

FUTURES TIMES

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Editorial

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Two articles by young women in this issue provide new ways of looking at the world. Eva Maria gives her views of how conversations and sharing of skills and knowledge between generations, with on-line and off-line communications complementing each other, and helping building resilient communities for the future. Trisha Dwyer has explored the role of guides in Māori tourism for her Masters thesis and has exposed the hidden potential benefit to future generations that this role can have in being the carrier of a culture into the future.

Mike Gould picks up the vexed question of the global financial situation and the looming energy crisis and provides links to resources for those are confused by the very diverse views of "expert" commentators. There is a similar confusion about the availability of oil and some other natural resources, in particular about some "elements being used up" that is addressed by the article by Professor Neil Curtis.

The global financial crisis prompts a new option of how we might create currency and control land value by Deirdre Kent.



Angers University / International Master of Science

Foresight & Innovation

— PREPARING A NEW WORLD
We are living through a very special period of human history, one of its great transitions. Uncertainty and loss of the traditional mental bearings supported by the mainstream paradigm leave us confused.
Yet we can now easily spot some of the features of tomorrow's world, especially with respect to leadership, anticipation, cooperation, social networks, new holistic scale of risks, end of abundance, new competitions, digitalization of most human activities, and values change. These major stakes for the decades ahead demand a better preparation of the next generation that will face them.

— HIGH-POTENTIAL GLOBAL EXECUTIVES
Within this context, the globalization of the world is accelerating, with international expansion activity quickly developing. Many firms are going abroad seeking growth and profits. Most governments have to deal internationally. Building up high-quality global teams will be crucial for these organizations' success. They will need high-potential human resources, capable to deal with multicultural management, to display a foresightful leadership, to understand the global issues' complexity, and to open the way to innovative problem-solving.

Therefore, the understanding of the multidisciplinary notion of change, the learning of foresight concepts, methods and practices, and the practice of innovative thinking will be at the core of this original, innovative master's programme. The making of responsible, efficient women and men, confident in a positive vision of the future and ready to shape it, is our greater commitment.

— UNDERSTANDING CHANGE
That we are living in a period of utter change is now the obvious. Yet little seems to be done to help people to get through these uncertain times. Therefore this master's programme aims to provide students and professionals a thorough understanding of change in its various shapes: evolution, transformation, anticipation, foresight, and innovation. The mastering of these different fields of knowledge offers the unique opportunity to truly tame the changes that are happening, those that are coming, and these that can be implemented.

— THINKING DIFFERENTLY
Tackling complexity, futuring new global issues, or understanding the systemic impacts of a new problem demand a more advanced way of thinking than what we are usually used to. Critical thinking, lateral thinking, open-mind lectures, field trips and action-learning are all ways to foster an augmented ability to think the present and the future in the most efficient and positive manner.

INTENDED GRADUATE CAREER OPTIONS:
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- working with enterprises, governmental institutes, relevant research and higher education institutions or think tanks
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In this issue there is a focus on international resources. Brian Easton in a recent talk to NZIIA members, just before budget day, was very confident that New Zealand's financial future will be more affected by the global financial issues rather than the 2012 budget.

The international article that we

have included is one that raises a question of ethics that is of vital significance for us all. This article, written some years ago by Jamais Cascio, looks in particular, at the ethics of futurists, and he sees that it is timely to be reminded how important these are and also that they need to be revisited on a regular

basis.

The resources promoted in the issue are only a small sample of a plethora of books, videos, talks and courses that could be mentioned. Most are mentioned as there has been an ongoing sharing of information between the institution or authors with the NZFT.



