

**Integral Reflections on
Volume One of the Knowledge Base Of Futures Studies**

By
Chris C Stewart
chris.stewart@pemanagement.com.au

ABSTRACT

The Futures Field is increasingly being conceived of as a meta-field: one requiring and employing meta-theories, meta-paradigms and meta-analysis. Integral Studies provides an internally consistent meta-theory of human existence, knowledge and endeavour. Core Integral Studies concepts are used as a meta-scanning framework to characterise the Knowledge Base Of Futures Studies: highlighting its strengths and opportunities. This paper concludes that the field is indeed on its way to being a meta-field, crucial pillars of knowledge are underdeveloped however, many of their boundaries are diffused, and overall, unless a theory as competent as Integral Studies is rigorously employed to integrate the various voices, the field is in danger of being a cacophony of incoherent and contradicting elements that fail to achieve its promise.

INTRODUCTION: CALL IT A META-THEORY

The '*Knowledge Base of Futures Studies*' is a landmark compilation of essays that includes a representative collection of voices recognised within the futures studies discourse during the 1990s. For sake of expediency, this paper will primarily draw on the '*Knowledge Base of Futures Studies Volume One*' in considering the field and discourse of futures studies.¹ The reader is invited to use this presentation as a guide to stimulate their own integral analysis of the *Knowledge Base of Futures Studies*. It is in no way a definitive statement or rigid classification of the publication.

The references for Integral Studies emerge from Ken Wilber's '*A Theory Of Everything*.'² This paper will not investigate the basis, validity, relationships or nuanced meaning of the integral concepts employed. For a full appreciation of the underlying logic of Integral studies, its core concepts, their development, relationships and employment, the reader is advised to consult '*Sex Ecology & Spirituality*' and '*Integral Psychology*.'³

A significant nexus of agreement in recent futures studies (FS) discourse is the need for it to develop a practical meta-theory. The need is underscored by assessments like Qin Linzheng's when he states that 'modern futures studies is charged with the difficult and great mission of interdisciplinary and integrated research.'⁴

In arguing what direction developing the *Knowledge Base of Futures Studies* (KBFS) would most benefit future generations, Allen Tough argues the first priority is 'we need meta-analyses, reflection on our current conceptual frameworks and paradigms, and a critical re-evaluation and organisation of the knowledge base itself.'⁵

Meta-theory is not mentioned as often as other descriptions of the nature of the field in the KBFS, like the need to conceive of open ended alternatives, include a plurality of cultural voices⁶, and the empowerment principle⁷ of individuals and communities in creating their own futures. Yet it is as important as these guiding principles, if not more so, because this need in some ways shapes and directs the form and content of FS. That is, FS attempts to be relevant to all human endeavours and so a plethora of paradigms are involved. In many ways FS seeks to be a paradigm of engaging paradigms. And that is a core definition of a meta-paradigm. The need for a meta-theory in a meta-paradigmatic field is ubiquitous. Whether it is conceived of in this manner or not is beside the point. Human reality and FS contains many divergent theories, paradigms, concepts, metaphors and so on. The question is are we going to deal with them bit by bit, continually missing something or someone important and struggling to make sense? Or, can the field find and/or develop suitable meta-theories and principles of organisation that will serve its theoretical and pragmatic purposes?

How close is the field to developing its own meta-theory? How inclusive is it? How valuable is its explanatory logic? How practical is its meta-paradigmatic stance? In an attempt to start answering these questions and provide a 'meta-competence-diagnosis' of the field as presented in the KBFS, Integral Theory, a fully formed meta-theory developed by Ken Wilber, will be employed.

Integral Studies (IS) was first explicitly explored in a FS context by Richard Slaughter who suggested that 'what Wilber essentially offers is a much broader, higher and deeper frame than the one we have been used to...[it]...provides us with a true metaperspective.'⁸ Most directly he concludes that 'if FS is at all concerned to 'map the future' or 'plot viable pathways' or 'create positive scenarios' then Wilber's [Integral] perspective is clearly foundational in its implications.'

This paper will begin by outlining a checklist of core IS concepts to use as a meta-scanning framework. Then, in order to keep this presentation brief, it will be used to review the introduction to volume one of the KBFS, drawing lightly from specific articles as required. The aim is to

identify some of the major strengths of FS evidenced in the KBFS, and the opportunities for further development indicated, by an Integral approach.

ENVIRONMENTAL SCANNING

Firstly, a brief note on environmental scanning and meta-scanning. Environmental scanning is not addressed as a topic within the KBFS, although it is a common activity in western societies that is a direct pre-cursor to, and sometimes a significant component of, futures studies. Possibly scanning is adequately dealt with in the divergent considerations on scenario planning,⁹ and trend and issue analysis.¹⁰ But what is said about scanning in the KBFS? According to Sohail Inayatullah:

In scanning, one has to digest vast amounts of literature and be able to determine what lies within the paradigm, what remains outside, and what can transform it. Where are the 'leakages'? What does not make sense?¹¹

Here Inayatullah describes performing an environmental scan with a particular frame of reference on what is being effected - a paradigm. We will be scanning the KBFS with an Integral framework, or more specifically, an Integral-meta-paradigm. Instead of looking at what is likely to effect IS or its meta-paradigm however, we will be looking at what paradigms, theories and perspectives evidenced in the KBFS are on our IS checklist and what are not.

