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# Learnings From Futures Studies: Learnings From Dator

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## Abstract

*This article explores life learnings from James Dator. These include conceptual, theoretical, pedagogical and praxis learnings. Key conceptual learnings include Futures Studies as focused on more than one future and as disruptive through the methodology of emerging issues analysis. Dator's pedagogical approach is examined as being open and embracing multiple perspectives. Finally, Dator's approach to praxis is considered as hypothesis based.*

**Keywords:** Futures Studies, Alternative Futures, Poststructuralism, Macrohistory, James Dator, University of Hawaii, Emerging Issues Analysis.

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## Framework

This article takes a multi-fold approach to analysing the contributions of Jim Dator to the study of the future. This should not be surprising given Dator's insistence in constituting the future from multiple perspectives and to - even when there are political pressures to close the future - keep them open, that is, as Nandy (1996) has written, to keep open the plurality of dissent.

The article begins with the personal wherein I narrate my encounters with Dator. This is done to face subjectivity, to acknowledge that my analysis of Dator's text are done through the personal, even as I attempt to engage in objective analysis. While not losing sight of the story, I move to Dator's foundational conceptual framework. Two points are critical. First is the notion of alternative futures and second is the concept of disrupting business-as-usual so that alternative futures can be imagined and created. Scenarios are examples of the first and emerging issues analysis of the second.

The conceptual framework is based on a broader theorizing of the future. The future, for Dator, must be understood historically. There are patterns of change that shape the future. Understanding these patterns leads to greater insight into social, economic and political reality.

However, the patterns of the past do not predict the future. Dator is not a positivist. For him, the future is best seen as an asset, as a way to create a more robust and anticipatory democracy, and not as a tool to better predict market trends. Insofar as the future is not yet real, the future as an image can be studied, analysed and used to better understand individuals and groups. And - this is critical - the future is not neutral but rather colonized. Futures studies in effect is a vessel through which the future can be decolonized, in which dominant images can be challenged, and alternative images created. In the struggle of structure – the patterns of the past – with agency, the possibility of human influence, while acknowledging structure, Dator focuses on the possibility of transformation, of the creation of desired futures. To do this, sensitivity to practice and pedagogy is foundational. Futures studies, for Dator, while being theoretically rigorous needs to be relevant, based on authentic participation with stakeholders, be they clients, colleagues, respondents or students. The article concludes by locating Dator himself as an emerging issue, a disruptor.

### **You Have to Meet This Guy!**

In early 1976, the second semester of my undergraduate life at the University of Hawai'i, my roommate stormed into our shared dormitory room and said that I had to – it was a must – take a course from this guy, James Dator. He described him as a hippie professor brimming with enthusiasm for creating a different world. We were idealistic, young, and looking for mentors who could help us be and think different.

Later that year, in my first semester as a sophomore I enrolled in “Introduction to Futuristics.” The class was held in the bottom of Sinclair Library, a sort of a basement. What I remember from that class – now, 37 years later – was Dator’s emphasis on multi-disciplinary approaches to knowledge, his ability to teach through stories, his focus on Marshal McLuhan (196) (“we shape our tools; thereafter they shape us”) and his exhorting us to determine and design our desired image of the future. And, even then, or especially then, he took positions counter to mainstream wisdom. Most Honolulu residents at that time saw Waikiki as a crass tourist trap, unwilling to live there or even to admit that they visited Waikiki. Dator, however, declared his love for Waikiki, though insisted he wished that the skyline was less monotonous. This was heresy. On campus, the focus was on green politics – a return to simplicity and spirituality. Dator instead spoke on the virtues of transformative technologies – artificial intelligence, space travel and recombinant DNA. Dator modelled the behaviour of a good futurist: challenge, disrupt and innovate.

Inspired by this introductory class, I took whatever else Dator taught and when I graduated in 1979 with a BA in Liberal Studies (a make-your-own-major approach, in which mine was spirituality and social change) I applied for admission in the Masters Program in Political Science with a focus on Alternative Futures. There I met Chris Jones and Wendy Schultz (in the “Politics of the Future” course), now leading futurists, as well as others who have remained sympathetic to Futures Studies, such as Deacon Ritterbusch and Richard Scarce, and those who championed the field, such as Ramli Mohammed.

Dator was not just a thought leader, he was practical. After the first year and a half of course work, students engaged in internships. Chris Jones went to the Institute of Alternative Futures, while Wayne Yasutomi and I joined the Hawai'i Judiciary. Dator had earlier convinced the Director of the Courts, Lester Cingcade

to initiate a futures research program there (Dator, 1980). Interns engaged in quantitative research—futures of crimes, attorneys and most importantly the need for raising judicial salaries—and more qualitatively oriented emerging issues analysis. Judiciary interns, Dator, Cingcade, and a committee of Judiciary leaders met regularly to analyse emerging issues. These included developments in neuroscience and the implications for prisons; the rights of robots and the implications for the courts; alternative futures of attorneys; the rise of the Pacific Shift and its implication for the Hawai'i Law School; the possible collapse of the Hawai'i Judiciary; and the possibility of a Federal Constitutional Convention. We took these issues and developed them into full-fledged research papers, many of them later published in academic journals (e.g., Inayatullah, 1983/1984). During this time, we learned how to navigate within large organizations. We wrestled with issues such as, “what did the judicial leaders need?” “what worked and what did not?” “how could we get more traction for our unconventional research?” For Cingcade (2002), most significant was that middle and senior management were getting a glimpse of what the courts could be, and what would happen if they did not act (for example, the implications of increasing caseload on delay and thus legitimacy). As interns, we really did not know what we were doing. The courts were not sure what they wanted. For Dator, this was fine (as I mention below): this was an experiment. We learned while doing.

Eventually, I came to coordinate the Courts Futures group, housed in the Office of Planning and Statistics, and through the efforts of Anna Wilson-Yue and Phil McNally, a newsletter of trends and emerging issues was developed. Originally called *Nou hou Kanawai*, it was eventually renamed *Justice Horizons*. I stayed there for a decade, with futures research efforts culminating in a *Judicial Horizons* conference where hundreds of lawyers, citizens, jurists, planners, and academics developed scenarios for the Hawai'i Judiciary, resulting in dozens of recommendations for positive change (Inayatullah, 1994). While the Judiciary futures program ended in the early 1990s, other American states were impressed: thirty-two eventually initiated judicial foresight commissions. Over time, other nations picked up on what was learned in Hawai'i and the USA, and developed their own judicial foresight programs and commissions (Singapore Subordinate Courts, and Victoria, Australia, are examples).

However, prior to leaving the Judiciary in 1987 a phone call from my father strongly suggesting that it was about time I did my PhD, led me to re-enrol in the doctorate program. I studied P.R Sarkar's theories of social and spiritual change, and their Indic epistemological roots, comparing them to Western, Islamic, Sinic, Gaian and feminist theories of history, and, of course, Dator, was my chair. Even while my thesis did not focus on the future per se, he was the best chair anyone could dream of: he left me alone, and used his considerable skills at mediation to rope in the other committee members. I passed the comprehensives and final thesis exam with “ease”, gaining my doctorate in 1990. What impressed me most was that he did what needed to be done. In this case, while knowledgeable of theories of change, as the content was more in the area of civilizational macrohistory, he left it to committee member Johan Galtung to ensure that I received the best possible advice (Galtung was teaching courses in macrohistory). The theoretical underpinnings of my doctoral thesis were framed by poststructuralism, advised by critical theorist Michael Shapiro. Dator overviewed the process, ensuring that everything ran smoothly.

After eighteen years in Hawai'i, I left for Australia. Since then I have met Dator many times at international futures conferences and in Honolulu, Hawai'i where I have returned for conferences he designed.

Over the years, I have noticed an ageless quality to him. And while not a contradiction per se, it is important to note: for someone who has focused on change, he, himself, has stayed stable – inspiring, gracious, wise, and, always focused on making the world a far better place, and with the same iconic haircut.

As one of the inventors of the academic study of the future (Bezold, 2009, Dator, 2002), there is great deal one can learn from Dator. I divide my lessons from Dator into four areas: (1) conceptual, (2) theoretical, (3) pedagogical, and (4) applied.

## Conceptualizing the Future

Two conceptual principles from Dator have been foundational in my understanding of futures studies. These are the notion of alternative futures and disruption.

First, as Dator never tires of asserting: there is never one future; there are always alternative futures. I still viscerally remember Dator recounting the formation of the World Futures Studies Federation with the endless debates as to the nature of pluralism—can there be more than one future or are there alternative futures? While socialist futurists saw one future, those like Dator, argued for multiple futures, asserting that the future is meant to be an open space. The role of the futurist is, as much as possible, to challenge the official future and thereby create space for alternative futures. In the polity, this is to assist citizens in developing a flexible mind, a flexible approach to future reality, in a word: anticipatory democracy. While certainly scenarios are an aspect to this, as in corporate scenario planning, alternative futures thinking is a bit deeper. Scenarios can often be, though they do not have to be, strategic in their perspective, focused on articulating key uncertainties and using them to develop relevant futures. Dator's approach has been to ensure that we do not lose sight of outliers—the absurd, the disturbing and the ridiculous. Depth and breadth are crucial.

Thus: there is not one future, but many futures. I have been teaching this to my children, my students, the cities, the institutions and the hundreds of organizations I have worked with over the past three decades since moving from pure futures theory to futures practice. While an obvious concept, it is not always easy to understand. We want certainty, comfort, and we wish for the predictable linear trajectory. And yet, it is the “surprise”, the unsuspecting alternative that can be a great gift—though it does not often seem so at the time. The outlier can create emergence. Alternative futures methods are not merely better or more effective contingency planning, as in disaster relief (crucially important as climate change impacts the world), but in creating a conceptual framework where we are prepared for alternative futures and thus can act in novel ways. I am confident the staggering difference in disaster preparedness and management by the governments of Pakistan (massive flooding), USA (Hurricane Katrina), and Queensland (flooding) can be partly explained by the training and capacity development in alternative futures of many Queensland government leaders. The suffering was great but they were mentally prepared and could activate strategies to reduce the worst impacts.

The second pivotal principle is that of disruption, mapped through emerging

issues analysis (invented by Graham Molitor in the 1960s) (Molitor, 1977). The role of the futurist is to disrupt conventional ways of seeing the world. The futurist offers high-impact but possibly low-probability issues to policy and decision makers. These function to challenge conventional categories. Emerging issues may be predictive but more critically, they help us rethink how we norm the world. For example, the issue of the rights of robots accurately maps the rise of artificial intelligence but more importantly, it causes us to rethink the nature of rights. Are rights natural, god-given or politically derived, based on new forms of what counts as consciousness (McNally & Inayatullah, 1988)? Similarly, the emerging issue of “eating meat as child abuse” is disruptive not only in that it challenges the hegemony of meat as protein but the entire chemical, agro-industrial complex around meat. It also disrupts the boundary of who raises children: parents and the extended family, or dieticians and the nanny state?

It was Dator’s insistence that while the futurist needs to accommodate the views of all stakeholders, she also needs to conceptually challenge organizational sacred cows. This is not an easy role to play. At a recent EU-ASEAN meeting, one delegate became so incensed with the meat as child abuse issue, he started to physically poke me a number of times, arguing that his children were healthy. I explained to him that the purpose of the discussion is for him to think about disruptive events in his organization and not about the futures of food per se. I am confident that down the road the disruption process will be useful to his organization. My conclusion is that the method works. The challenge then is to ensure that after the disruption, participants map alternative futures, develop a desired future, and initiate action-learning strategies.

Disruption is not an end-goal in itself. Rather, by being open to disruption, adaptability to alternative futures is strengthened. Greater resilience is possible. And furthermore, the futurist is able to more effectively note further disruptions, and prepare organizations and institutions for dramatic change. I have noted in the past decade of foresight work for the Australian Government Department of Agriculture that now they are leading in identifying disruptors to industry, for example, with the creation of in-vitro meat (Donkin, 2013) or the 3D printing of meat (Maxey, 2013).

## **Theorizing the Future**

While relevance is crucial, for futures studies to survive in the academy, it needed a theoretical foundation. For Dator, this meant countering the market trend and predictive orientation (but still including it) of much of populist soothsaying. Dator is fond of asserting that while the future itself cannot be predicted, images of the future can be studied, and trends and emerging issues explored. Moreover, behind these trends are macro theories of social change, be they technological (McLuhan, 1964), contradictions (Marx, 1975), or images of the future (Polak, 1973; Boulding, 1995). As theory, futures studies both informs other knowledge frames and is informed by them. Thus, the rise of critical futures studies approximates the rise of Foucauldian post-structural thinking throughout the world (Shapiro 1992).

Dator’s approach to theory is historical. Futures studies, he has argued ...is the last bastard child of positivism growing up in a postmodern age. It was conceived during the time people believed in a science (predictive and controlling) of the future. We know now that this is not possible (about anything,

certainly about the future!). So we are struggling to find out what futures studies is, given the fact that so many people still want to be able to predict and control the future. If futures studies can know nothing about the future, what use is it? (Inayatullah, 1993)

The utility argues Dator, is studying current images of the future “in order that we can come to know more about how our present ideas and actions towards the future influence the future” (Inayatullah, 1993). Drawing from post-structural interpretation of theory, the future can also be seen as an asset, as a resource that helps us rethink the present, thus making the present remarkable. As Dator writes: “Similarly, we are interested in using the future as a resource to solve present problems or to enable us to use the resources of the present more effectively and responsibly” (Inayatullah, 1993). In this view, futures studies has a critical dimension but also an instrumental purpose in linking ideals to institutional policymaking. But then is futures studies merely restricted to research and policymaking or is there a deeper transformative dimension to futures studies? Dator adds:

Finally, instead of predicting the future, futures studies helps people envision and invent the future not as though one were creating an inevitable blueprint, but in order to give a sense of direction and control (not the reality of such) on the assumption that soon after you start heading towards your preferred future, you will experience new things, develop new ideas, about a new preferred future, and want to discard the old one. The image of the preferred future which futures studies helps you create assumes almost demands such. (Inayatullah, 1993)

But insofar as some collectivities have a head start in researching and creating the future, Dator asserts that “decolonizing the future is an important part of futures studies, so questioning privileged futures and helping marginalized voices to speak and be heard is, and should always be, a central part of what Futures Studies is” (Inayatullah, 1993).

Dator was among the first to argue for the decolonization of the future (Dator, 1975/2005). This particular view—popular now, but radical then—was that developing societies should cease to follow the development model of the West; rather, they should leapfrog the West and create their own images of the good society. We now see practical evidence of this with many African communities skipping the landline phone technology and moving straight to the digital revolution (Manson, 2011; Perry, 2011). South Korean leadership as well, disheartened by the West’s inability to predict the global financial crisis, is now seeing a new vision of the future that is not based on catching up to the West, what Dator calls the “dream” society (Dator, 2009). Asian universities are developing their own visions of the future focused on the bottom billion, instead of seeking to be indexed through Western notions of research (Nasruddin, 2012; Inayatullah, 2013).

Islamic, Indic, Sinic and other civilizational approaches to the future also draw upon non-Western traditions, as the modern world seeks solutions to problems that cannot be resolved within the framework of the West. It is the sensitivity to theory that has allowed futures studies as a discipline to survive at the University of Hawai’i and spread to other universities such as Tamkang University in Taiwan and the University of the Sunshine Coast, among many others, in Australia.



For me, the main learning is that the future is political—it is a contested space. This is not political in the sense of electioneering of candidates but political in the sense of contesting the nature of reality, of past, present and future. All images of the future are not neutral—behind each are worldviews and deep myths. Politics is complicit in any future, even those that claim the value neutrality of trend analysis and prediction.

## **Teaching the Futures**

Given that the future is a political space, how best to teach the future? What impressed me most in my years at the University of Hawai'i, and later working with Dator on various book projects and conferences, is that his pedagogy has embraced an openness to dissent. Even when he disagreed with students, and it seemed he mostly did, as Dator was closer to a secular view of the future while his students appeared to draw on spiritual traditions, he remained pluralistic. While I was inspired by the Tantra of Sarkar, Chris Jones from Gaia, and others from their own mystical traditions, he nevertheless encouraged us to find our own pathway and not insist that as professor he owned the truth. He taught in such a way that we were never made to feel wrong for our worldviews. His focus was inquiry, asking us to determine the implications of our worldviews—spiritual, secular, religious, both-and—on how we constructed the future. While certainly I believe he would have preferred having more students that shared his view of reality, this never appeared to be a problem for him. Dator was foremost an educator. Proud of his students and wishing them well in whatever goals they sought, he did not seek to convert them, even if they may have tried to convert him.

The main learning for me as a teacher of futures studies is, within the context of rigorous theory and robust methodology, to let each student find his or her space. Futures studies is not about indoctrination but about encouraging students to articulate their own theories of social change, to unpack how their worldviews and narratives influence the futures they see and seek to create. I have found this approach beneficial in teaching futures studies in different nations. For example, Taiwan differs from Singapore, as Malaysia, differs from Australia, and Pakistan, and elsewhere. While the theoretical and methodological basis remains the same, the how of teaching differs. In Taiwan, for example, successful teaching of futures studies, for me, has been to challenge my own authority, allowing students—who overly defer to professors—to claim their power. This has often been possible by moving the classroom to the hotel conference room, thus disrupting the strict distance in Confucianism from student to professor that occurs in university settings.

## **Futures Studies as Practice**

My insights on futures studies as practice came from a setting which intriguingly disavowed practice. The Department of Political Science, University of Hawai'i in the 1970s and 1980s was a democratically radical place. Students even had a role in deciding which professors were recruited. Debates on theory were robust and always one step ahead of the field. Visiting scholars such as Immanuel Wallerstein, William Irwin Thompson, and Johan Galtung added a jolt even to the existing radicalism of the department. However, there was one unconscious dimension to the culture, which, upon reflection, was unhealthy. The dominant culture suggested that money

was evil, that getting jobs was selling out and that training for the non-academic world was a selling of the soul. While one can certainly be sympathetic to a critique of monopoly capitalism, the pathology was that of disowning the economic, one “real” world. Dator, however, challenged this culture. Not only did he encourage students to gain employment or become consultants after graduation, he built an intern program into the MA degree. Moreover, given that he was a sought-after speaker, he regularly asked us to replace him for speeches and training exercises. He brought us along to foresight workshops.

In the early 1980s, Dator was to conduct a foresight workshop for the Federal Credit Union. Based on a number of papers I had on the rise of China—the Pacific Shift—he invited me to present my work to them. While my presentation had substance, I delved too much into detail instead of offering a general overview of East Asian futures. I was nervous, so I spoke too quickly. Watching Dator, however, I did not sense any anxiety. The main reason for this was that Dator constructed the practice of futures studies as an experiment. It was a hypothesis, not an ideological sermon. In the teaching process as well in the alternative futures process, things can go awry, moving in unexpected directions. Futures studies qua experimentation allowed these directional changes. The practitioner can be flexible, ready for failure, even as success is imagined.

For me, seeing praxis as hypothesis removed a great deal of anxiety in the public presentation of futures studies. There was no one to convince, no ideological position to uphold—rather, this was a co-creative journey. Hopefully, participants would explore alternative futures, experiment with scenarios, fashion their preferred future and create action learning strategies, but this was not at all certain, a done deal. They might resist, they might walk away: this would be their challenge. The role of the futurist in this sense was, as metaphor, “Johnny Appleseed”—to fling out ideas and with some watering, hopefully some would take root and grow. If they did not, this did not mean the project was not successful. Experiments are just that—we try, we observe, we try again, we learn—not just about the external world—them—but us, as well. We are the experiment too. That does not mean responsibility is eschewed. Indeed, staying with the “Appleseed” metaphor, the role of the futurist becomes that of nurturing particular young trees (foresight projects and processes), eventually moving toward the Banyan tree state, wherein they can provide respite to other travellers, who may tire from the business-as-usual focus on short-term thinking.

## An Emerging Issue

To conclude, from Dator I learned the field of futures studies. Conceptually I learned that there is not one future but many futures and that the role of the futurist is to disrupt conventional understandings. I also learned that futures studies is a theoretical and political field. Politics is embedded in the study of the future. Futures studies is eclectic, mixing, balancing, integrating multiple traditions—the empirical, the interpretive, the critical and the action learning. Worldviews and inner journeys are not external to the study of the future but they are complicit. Futures studies must confront the organizing framework of the times—whether development or globalization or sustainability—even as it challenges these frames of reference and imagines new spaces and possibilities for visions and their dissension. Third, I learned that futures studies needs to be taught in a non-ideological way, letting

the student speak her voice. The role of the teacher is to support the student's journey; often the best pedagogy is getting out of the way and letting the student discover what she or he needs. The professor, while critical, is often the gardener, watering plants, and pruning, when required. Finally, futures studies, while having a theoretical framework and strong methods, is an experiment, an hypothesis.

To paraphrase leading European futurist and former University of Hawai'i graduate Jordi Serra, Dator does not just voice emerging issues analysis, he is an emerging issue. In being an emerging issue, one does not always follow the crowd of other academics. He was global and local long before others. Not cast in a particular identity long before digital technologies have allowed us to create many selves. He challenged the "ivory" tower of the Academy, through the futures workshop, through engaging in the world, long before action learning became fashionable.

And Dator does make sense from a macrohistorical perspective: as the straightjacket of the last few hundred years loosens, and we move to a world of many futures, instead of the linear progression of one, Dator prefigures the world that is emerging: not just the expert but the knowledge navigator, not just global or local but glo-cal, not just focused on the singular but the multiple, and not just focused on the weights of history, but as well on the possibility of agency. Futures studies, as articulated by Dator, if anything, should be judged on its ability to enhance the capacity to create alternative and preferred futures, to move from being fixed in space-time, to becoming.

I have been fortunate to have spent thirty-seven years learning from one of the founders of futures studies. My roommate in 1976 was correct. I needed to, had to, go and check out the hippie professor. I did and my life is richer for that. As is the world we live in and co-create.

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# Exploring the Possibility of East Asian Futures Studies: Reinterpreting Dator through Zhuangzi

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## Abstract

*This paper attempts to enrich the understanding of futures studies through a perspective from East Asia. More concretely, the paper analyzes the four images of the future (FIF) that make up the core method of Dator's futures studies through the lens of Zhuangzi, which is one of the most highly regarded Classical texts in East Asia. Through this project, this paper explores the possibility of East Asian futures studies that tailors Dator's futures method to East Asia or at least to Korea.*

**Keywords:** Dator, four images of the future (FIF), Zhuangzi, Daoism, Holism, Eastern aesthetic.

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## Introduction

This paper attempts to enrich the understanding of futures studies through a perspective from East Asia. More concretely, the paper analyzes the four images of the future (FIF) that make up the core method of Dator's futures studies (Dator, 1979, 1981, 2002, 2009; Jones, 1992; and Bezold, 2009) through the lens of *Zhuangzi*, which is one of the most highly regarded Classical texts in East Asia. Through this project, this paper explores the possibility of East Asian futures studies that tailors Dator's futures method to East Asia or at least to Korea.

Zhuangzi is believed to live in the reigns of King Hui of Liang or Wei (370-319 BC) according to the *Historical Records* of Si-ma qian (145-89 BC). When I speak of Zhuangzi in this paper, I am referring not to the historic person known to us, but to Zhuangzi revealed

in the text called *Zhuangzi*. *Zhuangzi* represents Daoism – a rival philosophy to Confucianism – in pursuing interdependence of all that exists in the world (Ames, 1998) and leaning towards “the cult of intuitiveness and spontaneity in both political and private action” (Graham, 2001). *Zhuangzi* together with the *Daodejing* (道德經) can be considered the two primary texts of the classical Daoist tradition. Daoism has been associated with the aesthetic dimension of the human experience: an inspiration for art, calligraphy, poetry, and so on in East Asia. I can thus appeal to it as an authoritative statement of the East Asian aesthetic sensibility.

Jim Dator is my academic advisor and a great mentor in my life. In Korea where I am from, there is an old saying about academic advisors: your king, teachers, and parents are equally great (君師父一體). It is because they all heavily influence one’s life.

For over three decades, Dator has taught students a ‘four images’ futures method that embodies the philosophy of the Manoa School<sup>1</sup> of futures studies. As Jones (1992) observed, a number of Dator’s students learned FIF and have actively engaged in numerous futures research and workshops throughout the world. Bezold (2009) emphasized that FIF have “evolved over time...and had a significant effect on the growth of the Institute for Alternative Futures (IAF) and our development of aspirational futures<sup>2</sup>” (p. 123). Inayatullah (2008) specifically uses FIF as a method for creating alternatives in his integrated methodology, Six Pillars. Curry and Schultz (2009) favorably compare FIF with other futures scenario methods.

Appreciating these works on FIF, I attempted to re-conceptualize Dator’s FIF through the lens of *Zhuangzi* in order to indigenize futures studies. Moreover, through using *Zhuangzi*, I want to suggest an idea that futurists put more efforts not to reduce but to expand the boundaries of the uncertainty of the future. As Dator aptly points out, wild cards imply that “some cards are not wild, but I think all cards are wild.”<sup>3</sup> What Dator means by this is that an attempt to reduce the uncertainty seems to assert that some things are less uncertain than others. I learned from Dator that there is no less or more likely future. The strategy that expands the boundaries of the uncertainty assumes that the future is indeterminate and dynamic all the time. Given this assumption, in order to better prepare for the uncertainty of the future, we have to wander at ease in the future. Coutinho and Sigurdsson (2004) interestingly argue that *Zhuangzi* created a nomadic mode, which is “plural, unstructured, unbounded...unrooted, unsettled, resists stability, refuses to conform... challenges the familiar, adopts unconventional perspectives...playful, experimental, imaginative” (p. 79). In this sense, wandering at ease in the future implies going beyond the horizon that people rely on.

There is another reason to choose *Zhuangzi* as a comparative literature. Comparative studies have pervaded many academic fields. Futurists also have caught up with this trend in areas of decolonized futures (Dator, 2005; Nandy, 2004, 2006; Sardar, 1993, 1994), indigenous futures (Azam, 2002; Chen, 2002; Inayatullah, 2005), and comparing foresight (Alsan, 2004; Habegger, 2010; Keenan & Popper, 2008). Comparative studies are not new in the field of futures studies. In fact, futures studies has identified itself as a form of comparative studies that deals with diverse cultures.

However, it is found that few futurists have dealt with East Asian thought such as Confucianism or Daoism in order to shape a new way of thinking about the future. For example, in *Futures* there are only twenty-two articles between 1985 and

2011 that mention Confucianism; there are only thirteen articles between 1978 and 2011 with reference to Daoism (Taoism). Making matters worse, none of the articles that mention Confucianism seriously considered it to be a legitimate perspective that can provide a new way of doing futures studies. In relevant articles on Daoism, only Emblemsvag and Bras (2000) and Ramirez and Ravetz (2011) grapple with it. Emblemsvag and Bras (2000) say that Daoism can produce a new paradigm for science and engineering by providing awareness on how change is understood and managed. Ramirez and Ravetz (2011) also deal with Daoism to challenge what has been taken for granted by “letting go of a priori categories and established definitions” (p. 483). But, these articles are not enough to create indigenous futures studies. Additionally, the other eleven articles did not tackle how Daoism could contribute to creating alternatives to Western futures studies.

Holism among aesthetic preferences in East Asia is significant. Holism does not favor any component but appreciates and accommodates all parts in order to optimize the totality of the effect that all parts can produce collaboratively. Holism does not contrast with rationalism, but includes it as one element in the whole as reasonableness.<sup>4</sup>

Through this paper, I also raise a question of how Dator’s futures studies can be re-interpreted by this holistic perspective, and based on the reinterpretation, how to shape an East Asian futures studies that embraces this holistic perspective. In order to answer this question, I will begin by understanding Dator with Zhuangzi and addressing their similarities and differences.

## **Understanding Dator and Zhuangzi**

As I remarked, this paper aims to explore the possibility of an East Asian perspective that creatively accommodates both attributes of Dator’s futures studies and Zhuangzi’s Daoism. In order to achieve this goal, I have examined both of them by answering the following questions: (1) What do they look for? (objects of research); (2) How do they achieve their goals? (methods); (3) What are their goals? (purposes); and (4) How do they communicate with people? (language).

### **Objects of research**

Dator forecasts four alternative images (ideas and beliefs) of the future, while Zhuangzi deeply understands interdependency of all that exists at present.

For Dator, alternative futures can be created not only by human will but also by social design or structural reformation. Dator particularly stresses the importance of social structure that pushes humans to behave in certain ways, which in turn, formulate the future. He often quoted the Canadian philosopher and futurist Marshall McLuhan’s word, “We shape our tools and thereafter our tools shape us” (McLuhan 1967, in Dator 2002, p. 8). In this sense, Dator argues that humans always “change their understanding of what it means to be human, by interacting with their environment and themselves through technology” (Dator, 2002). Thus, Dator’s alternative futures are social design-oriented, technology-embedded, and challengeable to the status quo.

Therefore, in his discourses of futures studies at the University of Hawaii Dator asks his students to create new governance that could cause humans’ behavioral changes and result in self- and social-consciousness changes. New governance

should embrace and realize sustainability, democracy, a non-killing society, social resilience, well-being of both the present generation and future generations, and fairness, by using new sciences and technologies. In short, Dator's object of research focuses on the question of what is next and what we can do for a better life.

Zhuangzi's thought on the interdependency is explained in a very interesting manner. In the *Zhuangzi*, there is a story as follows: "In the northern darkness there is a fish and his name is K'un. The K'un is so huge I don't know many thousand li he measures. He changes and becomes a bird whose name is P'eng. The back of the P'eng measures I don't know how many thousand li across and, when he rises up and flies off, his wings are like clouds all over the sky" (Watson [1964] 1996, p. 23). Zhuangzi seems to believe that fishes and birds do not exist by themselves. They need collaboration and are interwoven. If there is no fish, and then there is no bird. Like this, "humans are a part of the universe and are not isolated from the universe like a particle or a star" (Park, 2009, p. 453). Thus, Zhuangzi's object of research focused on how all that exists are interconnected.

## Methods

In order to imagine the four alternatives, Dator uses futures methods, which identify continuity and discontinuity of issues and events that could change society. Identifying continuity is to analyze deep patterns that re-occur in the human history. For example, Dator uses age-cohort analysis, in which Dator forecasts futures by identifying the attributes of generations. The analysis is based on the fact that each generation grows up the same time span and shares ideas, beliefs, and values that are different from other generations. Strauss and Howe (1991) argue that four cohort-types can be found in the United State's history: Idealists, Reactives, Civics, and Adaptives. These types are cyclical in occurring with new idealists and then, new reactives, and so on.

Discovering discontinuity is to find out emerging issues that could stop social trends and lead to new trends. Dator spends enormous times almost every day on detecting emerging issues and sharing them with his colleagues and students for discussing what the emerging issues can imply and impact a society. It is never easy to identify emerging issues, because emerging issues are novel and unbounded, for example, the 911 terrorist attacks or the outbreak of SARS (Severe Acute Respiratory Syndrome). Dator never stops identifying continuity and discontinuity and envisioning alternatives. Dator's alternatives are deeply associated with diverse values and new ideas in order for people to adapt to and create changes.

For Dator, to categorize all imaginations of what would happen into FIF is a reasonable way that grasps what will be changed from now: Continued Growth, Collapse, Disciplined Society, and Transformational Society. Based on research, teaching, and consulting on what people believe to be true about the future, Dator collected and analyzed as many images of the future as he could. Then, he condensed the diverse images to one of the four major (or generic) images of the future (Dator, 2002). One can say that FIF were empirically extracted from documented sources of people's ideas and beliefs about the future.

Figure 1 presents the diagrams of the four images of the future. The attributes and assumptions of Dator's FIF are succinctly explained (Dator, 1979 in Dator, 2002, p. 10) as follows:

- Continued Growth (usually "continued economic growth");



- Collapse (from [usually] one of a variety of different reasons such as environmental overload and/or resource exhaustion, economic instability, moral degeneration, external or internal military attack, meteor impact, etc.);
- Disciplined Society (in which society in the future is seen as organized around some set of overarching values or another – usually considered to be ancient, traditional, natural, ideologically-correct, or God-given.);
- Transformative Society (usually either of a high-tech or a high spirit variety, which sees the end of current forms, and the emergence of new [rather than the return to older traditional] forms of beliefs, behavior, organization and – perhaps – intelligent life-forms).

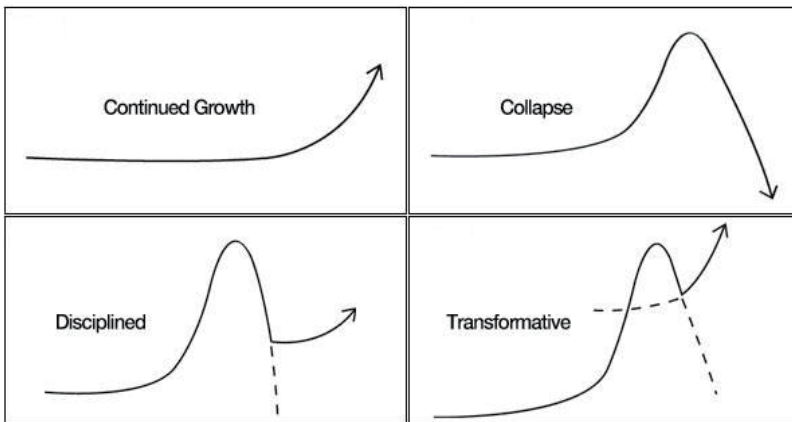


Figure 1. The Diagrams of FIF

Table 1 presents a simplified overview of the distinguishing features of each driving force for the four images of the future. For example, in a future of continued economic growth, the population increases and the usable energy are sufficient, while in the future of collapse, the population declines and energy is scarce.

Table 1. *Seven driving forces and their implications on each of the four images (Dator et al., 2011).*

<b>Futures:</b>	<b>Continue</b>	<b>Collapse</b>	<b>Discipline</b>	Transform
Forces:				
<b>Population</b>	Growing	Declining	Diminished	Post-human
<b>Energy</b>	Sufficient	Scarce	Limited	Abundant
<b>Economics</b>	Dominant	Survival	Regulated	Trivial
<b>Environment</b>	Conquered	Overshot	Sustainable	Artificial
<b>Culture</b>	Dynamic	Stable	Focused	Complex
<b>Technology</b>	Accelerating	Stable	Restricted	Transformative
<b>Governance</b>	Corporate	Local	Strict	Direct

The FIF are not only offering diverse futures and their attributes, but also a holistic view on what changes we can perceive. It is very important to understand that each future can be identified at present and can be true in the future. In other words, the four futures are here now and they will be evenly distributed to us. In

this sense, the FIF do not provide us with less or more likely future. Instead, the FIF gives us a balanced perspective on how we can perceive all changes.

As Curry and Schultz (2009) point out, the FIF provide “useful sorting and construction scaffolds for organizing a large variety of drivers and insights about change” (p. 55-56). The FIF offer not only a logical sorting process, but also enables users of the FIF to multiply their images of the future. Without multiplying images of the future, futures studies would be a mere rational-discourse, which mainly focuses on how to select the most rational choice. Van der Steen et al. (2010) also argue that foresight does not make choices for the future, but allows for “more space for interpretation, intuition, argumentations” than forecasting does (p. 43). In other words, as Carse (1997) points out, there are two types of game on life: one is a finite game; the other is an infinite game. In this sense, futures studies should be an infinite game for it is an ongoing process.

Regarding Zhuangzi’s method, Zhuangzi reconceptualizes *dao* (道) in order to understand the interdependency of things at present. Ames and Hall (2003) translate *dao* as “the Way Making,” because *dao* is “the ongoing field of experience” (Ames, 1998, p. 2). Coutinho (2004) interprets *dao* as “the manner of changes” (p. 31), and Graham (2001) interprets it as “what patterns the seeming disorder of change and multiplicity” (p. 7). For these Sinologists, the *dao* represents process-oriented, holistic relationships, harmony with particularism, correlativeness, and novelty that is not predetermined (Ames & Rosemont, 1998; Ames & Hall, 2003).

Based on the features of *dao* above, I can identify Zhuangzi’s three methods, which has to do with the strategy to expand the boundaries of the uncertainty of the future, for better using *dao* in reality: seeing at a far distance, seeing with more eyes, and seeing for great awakening.

