings have the potential to open up a discourse on practical approaches to the construction of preferred futures. There is scope for future empirical research to expand the findings of this thesis, by quantifying the outcomes of actions originating in practical spirituality within or outside of SCs, perhaps with the use of quantitative research methods.

9.5 Temporal dimensions: Macrohistory and eternal time

Futures is a multidisciplinary methodology, and as an umbrella, it has a scope to embrace multiple discourses. One of the analytical approaches is macrohistory. Macrohistory is essentially concerned with the observation and evaluation of patterns of social change, to reveal deep seated drivers and dynamics of change. These patterns can be linear, cyclic, pendulum, bifurcational, or spiral. Thus macrohistory is not interchangeable with the traditional view of history, as according to Christian (2005, p. 1), "the methodology of macrohistory will be closer to that of historical sociology than to that of archival historical research". The macrohistory approach in this thesis was enhanced by CLA to deliver deeper understanding of the drivers of social change. Consequently, using this combination of tools, Chapters 5 and 6 revealed the process of re-ordering of knowledge, as the outcome and also consequence of the shift in consciousness.

It is important to understand the past to be able to project to preferred futures. Therefore, the relationship between the past and present was the subject of Chapters 5 and 8. Apart from offering a macrohistory view of human evolution with focus on current social dilemmas, Chapter 5 offered a novel way of integrating the findings of linear and cyclic time with Dator's scenario archetypes of 'Collapse' and 'Disciplined Society', to deepen understanding of underlying sociocultural processes identified in SCs. This analysis was expanded to cover eternal time that was identified by the thesis as part of the worldview of the society of the future, in alignment with the scenario featured in the 'Transformational Society' (Dator, 2009). Christian (2005) acknowledges the value of macrohistory in changing the current history discourse by helping to raise new questions and/or to see old questions in new ways. Accordingly, the ambition of this thesis was to address old questions in new ways by novel combination of research methods, as well as to introduce some new concepts derived from the analysis, such as the neo-collectivist consciousness and the Holarchic Evolutionary Model (HEM).

9.6 Neo-collectivist consciousness in context of the Holarchic Evolutionary Model

Substantial parts of this thesis explore elements of the worldview common to most sustainable communities. There is a departure in the worldviews and values of residents of sustainable communities from the values of those who live in the mainstream society. This is stating the obvious, however, a converging trend in worldviews through the last few decades can be observed, as revealed by the T-cycle analysis embedded in this thesis. This expansion makes the new consciousness even more remarkable and worthy of a deeper analysis. Therefore, it is desirable that this emerging merging consciousness is mapped and properly identified, to ascertain its potential in facilitation of sustainable futures.

Although there were attempts to describe a new type of consciousness forming toward the end of the 20th century as New Age, Gaia consciousness, and sustainability thinking, there are few academic attempts to specify the development of this new consciousness in the context of the 21st century. Some of these theories about the new consciousness are detailed below, and a novel concept of consciousness is suggested by this thesis, as a synthesis of these ideas. Moreover, this new consciousness is a compound of the findings of the thesis, specifically of the importance of transpersonal perspectives and heritage in the formation of the new society of the future. It reflects on the return to cyclic time and re-adoption of collectivistic values in a modern form, thus it is labelled a neo-collectivist consciousness, as described in chapter 5.6. This neo-collectivist consciousness, dominant in sustainable communities, but now spreading into the mainstream is put into the context of the evolution of consciousness in the new Holarchic Evolutionary Model (Figure 4), in accordance with the long term macrohistory perspective of the thesis.

The sustainable futures vision of this thesis encompasses a holistic paradigm embedded in neo-collectivist consciousness. This holistic view of the world observes that everything in our lives is

interconnected, just like in the natural hierarchy of holons called holarchy (Koestler, 1967; Velikovsky, 2016). A holon is a unit "that is simultaneously a whole and a part"(Koestler, 1967, p. 48). This definition is validated and used in the context of both, biological and socio-cultural systems. Thus, elements of the neo-collectivist consciousness can be visualised as a holarchic model (Figure 4). The holarchic model emphasises natural hierarchy as opposed to a dominator hierarchy, or dictatorship.

Systems Theory specifies the reciprocal relationships between holons, and acknowledges three laws of their functioning. According to László (1972) these laws consist of, 1) competition and/or co-operation between the holons on the same level; 2) holons integrate upwards into the larger holon; 3) holons on higher levels control and command the other holons on the levels below. The holographic interconnectedness of phenomena have also been studied by Wilber (2000; 2007), who based his findings on the philosophy of the Ancient Greek Pythagoreans, who viewed the Cosmos as a fourfold combination of matter, body, mind and spirit. Accordingly, Wilber divided existence into four spheres of 'holons of being': the physical (physiosphere), biological (biosphere), mental or noetic (noosphere) and the Divine (theosphere). This research adopts Wilber's classification and expands the concept into seven levels of holons contained in the Holarchic Evolutionary Model (HEM) developed in this thesis, that are subject to László's three laws above.

The seven levels of the HEM (Figure 4), are derived from the ancient Indian system of 'chakras'(Tansley, 1977). Accordingly, all the holons have equal value and ideally, they need to be balanced to achieve harmony. The holarchy can be analysed on the level of the individual; but it is equally applicable to the analysis of cultures, based on the premise that cultures are comprised of individuals governed by intrinsic self-construals (Markus & Kitayama, 1991). The colour codes of HEM and the various sub-types of consciousness are also based on the Indian chakra system. Thus moving from one level of consciousness to the next, higher level, emulates the path of the raising 'kundalini energy' (Khalsa et al., 2009). Kundalini is believed to be an esoteric internal energy source residing in all humans, and can be activated to serve as a powerful catalyst of spiritual evolution. In fact, White (1990) maintains that there is scientific proof that the kundalini process can help individuals to evolve to a higher state of consciousness. This higher state of consciousness is recognised in the current research as the pinnacle of the neo-collectivist consciousness. Thus, HEM consist of seven sub-types of holons leading to a graduated acquisition of various types of consciousness, as a nested evolutionary journey.