Following standard academic practice, the introduction to volume one of the KBFS should contain a 'scan' of the contents. We could expect to find an outline of the core components of the papers, their relevance to each other and highlights of particular themes and items of special interest, novelty and value. Building on that assumption, it would make sense to scan the scan so to speak, seeking further clarification where required.

Given this approach, this paper will only touch on the general leanings of any particular author and their essay. A detailed integral analysis of each essay, while valuable, wouldn't be very helpful as an introductory meta-scan.

INTEGRAL META-SCANNING

As a meta-paradigm, or a paradigm of paradigms, the general contours of IS should provide an analytic framework for identifying and relating together different paradigms, theories and perspectives of origin. The IS concept checklist will serve as a meta-scanning framework. The term 'meta' is appropriate because we will not be focusing on the specific details of the paradigms as presented, just on the various types of paradigms that are evident.

So what types of paradigms, theories and perspectives are accounted for in IS? It is to a general introduction to the core concepts to be employed in this analysis, or meta-scan, we will now turn. These are brief, unexplained introductions to the concepts. Readers are advised to consult Wilber's original works for a greater understanding of their nature and development.

INTEGRAL STUDIES CORE CONCEPTS

THE QUADRANTS

The quadrants represent four fundamental perspectives on existence: the interior and exterior aspects of individuals and collectives. As shown in Figure 1 below, each has a particular truth

claim and represents a different yet related phenomenological space. These four types of truth represent four different types of information enacted through corresponding types of investigation methods, or types of paradigms.

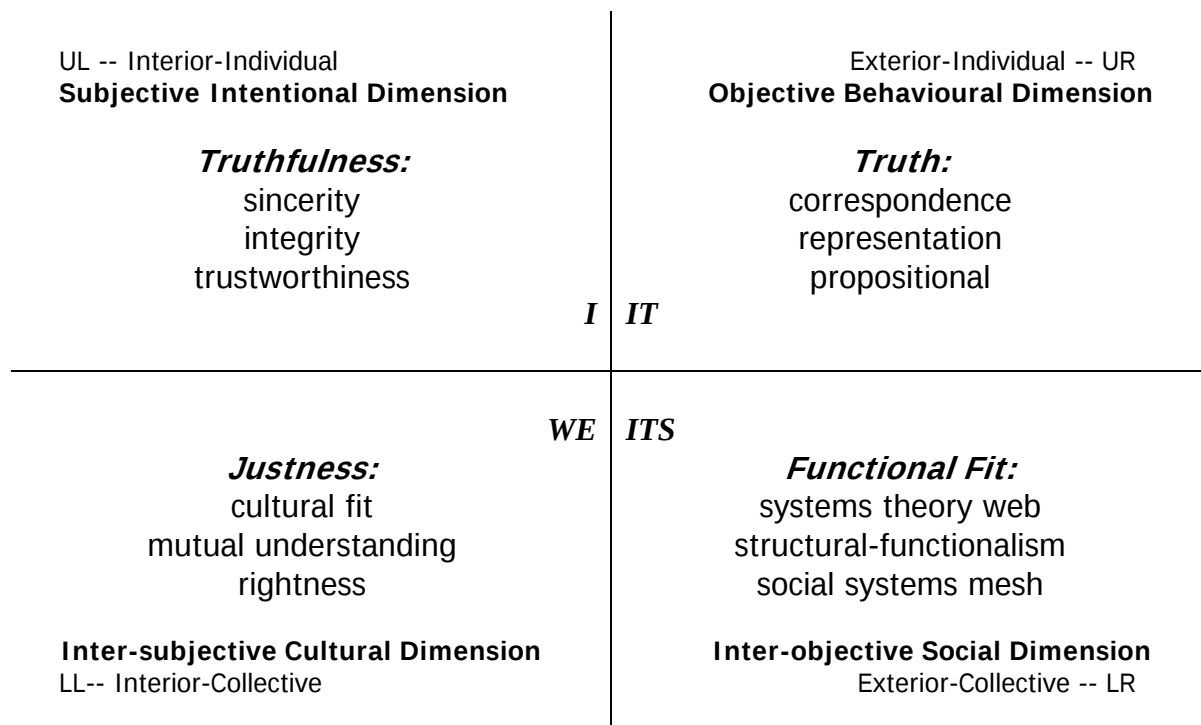


Figure 1 - The quadrants and truth types¹²

LEVELS & SPIRAL DYNAMICS

Levels or waves of existence refer to qualitatively different stages or accumulations within the situation or being under investigation. The more relative levels to something, the more depth it has. For example, different paradigms are developed and employed by and at different levels of human psychological development. These differences can be seen in some paradigms that openly engage numerous levels while others fail to simply acknowledge or even work with other levels because they may not be able to see them. Those not seen may be developmentally above, and not yet accessible to them.