Seeing at a far distance implies how to come up to great understanding on changes. This seeing stresses the importance of developing a long-term perspective. Zhuangzi says, “The morning mushroom knows nothing of twilight and dawn; the summer cicada knows nothing of spring and autumn. They are the short-lived... The short-lived cannot come up to the long-lived” (Watson [1964] 1996, p. 24). In the field of futures studies, a long-term perspective is crucial for forecasting diverse futures and also leads to the consciousness of future generations, which considers well-beings of both the current generation and future generations.

Seeing with more eyes implies how to develop a more balanced perspective without being influenced by prejudice. Zhuangzi says, “When the monkey trainer was handing out acorns, he said, “You get three in the morning and four at night.” This made all the monkeys furious. “Well, then,” he said, “you get four in the morning and three at night.” The monkeys were all delighted” (Watson [1964]1996, p. 36). What Zhuangzi means by this story is that “the sage harmonizes with both right and wrong and rests in Heaven the Equalizer. This is called walking two roads” (Watson [1964]1996, p. 36). Zhuangzi also says, “Everything has its “that,” everything has its “this.” From the point of view of “that” you cannot see it, but through understanding you can know it” (Watson [1964] 1996, p. 34). Based on these describes, we can understand that seeing with more eyes has to do with openness and flexibility. The monkey trainer does not have a fixed perspective on which way to treat monkeys is right or wrong. If you have a fixed perspective, you have difficulty understanding others’ perspectives. For example, if you are a capitalist, you are not trying to see the world from a communist perspective and

vice versa. If you are an environmentalist, you are not trying to see the world from a developer's perspective and vice versa.

Moreover, walking two roads at the same time can be possible by using a bird's-eye view, which is, for Zhuangzi, the best way to see changes as they are. As Kohn (2011) points out, Zhuangzi provides a "bird's-eye view of how the universe functions" (p. vii). I will describe it later in detail, but this synoptic view sees all changes without favoring any thought, issue, or event in the world. As in Buddhism, this view reflects the idea of an absence of worldly desires in one's mind. It is indeed difficult to have this kind of bird's-eye view. According to the *Zhuangzi*, "Ordinary men discriminate among [things] and parade their discriminations before others. So, those who discriminate fail to see [the Way]" (Watson, 1996). Having a bird's-eye view comes from intellectual nomadism, in which the more eyes, different eyes, behold that very same subject, the more perfect becomes our concept" (Coutinho and Sigurdsson 2004, p. 74). In short, Zhuangzi tried not to support any idea and belief in order to see what are changes in the world without prejudice.

The third method that I identify Zhuangzi's method is seeing for great awakening. This seeing has to do with how to identify continuity and discontinuity in our daily lives. Zhuangzi says, "Once [Zhuangzi] dreamt he was a butterfly, a butterfly flitting and fluttering around, happy with himself and doing as he pleased. He didn't know he was [Zhuangzi]. Suddenly he woke up and there he was, solid and unmistakable [Zhuangzi]. But he didn't know if he was [Zhuangzi] who had dreamt he was a butterfly, or a butterfly dreaming he was [Zhuangzi]" (Watson [1964]1996, p. 45). Generally, this story can be interpreted as one that when you wake up and realize it is a dream, you can be awakened and enlightened that life is like a dreaming at night.

However, for me, this story tells us something more profound on transformation. Coutinho and Sigurdsson (2004) argue, "For a creature to free itself from its own situatedness is for it to re-create itself. [This is like] the fish can free from the water only by transforming into a bird" (p. 70). This transformation from a fish into a bird reminds me of one of M.C. Escher's paintings titled "Sky and Water." In the picture, starting from the bottom, the fishes make a space between them and then the spaces become birds. The birds fly to the sky. Regarding this transformation, Coutinho and Sigurdsson (2004) point out that Zhuangzi attempted to go beyond the horizon by free and easy wandering. Zhuangzi looked for new horizons and boundaries, which provide Zhuangzi with great awakening, which leads to self-transformation.

Furthermore, Gratton (2012) argues that if you try to transform yourself, then you can find and develop a new community of practice. This community can help shape new values, norms, and futures, and in turn one can contribute to the community by providing his or her new awakening. Dewey (1927) calls this community as Great Community as a society which consists "in having a responsible share according to capacity in forming to which one belongs and in participating according to need in the values which the groups sustain" from the standpoint of the individual (Hickman & Alexander, 1998). In short, seeing for a great awakening aims at going beyond the boundary and finding new boundaries so shaping a great community which helps grow not only oneself but also a community.

## Purposes and language

Regarding purposes, Dator facilitates people to reach their preferred fu-

tures in exploring four images of the future. Through this facilitation, Dator emphasizes the importance of creating desirable futures by thoughtful and considerate participation. Zhuangzi provides us with the “freedom to wander and roam about the world of diverse values, free to appreciate ways of life other than our own” (Wong, 2003, p. 406). This freedom enables us to make a distance from the values that one appreciates, and this distance in turn creates room for us to challenge our values and to make a balance between our values and other values. Through this process, one can achieve an enlarged and extended perspective of what is of value. In other words, one can get wisdom, which has to do with how to live in harmony with more values that exist.

How do they communicate with people? Dator offers logical, useful, and meaningful statements of the future in order for people to forecast diverse and practical futures whereas Zhuangzi presents somewhat vague, indeterminate, and non-principled conversations on *dao* in order for people not to assume any knowledge is fixed and given. In other words, Zhuangzi gives the benefit of the doubt as Dator always open the door for emerging issues and novelties. Table 2 presents the comparisons of Dator with Zhuangzi.

Table 2. *Comparisons of Dator with Zhuangzi*

	Dator	Zhuangzi
Objects of research	Forecasting four alternative images of the future	Deeply understanding interdependence of all that exists
Methods	Imagining continuity and discontinuity of issues that could impact society in the future.	Seeing at a far distance, seeing with more eyes, and seeing for great awakening
Purposes	Envisioning a preferred future	Freeing oneself from chaos; living in harmony with all that exists
Language	Logical, useful, meaningful, and diverse statements of the future	Vague, indeterminate, non-principled conversations on <i>dao</i>

While they look different, I can see Dator through Zhuangzi’s lens and also see Zhuangzi through Dator’s lens. In other words, I can better understand Dator with Zhuangzi and vice versa. Both of them attempt to grasp what are continuities and discontinuities in the world and like to play with uncertainties, complexity, and changes. I will discuss more on these similarities between them in order to shape an East Asian futures studies. Pierre Wack asserted that seeing changes consists of three elements: holistic perspective, interconnectedness, and accommodating new insights (Burt and Wright, 2006). Wack argues that through this seeing, one can anticipate events before they might happen. Regarding this seeing, Burt and Wright (2006) argue that there are three obstacles that prevent us from seeing: over-reliance on routines in thinking; psychological resistance; and refusal to harness diverse perspectives. Hence, the problem is how to overcome the obstacles. In my experiences, whenever Dator conducted futures workshops, he emphasized that in

order to see change, users of FIF should not favor any alternative image because each idea of the future had the same possibility and probability of occurring. It can be argued that the user's guide underlines the bird's-eye view for providing a more inclusive worldview.

I re-interpret Dator's FIF as a form of East Asian futures studies in part because the four images of the future are not exclusive but inclusive of each other. The images display where we live in and what changes that we will face in the future. Each image is different from one another but cannot be meaningful without other images of the future. What does this mean? As Choi et al. (2007, p. 692) argue, in the holistic approach of East Asians "attention tends to be oriented toward the relationship between objects and the field to which those objects belong. From this perspective, it would be less significant to focus attention on a specific alternative in East Asian contexts. Instead, East Asians want to see how each alternative is connected and detect relations among alternatives in order to map a bigger picture of what is going on.

In other words, as Giri (2011) aptly points out, through knowing together in compassion and confrontation "we realize that we are part of a bigger drama of co-realisation where we create a field, where transformation embraces self, other, and the world."<sup>5</sup> Based on the holistic approach, I can take Dator's FIF as a tool that helps individuals draw a better-informed map that accommodates optimally condensed elements, which would impact a society in the future.

I propose that the bird's-eye view can be a basis for scanning what changes are occurring in our local and global communities. In this view no alternative future should be considered better or more probable than any other. This bird's-eye approach attempts to put the future in more ambiguous situations where the future is dynamic and uncertain in order to stimulate diverse conversations and interpretations on the future. As Wong (2003) aptly argues on the implications of Zhuangzi's freedom to wander and roam, this open-end attitude can "clear the underbrush from our heads" (p. 409).

The holistic bird's-eye perspective (1) pursues appropriate rather than exclusive alternatives, (2) finds an aesthetic moment rather than a predetermined moment, (3) dances with chaos rather than controls it, and (4) uses both the useful and the useless.

### **Pursuing appropriate rather than exclusive alternatives**

Appropriateness reflects a relation-centered paradigm, which is opposed to a substance-centered one. For example, if something is appropriate to two persons, the two persons agree that it is mutually helpful and beneficial. Thus, making appropriateness means making relationships more significant for better progress. In comparison, exclusiveness signifies a zero sum game, in which a winner takes all.

East Asians developed a relation-centered paradigm. The following example demonstrates how the relation-centered paradigm functions in Korean life:

In Korean calligraphy, if a stroke is done wrong, the artist cannot erase nor correct it. He has no choice but to draw the next stroke so as to hide the previous mistake, to make the next stroke harmonize with the first unsatisfactory one. And if one line of characters is wrong, he must strive to make the next line free of errors, but the most important thing is that the next

line of characters should help and support the first one. On the finished page of a calligraphy piece, stroke and stroke, character and character, line and line should help each other. It is this relationship between lines, strokes and characters that helps to overcome any mistakes made in the work. (Youngbok Shin, 1998, p. 2)

As this text points out, Korean calligraphers do not erase or correct an incorrect stroke. Rather, they create harmony in between the past and the future, between what they have done and what they will do. The aesthetic creativeness is shaped by the context of the present. Moreover, values of life can be created by endless relationships with the past experiences, even though the past has flaws.

In order to practice a relation-centered paradigm in foresight activities, the holistic bird's-eye perspective can encourage citizens and stakeholders to participate in shaping futures research design processes. As Robinson (2003) aptly points out, one of the most important elements that enable a successful futures research is interactive social research that allows people to experience changes brought by themselves. When citizens and stakeholders are involved in forming the futures research process, they can increase self-efficacy towards the future. Individuals with self-efficacy toward the future can have beliefs that they effectively influence conditions that would (re)shape their lives in the future. It is worth noting that Cuhls (2003) argues, "[N]etworking and cooperation in identifying future options is as – in some cases even more – important than the tasks of forecasting" (p. 96). This mutual learning approach also allows for balanced negotiation, more openness, and thoughtful engagement upon a basis of perceived self-efficacy toward the future.

### **Finding an aesthetic moment rather than a predetermined moment**

The Ease Asian futures studies waits for an aesthetic moment. It is very difficult to capture the aesthetic moment when one feels that something is beautiful. It is also difficult to say when the aesthetic moment is, because the moment appears and disappears in an instant. Regarding the aesthetic moment, Li Zehou (2006) interestingly posits that the excellence of the Zhongyong (中庸: can be translated "to hit the mark in the everyday"<sup>6</sup> or "focusing the familiar"<sup>7</sup>; it is also one of the Four Books of the Confucian canonical scriptures) is to grab the aesthetic moment in which people feel good. According to Li, the moment that people feel good is when something seems to be appropriate in efficiency, for example, not too long and not too short. The Zhuangzi also explicates when the aesthetic moment is:

When I chisel a wheel,' says the carpenter to Duke Huan, 'if the stroke is too slow it slides and does not grip, if too fast it jams and catches in the wood. Not too slow, not too fast; I feel it in the hand and respond from the heart, the tongue cannot put it into words, there is a knack in it somewhere which I cannot convey to my son and which my son cannot learn from me. (Graham, 2001, p.6)

In this passage, Graham (2001) emphasizes spontaneity as a core concept that conveys Zhuangzi's philosophy. The optimal spontaneity comes from one's experiences, not from rules or manuals.<sup>8</sup> The experiences of the carpenter, for example, empower him to know what speed is appropriate for cutting the wood: not too fast and not too slow. This is an aesthetic moment.

How can one create the conditions for the aesthetic moment? Imagine that there is a four-string ukulele, a Hawai'ian musical instrument. Players can create musical harmony with the ukulele. No one can play well with a one-string ukulele. One needs four strings to play. Like the ukulele, the East Asian futures studies provides a well-tuned four-string ukulele for people to play themselves. Then, the player can focus on how to create musical harmony in plucking each string. The well-tuned four-strings imply four images of the future, which are impartially distributed for citizens to forecast their futures. Again, foresight activities should be initiated by and based on fairly diverse alternatives of the future.

In terms of the effectiveness of spontaneity, Su and Hung (2009) interestingly compare spontaneous clusters with policy-driven ones, arguing “spontaneous clusters have the capacity to evolve...spontaneous sources of order provide inherent order that evolution has to work with *ab initio* and always” (p. 618, emphasis in original). In this sense, it can be argued that spontaneity has to do with continuous adaptation to changing situations. It can be further argued that spontaneous organizations or groups are amorphous and endlessly moving. For these organizations and groups, adaptability is more important than adaptation to new situations in an assumption that the future is dynamic (Van der Duin and Den Hartigh, 2007). Thus, an aesthetic moment has to do with adaptability toward the future, in other words, self-efficacy toward the future.

### **Do not control chaos but dance with it**

In the East Asian futures studies, chaos itself is not judged as one that should be controlled. Chaos is a process of change. There is an interesting story on chaos in the Zhuangzi:

The emperor of the South Sea was called Shu [Brief], the emperor of the North Sea was called Hu [Sudden], and the emperor of the central region was called Hun-tun [Chaos]. Shu and Hu from time to time came together for a meeting in the territory of Hun-tun, and Hun-tun treated them very generously. Shu and Hu discussed how they could repay his kindness. “All men,” they said, “have seven openings so they can see, hear, eat, and breathe. But Hun-tun alone doesn’t have any. Let’s try boring him some!” Everyday they bored another hole, and on the seventh day Hun-tun died (Watson, 1996, p. 95).

This story illustrates that chaos should not be controlled but could be enjoyable. It would be better for humans not to disturb a process of change, but to utilize it. Dator has used the metaphor of “surfing tsunamis” for many years to describe “the magnitude of challenging forces sweeping towards us from the futures” (Dator, 2009, p. 34). The tsunamis are too large to avoid. The only way to survive the tsunami is to surf it. For a surfer, a big wave is enjoyable. In this sense, change can be pleasurable. The metaphor of tsunamis also connotes that the world that we live in consists of absurdity and craziness, which are not easy to understand rationally due to a lack of causality. In this kind of the world, we should endure the absurdity and craziness cheerfully.

However, one has to learn how to use the power of the change in order to create the future with pleasure and excitement. In order to learn it, it is necessary to understand that dancing with chaos implies awareness of the function of fluctuation.

Wheatley (1994) interestingly argues, “The things we fear most in organization – fluctuations, disturbances, imbalances – need not be signs of an impending disorder that will destroy us” (p. 20). Instead, she asserts that chaos is “the primary source of creativity” (p. 20).

In the field of futures studies, Ramirez and Ravetz (2011) interestingly understand one of the natures of chaos. The authors introduce the concept of being “feral,” which means wild but once was domesticated. For example, feral species are ones that were tamed and lived in farms but become wild. Likewise, feral futures are ones that were prepared but become totally unexpected. There are examples: the nuclear accident at Three Mile Island in the United States of America in 1979 or the story of Taliban that was Mujahedeen, supported by the US, but becomes terrorists, attacking the US. Such feral futures were regarded as manageable in predictability but turn out to be totally unpredictable.

In order to prepare for feral futures, Ramirez and Ravetz (2011) suggest meta-rational approaches, which are different from a rational approach, in terms of how to tackle chaos. The meta-rational approaches are based on Zen and aesthetics. Zen is a Buddhist doctrine that enlightenment can be achieved by self-correction through meditation and direct intuitive insight. Thus, a Zen approach requests people go beyond epistemological agreements accepted in a society and practice paradoxical thoughts and ideas. The authors find an example in Daoism, arguing, “[Daoism] involves a not-to-be-defined experiential journey seeking Zen where, like in Zen, words are not of help” (p. 483). According to the authors, aesthetics deals with sensing and gut feelings.

In short, whereas a rational approach focuses on more data and modeling, meta-rational approaches “let go of the established epistemology...create the conceptual space to reconsider the situation anew...identify and seek and explore and begin to establish new connections...finally opt for those imagined futures whose meta-pattern best connects to those experienced as corresponding to those of the living, the viable, the vivid, the sustainable” (Ramirez and Ravetz, 2011, p. 484, quotes selected). In this sense, the meta-rational approaches are similar to that of the East Asian futures studies in terms of how to identify and prepare for chaotic situations.

### **The use of the useful and the useless**

The East Asian futures studies is interested in how to use both the useful and useless, in other words, both acceptability and unacceptability. The reason for this is that today’s usefulness (or acceptability) can turn out to be useless (or unacceptable) tomorrow, and vice versa. However, it is difficult to use both of them, as Zhuangzi said, “All men know the use of the useful, but nobody knows the use of the useless” (Watson, 1996, p. 63). Why is it difficult? Of course, no one wants to use the useless, which seems to be not-practical and less-effective at present. Thus, what does it mean by using the useless? Can it be a practical strategy?

The use of the useless has to do with indeterminacy. Coutinho (2004) argues that when a text is indeterminate, “knowledge of its context can help to delimit possible and probable meanings” (p. 8). Regarding indeterminacy, ponder what Zhuangzi said as follows: the sage “recognizes a this but a this is also that, a that which is also this. His that has both a right and a wrong in it; his this too has both a right and a wrong in it” (Wang, 2004). This statement sounds paradoxical and ridiculous. However, for Zhuangzi, to use ridiculous and absurd expressions is a strategy for accommodating



“the changes of all things and the shifts of meanings and viewpoints” (Wang, 2004, p. 197). Jullien (2000) also see this way of speech as “fluctuating speech” in the Zhuangzi, saying, “By oscillating according to the situation, fluctuating speech embraces reality from all angles, constantly espousing the spontaneous movement of things” (p. 13). In order to delimit possible meanings and to accommodate changes, the East Asian futures studies evenly spreads out diverse alternatives without prioritizing any alternative. Thus, people do not need to identify any alternative -- predetermined, fixed, or given. Due to this setting, the alternatives themselves become available as they are.

A number of authors studying the Zhuangzi propose that Zhuangzi had a strategy for using his indeterminate words (Coutinho, 2004; Wang, 2004; Wu, 1990). In chapter 27 of the Zhuangzi, one of the paragraphs states, “[Dwelling] words make up nine tenths of it; [double-layered] words make up seven tenths of it; goblet words come forth day after day, harmonizing things in the Heavenly Equality” (Watson, 1968, p. 303). In this passage, we can acknowledge that Zhuangzi used three kinds of words: dwelling, double-layered, and goblet words. Zhuangzi explained that dwelling words are like words for parables, figurative descriptions, and imaginary conversations, which, in turn, enable readers and listeners to create new ideas and meanings. Double-layered words are like quoted-words from what the wise or exemplary men said, such as proverbs or maxims. Goblet words reflect the core of Zhuangzi’s philosophy of communication. A goblet is a wine cup that tips when is full and rights itself when is empty. Wu (1990) interpreted that goblet words are “tipping toward the situation so as to contain it as fully as [the goblet words] can” (p. 370). Therefore, goblet words imply endless changes, which Zhuangzi always adapted to. Wang (2004) aptly points out that Zhuangzi “enjoys staying with all possibilities, never attempting to close the door on any” (p. 204). This is how to use the useless.

The useless is typically seen as nebulous and ridiculous. However, the East Asian futures studies believes that any useful idea in the future should appear to be ridiculous (Dator’s 2nd law of futures studies). Regarding how to gather ridiculous ideas, Zhuangzi suggested that “beggars, cripples and freaks [should be] seen quite without pity and with as much interest and respect as princes and sages” (Watson, 1996, p. 4). Zhuangzi attempted to listen to anyone, even though he or she was seen as a ridiculous or useless one. Both Zhuangzi and Dator underline the awareness of the useless.

FIF enables people to use both the useful and useless. Each image of the future has its own merits and demerits and has its own values and beliefs that could (or should) be realized. Even in Collapse, one can find some positive things to make a society better than other societies. For example, Cuba can be seen as an economically collapsed country due to the disintegration of the Soviet Union and the trade embargo enforced by the United States. However, Cuba has also become one of the healthiest countries (the average lifespan is 77.6 in 2006)<sup>9</sup> in the world, and “the only nation in the world which met the WWF’s (World Wide Fund for Nature) definition of sustainable development.”<sup>10</sup>

Each image can be seen as an alternative to the others. For example, Collapse and Disciplined Society and Transformational Society could all be alternatives to Continued Growth. The image of continued economic growth was shaped in societies in which people carried out projects of modernization and industrialization

in the 19th and 20th Centuries. Since the second half of the 20th Century, modernization has been blamed for causing environmental, ecological, economic, and energy crises. When we discuss disadvantages of modernism or industrialism, the three alternatives to Continuation should be seriously considered in order to reorient the values and beliefs embedded in the Continuation future. In short, FIF are based on “historical archetypes, deep patterns that reoccur through time,” which are distinguished from other futures scenarios (Inayatullah, 2009).

Moreover, in order to overcome the dichotomy between useful and useless, the East Asian futures studies is interested in multiplying alternatives. Nandy (2006) appropriately argues, “I consider all futures studies to be a game of design: When you multiply the number of designs you multiply your choices” (p. 91). Nandy’s argument has to do not only with the freedom to explore alternatives, but also with the freedom to multiply them. By multiplying alternatives, a futurist can become a creative artist who wants access to “collective soul [and] tacit knowledge” (Nandy, 2006, p. 89). Based on multiple alternatives, humans can enjoy seeing more livable and exciting worlds. The more alternative images practitioners of futures research create, the better the results they can achieve in terms of the efficiency of a futures project. Beers et al. (2010) argue that an overarching vision that “incorporate[s] multiple, different images” of the future “may have better chance to escape becoming associated with negative imagery” (p. 730). Multiple alternatives give fewer concrete directions, which in turn, give individuals more freedom to choose what strategy is most appropriate.

## Conclusion

As Inayatullah (2002) aptly points out, futures studies must be localized in the “language of participants, in their ways of knowing and experiences” (p. 115). Taiwanese futurist Kuo-Hua Chen (2002) also posits that the Taiwanese should find a “local version of futures studies” (p. 212).

A list of authors argue that East Asian aesthetic preferences are characterized as correlative, particular, polar, process-oriented, contextual, appropriate, relation-centered, accommodating, floating, holistic, and indeterminate (Choi et al., 2007; Hall & Ames, 1987; Jullien, 2000; Masuda et al., 2008; Nisbett, 2003; Shin, 1998). In comparison, aesthetic preferences in what Heidegger critiques as the “theo-ontological” tradition<sup>11</sup> tend to be unconditional, universal, dualistic, teleological, logical, alternative, substance-centered, exclusive, linear, analytical, and judgmental. In contrast to this theo-ontological tradition contemporary Western philosophical movements, such as pragmatism<sup>12</sup>, phenomenology<sup>13</sup>, post-structuralism<sup>14</sup>, hermeneutics<sup>15</sup>, and existentialism<sup>16</sup>, do not agree with foundational thoughts which rationalize one’s experience in order to make it teleological and systematic. Philosophers in these movements refuse the idea that there is a conscious agent who makes the grand design or the orderly progress in the world.

Table 4 presents the attributes, values, and applications of East Asian futures studies based on the understanding Dator and Zhuangzi.

Table 4. *Attributes, Values, and Applications of East Asian Futures Studies*

<b>Attributes</b>	<b>Values</b>	<b>Applications</b>
Appropriateness	Relationality	Encourage people to participate in shaping futures research design process
Aesthetic moment	Spontaneity (cultivated efficacy)	Make more space for interpretation, intuition, and arguments
Dance with chaos	Experimental spirit	Shape new meanings and challenge the <i>status quo</i>
Use of the useful & useless	Indeterminacy	Create an overarching vision that incorporates multiple, different images of the future

East Asian futures studies proposes that one has to (1) give the benefit of the doubt to our current visions, (2) invite more people to discuss and revise our visions, (3) continuously study diverse futures, and (4) make our relationships more significant in revising our visions.

Zhuangzi’s synoptic view and Dator’s FIF do not stop at only envisioning but go one step further and focus on the “very now” as a way of producing an optimal future. Ames and Hall (2003) interpret dao as way-making that connotes “a forging of an always new way forward” (p. 58) and de as “the particular as a focus of potency or efficacy within its own field of experience” (p. 59) when they translate a daoist’ classical texts Daodejing ( 道德經 ). Thus, they want to point out that daoist not only understand the world, but also attempt to make life at present significant by generating “cognitive, moral, aesthetic and, spiritual meaning” (Ames & Hall, 2003, p. 60). Of course, imagining diverse futures should connect to a process that produces optimal, appropriate, desirable policy now.

Finally, I argue that East Asian futures studies based on Dator’s and Zhuangzu’s ways of thinking could provide not only an indigenized perspective of futures studies, which could tackle and resolve regional issues such as a conflict between the North and South Korea and peace-making among nations in East Asia, but also a useful way of how to decolonize the future although Dator (2005) and Sardar (1993) among others already developed.

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## Notes

- 1 Wendy Schultz coined the term the Manoa School, meaning the futures studies programs initiated by Professor Jim Dator in the early 1970s at the University of Hawaii at Manoa. Chris Jones also mentioned the Manoa School (C. Jones. 1992. *The Manoa School of Futures Studies. Futures Research Quarterly*, Winter 1992:19-25).
- 2 The aspirational futures are explained in detail in Bezold's article, "Aspirational Futures," *Journal of Futures Studies*, May 2009, 13(4):81-90.
- 3 Based on conversations with Dator through emails in April 26, 2013.
- 4 This is based on discussions with Roger T. Ames through emails on March 2012.
- 5 I refer to its excerpts available at <http://www.livingindiversity.org/2012/04/13/knowning-together-in-compassion-and-confrontation/>
- 6 Refer to Roger T. Ames and Henry Rosemont, Jr. 1998. *The Analects of Confucius: A Philosophical Translation*. New York: Ballantine Books.
- 7 Refer to Roger T. Ames and David L. Hall. 2001. *Focusing the Familiar: A Translation and Philosophical Interpretation of the Zhongyong*. Honolulu: University of Hawaii Press.
- 8 Regarding spontaneity, Su and Hung (2009) interestingly compare spontaneous clusters with policy-driven ones, arguing "spontaneous clusters have the capacity to evolve...spontaneous sources of order provide inherent order that evolution has to work with *ab initio* and always" (p. 618). In this sense, it can be argued that spontaneity has to do with continuously evolution.
- 9 Refer to the CIA's *the World Factbook*, available at [www.cia.gov/library/publications/the-world-factbook/geos/cu.html](http://www.cia.gov/library/publications/the-world-factbook/geos/cu.html)
- 10 Quotation from the Wikipedia: <http://en.wikipedia.org/wiki/Cuba>
- 11 This theo-ontological way of thinking is substance-oriented. Ames (2010) argues that from the 19th century, Western philosophy criticized its own ontological thinking – for example, "Heidegger uses the language of theo-ontological thinking, Whitehead criticizes misplaced concreteness, Dewey criticizes the philosophical fallacy, Derrida criticizes the logocentrism" (in Yu, 2010, p. 87).
- 12 Pragmatists like William James and John Dewey agree that experience is not given but processual, on-going, and evolving by re-clarifying questions (James's *Pragmatism: A New Name for Some Old Ways of Thinking*, 1907) and continuous inquiries on indeterminate situations (Dewey's *Logic: The Theory of Inquiry*, 1938). These authors fought dogmatic ideas.
- 13 In general, phenomenology studies passive and active experiences: perception, imagination, thought, emotion, desire, volition, and action. Phenomenologists like Merleau-Ponty argue that humans store and refine experiences through responding to and coping with diverse situations, and in turn, the situations "show up" for them as "requiring [their] responses" (Dreyfus, 2002, p. 368).
- 14 Post-structuralism also supports the idea that existence (or human experience) is made from mutually constitutive processes.
- 15 Regarding hermeneutics, for example, Gadamer (1976) casted a new understanding on the self by arguing that humans look at the present with patterns of behaviors in

history and explore the future through reflecting values or preferences so humans can form a “fusion of horizons” and make eyes open to “new possibilities that is precondition of genuine understanding” (Hans-Georg Gadamer. 1976. *Philosophical Hermeneutics*, translated and edited by David E. Linge. California: University of California Press, p. xxi).

- 16 In his book *Being and Nothingness* Sartre (1943) claimed as follows: “Existence precedes and rules essence.” Sartre reputed the Cartesian view, which is to consider “the self” as a given and fixed substance. Instead, Sartre argued that the self is redefined as a self-making in situations. Regarding this argument, existentialists often say, “What I am cannot be separated from what I take myself to be” (refer to: [plato.stanford.edu/entries/existentialism](http://plato.stanford.edu/entries/existentialism)).

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# Possible Scenarios on the Future of the Panatag Shoal (Huangyan Island/Scarborough Shoal) Controversy using Jim Dator's Four Archetypes of Alternative Futures

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## Abstract

*Leading scholars of international relations argued that the West Philippine Sea dispute (South China Sea) was a tinderbox waiting to happen. Many analysts fear that the dispute could lead to a direct military conflict if tensions remain at the Panatag shoal. Recently, public interest in the disputed island resurfaced when China, the Philippines and Vietnam traded accusations of repeated incursions. The disputed triangle chain of reefs have caused deep diplomatic divide between the six claimant nations. The tension that was once mutual is now visual and magnified by the sporadic show of deception and force by the Philippines, China, Vietnam and Taiwan at the diplomatic and military levels. The spat is now the news hour and the remarkable story line of Asia. The Panatag Island dispute has disrupted the relative peace of the region and will, in a multifaceted way, affect the future of Asia.*

*This paper explored possible scenarios on the future of the Panatag island controversy. Using Jim Dator's four archetypes of alternative futures it asked the questions what are the possible scenarios in Asia when viewed from the Panatag Island controversy? What are the consequences of a continued economic growth, collapse, conserver and transformation scenarios at the Panatag Island? What might happen if conflict escalates and worst case scenario eventuate? What are the likely impacts of these scenarios on other regional disputes like the Senkaku Islands (Diaoyu Islands) and the Takeshima Islands (Dokdo Islands) chain of island dispute? What are the likely impacts of the scenarios on the future of US-China relations? What scenario needs to happen for claimant nation-states to reduce the possibility of direct military conflict and prevent war and for the region to advance demilitarization, reconciliation and convergence to resolve the dispute? While there are other scenarios beyond Dator's alternative futures, this paper will only explore possible scenarios using Dator's alternative futures archetypes.*

**Keywords:** Panatag Island, Spratly Island, West Philippine Sea, Alternative Futures, Asia Futures, Panatag Shoal Controversy, Scarborough Shoal

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## **The Panatag Island Controversy**

Leading scholars of international relations such as Joyner (1997) argued that the West Philippine Sea dispute (South China Sea) was a tinderbox waiting to happen. Many analysts fear that the dispute could lead to a direct military conflict if tensions remain at the Panatag shoal. As tensions rise at the West Philippine Sea, the six claimant nations have carefully exercised self restraint to avert a military confrontation. While the parties involved have recognized confidence building measures to defuse tension at the Panatag shoal and the Spratly Islands, the “word war” between China, Vietnam, Taiwan and the Philippines remain.

China was accused by the Philippines and Vietnam of violating territorial sovereignty and international laws when it sent a contingent of fleet vessels and warships. China, on the other hand, blamed the Philippines of insincerity for creating “artificial tensions” and faulted Manila’s provocative action for its decision to send more ships in the disputed islands.

The presence of Chinese structures, their aerial and naval maneuvering and increasing military presence in the island could invite an arms race in South East Asia reported the Philippine Daily Inquirer (2011).

The six nation claimants have used historical records, pre-colonial navigation reports, old maps and legal documents to justify their claims of ownership over the disputed islands.

## **The Promise of Scenarios to Improve Foreign Policy Analysis and Decision-making**

According to the recent Australia White Report (2012), Asia has many alternative strategic futures both positive and negative. It noted that many of its societies will transform as they become more prosperous but will face new pressures. These stresses may likely re-ignite old frictions and territorial disputes and controversies could, in the years ahead, pose serious risks of instability and conflict in Asia (Australia White Paper Report, 2012).

As uncertainty and complexity grows in the region, the need to reduce the incidence of ‘inevitable surprises’ and to think and plan for the long-term future had been viewed as crucial to regional peace and security. According to Michael Oppenheimer (2012) the interactions and the dynamics of non-traditional actors (i.e. individual empowerment, social media, decline of US power in global politics, etc.) has actually produced a complexity that defied predictions. He argued that the lack of foresight and imagination, bureaucratic inertia and wishful thinking have played a part in the intelligence failures and policy miss-steps in the last twenty years. He further argued that while “ideas, theories and historical analogies are all essential intellectual equipment for making sense of the stream of events” they could also be ‘disabling in the presence of rapid change’ (Oppenheimer, 2012). For example, the mis-estimation of particular shifts in the Middle East particularly the Arab Spring gave experts a rare unfolding of events that called for a thorough and open re-examination of assumptions on key drivers of regional politics like the role of the military, the effects of economic change and the importance of Arab identity in regional peace and security (Oppenheimer, 2012). Taleb and Blyth (2011) suggested that the Arab Spring event was a classic example of ‘black swan’ event that was

inevitable and unpredictable.

Applying scenarios to analyzing the Panatag shoal controversy brings into debates plausible alternative futures (Dator, 2009; Oppenheimer, 2012). It affords policy-makers an opportunity to explore new understandings about conflict and expand strategic options for coping with complexity. Scenarios as a method could enable state as well as non-state actors to imagine multiple possibilities and design new strategic innovations to address future shocks and surprises (Freeman; Watson, 2012). As Matt Oppenheimer argued “multiple scenarios are designed to challenge the mindsets of policy-makers...by presenting alternative narratives that capture less conventional but plausible futures...In doing so, they can reveal dubious assumptions, conveniently looked policy trade-offs and future wild-card events or trends that can invalidate current policies and pose new challenges.”

This is an initial attempt by the author to investigate the Panatag shoal controversy using Dator's scenario alternative futures method. Incasting techniques as prescribed by Dator have been applied in the scenario writing process. The scenarios were deliberately written based on the characteristics of the scenarios described by Dator.

## **Dator's Scenario Archetypes on the Panatag Shoal Controversy**

Dator's archetypal scenario recognizes and integrates the value of historical narratives, cultural, geographical settings and trends in creating alternative images of the future. He recently described his alternative futures as broader than scenarios as they are based on deeper patterns of change that reoccur over time (Inayatullah, 2009 as cited by Bezold, 2009). The main idea behind the four different broad scenarios was to illuminate the importance of pluralistic scrutiny of the future (Ruostalainen, 2012) and while there are billions of images they could be classified into four generic alternative futures (Dator, 2012):

1] *Continued Growth* - this image of the future is based on the belief that whatever is happening now are extended and even amplified into the future. The assumption of “continuation” and a “flat image” of the future are obvious in this alternative future.

2] *Collapse*, the second archetype of Dator's alternative future is the scenario where our world collapses. The collapse is an image of the future driven mostly by people's fear of natural resource shortage, food shortages, and climate change. The image of war, bankruptcy, the extinction of humans is the image of this alternative future scenario (Dator, 2009).

3] *Conserver/Disciplined*, scenario is the image of the future when people wish to preserve or restore places, processes and values. This image is obvious when humans aspire for preservation over acquisition and/or production of resources. According to Dator (2009) survival, conserver and disciplined societies promote preservation and conservation, managing growth, etc. (Dator, 2009);

4] *Transformation* is the image of the future that anticipates and welcomes the transformation of all life – values, institutions, relations and worldviews. The transformation scenario is a future that does not yet exist. To Bezold (2009) it is the “north star” that gives people direction for creating a desirable future state.

The four archetypal futures have equal probabilities of happening and they must

be considered in equal measure and importance (Dator, 2012).