On the individual level, the journey starts in the red zone where narrow preoccupations with the self are the dominant traits. The next stage widens the scope to exploration of self and the environment, culminating in the desire to apply acquired skills and knowledge in the yellow zone. The prime of neo-collectivist consciousness emerges when the individual reaches the green zone (level of the heart chakra); where cooperation and transcendence of the self are put into practice, culminating in the most

exciting part of history (Loye, 2004). As a corollary of cooperation, the individual enters the 'We' space designated by Pór (2014) as the 'We-in-the-I', leading to the sense of global citizenship.
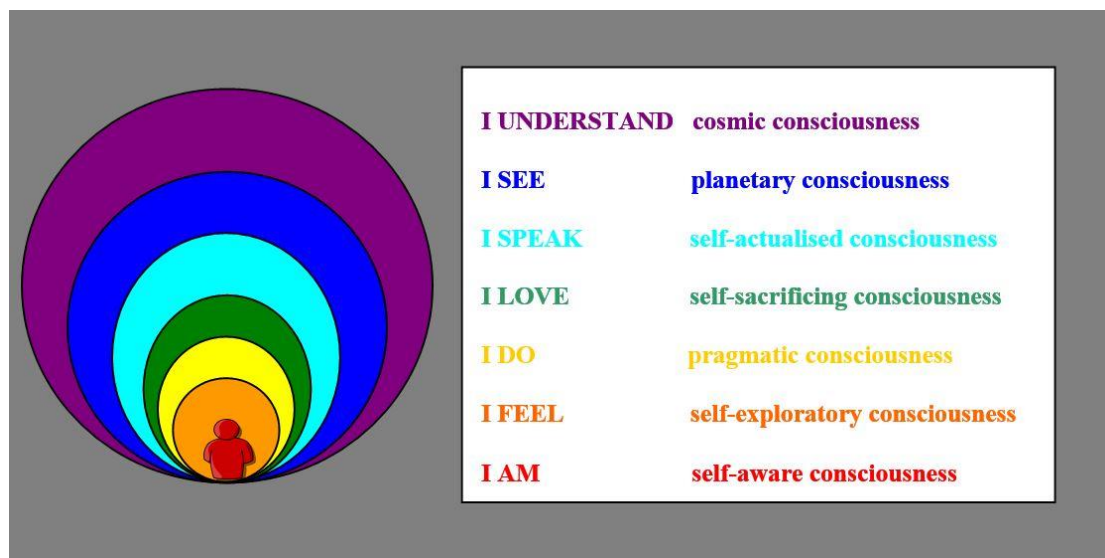

Figure 4. The Holarchic Evolutionary Model (HEM)

Being a global citizen requires from the individual the constant focus on identity and examining of existing biases, inappropriate thinking or conditioning, such as cultural biases and othering , and developing the sense of cultural empathy (Coombs, Potts, & Whitehead, 2014). Thus, these attributes form the basis of the fully developed neo-collectivist consciousness. The same characteristics can be applied to the evolutionary journey of cultures, from the formation phase - laying the physical foundations of a particular society where survival is paramount (the red zone of HEM), to the more esoteric and moral concerns, governing fully developed cultures (in and above the green zone). Thus, members of the neo-collectivist culture inhabiting the Earth of the future can be comparable to Teilhard's Homo progressivus, Hubbard's Homo universalis (Hubbard, 2012), and White's homo noetics, from the Greek 'noesis'- intellectual knowing (White, 1990).

Judging by the latest developments in philanthropy, voluntarism, advances in feminism, and emergence of new forms of spirituality (Boulding, 1995; Brennan & Israel, 2008; Giri, 2013a; Hubbard, 2012), current Western society is hovering in the transition between lower and higher levels of consciousness enveloped in the 'universal geopolitics of hope'(Dabashi, 2012). Broader discussion of societal impacts of neo-collectivism would require a more in-depth analysis in a dedicated article.

Apart from the obvious Hindu foundations, some attributes of the HEM resemble Maslow's hierarchy of needs (Maslow, 1943). Although there is an overlap with some of Maslow's eight developmental stages, the dynamics differ considerably (see Table 3). Whereas the nested holarchic model of HEM is inclusive, as the smallest part is as important as the largest, and all the higher levels integrate the lower ones, Maslow's model is exclusive. Maslow's hierarchy is based on an ever-increasing need for gratification,

as the driver of advancement. Thus, as soon as previous needs are gratified they cease to play an active role in the make-up and motivation of the individual. In HEM, each type of consciousness contains every other lower level consciousness, and has an equal and important role to play on both, the individual as well as cultural levels.

Further, HEM can be seen comparable to Spiral Dynamics (SD). SD is based on the research of Clare W. Graves, in particular on his 'Levels of Existence Theory' (Beck & Cowan, 2006). According to SD, there is an increase in cognitive complexity as the individual (or society) move through the systems. These eight systems/levels have been described as 'consciousness formations' and 'constellations of values', and they illustrate the evolution of societies from one 'average value constellation' to another (Beck, 2012). The graphics of the spiral also distinguish levels of evolution according to colours, however, their colour scheme differs considerably from the colours assigned to holons in the HEM, which follow the colours traditionally used for the chakras. The highest, turquoise level in SD is called 'collective individualism' or holonic democracy. The description of this concept may be akin to neo-collectivism, as it advocates spirituality, sharing, social equality, and sustainability (Beck, 2012). However, the expression 'collective individualism' is a paradox, as collective and individualistic are polar opposites. This misnomer could be acceptable only if it is meant to symbolise that duality is transcended, and does no longer exist in some far utopian futures. This possibility is contemplated in certain strands of Eastern religion and New Age belief systems based on Huxley's Perennial Philosophy (Huxley, 1946). However, since the present physical world appears to operate on polarities, such as the duality of the electric charges and the duality of the magnetic poles, it is difficult to imagine such a radical development in the foreseeable future. Therefore, considering the re-emergence of the positive components of collectivistic value systems merged with evolutionary advantages of individualism that support sustainability and resilience, is a much more likely alternative scenario for the society of the future.