Trisha Dwyer

Introduction

In a world where adventure tourism provides the loudest voice and the best pictures, some of us need to be reminded of the important role of cultural tourism. Reading Trisha Dwyer's article below will remind the readers of our wonderful history of guided tourism and international acclaim granted to our most famous guides – Sophia Hinerangi and Maggie Makareti Papakura. But it's Trisha's own explanation "that for the next generation there will be new perspectives on the importance and relevance of Maori cultural heritage and its place, not only in New Zealand but in the wider world." As Trisha puts it "tomorrow's history and understanding of Maori cultural heritage is yet to be shared". (editor)

Sharing a living culture: the guide's role in managing Māori tourism experiences

Trisha Dwyer

Māori guides have played a key role in tourism for over five generations, yet little attention has been paid to the importance of their role in managing visitor experiences and sharing of a living culture. In indigenous tourism, control over cultural content and representation is a key issue. In guided tour experiences, the cultural exchange is facilitated by tour guides. As cross-cultural mediators the characteristics of guides also influence the exchange. Not only is the guide's knowledge and personal experience of Māori culture important, but also the guide's ability to share an understanding and facilitate meaningful experiences with visitors of diverse characteristics.

This article discusses the importance of the guide's role and future implications in managing Māori tourism experiences. The key themes are drawn from a qualitative research project at Te Puia (New Zealand Māori Arts and Crafts Institute) and the Museum of New Zealand Te Papa Tongarewa for the author's

Master of Tourism Management thesis. The study examined how guides manage tour experiences and share Māori cultural heritage with international visitors. Of the 21 interviews conducted there were 14 Māori participants including a manager from each case study. At Te Papa, which is a bicultural institution, seven non-Māori guides were also interviewed.

Māori tourism and guiding dates back to before the 1870s, with early travellers to New Zealand being drawn by the impressive landscapes; in particular the pink and white terraces which were destroyed in 1886, impressed and curiosity about the indigenous Māori culture, was exported through postcard images of traditional warriors and maidens. Māori culture has been used to promote New Zealand as a destination, and the demand for cultural tourism has supported a revival of Māori cultural traditions.

In the context of Māori cultural tourism and museums, the last 30 years has seen a shift towards

increased ownership, control, and participation by Māori. Through increased control over representation of Māori cultural content, Māori perspectives may be presented. Regional differentiation adds to the complexity of understanding cultural heritage, allowing potentially conflicting narratives and perspectives to be shared. Representations of Māori as a living culture compete with tourism imagery reinforcing a traditional culture fixed in the past. In museums tangible aspects of Māori cultural heritage, once displayed as a series of archaeological artefacts, have been re-valued and reconnected with the intangible aspects of culture, such as knowledge systems, traditions, practices, beliefs and values. These intangible aspects are subject to change and evolve due to external influences at a particular time or place.

Cultural heritage evolves and narratives are retold or rewritten. Our understanding of cultural heritage may be reframed and

presented in light of new information and perspectives. Public history is subject to ideological frameworks and political processes. The authority and official versions of yesterday may have little bearing on what may be considered a valid and reliable source today. Tomorrow's perspective on the past is yet to be written and understood. Cultures are not fixed in time and are influenced by changing socio-cultural contexts. Cultural heritage is complex and subjective, subject to conflicting viewpoints depending on the source, and whose perspective is being shared.

In Māori tourism experiences, the first consideration when sharing information about Māori culture is to make sure that the source is reliable. Guides may access different sources of information; consulting with family members, Māori elders, knowledgeable people within the organisation, or published academic works. All such sources may be considered reliable, yet the type of knowledge and how it is shared differs. As knowledge evolves, through increased discussions, research, and publications, new questions may be raised challenging former assumptions. In selecting and mediating information, guides may be required to understand and reconcile competing and conflicting perspectives. What the guides themselves have been taught when growing up may differ from the perspectives shared by other knowledgeable people or information found in books. Furthermore, guides may need to reconcile the increasing volumes of information placed on the internet from alternative sources which are available to visitors.

The second factor to be discussed is the influence of the tour guide's characteristics and the contribution of the guide's own stories and experiences. Guides provide evidence of a 'living' culture, linking traditions of the past to the practices of the present, sharing their own stories and experiences which hold personal meaning and reflect real

life experiences; rather than simply mirroring an official script with no personal meaning. The guide's upbringing, socio-cultural context, and life experience influence the guide's own understanding of Māori culture. Whilst guides are encouraged to share their own stories, they may refrain from sharing personal viewpoints on certain issues. In understanding cultural heritage, guides reconcile changes observed in their own lifetime and those of their parents and grandparents, as well as having a view to the importance and relevance for future generations. The learning processes of the guides, whether through growing up listening to elders and doing chores or through academic studies, influence the way the guides share knowledge about Māori culture and personal meaning with visitors. The future generations of guides in Māori tourism may have quite different characteristics from those interviewed in the present study. Not only will the influence of Māori culture on future generations in terms of personal meaning and relevance differ but also in the way of living, learning about, and experiencing Māori culture. Furthermore, future generations growing up in a more multicultural society may have new perspectives regarding visitors from other cultures.