While the general levels of human psychological development are well agreed upon, levels are nonetheless often arbitrarily determined. A common scheme is called for as a point of reference. This paper will use the Spiral Dynamics series of levels (1-7), their colour codes (beige, purple, red, blue, orange, green, and yellow) and general meanings, as presented in Wilber's *A Theory of Everything*.¹³

LINES

Lines or streams refer to different aspects of development that can be tracked as they move through different levels within a quadrant. For example, in the line of cognitive development, known mostly through the work of Piaget, it is possible to describe distinct evidenced competencies at each stage of unfoldment. Cognition pertains to the upper-left (UL) quadrant of internal-subjective development, and likewise other lines of development are investigated through quadrant specific

methods. We will identify lines of development discussed in volume one of the KBFS as necessary.

As this paper will be using the line of value based worldview development and the inherent stage conception presented by Spiral dynamics, Figure 2 below outlines these elements in summary form.

Stage/Wave	Colour Code	Popular Name	Thinking	Cultural manifestations and personal displays	Worldview (What I see)	Self Identity (Who I am)
8	Turquoise	Whole View	Holistic	Collective individualism; cosmic spirituality; earth changes	Transpersonal	Autonomous
7	yellow	Flex Flow	Ecological	Natural systems; self-principle; multiple realities; knowledge	Integral holistic	
6	Green	Human Bond	Consensus	Egalitarian; feelings; authentic; sharing; caring; community	Pluralistic relative	Individualistic
5	Orange	Strive Drive	Strategic	Materialistic; consumerism; success; image; status; growth	Formal rational	Conscientious
4	Blue	Truth Force	Authority	Meaning; discipline; traditions; morality; rules; lives for later	Mythic-membership	Conformist
3	Red	Power Gods	Egocentric	Gratification; glitz; conquest; action; impulsive; lives for now	Magic	Egocentric
2	Purple	Kin Spirits	Animistic	Rites; rituals; taboos; superstitions; tribes; folk ways & lore		
1	Beige	Survival Sense	Instinctive	Food; water; procreation; warmth; protection; stays alive	Archaic	Impulsive

Figure 2 – Spiral Dynamics Value memes and explanatory correlations¹⁴

Taken together these core concepts can form a checklist when each quadrant and level is considered to represent a different perspective and lens respectively, and streams or lines as particular focuses. Papers could be concerned with LH realities, or how LR realities correlate to UL developments in aesthetics for example. It is important to note that no essay is expected to cover all the areas on the checklist. At best, a paper may indicate an awareness of the different dimensions, truth types or quadrants, and point to different levels of regard in situating their analysis. It is more likely that each paper will be a speciality focus given the stated task of the KBFS contributions to provide 'starting points for enquiry' stretching across the richly varied field of FS.¹⁵ Unless that is, they are attempts to provide meta-views of the field it self.

So, what aspects of our checklist are well covered in the KBFS? What relationships between elements have already been drawn out? What isn't on the checklist? It is to this, the focus of this presentation we will now turn.

PART 1: ORIGINS

Each of the four views of the history of FS focus on slightly different aspects or streams of development in the RH quadrants. Clarke and Wager outline the written visions of Well's and other

early science based speculators. Moll and Bell track how the need for strategic planning (logistics) led to network logics and modelling (functional fit) and involves the stream of socio-political functioning. Beyond this, only Moll readily identifies, contrasts and correlates developments in LH and RH domains.

These streams of focus can be seen mainly as products of formal, rational, instrumentality focused perspectives, or in Spiral Dynamics terms, orange. Accordingly they all address their subjects and subject matter in predominantly RH 'it' terms. They are inherently valuable as the many magnificent accomplishments of modernisation show, but correspond to only a few of the aspects of the checklist. Namely, the stream of logistics-planning-forecasting,¹⁶ the stream of the scientific study of network-systems of functional fit, and only lightly regarding the stream of socio-political structures. All of these reside in the LR quadrant. Moll goes further, giving a significant address to other streams, such as human desires/wants and ideas of the good life found in the UL and LL respectively. Moll is also the only one of this group to clearly point out worldview shifts and their expression of 'value' driven focuses. These are mainly concerned with shifts of blue to orange and through to green (exemplified by student, peace and environmental movements - expressions of world-centric concerns - orange to green), and how their socio-cultural influences impacted the form and content of the futures field (LL influencing LR).

Slaughter, however, brings special attention to the different perspectives identified in the historical essays, and suggests that a LL and multi-level analysis is evoked when he states that 'Clarke, Moll, Bell and Wagar locate the origins of the field within historical events, ideas and shifting worldviews, and hence provide a foundation for futures thinking.' This is an important point, and would be of significant value, if it were clearer in the papers themselves. Although mention is made of antecedents from different perspectives, or discourse or worldviews by others than Moll, they are few and unexplored. The predominate theme remains then, one of valuing instrumental-rationality with its products, predictions, forecasts, assessments and visions of all things RH. Whatever the exact balance of the antecedents, it seems clearly dominated in these historical notes by "It" language: there "it" is and that's how "its" all presented.¹⁷

None of this is particularly surprising however when the 'linguist turn'¹⁸ that is a feature of the post-modern age is considered. The linguistic turn opens up the opportunity, for the first time in known history on a mass scale, of the LL, of values, discourse, worldviews and appropriate meanings to be fully annunciated and recognised for the inherent importance and influence they have on human knowledge, endeavour and perspectives of existence.