Barrett's (2015) Seven Levels of Consciousness model was developed into the Cultural Transformation Tools (CTT), designed to map the consciousness of individuals as well as teams, organisations, communities and nations. This tool is now internationally recognized, and is widely used in 60 different countries. On the comparison table (Table 3), Barrett's model bears the closest resemblance to HEM. However, the top two dimensions of CCT lack an obvious transpersonal context inherent to the top two levels of the other three models. The highest, seventh level is concerned with alleviation of suffering by caring for the well-being of humanity and the planet. Unless this caring springs from realisations at some higher level of consciousness, this attribute is more comparable to self-sacrificing (HEM), respect of others (Maslow) and caring, sharing (SD), which are all on much lower levels of the scale.

With focus on psychological development and needs, the CCT resembles Maslow's model. Consequently, the person's levels (stages of development) can shift up or down, depending on circumstances

surrounding the individual, particularly at the higher levels above self-actualization. Negative change in circumstances brings up fear and can threaten internal stability or external equilibrium. In those cases a temporarily shift occurs to one of the three lower levels of consciousness. On the other hand, 'peak' experiences may temporarily elevate the person to a higher level of consciousness. These radical shifts are usually only temporary in nature. However, in some instances peak experiences may have a lasting effect. On the positive side, some peak experiences can lift the individual to a higher a higher stage of psychological development and make them operate from a higher level of consciousness. At the other end of the scale, a negative peak experience in the formative years of development can anchor the individual at the three lower levels of consciousness.

Table 4.

Comparison of HEM consciousness with other developmental and evolutionary theories

HEM	MASLOW	SPIRAL DYNAMICS	BARRETT
cosmic	transcendence		serving
planetary		holistic (collective individualism)	integrating
self-actualised	self actualisation		self-actualizing
self-sacrificing	respect of others	consensus (caring, sharing)	individuating
pragmatic		strategic (materialistic, status)	differentiating
self-exploratory	needing acceptance	egocentric (lives for now)	conforming
self-aware	need for safety	instinctive (food, protection)	surviving

Perhaps the most notable contribution of the CCT to the field of the evolution of consciousness is the division of consciousness into two layers: the ego-mind and the soul-mind (Barrett, 2015). These are based on, and correspond with concepts of the M-dimension (physical reality), and the A-dimension (energetic reality) developed by László (2014). The apparent lack of the transpersonal dimension in the CCT can be due to the functionality and purpose of the tool, being heavily promoted for use in the corporate sector. The HEM model developed in his thesis, although more comprehensive with more substantial vertical dimensions, is thus far only in the theoretical phase, and further development may be necessary to develop it into a fully functional metric tool for the assessment of human consciousness. However, already in this draft phase it has the capacity to illuminate the finer details and potential of the new consciousness that was incubated on the fringes, in sustainable communities, and now have reached a level of saturation and transferability to mainstream society, to potentially facilitate sustainable futures.

9.7 Heritage as a key element of resilience

One of the main concerns of this thesis is the issue of sustainability, not only in insular communities, but also in a worldwide context. The central components of sustainability is resilience. History shows us that the most sustainable cultures, such as the Australian Aboriginals survived thousands of years, as they acquired resilience due to their adherence to enduring heritage practices. Unfortunately, similarly to other native cultures around the world, their physical displacement and disconnection from their tangible and intangible cultural heritage resulted in a gradual physical and mental decline, threatening the very survival of the culture. The importance of heritage for the flourishing and sustainable futures of any culture is evident. Yet, as this thesis identified, there is widespread disrespect for heritage as the result of religious extremism, linear thinking, materialistic greed and obsession with progress at any cost. From the perspective of sustainability thinking elements of this worldview are of major concern. Chapter 4 introduced the analysis of worldviews that are barriers of sustainability worldwide, and Chapter 8 summed up the findings with specific recommendations for the reintroduction of heritage futures into the current Western paradigm. This emphasis on heritage, and its importance for sustainable futures was an important and unexpected finding of the thesis. The theme did not become obvious to the author until the writing of the last article. Coincidentally, at the time of the writing of this conclusion to the thesis there is a gathering taking place in Abu Dhabi (December 2, 2016), where representatives of about 40 countries are discussing the establishment of a fund to protect heritage sites in conflict-ravaged areas. This global alliance of experts from all around the world are now concerned about the unforeseeable results of the loss of heritage. This synchronic event proves that the findings of this thesis are not only timely, but also have the potential to inform the development of solutions for the current existential crisis of Western society, by offering pragmatic scenarios for alternative futures.

9.8 Summaries of articles

The thesis first identified and classified SCs and looked at the evolution of the phenomenon to establish a general background. Further, external indicators of social change within SCs were identified to anchor the research, and then the thesis moved beyond them to assess the more complex internal drivers to deepen the analysis. As a results of the exploration of internal drivers, the research highlighted the need for a different worldview that would integrate transpersonal perspectives, practical spirituality and heritage. These drivers were identified as crucial for socio-cultural development within the context of the sustainability agenda.