Considering the above statements, this paper sought to answer the following questions: What are the possible scenarios at the Panatag Island using Jim Dator's four future archetypes? What are the consequences of a continued economic growth, collapse, conserver and transformation scenarios at the Panatag Island? What might happen if conflict escalates and worst case scenario eventuate? What are the possible impacts of these scenarios on other regional disputes like the Senkaku/Dokdu Island and the Takeshima/Diaoyu chain of island dispute? What are their similarities and differences? To what extent will the Panatag shoal scenarios impact US-China relations in the Asia-Pacific? What scenario needs to happen for claimant nation-states to reduce the possibility of direct military conflict and prevent war and for the region to advance demilitarization, reconciliation and convergence in the Panatag shoal? Will we see a military stand off or a diplomatic trade off at the Panatag shoal?

### **What's in a Name? What are their claims?**

The disputed island is known by many names and for strategic and political reasons, the claimants have named the islands their own to solidify perceptual ownership (Shi-Ching, 1999).

The Philippines called it the Panatag shoal or Bajo De Masinloc and the People's Republic of China referred to it as the Huangyan Island. Taiwan, on the other hand, (officially known as the Republic of China) whose claims are similar to China named it the Minzhu Jiao (democracy reef) while Vietnam, another claimant, called it the Hoang Sa (Paracel) and Troung Sa (Spratly) islands. Malaysia named its claimed territory as Tereumbo Layang Layang, Matanani Reef and Ubi Reef and Brunei announced its sovereignty claim on the seas surrounding Luisa reef (Shi-Ching, 1999).

With a sea area of 150,000 square miles, the Spratly Islands is a triangular-shaped chain of 230 scattered islands, isles, shoals, banks, atolls, cays and reefs.

Possible Scenarios on the Future of the Panatag Shoal (Huangyan Island/  
Scarborough Shoal) Controversy using Jim Dator's Four Archetypes of  
Alternative Futures

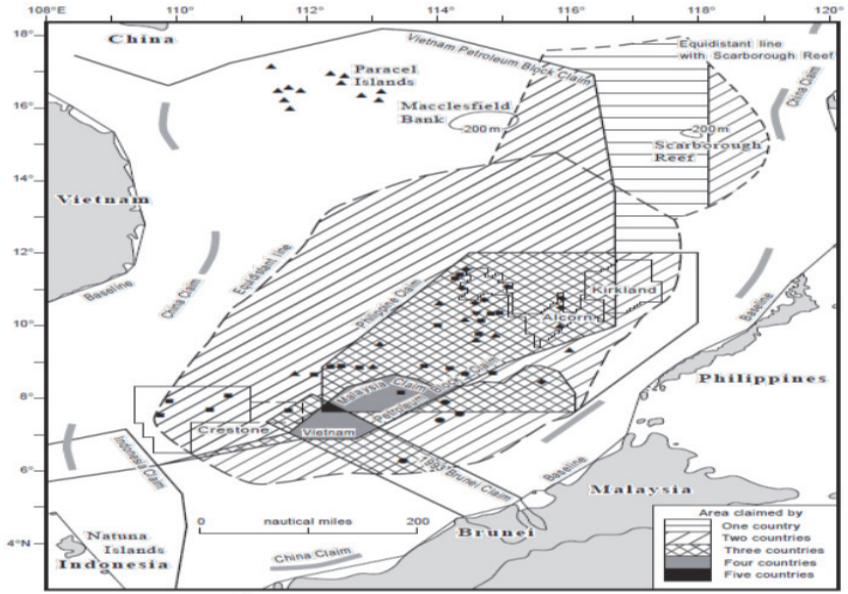


Figure 1. Disputed Claims in the West Philippine Sea. Source Zuo Keyuan, Scarborough Reef: A New Flashpoint in Sino-Philippine Relations, IBRU Boundary and Security Bulletin, Summer 1999, p. 72

**What Lies Beneath?**

While the islands are unsuitable and barren for human habitation, the small islands are considered strategic for the following reasons:

- (1) They constitute important sea lanes for commerce and transport;
- (2) The seabed is believed to hold one of the largest oil deposits in the world;
- (3) They contain some of the richest living resources and substantial hydrocarbon and mineral deposits; and
- (4) Control of the archipelago means control of the sealanes from the Persian Gulf in the West to the South China Sea and to the Pacific (Shi-Ching, 1999; Hung, 2012).

In 2006, a joint seismic survey conducted by China, Vietnam and the Philippines reported “good data” (Shi-Ching, 1999; Livingstone, 2006) implying that oil potential was not less or more than 200 billion barrels (International Gas Report, 2005). Some reports also indicated that mineral resources such as manganese nodules, nickel, copper and cobalt were prevalent in the disputed islands (Shi-Ching, 1999; Oil and Gas Journal, 1980). The University of the Philippines-Marine Science Institute assessed that the area could generate up to US\$79 billion worth of fish resources annually (Makiniano, 1997).

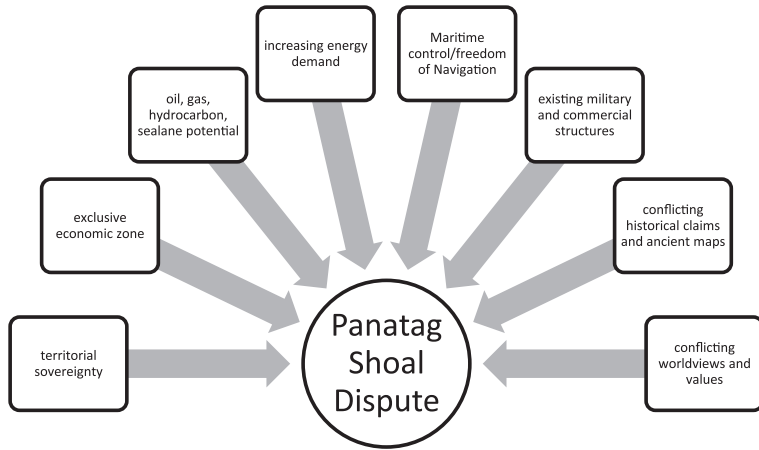


Figure 2. Multiple controversies at the Panatag Shoal

By reason of proximity and national security, the Philippine government officially declared ownership of the islands in 1978. Thereon, it became an integral part of its territorial sovereignty. As part of its exclusive economic zone (EEZ) it consequently divided it into sectors of its national jurisdiction (Shi-Ching, 1999).

China, Taiwan and Vietnam based their claims on historical records, old maps, legal and territorial sovereignty. Malaysia and Brunei asserted its claim based on their right to continental shelf.

### Possible Scenarios on the Panatag Shoal Controversy

This part of paper discusses the four alternative futures namely: the seaborne lifeline for continued economic growth; the dangerous games and dangerous ground scenario; the fighting with fire with water and the iconic status quo and the “Z” scenario.

These scenarios were constructed using experts analysis, editorial, academic and scholarly journals as references. Official and unofficial statements, audio and video recorded conversations and analysis on the interactions between the Philippines and China were also utilized to explore and create the four alternative scenarios.



Figure 3. Panatag Shoal's Four Alternative Futures

### Seaborne Lifeline for Continued Economic Growth Scenario

From a “purely commercial” perspective, the overheating Asian economy exploits the Panatag shoal. The resources found in the shoal would turbo charge the region’s continued economic growth model. The demand for more energy and the need to guarantee material resources to feed Asia’s protruding population and consumption would drive the future of the disputed islands. The six claimant nation would transform the disputed island as the “seaborne lifeline for continued economic growth” in Asia.

The shoal affluent with oil, gas, fish and hydrocarbons steered the six claimants to drill, extract and commercialize the triangle chain of reefs. In a short span of time, the Panatag shoal would become a critical component of the region and the world’s “supply-energy chain”. The scale of off-shore gas exploration, drilling and extraction would increase and would peak in the year 2025. The key actors here succeed in unlocking the commercial and market potentials of the islands. The 11 billion barrels of oil and 190 trillion cubic feet of natural gas reserves and other conventional hydrocarbons are extracted by the claimant’s national oil companies in partnership with foreign firms such as BHP Bilton, Conoco Philipps, Exxon Mobil, Mitsubishi, Petronas, Shell, Total, Chevron, and others.

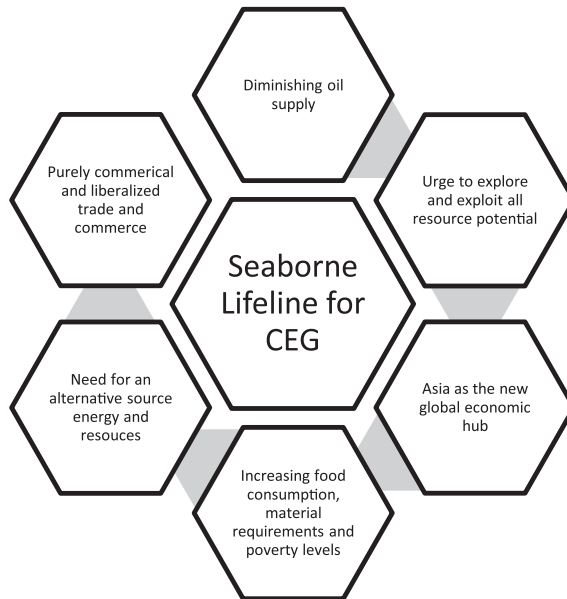


Figure 4. Factors contributing to a Seaborne Lifeline Continued Economic Growth Scenario

In this alternative future world, the claimant nations are guided by conventional precepts of free market economics, Western laws and maritime navigation. They could freely operate and forge commercial partnerships to develop and extract their respective continental shelves and exclusive economic zones. Their shared commercial interests strengthened by a new economic liberalization agenda would partly resolve their territorial disputes. The cliché “let the economic avengers take over” (Tempo, 2012) decreed their relationships in the disputed islands.

The threat of collisions and increased incidence of ground and oil spill, however, would pollute the once calm and majestic triangular chain of reefs. Due to over extraction activities and poor maritime ecological management, marine species extinction would proliferate.

Overall, the continued economic growth scenario anticipates a Panatag shoal that is transformed by private and commercial interests. An ‘amazing oil race’ between and among nation-states occurs at the Panatag shoal in this scenario.

### **Dangerous Games, Dangerous Grounds Scenario**

Fueled by pessimism, aggressive realism and mutual distrust, the five claimant nation states has perceived China’s peaceful rise as arrogant and intimidating. The China threat theory would intensify fears and mutual distrust of China. They would assert that China’s U-dash claim was exceptionally irresponsible and highly offensive to regional peace and security. China’s rapid economic growth and military strength would add to the fear of China emerging as a regional and global superpower. The Philippines, South Korea, the United States, Vietnam and Japan,



in this scenario, would only see an uncompromising, belligerent, antagonistic and expansive China. The so-called “peaceful rise” they argued would only trigger a disruptive power shift and could break existing international order. Hence, must be contained as soon as possible.

The dangerous games, dangerous ground scenario anticipates an arms race, war, environmental, and/or economic collapse in the Asia Pacific region. The impact to contain China would spark a network of entangled alliance that would ignite an unprecedented arms race in Asia. The fears that were partly exaggerated by United States and Japan would drive smaller nation states like the Philippines, Taiwan and Vietnam to increase their arms purchases and military budget annually. Narratives such as “we must prepare and better buy war equipment to strengthen our war preparations to defend our territorial integrity” (Tempo, 2012) and “these military drills and agreements will lead the South China Sea in the road towards a military confrontation and resolution through armed force” (PLA, 2012) would become the stock in trade of nation-states embroiled in the controversy.

The “China as a threat” and “China as the belligerent expansionist” would drive smaller states to ratify their multi-state security and defense arrangements with the so-called “big brothers” of Asia such as the United States, Japan and possibly Australia. Their arms deal and security arrangements would bolster their goal to achieve a “credible defense posture” against China at the diplomatic and military levels.

China in this scenario would respond, acknowledging the impact of relative isolation, cautiously and surreptitiously. Instead, China as they always have would only respond by “cautioning” and softly “reprimanding” smaller states like the Philippines and Vietnam to refrain from their “trouble making” and “ripple creating” publicity stunts. However, they would, be hard and would face head-on the US demanding to “shut-up” and “butt-out” from the dispute (Taylor, 2012). And as China prepares for a small and large scale war in the Asia Pacific, China would continue to send in more ships and military satellites in the disputed waters. China will likely respond to the containment strategy by deepening its military agreements with Iran, North Korea and Russia. They would launch new military strategies and more sophisticated military projects and would not hesitate to use their economic leverage to push back the small and big “trouble making” states in the South China Sea.

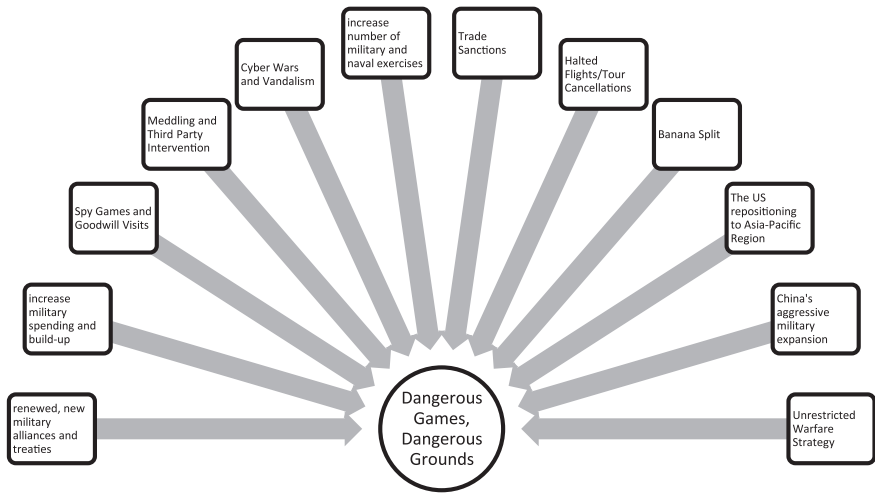


Figure 5. Factors contributing to a collapse scenario at the Panatag Shoal.

## China and the Philippines inches towards a small scale war

In a scenario where the “worst comes to worst” that is if a war breaks out in the disputed island, China is certainly primed to engage in a direct military confrontation. A small scale war scenario with the Philippines would give China an avenue to display their military superiority in the disputed waters. Their unique brand of sophisticated and newly upgraded war artilleries will be tested. In the event that China wins in a small scale war, China’s military victory would increase their moral stock and war competitiveness. It is likely that China would pressure the Philippines to surrender their claims in the disputed island.

The winner in this war would certainly occupy, administer and fortify the Panatag. The dangerous games, dangerous ground scenario anticipates a barren and devastated Panatag shoal. The conflict may likely give birth to future military legends (new Sun Tzu’s, Mao Tse Tung’s and Lapu-lapu’s), spirit warriors and hero-generals.

## Conflict escalates and the ‘big brothers’ jumps in

While many risk analysts doubted the possibility that China would not go to war to defend its territorial claims in 2013, the legal victory the Philippines had at the International Court of Justice in 2018 would deeply infuriate China. In a scenario where a decision favors the Philippines claim of ownership and invalidates China’s nine-dash claim, China would not hesitate to occupy and defend their “sovereign right” to administer the Panatag shoal. These acts would deeply increase tensions at the Panatag shoal and increase risk of a direct military confrontation. China would likely ignore the demand and appeal of the international community led by the US and the UN to respect the tribunal’s decision and comply with the laws of the seas. This event would set a new precedent (the status quo is disturbed here) and would escalate military actions and movements of the two contesting nations and their allies. The number of military personnel, fleets and vessels dispatched from both countries would increase as the US would consolidate military preparations. Japan

and the other claimant nation-states would continue to charge China of increased belligerency and would likely change their military drafts codes to prepare in a war case scenario. Only a slight provocation and/or an unassuming miscalculation (i.e. live fire exchanges, missteps in the use of force, etc.) would trigger the conflict (further induced by local politics and nationalism).

In a war case scenario, the dynamics and relationship of international actors embroiled in the conflict (possibly the US, Japan, Australia, Vietnam, Taiwan, Philippines, China, North Korea, Russia, Iran, India) would be at a crucial tipping point. It is likely that they would be overwhelmed by the magnitude of war in the West Philippine Sea. A frightening and threatening disequilibrium could happen in a direct military confrontation scenario.

### Conservator Scenario: Fighting Fire with Water and the Iconic Status Quo

Acknowledging that a collapse scenario would be disastrous to the six claimant nation-states, China and other claimants would renounce war as an option to resolve the Panatag shoal controversy.

Here two conservator scenarios may likely emerge: the fighting fire with water scenario and the iconic status quo scenario. The first anticipates the conservation of the Panatag shoal for future generation's sake and the second awaits a future where China nurtures a volatile status quo.

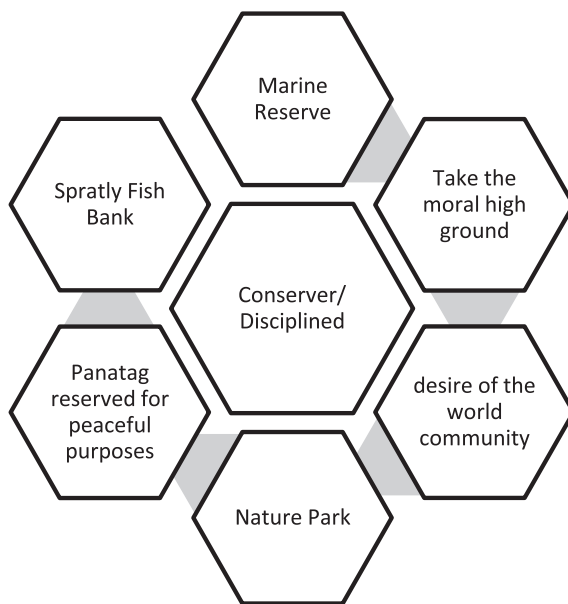


Figure 6. Factors contributing to the conservator/disciplined scenario at the Panatag.

### Fighting fire with water

The first conservator scenario story here is fronted by an award winning Filipino environmental lawyer and activist demanding the Philippine government to declare

the Panatag shoal as an international marine reserve for future generations. He and his vast network of global environmental movement and supporters would pressure the Philippine government to declare the shoal as a fish sanctuary and to elevate it to the United Nations for its declaration as a World Heritage Site. This is the story where non-State actors like international non-government organizations and award winning environmental advocates challenges China's nine-dash claim and plans to drill and exploit the resources at the Panatag shoal.

These environmental actors would prefer to take the moral high ground and mobilize the support of a world that is increasingly becoming more environmentally aware. They would attempt "to bring the countries together" to cooperate to preserve the resources for future generations (Oposa, 2012).

An event for global peace, climate change and freedom at the Panatag shoal will spark a worldwide debate on its preservation (Oposa, 2012). The Panatag Shoal in this alternative future world is preserved and transformed into an international marine station similar to the international space station (Oposa, 2012).

The area would become a global center for global warming, coral reefs and marine life studies (Oposa, 2012). The fight fire with water scenario anticipates a Panatag shoal shaped by a world community committed to preserve the resources of Panatag "for the greater good, for the greatest number for the longest time" (Oposa, 2012).

The image of a Panatag shoal as a high sea reserved for peaceful purposes, as a world monument for friendship and cooperation is likely in this alternative future scenario.

## The Iconic Status Quo

Another likely conserver scenario is the iconic status quo. This scenario imagines an alternative future world where stagnation and latent conflict continues at the Panatag shoal. This is the story where despite all hope for improvement, the economic, cultural and emotional variables that lie dormant in the dispute would nurture a volatile status quo (Valencia, 2000). China, as a "status-quo tidal power" (White, 2010) would always maintain a permanent presence in the shoal given that they have a direct and consolidated control of the area. Their capacity to control and pursue unilateral actions to maintain status quo favors China. A no lose and no win standoff is anticipated in this scenario.

## Transformation Scenario: Deep Diplomacy, Demilitarization and Joint Development

In 2011 at a bilateral meeting held at the Great Hall of the People in Beijing, the Philippines and China agreed to make the Panatag shoal an area of friendship and cooperation. Philippine President Aquino pushed for a regional solution and Hu his Chinese counterpart acknowledged the need to resolve their dispute in a peaceful manner. Chinese President Hu remarked "the strategic waterway should be developed into a sea of friendship, peace and cooperation". In response, President Aquino urged the Chinese President to declare 2012-2013 as the year of China-Philippine friendship (Boradora, 2012). Chinese President Hu acceded to the request of the Philippine President. With this in mind, a transformative scenario at the Panatag Shoal is likely a possibility.

## Deep Diplomacy

“I do not fear that the flowing clouds may block my vision,  
for where I stand is the top of the mountain”

Ma Keqing  
Chinese Ambassador  
to the Philippines (2012)

In the Z scenario, the nation-states in dispute would agree to harmonize their intentions and interests. Based on openness, mutual trust and goodwill, they would formalize an accord with specifics stating in clear language their relationships and conduct in the disputed islands.

The six nations in a Z scenario agrees to issue a joint communiqué and ratify dozens of treaties to enact and enforce a new deal which they will call the Zone of Peace, Friendship, Freedom and Cooperation in the South China Sea or simply the “Z”. Their new found peace will be celebrated and compromises and concessions that emphasized reciprocity and interdependence would be championed.

As a matter of policy, they would agree to shelve their sovereignty claims and collaborate to work on a system of distribution for joint development agreements and joint venture systems to occur in the disputed islands.

New treaties and hybrid forms of alliances (economic, political, scientific, environmental, and military) would transpire in the harmonization process. They would also agree to progressively demilitarize the South China Seas and would adopt alternative and conciliatory legal procedures to prevent future legal confrontations.

A well articulated and negotiated scheme of sharing wealth would be devise to address sharing of wealth at the Panatag shoal. Moreover, they would agree to the establishment of marine conservation park for scientific research and environmental purposes for future generations.

The conduct of a collaborative search and rescue operation to ensure the safety of communication and sea navigation; the fight against transnational crimes were also collectively and collaboratively undertaken (Saleem, 2000).

The “Z” scenario is the most optimistic of the alternative scenarios and anticipates a future where claims of ownership are freeze (similar or better to the Antarctic Treaty of 1959), the Panatag shoal demilitarized (the US pivot is now unnecessary) and long-term partnerships and joint development agreements are formalized.

Table 1. *Panatag Shoal Alternative Futures and Scenarios*

Continued Growth	Collapse	Conserver	Transformation
<p><b>Seaborne lifeline for Continued Prosperity</b></p> <p>“A purely commercial activity for us”</p> <p>Six claimant nation collaborates in the development, exploration, extraction, distribution and sharing of resources to sustain their “maturing” economies, to guarantee their respective energy requirements</p> <p>They operate “within” their respective exclusive economic zones</p> <p>Operations are guided by UNCLOS, Freedom of Sea Principle and Maritime Laws</p> <p>Treaties are governed by Western precepts and laws of the seas govern maritime trade, naval entry, ownership, exploitation and extraction of seaborne resources</p> <p>Ownership is liberalize. Libertarian growth in Asia fully realized.</p> <p>Nation-states bilaterally engaged to develop their respective exclusive economic zones.</p> <p>Territorial sovereignty is not questioned for the sake of continued economic growth.</p> <p>It’s a “corporate to corporate thing”; a concern of multinational corporations backed by their respective governments</p>	<p><b>Dangerous Games, Dangerous Grounds</b></p> <p>“The mentality behind this sort of military exercises will lead to the road of military confrontation and armed force as a resolution.”</p> <p>Arms race, war, ideological conflict is the immediate future</p> <p>The official view of the future: Aggressive realism and the China Threat Theory.</p> <p>Six claimant nation disagrees and compete to assert their historical claims and territorial sovereignty</p> <p>Distrust is high and govern their relationship</p> <p>Smaller states initiate a military collaborative and defense alliances to achieve “minimum defense posture” to counter China’s growing military threat.</p> <p>China reacts and sees this movements as non-condoning</p> <p>China is committed to strengthen its defensive capabilities. The Shanghai five deepens their military to military assistance and cooperation.</p> <p>Stranded bananas, economic sanctions, suspension of group tours and flight cancellations, cyber wars, distrust visits and spy games leads to more war games in Asia</p> <p>Deeper warnings worsening perceive threats</p>	<p><b>Fight fire with Water The Iconic Status Quo</b></p> <p>“Fight fire with water – take the debate into an altogether different and a highly moral plane”</p> <p>A moral might to make things right</p> <p>Declare the Panatag Shoal and the West Philippine Sea into an international marine reserve and nature park and UN World Heritage Site</p> <p>Reserve resources for the future</p> <p>Spark a worldwide debate that is attuned to the desire of the world community to preserve coral reefs and marine life</p> <p>“no one really owns anything and we are all just passing through”</p> <p>“high seas are reserved for peaceful purposes”</p> <p>UNCLOS provisions on preservation and conservation highlighted</p> <p>Spratly Fish Bank created</p> <p>“we must use whatever power we have in our hands to strive for the greater good for the greatest number for the longest time”</p> <p>“despite all hope for improvement the most likely scenario for the dispute is the status quo”</p> <p>Economic, cultural and emotional variables have nurtured a volatile status quo. China designs the future of Panatag</p> <p>Stagnation and latent conflict will lead to an increase militarization in the Asia-Pacific and a no-win standoff benefits China.</p>	<p><b>The “Z” Scenario(s)</b></p> <p>“I do not fear that the flowing clouds may block my vision, for where I stand is the top of the mountain”</p> <p>“Disagreements are just minor when compared to the vision of friendship and cooperation”</p> <p>The six claimant nation agree that the dispute be resolve peacefully at different tracks and at different levels</p> <p>The six claimant nation are cognizant of each others claims and recognize their valuable and long-standing friendship</p> <p>Deep diplomacy is imperative</p> <p>Agrees to demilitarize the area</p> <p>Ignore territorial sovereignty claim and expedites a joint development agreement</p> <p>Transcend disagreement to a vision of peace, friendship, prosperity and cooperation</p> <p>Freeze the claims, shelve the claims without prejudice to their own claims</p> <p>Perceives the Spratly dispute as a dispute over relations rather than things or physical ownership,</p> <p>Asia leads the world in global and regional governance</p>

## Panatag Dispute Scenarios and their implications to the Senkaku/Diaoyu and Takeshima/Dokdo Island Disputes

While this is not the place to articulate other disputes in the Asia Pacific, an analysis of the scenarios impacts on the Senkaku and Takeshima island controversy, the US pivot to Asia, the futures of Philippines-US-China relations offers several rewards. This part of the paper attempts to explore the plausible impacts of the Panatag shoal scenarios on some of the most controversial issues facing the Asia Pacific region. But first a brief discussion on the geneses, link, similarities and differences of the Senkaku and Takeshima island controversies must be in place.

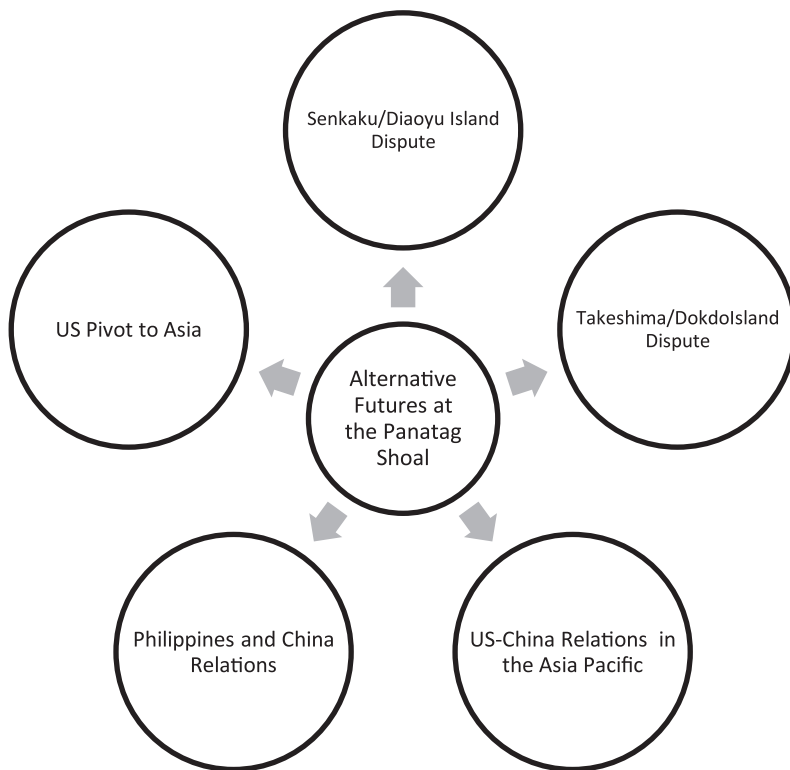


Figure 7. Panatag Shoal Alternative Futures and plausible impacts on other regional disputes and issues in the Asia Pacific.

## Multilateral Origins and Link of the Territorial Disputes

According to Hara (2012) and Keyser (2012), the Panatag, Senkaku and Takeshima island disputes are causally linked to each other. They argued that the island disputes were a repercussion of the San Francisco Peace Treaty signed in 1951 (Hara, 2006; Keyser, 2012). The postwar treaty that was drafted and facilitated by the United States (whose earlier drafts were based on wartime studies) sowed the seeds of the most controversial frontier problems in East Asia (Hara, 2012). The boundary disputes according to Hara were deliberately left unresolved. While Chinese possession of the Spratly's was considered essential in the postwar settlement (the US might have acknowledged China's ownership of the Spratly's





Possible Scenarios on the Future of the Panatag Shoal (Huangyan Island/ Scarborough Shoal) Controversy using Jim Dator's Four Archetypes of Alternative Futures

Table 2. Scenarios and possible impacts to the Senkaku, Takeshima Island Dispute, US Pivot to Asia, US-China Relations in the Asia Pacific and Philippines-China Relations.

Panatag Shoal Alternative Futures	Senkaku/Diaoyu Island Dispute	Dokdo/Takeshima Island Dispute	US Pivot to Asia	US-China Relations in the Asia Pacific	Philippines and China Relations
Seaborne Lifeline for Continued Economic Growth	Driven by commercial interest the 1997 China-Japan bilateral resource agreement (oil and fish) at Senkaku is formalized China remains the biggest trading partner of Japan Oil race, sharing agreements and drilling at the Senkaku Island begins	Trade agreements and commercial transactions and network commences Accord is driven mainly by Japan and South Korea's commercial and economic interest. Investment partnerships and economic bilateralism and free trade deepened and renewed.	US commercial and trade interest drives regional economy and security issues Multilateral accords in exploration and and drilling formalized Japan and the Philippines enter into a contract with US multinational corporations. Trans-Pacific Strategic Economic Partnership strengthened and convinces Japan and China to participate.	Asia sustains and becomes a new hub for continued economic growth Amazing growth and huge consumer market recorded, Commercial networks and agreements shapes US-China relations in the Asia Pacific US-China negotiates a deal that focuses more on the economic and less on the military issues Economic interdependence of US-China in the Pacific solidified	Free trade and corporate negotiated agreements pacify tensions Corporate led production sharing agreements allow parties to explore cooperative development and avoid conflict Nations-states concerned encourages private sectors to forge corporate led agreements A government sanctioned partnership between PHILEX Petroleum Corporation and CNOOC takes place "So long as project complies with terms and conditions of service contract. The (state) has no issue of the venture."
Dangerous Games, Dangerous Grounds	Suspicion begets suspicion Fear begets fear Philippines and Japan pledges tighter cooperation in the face of territorial disputes The two countries shares mutual concern on China's military build up and expansion. Japan helps the Philippines to achieve a "credible defense posture." Panatag issue proxies for Japan dispute with China. Panatag is used by Japan to divert China's attention Japan and China intimidates Japan defense spending and military support to the Philippines increases	Flare up occur periodically between Japan and South Korea Japan brings the issue to the international court of justice but South Korea rejects Increasing number of military personnel and satellites stationed in disputed island Monitoring and docking facilities upgraded Residents barred from visiting the islands Cancellations of registrations of permanent residents and addresses in the Takeshima islands	Military narrative overshadows the pivot's economic rationale Drones and reconnaissance, US military presence emboldens allies to brazen out Beijing on maritime disputes US pacifies, takes steps to ease tensions but sends more ships and increases volume of military sales in Asia Advocates neutrality but facilitates a re-armed allies in Asia to contain China perceived expansionism. The US upgrades its already formidable diplomatic and military profile in Asia Zones near the Panatag become a strategic hub for space, cyber and bomber forces A de facto NATO like platform in Asia gradually evolves US prepares for war amid territorial disputes	Accent on security in the concern for freedom of navigation and maritime control Maritime disputes, the economy and military narratives dominate US-China relations in the Asia Pacific. Bolsters capabilities to fight and win a war on an actual combat basis, more actual training directives Asia is tested by Beijing's strategy of assertion in the South China Sea and by the pressure for inclusion as represented by Washington's pivot toward Southeast Asia. Emergence of US-China Cold War in the Asia-Pacific Mutual distrust escalates on a variety of issue US-China engaged in a zero-sum rivalry in the Asia Pacific	Free trade and corporate negotiated agreements stokes tensions at the Panatag Shoal "Chinese state-owned companies providing the bulk of infrastructure comes with a price: it will significantly strengthen China's claims at the expense of its neighbors." Philippines and China seeks for other foreign partners Philippines exclude China from development projects. China excludes the Philippines from its exploration and oil drilling projects. Philippines and China engage in a small scale war

<p>significantly.</p> <p>Democratic security diamond to counter the Lake Beijing agenda</p>	<p>Fighting fire with water and the Iconic Status Quo</p> <p>Philippines and Japan defense cooperation is largely symbolic and unlikely to have any significant impact on either country's disputes with China.</p> <p>Status quo is upheld.</p>	<p>US miscalculates China and China over--calculates the US pivot</p> <p>A brief but a destructive war occurs</p> <p>US remains neutral but pivoting intensifies</p> <p>Status quo preserved, status quo challenged</p> <p>US movements in the Asia Pacific is restrained and restricted by neutrality</p> <p>Code of conduct restricts multilateral actions</p> <p>Environment impact of pivoting challenged, lessened and reduced</p>	<p>South Korea's preference for status quo impacts Japan's policy on the disputed island.</p> <p>Japan and South Korea upheld status quo</p>	<p>Philippines and Japan defense cooperation is largely symbolic and unlikely to have any significant impact on either country's disputes with China.</p> <p>Status quo is upheld.</p>	<p>No deal with China as it is a de facto acquiescence of Chinese authorities in the disputed waters</p> <p>Philippines challenges status quo by asserting its claim in the United Nations</p> <p>RP seeks for the declaration of entitlement at the Panatag shoal</p> <p>China refuses to participate in the proceedings</p> <p>China sticks to status quo</p>
<p>The Z Scenario</p> <p>Panatag and Senkaku are geopolitically significant and represents an intersection of future history.</p> <p>Regional balance recalibrated.</p> <p>Common and long-term interests emphasized</p> <p>Convergence and reconciliation achieved through joint development and cooperative efforts</p> <p>Focus on positive-sum gains— shelving territorial claims and development and long term cooperation for mutual peace, economic and security gains</p> <p>Formalized development and cooperation frameworks</p>	<p>Island is only seen as a minor territorial dispute</p> <p>Despite a history of tension, none has risen to the level of extreme discord</p> <p>The ocean does not divide but should be seen as a long standing medium for transnational interaction</p> <p>A critical node for transnational network</p> <p>Develop a shared historical narrative and shared history lessons</p> <p>Transnational approach to address divide</p> <p>Issues must serve to deepen mutual understanding and respect for future generations</p> <p>Compromise, Cooperate and Negotiate</p> <p>Both countries appear positive in granting access to residents; renewed provisional fishing zones around the island</p> <p>Renewed 2002 fisheries accord. Fishery accord deepened.</p> <p>Atmosphere of compromise re-negotiated</p>	<p>“The Pacific is big enough for all of us”</p> <p>Trans-Pacific Strategic Economic Partnership and US pivot to Asia redundant.</p> <p>Economic partnerships driven by bilateral commitments and treaties.</p>	<p>A non-American and a Non-China dominated Asia Pacific.</p> <p>US-China relations re-negotiated, revised</p> <p>New working relationships forged</p> <p>US-China relations re-focused to address the global financial crisis, nuclear non-proliferation and climate change</p>	<p>Joint explorations and development agreements bolsters the effort of reconciliation and partnerships.</p> <p>A negotiated agreement at different levels to address the Panatag Shoal dispute</p>	<p>Joint explorations and development agreements bolsters the effort of reconciliation and partnerships.</p> <p>A negotiated agreement at different levels to address the Panatag Shoal dispute</p>

The following is a brief narrative of the scenario impacts to Senkaku and Takeshima Island disputes, US pivot to Asia and the US-China-Philippine relations.