The third consideration to be discussed is how their own knowledge of international visitors may influence the way interpretation is managed in Māori tourism experiences. Visitor-centred approaches are a key aspect of facilitating meaningful experiences. Visitors see things through their own eyes and bring their own understandings to a cultural exchange. Visitors' experiences are subjective and influenced by their prior knowledge, experience, and viewpoints. The role of guides is to facilitate an understanding of Māori culture. In order to make the interpretation meaningful and relevant, guides look for connections by taking into account

the cultural background of visitors, their traditions, values, and beliefs. Identifying cultural similarities may enhance the relationship with visitors. During a tour experience through visitors' comments and questions guides may become aware of their attitudes and viewpoints. When managing conflicting viewpoints, guides carefully balance their resource management role, to challenge stereotypes and misconceptions and to enhance the understanding of Māori culture, and the visitor management role of facilitating a positive experience.

A further challenge in managing the tour experience for international visitors is communication and the language barrier. When working with outside language interpreters, one of the main concerns raised is how accurately messages are conveyed. This concern highlights the need for more collaborative cross-cultural approaches to training in order to maintain control over Māori cultural content. International visitor markets to New Zealand are becoming increasingly diverse, both culturally and linguistically. Furthermore, changes are occurring globally; political processes and socio-cultural contexts change, with some societies becoming increasingly multicultural. Today's understanding and perceptions of visitors' cultures and cultural contexts may not apply in the fast-changing world of tomorrow. With emphasis on facilitating meaningful visitor experiences, the role of the guide in understanding visitors and acknowledging such diversity is becoming increasingly important.

Conclusion

Tomorrow's history and understanding of Māori cultural heritage is yet to be shared. For the next generation there will be new perspectives on the importance and relevance of Māori cultural heritage and its place, not only in New Zealand, but in the wider world.

Meaningful cultural tourism experiences go beyond the production of an approved tour

script. With diversification and regional differentiation of Māori tourism experiences, there are future challenges and training considerations regarding the capacity of guides to understand and share information from multiple sources and multiple perspectives. Even if the information the guides share is limited to their own experiences and the guide's understanding of their tribal group, the visitors' questions may be based on information from

other sources.

Guides will continue to play a key role in Māori tourism and through face-to-face interaction they can facilitate an understanding and appreciation of Māori culture as a living culture. The guide, in sharing Māori culture, provides a link between past traditions and beliefs, today's world, and future direction. Interpretation and how information is shared is not only a question of cultural integrity

and personal integrity, but also a matter of the understanding and perceptions of visitors. In a changing world, yesterday's understanding of Māori culture may be different when viewed tomorrow.

Trisha Dwyer recently completed a Master of Tourism Management at Victoria University of Wellington. Her interest in guiding and indigenous tourism developed during her experience as a tour leader in Asia and Latin America.

Communication – get intergenerational!

Information Technology is all around us – it helps us do things that may have been thought impossible only 20 or 30 years ago – think Skype, the Internet and Social Networking. It also helps us connect with one another on some sort of level, make certain tasks easier, and help us in our daily lives.

The greatest virtue of social networking that I can see is the ability to help connect people together – bring people into small communities online, and get conversations going – whether these communities are groups of relatives, friends, people with similar interests or hobbies. Just as people are trying to establish communities in real life through protests, conferences, and other events, technology should be seen as an aid to do this.

Information Technology being a modern marvel is also a common ground for generations to come together. When I was first starting out by writing books about inter-generational relationships, I couldn't have imagined the effect Social Networking sites such as Facebook were going to have on my life in just a few years. Furthermore, as I kept getting asked about the new Social Media phenomenon at my speeches at conferences, I decided to practice what I preach. So I got inter-generational on Social Media.