The first two articles *Evolution Of The Slow Living Concepts Within The Models Of Sustainable Communities* and *Exploration Of External Indicators Of Social Change In Postmodern Communities* explored internal and external indicators of social change by analysing building styles and specifics of worldviews in sustainable communities, from the broad perspective of macrohistory. Evolutionary trends

in consciousness were identified, which enabled members of communities to transcend current boundaries of time and space.

Current developments worldwide alert us to the fact that even the most peaceful, sustainable and best designed communities can be destroyed, as a result of violent acts. Thus, the third article, *Armed Conflict Versus Global Sustainable Development as Functions of Social Change,* investigates wars as barriers of sustainable development, and the fundamental reasons for war like behaviour, to gain insight into psychological/sociological underpinnings of worldviews leading to war. The analysis culminates in a solution offered by alternative worldviews embedded in a partnership scenario, capable of securing sustainable futures. Subsequently, articles four, five and six are analysing specific components of the worldviews supporting peace and tolerance, the features already modelled by members of sustainable communities. Article five*, The New Western Spiritual Paradigm as a Facilitator of Social Change*, has a specific focus on new forms of spirituality as a moral compass for alternative futures. These forms of spirituality are incubated globally by alternative subcultures in intentional spiritual communities and by cultural creatives worldwide (Ray & Anderson, 2000). The article's focus is on 'secular spirituality' devised and practised by the Federation of Damanhur. Transferability of the spiritual ideas/memes to mainstream society, to counter conflict and to facilitate sustainable futures is also investigated. Article 6*, Neo-collectivist consciousness as a driver of transformative sociocultural change*, provides a deeper analysis of features of the emerging sociocultural change. This emerging culture encompasses a concurrently evolving new consciousness, identified by the research in the article as 'neo-collectivist consciousness' - a new version of collective consciousness with potential to facilitate sustainable futures for all.

An important, and often overlooked ingredient of the new consciousness is the consideration of world heritage for the establishment of a global sustainable culture. This new form of heritage integrates indigenous knowledge locally and globally with recent scientific findings to inform new perspectives on life, such as sustainability thinking, as presented in Gaia consciousness. Thus, the seventh article, *The role of heritage in facilitation of sustainable futures: A new approach to heritage as a function of cultural change*, investigates practical applications of sustainability thinking contained in the new consciousness, as detailed in the previous two articles; specifically those that incorporate reverence for the past, to foster sustainable futures. The thesis suggests the expansion of the scale of this social experiment from smaller scale insular sustainable communities to the mainstream society, thus enacting change based on sustainability thinking on a global scale.

9.8.1 The role of research questions in guiding the articles

Section 1.2 detailed the basic research questions to guide research. This thesis consists of seven articles, each addressing one of the four research questions as follows:

Q1 *What types of settlements and what worldviews are the historic precursors of SC?*

The article, *Evolution of the slow living concept within the models of sustainable communities*, presented a brief history of slow living, as practised in sustainable communities. However, the main objective of this first article was the introduction of basic definitions and establishment of a taxonomy to gain an overview of the diverse structures of sustainable communities. These structures were grouped into three models called 'Functional Models of Sustainable Communities' (FMSC). Each of these models demonstrated a different level of sustainability, depending on their foundational principles.

Q2 *What is the significance of external indicators of social change in the select SCs?*

The second article entitled *Exploration of external indicators of social change in postmodern communities*, situated housing designs in two sustainable communities within the context of theories of social change. The methods utilised in this study analysed both temporal and spatial perspectives of housing design, to elicit current sociocultural trends. The focus of this article was on external cultural representations that successfully revealed the specific worldviews inherent to the current postmodern culture. The significance of this study was that it demonstrated that architecture and urban design is a reflection of values and worldviews. Thus, it and can reveal a developmental trajectory, in the case of this study it indicated a transition from modern to postmodern value systems.

Q3 *What are the main barriers and impediments to sustainable development worldwide?*

The research identified two main barriers of sustainable development in the form of competitiveness, including warlike behaviour and linear thinking, rooted in the dominator model of the current Western worldview. Sustainable communities may germinate new worldviews capable of securing sustainable futures, however, the future will never be sustainable if it is constantly undermined with the physical and moral destruction caused by wars and threatened by weapons of mass destruction. The thesis was conceived in the midst of the horrors of rising terrorism worldwide, and the author was compelled to address some of the root causes of wars and explore alternatives to the worldviews that are leading to them, in the paper called *Armed conflict versus global sustainable development as functions of social change*.

The other major barrier of sustainable futures was identified as the linear thinking prevalent in Western society. This phenomenon was analysed from a macrohistory perspective in the article entitled *Temporal dimension of social change in sustainable communities*. The critique of the linear view of time and its negative consequences led to a search of alternative approaches to time. Thus, linear thinking was contrasted with an evolved form of cyclic time, in the form of eternal time, revealed through a case study of a sustainable community Damanhur, Italy.

Q4 What kinds of values and worldviews can remove the barriers to sustainable futures?

Following on from the case study of Damanhur, the thesis identified that this community specifically has a value system, which is the antidote of the conflicts and self-centeredness prevalent in society. Damanhurians effectively stave off 'othering' from their community by practising their unique form of spirituality called 'secular or universal spirituality'. The article, *The new Western spiritual paradigm as a facilitator of social change*, details this spiritual practice. Practical spirituality emerging worldwide and practised in other settings is also analysed in this article as an effective tool fostering social cohesion and sustainable futures.