## **Seaborne Lifeline for CEG Scenario: Corporate Driven Concessions**

Guided by their interest to sustain domestic and regional economic growth, States embroiled in the conflict have sanctioned their corporations to negotiate a multiple commercial and market agreements. The marketization of the Panatag shoal controversy would stir Japan and China and Japan and South Korea to resolve their issues in a private led production-sharing agreement.

Corporate driven concessions would also drive concerned states to renegotiate previously signed trading agreements. Their commercial and transactional deals would, in some measure, sort out their respective territorial conflicts. This would also prompt the US to recalibrate its pivot to Asia policy and shift from a military to a purely commercial and economic perspective.

## **Diamond Security and Zero-sum Rivalry**

In a dangerous game and dangerous ground scenario, Tokyo and Manila, whose defense agreements were signed recently, will test China's grip through an arms race. Both countries would try to establish a credible defense posture to counter the threat and complement China's aggressive military expansionism.

This zero-sum rivalry would obscure the possibility of corporate driven concessions occurring in East Asia. This scenario anticipates a fully re-armed Japan rallying its allies and strengthening the "democratic diamond security" strategic initiative. The diamond security initiative envisions a future where Australia, India, Japan and the US form a diamond to safeguard the maritime commons stretching from the Indian Ocean to the Western Pacific (Amcham Vietnam, 2012).

In this scenario, the world's second and third largest economies will likely intimidate each other and may engage in a direct military confrontation and with their allies throwing their weight around the conflict (Auslin, 2013). As such, US-China relations would be at a high-water mark. The Philippines, in this scenario, would look at a re-armed Japan, a US pivot and weakening US-China relations the strongest counterweight to China's aggressive expansionism in the Asia Pacific.

## **A Do Nothing Approach and the Refusal to Participate in Arbitration Proceedings**

Early this year the Philippines filed a case before the International Tribunal for the Laws of the Sea (ITLOS) questioning the validity of China's nine dash line claim at the West Philippine Sea. China responded by re-echoing its claim and has repeatedly rejected the Philippine arbitration bid. The Philippines however stated its intention to proceed with the arbitration with or without China (Quismondo, 2013). Just recently, according to DFA spokesman Raul Hernandez (2013), the ITLOS was formally constituted and held its first meeting at the Hague, Netherlands. The tribunal will likely consult both parties to ensure a peaceful resolution of the issue. While some US lawmakers support the Philippine case against China (Dy, 2013), some Asian scholars considered the Philippines case a desperate act of publicity

stunt to regain international prestige in the region (Hamzah, 2013). According to Hamzah (2013), Manila's request for an arbitral award has opened up a can of worms and so far has not garnered any support from claimant parties.

Given that China has rejected the Philippine arbitration bid at the Hague it is likely that China will oppose or ignore the Hague proceedings. China has always been unbending of its position to observe the Declaration on the Conduct of Parties in the South China Sea and is seriously committed to fulfill the declaration. Like most Asian nations that refuse to endorse and participate in arbitration proceedings (i.e. Japan and South Korea) to settle their maritime disputes, China reiterates the dialogue framework currently endorsed by the nations region.

Similarly, in the case of Japan and South Korea, Japan had formally asked South Korea to settle their maritime dispute at the International Court of Justice last year. South Korea, however, rejected the proposal as "it is not worthy of attention" (Ku, 2012). The Korean refusal to participate in ICJ proceedings prompted Japan to defer the issue (Shimbun, 2013). As regards to the Senkaku island dispute, the Japanese government has, likewise, declared arbitration proceedings as a non-option to resolve its maritime tensions with China. Ku's (2012) critique on the utility of international arbitration proceedings to resolve maritime dispute have brilliantly asked this question "if the two (Japan and Korea) of the most pro-international adjudication countries in the world can't agree to go to international arbitration, what are the chances that China will ever agree to such arbitration?" The answer of course, basing from the conduct and policy statements of China on the South China Sea, is none.

According to international relations expert Omar Saleem (2000), nation-states, Non-Western nations in particular, have always been reluctant to submit to an adversarial system that uses and advocates Western perspectives and philosophy. There is a general belief among Southeast Asian nations that international organization such as the International Court of Justice has always created more confusion than resolution because of unsatisfactory results.

As the 'legal battle' lodged by the Philippines gathers pace, its allies sees it as an emerging 'proxy battle' against Beijing's territorial reach. The US and other claimant-nation states continue to monitor this legal gambit as any result would carry considerable diplomatic and political risks with China over sea territory (Torode, 2013).

Two scenarios are anticipated here: "If the Philippine team submits a less than convincing case...this would be very embarrassing for Manila and put it right back to square one in its dispute with China...Beijing would also be emboldened to pursue its claims even more assertively than it has been doing over the past few years" (Storey as cited by Torode, 2013). "A favorable ruling, however would give Manila the confidence in developing oil and gas reserves in disputed areas such as the Reed Bank. Foreign energy companies would also feel more comfortable about investing in areas...that lie within the Philippines' exclusive economic zone" (Storey as cited by Torode, 2013). Legal experts expect that any result would "be unenforceable but will carry considerable moral and political weight" (Torode, 2013).

### **Positive Sum-Gains, Reconciliation and Convergence**

In a Z scenario it is likely that concerned parties will converge, reconcile and negotiate a compromise. They would, for regional peace, settle their conflicts

by focusing more on the positive gains such as joint venture, bilateral sharing agreements and demilitarization. Acknowledging that the Pacific was “big enough” for them, their mutual and long-term strategic interests will shape the future of the disputed territories. Narratives such as the “ocean does not divide as it is a critical node for transnational interaction and network” (Tsang, 2012), “that the disputes were just minor when compared to the vision of peace, prosperity and cooperation in Asia” will likely be the core of the dispute resolution. As such, the sovereign states embroiled in the controversy will agree to a compromise that would give way to new accords and treaties that defuse tensions; that advances reconciliation and convergence. The impact of the Z scenario is a recalibrated balance of power in the Asia Pacific. A “light house of peace, harmony and prosperity” would be built to commemorate the peaceful resolution of the disputed islands.

China in a Z scenario will gladly soften their militarization efforts and claims to restore mutual trust and understanding in East Asia. A non-US and a non-China dominated East Asia could also transpire in a Z scenario.

## **Conclusion: Military Confrontation or Diplomatic Trade Off?**

The Panatag shoal controversy is a very complex issue. The dispute is also closely related to issues of freedom of navigation, maritime security and conflict of laws. While it is overwhelmingly hard to foresee what lies ahead, there are rare events, patterns, images, ideas and worldviews shaping the ascent of some plausible futures.

Dator's four future archetypes had at best allowed us to penetrate in broad strokes the positive and negative futures of the controversy. It enabled us to navigate a number of thought provoking launch points to further our inquiry that would require a more profound examination such as why would China prefer bilateralism over multilateralism to resolve the crisis? Why would the Philippines consider international arbitration proceedings? Is this an issue of sequencing or a matter of timing the future? What are the worldviews and myths informing the dispute? What are the known unknowns and unknown unknowns of the Panatag shoal issue? If the controversy is a problem of relations rather than things what actions should claimant nation states do to resolve them? What might be learned about conflicts in maritime territorial dispute? How do we resolve them to avert and lessen the risk of war and advance peace? What are the possible game-changers?

Scenarios when applied to conflict studies could stimulate new discussions and actions for peace. The archetypes presented here illustrated how and when different alternative worlds like war and peace at the Panatag shoal could emerge. There are vivid images, values and patterns that emboldens the possibility of war like meddling and third party intervention, legal battles, cancellation of trade agreements, increasing military spending and build-up, the China threat theory, trade sanctions, etc. And strategies and images that reduces conflict and promote peace and understanding such as joint venture, bilateral and multilateral agreements, demilitarization, transnational interaction and network, alternative dispute resolution, cake sharing, regional convergence, shelving the claims, etc.

The desirable endpoints like factors driving the “Z scenario” should be further articulated and analyzed. The steps necessary to achieve them must be explored. A backcasting or a futures wheel analysis is a good complement to Dator's method to explore the policy choices needed to promote peace to achieve the aspired future

solutions like demilitarization, joint cooperation, and negotiated agreements. Also, a causal layered analysis to the conflict can move us beyond the superficial and imagine alternatives policy actions that are broader, sustainable, and transformative. A layered analysis may reveal the deeper civilizational dialectics, deep structures, episteme, values and social structures that drives particular future scenarios. To understand the larger patterns, an understanding of ‘deep civilization codes’ is essential as “the action of nations are symptomatic of deeper historical causes and civilizational cosmologies” (Ramos, 2004).

Taking into consideration the uncertainties and drivers surrounding the Panatag shoal controversy and if we were to apply neo-realist frameworks and thinking to forecast the most likely future, the dangerous games, dangerous grounds and the iconic status quo would be the most plausible future. But if we were to thread on a rather more unfamiliar perspective and allow ourselves to imagine alternatives and force ourselves to think outside of the box beyond the most familiar possibilities, the “Z” scenario is very much plausible. The openness of the claimant nation-states to dialogue and the region’s willingness to enter into an accord and adopt a more pragmatic approach to resolve the Panatag shoal dispute makes the “Z” scenario a plausible alternative future.

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# Scenario Analyses of the Futures of Journalism Profession<sup>\*</sup>

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## Abstract

*The futures of journalism as a profession are analysed from various theoretical perspectives. The first scenario analysis focuses on the tools and methods of journalism and on the substance of journalism. In the second scenario analysis, the driving role of digital ICT technology and learning processes of journalists are analysed in relation to the modern journalism profession. Max Boisot's Information Space theory is used as a theoretical framework. In the third scenario analysis, the driving role of two innovation paradigms are analysed in relation to the modern journalism profession. In the fourth scenario analysis, the author presents Knowledge Retrieval Matrix developed by Gammelgaard and Ritter (2004).*

**Keywords:** Scenario analysis, journalism, professionalism, knowledge management theory, knowledge theory

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## Introduction

There are many articles where the history of journalism has been theorized, researched, studied and criticized worldwide by people coming from a wide variety of disciplines. Research about journalism and among journalists has been established as a widely acknowledged field (see e.g. Pavlik, 1999). This research activity has taken place in the latter half of the 20th century. Innovation journalism is a new concept within the field and that is why there is less research about its history. Even less articles are available about the future of conventional and innovation journalism (see Cerf & Whitfield & Nordfors, 2005). This article

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is methodologically based on scenario thinking and futures studies. The idea is to present different scenarios to help us understand the key driving forces of journalism and innovation journalism in particular (Burt & van der Heijden, 2003).

This article is focused on analyzing the future of innovation journalism and journalism as a profession in general. Personally I hope this research helps journalist to see their current situation from new perspectives. In recent decades, journalism has become a central social institution. However, there are many powers and tensions causing social, political, technical and economic pressures for journalists. Producing and performing good journalism is not easy in these turbulent times. In the conditions of economic recession, these powers are even stronger and tensions are becoming stronger, too. In professional circles, the challenges of the journalism profession are most often articulated as a threat to the autonomy of journalism professionals. The idea of journalistic autonomy has been an important device in carving out a strong social position for a journalism claiming to serve the “public good”. On the other hand, the definition of “public good” is not so self-evident and obvious thing it used to be before (see e.g. Cooper, 1994, Deuze, 2005, Kunelius, 2006, Folkenflik & Participant Media, 2011).

The key aim of this article is to help journalists in general and especially innovation journalists to understand the current situation of their profession and to identify some critical tensions of the journalism profession. A profession of journalism is a key profession in the modern information or knowledge societies. This requires a special attention in scientific and innovation policy analyses.

In recent years, many new drivers have emerged and fundamentally changed the role of traditional journalism. In a time of rapid technological, social and economic development, “old-school” news journalism is undergoing spectacular changes. Especially new communication technologies (e.g. digital and ubiquitous tech solutions), increasingly globalized media and intense commercial pressures have an impact on the way news organizations and journalists operate (Brichta & Johansson, 2008). We are experiencing the rise of the network generation. The requirements of ICT skills and competences are increasing radically. New phenomena, such as avatars, are emerging. (Coleman, 2011). Global connectivity is challenging many established old journalistic traditions. Interesting analyses are provided in “Global Journalism Research: Theories, Methods, Findings, Future” by Löffelholz, Weaver and Schwarz (2008). A new book of Brevini, Hintz and McCurdy (2013) is “Beyond WikiLeaks: Implications for the Future of Communications, Journalism and Society”, which is providing a very interesting analysis of new media environment and new emerging rules of media publicity. A widely known organization, WikiLeaks is an international non-profit organisation, which publishes news leaks, secret information, and classified media from anonymous sources.

Common digital network, broadband demand and wireless ubiquity are forming the “anywhere ubiquity” (Green, 2010, p. 6). Pine II and Korn (2011) have presented a very interesting vision for an experience economy. The concepts of time and no-time, space and no-space and material reality and non-material reality are determining the future of the experience economy, where journalism plays a key part. Pine II and Korn discuss an infinite possibility frontier, which is based on digital technology and digital evolution. As a source of information and knowledge, reality is coupled with another source: that of virtual reality.

There are many challenges for content creation in media, communication and

journalism. For example, digital evolution and new technological innovations are constantly posing new challenges for those concerned with the education of media professionals. The roles of journalists and communications workers are often marginalized in industries increasingly dominated and led by a business-engineering culture. Journalists who are parts of the creative-content culture find contrast on their way to leadership in media and experience industries. There are many needs to analyse these on-going changes from futures perspectives. Some professionals are worried about the content of media, as they see that the cliché “content is king” is no longer a valid statement in many media houses. Journalists are seeking new roles because most traditional media companies are now led by business executives or marketing professionals (Editorial, 2013, Anderson & Ward, 2007). This article provides new insights to these actual challenges and needs to educate a new generation of journalists. This article is also relevant for media houses, because journalists are a key human resource for them.

The topic of journalism in the field of futures studies has sometimes gained more research attention. Tom Cooper (1994) presented an important contribution to this topic in the journal *Futures*. He emphasized social responsibility and visionary journalism as key challenges of the field. He noted that the role of journalism is not in publishing always good news but in playing a socially responsible role in society. He underlined the critical role of media ethics. It is not easy to say which futures studies are the most relevant for the futures of journalism.

The Gutenberg Galaxy, a very futuristic study by Marshall McLuhan (1962), included many interesting visions of communication and mass media. This book popularized the term ‘global village,’ which refers to the idea that mass communication allows a village-like mindset to apply to the entire world. McLuhan’s famous axiom “the medium is the message” argues that technologies are not simply inventions which people employ but means by which people are re-invented. In the field of futures research, Daniel Bell’s classical study envisioned the coming of a post-industrial society with service economy (Bell, 1974). Since Bell the most influential contributions have been provided by Manuell Castells in “The Rise of the Network Society” (2000), by Max Boisot in “Information Space: A Framework for Learning in Organizations, Institutions and Culture” (1995) and “Knowledge Assets. Securing Competitive Advantage in the Information Economy” (1998) as well as by Richard W. McChesney, Russell Newman and Ben Scott in “Future of Media. Resistance and Reform in the 21st Century” (2011). The concept of ‘experience economy’ was first introduced by Joseph B. Pine II & James H. Gilmore in “The Experience Economy: Work Is Theatre & Every Business a Stage” (2011, originally published in 1999). A good analysis about journalists’ new entrepreneurial roles was presented by Lewis DVorkin and Forbes (2012) in “The Forbes Model For Journalism In The Digital Age: Training A New Generation Of Entrepreneurial Journalists.”

Mark Weiser (1991) was the first to envision a ubiquitous technology revolution. Later many others have analysed the impacts of ubiquitous technologies. Such interesting analyses have been provided by Richard Hunter “World without Secrets. Business, Crime, and Privacy in the Age of Ubiquitous Computing” (2002), by Adam Greenfield in “Everywhere: The Dawning Age of Ubiquitous Computing” (2006), by Natalie Fenton in “New Media, Old News. Journalism & Media in Digital Age” (2010) and Emily Nagle Green in “Anywhere. How Global Connectivity Is

Revolutionizing the Way We Do Business” (2010). The risk analysis of digitalized ubiquitous society was provided by Robert W. McChesney in this book “Digital Disconnect: How Capitalism is Turning the Internet against Democracy” (2013).

The future of the Internet has been the focus of many studies. Some of the most interesting have been the book “A Semantic Web Primer” (2008) by Antoniou Grigoris and Frank van Harmelen and the article “Web 4.0: The Era of Online Customer Engagement” (2012) by Lief Larson.

Ajaz and Olander envisioned various impacts of digitalization in their book “Velocity” (2012). They underline the importance of four velocity principles: Speed, Direction, Acceleration, and Discipline. According to their analysis, digital evolution will change the way companies and corporations do business. In the future companies must be fast companies. A good summary of the development of information age was presented by James Gleick in “The Information: A History, a Theory, a Flood” (2012). Another good summary and excellent futures study focused on media is the report “2020 Media Futures. What Will Our Media and Entertainment be” by Greg van Alstyne.

Bob Franklin (2011) has edited an important book titled “Futures of Journalism.” It analyses key uncertainties of journalism. The key message of the opus is that the futures of journalism are hotly contested and highly uncertain, reflecting developments in media technologies (digitalisation, ubiquitous technologies, e-commerce etc.), shifting business strategies for online news, changing media organisational and regulatory structures (changing roles of public and private media services etc.), the continuing fragmentation of audiences and a growing public concern about some aspects of tabloid journalism practices and reporting (thin content etc.), as well as broader political, sociological and cultural changes which make many communication issues sensitive.

Peter J. Anderson and Geoff Ward have edited futures analyses of journalism in “The Future of Journalism in the Advanced Democracies” (2007). They present compelling evidence that news journalism is losing ground to infotainment. In addition, they argue that the relation between journalism and democracy is changing to a more complex direction.

Concerning the future of mass media, an interesting book has been Nuno Bernardo’s “The Producers Guide to Transmedia: How to Develop, Fund, Produce and Distribute Compelling Stories across Multiple Platforms” (2011). The concept of produsage has been discussed broadly by Axel Bruns (2006) in his conference article and the concept of mass collaboration has been discussed by Don Tapscott and Anthony D. Williams in “Macrowikinomics” (2010).

All these contributions have been relevant for the futures research regarding media and journalism. In this paper all the details of these studies are not discussed. The scenario analysis of this article is focused on some key issues of journalism which will be presented in the following sections.

If we want to summarize these studies we can list some relevant issues for the futures of journalism:

This article includes four scenario analyses with different theoretical approaches. All of them are linked to journalistic work practices. The first one focuses on the professional career of journalists. The second concentrates on the creation and management of knowledge, a central issue for the work practice of journalists. The profession of journalism in modern media houses is linked to new ideas, inventions



and innovations. The production of content and its quality depend on innovative thinking of journalists.

Third scenario analysis of this article is focused on the critical issues of innovation management: open and closed innovation paradigms. Finally, the fourth scenario is linked to technology and personalization, which are elementary parts of journalistic practices and journalism. Knowledge Retrieval Matrix is a key theoretical framework in this scenario analysis.

Scenarios A (education and career of journalists) and D (technology and personalization) are closely linked to journalists and their work. Scenarios B (work environment) and C (innovation process) are linked to journalists' general work environment. These scenarios are complementary analyses of journalism and journalists.

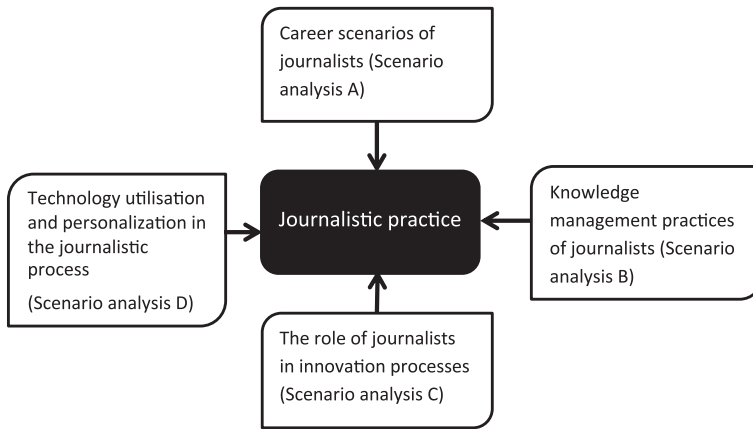


Figure 1. Scenarios and their linkages to journalistic practice.

## Business models of media houses

It is worth noting that journalists are still in the core of knowledge management in post-industrial societies. Today journalists are not only content providers. This business model of media houses (content provider) is still important but other important business models have been introduced. Streamlining with the Internet has changed many conventional work practices (Boyer, 2001). This article provides new theoretical insights to these changing work practices. New emerging business models increase the need to understand changing work practices in journalism. Scenario analyses presented in this article can help in this process. This basic business model of media houses concerns the provision of static and dynamic content including news and product information. This content is coming from a single organization and can be customized to match customers' needs.

Nowadays there are various other business models where journalists are involved. Direct-to-customer business model entails direct service provisions to customers and businesses. Such a model includes tailor-made pages and subscription options. This model also includes transaction functions. Typical functions are service catalogue, self-service, shopping cart, appointment, tracking and tracing, and financial settlements. (Janssen, Kuk & Wagenaar 2008, p. 209).

A third important business model is the value-net-integrators model. This model coordinates the collection, processing and distribution of information from several organizations. This kind of networked business model is typically tailored to a particular customer segment. Various organizations collaborate in a network to provide a one-stop shop business model. Typically all providers keep their own identity and service requests, which are routed to the responsible organizations. (Janssen, Kuk & Wagenaar 2008, p. 209).

A fourth model in the Internet environment is full-service provider. This business model facilitates customer interaction through direct information and service provisioning. This model involves the collaboration among a number of organizations to provide a one-stop shop. This business model is more comprehensive than the value-net-integrator model. Many media houses like this business model, because it provides a broader business potential for them. The key functions of this business model are similar with the value-net integrators model. Separate organizations providing services are not directly visible and they are often hidden (Janssen, Kuk & Wagenaar 2008, p. 209-210).

A fifth business model relevant for media houses is infrastructure service provider. This model provides infrastructure services to support the creation of Web sites. The model includes economics of scale for various organizations. It is based on concentrating and sharing of services in an organization and on providing these services to many public or private organizations. Typical functions of this model are authentication, identification, payment, secure communications and other transaction support services. Sub-models of this business model are: infrastructures for market exchange, for collaboration and for virtual communities (Janssen, Kuk & Wagenaar, 2008, p. 209-210).

In Table 1, variations of business models are presented. The variations depend on a specific relation between customers (C), businesses (B) and networks (N). The role of journalists has become more demanding because the complexity of business models has increased. The role of customers has strengthened because of developments regarding the Internet and social media. Many experts now talk about skills brokerage business model, which may especially help business start-ups in the networked economy (Papagiannidis & Li, 2005).

Table 1. *Business models relevant for media houses*

	<b>B-to-C</b>	<b>B-to-B</b>	<b>B-to-N</b>	<b>C-to-B</b>	<b>C-to-C</b>	<b>C-to-N</b>
<b>Content-provider</b>	Content provider for Business-to-Consumer interactions	Content provider for Business-to-Business interactions	Content provider for Business-to-Network interactions	Content provider for Consumer-to-Business interactions	Content provider for Consumer-to-Consumer interactions	Content provider for Consumer-to-Network interactions
<b>Direct-to-customer</b>	Direct-to-customer services for Business-to-Consumer interactions	Direct-to-customer services for Business-to-Business interactions	Direct-to-customer services for Business-to-Network interactions	Direct-to-customer services for Consumer-to-Business interactions	Direct-to-customer services for Consumer-to-Consumer interactions	Direct-to-customer services for Consumer-to-Network interactions
<b>Value-net integrators</b>	Value net integration services for Business-to-Consumer interactions	Value net integration services for Business-to-Business interactions	Value net integration services for Business-to-Network interactions	Value net integration services for Consumer-to-Business interactions	Value net integration services for Consumer-to-Consumer interactions	Value net integration services for Consumer-to-Network interactions
<b>Full-service provider</b>	Full-service provider for Business-to-Consumer interactions	Full-service provider for Business-to-Business interactions	Full-service provider for Business-to-Network interactions	Full-service provider for Consumer-to-Business interactions	Full-service provider for Consumer-to-Consumer interactions	Full-service provider for Consumer-to-Network interactions
<b>Infrastructure service provider</b>	Infrastructure services for Business-to-Consumer interactions	Infrastructure services for Business-to-Business interactions	Infrastructure services for Business-to-Network interactions	Infrastructure services for Consumer-to-Business interactions	Infrastructure services for Consumer-to-Consumer interactions	Infrastructure services for Consumer-to-Network interactions

These business model variations are relevant for media houses, but there is also another new issue in the field of journalism: the emergence of citizen journalism, which is not motivated only by business and marketing interests.

The concept of citizen journalism, also known as "democratic", "public", "participatory", "guerrilla" or "street" journalism is based upon public citizens playing an active social role in the journalistic process of collecting, reporting, analyzing, and disseminating news and information. Citizen journalism is close to the concept of citizen-sourcing, which aims to create new information, support service coproduction, create new solutions and support policy making processes (Rosen, 2008, Deutsch & Radsch, 2012, Nam, 2012). Developing strong democracy may need more media content which is produced by citizen journalists (Barbier, 2004, Carter, 2005). In addition to the increasing prevalence of cellular telephones, new media technology, e.g. social networking and media-sharing websites, have made citizen journalism more accessible to people worldwide. From the technological development perspective, citizen journalism is an interesting issue and a growing trend. Citizen journalism can also provide some solutions to the classical dilemma between citizens' right and ability to participate. Recent scientific studies show that the Internet is a viable tool that has reduced resource differences (physical capital, financial capital, information and knowledge capital) between experts and citizens in general. Social and organizational capital resource differentiation is less obvious and less extensive because of the Internet (Yang & Lan, 2010, Super Ordinary Lab & Changeist, 2010). If citizenship journalism can reduce the

resource differences between the public and experts, it will promote citizens' ability to participate in public policy making. Obviously this helps to make democracies stronger.

Internet and social media provide new possibilities for citizens to raise important issues to the political agenda. For e-Government, this issue will be important challenge because people can express their views in the Web without the gatekeeping of media houses. Of course, this issue is also linked to the relations between business, media and citizens. Issues such as equal opportunity, consumerism and environmentalism have brought business in the front pages of media and newspapers (Evans, 1984), but now this is also happening in the Internet. Obviously we can see more conflicts over roles and new tensions inside and outside media houses, because citizen journalism is another Wild Card for conventional media houses.

Because of these fundamental changes, the professional requirements of journalism are facing complex tensions. Especially the transition from knowledge society to ubiquitous society includes many radical changes (see Nerone & Barnhurst, 2003, Westerlund & Kaivo-oja, 2012). This article identifies some key sources of critical tensions modern experts of journalism are facing now and in the future.

Media houses and media companies are today developing lean production structures and intelligent organizations. Knowledge management is a strategic question for contemporary media companies. A problem of knowledge dissemination, knowledge diffusion and sharing of knowledge is highly topical in the media business. Because of hyper competition, media companies must become more effective users and producers of knowledge (Tuomi, 1999, p. 16-20). However, this requires deeper understanding of key drivers of the profession and new driving forces of the media companies. This is a key issue in this article.

The sources of critical tensions are: (1) heavier demands for professional expert knowledge and higher demands for competences to use journalistically relevant research methods, (2) the changing dynamics of the Information Space, (3) the emergence of open innovation paradigm to challenge closed innovation paradigm and (4) the need to use different codification strategies in a more conscious way.

The analyses of the Information Space dynamics are based on Max Boisot's theoretical model of structuring knowledge and sharing knowledge (Boisot & Cox, 1999, Boisot & MacMillan, 2004). Structuring knowledge is a key issue in journalism. In Section 4, this article also discusses the role of the open innovation paradigm as regards to the journalism. The emergence of the open innovation paradigm changes economies and the ecosystems of industries. In this sense, open innovation also challenges the whole journalism profession and innovation journalists.

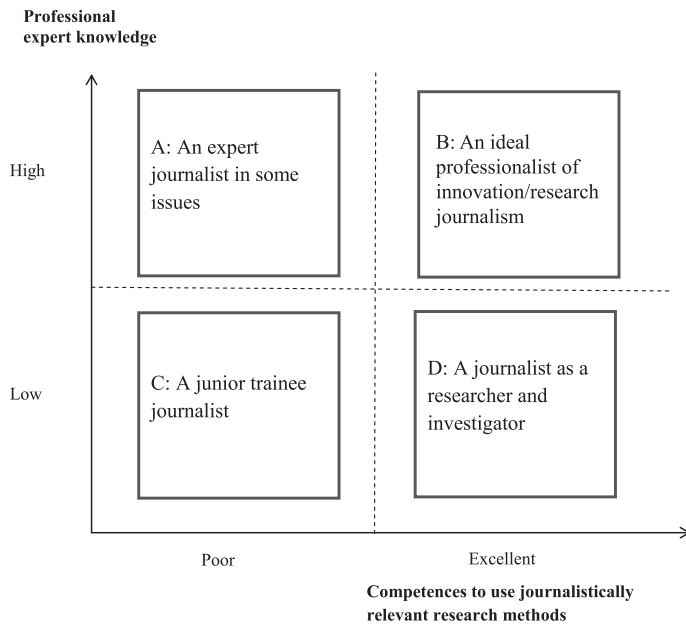
Sharing knowledge is a domain where knowledge can be undiffused or diffused. According to Boisot's knowledge classification, knowledge is experiential when it is uncoded and undiffused. Knowledge is narrative when it is more coded and more diffused. Abstract symbolic knowledge is highly coded and highly diffused. This theoretical framework helps stakeholders to understand some key tensions in journalism, especially the challenges of innovation journalism. The concept of Social Learning Cycle (SLC) is a particularly useful tool in analyzing new challenges of innovation journalism. The SLC model introduces key methodologies of innovation journalism, which are (1) problem-solving, (2) codification, (3) diffusion, (4)

absorption, (5) scanning and (6) impacting. In this sense, Boisot defines the work methodology of innovation journalism from theoretical standpoints.

### **Scenario analysis 1: Professional expert knowledge and competences to use journalistically relevant research methods**

First scenario analysis is focused on the research tools and methods of journalism as well as on the content substance. Scenario analysis 1 indicates that there are many constraints for innovation journalism, which typically require high substance competences of journalism, but also methodological competences in the fields of innovation and foresight research methodology.

In the first scenario analysis, vertical dimension of analysis is (1) the level of professional expert knowledge and (2) competence level to use journalistically relevant research methods. This scenario framework provides an interesting approach to think about the ideal form of innovation journalism. We can understand that every journalist must start from scenario C, where a journalist is a junior trainee. At this stage of professional development, s/he must decide how to develop herself/himself in the profession. Alternative scenario paths are: (1) A: An expert journalist is some issues, (2) B: Ideal professional in innovation journalism and (3) D: A journalist as a researcher and investigator. All these choices are possible for a junior journalist. Because journalists emphasize professional autonomy, all these career paths are possible, and each journalist thinks he/she must have autonomy to perform the journalism profession in an independent way. Furthermore, journalism education includes many orientation possibilities. On the basis of this scenario analysis, we can identify three different innovation journalism career paths: (1) Scenario path CAB, (2) scenario path CB and (3) scenario path CDB. In the CAB path, journalist starts his/her career specializing on some issues and, after that experience, studies research/investigating methods serving good journalism. In the CB path, junior journalist gets demanding training and education in some special issues and adopts a package of research and investigating tools in his/her professional career. In scenario path CDB, junior journalist studies research methods fitting to journalism first and then selects special issues where these research methods are applied. We can conclude that there are different ways to reach the ideal form of innovation journalism (point B in Fig. 2).



*Figure 2.* Professional expert knowledge (substance knowledge) and competence level to use journalistically relevant research methods

Figure 2 describes potential futures of the journalism profession. It is self-evident that all these futures are realized in various contexts of media. We can also note that the concepts of expert journalist and investigating journalist are close concepts to the concept of innovation journalist.

## Scenario analysis 2: Boisot's Information Space analyses

In the second scenario analysis, the driving role of digital ICT technology and learning processes of journalists are analyzed in relation to the modern journalism profession. In this scenario analysis section, the author uses Max Boisot's Information Space theory as a theoretical framework (Boisot 1995, Boisot & Cox 1999).

In Figure 3, the very basic framework of the SLC Model is presented. The trend of digitalization implies that the amount of codified knowledge is going to increase dramatically. Journalists typically start their work from uncoded and undiffused knowledge. They can, of course, also use highly codified and diffused knowledge. The key function of media is to produce news and other journalistically relevant material from point C and transform this knowledge to point A, to point D or to point B. On the basis of Fig. 3, we can conclude that the key functions of journalism are codification and diffusion of knowledge. It is quite obvious that innovation journalism would lead to higher levels of codified and diffused knowledge in any society.

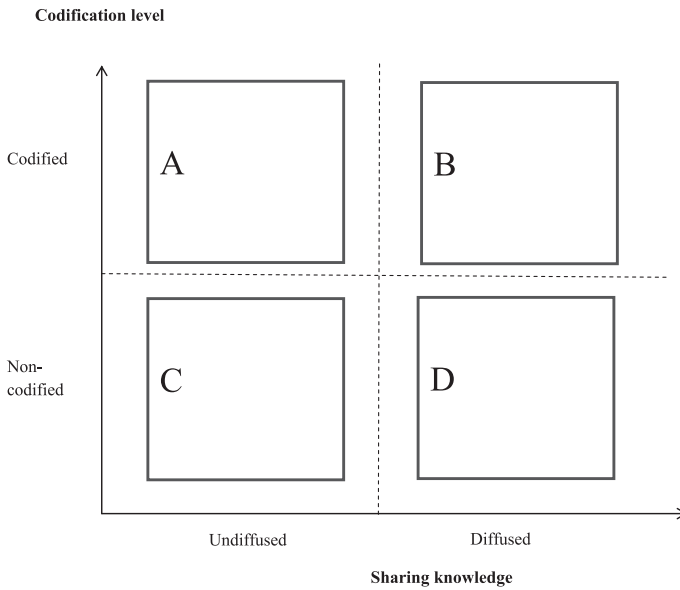


Figure 3. Codification and diffusion levels of knowledge (sharing knowledge): Key functions of innovation journalism: better knowledge codification and promotion of diffusion process

Codification measures the speed and ease with which a phenomenon or object of experience can be unambiguously assigned to given perceptual or conceptual categories. The act of assignment itself is typically called “coding.” Diffusion measures the percentage of a given population of data processing agents, individuals, groups, companies, etc. for whom an item of information has relevance and who can gain access to an information event in a given time period. Abstraction measures the number of perceptual and conceptual categories required to capture a phenomenon. Science and scientific research activities are focused on abstraction activities.

Recent advantages in the design of computer architectures and the exponential growth of computer networks have led to new innovative ways to representing, creating, manipulating and distributing knowledge. As a result of this process, the distinction between human and machine processing has become less clear as human activity is an integral part of networked computing instead of merely an input-output mechanism at its extremes. This progress has many implications for the representation of learning, the management of computational complexity, knowledge flows of journalism and intellectual property rights. Knowledge assets and their management currently constitute a major source of competitive advantage for industries and firms but also a major problem. Modern innovation journalism works in this kind of societal context. In Figure 4, different types of knowledge are presented. Innovation journalism must manage all these four types of knowledge (proprietary knowledge, public knowledge, personal knowledge and common sense), to function well. It is self-evident that media produces public knowledge, but also it produces also proprietary knowledge, personal knowledge and common sense.