I figured there must be a way for generations to help each other in the Social Media game. *SocialeMedia* was born almost overnight when a group of friends and I decided to take a shot, and combine the tech-savvy youth with 'too much time' and get them to help companies update and maintain their social media networks. The result, two years later has been amazing and here are some things I'd like to share with anyone looking to build healthy online communities, that I have learned throughout the process:

Get inter-generational

We may not all be at the same level of tech-savvy-ness, or the same age, so get those younger involved as they may have a lot to bring to the table. Of course, I'm biased in this sense, but I do believe that youth have a lot to contribute to help older generations in the technology space. Having said that, don't be fooled – not all youth are the technology prodigies the media make them out to be, so just like hiring the perfect candidate for the job, when you involve younger people, don't expect them to know everything (how could we?), but do involve them in the creative and execution phases of the project you're trying to create – apart from the execution, they also have a lot of ideas to contribute. The reason I mention

Eva-Maria



contributing ideas is because in a young person's eyes, anything is possible. While my parents' and grandparents' generations were brought up in a society that was constantly striving for equal rights for everyone, the main ideology that was drummed into everyone's head for this generation was, that everyone was striving for was 'We can do anything'. Young people have grown up with endless possibilities as the norm, and by default, they know anything is possible, because the world is much more free and open, so pose the younger generations with the limits you may have – the time or budget, and let them work out the problem's answer for themselves. You may be very pleasantly surprised at the creativity that will flow from them.

The online world is still run by real humans

When you're coming up with an idea to build a community online – be it through your website, or on Social Media platforms, remember that

you are not building it for robots. Just because it's something on the screen, don't make the great mistake of unsuccessful internet marketers where you think it will 'just be a numbers game'. Whatever reason you have for building an online community, make sure you have the end-user in mind. Will they like to be communicated to in the way you're trying to talk to them? Your goal is to entice and engage EVERY user that may come through your page, or profile. Although perfection is never achieved, always strive for it – use the type of wording you use in every day conversation, don't be worried about posting up photos or sharing thoughts – it's all part of the package. I'm amazed at how many websites look like they were written for robots. Don't become one of those boring 'informative' hubs – be full of information, but don't forget to be open and personable – you know how to do it in real life, so just make it come through in the things you write and post.

Stay current

The only way to move forward and build communities that will stay alive in future is to keep current – with the information you provide, with the way you interact with whoever you're trying to appeal to. If you're targeting younger people to get engaged in your organisation or business, the same wording or content you use today may not be relevant or interesting to them in five years time. Keep current with your information, and once you make a commitment to, for example, put up a Twitter account, make sure you're updating it as often as you can. Being current is the only way to get noticed and to show the world that your online community is 'real' because someone is putting in time and effort to deliver information in real time.

Have a succession plan

I spend a lot of time speaking at conferences about the future of the workplace through engaging the younger generations in the workplace today. I'm constantly amazed at the lack of succession

plans some companies have. As time goes on, your market segment will also change, so make sure you're constantly training up people to keep your goals going online, and always think 'big picture' when you're creating your online communities – this is something you're not just building for today, but also for tomorrow.

The rise of Information Technology has truly helped accentuate what we as humans crave: communication. Humans are naturally drawn to crowds; we're drawn to be together with other people; the thought of being alone is, while for some, and sometimes is attractive, as a species, research tells us that we do not prefer it. Think about the buzz of cafes, restaurants, boardrooms, and even movie theatres – people are communicating with each other all the time, and Information Technology as a concept has taken our love and craving for communication to the next level with internet and its programs like Instant Messaging, Chat, Skype, E-mails.

Communication has become more accessible, more instant, more visual (think quicker photo sharing, video sharing, picture, emoticons, and so on). As much as some may have the urge to tell their teenage kids to get off their Skype, or Instant Messaging, understand that this passion for communication, and its accessibility to be able to use it anywhere, any time, is the concept that can create and build communities. Online you will find communities of people with similar interests, and they will get together, and share knowledge and ideas, post photos, get involved in local projects by using the community-communication functions in the forms of Groups, Pages, Blogs, Chats, Websites.