During the process of writing of the thesis the author recognised that the various characteristics of values and worldviews in SCs, as revealed in the previous articles, can be compounded into a new social phenomenon, akin to the transmodernist worldview. Macrohistory analysis revealed that those who embody this new consciousness embrace some characteristics of collectivistic cultures and augment them with elements of New Age consciousness. The resulting compound is labelled in this thesis as 'neo-collectivist consciousness', and is detailed in article 6, *Neo-collectivist consciousness as a driver of transformative sociocultural change*. It appears that this type of consciousness is capable of transforming society and delivering sustainable futures.

Further, addressing question 4 about the kinds of values and worldviews that can remove the barriers to sustainable futures, the thesis identified that apart from practical spirituality the nurture of world heritage can also be a valuable tool of transformative and sustainable sociocultural development. Case studies of SCs in this thesis confirmed that these two attributes are already present in most of the communities researched, as part of the new consciousness. Article 7, *The role of heritage in facilitation of sustainable futures: A new approach to heritage as a function of cultural change*, acknowledges sustainable communities and grass roots organisations as pioneers of preservation of heritage through creative traditionalism and cultural citizenship.

9.9 Summary and practical outcomes of the thesis

The above paragraphs detailed theoretical implications and outcomes of the current thesis. However, the futures field is a domain of pragmatic action, therefore it is desirable to follow up the theory with appropriate practice. Exploration of sustainable communities revealed that although the achievement of total sustainability is achievable only seldom, and none of the studied communities reached that ultimate goal yet, even partial sustainability imparts residents of communities with increased financial and emotional security, sense of purpose in reducing environmental pollutants, higher purpose in implementing practical spirituality, resulting in enhanced quality of life. Therefore, the author initiated a project to set up sustainable shared housing to home a group of marginalised young people with intellectual impairment. Negotiations with the local council and other stakeholders have already commenced, and next year should bring the project to fruition. This project would incorporate some of

the major findings of this thesis, in particular, the case of Toarps Ekoby, Sweden, which was granted free land by local authorities to develop a village for low income earners.

Another tangible outcome of the current thesis is a plan to set up a centre for world heritage at the local university campus. The objective of this centre would be to showcase and preserve local and global tangible heritage and devise an educational program of implementation of heritage features in day to day living, to facilitate the expansion of sustainability thinking. Further, existing cultural heritage could be augmented with activities leading to the creation of 'living heritage' as a function of active 'future-making' to facilitate societal renewal. The above projects empower individual agency and reflect the motto, 'think globally, act locally', for successful tangible outcomes.

This thesis presented a complex vertical analysis of crucial elements of sustainability thinking, based on values and worldviews of three models of SCs. These communities were analysed in the context of macrohistory to locate them on the continuum of sociocultural change. The research established SCs as products of, and reaction to the current sensate culture embedded in the Western postmodern paradigm, and as facilitators of sociocultural transformation leading to sustainable futures. Further, a major finding of the thesis was the acknowledgement of a convergence of the basic values of SCs and mainstream society, as revealed by the T-Cycle analysis. Hence, the neo-collectivist consciousness encapsulated in the transmodern worldview of SCs, marginalised for decades, is now reaching a point of acceptance and transferability, offering pragmatic solutions to present day dilemmas in mainstream society, as demonstrated by the practical outcomes of this thesis in the form of two innovative projects.

The aim of the thesis was to research and map societal transformation and explore scenarios for sustainable futures, as presented in SCs. The thesis considers SCs to be small scale social experiments with potentially useful features transferable to national, or even global levels, to ensure resilience and sustainable futures. The critique of the modern and postmodern paradigm, and thorough exploration of transmodern futures was carried out from a macrohistory perspective. Analysis of the convergence of the postmodern paradigm and the pendulum theory, as a crucial aspects of the thesis, opened up scenarios for exploration of alternative futures. Since Burke (2009) postulates that to achieve preferred futures exploration of alternative scenarios is required, scenarios were utilised in most of the articles to harness their potential to offer insight into underlying societal issues, and to generate viable alternative solutions. The shape of preferred futures based on the research in this thesis resulted in an utopian scenario to balance the current widespread dystopic images of the future. In this scenario, as a result of a transfer of memes from indigenous cultures and sustainable communities, society will value the past and utilise it to inform the future. Further, diverse worldviews are respected by society, facilitating the birth of a global neo-collectivistic culture capable of co-creating sustainable futures.

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APPENDICES

APPENDIX   I   Evidence of Ethics Approval

APPENDIX   II   Release Form _Aliasghar Abbasi

APPENDIX   III   Elsevier – copyright clearance form

APPENDIX   IV   Damanhur – pictures copyright clearance

APPENDIX   V   Proof of article in Chapter 5

APPENDIX   VI   Article in Chapter 6 – confirmation of future publication

APPENDIX   VII   Article 7 – confirmation of future publication

APPENDIX VIII   Sample pages of articles as published

APPENDIX I   Evidence of Ethics Approval

University of the **Sunshine Coast**

7 August 2014

Michelle Searle
Director, Office of Research
Tel: +61 7 5459 4574
Email: humanethics@usc.edu.au

F23072

Ms Marta Botta
Dr Marcus Bussey
University of the Sunshine Coast

Dear Marta and Marcus

Expedited ethics approval for research project: Residents' Survey: Visions for the future of Sippy Downs (S/14/665)

This letter is to confirm that on 7 August 2014, following review of the application for ethics approval of the above named research project, the Chairperson of the Human Research Ethics Committee of the University of the Sunshine Coast granted expedited ethics approval for the project.

The Human Research Ethics Committee will review the Chairperson's grant of approval and the conditions of approval at its next meeting and, should there be any variation of the conditions of approval, you will be informed as soon as practicable.

The period of ethics approval is from 7 August 2014 to 22 September 2014. Could you please note that the ethics approval number for the project is HREC: S/14/665. This number should be quoted in your Research Project Information Sheet and in any written communication when you are recruiting participants.