As a consequence only Moll, who deals mainly with developments in the field from the 60's onwards, offers an appreciation of LH (especially LL) influences on, and practices in FS. His analysis takes this particular regard when addressing comparative national differences on institutes of foresight and external influences on contemporary FS. Bell indicates the significance of LL cultural practices in his final section on 'futurist's assumptions,' however, these elements are not elaborated on.¹⁹

PART 2: FUTURES CONCEPTS AND METAPHORS

Tony Judge's systematic exploration of metaphors in FS discourse is an odyssey of the LL. Coming from a perspective of pluralistic relativism, or green, Judge deftly deconstructs common (especially body-sense based) metaphors of time and foresight. In and of itself this is a valuable contribution, but as Slaughter remarks in introducing Eleonora Masini, a 'necessary corrective' is indeed required. The form of the corrective would depend on one's purposes. It is important to note that themes of Judge's presentation could be of value to all foresight endeavours with, or seeking another element of, sufficient depth. Judge briefly touches on correlations between LL and LR FS activities through

his metaphor analysis, and even indicates an appreciation for waves of development when he asks 'might these geometric metaphors be the basis for higher orders of consensus appropriate to a new world order of requisite complexity?'²⁰ However, the primary character of his presentation of the deconstruction of metaphor is a rational (orange/Green) analysis of mainly Beige and possibly Purple levels of shared meaning making (LL) and encoding (LR).

These lower levels can be seen as the site of use of basic orientating symbols/concepts (in the cognitive stream UL) or body based perceptual metaphors. These correlate through enactive inter-subjective sharing as the LL phenomenological 'we' space of archaic/magic, or beige and purple worldviews, that manifests with the neocortex (UR) and is commonly associated, through Kosmic habits, with tribal groups and ethnic tribes (in the LR socio-political stream).²¹

Eleonora Masini seems also to be exercising pluralistic relativism, or green, and signals features of yellow level integration in her cross-cultural analysis (LL) of relationships to time, futures concepts, and FS methodologies. With a clear world-centric stance Masini deftly delivers a felicitous inquiry into human desires and fears (UL), their different expressions in civilisational blocks (culture-LL) and societal correlations (LR).

Yellow, or integrative, is probably the characteristic of Richard Slaughter as he expresses the two core concepts of IS, quadrants and waves. An appreciation of the quadrants is expressed in two main ways, firstly through expounding the value of understanding the layers of human foresight capabilities, and secondly, through a discussion on the blind spots of different contemporary discourses to FS concerns. The clearest indicator of Slaughter's appreciation for the need to integrate different waves is in his evaluation principle of 'amplitude,' where a concept is of more value if it 'can be approached on many levels from the simple to the complex.'²²

PART 3: THE FUTURES LITERATURE

Kjell Dahle provides a 'window' to core FS texts from a world-centric perspective. The predominate LR inquires and practices of an instrumental rationality (orange) are canvassed, truthfully reflecting the focus of the modern field. Where works of green and beyond rate a mention, namely in more recent works looking at social-cultural development and cross-cultural comparisons and relationships, a fair presentation of their value is made. Although infrequent, they highlight healthy versions of LL FS scholarship. In summarising the United Nations Research Institute for Social Development's 1995 *States of Disarray: The Social Effects of Globalization*, for example, Dahle comments that 'the report explores not only issues like poverty, unemployment, inequality, crime and drugs,' all LR focused methods, 'but also themes such as identity crisis, weakening social solidarity and a declining sense of responsibility within certain institutions,'²³ decidedly LH intangible issues.

Interesting avenues towards UL and LL correlations are made through references to Robert Jungk and Norbert Müllert's Futures Workshops where 'criticism, fantasy and realisation' (LH centered activities) stimulate change (UL) in ordinary public participants.²⁴

Edward James and Farah Mendlesohn provide an insightful overview of the relationship between science fiction (SF) and FS. The 'soft' and 'hard' streams in SF map well to the LL and LR respectively and are clearly delineated. The historic, present and potential value of the SF genre to FS is addressed in a manner reflecting a LH grounding of SF relating to primarily RH FS. Importantly, the limitations of SF form and influences, and hence limits on the value to FS are also canvassed. Again, the predominate themes in the SF works, and thus the review, is that of LR streams, and is duly noted by the authors.

Michael Marien's piece, as a summary of many texts, simply gets down to the orange/green rational third person business of describing the RH its - and fair enough. What is included is a strong focus on the rise of cultural concerns by chiefly North American futurists (green looking at the LL proper and thankfully less of the reductionist LR approaches), little of whom are anthropologists or sociologists as one might paradigmatically expect. This warns of a need for careful assessment in FS of the depth of LL or cultural scholarship, checking they aren't primarily LR instrumental approaches, or narcissistic trojan horses (ie Boomeritis)²⁵.