So what can this mean for you? In order to be part of a community online, you just need to get onto there. If you have a Facebook Profile, you are already part of the Facebook Community. But in every community, there are people with

different ideas, suggestions...so dig deeper into Facebook, in this example, and find or even create your own community within it – a community for your workplace, a community for your cause, a community for an idea you had, or about something you enjoy doing in the real world (I think these things used to be called 'hobbies' before the internet introduced things like virtual fishing and dancing). And it's only by creating these communities, you will start having more communication between more like-minded people, who are there for a unifying cause.

I urge you, not to discard the idea of 'going online'. I hope that once you get involved, you will see the benefits of what it would mean to have a community, which can be accessed any time, any place, by people who care about its message and members. Communication is what will keep the human race together, so bring your conversations you are having offline, into the online world as well. I hope you will be amazed at the reach, collaboration and most importantly, quality of communication.

About Eva-Maria

Twenty-one year old bestselling author of the book 'You Shut Up!', international speaker and certified coach Eva-Maria is living her dream: she is on a mission to help improve 10,000,000 relationships between adults and teenagers around the world.

With recent achievements of being awarded the Most Inspirational Role Model at the Her Business Awards (2009), and her appointment as President of the Wellington Chapter of the National Speakers Association of NZ (2010), and her start-up SocialeMedia, constant media coverage and full support from groups and colleagues, her mission is not only getting stronger, but is becoming a reality.

Join Eva-Maria on her journey to bridge the gap of misunderstanding between teenagers and adults around the globe!

www.eva-maria.co.nz

Running on empty, element-wise

Neil Curtis



Neil Curtis

Emeritus Professor - Chemistry

School of Chemical and Physical Sciences, Victoria University of Wellington

The media often has scare stories about problems, which will arise when we “run out of” something or other. Some things, which are present in finite amounts, such as coal, oil or natural gas, will eventually become exhausted as we “use them up”. Chemical elements, in contrast, cannot be “used up”, only “redistributed”.

The elements that comprise our earth were formed during the violent deaths of heavy, early generation stars. Their debris was swept up into a gas cloud from which the solar system was formed. The inner “rocky” planets were largely stripped of lighter elements by radiation from the sun. The final composition of the earth was settled after the imbroglio that created the moon left the current earth as a molten mass. This differentiated into a metallic core (largely iron/nickel), most of the remainder as a dense silicaceous mineral mantle, while the rejected lighter slag formed the continental crust which is the only portion of earth we can currently access. Most of the heavier metallic elements are down in the mantle or core and surface rocks are largely deficient in these.

The scarcity of heavier elements in the crust is both a good and a bad thing. Soil derived from occasional extrusions of the mantle (ophiolites) such as the mineral-rich Dun Mountain near Nelson, are generally toxic to most plants, so would not form a useful basis for agriculture. On the other hand, many of the elements we would find very useful are rare in the crust,

because they are mainly down in the core or mantle.