The standard conditions of ethics approval are listed overleaf. If you have any queries in relation to this ethics approval or if you require further information please contact a Research Ethics Officer by email at humanethics@usc.edu.au or by telephone on +61 7 5459 4574 or 5430 2823. I wish you well with the success of your project.

Yours sincerely

Michelle Searle
Director, Office of Research

STATEMENT OF CO-AUTHORHIP OF A PUBLISHED ARTICLE

21.September, 2016

University of the Sunshine Coast
Locked Bag 4
MAROOCHYDORE DC QLD 4558
AUSTRALIA

Nature of material: refereed journal article

Author(s): Marta Botta (principal author) and Aliasghar Abbasi (co-author)

Title of paper: *Armed Conflict Versus Global Sustainable Development as Functions*
of Social Change

Publisher's Name and Address: JFS, Tamkang University, Tamsui Campus Taipei,
Taiwan 251

Date of publication: June 2015, **Volume/Issue** (if applicable): 19(4)   **Page numbers**: 51-7
A link to the material: **http://www.jfs.tku.edu.tw/wp-content/uploads/2015/06/JFS19-4-Article4-Botta.pdf**

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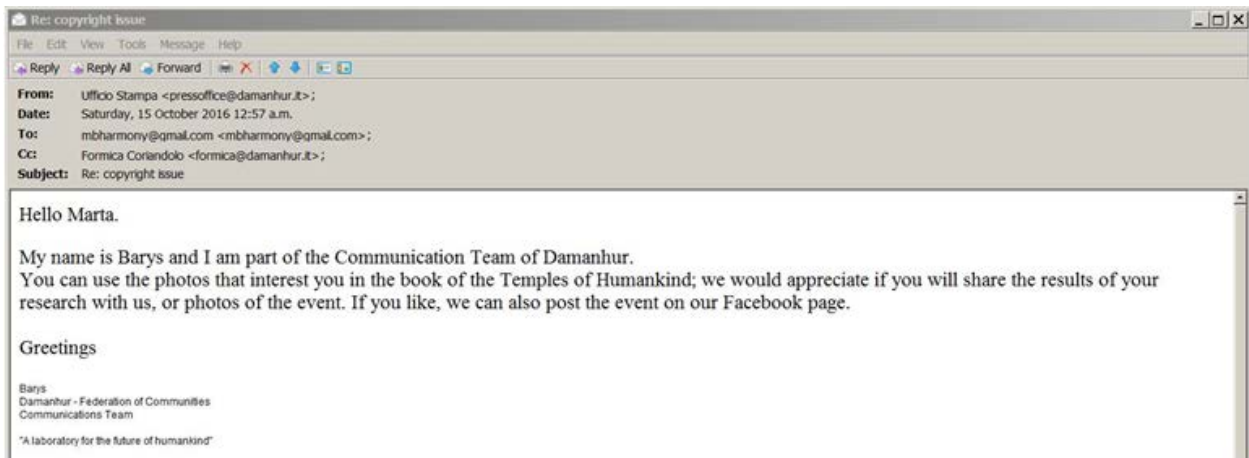
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APPENDIX IV   Damanhur – pictures copyright clearance

Re: copyright issue

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Reply   Reply All   Forward

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Date:	Saturday, 15 October 2016 12:57 a.m.
To:	mbharmony@gmail.com <mbharmony@gmail.com> ;
Cc:	Formica Coriandolo <formica@damanhur.it> ;
Subject:	Re: copyright issue

Hello Marta.

My name is Barys and I am part of the Communication Team of Damanhur.
You can use the photos that interest you in the book of the Temples of Humankind; we would appreciate if you will share the results of your research with us, or photos of the event. If you like, we can also post the event on our Facebook page.

Greetings

Barys
Damanhur - Federation of Communities
Communications Team

"A laboratory for the future of humankind"

Temporal Dimension of Social Change in Sustainable Communities

Marta Botta[1]

Abstract

This article offers a macrohistory perspective on sociocultural change to reveal a wide spectrum of diverse approaches to time across cultures and history. The Causal Layered Analysis explores three distinct concepts of time: the cyclic, linear, and eternal views of time. The cyclic concept of time was dominant in tribal groups of primitive communism in the Palaeolithic period, and linear time is intrinsic to the goal-oriented late capitalist era. As a reaction to the accelerating pace of life in the twentieth century, a slow living movement develops in various models of sustainable communities. Thus, a changed world view and a different approach to time can be observed in emerging alternative cultures. The case study of Damanhur, a sustainable community promoting time travel as a tool of cultural transformation, provides an example of a transmodern culture embracing eternal time. The path of evolution of the concept of time across history was established through literature, as well as by empirical evidence of select examples. Thus, the hypothesis that social change can be traced by observing culture-dependent approaches to time through history has been confirmed. The analysis of the changing concept of time across historic dimensions revealed sociocultural implications of the current linear concept, as well as indicated emerging changes of consciousness reflected in novel ways of regarding time and space, as a function of alternative futures.

Keywords

Damanhur, cyclic time, linear time, time travel, social transformation, macrohistory, sustainable communities, eternal now, scenarios, transmodernism

Come writers and critics
Who prophesize with your pen
And keep your eyes wide
The chance won't come again
And don't speak too soon
For the wheel's still in spin
And there's no tellin' who
That it's namin'
For the loser now
Will be later to win
For the times they are a-changin'.