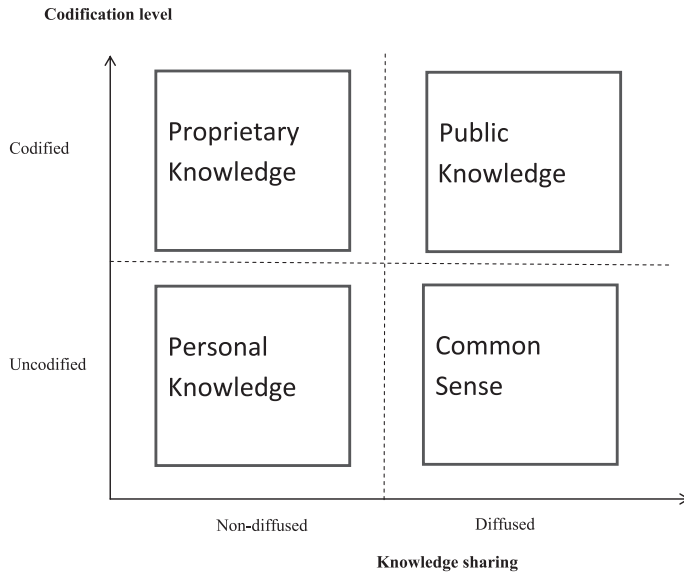


Figure 4. Different types of knowledge (Proprietary knowledge, public knowledge, personal knowledge and common sense) in the Social Learning Cycle (SLC) Model

In Figure 4, the Social Learning Cycle (SLC) model is presented in codification and diffusion levels. In societies, the SLC is a purposive activity. It requires resources and management of knowledge assets. From the perspective of innovation journalism, Figure 4 is interesting and challenging.

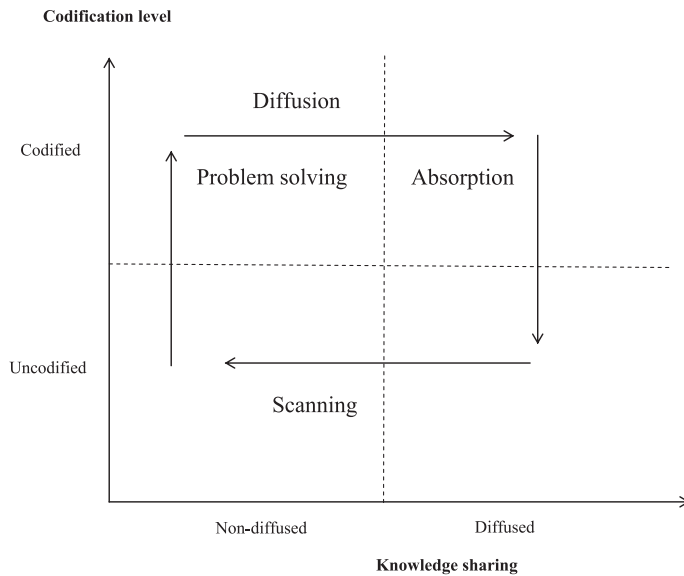


Figure 5. The social learning cycle (SLC) and key knowledge management activities of innovation journalism: Scanning, diffusion, absorption and problem-solving



In Figure 6, the abstraction process is visualised.

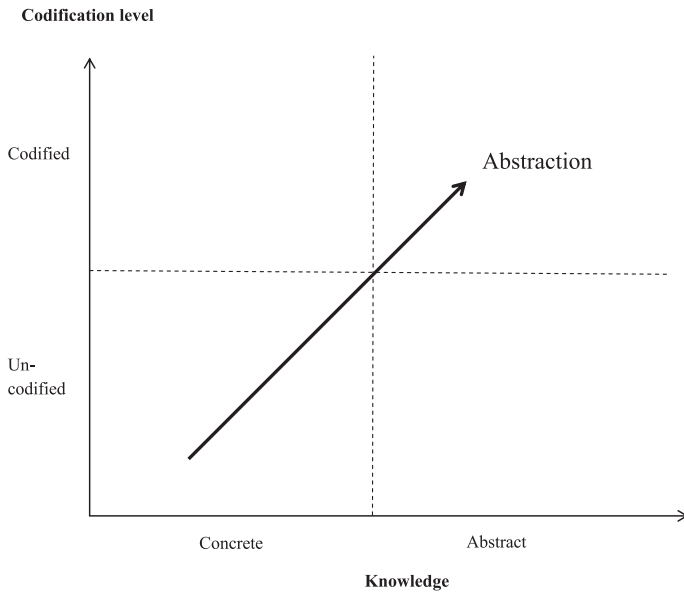


Figure 6. The social learning cycle (SLC) and abstraction process

In Figure 7, the process of impacting is described.

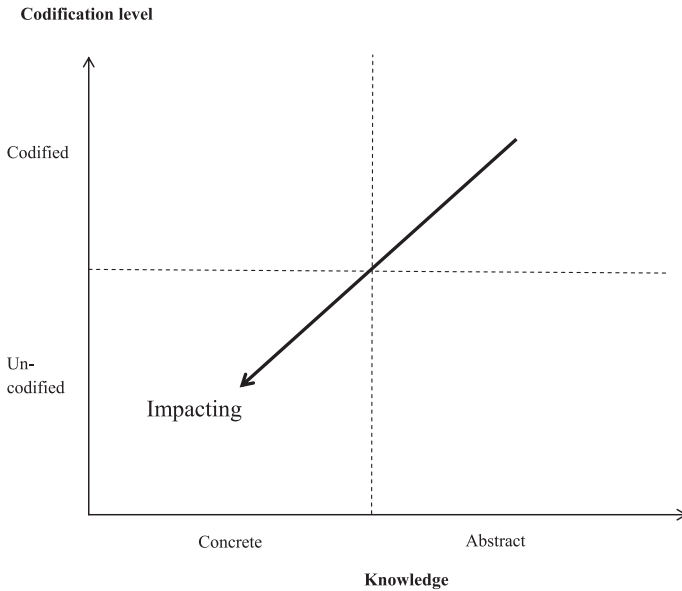


Figure 7. The social learning cycle (SLC) and impacting process

There are six different steps in SLC: (1) Scanning, (2) codification, (3) abstraction, (4) diffusion, (5) absorption and (6) impacting. All these steps are

needed in the SLC process. If innovation journalism wants to promote the Social Learning Cycle, it must promote these six steps in a society (Higgs, 2002):

*Key Action 1:* A scanning process typically identifies threats and opportunities. Signals are often fuzzy. That is why detection is slow and uncertain. Data is often public, but interpretations are not. They are often unique. One problem for innovation journalism is that group pressure can distort the scanning process.

*Key Action 2:* Codification is a response to what is scanned. Codification gives structure and coherence to the response. Codification is an important action, because it reduces uncertainty and ambiguity.

*Key Action 3:* Abstraction is a move from the specific and concrete to the general and abstract. It reduces the number of concepts and categories that one has to deal with. Abstraction also includes saving of data and data processing by agents. Abstraction has a hypothetical character, which seeks out the structure that underlies appearances.

*Key Action 4:* Diffusion is an important process, because codified data diffuses rapidly unless controlled. It will only register with those who know the codes. The data is de-contextualized when it is codified and abstract. It is also important to understand that diffusing data reduces its scarcity value.

*Key Action 5:* Absorption means that newly diffused data is applied in learning by doing “fashion”. An uncoded stock of practical experience builds up around the codified data. Typically the codified data may or may not match the “common sense” of the knowledge user.

*Key Action 6:* Impacting is a move from the general and abstract to the specific and concrete. Impacting contextualizes knowledge and this knowledge management action is very important for innovation journalism. Impacting is a problematic action because it increases the number of concepts and categories one has to deal with. Impacting also tests abstract hypotheses.

All these scenario analyses indicate the strategic importance of codified knowledge, which can be developed by digital technology. This scenario analysis highlights a finding that management of digital libraries is one key challenge for successful innovation journalism and dynamic innovation media.

Finally, in Figure 8, key stakeholders relevant for innovation journalism are presented.

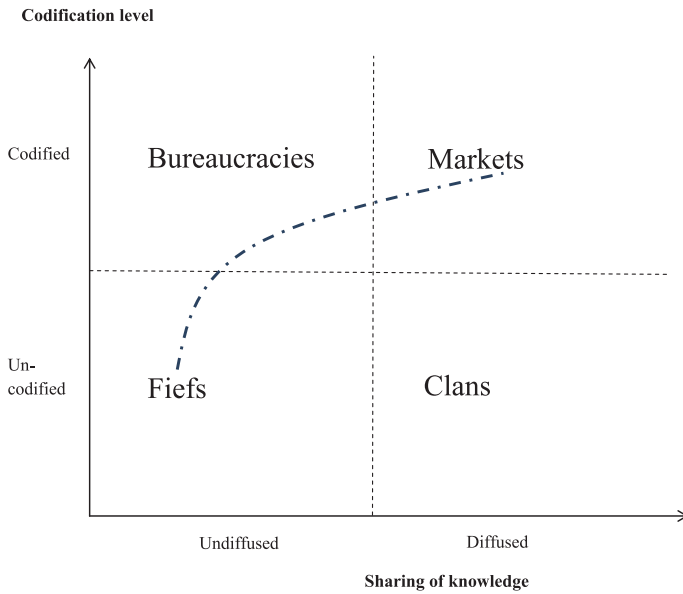
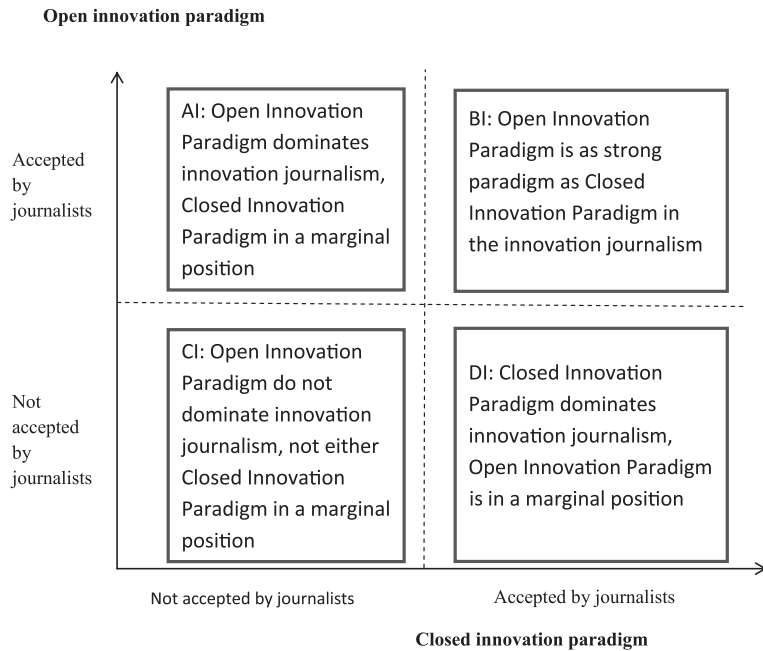


Figure 8. Cultural aspects of learning and key stakeholders of innovation journalism

Figure 8 connects knowledge management actions to some key stakeholders of society. One important aspect is that the utility of knowledge assets is a function of their degree of codification. The more an item of knowledge can be formalized, standardized, or simplified, the more easily and reliably it can be manipulated and subsequently combined with other items of knowledge. From this perspective, codification activities associated with innovation journalism are strategically important. This visualization is useful for media because it indicates that audiences of innovation media can be segmented to these basic groups.

### Scenario analysis 3: Closed vs. open innovation paradigm frameworks

In Scenario analysis 3, the driving role of two innovation paradigms are analysed in relation to the modern journalism profession. These alternative paradigms are (1) closed innovation process paradigm and (2) open innovation process paradigm. (Chesbrough, 2003a, Chesbrough, 2003b, Chesbrough, Vanhaverbeke & West, 2005).



*Figure 9.* Open innovation paradigm and closed innovation paradigm as challenges of innovation journalism

On the basis of the scenario analysis, four different scenarios where open innovation and closed innovation paradigms play different roles can be identified. In scenario AI, the open innovation paradigms dominates the logic of media instead of the closed innovation paradigm. In scenario BI, both the open and the closed innovation paradigm are strong. In scenario CI, neither paradigm dominates the logic of media. In scenario DI, the closed innovation paradigm is strong in the media world and the open innovation paradigm is in a marginal position. We can conclude that the orientation of journalism profession in relation to the open and closed innovation paradigms determines the logic of the profession.

Again, new interesting aspects are found for the development of modern innovation journalism. This section provides new theoretical perspective on how to analyze the role of public attention in innovation ecosystems, its stakeholders, and the interaction between them. This section provides also fresh perspective on how journalism and innovation interact in a global context where economies are becoming more and more driven by open innovation paradigm and thinking.

#### **Scenario analysis 4: Knowledge Retrieval Matrix scenarios**

Journalists and individual knowledge workers retrieve, identify, and decode knowledge accessed from organizational memory. Gammelgaard and Ritter (2005) have proposed that codification and personalization strategies are very important issues to be planned in knowledge management. Journalists use different information sources and different codification and personalization strategies. Knowledge and its management have moved up the corporate agenda due to the idea that knowledge is a source of competitive advantage. For media companies, this aspect is a naturally

important aspect of competitiveness. In media, the transfer of knowledge is not an easy process. Barriers to knowledge transfer can be roughly categorized into three categories: (1) fragmentation, (2) overload and (3) de-contextualization. Knowledge is dispersed throughout the organization.

Typically, many pieces of knowledge are “unknown” to individual employees and individual journalists. Knowledge is often inaccessible to relevant knowledge workers and journalists, which causes inefficiencies to the media houses. In addition, knowledge is often geographically dispersed and localized in various sub-units of media houses and its networks. Knowledge acquired at one site can be beneficial to others. A typical strategy to this fragmentation problem is “total openness in internal communication.” This strategy easily creates another problem: information overload. In practice, information overload makes it impossible for individual knowledge workers to handle knowledge transfers. Overloaded knowledge platforms lead to a low usage rate and “information junkyards.” This is also a serious challenge for innovation media and innovation journalism (see e.g. Gammelgaard and Ritter, 2005).

De-contextualization relates to all situations where knowledge is located but cannot be retrieved due to problems in understanding the matter. The gap between the sender and the receiver of the information may be cultural, technical, or organizational distance. (Gammelgaard and Ritter, 2005).

The Retrieval Matrix describes the retrieval process which takes place in an interface between social interaction and technology. This critical division reflects the fact that organizations and media houses typically operate with two different knowledge strategies; a codification strategy, where knowledge is codified and stored in databases, and a personalization strategy, where personal interaction is essential and information technology is only a tool for communication between people. (Gammelgaard and Ritter, 2005).

In this section, scenario based analysis is presented about this topic. In the fourth scenario analysis (Scenario analysis 4), Knowledge Retrieval Matrix developed by Gammelgaard and Ritter (2004) is presented. The critical driving forces of this new theoretical knowledge management model are: (1) organizational codification strategy and (2) personification strategy as knowledge management strategies of innovation journalism.

Figure 10 presents the Knowledge Retrieval Matrix. It describes the key sources of knowledge, which are databases, individual memory, social capital, and virtual communities of practice. Gammelgaard and Ritter (2005) have noted that especially the development of virtual communities of practice helps to solve fragmentation, overload, and retrieval problems. They have noted that combined use of weak and strong tie-binding practices through the establishment of virtual communities of practice could solve many knowledge transfer problems. This aspect is a very important viewpoint to innovation journalism. Earlier research on knowledge management has often viewed personalization and codification strategies as separate knowledge management instruments. A wise approach is to combine these two strategies.

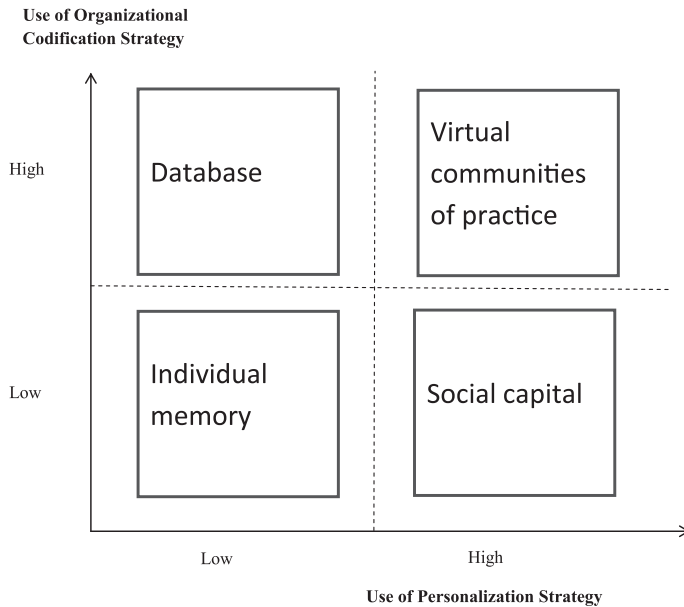


Figure 10. Organizational and personal codification strategies: Knowledge Retrieval Matrix and information sources of innovation journalism

The Knowledge Retrieval Matrix is closely related to the use of weak and strong ties between individuals. (Rindfleisch & Moorman, 2001). Weak ties cover distant, infrequent relationships between individuals. Weak ties between units are helpful in searching or scanning for information. Strong ties refer to close, frequent, long lasting, personalized relationships, which in turn reflect the personalization approach. Strong ties are needed to transfer complex knowledge. Complex knowledge is hard to encode and decode through communication technologies (Granovetter, 1972, Huber, 1991, Hansen, 1999).

In this scenario analysis, the role of (1) databases, (2) individual memory, (3) social capital and (4) virtual communities of practice are analyzed from the perspective of innovation journalism. All these sources are most likely relevant sources for professional journalists, but virtual communities of practice are a systemically new and emerging source of knowledge for journalists. Actually, this change means that social media will be the ubi(quitous) media in the future.

In this section, it is possible to point out that – through the establishment of virtual communities of practice – the codification and personalization strategies can be combined, which is a fundamental advantage for knowledge management among innovation journalism professionals.

## Summary

All the provided scenario analyses are critical and provide new innovative thinking tools for more effective strategies for modern innovation journalism and innovation media. All the key analyses are performed in the form of problem-oriented scenario analyses. Analytical scenarios relevant for innovation journalism and journalism profession are based on: (1) new information and knowledge

management theories, (2) systemic innovation theory, and (3) the most critical driving forces of media, media content, and media technology.

When we analyze the futures of innovation journalism, we can present some conclusions concerning key tensions of the journalism profession and innovation journalism:

(1) Professional expert knowledge (substance knowledge) and competence level to use journalistically relevant research methods, determine the logic of journalism profession. Emphasis on expertise or emphasis on research competence results in different kind of journalistic traditions. The journalistic organisational culture matters.

(2) Journalism profession and innovation journalism are facing the key tasks of Social Learning Cycle (SLC) model (scanning, codification, abstraction, diffusion, absorption, and impacting). How well does journalism perform these tasks will determine how well social learning cycles are performed in societies. Codification, diffusion, and impacting are very important tasks for innovation journalism, but also for professional journalists in general.

(3) Orientation of journalism profession in relation to open and closed innovation paradigms determines the future innovation management logic of the profession. Both innovation journalists and innovation media can produce their own innovation dynamics by supporting either the open or the closed innovation paradigm. This study reports four alternative innovation management models of journalists. Awareness of these alternative innovation management models is important.

(4) Codification and personalization strategies determine the key sources of journalism profession and innovation journalism. Alternative sources of journalism, according to the Knowledge Retrieval Matrix Theory, are (1) databases, (2) individual memory, (3) social capital, and (4) virtual communities of practice. All these sources are most likely to be relevant sources for professional journalists, but virtual communities of practise are a systemically new and emerging source of knowledge for journalists. Actually, this change means that social media will be the ubi media in the future.

(5) According to the Knowledge Retrieval Matrix Theory, barriers to knowledge transfer can be roughly categorized into three categories: (1) fragmentation, (2) overload, and (3) de-contextualization. The way these key knowledge transfer problems are solved partly determines the future of journalism profession and innovative media operations in media houses.

(6) In the establishment of virtual communities of practice, the codification and personalization strategies can be combined, which forms a fundamental advantage for knowledge management among innovation journalism professionals. This aspect of combination of personalization and codification strategies is a critical driving force for the future of innovation journalism and progressive journalistic practices.

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# The Common Futures of India and Pakistan: A New Approach

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## Abstract

*India and Pakistan have been the most uneasy neighbors with their relationship being entangled in troubled common histories, an unresolved territory dispute, competitive posturing on terrorism and a perceived sense of being wronged by the other. The paper looks to build on the shared history and culture of the region and build a positive futures by means of Causal Layered Analysis. The CLA method has been used to shatter the age old myths and craft a new idiom for the neighbors by giving up on fratricidal animosity and crafting a unified futures as joint stakeholders for the region's development. The paper seeks to unravel the layers of popular thinking and to inquire deeper into its many Levels, from Systemic Understanding to those of Discourses and Worldviews finally leading us into Myth and Metaphor. The paper then reconstructs the desirable futures by building upwards from newly crafted metaphors, positive Discourses, rational Worldviews onto a rechristened shared litany.*

**Keywords:** Causal Layered Analysis, India Pakistan relations, Terrorism, Kashmir, Pakistani Army, Muslim Identity

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## Introduction

The animosity and hostility in India and Pakistan relations have confounded social scientists ever since these nations were born out of their tumultuous births in 1947. The conflict between the two is one of the most costly and enduring one and has pulled the region back from making strides in the field of development; this has made large proportion of the respective populations confined to utter poverty (Paul, 2005). Notwithstanding the common colonial legacy, the two nations have charted different and at most times, confrontational ideological paths. The countries' similarities in most social indices (which languish at levels of Sub-Saharan Africa) only match the similarity of their strategic discourse towards each other. This discourse has been mired with hostility and mistrust which feeds iteratively into itself to create a never ending

vicious cycle.

Ironically even as the two countries grapple with their internal issues of sectarian conflict, secessionist movements and high levels of governmental corruption, they continue to spend a very high proportion of their assets in maintaining a huge security infrastructure which pits one against the other. In addition, the two nations are now declared nuclear powers. The specter of a nuclear holocaust through the doctrine of “MAD” or Mutual Assured Destruction remains a clear and present danger in view of the forces of the two nations being pitted against each other in an ‘eyeball to eyeball confrontation’<sup>1</sup> across the volatile border. This has been described by many authors as the most dangerous place on earth (Clinton, 2004). Even a conventional war is something that the region cannot afford in view of its immediate impact on the lives of the poorest of the poor. Such a war is just not an option since it would only harden the attitudes towards each other, further feeding the cycle of hatred.

The most common Idiom one reads on the popular understanding of relations between India and Pakistan belabors on the conflict between the two nations. The entries of some of the books in any library are usually on the following lines, “The Great Divide”, “India and Pakistan in War and Peace”, “India-Pakistan, History of unsolved conflicts”, “Uneasy Neighbors”, “India and Pakistan, Friends, Rivals or Enemies” etc. The popular literature even when it seeks to find the way forward from the conflict, by its very past orientation, condemns it to finality. At a superficial level there seems to be permanence embedded in the conflict.

This paper seeks to look at the past and the present of these relationships. These throw light on the key basis of the prevailing psycho- social thought and the popular conventional wisdom which further assist in looking at their shared futures. This paper seeks “opening up the present and past to create alternative futures,” (Inayatullah, 1998) which is in line with the vertical dimension of the Causal Layered Analysis technique. The paper strives to pan out “constitutive discourses, which can then be shaped as scenarios” (Inayatullah, 1998).

## Method

The paper relies heavily on the CLA method based on the work of Jeanne Hoffman in her article “Unpacking Images of China Using Causal Layered Analysis” (Hoffman, 2012). The CLA method, which was developed by Sohail Inayatullah in 2004, has been chosen as the method to map the most common images of the India-Pakistan conflict as seen from the eyes of the key actors. This allows an opening of the present and past to create alternative futures instead of predicting a particular future based on a narrow empiricist or anecdotal viewpoint. The framing of the problem provides the answers, thus framings are not neutral, but the analysis themselves. The technique is able to get to the bottom of the nested arrangements of the various stakeholders and their key assumptions.

This method seeks to unravel the layers of popular thinking and to inquire deeper into its many Levels, from Systemic Understanding to those of Discourses and Worldviews finally leading us into Myth and Metaphor.

Litany is popular imagination and is often undifferentiated and monolithic. It is often an impervious understanding of a contrary viewpoint which psychologists call a ‘self fulfilling prophesy’ feeding into itself to become stronger and more unchangeable.

Below this layer is the layer of Systemic Causes where the inter-linkages between the political, cultural, societal and historical factors of an issue along with some empirical evidence are examined. At this Level, all that can be questioned is the data but not the paradigms.

The Level of Litany and Systemic Cause narratives can be viewed as shallow empiricist and anecdotal expositions of the deeper worldviews. The worldviews legitimize the two layers of Litany and Systemic Causations. As Hoffman states in her article, the inclusion or exclusion of a particular discourse can eventually privilege the issue and the consequent scenarios that may emerge. This allows other perspectives or epistemologies to place claims on how the scenarios are framed: so regardless of the worldview that is taken, it will have consequences for how scenarios are constituted (Inayatullah, 2010).

The Level that follows Worldview is that of Unconscious and Subconscious Myths and Metaphors. Myths create a sacrosanct image of the future which structures and presupposes the perceptions and worldviews and hence a person's experience of the world. This Level is dependent on specific civilizational and cultural underpinnings about the nature of time, rationality and agency (Hoffman, 2012).

The CLA technique is based on the deconstruction of the underlying four layers of assumptions, narratives, worldviews (zeitgeist) and metaphors/myths so that the future may not just be perceived but also be molded.

This paper seeks to deconstruct the Pakistani and Indian view on the issue of conflict between the countries and then tries to chart out common alternative futures. The CLA is applied to both the Pakistani and Indian scenarios to arrive at the defining myths and metaphors and the alternative futures for the "Common futures of India and Pakistan".

## **Pakistani CLA**

### **Litany**

The most enduring image of the rhetoric of India and Pakistan that they are sworn enemies, out to devour each other in a war of attrition is witnessed at the Wagah border, which is the border between India and Pakistan on the road that leads from Amritsar to Lahore. This has been described in one of New York Times blog in the following words: "The world's most spectacular border ceremony takes place every day before dusk at Wagah", symbolizing the enduring conflict between the two neighbors (Jacobs, 2012). A news report in the Friday Times reads: "India is the enemy, emerging religious alliance tells Karachi" (Chishti, 2012). Even in the understanding of the sober press in Pakistan, India continues to remain one of "Pakistan's Internal and External Challenges" (Mahmood, 2012).

### **Systemic Causes**

**Historical Cause:** The rootedness in its religious identity and its intertwining with a checkered history has been central to the understanding of the conflict in the Pakistani psyche. The centrality of 'differentness' or rather 'opposition' of this identity to that of India has been the pivot in the sociological understanding of this narrative. The foundational article of faith for the Pakistani state has been its uniqueness and non-*Hinduness*<sup>2</sup>

which found its expression in the “two nation theory” even before independence from the British. The theory is based on the premise that the Muslims and Hindus are two different nations and they cannot coexist in the same political entity (Rizvi, 1986). Pakistani analysts have seen the pre-partition co-existence as nothing more than two rivers “which meandered close to each other here and there, but on the whole the two have flowed their separate courses” (Sayeed, 1968). The ultimate partition of India was the culminating event of this political movement based on religious identities. It was the wheel coming a full circle which started spinning following the birth of Islam, with the first Muslim invasion of India by Muhammad-bin-Qasim in the early 700’s, and resulting in the birth of a ‘land of the pure’ for Muslims i.e. Pakistan. In the thought process of most Pakistani analysts, a ‘Hindu India’ was thus based on the polar opposite of the Muslim Pakistani identity.

**Political-Ideological Causes:** The Kashmir issue is the other major irritant which is an outflow of the previous argument: “Pakistan holds the view that partition of the sub-continent is still incomplete and Pakistan’s Islamic identity will not be complete until the territory is unified with that country” (Paul, 2005). Kashmir has been central to the Pakistani identity and its ‘occupation’ by India is deemed as a dream unfulfilled in the Pakistani psyche. Pakistan treats the Kashmir issue as the “core” issue which is a symbol of India’s duplicity and intransigence and must be wrested from India. To Pakistan, Kashmir is still the “unfinished task of partition” (Yasmee, 2002). And at the ideological level, there is an existential fear that India has still not reconciled with the partition and shall seek to undo it once Pakistan is unable to defend itself (Feldman, 1972). So hostility against India becomes a very reason for existence.

**Economic/ Material Causes:** There is also a ‘material’ narrative for the conflict. Water scarcity, cited as the future cause of conflict is a pillar in this analysis: it is contended that the Kashmir territory is critical for Pakistan in view of the fact that the western rivers of the Indus Valley originate in the troubled state of Kashmir. It is feared, in some quarters within Pakistan that in the years to come India may threaten to use the source of irrigation as a bargaining chip vis-a-vis other contentious issues (Davies, 2003). In some other quarters it is also feared that India may use the dammed waters to inundate the Pakistani plains in the event of a war and thus use water as a strategic weapon (Roomi, 2008).

### Worldview/ Discourse

**The “Territory-Centric” Worldview:** The theoretical framework gives an explanation to the Pakistani “steps to war” worldview. It states that as regions adopt certain goals and engage in certain behaviors and then take action to support those behaviors, they engage in behaviors that have the effect of increasing hostility and threat perception. This view emphasizes territory as the underlying cause of war (Vasquez, 1993). Kashmir being the territory in question will remain a cause for conflict until it is amicably resolved to the satisfaction of the two states or when one of the states has a decisive military victory over the other. Any solution acceptable to both states seems an impossibility since this would mean a compromise on the long standing position- to which there has been a considerable escalation of commitment. The nuclear balance in the subcontinent rules out a decisive victory from either side. This viewpoint thus seems to condemn the subcontinent to a never ending spiral of attrition.



Territorial disputes remain intractable because the pieces of land become infused with symbolic or even “transcendental” qualities which make them intangible, perceived as a zero-sum-game and thus difficult to divide. Symbolic stakes involve the idea that a given stake is important not for its intrinsic value but because it stands for a number of other stakes (Vasquez, 1981).

**The Realist “Balance of Power” Worldview:** The understanding of the world in the Realist Worldview is based on the distribution of power in the international system. This is done in the limited military sense and discounts other socio-cultural forces. According to this worldview there always must be a balance of power in any setting. And the imbalance of power impels the actors to act in the direction of restoring balance.

Building on the realist tradition of the zero-sum-game and the ‘Balance of Power’, this worldview suggests that Pakistan is in mortal fear of India and must seek to neutralize the threat from the western border. This worldview states that “India-Pakistan relationship is one of enduring rivalry, enemy imagining and zero sum calculations”. In that sense, disputed geography and divergent ideology have proved to be far more powerful than sociological kinship and economic similarity in shaping their divided history” (Sahni, 2001). Further, this worldview states that the balancing of the asymmetries in the powers between India and Pakistan can be done by Pakistan engaging in low intensity conflict in India by means of fueling ethnic dissensions and fissiparous tendencies within India so that India collapses from within. Prominent amongst these views, was the support for an independent state of Khalistan in the 1980s wherein the Sikh dissidents in Pakistan obtained ‘refuge, training, arms and money from their hosts’ (Bajpai, 1998). It seems that given Pakistan’s smaller size and its difficult geographical position in relation to India, Pakistan feels more vulnerable with regards to its own philosophical position and justification (Smith, 1957).

The Realist Worldview symbolizes the Lockean paradigm of rivalry at its best and the Hobbesian paradigm of conflict at its worst. This implies that the options for the states can at best be protection at one end, emphasizing survival and the consequent dilemma of kill or be killed at the other end. According to this worldview the structure of anarchy between India and Pakistan is such that ideas and identity prevail over structures (McLeod, 2008). The corollary that follows from this rivalry/ conflict worldview is that this rivalry fueled by the close proximity of military forces on both sides, the nuclear dimension and the continuing tensions over the violence in Kashmir, makes another war with India impending and inevitable (Sathasivam, 2005).

**The Institutional Turf Preservation Worldview:** The key stakeholder in the Pakistani scheme of things is the Pakistani army and the ISI (Inter Services Intelligence<sup>3</sup>). The Pakistani army draws its sustenance by perpetuating the threat from India. The tumultuous years after the partition and the four wars fought necessitate the Pakistani army to proclaim itself as the defender of Pakistan. India’s role in the creation of Bangladesh remains the biggest example of India’s duplicity which has pushed the Pakistani state towards a perpetual state of hostility with India as elucidated in the Humoodur Rehman Commission of Inquiry into the 1971 War. The rallying point of the Pakistani army has been to garner cult status and support from the Pakistani citizenry. A Pakistani General, Mirza Aslam Baig has described the Pakistan army as the defender of the ideological and geographical

frontiers of the country (Pakistan Today, 2012). The Pakistani army is the key beneficiary if the battle lines with India continue to remain drawn. Ironically, the heavy military loss in the 1971 war with India over Bangladesh only ended up consolidating Pakistani military assets on the western front. The societal dominance of the Pakistani army is built around the acquisition of Kashmir and balancing the power of its larger neighbor (Paul, 2005). “Reducing the significance of the Kashmir issue could diminish the value of the army in the Pakistani society and the extensive corporate interests built around it” (Jones, 2002). The existence of the Pakistani army perpetuates its centrality in the Pakistani political canvas since it supports the economic interests of the serving and retired army personnel. It is estimated that “the Pakistani military’s private business empire could be worth as much as £10bn. Retired and serving officers run secretive industrial conglomerates, manufacture everything from cement to cornflakes, and own 12m acres [4.8m hectares] of public land” (Siddiq, 2007). This view is corroborated by Hamza Alvi who states that “The landlords as the members of the bureaucracy and the army are the most powerful indigenous class in Pakistan which is directly entrenched in the structure of state power”. The ‘autonomous’ role of the military-bureaucratic oligarchy ‘is subject to the structural imperative of peripheral capitalism in which it is located’. Hence the state has to satisfy the requirements of a peripheral capitalism and ensure the smooth functioning of the economy as a whole” (Udayakumar, 1997).

### **Myth/ Metaphor**

The defining metaphor for Pakistan’s identity is that of ‘un-Indian-ness’ and ‘anti-Indian-ness’. There is an urge to chart a separate course and seek the leadership of the Islamic *umma* or the pan-Islamic brotherhood. This is typified by the great pride that Pakistan takes in possessing the Islamic bomb, which on one hand has been a great equalizer against her stronger nuclear neighbor and on the other hand is a potential weapon that could be used in the strategic equations of the Middle East.

Table 1. *Pakistani CLA*

Pakistani CLA
<ul style="list-style-type: none"> <li>● Litany: India is the enemy no. 1 and must be destroyed</li> <li>● Systemic Causes:               <ul style="list-style-type: none"> <li>○ Historical Causes: India represents an opposing world view and is a continuing threat to Pakistan’s existence.</li> <li>○ Political-ideological causes: India’s position on Kashmir is illegal and India is unlawfully holding on to Kashmir.</li> <li>○ Economic/ Resource Control: Conflict with India is essentially a battle over water</li> </ul> </li> <li>● World view/ Discourse:               <ul style="list-style-type: none"> <li>○ Geopolitics/ Realist discourse: Pakistan can survive only once India is enervated. There is also a fear of being annihilated by the larger and much stronger neighbor. Use of China to counter balance the regional bully/ Cause “death by a thousand cuts” by fueling internal secessionism/ use of terror as an instrument of war (Trehan, 2002).</li> <li>○ Territory discourse: Kashmir is the centerpiece of the conflict and the relations are viewed in terms of territory alone.</li> <li>○ Material/ Institutional turf preservation: Pakistani army remains the defender of the Pakistani state and dictates a policy of perpetual hostility towards India for its own survival.</li> </ul> </li> <li>● Myth/ Metaphor: The Muslim identity and global Muslim power to quell the Indian challenge. The Pakistani state to take a center stage in the <i>ummah</i> and use the leadership to limit India’s outreach.</li> </ul>

**Contradictions and Limitations in the Pakistani Construction of Reality**

The view held by the Pakistani establishment have come back to haunt the state by inflicting damage on the country itself. The idiom of exclusivity and power balance are increasingly under question. Religion alone can no longer be treated as the sole basis of nationhood. Pakistan finds itself fighting with the enemy not on the western borders but within itself. The cost is increasingly being paid by the hungry millions. With the state facing increasing challenges from the fringe Islamic elements, the aspiration for dominance and leadership in the Islamic world is increasingly in question. With part of the existing Pakistani territory bleeding the country in Khyber Pukhtoon Khwa (KPK), there may be a need to reassess the centrality of territory to identity linkage. The swelling numbers of the middle class now ask questions about the rationale of the military-dominated discourse and are looking for the enemy within rather than the one across the border. “Pakistan’s politics and social analysis could move forward from endless discussions and debates on partition to discussions about what type of Pakistan is desired tomorrow, and what can be done today to realize that vision. Otherwise, 1947 and the trends of today-poverty, malnutrition, economic inequity, gender dominance-will become the reality of tomorrow” (Inayatullah, 1992). The futures lie in questioning the sacrosanct assumptions held so far.