Marien's summaries guide a coherent journey over the current territory of cultural futures scholarship, illuminating a plethora of concerns, points of contention and directions. Many new voices and perspectives are introduced to FS here, with their importance for balancing and renewing futures discourses acknowledged. This can be seen as a call from the LL to the dominant LR FS endeavours. The different stream and quadrant (LL and LR) focuses addressed by some of the works are outlined, however not directly contrasted or correlated in a meaningful way. No tools or insights for integration are offered.

Despite the evident LL value, indications of post-conventional scholarship, and promising insights to the works, I am still highly suspicious of the paradigmatic integrity of them. Maybe this is a reflection of my need for both the RH facts to be evidenced and a desire for a LL immersion in their hermeneutic circle of understanding, before summary assessment. Most of the works may, unfortunately, embody the common qualities of unhealthy green post-modern scholarship and contain umpteen absolutisms (commonly between LL and LR, and physical/biosphere above humans), extreme cultural relativity and a scant regard for the actual interior subjectivity of individuals on the one hand, or a gross elevation over all objective and collective dimensions on the other.

Marien's concluding call for 'post-modern scholarship' is an expression of the need for FS to transcend current practices and develop into a more integrated and functional organisation. Telos, or eros, speaks. It is a call worth amplifying. In conclusion Marien makes a crucial point about relating genuine LL studies with the ready supply of LR works observing that 'many of the works cited here describe major problems related to culture, but offer weak prescriptions or none at all.'²⁶

Merryl Wyn Davies heads directly into acknowledging a plurality of cultural voices and dissenters, and works that are of a pluralistic nature themselves. In clear green appreciation of different LL worldviews and their contents, Davies highlights a cacophony of different civilisational voices such as Ziauddin Sardar. While close to extreme relativistic plurality, Davies is bordering on Yellow or integrative thinking through explicitly bringing attention to the meta-theory in works such as *Macrohistory and Macrohistorians* and *The Futures of Cultures*.²⁷ The acrid recrimination of all things Western or European is in almost every reference smacking of the 'mean green meme.'²⁸ A special exclusion is applied to the KBFS as it does contain a plurality of civilisational voices. That said, Davies presentation of the victimised non-colonising folk seems fair as far as a summary of key ideas and perspectives goes.

PART 4: THE FOUNDATIONS OF FUTURES STUDIES

Slaughter indicates that the essays of Part 4 approach a 'deeper notion of foundations.'²⁹ This deeper notion, or different level, can also be seen as higher. Most of the authors are adopting a meta-paradigmatic stance towards aspects of FS. Yellow cognition is in play here with a prominent showing of both healthy and unhealthy, or extreme, green.

Allen Tough goads and cajoles futurists towards a mainly Yellow, or integrative perspective. In presenting 'seven priorities for developing our knowledge of, and engagement with, the future'

Tough uses questions to point to what he believes are fruitful areas of further investigation.³⁰ The different questions represent inquiries in each of the quadrants, and tease out motivation in the reader to drive towards practical ends: finding out the answers to his questions! Permeating his questions is a sense of urgency to bring these diverse knowledges together in more 'meta' level theorising, and more inventive theorising in general.

As if in answer to Tough's call, Inayatullah identifies three broad traditions of FS scholarship that can also be seen to orientate the fields of policy and planning - the critical, cultural-interpretive and predictive-empirical. This categorisation of perspectives, and Inayatullah's elucidation of their unique values and limitations, constitutes a meta-theory for the FS discourse. In tracing how they can be combined into the Causal Layered Analysis method Inayatullah presents a meta-paradigm, or Yellow integrative approach to engaging with futures issues. The hallmark of this being a meta approach is that it could equally be applied to issues in other areas of inquiry: it transcends the context it was developed from.

Drawing links to grand theories of social change and the politics of time, Inayatullah challenges readers to consider the dense fields of the LL and LR at a deeper or higher level than normal. He argues the value of engaging in yellow integrative thinking where macro and meta theories are the norm. Numerous connections between LH and RH perspectives are implied. Overall Inayatullah shows a preference for the critical, post-structuralist approaches developed by green thinking from a LL perspective, while clearly intending a more fruitful consideration and subsequently richer engagement in all quadrants.

Ogilvy too clearly identifies his preference for using critical approaches to issues. Through a green and burgeoning yellow lens, Ogilvy steps deeply into the issues of individual and collective participation in developing theory, determining normative morals and engaging in derived applications. Ogilvy is careful to highlight the connection between UL and LL situations involving ethics, pointing to pitfalls in unjustly favouring either perspective. Further he illumines aspects of the tricky inter-play of the LL and LR, or more particularly the streams of values and social-political-economic structures respectively. Ogilvy also seeks to define a place for philosophy and epistemological concerns.