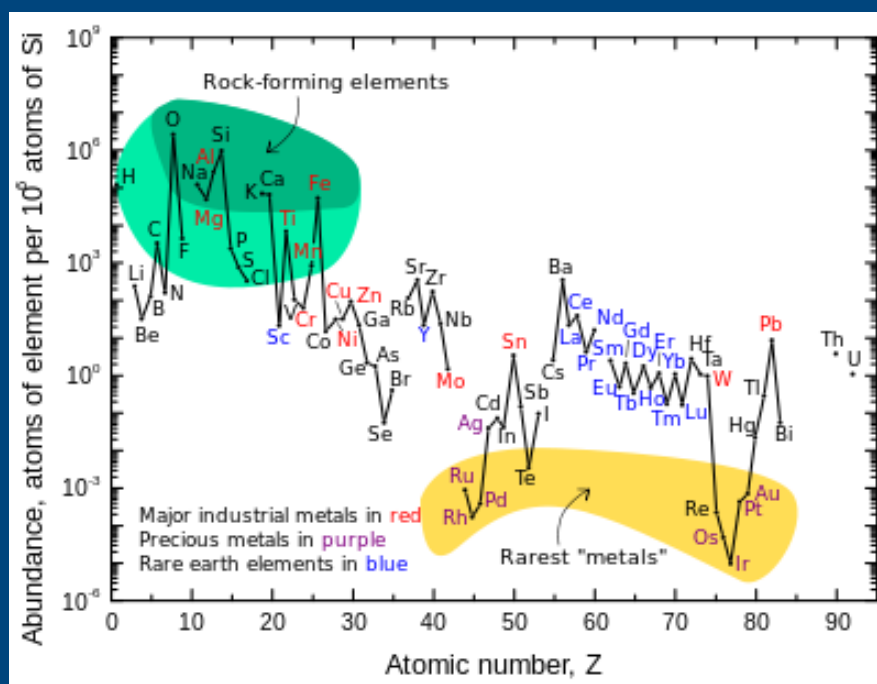
Most elements are widely scattered in very low concentrations in crustal rocks. The continual reworking of crustal rocks by geological processes leads to the concentration of elements in minerals with higher concentrations of particular elements, which we refer to as ore bodies. These are mined, and the elements recovered, starting with the easiest to recover and work. As the easiest sources are used up, miners move on to the next, generally more expensive to utilize, and the price of the element rises. As the “best” sources of any particular element become exhausted other, poorer, sources will be found, prices will rise and alternatives devised. A new balance will be set, with the element becoming restricted to the uses for which it is most valuable,

in a continually escalating process.

The rare-earth elements are often in the news as a diversity of new uses for them are devised and they are often critical for the latest solid-state technologies. For examples neodymium and dysprosium are necessary for the strong magnets needed for the electric motors required for electric cars and computer hard drives (also lanthium and cerium used in electrodes for their nickel metal hydride rechargeable batteries), erbium for the optical fibres used for the world wide web, europium for the blue-red phosphors and terbium for the yellow-green phosphors which combine to produce acceptable light from compact fluorescent lamps. The fourteen “rare-earth” elements generally aren’t very rare in the crust, but are widely dispersed, so there are few economically viable

Abundance of elements in Earth's crust

http://en.wikipedia.org/wiki/File:Elemental_abundances.svg



Energy and Money

Mike Gould

mineral deposits. Most currently known ones are in China, and the Chinese are sometimes accused of attempting to monopolize the world's current dwindling supply.

In summary, we cannot "run out of" any element, we can only scatter it about and make it less accessible. There will always be a lower grade ore available, somewhere, which becomes viable when the price reaches a "break-even" point. In the long-term, geological processes are creating new ore bodies; but there is a problem connecting the "Market" microsecond trading cycle with the million year geological cycle, since markets generally discount future shortages. Meanwhile, we can slow the steadily rising prices by using the least accessible elements more frugally and by facilitating their recovery and re-use.

There is one exception to all this, the gas helium. This is formed by the nuclear decay of uranium and thorium throughout the mantle. It is generally trapped in the source rocks, but some gradually works its way out towards the surface. Sometimes this finds its way into natural gas pockets in the crust, and is present in the natural gas extracted from some gas fields, notably in the USA and Russia. Helium has been regarded as a nuisance by the gas companies, and is generally vented to the atmosphere, where it slowly percolates to the top and is lost to space. Some is recovered from the gas, and used for filling blimps, party balloons and such like. However, helium has an essential technical use, for which there is no alternative. This is as a low temperature refrigerant, used, for example, to cool superconducting magnets used in medical magnetic resonance imaging equipment. When those gas fields are exhausted, there will be no more helium available, and no known alternative source.



Making sense of today's rising prices, European money crises, and general world turmoil, is hard work. On-going comment by experienced future-watchers strongly suggests, that to make sense out of it all requires a basic understanding of how depleting oil is interacting with the world's monetary system.

Many people (and you might be one of them) are still sceptical as to whether there is a depleting oil problem. If you are in this camp, read this recent article by Gail Tverberg* detailing the latest state-of play. It's no-nonsense, up-to-date, well referenced hard data, and well explained by one of the most respected commentators today. The main point made is that in spite of all the money poured into making 'oil', out of gas, methanol etc. the total amount produced over the last 6-7 years has plateaued, due to depleting fields of conventional oil in most oil-producing countries. The balance of probability is that for the foreseeable future, there is going to be a static or (most likely) a reducing supply of mineral-based energy available on a world-wide basis.