In view of current turbulent political and religious upheavals worldwide, there is little doubt about the sociocultural changes in the air. In the midst of this chaos and upheaval, fundamental questions arise: why is it all happening and what will be the outcome? According to macrohistorians (Galtung and Inayatullah 1997), the reason for periodic upheavals is the fundamental transformation each civilization has to go through in its evolutionary journey. This study of time, with its culture-dependent implications, considers the shape of these changes as viewed from the

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APPENDIX VI   Article in Chapter 6 – confirmation of future publication

To Whomsoever It May Concern,

This is to share that the essay by Marta Botta "The New Western Spiritual Paradigm as a Facilitator of Social Change" has been reviewed by two scholars in the field and is coming out in the book Practical Spirituality and Human Development edited by me, Ananta Kumar Giri, from Cambridge Scholars Press, U.K.

Regards,
Ananta

--
With a Learning Journey

Shillong Nov 27-Dec 2

Lecture at Central U of Kerala Kassargode on "The Calling of Global Responsibility," Nov 10
Valedictory Address, "Rethinking and Transforming the Vision and Practice of Indian Management: Towards a New Purusartha and Poetics of Development," International Seminar on Indian Management, Thapar Institute of Management, Chandigardh, Nov 14
Dancing with Education, International Seminar on Educational Futures, Chandigardh, Nov 18-19
Lecture on Social Healing and Practical Spirituality, Dept of Sikh Studies, Punjab U, Nov 18
Purusartha and Poetics of Development: Dancing With Philosophy, Anthropology and Literature, Dept of Philosophy and Comparative Religion, Visvabharati, Nov. 26
"Cultivating Transformative Reconciliation and Cultures of Conflict Transformations," International Seminar on "Reconciliation, Conflict Transformation and Peace Initiatives," Lady Keane College, Nov 28-29
Co-Nurturing a workshop on "Learning the Art of Wholeness," Indus Business Academy, Bangalore, Dec. 7, 2016

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CENTRE FOR
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November 21, 2016

Marta Botta
Sustainability Research Centre
Faculty of Arts and Business
University of the Sunshine Coast
Locked Bag 4, Maroochydore DC
Queensland, 4558 Australia
Via email <Marta.Botta@research.usc.edu.au>

Dear Ms. Botta

It gives me great pleasure to confirm that, after our editorial process involving originality software screening and single-blind peer review, your paper entitled **The Role of Heritage in Facilitation of Sustainable Futures: A New Approach to Heritage as a Function of Cultural Change** has been accepted for publication in the forthcoming issue of ***Knowledge Futures: Interdisciplinary Journal of Futures Studies* [ISSN 2415-2374].** This issue is scheduled for publication in February-March 2017.

For your record, the editorial flow of your paper is as under:
Received: September 19, 2016
Revised: October 23, 2016
Accepted: November 18, 2016

Thank you for choosing *Knowledge Futures: Interdisciplinary Journal of Futures Studies* for disseminating your scholastic work. Your valuable support for the highest ethical and technical standards in scholarly publishing is appreciated.

Regards

Professor Dr. Munawar A. Anees
Founding Director, Centre for Knowledge Futures
Founding Editor-in-Chief, *Knowledge Futures*
University of Management and Technology
Johar Town, Lahore, Pakistan
http://umt.edu.pk

APPENDIX VIII   SAMPLE PAGES OF ARTICLES AS PUBLISHED

Botta, M. (2016). Evolution of the slow living concept within the models of sustainable communities. *Futures,* 80(June 2016), 3–16.

Botta, M. (2015). Exploration of external indicators of social change in postmodern communities. *European Journal of Futures Research,* 3(1), 1-10.

Botta, M., & Abbasi, A. (2015). Armed Conflict Versus Global Sustainable Development as Functions of Social Change. *Journal of Futures Studies,* 19(4), 51-72.

Botta, M. (2016). Neo-collectivist consciousness as a driver of transformative sociocultural change. *Journal of Futures Studies,* 21(2), 51–70.

Evolution of the slow living concept within the models of sustainable communities

CrossMark

Marta Botta*

Sustainability Research Centre, Faculty of Arts and Business, University of the Sunshine Coast, Locked Bag 4, Maroochydore DC, Queensland, 4558 Australia

ABSTRACT

The study presents analysis of three case studies of sustainable communities to reveal their distinctive features through the novel Functional Models of Sustainable Communities framework. The case studies signify phases of evolution of the slow living concept starting from the traditional representation (Model A), through the hybrid (Model B), to a more contemporary model (Model C). Based on the novel SLOW LIFE analysis, the study found that contrary to expectations the latest high-tech model of sustainable community in Masdar City failed to generate the same level of social cohesion and enjoyable living experience as evidenced in older, more established communities (Damanhur, and Toarps Ekoby). The study highlights the pivotal role of slow living concepts in the transitional period of the 21st century, moving towards the next ideational phase, according to Sorokin's pendulum theory of social change. Further, the T-Cycle analysis revealed a converging trend in the shifting dialectical relationship between mainstream Western society and sustainable communities. The findings of this study indicate that evolution of the slow living concept in the context of sustainable communities followed broader trends in society—moving towards a more technologically oriented model.

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1. Introduction

In the 21st century sustainable living is no longer merely a lifestyle choice as it was in the 1960s; it is increasingly presenting itself as a necessity. Pressing economic, social and environmental issues are urging for more active intentional approaches and changes in our living conditions (Judge, 2010; Taylor, 2008; Suzuki & McConnel, 1997). Sustainable communities (SCs) based on slow living concepts may offer a viable alternative. Already a growing number of young families with children are actively seeking out possibilities of being part of a sustainable community (Walljasper, 1992), in recognition of current and future abating economic and ecologic conditions. Nonetheless, they find that their choices are somewhat limited, since out of the large number of communities established worldwide over the past 50 years, only a small percentage managed to survive to the present day, due to a high failure rate (Melville, 1972). However, slow living concepts practised in these communities are experiencing a revival in the form of new eco-villages and eco-cities under construction worldwide. This trend may partly be the result of recent global upheavals, such as the Global Financial Crisis (GFC) and occupy movements, highlighting a need for re-examination of prevailing economic and social models in the Western world (Bodget, 2011; Inayatullah, 2010).