Despite this delicate humanities guided tour of relationships between the quadrants, or more generally 'the big three' of 'I,' 'We' and 'It,' or 'arts, morals and science,'³¹ Ogilvy comes down heavily with his green valuing of the LR perspective. This is evidenced when he damns humanity to a historicism bearing no eternal or sacred essence, demonstrating a reductionism most likely born of his excessive application of green's pluralistic relativism that can lead so easily to a nihilist denial of higher, or dismissal of preceding, epistemologies and ontologies. This is despite his admonishments to steer clear of unduly favouring either a strictly LH or RH causal view of the world, and to combine individual and collective approaches (a yellow voice). It is also evidenced when he places the site of renewal from injustice squarely on the shoulders of LR socio-political-economic systems for possibly similar reasons, and it should be noted, with no justification.

Despite Ogilvy's well read deliberations on the nature of free will and determinism, on the relationship between subjective and objective, inter-subjective and inter-objective, his analysis seems flawed in justifying his apparently pre-determined conclusion that scenario planning delivers critical theories' aims. Yet, after all that and in the next breath, Ogilvy dismisses this to pronounce the singular virtue of the scenario workshop as 'a practice in search of a theory.'

It is the normative and preferred future that Ogilvy is championing in justifying the importance of consciously engaging in LH realities in collectively creating our futures. Regardless of his philosophical interpretations he alludes to a compelling case for the value of scenario planning workshops and their potential for the practical fulfilment of critical theory through the engagement

of first, second and third person perspectives. He points that is, to a yellow perspective and integrative value for critically engaging the big three of I, We and It in scenario workshops.

Continuing this theme of post-modern humanities scholarship, Ziaddin Sardar embarks on an eloquent and cogently scathing deconstruction of imperialist western culture. Predominantly demonstrating a preference for LL perspectives and a healthy green thinking style, Sardar unpacks the hegemony of definition and opens the path for valuing alternative ways of 'being, knowing and doing'.¹³² In the process he calls into question many assumptions taken as truths by eurocentric cultures and FS in LH and RH dimensions across the broad sweep of being, knowing and doing. Importantly, Sardar points to examples of viable alternatives in most instances. It is unfortunate however that some of Sardar's critiques are presented as factually obvious since that is part of what he is arguing against in western ways. Equally disappointing is the overriding impression of him pitting one system against the other, which simply reinforces the duality he proclaims to reject. Sardar does resoundingly call for a deeper and wider scholarship in FS, a call that is supported by an integral analysis. Once his implied directive to avoid simply co-opting another's ways of being, knowing and doing is digested, there are glimmers of a path beyond a dualistic competition of civilisations, namely to one of integration. And this, obviously, is the call of an integral way of being, knowing and doing.

POTENTIALS

This analysis is a cursory glance across only one section of the KBFS. Given that the remaining three volumes may cover much of the ground that an integral checklist would look for, drawing hard and fast conclusions is inappropriate. If we assume that the general mix of perspectives and their style of presentation here is reflected to some degree in the other volumes, we can however hint at potentials for further development that an integral framework would suggest.

Remaining at a generalised level of analysis several key opportunities from an integral perspective become apparent. Many of these are to be found in the papers themselves in calls to more theory and particularly meta-theory development, the inclusion of more diverse voices and perspectives, the need to bring subjective realities and cultural understandings into more relationship with actions and so on.

The call for further investigation of different civilisation's ways being knowing and doing and their inclusion in FS is seemingly paramount given the common claim of FS to serve humanity as a whole. IS also seeks to find room for as many perspectives as possible. The next step in accord with IS, and pointed to most clearly by Tough, Slaughter and Sardar, is for the integration of these perspectives in a meaningful manner. Here FS seems mostly to be at the stage of investigating these differences as new theories are being developed to accommodate and relate them together. A possible point of note here comes from what I hope most would find the case in sustaining dialogues: to avoid recriminations and blame games, and move instead towards grounds of commonality and appreciating enriching differences.

One of the benefits of the maturing meta-perspectives in FS, brought mainly through the sturdy inclusion of developments in the humanities over the past few decades, is that accepting limits to each paradigmatic approach can allow them to flower, so to speak, in a meaningful yet deeper context. It is this situating of many diverse perspectives, theories and practices together that allows their value and limits to be more fully appreciated, and to circumvent the many pathologies and flaws possible in each when pursued in an excessive manner, and for example make pronouncements about domains they might not fairly disclose in the first place.

The continued development of integral approaches, or meta-systemic conceptions of FS, could be the most valuable futures work to currently engage in. Inayatullah's and Slaughter's efforts in this regard are commendable, yet promise much more for the whole field by being picked up and worked over by more futurists. This work could be especially useful in providing a simple starting point for futurists who specialise in different quadrants, levels, and even lines. It should assist them to garner an understanding of where their work sits in relationship to that of others, and how they might use a common meta-framework for discussing their different and important truths. In short, to engage in increased meaningful dialogue. This would likely encourage and support futurists in seeking out and citing correlations between their efforts, and eventually developing perspectives, theories and methods that engage more of the different realities people live in and with. More adequate and commonly understood meta-views would help legitimise and relate various efforts to one another. Hopefully, no longer would theorists have to champion the effects of the cultural realities, for example, to those specialising in RH methods, but RH practically focused futurist consultants themselves would seek out relevant information and input from the LH to better situate, conduct and expound their work.