In the financial field, since the 2008 financial crash, economic, business and political commentators, worldwide, keep repeatedly telling us that 'the cycle' is due to turn back to 'growth'. Equally repeatedly, they have been proven by time to have been wrong. The reason is that they are not taking into account (or possibly not wishing to take into account) how depleting conventional crude oil in particular is affecting the very system we use for creating money; the fractional reserve banking system. Not understanding how

our money-creation system cannot work without continuing economic growth, and not linking this reality with the reality of depleting oil which ensures that total world economic activity cannot grow, is the basis of the unfounded optimism about "returning to growth". Confused? You're probably in good company if you are.

Don't be put off by thinking the monetary system is too hard to tackle. It isn't, just too often made to appear so. There are a number of excellent books on the subject. My favourite is by John Kenneth Galbraith - "Money, whence it came, where it went" It's a little old now, but amusing to read, as well as being insightful. A search around the Amazon website gives further wide choice of more up-to-date material.

If we want to try and make sense of rising prices and the financial and world turmoil generally, we have to do our basic homework on these two issues, and resist the shallow, muddled comment, often passed off as insightful truth in much of the media. We have to look for stuff that is based on factual hard data, and/or produced by unbiased, respected commentators. A basic understanding of these two issues and how they interact with each other, allows us to better understand why, when all the monthly bills have been paid, our bank balance isn't as high as it used to be. Better still, it helps point the way to a few things we might do to make the future a better place for us than it otherwise might be. We'll discuss some of these in later postings. In the meantime, good luck with your reading.

Mike Gould is a Past Chairman of the NZFT Board.

This article is also on the website www.futuretrust.org.nz

* <http://ourfiniteworld.com/2012/04/09/what-the-new-2011-cia-oil-supply-data-shows/>



Ethical Futurism

Jamais Cascio

What does it mean to be an “ethical futurist?”

I don't mean just the basics of being an ethical human being, or even the particular ethical guidelines one might see for any kind of professional – disclosure of conflicts of interest, for example, or honesty in transactions. I mean the ethical conventions that would be essentially unique to futurists. What kinds of rules should apply to those of us who make a living (or a life's goal) out of thinking about what may come?

Futurists – including scenario planners, trend-spotters, foresight specialists, paradigm engineers, and the myriad other labels we use – have something of an odd professional role. We are akin to reporters, but we're reporters of events that have not yet happened – and may not happen. We are analysts, but analysts of possibilities, not histories. We're science fiction storytellers, but the stories we tell are less for entertainment than for enlightenment. And, much to our surprise, we may be much more influential than we expect.

It's not that futurists haven't considered ethical issues before. Foresight professionals regularly grapple with the question of what kinds of ethical guidelines should govern futurism, in mailing lists, organisational debates, and academic papers. But – to my surprise – neither of the two main professional organizations for futurists, the World Future Society and the Association of Professional Futurists, have any lists, documents or debates on the subject available to the public. This doesn't mean that futurists are inclined to behave unethically or amorally, but simply that there seems to be no overarching set of principles for the field, at least none open to

the broader community in which futurists act.

As I gave this some thought, it struck me that futurists are not alone in thinking about tomorrow professionally. Most business consultant types also concern themselves with what may come, with the results of corporate decisions and organisational choices. But the difference between that sort of business consulting and foresight consulting comes down to the difference between outcomes and consequences. Outcomes are the (immediate or longer-term) results of actions; consequences are how those actions connect to the choices and actions of others, and to the larger context of society, the environment, and the future itself.

As I see it, then, where business professionals are responsible to the client and their various stakeholders, foresight professionals are responsible to the future.