## Indian CLA

### Litany

For the popular press in India, Pakistan is a basket case teetering to its fall. The Hindu daily in its report on the Mehran Naval Base attack in Pakistan, featured a report titled “Pakistan: shakier than ever before” (The Hindu, 2011). There is also a propensity to see Pakistan as a monolithic entity and there is a common cause made with the rest of the world that Pakistan is a source of the terrorism and global chaos. A news article in the Indian Express regarding the terror threat emanating from Pakistan reads “An enemy that may mutate and even grow” (The Indian Express, 2010). The popular press continues to portray the fact that Pakistan in general and its army in particular, is set to target India. The popular Indian magazine “India Today” in its cover-feature titled “Target India” dated November 16, 2009, showed the photograph of the chief of the Pakistani Army (The India Today Magazine, 2009). Even in the instances where sports and arts are covered, the Indian press brings out the element of rivalry and hostility between the two countries (The Outlook Magazine, 2005).

### Systemic Causation

**Historical Causes:** The creation of Pakistan is viewed as an unfortunate accident in parts of the Indian psyche. There was a lack of reconciliation to the creation of Pakistan at the time of its creation and that continues to this day.

India had never accepted Jinnah’s two-nation theory and only went along with this ‘absurdity in order to keep the British happy and expedite their departure’ (Lamb, 1991). “Pakistan’s relations with India are influenced by a great extent by the pre-partition struggle of Ideas between the Muslim League and the Indian National Congress”<sup>4</sup> (Gupta, 2005). Many authors have called the division of India on the basis of the two-nation theory as an “Anglo-Muslim conspiracy” wherein the Muslim League played ball with the British and fulfilled its agenda of ‘Divide and Rule’ (Singh, 2012). The first Indian Prime Minister J.L. Nehru said in a speech at Madras in 1957, even 10 years after partition, that “We have never accepted it [Pakistan] and we do not propose to accept the two-nation theory on which Pakistan was founded” (Gopal, 2003).

Years later, the 1971 war with Pakistan, in which India supported the *Mukti Bahini*<sup>5</sup> in its struggle against the Pakistani establishment for the creation of Bangladesh, was seen as a strategic move and, as a repudiation of the ‘two-nation theory’ by native East Pakistanis. The creation of Bangladesh was akin to an attack on the very ideological foundation of Pakistan (Ganguly, 1994).

**Geo-political Causes:** The recurring wars in the region and the mutually reinforcing mistrust with Pakistan have made the militarily superior India distrustful of Pakistan. It is consistent with the hypothesis around “*Realpolitik* experiential learning” which states that the nations which find themselves in recurring crises with the same adversary are likely to continue strategies that have been successful in the previous crises, and to turn to more coercive strategies when they have been unsuccessful. The volatile circumstances in Kashmir have reinforced Indian distrust of Pakistan’s intentions and to overestimate the hostile intentions of Pakistan (Leng, 2000). Fearing any external influence on Kashmir, the Indian strategic thought seeks to deal with Kashmir only unilaterally. Coupled with this, is the doctrine of

“offense is the best defense”. By seeking to embroil Pakistan in the internal conflict in Balochistan, India seeks to put increasing pressure on the Pakistani security apparatus and hopes to orchestrate another “Bangladesh” in Pakistan. This also explains the Indian endeavors to install a friendly government in Kabul to “outflank Pakistan by exploiting the Pustoonistan issue” (Hussain, 2003).

### **Worldview**

**Indian Strategic Worldview:** A Realist’s Worldview of complete hegemony and containment of Pakistan: India seeks to have complete hegemony based on the Indian notion of the sub-continent being deemed as a single entity notwithstanding the newly crafted borders following the partition. India deems it hegemony in the sub-continent as both natural and desirable (Rose, 1987). By corollary, the primary objective of India’s security policy is the isolation of the sub-continent from all external powers and influences with the potential of primacy and freedom of action within the region (Manning, 2000). India seeks to contain Pakistan militarily and isolate Pakistan from its major external protector i.e. China (Tellis, 1991).

**An Isolationist’s Worldview of Pakistan:** India now seeks to embarrass and isolate Pakistan in the international community for its role in spawning global terrorism (Khan, 2003). This appears to be a worldview which speaks of lack of any well thought strategy on Pakistan following the escalation of the Pakistan’s internal troubles.

### **Myth/ Metaphor**

India has sought to ‘De-hyphenate’ and leave behind the ‘irritant neighbor’. India looks at itself as a victim of Pakistani depredations and conclusively seeks to win the battle for mind-space, money and military against Pakistan on the world stage. India seeks to wish Pakistan away.

Table 2. *Indian CLA*

<b>Indian CLA</b>
<ul style="list-style-type: none"> <li>● Litany: Troublesome neighbor collapsing under its own contradictions</li> <li>● Systemic Causes: <ul style="list-style-type: none"> <li>○ Historical cause leading to contemporary cause: Creation of Pakistan a historic wrong and the Pakistani state is unsustainable because it is conceived on false concept of two-nation theory, its exclusivist vision of the state is pushing Pakistan to its fall.</li> <li>○ Geopolitical: It is a military threat on the western borders of India; if it cannot be reclaimed through the idea of complete hegemony in the entire subcontinent, then it needs to be destroyed by making it unviable.</li> </ul> </li> <li>● Discourse: <ul style="list-style-type: none"> <li>○ Geopolitical: It is a military threat on the western borders of India and needs to be contained. India also seeks complete hegemony in the entire subcontinent.</li> <li>○ Ideological: Accelerate the decay in Pakistan and push it over the precipice, isolate and embarrass Pakistan for involvement in terror.</li> </ul> </li> <li>● Myth: De-hyphenate, leave behind the irritant and conclusively win the battle for mindspace, money and military against Pakistan even possibly wish Pakistan away.</li> </ul>

### **Contradictions and Limitations of the India Construction of Reality**

India's claim to the powerful nations club has to be looked at from the perspective of the highest number of poor people (in absolute terms) within a political unit. The discourse on macho nationalism must marry the stark realities of under development. On the 'idea of India' there is a need of sobriety since there is immense ground to cover in terms of making India truly secular. The repudiation of exclusiveness would ring hollow unless India actually translates its Constitution to Constitutionalism. An unstable Pakistan cannot be left behind; it is here to stay and the more India wishes it away or seeks its demise, more India will get mired with an unstable neighbor. A weak, impoverished or even a Pakistan burning in secessionist's flames, is the worst thing that can happen to India. By virtue of the common borders a Pakistan in flames would spill over into India and make the region unstable. Engagement alone can strengthen the democratic institutions in Pakistan and create a better environment (Wahi, 2012). Also with the national sovereignties slowly becoming less important, the dominance or complete hegemony in the sub-continent seems to be neither desirable, not possible. If there is any scope for dominance, it could only be through economics which is a win-win scenario for the region. Ashish Nandy a leading Indian political psychologist has also supported the view that nation-states in South Asia are fictitious entities, and Indian and Pakistani nationalisms are artefacts (Udayakumar, 1996).

## Common India-Pakistan Futures

### Litany

The emerging trend that is seen and could be the Litany of the future is captured in a featured article in one Pakistani newspaper which speaks about “Pakistan’s non-‘anti-India’ generation” (Jawaid, 2011). The change in the popular idiom (even if yet only sporadic) speaks of the change in the mindsets at the popular level as witnessed by the blog of ‘Pakdefence’ (a Pakistani defence related website) which stated that “India no longer No.1 Enemy of Pakistan” (Khattab, 2011). Other news sources have also voiced their opinion stating that “For Pakistan, [it is] time to try India as a friend” (Rehmat, 2011).

### Systemic Causation

**Historical Causes:** The Indian subcontinent has been host to waves of settlers and invaders who may have started as victors on a conquest but eventually got amalgamated into the broad Indian identity. The first wave of Muslim settlers came to India from the southernmost state of Kerala in India in 632 AD a few years after the demise of Prophet Muhammad (Spear, 1990). This wave was accompanied by the peaceful adoption of Islam. What is often missed in the analysis in this layer is that Islam spread first not by the sword but voluntarily. The subsequent influx happened through conquest but even then there was no forced conversion to Islam and conversion was by insinuation rather than by introduction or invasion (McLeod, 2008). Indian cultural symbol like culinary habits, way of living, languages and architecture which is the surviving relic of this amalgamation, chronicles the blending of these disparate identities into a common one (Varma, 1987). This “glorious instances of synthesis of two civilizations is exemplified by the TajMahal, Hindustani dance, music and painting, architecture and even cuisine” (Subramanyam, 1999).

Before the advent of the British there was no chasm in the identities. The mobilization of peoples into the silos of Hindus and Muslims happened only following the British rule (Robinson, 1975). At one level the British rule gave a political canvas to the Indian principalities and brought a degree of political unification. At the same time it suited the British to pursue its policy of divide and rule and consequently there was a framing of a Muslim identity and that of a Hindu identity. In effect their common legacy and cultural motifs could be the future of unison in culture even while the political boundaries remain intact.

**Political Causes:** Notwithstanding the two and a half year hiatus in democracy in the late 1970s in India, there has been a complete acceptance of democracy by the Indian people and the institutions of the state. This has been orchestrated by the steadfast “commitment of India’s key institutions, such as the judiciary, parliament, media, the army, and the national and regional leaders to democracy and secularism” (Mitra, 2011). Similarly, in Pakistan there appears to be a strong movement towards democracy, as seen by the recent public discourse in Pakistan. The Pakistani state is in a stage of turmoil and now it is becoming increasingly clear that a military coup may no longer be possible in view of the international pressure as well as internal opposition to it. There are questions in the Pakistani civil society about how the Pakistani army, which is termed as an ‘army with a country’ by the Pakistani media, and how it needs to be reined in (Pakistan Defence, 2007).

There is a higher probability of peace between any two democracies based on a theoretical concept called “democratic peace”. There is now an emerging consensus that “two democratic states will not fight each other in a war” (Russett, 2001). Democratic peace has a significant impact on rivalries, not merely on the outbreak of war. In relation to India and Pakistan it has been observed that their rivalry was less dispute-prone under respective reign of democracy than during other periods. Thus, joint democracy may be associated with rivalry termination after a period of time (Diehl, 2005).

Secondly, a “Political Shock” has been described as one of the possibilities for the termination of rivalries. It has been hypothesized that a civil war in one or both of the parties involved might lead to an end to rivalry as the affected states might direct their attention inwards to deal with the threat of civil war (Goertz, 2000).

Following 9/11 and the changed dynamics in the international arena, Pakistan’s military role in fomenting global terrorism is in scrutiny. With Pakistan facing increasing terrorist violence, there is an increasing internal debate about the role of the military apparatus in Pakistan’s politics. This situation can be likened to political shock.

Similarly in India, even while there may not be political shock related to an internal security issue, there is ferment in the public discourse against corruption; which is nothing short of a revolution against the entire political class which is increasingly losing its legitimacy. Anna Hazare, a Gandhian anti-graft activist and the rallying point of the anti corruption movement in India, has famously said that “Corruption [is] a bigger threat to India than Pakistan” (Bhatt, 2011). This too can be called a political shock which is changing public attitudes about what is being considered as important to the public interest.<sup>6</sup>

**Post Colonial/South-South Cooperation Causes:** In the years to come there is a possibility for common interest in the issues like convergence on per-capita-emission norms with regards to green house gases for the developing world. India and Pakistan find themselves on the same side of the table on the issue of climate change. The then Pakistani PM, Yousaf Raza Gilani, in a statement said that “[Climate change] is quite visible in my country. We have suffered both drought and heavy rains in the past year. It was horrible, not just by our estimates but also as per the estimates of World Bank and Asian Development Bank” (RTCC, 2012). Also there is a possibility of cooperation in the WTO regime in the case of patents in agriculture and livelihood issues. The type IV “movement of natural persons” is something that also holds great promise for cooperation between these two countries in a united front against the “North” countries.

### **Worldview: *Realpolitik* or Real Idiocy?**

The traditional worldviews of both Pakistan and India have degrees of fatalism and finality in them. These worldviews inextricably link the opposite as the enemy responsible for hurting the conception of nationhood itself. Counter balance and aggressive vendetta based on this worldview is the leitmotif of all India-Pakistan calculus. The changing dynamics in the world and the realization that the world is moving forward breaks the mould of this traditional mindset. The India-Pakistani leadership seems to have drawn no lessons from the futility of pursuing the extremely expensive and their inconsequential animosity; they have been likened to the “eighteenth-century Bourbons as learning nothing and forgetting nothing over



the course of the rivalry” (Chari, 2003).

Coercive bargaining and strategies have created only self fulfilling prophesies. More harmonious past relations between Hindus and Muslims, either before the partition, or within India after Independence have been forgotten or presumed to be exceptional. The competitive relationship presumed by this *Realpolitik* approach accentuates Hindu-Muslim differences and masks the cultural and historical commonalities in the identities of Indians and Pakistanis.

A critical step towards the stability of India-Pakistani relations would be to have the leaders of the two sides move away from sabre-rattling and into a public recognition that a general war creates the possibility of an escalating and catastrophic war (Leng, 2000). This has to be accompanied by giving up on hostile goals on both sides. India would give up its strategic objective of complete hegemony or pushing Pakistan over the precipice and Pakistan would give up its claim to a forced ‘liberation’ of Kashmir. The new worldview has to be based on a Kantian system of anarchy like the one between the US and Canada where political, economic, or even territorial disputes do occur but are settled by ways of other kinds of strategies, such as discussions via international arrangement; these strategies would change the meaning of military power from rivalry to shared knowledge, which constitutes a secured community. In disputes among rivals, military capabilities have an impact on the outcomes because the parties know that these strategies might be used against them by the rival. However among friends, this is not the case. Under Kantian anarchy, the meaning of military power moves away from a neo-realist balance of power; the knowledge of what constitutes military power has a different meaning because it is derived subjectively from shared cultural ideas constructed between states (McLeod, 2008).

To paraphrase Zia Sardar “we must destroy the pervasiveness of modernist ideology and recreate autonomous traditional communities. Moving forward then means returning to the historic past and unfettering ourselves from the domination of our illusionary national identities” (Inayatullah, 1992).

Table 3. *Alternative Futures CLA*

<u>Alternative Futures: Mutual Peaceful and Cooperative Coexistence</u>
<ul style="list-style-type: none"> <li>● Litany: Transformed idiom of not seeing the other as the enemy. The enemy lies within</li> <li>● Systemic Cause: <ul style="list-style-type: none"> <li>○ Historical Cause: Build on the symbolic similarities, common cultural motifs and the common legacy</li> <li>○ Political Cause: The possibility of “democratic peace”, and political shock: Pakistan’s increasing involvement in Afghanistan and Indian middle class campaign against corruption</li> <li>○ Post colonial/ resource sharing dimension: Build a common front on the basis of south-south cooperation in the battleground of the future i.e. energy, climate change, global poverty reduction, battle for UN and WTO democratization, unified approach to press for a global convergence of per capita energy consumption and per capita production of green house gases</li> </ul> </li> <li>● Discourse <ul style="list-style-type: none"> <li>○ Symbolic: Common cosmopolitan, modernist and ‘inclusivist’ orientation</li> <li>○ Geopolitical: secure and self assured nationalism without threat from either side</li> </ul> </li> <li>● Metaphor: (<i>AmankiAsha</i>) hope for peace.</li> </ul>

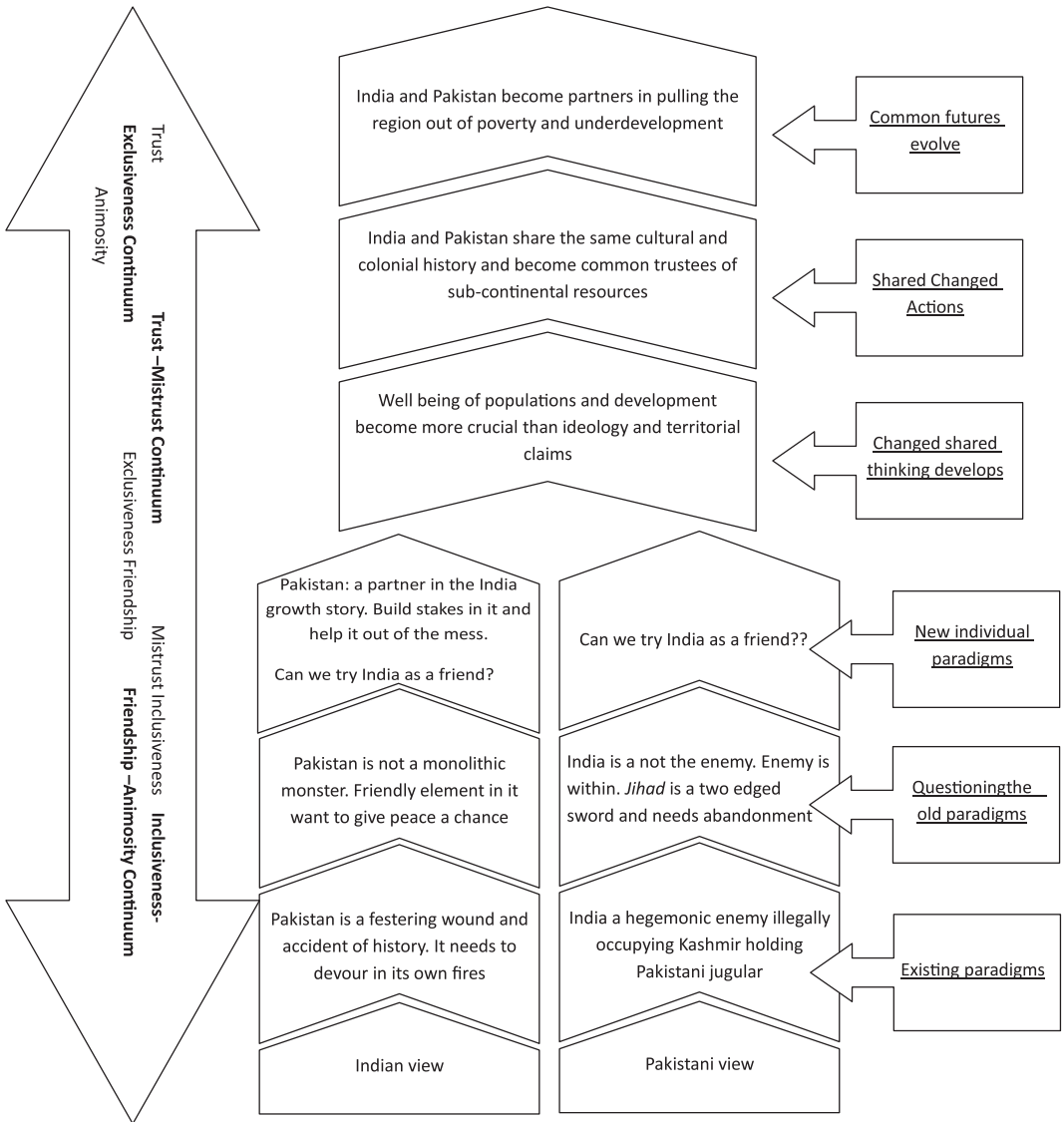
### The New Metaphor:

On January 1, 2010, a peace initiative called “*Aman ki Asha*” (hope for peace) was launched by both, the Jang Group of publications and newspapers in Pakistan and the Times of India Group. The project is aimed at creating an enabling environment and contributing towards peace building between Pakistan and India. This could thus be the defining metaphor for the future of the subcontinent.

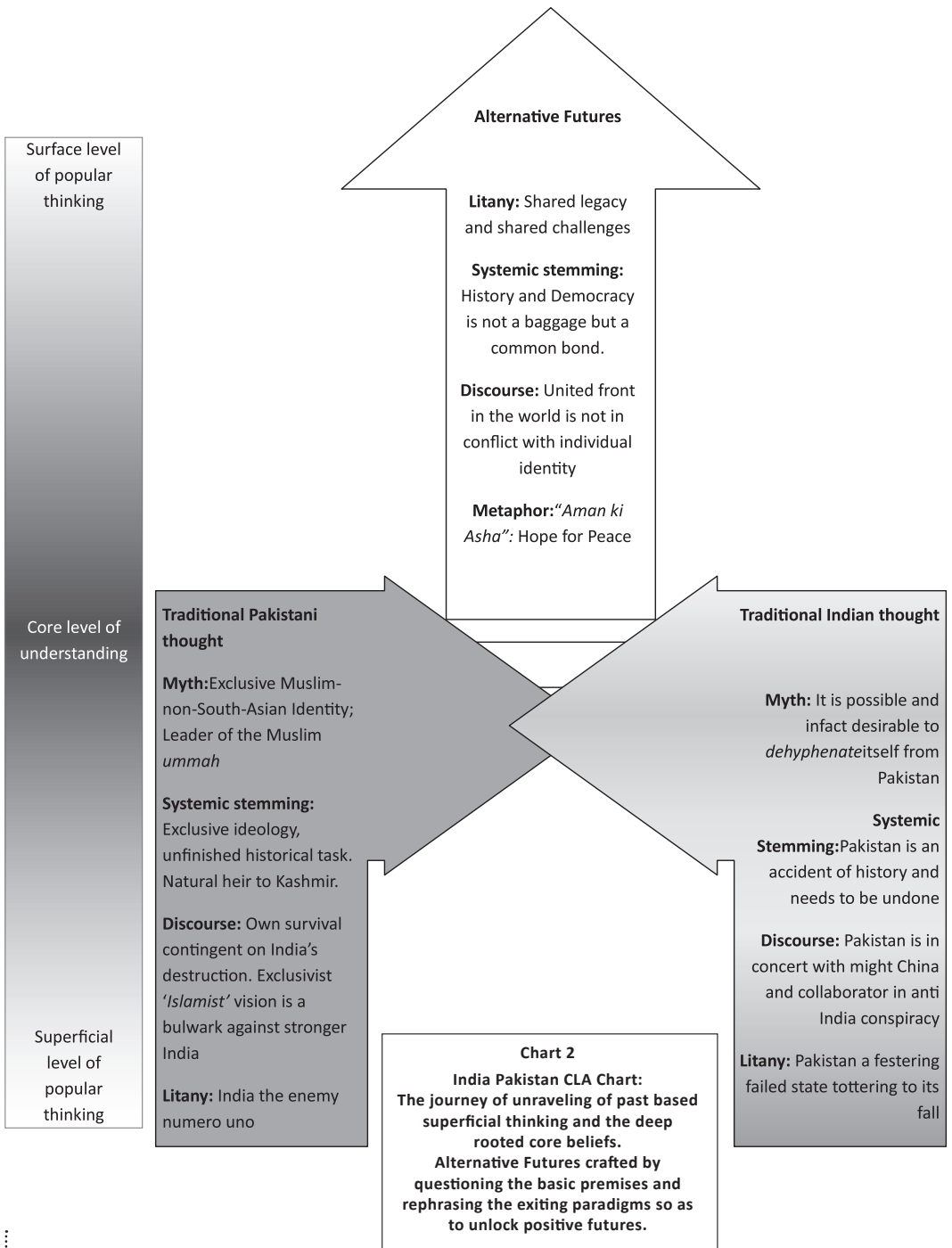
### Conclusion

This deconstruction of the existing paradigms and the reconstruction of the new ones could be the starting point of a unified futures wherein the sub-continent identity at the political level may remain intact and yet friendships may be built on the common bonds of culture and history and the hopes for a brighter future for its people, benefiting from acting in unison at the international level.

Diagram 1, below, provides a succinct summary of the shared narrative and policy development process and vision. This would entail a transition from mistrust to trust, from a vision of exclusiveness to inclusiveness, from animosity to friendship. This unified future would be built on the shared pasts at the same time eliminating the troubled histories. The existing myths of suspicion and hatred would be replaced by trying the other party as a friend. This unified futures aims at addressing the global challenges of poverty reduction, climate change, and equity in the global order, holds the solution for pulling these nations out of the cycle of hatred.



**Chart 1**  
**Deconstruction- Reconstruction Process in**  
**CLA**



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## Notes

- 1 “Eyeball to Eyeball confrontation” is a term used in the strategic community in South Asia which represents the close proximity of combatants across international borders. This close proximity has often led to tensions between combatants. Such tensions have further lead to sector and location specific skirmishes resulting in frequent loss of lives of combatants on both sides of border.
- 2 Hinduness is a term which represents the Hindu identity. It is opposed to Hinduism which is a religious faith. The former broader term than Hinduism and encompasses the religious dimension and the socio-cultural motifs in its sweep. Hinduness is thus a way of life and is not merely limited to the religious doctrine of Hinduism.
- 3 ISI or the Inter Services Intelligence is the Espionage arm of the Pakistani Government. It has been notorious for its fiercely autonomous ways and is often been described as a “State within a State”.
- 4 During India’s freedom struggle against the British, the Muslim League proclaimed itself to be the sole representative of the sub-continental Muslims and was instrumental in carving out a Pakistan from India under the leadership of Muhammad Ali Jinnah. This was seen as a betrayal of the principals of unity and secularism that had been accorded great importance by the Indian National Congress under Mahatma Gandhi; he called the partition of India on religious lines a vivisection of the country. The Indian National Congress which was at the forefront of the freedom struggle and which sought to be the face of a unified struggle against the British, was dubbed as a Hindu party by the Muslim League.
- 5 MuktiBahani (vehicle for independence in Bengali) was a resistance force of the native Bengalis of East Pakistan who took up arms against the Pakistani Army.
- 6 Diehl and Goertz were less sanguine on the reduction of rivalries between India and Pakistan on account of ‘political shock’. However it bears noting that the article was written in 2005 when the involvement of Pakistan on the war on terror on its western borders had not escalated to an internal security threat as it has become in 2012-13. Similarly, the very recent “India Against Corruption” campaign directed at the domestic government in India has increased internal campaign against the entire political class to an unprecedented level.

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## Introduction to the Festschrift for Jim Dator

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It was our pleasure to collect these articles as a Festschrift for Jim Dator. This Festschrift is a celebration of the life work and influence of a man who is still very much alive and still thriving at 80 years of age. He will undoubtedly outlive some of his students, and hopefully the EverReady rabbit, as well. This is our congratulatory offering to our teacher and mentor, and these essays and articles represents three generations of futurists. This special edition contains essay contributions from two of his contemporaries, futures studies pioneers Eleonora Barbieri Masini and Wendell Bell. Masini, one of the first presidents of the World Futures Studies Federation (WFSF), shares details of her professional journey with Jim through four decades of work in the global futures studies community. Similarly, Bell shares anecdotes from his own experiences with Jim and the Manoa School. They are representative of the larger field of futures studies scholars, and of the WFSF, an organization to which Jim has devoted considerable energy over the past four decades (formerly President and Secretary General; now member of the WFSF Executive Board). Second-generation futurists Sohail Inayatullah and Christopher Jones share here their stories of coming of age in the Hawaii futures program and relate how Jim has contributed to and influenced their lives.

The second wave of Manoa School graduates is represented by Debora Halbert and Jordi Serra. Dr. Halbert not only reflects on the serendipity of ending up in the futures program, but also explores the future of the Hawaii Research Center for Futures Studies (HRCFS) and futures studies in Hawaii. Serra takes his usual satirical and critical look at Dator, his followers, and students. Third wave/generation former students is represented by John Sweeney, Jake Dunagan, and Seong Won Park. Sweeney looks at Dator through the lens of existentialism and robotics. Dunagan explores Dator as a living embodiment of futures studies—assessing the extent to which the man practices what he preaches. We also offer you more academic pieces influenced by Dator’s vision: Seong Won Park on a more contemplative comparison of alternative futures and Chuang-Tzu. Shermom Cruz’s four alternative futures also offers an application of one of the central methods to come from the

Manoa School and Dator—the alternative futures perspective.

We see this special edition as a beginning of a Festschrift celebrating Jim's life, vision, and the anniversary of the HRCFS. We hope to bring more scholarly research, essays, and examples of Jim's students' work in future editions of the *Journal of Futures Studies*. We'd like to thank the editorial staff of the *Journal* for their support for our effort. It would be tempting to end this introduction with one of Dator's Laws, such as the Second Law: "any useful statement about the future should appear ridiculous." But instead let us say that these essays express appreciation for a rare spirit whose work will reverberate forward in both humor and insight across all our futures, whether ridiculous or profound.

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## James A. Dator: The Man Who Beats the Drum for Futures Studies

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I think it was in 1991 at the Hawaii Judicial Foresight Congress in Honolulu. Jim Dator was a major speaker—if not the keynote speaker—before a very large audience. After he was introduced, Jim walked to the podium and, as the audience quieted down, he stood for a moment or two looking at the assembled crowd. Then, suddenly, he dropped straight down and disappeared behind the podium.

Instantly, all eyes in the conference auditorium became riveted on that empty podium. Everyone was wondering what had happened to him. A few long seconds passed in silence. Then, up popped Jim from behind the podium. He was wearing mock rabbit's ears on his head and was furiously beating a small tin drum. He had turned himself into the Energizer Bunny.

Never have I witnessed a more stunning and effective way of getting people's attention. Everyone in the conference hall was now fixated on Jim who was off and running, as he segued into his speech, "beating the drum" for futures studies. Beating the drum to help people understand the importance of futures thinking to their lives and to the human communities of which they are part. Beating the drum for imaginatively envisioning alternative futures. Beating the drum to explain how policy and decision-making can be improved by exploring images of the future. And beating the drum, too, for the well-being of humanity and for creating a better world for future generations.

It may still be true, as Jim said in 1998, that, unless you are a futurist, "you have never taken a course in futures studies, never met a person who taught it at the university level... and probably associate 'futures studies' (if the term means anything to you at all) either with astrology and charlatans or Alvin Toffler, John Naisbitt, or Faith Popcorn" (or possibly with the late Herman Kahn or the Meadows who co-authored the *Limits to Growth*) (Dator, 1998, p. 298). If it is still true, and, unfortunately, in large measure it probably is, it is in spite of the long-term, herculean efforts on Jim's part to explain futures studies to you more fully.

Jim Dator, a pioneer of modern futures studies, has contributed to the field in many different ways for about fifty years. He started when he was teaching at Rikkyo University in Tokyo, Japan, from 1960 to 1966, where he "had more or less 'invented' futures studies." He continued at Virginia Polytechnic Institute in Blacksburg, VA beginning in 1967, where he introduced in the Department of Political Science what may have been "the first undergraduate course on the future that went through the normal channels of faculty and administrative approval" (Dator, 1998, p. 299). Already a member of the World Future Society, he published his first article in *The Futurist* in 1967.

Having read his writings for decades, having worked with him on the future of American prisons in 1978 and for him in 1989-91 as a consultant for some of his work for the Judiciary of Hawaii, having attended meetings of the World Futures Studies Federation where he served as secretary general (1983-90) and president (1990-93), being aware of his pioneering role in founding and developing the Hawaii Research Center for Futures Studies and the graduate program in futures studies at the University of Hawaii, Manoa where he had moved in 1969 (Jones, 1992), and knowing about the many students he taught and mentored some of whom have become highly respected professional futurists themselves (note, for example, the contributors to this volume), as well as his brilliant work on the Hawaii 2000 project of 1970, I thought I knew Jim's work reasonably well.

I was wrong. I didn't know even half of what Jim has contributed to futures studies until I looked recently at his CV (and it goes only to 2010). There I discovered the full extent of his travel, often repeated trips, to many countries in different parts of the world in his efforts to advance and apply futures studies. I learned about his co-directorship of the Space and Society Division of the International Space University, Strasbourg, France and his contributions to space futures, from the future of human spaceflight to designing governance systems for Mars. I read about his research and many publications dealing with the political and economic futures of the Pacific Island region and East Asia, especially Japan and Korea. I found listings of his numerous presentations on radio and television, including "Voices of Dissent," a half-hour TV show that appeared every Sunday for more than two years, and "Tune to the Future" that was broadcast for an hour twice a week during four months and was awarded a prize for Creativity from the National University Extension Association in 1972. Also, I read about his many other projects (including creating a network of teachers of futures studies in institutions of higher education in the Asia-Pacific region for UNESCO), his assignments as a consultant (including being on the Scanning Advisory Board, Office of State Planning, Office of the Governor of Hawaii, 1990-1995), and his numerous contributions at professional conferences and meetings throughout the world. The list of his professional activities in connection with futures studies goes on and on.

There is no way, of course, that the above brief summary can adequately convey the full scope, intensity, magnitude, creativity, and importance of Jim's work to the development of futures thinking. I suggest that, in addition to reading the articles by his former students in this volume, you check it out for yourself: <http://www.futures.hawaii.edu/about-contact.html>.

One of Jim's major concerns derives from his conception of human society and social institutions as human inventions. For him, such human construction of society is an ongoing and incomplete process of human actions and interactions. It invites us humans consciously to envision the future in new, innovative, and better ways to guide social developments. But, he asks, how can we learn to do so? How can we free ourselves from the patterns of political, economic, and cultural structure and organization that have existed in the past and exist in the present, so that we can invent anew and go beyond them? How can we free ourselves from the limitations of our present notions?

Thus, Jim encourages unconventional thinking, breaking into new territories of invention and discovery, asking people to be skeptical of dominant, mainstream views, even of their own certitudes. For example, it must have seemed perfectly

sensible to the citizens of Hawaii when their then-governor issued a decree in response to the gasoline shortage of 1973 by asking them to discontinue all non-essential automobile travel and to use their cars only to drive to work.

Jim publicly opposed the decree. Although he was not opposed to the statement against “unnecessary” automobile travel, he thought that the Governor was all wrong in his judgment of what was necessary and what was unnecessary: “if he wanted to make a contribution to solving Hawaii’s transportation crisis, then he should have forbidden anyone from using their automobile to drive to work.” People going to work, Jim said, should be arrested and sent to jail. To the contrary, people who were using their cars for fun, status, and truly necessary travel like going to the beach to surf or to visit their aunty ought to be allowed to do so. The bottom line was “if you believed it was, even in 1973, necessary to **go** to work, then you clearly deserved to be sent to a correction facility” (Dator and Borg, 1993).

Sounds crazy right? Well, let’s see. Jim was asking folks to think through alternative possibilities that they and the Governor apparently had not contemplated before. He was asking them to think creatively. He continues by showing that with the spread of personal computers, powerbooks, modems, cellular phones, fax machines, fiber optics, LANs and WANs, etc., people in a wide range of jobs can easily work at home or within walking distance of home. He points out that a “decade of experiments with telecommuting, including many successful experiments here in Hawaii, have made it absolutely clear that telework works” (Dator and Borg, 1993). You can work at home, so save your gas for things most of us can only do away from home—like surfing at the beach.

Another example of his provocative thinking can be found in Jim’s challenge to his students to start afresh, to design new, innovative institutions of governance without relying on their knowledge of existing systems. Thus, he asks them to design the systems not for anywhere on Earth, but for Mars, on virgin territory with no history of forms of governing institutions. Over the years, Jim has found that this tends to free students to think more inventively and imaginatively, yet seriously, in ways that might “be helpful not only for future space settlements but also for new forms of terrestrial governance.” (Dator, 1998, p. 13)

Jim sees futures studies as being to some extent like architecture. “Architects are trained to envision things that do not exist in the present, and to bring them successfully and sustainably into existence. Similarly, futurists imagine preferred human behavior, and the institutions that will facilitate it, and so should be able to build, test, simulate, improve and eventually implement new social institutions” (Dator, nd, p. 3). Part of being a futurist, thus, involves becoming a social inventor.