As an aid to the investigation of different voices and perspectives on the way to meta-theories, it seems that the UL, or an individual's internal experience could more fully be brought into FS. It is important to note that IS would call for a clarity and frankness, a self-awareness, about the perspectives being employed in different approaches and their potential biases and limitations as well as values. Grounds for greater investigation and theoretical and methodological inclusion seems available in actively considering the different levels of meaning-making used by different people in different circumstances (even within a given civilisation, sub-cultural or discourse). Here, a further inclusion of the understanding afforded by developmental psychology, for example regarding worldviews as emphasised by Slaughter, might lead to insights.

In the same vein, at varied levels, a horizontal investigation and integration could also yield many new valuable insights, theories and methods. Calling for meta-analysis, these would hopefully see correlations between the domains of I, We and It and a richer appreciation of how they interrelate that could afford many developments where until now mostly separate, competing and other-critical approaches have prevailed.

Doubtless many other benefits may also be derived from developments towards more integral FS. More detailed analysis, dialogue about the conclusions and more informed recommendations to guide future efforts to develop FS in a meta-paradigmatic, and possibly integral way, are in order.

CONCLUDING REMARKS

The KBFS definitely is multi-paradigmatic and several clear indications of meta-paradigmatic perspectives and practices are in evidence. There are rich offerings from both cultural and social or LL and LR perspectives, and the importance of an individual's subjective position is also noted (UL). Some of the subtle relationships between these quadrants have been highlighted, yet it remains a ground of rich exploration. The majority of methods discussed are quadrant or LH or RH specific. The untenable separation of these dimensions has been clearly identified, yet here as well, there is a great deal of room and promise for theoretical and methodological development of FS in this regard.

After starting this integral analysis of the KBFS, one of the greatest challenges that surfaced and is facing FS is the need for futurists to transcend their own favourite perspectives long enough to acknowledge their embeddedness, to develop an appreciation for each others different contributions, to establish a more openly connected community of ideas, views and selves. That is, to come

together, not in a totalitarian manner, but rather in a continuing mutually enriching dialogue where commonalities are sought while differences are celebrated.

Taken as a whole, FS as presented in volume one of KBFS is well on its way to being an integral discipline, one capable of embracing the many voices of humanity in a meaningful way that fosters holistic consideration and valuable action. The integral call is clearly heard from many authors, it remains to be seen though, if they can come together in a discourse that continues to learn from their many differences in a healthy and inclusive manner. The next promising step for FS appears to be to further develop meta-theories that capitalise on its rich inheritance and inform and facilitate continued growth in the field's many areas of endeavour.

¹ For brevity all references to the FS discourse will refer to the current 'state-of-the-art' overview of the professional field of Futures Studies (FS) as presented in the Knowledge Base Of Futures Studies. Slaughter, R.A. (Ed), *The Knowledge Base Of Futures Studies (KBFS)*, vol. 1-3, Millennium Edition, Futures Studies Centre of Foresight International, Queensland, Australia 2000. Quote taken from the inside 'jacket-cover' of the CD ROM.

² Wilber, K., *A theory of everything*, (T.O.E.) Gateway, Dublin, 2001.

³ Wilber, K., *Sex, ecology and spirituality*, The Collected Works of Ken Wilber, vol. 6, Shambhala Publications, Boston, USA, 2000. And Wilber, K., *Integral Psychology*, The Collected Works of Ken Wilber, vol. 4.

⁴ Linzheng, Q., *The interdisciplinary construction of the futures field and a new era of integration*, KBFS vol. 3.

⁵ Tough, A., *Knowledge for our future: seven priorities*, KBFS, vol 1.

⁶ For examples see:

- Masini, E. B., *International futures perspectives and cultural concepts of the future*, KBFS, vol. 1.
- Saardar, Z., *Other futures: non-western cultures in futures studies*, KBFS, vol. 1.
- Elmandjra, M., *Cultural diversity: our key to survival in the future*, KBFS, vol. 3.

⁷ For examples see:

- Slaughter, R. A., *Futures concepts*, KBFS, vol. 1.
- Dator, J., *From future workshops to envisioning alternate futures*, KBFS, vol. 2.

⁸ Slaughter, R. A., *Transcending flatland: implications of ken wilber's meta-narrative for futures studies*, KBFS, vol. 3.

⁹ For examples see:

- Ogilvy, J., *Scenario planning, critical theory and the role of hope*, KBFS, vol. 1.
- Inayatullah, S., *Methods and epistemologies in futures studies*, KBFS, vol. 1.
- Coates, J., *An overview of futures methods*, KBFS, vol. 2.
- Garrett, M., *Planning and implementing futures studies*, KBFS, vol. 2.

¹⁰ For examples see Coates, J., *An overview of futures methods*, KBFS, vol. 2.