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ORIGINAL ARTICLE

Exploration of external indicators of social change in postmodern communities

Marta Botta

Abstract The current study explores external indicators of social change through the lens of Sorokin's theory of cultural dynamics; utilising case studies of two master built communities from vastly different cultural and geographic backgrounds (Sippy Downs, Australia, and Masdar City, United Arab Emirates). These two communities are contrasted to gain insight into the dynamics of social change in the 21st century. The study confirmed Sorokin's assumption that our Western society is in the late sensate phase of sociocultural development. Additionally, this late sensate phase was found to have common characteristics with the postmodern paradigm. Further, results of the residents' survey confirmed Sippy Downs as an integrated logico-meaningful culture in a postmodern environment. This finding justified the inclusion of this particular population in the current study as a model of a typical postmodern community. Additionally, weak signals indicating the emergence of the next idealistic phase of sociocultural change were detected in both communities, although there was a variance in the nature of these signals. The study also revealed that sustainability thinking appeared to be the bridge to the next idealistic phase of sociocultural development. However, Causal Layered Analysis revealed a lopsided approach to sustainability: an overemphasis of green technology over the need for social innovation. The socio-semiotics analysis of urban design and architecture in the context of the two case studies elicited a plausible pattern of sociocultural change. The combination of qualitative and quantitative methods using the Explorative Mixed Methods Research Design enhanced the analysis and increased the robustness of the results.

Keywords Social change · Macrohistory · Postmodern architecture · Socio-semiotics · Mixed methods · Neopragmatic postmodernism

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Introduction

The rapidly changing social environment of the 21st century is providing a rich and complex fabric of socio-cultural layers to explore. The current study is exploring social change through external indicators comprising tangible physical structures and artefacts such us urban design, infrastructure and architecture. However, social phenomena have both exterior and interior dimensions [1–4]. Therefore, focusing on external manifestations must include analysis of their internal causation, since as Sorokin [5] postulates, there is a strong link between inner thought processes, worldviews and external phenomena, due to a propensity to "incorporate, or realize, or externalise, the internal experience" [5, p. 20]. More specifically, Daffara [6] suggests that cultures express their spirit, episteme and cosmology through architecture. Thus, to facilitate understanding of the dynamics and causation of cultural change it is essential to place the external representations of the given society into a social context.

Armed Conflict Versus Global Sustainable Development as Functions of Social Change

Marta Botta
University of Sunshine Coast
Australia

Aliasghar Abbasi
Amirkabir University of Technology
Iran

Abstract

This paper offers a futures analysis of armed conflicts and its detrimental impact on the three pillars of sustainable development – economic, social and environmental. It draws on macrohistory to contextualize war along its socio-political and psychological drivers and explores alternative options for conflict resolution. The macrohistory perspective offers an alternative view of armed conflict, as a vehicle of social change, due to its disruptive action on stagnating social conditions. War, as a feature of the dominator society, is a barrier to sustainable development. Hence, to enable global sustainable futures, the Causal Layered Analysis suggests plausible routes towards a partnership society.

Introduction

Armed conflicts appear to be major obstacles to sustainable development. In spite of concentrated efforts of a large number of individuals and institutions to end wars, armed violence does not seem to be abating. It is poignant that, "world courts or world assemblies of national delegates have not proven sufficient as a bulwark against the use of almost unregulated warfare as a conflict resolution mechanism" (Galtung, 1978, p. 483).

Apart from their detrimental material effects, armed conflicts have considerable under-reported psychosocial effects such as a loss of history and identity. Throughout history, a large number of cultural heritage sites of high value were flattened by wars. Just in the past few years

A R T I C L E

.51

Neo-collectivist Consciousness as a Driver of Transformative Sociocultural Change

Marta Botta
University of the Sunshine Coast
Australia

Abstract

This paper situates the novel concept of neo-collectivist consciousness, developed by the author, within the framework of social and cultural dynamics of the 21st century. The dominant features of neo-collectivist consciousness are determined by integration of the value systems of collectivist and individualist cultures, as revealed by the scenarios derived from Causal Layered Analysis. The emerging neo-collectivistic culture espouses progressive elements of traditional collectivistic cultures and integrates them with those features of individualistic societies that foster sustainability. Further, Cultural Creatives and sustainable communities are identified as weak signals of the emerging neo-collectivist consciousness.

Keywords: Sustainable communities, cultural creatives, individualitic culture, neo-collectivist consciousness, Causal Layered Analysis, social change.

Introduction

The survival of planet Earth is hanging by a thread. More than ever before, humankind has a reason to worry about an impending global catastrophe, as just recently greenhouse gas concentrations crossed the symbolic and significant 400 parts per million thresholds, even in Antarctica, according to the World Meteorological Organization (2016). This situation will hasten climate change, and apart from natural planetary cycles, it is also due to population growth compounded with unsustainable practices of the 21st century. Suzuki (1997) points out the root cause of the need for endless growth that can is "suicidal for any species that lives in a finite world" (Suzuki, 1997, p.212). He believes that it is the arrogant belief that although there are about 30 million species on the planet, humans have the right to use and abuse the natural resources exclusively for their own advancement. Since current problems cannot be solved with the same type of consciousness that created them (according to Einstein's much quoted statement), there is an urgent need to investigate alternatives to the materialistic worldviews of the prevailing individualistic cultural paradigm in the West, as well as analogous used futures that are now spreading elsewhere. As the result of globalization, even former communist countries who were valuing ideology over materialism are now joining third world countries copying the materialistic