Jim’s challenge to think creatively is not an unanalyzed abstraction. It is filled with realism, both in its specific content and its moral commitments. For example, in Jim’s graduate political design courses he asks his students to construct governing systems that will overcome real defects in presently existing political institutions. He focuses on six such features:

1. “The first is that all governments are fundamentally undemocratic, thwarting participation of some, while favoring other, groups and individuals” (Dator, n.d., p. 3). *How can governments be designed to be more democratic and to remain democratic?*
2. “All governments also are unfuturistic, severely discounting the needs and wants of future generations while favoring some people and groups in the

- present” (Dator, n.d., p. 3). *How can governments be designed to more surely and fully take into account the freedom and well-being of future generations?*
3. Following Glenn Paige’s work on a nonkilling society, Jim adds a third problem: “all governments are murderous, both using and causing killing as legitimate in the exercise of their power” (Dator, n.d., p. 3). *Can you imagine and design a governing system that does not use the killing of human beings in any way as a legitimate tool to maintain order and control?*
  4. All “governments are bureaucratic, placing the convenience of the governors over the needs of the governed” (Dator, n.d., p. 3). *Can you design an effective governmental system that facilitates and encourages individual access, treats everyone equally and fairly, and avoids trapping ordinary people in an “iron cage” of inefficient, needless, and frustrating rules?*
  5. Existing governments are “too nationalistic, privileging the nation-state over both smaller and larger units” (Dator, n.d., p. 3). *Can you design a system in which governments can encourage esprit, loyalty, and devotion in its citizens without using false patriotism, unrealistic aggrandizements of itself, and the demonization of other states or peoples?* [True patriotism is not: “My country, right or wrong.” It is rather, as U.S. Senator Carl Schurz said in 1872, “Our country—when right to be kept right; when wrong to be put right.” (<http://www.bartleby.com/73/1641.html>)].
  6. Governments “are patriarchal, insisting on a gender dichotomy that privileges men and violent masculinity, while marginalizing or oppressing other preferences” (Dator, n.d., p. 3). *Can you devise a governmental system that will guarantee to women as well as men equal opportunity to participate on every level and equal treatment throughout the system?*

Jim has observed that very “few graduate students in the humanities and social sciences have been taught to think of themselves as, and have learned to become, social inventors” (Dator, n.d., p. 3). Except, of course, for students in Jim’s graduate political design courses.

Another example of Jim’s efforts to promote imaginative thinking was his encouraging the creation of the journal, *The Manoa Journal of Half Fried Ideas (... about the Future)*. It is a forum, as most futurists know, to promote nonconventional thinking, including imaginative, sometimes far-out musings about possibilities for the future. Who knows? Today’s “half-fried ideas” may become tomorrow’s ingenious inventions, considered consensus, or even hallowed traditions.

There is more—much more—that can be said about Jim’s work, as can be seen by these contributions of Eleonora B. Masini and his former students who know him and his work better than I do. I hope that I’ve written enough to express my high regard for Jim as a person and my respect for his exceptional work as a futurist and public intellectual.

Jim is a leader and an organizer, a master communicator, a man who works hard, a firm believer in the importance of futures thinking as part of the effective means to achieve the well-being of future generations, a dedicated global citizen who cares about the whole of humanity as well as the individual persons who compose it, a teacher and a mentor who has exceptional empathy and effectiveness, and a man who creates a stream of continual becoming as he strives to fulfill his moral commitment to the mission of creating a better future.

At the end of one of his recent articles, Jim quotes T.S. Eliot, “only the fool,

fixed in his folly, may think he can turn the wheel on which he turns.” Then, Jim adds that he himself has been and still is such a fool when it comes to spreading the word about the importance of futures thinking. He says he keeps “pointing and wailing and hoping folks will act ethically and prudently, all the while trying to improve the ability of the futures community to see, point, wail, and hope” (Dator, 2011, p. 581).

Of course, those of us who know him realize that Jim often does “turn the wheel on which he turns,” and he does so with humility, grace, insight, creativity, empathy, and with wit and humor. Moreover, he does so with tremendous energy—moving forward, on and on, beating the drum for futures studies, like the Energizer Bunny.

Thank you, Jim, for your excellent futures work, your dedication to the futures community, and your kind encouragement, support, and personal friendship. Please keep beating the drum for futures studies. For as long as these aging legs of mine will carry me, I’ll be there, along with many others, following your lead and marching with you, doing my utmost to see, to point, to wail, and to hope that folks will act ethically, prudently, and futuristically.

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## James Allen Dator: A Great Friend, Scholar and Teacher

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Jim Dator is for me a great friend, a great scholar and teacher.

In general terms I would say a great teacher in futures studies for many around the world, including myself. His teaching is centred in Hawaii as professor and director of Hawaii's Center for Futures Studies Department of Political Science, since 1972.

The term futures has been widely spread in the plural by Jim Dator, I would say, as the first scholar in the area, thus stressing the plurality of futures depending on the different choices or happenings in the present, as well as, many times, in the past.

Jim Dator is also Adjunct Professor in the Program of Public Administration, the college of Architecture and the Center of Japanese Studies of the University of Hawaii at Ma; Co-Chair, Space and Society Division, International Space University, Strasbourg, France, former Secretary and then President of World Futures Studies Federation, fellow world Academy of Art and Sciences.

He became Secretary General of the WFSF in 1982 at the WFSF meeting in Stockholm when I was president. WFSF held the next conference in Costa Rica in 1984 and a regional conference in Hawaii in 1986 and then the world conference in Beijing in 1988, always with Jim Dator as secretary general and myself as president. It was a very difficult conference to organize although we had the help of one of our Chinese members. Both Jim and myself travelled to China but more Jim than myself due to his relatively less distance from China than myself in Rome.

In Beijing's General Assembly Jim Dator was elected president of WFSF The next conference was held in Budapest in 1990 and Jim Dator was confirmed president of WFSF and Pentti Malaska, from Finland, elected secretary general. Pentti was later president of WFSF. This year he has sadly died.

### **In WFSF Jim Dator and I worked very much together and with great understanding between us**

Jim Dator had also worked with a group of people working or interested in futures studies, including my self, that had met in Bucharest in 1972 where we, Jim and I as well as other future members, also started working on preparing the aims and legal bases for WFSF, he then participated in 1973 at the Conference held near Rome, in Frascati on Futures Studies which I organized with the support of IRADES, the institute where I was

working, and he brought from Hawaii and presented some unique films on Futures Studies which were a real anticipation, at the time.

Jim Dator from then on participated in all WFSF conferences and contributed to the formulation of FUTURES in the plural in WFSF name.

Jim Dator has also been teaching in different Universities of US and of the world including in Canada, in Tokyo Rikkijo University, in Korea working also for the government as well as on the future of Korea.

Jim Dator, studies and teaches also Political Science, governance, tourism and space thus showing his worldview and beyond, into space. Futures and beyond humans, are also his interests as shown clearly in his unique endeavours in his work, for example, on ethical relations between humans and robots.

Much of his writing and speaking has also been in Futures Studies and Political Science, thus enlarging his principle interests, even if he also goes beyond these.

Jim Dator has given conferences in many parts of the world ( in forty countries), as examples recently in Romania and Finland.

He has written many book and articles, on Politics of Futures and Political Futures Studies such as “Democracy and Futures” with Mika Mannermma, who sadly left us also this year, and Paula Tiihonen, 2006. He is Editorial Member in various well known futures journals and such as Futures, Foresight, and Technological Foresight and Social Change. Jim Dator also participated in the courses which were held by WFSF with at the Dubrovnik Center in the ‘70 and ‘80. I was one of the director’s of the courses in futures studies and so was Jim Dator. The students came mostly from countries belonging to the region, at the time, called Eastern European countries such as Romania and Poland etc., but many also from the European Northern countries such as Sweden and Norway etc.

### **Many are his recent publications:**

With Jan Nunley, Many Parts, *One Body: How the Episcopal Church Works*. Church Press, 2010.

*Farthest shores: A 21<sup>st</sup> Century guide to space*. Toronto: Apogee Books, 2009.

*Democracy and Futures*. Helsinki: Parliament of Finland, 2006.

*Fairness, Globalization and Public Institutions: East Asia and Beyond*. Honolulu: University of Hawai’i Press, 2006.

This is just a brief presentation of Jim Dator’s many activities ,writings and teaching that offers a small picture of all his work. Very large are his activities related to teaching and lectures as well as his great capacity to clarify the area of futures studies with an ample descriptions as well as use of what futures studies really are.

I wish to personally add that Jim Dator has a great capacity of communication in person and in his writings and that his influence on futures studies and on those people that practice it, is very strong be it in research, in writings as well as in teaching futures studies.

I have known Jim Dator for many years, since the ‘70 and I keep learning from him and I am older than he is. I think I shall go on learning from him. I heard, on my computer, a lecture he recently gave in Finland and it is as usual interesting, easy to follow and stimulating for all that wish to go on thinking about futures in terms of studies, research, teaching and going beyond into thinking of humans and robots relations and humans and space exploration.

I hope to go on in reading his writings and listening to his different approaches to futures be it in relation to humans, humans and space, humans and robots from different points of view such as ethical as well as artistic points of view.

This brief writing is insufficient in terms of all Jim Dator's capacities, I just hope to have given an idea of such capacities to people that might not have met him yet.



# Surfing Dator's Tsunamis of Change: Confessions of a Part-time Futurist

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## Introduction to Dator

One of the founders of the field of future studies has strongly influenced the second half of my life. For more than 30 years, this individual has had a singular influence in my research interests and career. Jim Dator has been my teacher, mentor, and friend and a guiding light in studies of the future, even though my professional career has been in higher education. Professionally, my primary role has been as a professor of political science, future studies, and more recently faculty in a graduate school of public policy and administration. I will always be at least a part-time futurist, thanks to Dator. He helped me engage with the future and realize that I had to always be a student of alternative futures. He impressed upon me that the future matters, that futures matter. That is what drew me to him at first, and then, over three decades to become my teacher, and eventually, my friend. We are all about our stories (King, 2012) and this is my story, spanning half of my life, about my relationship with a man and his provocative and compelling ideas. Dator taught me we are all about our futures.

Dator has been a secular prophet, although that is neither his persona, nor a professional aspect, but deep down, he is a visionary of biblical proportions. I am inclined towards hyperbole from being witness to innumerable classes, seminars, conferences, public speaking events, and countless personal conversations both face-to-face and virtual. He has been a man with a mission, to promote futures pedagogy, androgogy, literacy, and fluency (Dator, 1991, 1993, 1995; Schultz, 1995). As many prophets do, he has had disciples, detractors, and hangers on, but unlike ecclesiastical prophets he has disdained adulation, worship, and continues to be "a man of the people." Unlike many others in the future studies/foresight profession, he has always advocated direct democracy, participatory futures, a futures studies populism to inform and empower the most lowly. That sense of inclusion, and an expectation that we are all responsible for our own futures, was clearly what attracted me to him and the University of Hawaii at Manoa futures program.

Dator quickly dispelled his laid-back image with his no-nonsense attitude toward a subject that runs like a river through our lives and our relationship. The course was nothing like the mass media course at decade before in high school, it was not about the media, it was a media literacy course. We learned how to construct storyboards, give an effective overhead presentation, how to produce a basic multi-image slideshow, produce an audio narration mixed with music, and basic video techniques and editing (on ancient Betamax

machines. For 1980, it was heady stuff.

My path to Dator and future studies had certain logic to it. Born downwind of the C&H (California and Hawaii) sugar refinery in the San Francisco Bay Area, the family uprooted to Latin America for a stint with the Disciples of Christ Mission Society, and I ended up at the middle of my second decade in Southern California where I finished high school. When we arrived home in the States I saw things differently—a common mental shift for a third culture kid (Pollock & Reken, 2001). Third culture kids are never fully a part of their mother culture, nor a part of those they -- many remain ex-patriots, either by moving overseas again, or inhabiting that space in their inner world. After a four-year stint in the U.S. Navy, with the G.I. Bill in hand, I followed a friend to Hawaii.

Dator managed to blow my mind multiple times during the course, introduced me to the concept of visual puns, which have continued to tickle my mind over the years (even though the idea was initially elusive). Media literacy was also a bridge to studies of the future, and we discussed McLuhan and explored the ways that we shape our tools, after which they shape us (Dator, 1993, para. 3). Dator had started a Masters program in Alternative Futures in the political science department, where I already felt at home, and so by the end of the term I decided to stay on and work under him on my Masters.

## Teacher and coach

The Alternative Futures Program must be understood contextually as a program embedded within the Political Science Department at the University of Hawaii at Manoa (Jones, 1992b), which is to say, that it is very much a creature of the department. There was a strong thread of critical theory, a post-structuralist camp, and feminist theory. The department even advertised itself in the late 1980s as being “the most democratic political science department,” which was a radical standpoint that laid the department open to some serious political and cultural bloodletting as the student body took to heart what they were being taught. Graduate students precipitated a series of discussions and retreats in the late 1980s that challenged the faculty to practice what they preached. The rebellion led to a truce between faculty and students that eventually dissipated into history.

A requirement of the Masters program was an internship. Having two years of exposure as an undergraduate to the department, and then a year of coursework, I opted to start an internship midway through the program, to the Institute for Alternative Futures (IAF), in the Washington DC with daughter Erika. As a single parent, I occasionally took her to class with me, and Dator never made an issue of it. In fact, Jim was more than tolerant, he was graceful and friendly to her, and supportive of my interest in radical feminism. Jim has been pro-woman, being raised by women, and was a big proponent of gender neutrality, and uses the generic pronoun *her* in lieu of *him*. I learned from him early on that gender is a spectrum rather than a dichotomy, at various levels of analysis: the genetic, anatomical, emotional, and social; women would have a disproportionate (but positive) impact on all our futures (Dator, 1992).

One of my first tasks was to organize and weed out duplicates of materials and periodicals in the IAF library, an extensive collection that was overflowing out of a walk-in closet. It was a glimpse for me of the state-of-the-art in futures research, primarily on the future of pharmaceuticals and healthcare, but a treasure

trove of materials from around the country and around the world. Dator's work was represented, along with a clear genealogy of the roots of the alternative futures perspective. SRI International had also developed similar approaches to categorize possible, alternative futures (Kinderman, 1985).

What emerged from that over the next two decades back in Hawaii became the Manoa School toolkit, a synthesis of techniques to peel back the layers of meaning in possible alternative futures, both preferred and feared. Dator along with a number of his students over the years have given us back-casting (future histories), in-casting, and scenario building techniques to build alternative futures (Curry & Schultz, 2009). Even in the early years of the Manoa futures program, there was considerable creativity and imagination driven by this emerging cluster of activities around anticipatory democracy. Both IAF's Bezold and Dator were active in highlighting and promoting community, city, and regional futures efforts and supporting organizational futures capacity building programs, such as Hawaii 2000 (Dator, Hamnett, Nordberg, & Pintz, 1999).

In any case, one other internship task I had was to help construct and produce a workshop handbook for one of IAF's congressional workshops on pharmaceutical futures. One of the exercises was an incasting exercise, where participants were asked to imagine aspects of society and the pharmaceutical industry from a four futures perspective. Dator came to an IAF Board meeting during my internship. When he arrived for our meetings, he beamed at me and hugged me like a long-lost son. A paternal character emerged in our relationship that continued for the next decade.

## Space cowboys

Dator always had a passion for outer space and cultivated that interest in many of his students. The Media Lab was a busy hub in the early days for his student's projects and activities, adorned with artwork depicting Gerard O'Neil's orbital space habitats and other fanciful images of the future. We met many luminaries in the field of human adaptation to space and planetary scientists in the Planetary Geosciences Department—some of the leading experts in the world. It was a heady time with the moon exploration behind us, and an uncertain but exciting universe of possibilities. Dator actively supported my thesis on the alternative futures of space development, completed in 1983.

In that vein, he encouraged all of his students to get involved in the World Futures Studies Federation (WFSF) which he deemed more relevant than the predominantly North American World Future Society (which has become more international and representative today). I attended my first WFSF World Conference, the Future of Politics, in Stockholm, Sweden, June 1982. Other students and I helped Dator plan and hold Hawaii in the Global Futures, a regional conference hosted by the university in March 1983. University support for the conference was largely to demonstrate institutional backing for Dator's election bid to be Secretary General of the Federation. The two events were opportunities to meet some of the founders of the field for the first time. The former included sleeping two nights in a sleeping bag on his hotel room floor. The first few years in the WFSF were, in hindsight, golden opportunities to meet many of the luminaries and the international futures field. Dator was obviously liked, as well as well-respected, by his futures colleagues, and it seemed that his students received great courtesy and special encouragement from

many of his friends.

I learned much from Dator in those early years, exposed to his passion for the future and teaching, his open-mindedness, and thirst for knowledge. It was hard not to admire his relationships with his colleagues, both near and far. Most of the faculty in the political science department “did not get” future studies, but they gave Dator grudging respect, and during my years in the department, he took on the role of diplomat, negotiator, confidante, and conciliator for the faculty and leadership. Among the faculty, there was little doubt in my mind that he was the most open to outrageous ideas, and yet he demonstrated a strong sense of skepticism as well. He never appeared to be judgmental, but did not shy away from making his own position clear. He put up with my interest in and research on spirituality, but made very direct in sharing his story, his skepticism about religion and higher beings. In his public persona there was no obvious aversion to those topics, he just did not intentionally “go there.” If anything, his religion was the power of technological innovation, particularly media, and its revolutionary impact on human society.

Dator was a wonderful teacher, he was off-the-wall, inspiring, and passionate about learning what we could about the future and how to imagine and create better, preferred futures for ourselves, our communities, and for humanity. By the end of my Masters, I embraced the idea that our futures are plural, and that there is not a single future, except in the minds of those who are attempting to sell us futures of their own design. Our futures are not preordained, determined by some higher power, or determined by fate—we are also responsible for making the future happen, whether positive, negative, or neutral in its outcome. Alternative futures found fellow travelers with those who were propounding multi-verses, or other variations of the Many Universes Theory coming out of theoretical quantum physics (Dator, 2006). It was transformational to be in Hawaii at that time embedded in a culture of critical theory that was strong within many of the social sciences and humanities at UH. Hawaii was a living example of how alternative images of the future coalesced and clashed, informed by a neocolonial tropical polity, a generally diverse and liberal Hawaii political culture, and wave after wave of immigrants from Polynesia, Europe, North America, Japan, China, Southeast Asia, and Oceania.

## **Mentor and colleague**

1984 was a busy year for the Manoa futures program, as Dator became Secretary-General of the Federation. It coincided with the expansion of his physical space, which included research and office space for the WFSF and the Hawaii Research Center for Future Studies (HRCFS). Dator also became involved with the Pacific International Center for High Technology Research (PICHTR) when it was launched in 1983, and I was among the first researchers hired. We worked together on a literature review of technology innovation for the director and began working on grant proposals. The Center caught the eye of GTE labs, and we quickly put together a grant proposal to explore telecommunications futures in six Pacific Island countries. The two-year grant funded research development and planning that eventually took me and anthropology graduate student Barbara Moir on a series of trips to six Pacific Island polities, twice over two years, to interview telecommunications experts and workers (Dator, Jones, & Moir, 1987). He opted not to be involved in the research fieldwork, but was otherwise a very active Principle Investigator for the project.



He treated me as a junior colleague throughout my remaining years at the university. (That may have not been entirely to my professional advantage, having found ample distractions from my own research and writing.) We not only spent three years involved in PICHTR projects, but also planned and organized WFSF events and HRCFS projects. During those years, Dator organized a major world conference for the Federation, we co-hosted another world conference in San Jose, Costa Rica (I served as his assistant for the conference), and he led Spring break futures courses in Dubrovnik, Yugoslavia. I often got more quality time with him on the road than in Honolulu.

Mike Hamnett arrived at the Social Science Research Institute (SSRI) and we began a collaboration called the Center for Development Studies, next door to the HRCFS office, and along with Wendy Schultz, took our futures perspective into the Pacific Basin. The first major project, with both Dator and Hamnett, was a project funded by the US Department of the Interior and the Environmental Protection Agency (EPA) to help the Republic of the Marshall Islands plan for global climate change and sea level rise. We subsequently worked in the Northern Marianas, Guam, and American Samoa on a series of coastal zone management projects and conferences, and a number of projects in Hawaii focused on coastal zone management, global climate change, and sea level rise (Jones, 1990, 1991, 1992a).

During the last half of the decade, I also pursued research exploring the work of James Lovelock and the Gaia theory (Lovelock, 1979, 1988). In my internship at IAF, one project we did for the US Geological Survey (USGS) focused on identifying emerging issues in water resources. I had found the project frustrating, because the USGS explicitly ruled out any water issues that might be identified involving international borders or boundaries. It seemed to me, never mind the policy mandate, that many of the emerging issues were trans-border issues, such as acid precipitation coming from Canada, and that they should not be ignored. I set that aside, but stumbled onto an article about Lovelock and the Gaia hypothesis. Three years later, after completing my Masters thesis, I began to explore dissertation topics, and the Gaia hypothesis appealed to me as an emerging trend. Furthermore, from its emerging issues beginning, the Gaia concept had taken on a life of its own, primarily within the New Age and environmental community. The Gaia hypothesis had become a popular culture trend, both compelling to some and controversial to others (including Richard Dawkins and Stephen Jay Gould). At the very end of the decade, I had no more excuses for lingering, and finished my dissertation work.

## **Friend and supporter**

In the first few years of full-time teaching, I was able to stay in touch by e-mail, finally a dependable and routine form of communication. However, I did not reflect deeply about our relationship until I was applying for promotion and tenure seven years later. He was still my mentor, but that mentoring aspect of the relationship had long since shifted into an internal voice. Particularly in my teaching and public speaking—even today—I ask myself, “What would Jim Dator do?” His particular brand of self-deprecating irony and humor is not my inherent style, but it is a useful approach to reaching an audience, when Dator-like moments present themselves. I have tried to model his office conversation style, characterized by giving the student (or faculty, for that matter) his active listening, undivided attention, but once your time is up, papers begin to shuffle. That was not always too subtle, but it was

effective and that sometimes works for my own good effect.

Dator never boasts about all the traveling he does (a true globe trotter), which is something I have also tried to model. It is even hard sometimes to pry out of him where he is going, and where he has been, although ironically, he will often confide in e-mail that he is in some exotic location for the International Space University, or futures studies gig.

At an adolescent stage of academic development, there were growing pains. Even in the early years, my cohort burned Dator in effigy during one of our Friends of the Futures, monthly graduate student meetings. It was to celebrate our own intellectual independence. We did not always see eye-to-eye. He had a low tolerance for indulgence in religious and spiritual speculation, and was not big on attending department parties (he rarely attended) or even program gatherings (which he attended grudgingly). For a public person, he had a more sheltered personal life. I never saw these as shortcomings, but rather as differences in and between our values and interests. Some students found it frustrating that he was not much of a science fiction fan, nor interested in first-run Hollywood movies (which he asserted he would eventually see on one of his routine airplane flights).

Dator has continued to be a role model for his students, and while there have been some accusations that he has produced an army of clones, the truth is that he has had a huge impact on the thinking and worldview of scads of his students. I do not think that there are really “Datorites” in the sense of a cult of personality, but he has generated a cult of alternative futures thinking. It is his indefatigable passion for future studies, his sense of the absurd and belief that trash is beautiful, that any useful statement about the future appears ridiculous, and that we have a role in shaping our futures is what moves others.

My mentor and friend is not just a voice in my head, but someone who has continued to be supportive of my teaching and research. After going off on my own to the Mainland, he continued to write letters of recommendation, supported me in my bid for office as Secretary-General of the WFSF in 2001, and participated in a futures project that I helped organize in eastern Oregon. He gave me great advice on a number of occasions during my tenure as Secretary General, particularly his repeated recommendation to be, first-and-foremost, a diligent correspondent. To this day, he still models that behavior and reminds me, and hopefully others, that vision and inspiration are keys to creating a better future.

My career in higher education as a part-time futurist is a direct result of one man’s influence on my life. His example and training continue to be a central part of how I see my own role as an educator. His dedication to the field and to educating and engaging everyone to create and realize their own futures continues to inspire my own life and work. The future may have a long fuse, but it’s getting shorter.

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# Serendipitous Connections and the Future of Futures Studies

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## The Serendipitous Past – How I became a Futurist

I actually don't actually remember the first time I met Jim Dator, in part because prior to my arrival at the University of Hawai'i for graduate school, I had never heard of futures studies and thus had no idea how it might influence the next decades of my life. My introduction to Jim and to the Hawai'i Research Center for Futures Studies (HRCFS) was both serendipitous and fortuitous. Like many students attracted to the University of Hawai'i, it was political theory that drew me there, but it turned out that the department was filled with intellectually interesting areas of study that went well beyond theory and the most exciting of all, for me at least, was futures studies.

My arrival in 1992 was uneventful and marked no specific benchmark for the HRCFS. The center had been created by an act of the Hawai'i State legislature in 1970. By the 1990s, HRCFS was well established, had been involved in futures-related work locally, nationally, and internationally for several decades, and had an eclectic and diverse group of affiliated researchers, graduate students, and futures folk working on center-related projects. It was an intellectually vibrant atmosphere because nothing was off limits for discussion. Conversations ranged from the possibilities of nanotechnology (then still more fiction than fact) to political economy to the future of work, education, and the environment. At the center of it all was Jim Dator, whose thoughts, words, and writings were so far-reaching that nothing seemed to have escaped his analysis and commentary. In the 1990s, there was an entire back room on the 7<sup>th</sup> floor of Saunders (then Porteus) Hall with copies of Dator's publications, past presentations, course materials and the like. I believe much of this has now been migrated into electronic format thus saving an enormous amount of office space.

Given the stimulating atmosphere of HRCFS, it was my pleasure to work as a research assistant for Jim between 1993 and 1996. It was a time when organizations began adapting to new technologies and HRCFS was an eager adopter of computer-mediated communication. The futures listserv, which still operates today, began during this period, as did the first website for HRCFS. That original website was coded in HTML and the rudimentary style is laughable compared to the excellent quality of today's website. I remember the training I had in web design from a fellow graduate student who had studied computers – as he put it, good web design was all about cutting and pasting other people's code. This lesson alone was instrumental in my understanding of the web and, also ultimately, in how I understood the intersection between copyright law and computer

technology.

Aside from a new website that made the center visible to the outside, the *Manoa Journal of Fried and Half-Fried Ideas* was developed and published in quarterly installments. Digital copies of these papers can still be found electronically on the website. Additionally, a series of environmental scanning projects helped fund student researchers. All told, it was a wonderful place to work and I was able to learn about futures methods and research projects through practice.

Upon accepting a job at Otterbein College (now Otterbein University), a small liberal arts college in Ohio, I moved away from the daily connection I had with futures studies, but its method of thinking about the world remained with me. While at Otterbein I created and taught my own futures course as part of the integrative studies curriculum, the core requirements all students at Otterbein had to take. Had I stayed at Otterbein, I would have made a concerted effort to ensure that as many students as possible were exposed to the idea of futures-related work and analysis. Throughout my time away from UH, my scholarship also remained linked to futures ideas and methods, and Dator's work acted as an inspiration that linked my own work to futures studies.

Twelve years after I left Hawai'i without intending to return, yet another unanticipated, serendipitous event occurred – the Political Science department advertised for a position that was part public policy and part futures studies. Obviously I was interested in the position and while on an informal visit to Hawai'i, I stopped by HRCFS and met with Jim and some of the graduate students. While some things had changed – the offices were now located in the political science department instead of on the seventh floor, for example – other things remained the same. Specifically, HRCFS was still directed by Jim and even with his limited resources, he had managed to attract exciting and interesting graduate students doing great work, as usual. In fact, meeting these new graduate students, and seeing their energy and passion for futures studies, was a significant reason that I decided to apply and take the job at UH. Of course, in addition to great graduate students, such a position made it possible to work in an intellectually vibrant atmosphere where anything could be thought, the more cutting-edge the better.

Ironically for a futurist, my connection with the field has always been both serendipitous and at times completely unplanned—a wildcard event if you will. However, my desire to be linked to futures studies and to support its future development here at the University of Hawai'i is strong. Jim has been the center of HRCFS and its core grant-receiver and scholarly voice for over forty years. Jim's passion for futures studies and his ability to attract and train generations of amazingly talented people means that not only is HRCFS a local entity based in Hawai'i, but that it has friends around the globe. Jim, to me, stands for what futures studies can do best—there are times when -- despite denying the predictive nature of the discipline -- he has been able to say "I told you so," based upon an analysis of emerging events he had made decades or years previously. The real key to futures studies is the ways in which it can provide scenarios for the future that disrupt the business-as-usual present. Thus, futures studies is both politically necessary and what is now called the "Manoa School" of futures is an important contribution to politics, policy, and academia more generally (Jones, date).

Given my own past, present, and hopefully future relationship with HRCFS, it is only logical to think about what a vision for HRCFS might be. As a research center,

HRCFS is caught in the trap of seeking constantly to find funding for its operations, an effort that Jim has managed to do with of course the help and support of past and present students and colleagues. It is time, however, to offer a bigger vision of the future of futures studies at the University of Hawai'i.

## The Future of HRCFS

As any good futurist should, I am going to think bravely about what I would like to see emerge in the next five to ten years for HRCFS. I hope that through describing the following plan, others will be inspired to contribute their ideas as well. I dream of a future outside all cost limitations, and assume that it might be possible to raise the millions of dollars such a plan would entail.

First, given that Jim plays all the roles in the center, it is time to create additional positions that will help with the administrative side of HRCFS as well as the academic side. HRCFS needs a full-time director who can be committed to grant writing and developing funding opportunities for the center. This person would manage daily activities and help build the center for the future. While the primary responsibility of the director would be administrative, it makes sense that such a person would be trained as a futurist and be willing to contribute to the scholarly side of the program as well.

Aside from a director, this plan should also create an endowed chair for Futures Studies. Such a position would assure that a dedicated futurist remains affiliated with the University of Hawai'i in perpetuity: a person who would be responsible for teaching and scholarship associated with futures-related issues. Ideally, there would be two full-time futures-related faculty to act as the core of the discipline and these two would be supported by the affiliated faculty already present in the UH system who teach courses that enrich the futures curriculum.

At this point, it is necessary to build HRCFS in two directions. The first is the research center itself and the second is the academic core of futures studies. HRCFS under the leadership of its new director should transition into a much larger think tank for futures issues. Using the already existing affiliations, it should commission work on futures-related issues and hire the necessary expertise to complete these projects. By necessity, this involves creating a global network of people who would work for the center under commission. However, it also requires at least two, if not more, Graduate Assistant positions for students who come to the center to pursue a degree that emphasizes futures studies. Funding graduate students is one of the links between the research center and the academic side, to which I will return shortly.

Aside from developing HRCFS as a key research center for futures-related work, this plan would also find and purchase a retreat center somewhere in Hawai'i. The retreat center would become a place to host workshops, conferences, and planning activities. It could also serve as a true retreat for futures-related academics looking for a place to do work. Such a center could embrace the futures values of one of the preferred futures often discussed during scenario-building sessions over the years. If I were developing this retreat, it would include a completely sustainable and off-the-grid system that combines various alternative energy sources to supply energy. It would have its own garden, plus numerous fruit trees, some chickens and goats, and perhaps even a *loi* (Hawaiian terraced water garden), to provide some of the basic food supplies for the kitchen. The center building would include both small private spaces and also large public spaces where workshops and conferences could

convene. Ideally, this conference center would be located outside of Honolulu but close enough that transportation to and from the airport would be possible – possibly the North Shore of O’ahu.

The further development of HRCFS as a think tank and the creation of a retreat/conference center would position the center as one of the leading players in futures-related work. Aside from enhancing the scope and depth of the work produced by the center, the academic program of futures studies at the University should also be further enhanced.

On that note, while the home of Futures Studies has been the Political Science Department for over three decades, it may be time for the center to consider asserting its independence. There are several reasons for this. First, while much of the work the center does has political implications, and the current curriculum is based around courses offered in the political science department, futures studies goes well beyond the discipline of political science. As a result, many interesting and qualified graduate students must be rejected, not because their futures-work is poor, but because there is not a clear fit with the larger political science program. It is time to consider what a formal degree – whether a BA, MA or PhD -- in futures studies might look like. An effort is already underway to establish a futures studies certificate at both the undergraduate and graduate level so that students leaving the program will have some formal recognition of their work. However, I think it would be good for Futures Studies to become independent, devise its own curriculum and gain autonomy over the students admitted to the program so that it can more fully embrace the many dimensions of futures-related thinking.

The specifics of an independent futures studies major will need to be left to those who are willing to help develop it. However, an independent program would allow a far more wide-ranging view of futures to emerge from education, space, environment, technology, and much more. Already, futures studies attracts people from around the world, but an independent graduate program would be able to develop the educational training of these students much more fully, as well as attract an even more widely diverse group of students.

## Conclusion

While these are just a few ideas about the future of Futures Studies at the University of Hawai’i, I think they provide some good goals that obviously need to be supplemented and enhanced by others. It should also be clear that these goals can only be achieved with a concerted fundraising effort, which is of course the first priority. It may be that raising the funds for such a significant endeavor will be beyond the means of an understaffed and overworked organization. However, given the impact Jim Dator has had on the future and the many people who have come through the doors of the center, as well as all the organizations, institutions, and scholarly endeavors with which Jim is associated, it seems we all owe it to the future to try.

## Correspondence

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## Being a Datorling

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Writing about Jim Dator was truly one of the toughest things that I have ever done; I struggled with this for weeks and I was full of doubt as I wrote and rewrote the lines below. Writing about my father would not have been so challenging but, then again, in many senses, Jim is my spiritual father. I have said it many times: Jim is one of the most influential people in my life. In my professional and academic life, surely he has been the most influential. In other words, if my father was key in understanding how I am in body and character, Jim was equally key to comprehend the futurist in me.

There was a time in which Jim embodied all that I wanted to be, or to become, particularly because when I first met him I was a teenager and he showed me a path to follow, one that was both intellectually promising and personally rewarding. Later on, we developed a sort of spiritual father-son relationship and now, almost thirty years later after our first encounter, I think I have gained some distance to be fair in assessing my relationship with him.

Do not get me wrong, it would be so easy, so totally easy, to engage in a laudatory piece to tell about all the great things Jim has done, in general, and for me, specifically. I could easily write something to take advantage of the opportunity to thank him, because it is unlikely that he will give me any other chance to do so. But at the same time it would not be true to his character, it would not be true to Jim. His real dimension does not come from the scope of his work, achievements or public relevance; it comes from his modesty and his integrity. I do not want to talk about the Jim who has travelled around the world and seduced audiences with his speeches and insight; I would rather let you know about the Jim who spends countless hours responding to every single demand, question, or petition from people from all around the world, the Jim who prefers to log in to check his mail instead of going out for drinks; the Jim who has popcorn for lunch at his office while working. Very few people whom I know have a comparable moral spine; yet this is something that often goes unnoticed because he hides it behind a humorous projection of himself. Jim has a sharp sense of self-deprecating humor; I would say that every single time that someone takes him too seriously or too transcendently he returns a joke usually underlined with a grin.

Jim is a hard worker: he is dangerously close to being a workaholic. He is a caring person and a very decent human being. And it would seem that he is afraid of letting that be known. So instead he prefers to be known as the robot lover freak that wears that ridiculous Prince Valiant haircut. And while the haircut may appear odd, who could picture Jim with any other hairstyle? The very first time I met him, I was at the Barcelona airport waiting for

his arrival, in November 1983. I cannot say what I was expecting, but never in my wildest dreams could I have anticipated that mixture of a Hells Angel and Prince Valiant. That much black and leather did not match the hair, but then that's Jim: a constant effort to challenge other people's expectations about him. One day I will have to ask Jim if my face showed the shock of the moment, as he certainly caught me off guard; I do clearly remember thinking in the taxi in our way to the hotel, "Oh my God, what a haircut!" Anyway, Jim got to me soon enough: in the moment I first heard him giving (or should I say performing?) a presentation, he captured me. When he invited me to the Futures Studies international course in Dubrovnik he sealed my destiny. It was in Dubrovnik that I decided to be a futurist; it took me ten more years to achieve it, but I finally made it. Whether that is for better or for worse, I leave to others to judge, but Jim has undoubtedly a large responsibility for the fact.