¹¹ Inayatullah, S., *Methods and epistemologies in futures studies*, KBFS, vol. 1.

¹² Wilber (1996) p107.

¹³ See note 2, pages 6-16.

¹⁴ Adapted from Wilber T.O.E. (p8 & 21).

¹⁵ Slaughter, R. A., *Introduction to volume one*, KBFS, vol. 1.

¹⁶ Logistics, strategic planning and forecasting can be conceived of as one stream of developmental competencies when time is treated as an particular dimension effecting all quadrants and waves (see p148, n.9, ch.1 of T.O.E.). Such a analysis would suggest, at the least, that not only are their different relationships to, and experiences of time, from the four fundamental perspectives of the quadrants, but that through any developmental holarchy, each new unfolding wave of inclusion would also contain an emergently novel conception of time or take as its basis a longer time frame. So, logistics can be see as predominantly being blue and below, strategic planning and limited quadrant forecasting as a further continuation and expansion by orange, with further developments that are more inclusive (horizontally of quadrants, and vertically of different waves) potentially in the future with prescience (with highly debatable validity) and infinity as a possible end point.

¹⁷ To provide an example, where Clarke quotes H. G. Wells predicting the socio-cultural nature of future war, a clear tendency to describe things as 'doing', 'it' and 'functional-fit' terms (RH) rather than 'being', 'meaning', explicit 'value' terms (LH) is evident:

War-making would be completely changed in the next great war: In the place of hundreds of thousands of more or less drunken and untrained young men marching into battle muddle-headed, sentimental, dangerous and futile hobble-dehoys there will be thousands of sober men braced up to their highest possibilities, intensely

doing their best. (Wells in Clarke, I., *Twentieth century futures thinking: from amateurs to experts*, KBFS, Vol. 1)

The important point in deciphering if the subject/s are presented in LH or RH terms is to disclose how they are explained by Wells. Are the subjects addressed by just 'what' they are? (RH) Or is attention also given to 'why' they are that way, how they might understand and feel about themselves (LH)? In my opinion they're described as 'what' (RH) but not 'why' in LH terms. Given this short, out of context quote however, I can only suppose the general style of Well's explanations for 'why' about the 'what' as presented in Clarke's essay. Accepting that this gross contextual imposition may very well be wrong (at two points: in Clarke's contextualisation, and our recontextualisation) Clarke's essay seems to indicate that Well's primary explanation for 'why' was technological change, scientific discovery and an inevitable and glorious mechanisation toward a functional utopia. Thoroughly a LR absolutism devoid of LL factors.

¹⁸ The 'linguist turn' can be understood in a T.O.E. to be represented by the wide spread rise of pluralistic relativism in post-modernity as exemplified by the deconstructive contextualisations and discursive genealogies of different discourses addressed in the works of Foucault and Derrida.

¹⁹ Slaughter, R. A., *Introduction to volume one*, KBFS, vol. 1.

²⁰ Judge, T., *Developing a metaphorical language for futures*, KBFS, vol. 1.

²¹ It should be noted that these body based perceptual metaphors might more accurately be situated at the level of instincts and impulses in the UL. This corresponds to the reptilian brain stem in the UR, a uroboric worldview in the LL and is expressed in groups and families in the social organisation stream of the LR (for more information from Wilber on this issue see the four quadrants figure on page 70 of a *Theory Of Everything*; for a more detailed discussion consult pages 255-256 of *Sex Ecology and Spirituality*). What is referred to in this essay is the conscious use of metaphor by higher worldviews, or developmental levels. This use, control over, or deliberate manipulation of metaphors is only possible once one is no longer embedded at the level they first arise. One has to transcend and include that functional aspect and its level as a lower order component of self in order to consciously manoeuvre it. Further, new forms of higher order control capabilities seem to emerge with each level of active competence. Judge's deft pluralistic rationality (orange/Green/yellow) deconstruction of metaphor well examples this dynamic.

²² Slaughter, R. A., *Futures concepts*, KBFS, vol. 1.

²³ Dahle, K., *55 key works: a guide to the futures literature*, KBFS, vol. 1.

²⁴ Jungk and Müllert in Dahle, K. See note 20 above.

²⁵ Wilber, K. (2001) *A theory of everything*, (T.O.E.) Gateway, Dublin.

²⁶ Marien, M., *Cultural trends, troubles and transformations*, KBFS, vol. 1.

²⁷ Galtung, J., & Inayatullah, S., *Macrohistory and Macrohistorians*, New York: Praeger, 1997, and Masini, E. & Sasson, A., (eds), *The Futures of Cultures*, Paris: Unesco, 1994, cited in Davies, M. W., *Other future studies: a bibliographic essay*, KBFS vol. 1.

²⁸ Wilber, K., *A theory of everything*, (T.O.E.) Gateway, Dublin, 2001.

²⁹ Slaughter, R. A., *Introduction to volume one*, KBFS, vol. 1.

³¹ Wilber, K., T.O.E. page 52.

³² Sardar, Z., *Other futures: non-western cultures in futures studies*, KBFS, vol. 1.