So, yes, I am a Datorling and, to be frank, quite proud of it; if I may say so, irrationally proud of it. After all, it is not like enjoying the privileges of a select club, and it certainly does not give you any sort of advantage. Indeed, sometimes even to the contrary it brings the disdain Jim raises in some people. Up to a point, it is like the attachment some people feel for their birthplace. Regardless of how crappy or kitsch it could be, they will always be proud of having been borne there. In my case, I consider the datorling label as a badge of honor. It required much for me to become one of his students; earning the degree was hard work. I earned it and if someone wants to call me datorling, so be it.

Zia Sardar told me recently that Jim is somewhat of a tragic figure because none of his students has reached a similar authoritative position in the field, apart, perhaps, from Sohail Inayatullah. Although that hurt, it also made me think a lot. I could rationalise it by noting that it is often the case that great thinkers' disciples seldom attain the status of their masters; in a similar line of reasoning, many times it is difficult for the son to walk in his famous father's shoes (and I bet that Zia's children may have something to say on that score). Zia has a point, but Jim cares a lot about his students and I know that he would like to see all of us in the best possible position with the maximum recognition. It must make him sad to see that some of us are still struggling to attain the credit he thinks we deserve. But, to put it bluntly: has he prepared us well?

To answer this question it is necessary to analyze Jim's program at the University of Hawai'i. In many senses, Jim's program is quite unusual; unlike others that mostly focus on the methods of futures studies, the University of Hawai'i at Manoa futures program devotes a great deal of time to expose its students not only to futures studies methods, but also to its history, theories, and schools of thought. I would say that Jim wants to make sure that his students get to know the richness within the field and that they could then choose by themselves their particular path in the discipline. The only problem with such an arrangement is that it makes the program weak in terms of setting up a specific methodological approach. The Manoa School's most distinctive trait is not having a particular methodological doctrine. Some people may object to this and may claim that the Manoa approach is incasting, the method that Jim and Graham Molitor developed years ago. And it is true that incasting is important for the Manoa School, but I would argue that the real interest in using incasting is not really to provide a methodological path to engage in futures research but to emphasize the centrality of thinking about the future in plural terms. I would say that for Jim, futures studies is mostly about looking at

the future as alternative possibilities. If you think about it, incasting does not really offer a systematic way to research the future, as it does not really provide its user with a frame in which he can go farther and farther into the future. The only thing that incasting does is to force its user to consider alternative standpoints to look into the future. Moreover, incasting does not give any clue to the feasibility of any given future, it says nothing about how disruptive any given future may be. One of the few things that can be said with certainty about incasting is that scenario development is guided in a coherent way according to predetermined images. Incasting is about making sure that the future will be considered in alternative terms and, therefore, that the future will not be considered as a single prediction. It could be concluded that the Manoa School's greatest strength is conceptual—theoretical and philosophical, while its main weakness is methodological. As for the program students, they may end with a superficial exposure to many methods, but it may be that some of them do not learn them well enough. In this regard the Hawaii program may not be the first choice for someone who would try to pursue a career as a consultant, but it is sure a great place if you want to dive into the epistemological, social, and political implications of futures studies.

So, at this point I find myself again puzzled by the question: did he prepare me well for my career as a futurist? After considering it thoroughly, I would say yes. He taught the principles, the philosophy if you will; but above all, he showed me the responsibility, the great responsibility that comes with an appreciation of what may happen in the future. In my case, I have learned the methods that I need in my professional work and have developed my own methodological approach. My life might have been easier had Jim reinforced the methodological side of his program. But, there are many programs that primarily focus on methods, and so few that concentrate on concepts and principles, so I would rather have it this way.

Now we all realize that Jim is entering into his final scene; it is in this sense an end of an era. He has been a colossus, restlessly working to promote the discipline. Perhaps he is wondering if his legacy will reflect all of his efforts. Perhaps it is because of this that lately I have detected a subtle note of bitterness in some of his speeches and papers. Yet, he should find solace in the fact that he has touched many lives, and some of them, like mine, have been changed fundamentally because of meeting him.

To Jim, just for once, I am able to say it without him trying to stop me or to deny it: thanks man, thanks a lot! But...that haircut ? Come on!

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## Jim Dator: The Living Embodiment of Futures Studies

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On December 10, 2005, approximately 25 people gathered in UH-Manoa's Saunders Hall to help envision a preferred future for the Hawai'i Research Center for Futures Studies (HRCFS; the Center). Jim Dator was not present.

The majority of the group included current students (such as myself), but many futures alumni and individuals in the extended network of HRCFS advocates were also present. The Center, and the futures studies "program" within the Department of Political Science, were going through a significant bureaucratic, financial transformation. Moreover, there was a sense that the mission and meaning of the Center was in the midst of a big change. At least it felt so to us at the time—maybe that is a perpetual state of affairs. Those who participated were personally invested in helping imagine and create a long and prosperous future for the Center.

The Hawai'i Research Center for Futures Studies (and its unwieldy acronym) was created in 1971 by the Hawai'i State Legislature, which still basked in the afterglow of the Hawai'i 2000 initiative. The Center's mandate was to "to collect and disseminate information about futures studies and to do futures research for public and private groups within the State, the region, and throughout the world" (Dator, Hamnett, Nordberg, & Pintz, 1999). It was to be led by a weird, long-haired newcomer from Virginia (or Japan or someplace) who had been active in Hawai'i 2000 and had been going around the islands talking about futures studies, Buckminster Fuller, and all sorts of other crazy ideas. Who better? Throughout its now 40 years of existence, that same weird, slightly grayer (and shorter) haired old-timer, Jim Dator, has been at the helm.

The introduction of the HRCFS and the visioning workshop, the results of which I will discuss below, are simply a way into the story of my life-changing experience learning from and working alongside Jim Dator.

### The Quantum Jim

My entanglement with Jim began in Auburn, Alabama in 1994, nine years before I met him. It started with a strange pre-publication manuscript I found at the bottom of a box of books. Back in the age when people read and traded used books, I thought that it was an embarrassment that neither Auburn University nor the city of Auburn had a proper used bookstore anywhere in town or on campus. So, during my freshman year, some friends and

I endeavored to change this by starting one ourselves. One day I came to the store and found several boxes of books on our doorstep. This was a common occurrence, as many professors assuaged their guilt over throwing away books by “donating” them to us instead. And, as there hadn’t been a used bookstore in Auburn for quite some time, there was a large back catalogue of guilt removal that had to be done. Nevertheless, one of these books changed my life.

The book in question had a sort of ‘do-it-yourself’ binding job and triple line spacing. It was titled “New Physics, New Politics,” edited by Theodore J. Becker. In it were a series of essays (or, more accurately, thought experiments) around a set of core ideas. These ideas were that:

- 1) Newtonian physics was the cosmological basis of the U.S. Constitution,
- 2) Newtonian physics had been shown to be wrong, or at best, a highly limited theory of the world, and had been subsumed by other, newer physical theories,
- 3) the U.S. Constitution, and systems of government based on it, were systemically dysfunctional, or at least severely limited in their capacities to deal with governance issues of today and tomorrow, and
- 4) a new paradigm, one based on the latest physics and cosmologies, in particular quantum mechanics, might be necessary in order to build functional and fair governance systems in the 21st century.

The book, in its final published form, was called *Quantum Politics: Applying Quantum Theory to Political Phenomenon* (Becker, 1991). The book’s premise, and the originality of the authors’ approaches, permanently expanded my mind. Jim Dator, however, was not present.

While I stayed on my prior academic path in the field of anthropology, the idea of quantum politics always haunted me. Finally, after receiving my MA, and at my own intellectual crossroads, I went back and started re-reading everything I had previously found most interesting. This time, when I read *Quantum Politics*, I knew that the kind of thinking expressed in the volume was exactly what I wanted to be doing as well. I contacted the editor, Ted Becker, who, unbeknownst to me at the time, was a political science professor at Auburn. He had previously been at the University of Hawai’i. I asked him if I should come back to Auburn in order to do quantum politics. He quickly and strongly assured me that coming back to Auburn would be a bad idea. Instead, he suggested, I should read the work of Jim Dator, who taught “futures studies” at the University of Hawai’i. This was surprising, I thought, since there was no chapter by Dator in the book, although he was mentioned a few times. Nevertheless, I began to read Jim’s work, and knew almost immediately that he was the person with whom I was going to work. That was 2001, and the rest, I suppose, was to be my wonderful, ridiculous future.

## The Living Embodiment

Back to the 2006 HRCFS visioning workshop: The conversations we had that day about the HRCFS, about Jim, about all of our experiences with futures thinking and practicing futures work were honest, enlightening, and productive. One of the goals we set for ourselves was to come up with a vision statement for the Center. There were suggestions for many of the kinds of valid and honorable things one often hears in futures circles: to help people make better decisions; to provoke long-term thinking; and to represent future generations. But, near the end, and a true case of emergence from a group of minds, we came upon the formulation that

best captured our feeling about the Center and our aspirations for it in the futures universe. Posed as a vision statement, we agreed that the HRCFS would strive to be “the living embodiment of futures studies.”

It was a moment that induced in me, and I think I can safely say did the same for most of those present, a feeling of exhilaration and awe. The feeling of awe “reorients the mind toward interconnection and design” observed U.C. Berkeley psychologist Dacher Keltner (2009) from his studies of positive emotions (p. 263) We all left the workshop re-oriented—even more focused and committed to designing a better future for the HRCFS and the futures program. It was a seminal moment in my experience in Hawai’i.

As I look back, I’ve come to realize that the vision we generated that day was made possible, and indeed was already manifested, in the person of Jim Dator. To me, that statement, “the living embodiment of futures studies,” is the best description I’ve heard for Jim. And so, by way of a lengthy preamble, I come to the thesis of this essay: Jim Dator, in thought and action, is the living embodiment of futures studies. He embodies the concept of *aiglatson* coined by the theologian Gabriel Fackre (date), and a concept frequently lauded by Jim in his writing and lectures. *Aiglatson*, nostalgia spelled backwards, is a deep and emotional yearning for the future.

The rest of this piece will explore not so much Dator’s theoretical, methodological, or institutional contributions to the field of futures studies, although they are unparalleled. Instead, I want to try to convey, as best I can from my experience learning from, alongside, and with Jim as a student, research assistant, and professional colleague, his intellectual style, character, humor, sensibility, and orientation toward life—in other words, his *aiglatson*. As Dator (1972) notes, no one has a “hot line to the future,” but his approach to living *aiglatson* is a model worth emulating. Ultimately, I’d like to try to convey aspects of his way of being that show what embodiment of futures actually looks and feels like. I know I cannot give a complete picture, and it may not even be an accurate picture to some, but I will attempt to be honest to my own experience. As a habitual iconoclast, however, I am sensitive to the indulgences of hagiography, and I hope readers will forgive me if I happen to veer to close to it, although I know Jim won’t.

## The Fabulous Dr. Dator

In theater, the old star actors never liked to come in until the end of the first act. Mister Wu is a classic example—I’ve played it once myself. All the other actors boil around the stage for an hour shrieking, “what will happen when Mr. Wu arrives?” “What is he like, this mister Wu?,” and so on. Finally, a great gong is beaten, and slowly over a Chinese bridge comes Mister Wu himself in full mandarin robes. Peach Blossom (or whatever her name is) falls on her face and a lot of coolies yell “Mr. Wu!!!” The curtain come down, the audience goes wild, and everybody says, “Isn’t that guy playing Mr. Wu a great actor!” that’s a star part for you! What matters in that kind of role is not how many lines you have, but how few. What counts is how much the other characters talk about you. (Welles, 1998, pp. 220-221)

I’ve been using the rhetorical device of “presence” to capture Jim’s remarkable ability to be everywhere and nowhere at the same time. Jim could enter and exit a meeting with such speed that one thought he might possess a teleportation device. I’ve run into so many people from disparate parts of life who’ve met him or seen him speak that it seems everyone knows him. And yet, he is still unknown within vast

circles of futures-interested people who SHOULD know him. He is the most well-known unknown person I know.

Presence also applies to time, and Jim is a man who is firmly locked in the present, conducting his work quickly and efficiently—answering emails seconds after they are sent! Yet, he has also distributed himself throughout time, from his early scholarly interest in medieval history to his decades of life projecting his mind into alternative futures.

I included the Orson Welles' quote above because it captures the essence of a festschrift, this volume of text being created by Jim's students and colleagues in which the subject is imbued throughout, but does not have a voice. It is no coincidence that Orson Welles directed *Citizen Kane*, a movie in which a man's life story is told through the eyes of those around him. Yet again, Jim is not present, but he is everywhere.

The Mr. Wu/*Citizen Kane* element is not just simply generated by the collective act of writing for this volume. Those of us who have had the privilege of Jim's presence spend a great deal of time talking about him: how he would think about an issue, what he might say in this or that situation. What Would Jim Do? If what counts is how much the other "characters" talk about you, then Jim is certainly playing the star part in that regard. Ultimately, Jim's impact will be counted by how much of the future comes to resemble his way of being, and in that regard, we'd all be better off if that amount continues to rise.

## Life with Jim

Bang a gong, finally, Jim arrives! Most of my time with Jim was spent sitting at a desk just outside his office on the 6th floor of Saunders Hall. I was a research assistant for the Center starting in 2005, but my first year was spent in a tiny, attic-like office on the 7th floor of the building—away from Jim's office, and most other living humans for that matter. In a very fortunate bit of bureaucratic re-arrangement, the Center was moved to a larger space below, one that now also included Jim's office (a change from his long-held spot next to the elevators—elevators that he never used). The outer office quickly became populated by wild-eyed futures folks, including Stuart Candy, Aaron Rosa, Cyrus Camp, Shanah Trevenna, and many others over the years. We made that space our guerilla futures headquarters and mountain retreat.

There are many grand stories from Jim's work: his foundational role in the establishment of academic futures studies (the training of thousands of futures students), his development of the alternative futures methodology, his leadership in the World Futures Studies Federation, and his significant scholarly and institutional contributions (including political science, media studies, architecture, political systems design, space and society, judicial foresight, and higher education). A book could be written on his impact on each one of those fields. On top of this, and possibly the most impressive example of Jim's futurist bona fides, is that his doctoral dissertation on governance structure and process in the Episcopal Church was published, for the first time, a full 50 years after he wrote it (Dator & Nunley, 2010)!

But, I want to paint a portrait with smaller brush strokes: the little habits, observations, bits of history, and pieces of insight from working next to Jim. I learned as much about being a futurist listening to Jim explain futures to a clueless



journalist as I did attending his courses and writing research papers. It was in the interstitial moments that I most came to understand Jim and how futures thinking imbues a life. Those lessons conveyed in the expression of kind frustration after hanging up the phone with those clueless journalists, in the stories about the characters he met at conferences in his (to this day) ridiculously packed travel schedule, how he tried to decline invitations without really saying “no,” and in his proud reports about his kids and grandkids.

It was also in these daily moments and bits of biography thrown around as conversational asides that I learned about Jim’s remarkable life and motivations. His father drowned when Jim was a toddler, and he was raised by his mother and aunt in Florida. He attended the 1939 World’s Fair in New York as a young boy. He performed as a water-skiing acrobat in high school and college. He played football at Stetson University. While a graduate student in D.C., he got up at 4 am so he could learn Russian from a show on public television. He shared a duplex while teaching at Virginia Tech with David Green, a member of the Archigram group, who told him, “you sound like Bucky Fuller”— a person Jim had not heard of at the time. Jim doesn’t read science fiction, but does read poetry. He doesn’t know where the name “Dator” comes from, and has a passionate disinterest in his genealogy. He is a surprisingly good rapper (I’ve seen the tape). He introduced and provided commentary on episodes of Dr. Who for TV Ontario, and once in the nude!

During one of these Dr. Who commentaries, Jim, clothed, summarized a character in the show as someone who “took his work seriously, but not himself.” This perfectly describes Jim, as well. The lightness of being that Jim exudes, even in the face of challenges both personal and civilizational, create that necessary distance needed to understand broader context and to be inclusive of differing points of view and approaches to solving those challenges. Jim often describes the future as a safe place for discussion, far enough away from present passions to re-direct attention to a wider range of possibility space in order to discover common ground. Jim’s manner of speaking and being facilitates the very same thing.

## One and Many Jims

Jim preaches plurality in creed and deed, and evinces a multiplicity of unusual and initially unexpected preferences. He is a divergent thinker, and this divergence is holographically distributed in everything he does. Jim lives in Waikiki, one of the most over-developed and tourist-schlock ridden zones on the islands, and loves it. He’s written on the beauty of trash. He is a prophet of uncertainty and change, yet he has military regularity in his schedule. He wakes before dawn and walks around Waikiki, then usually works, and writes from home. In the afternoon, he rides to Manoa on his 30-year old Honda Motorcycle (named Aiko Honda) and always takes the stairs to the sixth floor. He comes into the office with a greeting for us: “hello, hello, the future is here!,” opens the window (which would not have been an option if he hadn’t argued against the permanently closed window that were part of the original building plans), and fires up his computer (a several-years-out-of-date Apple desktop).

Then, most days, there is a steady stream of students, emails, and phone calls. I can think of no times when Jim refused a student, colleague, journalist, or anyone else with a request for his time. He is the most practicing egalitarian and democratic human being I’ve ever met. There is a respect for others’ views, their motivations,

even their borderline insane ideas. He listens to them all. That is not to say he is infinitely patient. While he rarely refused to see anyone, one of my favorite games would be to recognize the decreasingly subtle cues Jim gave when he was “done” with a conversation. A few sensitive souls would get the message, and wrap up their remarks, and leave him in peace. The majority, however, would not take the hints, and would continue with their questions or commentary, forcing Jim to engage in verbal back-flips to try to extricate himself from the conversation without a directly saying “get out.” Usually it would be profuse “thank you’s” that indicated it was time for the guest to leave.

In this way, and not just in dealing with guests who overstay their welcome, he is a jujitsu master. I’m not sure if it was his interest in and experience living in Japan, the fact that he was raised without the burden of males, or some other aspect of his nature, but his way of dealing with conflict has never relied on aggression or confrontation. As someone whose manner might be described by the daoist term *wu wei*, sometimes translated as “effortless effort,” he rarely inflicts emotional, symbolic, or any other kinds of violence on a situation or interaction. In department politics, scholarly debates, or in public discourse, he rarely allows himself to be put in a position of direct confrontation, and yet is seemingly always in a position of strength.

There is usually a conditional phrase, a nod to someone else’s opinion, an embrace of intellectual transparency that allows him to surf along a power dynamic, and never be inundated by the wave. But, not always. Confrontation does happen occasionally, as I witnessed Jim and a justice on the California Supreme Court butt heads over the idea that useful futures work should appear to be ridiculous. With budget cuts and high political drama in the state, the potential perception that the courts were funding an explicitly “ridiculous” project was too much for the justice to bear. And yet Jim, to the point of discomfort for some of us in the room, refused to capitulate to a more conservative approach, or use a more placating word to describe the goal of the research. As the “ridiculous” argument demonstrated to me, Jim’s priorities and allegiances always bend toward respecting the future and doing useful futures work, above and beyond the crackpot politics and fears of the present.

While his persona engenders a long-term consilience, I have also never met a person more challenging and provocative in his ideas. His lectures are passionate and often comedic performances. The divergent, weird, and provocative thinking that he has allowed himself is almost always accepted (or at least tolerated) by others. If his non-conformity offends, it seems to be the productive kind of offense. His provocations never seem to stop thought, only accelerate it, even in those who disagree with him. That is a rare and fascinating skill to watch in action.

## Inventing Jim

I’ve briefly reviewed the ways Jim embodies many core futures concepts and practices: thoughtful provocation, non-violent exploration, diversity and plurality, a healthy irreverence and love of the absurd, and an intimate distance to present time and place. The one lesson that is on continual repeat inside my mind is Jim’s refrain: “society is a social invention, and you are social inventors.” He has devoted much of his life to trying to get inventors of physical things to give more attention to the invention of social things. The responsibility that we have to make the future, and make it better, is contained in all of Jim’s utterances, all of his writing, all of his

work, and in every interaction I've witnessed. Jim's personality and the way he goes about his work are certainly constructions (both intentional and unintentional), but they are completely authentic ones.

To conclude, I'd like to offer a uniquely Datorian quote from Jim from a recent conversation on the World Futures Studies Federation listserv about humanity's failures to address our most important global challenges. The quote captures everything I love about Jim: his honesty, humor, pathos, absurdity, fearlessness, and clarity. While some of us in the present may regret humanity's crimes, he wrote, "Future generations have informed me that they do not accept our apologies. That we are selfish, disgraceful twits who are better off dead and forgotten" (J. Dator, personal communication, June 15, 2011).

If future generations are cursing their selfish, disgraceful ancestors, then part of the reason will be because not enough people knew about Jim Dator and his work, and it shall be we who need to apologize.

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## Structure Matters: Method to Manoa School's Madness or How I became convinced Jim Dator is a robot!

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*Make of yourselves a mirror where the future may see itself, and forget the superstition that you are epigoni. You have enough to ponder and find out in pondering the life of the future; but do not ask history to show you the means and the instrument to do it (Nietzsche 1957, 41).*

"I am a robot," thus spoke Dator. I vaguely recall the first time I heard this odd statement radiate from his beaming, yet decidedly matter-of-fact, face. I still feel a bit nonplussed at his assurance that this is indeed the case, even if the thought that he might be an extra-terrestrial has come to mind on more than one occasion. Although I remain a bit uncertain about the full context for his declaration, I think Jim's contention centers at least in part on his theory of technology, which he discerns as having a symbiotic relationship with humanity, especially as it is fundamentally and simply "how humans 'get things done'" (Dator 1983, 30). In light of this seemingly pedestrian formulation, Dator paints a more complete portrait by distinguishing between three kinds of technology: social, biological, and physical. In addition, he identifies three components of technology: software, hardware, and orgware, which undergo various processes of invention, development, diffusion, and replacement. In cognizing all of this from the simple assertion that technology is how humans "get things done," you can see how I came around to the idea that Jim Dator really is a robot—the man is a machine (one perhaps powered solely by popcorn, which seems to be Jim's favorite brain-food).

According to Dator's technological theorem, all humans are in some sense robotic with regards to the bio-physiological processes that govern, at times poorly, our all-too-human existence, which is to say that humans have far less control over "being" human than one might imagine. As Tom Robbins playfully put it, "human beings were invented by water as a device for transporting itself from one place to another." (Robbins 1990, 11). As an advocate of the Anthropocene, which suggests that humans ought to be, if only out of necessity, at the helm of the next geological age, Dator has advocated that humanity should take the reigns in dealing with global challenges such as climate change and ultimately

“assume responsibility for their rose” (Dator 2004, 230). In the same breath, however, he is also quick to note that things might not necessarily pan out unless we “imagine and create institutions that make it easier for [us] to assume, rather than to avoid, that opportunity” (Dator 2004, 230). Jim’s deployment of Walter Truett Anderson’s infamous “governing evolution” mantra is a call for responsiveness to what has been done, and if such responsibility is not taken, then we might as well be a device for transporting water from one place to another, to which I could imagine Jim responding: “And that’s ok too.”

In reflecting on Dator’s intellectual legacy, I cannot help but think that only a finely tuned machine driven by precise mechanical and algorithmic computations could ameliorate such complex and rigorous frameworks from simple postulates, and Jim has spent the better part of 40+ years elucidating and enlightening the future(s) in this exact manner—hence, my suspicion that he is a robot. In case it has escaped the record thus far, I submit that Jim has a knack for navigating particularly thorny intellectual matters in delightfully straightforward ways, which can also make being one of his students a real challenge as he appreciates, if not expects, the same candor in return—a lesson that I learned the hard way and that enshrined my perspective on the method to the Manoa School’s madness.

I deploy the term “madness” fondly and as a direct allusion to Nietzsche’s madman found in Book Three of *The Gay Science*. I offer the passage at length as it is worth reading in full:

Have you not heard of that madman who lit a lantern in the bright morning hours, ran to the marketplace and cried incessantly: "I am looking for God! I am looking for God!"

As many of those who did not believe in God were standing together there he caused considerable laughter. "Have you lost him then?" said one. "Did he lose his way like a child?" said another. "Or is he hiding? Is he scared of us? Did he emigrate?" They shouted and laughed in this manner. The madman sprang into their midst and pierced them with his look. "Where has God gone?" he cried. "I will tell you. We have killed him — you and I. We are all his murderers. But how have we done this? How were we able to drink up the sea? Who gave us the sponge to wipe away the entire horizon? What did we do when we unchained this earth from its sun? Where is it moving now? Where are we moving now? Away from all suns? Aren't we perpetually falling? Backward, sideward, forward, in all directions? Is there any up or down left? Aren't we straying as through an infinite nothing? Do we not feel the breath of empty space? Hasn't it become colder? Isn't more and more night coming on all the time? Must not lanterns be lit in the morning? Do we not hear anything yet of the noise of the gravediggers who are burying God? Do we not smell anything yet of God's putrefaction? Gods, too, decompose. God is dead. God remains dead. And we have killed him. How shall we, the murderers of all murderers, comfort ourselves? That which was holiest and mightiest of all that the world has yet possessed has bled to death

under our knives — who will wipe this blood off us? With what water could we purify ourselves? What festivals of atonement, what sacred games will we need to invent? Isn't the greatness of this deed too great for us? Must we not ourselves become gods simply to seem worthy of it?"

"There has never been a greater deed — and whoever shall be born after us, for the sake of this deed he shall be part of a higher history than all the history that came before." Here the madman fell silent and again regarded his listeners; and they, too, were silent and stared at him in astonishment. At last he threw his lantern to the ground and it shattered and went out. "I come too early," he said then; "my time hasn't come yet. This tremendous event is still on its way, still traveling — it has not yet reached human ears. Lightning and thunder need time, deeds need time after they have been done before they can be seen and heard. This deed is still more distant from them than the most distant stars —and yet we have done it ourselves."

It has also been related that on that same day the madman entered various churches and there sang a requiem aeternam deo. Led out and told to shut up, he is said to have retorted each time: "What are these churches now if they are not the tombs and sepulchers of God?" (Nietzsche 1974, 181).

I invoke this text as a way of situating my take on Jim's *oeuvre* and the guiding method to the Manoa School, to which I will return after an anecdote on how I learned my lesson that structure matters.

While I can attest that Futures Studies flourishes at the University of Hawai'i at Manoa, students who select this area of specialization also suffer from a chronic dearth of course offerings as there are primarily two graduate-level classes that form the foundation and basis for one's training in the Manoa School of Futures Studies. As both *POLS672: Politics of the Future* and *POLS673: The Future of Political Systems* are offered consecutively in the Fall and Spring semesters respectively, the pipeline for Manoa Schoolers essentially begins and ends with these seminars. Dator has recently updated both giving some of us "old timers" the chance to experience them anew. I initially enrolled in *POLS673* in the Spring 2009 semester and *POLS672* in the Fall 2009, which is in reverse order and should give the reader some sense as to the fragmented nature of this piece. I then took Dator up on the offer to "learn some new tricks" in the refurbished editions during the Fall 2010 and Spring 2011 semesters, and it was in the latter offering that I ran up headlong against the robot that is Jim Dator. Working with Kaipo Lum, who successfully defended his dissertation on governance design the year prior, Dator retooled 673 to focus upon the challenges of governance design within four alternative scenarios. The "four futures" modeling method is the unequivocal hallmark of the Manoa School, which Dator constructed around the principle that the future is less a time than it is a space or place that should be studied and analyzed for the means to promote *eutopias*, or "preferred futures." As "images of the future" are media by which one can, at best, begin to start imagining and creating preferred futures or, at worst,

foresee and adapt to oncoming catastrophe, which, as Dator is fond of noting, is tantamount to “surfing tsunamis,” analyzing and creating images of the future serves as the meat and potatoes of one’s instruction at the Manoa School.

As my class was provided with the basic tenets of our scenario, which was Transform, our task did not feel in any way like surfing a tsunami, even though our grade for the course centered solely on the successful presentation of our governance design at the end of the semester. In the archetypal structure of a Transformational scenario, which might be driven either by high degrees of technology or spirituality in the Datorite tradition, the devil is in the details. Although a gross oversimplification, we resorted to the familiar “leave it to the machines” structure that has the Singularitarians glowing and the rest of us scratching our all-too-human heads. While my group quickly came to a consensus as to the specific textures and contours of our design, I grappled with a single question throughout the semester: what is at stake in the distinction between government and governance? As a means to distill this difference, I turned to the juxtaposition between programming (government) and design (governance) as a means to elucidate this quagmire. Taking some cues from design thinking, I situated programming as the process by which design breaks down—more anathema to design in principle than it is practice. To govern evolution, then, would be to program that which escapes confinement, or, simply put, to constrain the very limits of life itself. Clearly, governments excel at this, but there is more at stake in the difference between programming and design, especially as it relates to Futures.

As Jaron Lanier notes, programmers, not unlike some foresight professionals, inevitably encounter “lock-in” whereas designers, although not always, are charged with thinking the unthought—thus, the inherent link with Futures Studies where absurdity and ridicule are expected if not welcomed (Lanier 2010). Lanier explains, “Lock-in removes ideas that do not fit into the winning digital representation scheme, but it also reduces or narrows the ideas it immortalizes, by cutting away the unfathomable penumbra of meaning that distinguishes a word in natural language from a command in a computer program” (Lanier 2010). Indeed, the open nature of Futures Studies as a discipline, especially at the Manoa School, stands in stark contrast to the project of foresight as it is practiced predominately and elsewhere in academia where “lock-in,” the inevitable result of prediction, stands in stark contrast to the design-driven method of forecasting.

As our seminar plowed through various design challenges, I felt we were overlooking larger structural dynamics, the very conditions of possibility, that allows for governance to devolve, perhaps unnecessarily, into government—after all, should we as futurists be as equally concerned with stopping some futures from coming into being as we should with promoting others? Armed with some readings and a few quotes to toss out in conversation, I broached the issue during our final class session, which encouraged meditations on the course and the presentations the week prior. Now, perhaps it was the wine—one of the many perks of being a graduate student in the Political Science department at the Manoa School—or maybe I was just feeling my oats as a futurist whose penchant for critical theory had run amok, but I unleashed a torrent of quixotic revelations upon the class hoping to alter (in my view for the better) the course and those in it. I did this, of course, not to undermine the specific projects or to challenge the assumptions under which the readings and assignments were constructed, but rather as a way of creating a space for discourse



on some of the key presumptions of the Manoa School, namely: if the purpose of Futures research and production aims to promote such thinking in perpetuity, especially within political contexts, how can one avoid, as Nietzsche famously put it, becoming the very monster that one initially sought to thwart? Feeling satisfied with my rhetorical ruse, I sat back and waited...and waited...and waited. After what seemed like more than an awkward pause, Dator dutifully responded, “But John, structure matters.” As if the pearly gates had opened, I felt a light strike my face in the moment (again perhaps it was the wine or a modicum of embarrassment) as Dator succinctly and decisively whittled away all of the theoretical gobbledygook I had used to pad my unintentionally utopian, and not eutopian, arguments. In the most intellectually honest and seemingly robotic sense possible, he had cut straight to the heart of things and had taught me a hard lesson.

This revelation, which I should have come to much sooner both personally and professionally, continues to haunt me with its brazen simplicity, and Dator’s dogmatic tenacity in instilling this contention across his *oeuvre* speaks volumes to its centrality in the Manoa School—it is, I contend, the very method that drives the Manoa School’s madness: structure matters. In his own words, Dator explains:

While people—their desires, beliefs, fears and hopes—are important, ultimately, when all is said and done, it is the social structures within which all people are embedded which influence how people live and act that are more important. The good news is that all social structures are human inventions, so if we don’t like the way they influence us to live and act, we can change them. But the bad news is that we must struggle within them, and against them, in order to change them, so that the game is rigged against those of us wanting change from the beginning (Dator 2004).

I suppose part of me had known that this was the case, especially as the greater portion of my undergraduate coursework in philosophy centered on the “deconstruction” of this and that endemic “metanarrative” and combating their ideological stranglehold on the masses. While I certainly see this motif—that critique is a creative act—as more than implied in Dator’s maxim, I remain confident that the most important part of his assertion rests with the corollary idea that as social inventions these structures can and must be invented anew. Avoiding “lock-in” is not the issue so much as the willingness to start over and create new structures, which may or may not produce the expected results. We are, as Jim contends, creatures of habit, and acknowledging our limits is a likely first step in surpassing, or perhaps designing around, them. Perhaps this dynamic speaks the inherent “lock-in” relative to our internal programming, although humans certainly nurture nature, so to speak, we also very much remain “natured” by our environment both human and otherwise and thus should start here when pursuing change. This more positivistic type of thought runs counter to much of contemporary, which is to say fashionably French, critical theory, especially those aspects that are averse to building and creating structures in hopes of ameliorating the institutional and provincial inequalities that lead to conflict the world over.

Dator is no Derrida, and that’s a good thing, but he might have a bit of Deleuze,

who many consider to be Nietzsche's philosophical heir, in him. As Deleuze and Guattari contend, "There are times when old age produces not eternal youth but a sovereign freedom, a pure necessity in which one enjoys a moment of grace between life and death, and in which all parts of the machine come together to send into the future a feature that cuts across all ages" (Deleuze and Guattari 1994, 1). Without making mention of his age, Dator embodies this "sovereign freedom" and has certainly sent "into the future a feature that cuts across all ages." I definitely view my time as his student to be nothing short of "a moment of grace between life and death," and as my anecdote aims to demonstrate, Dator's frankness is a testament to wisdom garnered from birthing Futures Studies as a truly "indisciplinary" way of thinking—one that "is not only a matter of going besides the disciplines but of breaking them" (Baronian and Rosello 2008). In Nietzschean terms, Dator thinks with a "hammer as with a tuning fork," and unlike some of his intellectual predecessors and even contemporaries, Jim has become known, if not world-renowned, for his recalcitrant optimism—the game might be rigged, but that does not mean we should avoid playing (Nietzsche 1990, 32).

Many of Jim's students have found complementary resonances between his take on Futures Studies and more philosophical modes of engaging with intellectual and social structures, even though Jim remains suspicious, and with good reason, of the latest jargon. That Dator's students have sought resonances with a variety of fields and disciplines is a testament to the Manoa School's diversity and legacy as a site of intellectual imagination and artistry. With that said, I also think Jim's healthy skepticism, which is in some ways a product of his penetrating insight, is in many ways the greatest strength and most enduring legacy of Jim as an futurist, which leads me back to Nietzsche's madman and how I became convinced that Jim Dator really is a robot.

The madman, who proclaims the death of God, does more than provide a voice by which Nietzsche expresses his theological misgivings. A closer look at this aphorism provides a bit more context to the author's complex thought and, I would argue, the method to the Manoa School's madness. As one who has "come too early," the madman is a prophet of a future(s) age whose time has not yet come; he is in fact a voice from a radically divergent image of the future—one that has certainly come home to roost. If one takes seriously the notion that the present, at least in part, is a past image of the future, then one encounters the most troubling phrase in Nietzsche's text and a common refrain in Jim's work: "yet we have done it ourselves." In situating the madman, or the voice of ridicule, as the agent of change in his preferred image of the future, Nietzsche, much like Dator, instructs us to "become gods" in inventing structures that allow and inspire us to move beyond "the breath of empty space," which is a future that remains, as yet, undetermined.

As Dator would have it, our challenge as futurists is to proceed as the "murderers of all murderers" in fragmenting commonly held and accepted notions of the future(s)—in essence, the futurist must wield "the sponge to wipe away the entire horizon." This, however, is only one half of the equation: the futurist is also charged with lighting a "lantern in the bright morning hours," which is to engage others in the future(s) through the present by re-envisioning structures that define our all-too-human existence, even if "the greatness of this deed [appears] too great for us." As the guiding method of the Manoa School, the call to arms that is "structure matters" is ultimately a means by which to engage the *becoming*, as *being* suggests stasis,

of humanity in the wake of an “infinite nothing.” The future, as Dator contends, has never been solid, stable, or predictable, and one must be vigilant in voicing that which has “not yet reached human ears.” As Nietzsche pens, “Gods, too, decompose.” Robots, on the other hand...

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