Here's what I think that means:

It means that the first duty of an ethical futurist is to act in the interests of the stakeholders yet to come – those who would suffer harm in the future from choices made in the present. This harm could come (in my view) in the form of fewer options or possibilities for development, less ecological diversity and environmental stability, and greater risks to the health and well-being of people and other species on the planet. Futurists, as those people who have chosen to become navigators for society – responsible for watching the path ahead – have a particular responsibility for safeguarding that path, and to ensure that the people making strategic choices about actions and policies have the opportunity to do so wisely.

From this, I would argue for the following set of ethical guidelines:

- An ethical futurist has a

responsibility not to let the desires of a client (or audience, or collaborator) for a particular outcome blind him or her to the consequences of that goal, and will always inform the client of both the risks and rewards.

- An ethical futurist has the responsibility to understand, as fully as possible, the range of issues and systems connected to the question under consideration, to avoid missing critical potential consequences.
- An ethical futurist has the responsibility to acknowledge and make her or his client (audience, collaborators) cognisant of the uncertainty of forecasts, and to explain why some outcomes and consequences are more or less likely than others.
- An ethical futurist has the responsibility to offer unbiased analysis, based on an honest appraisal of sources, with as much transparency of process as possible.
- An ethical futurist has the responsibility to recognise the difference between short-term results and long-term processes, and to always keep an eye on the more distant possibilities.

Futurists perform a quirky, but necessary, task in modern society: we function as the long-range scanners for a species evolved to pay close attention to short-range horizons. Some neurophysiologists argue that this comes from the simple act of throwing an object to hit a moving target. Chimpanzees and bonobos, even with DNA 98% identical to our own, are simply unable to do so, while most humans can (at least with a bit of experience). It turns out that the same cognitive structures that let us understand where a moving target will be may also help us recognise the broader relationship

between action and result – or, more simply, how “if” becomes “then.”

I’m not sure how many futurists recognise the weight of responsibility

that rests on their shoulders; this is an occupation in which attention-deficit disorder is something of a professional requirement. But when we do our jobs well, we can play

a pretty damn important role in shaping the course of human history. It’s incumbent upon us, then, to do our jobs with a sense of purpose and ethics.

Jamais Cascio is a San Francisco Bay Area-based writer and ethical futurist specialising in design strategies and possible outcomes for future scenarios.

*This is the original Ethical Futurism piece Jamais wrote for Futurismic in 2006; it's now published online at http://www.openthefuture.com/2010/05/otf_core_ethical_futurism_from.html. Jamais has continued to explore this topic at his blog, *Open the Future* (openthefuture.com).*

Post GFC, an alternative treatment of currency and land

Deirdre Kent

“Money is deeply and irretrievably implicated in the conversion of the land commons into private property, the final and defining stage of which is its reduction to the status of just another commodity that can be bought and sold.”

Charles Eisenstein Sacred Economics

Summary

This paper develops the case for a currency issued by a local authority and proposes a contract where a land levy is paid to council in exchange for local dollars to assist would-be purchasers to buy land. It addresses both land and money together. It argues for a currency that has a built-in incentive to circulate fast. It will supplement the existing interest-bearing monoculture of a national currency. It introduces a local Citizen’s Dividend. Local currencies need to shift up a gear. It describes the probable effects of such a marked change in the scale of complementary currencies, where they are issued in millions rather than hundreds of dollars. It argues that such a currency will stabilise the price of property, cause new prosperity, move business towards sustainability, stimulate new industry, create new jobs and move to a low carbon economy. The knock-on effects on the central government are discussed. It argues for a smooth gradual introduction of this dual currency system linked to land. Involvement of Māori from the beginning is essential.

Assumptions

1. That, because land is not an ordinary commodity and everyone has a right to land, no one should profit from owning land.
2. That local government should have more power relative to central government.
3. That the health of the local economy and the health of the national economy are equally important. A win for one is a win for the other; a loss for one is a

loss for the other.

4. That local government and central government should therefore be in constant negotiation with each other. They are friends not enemies.
5. That inflation and deflation are undesirable and must be strenuously avoided.
6. That homes should be more affordable and there should be a higher rate of home ownership.
7. That wealth should be more evenly distributed among the citizens.
8. That taxing earnings, enterprise and spending is counterproductive.
9. Farmers should be farming for food growing and not for capital gains.
10. In the face of financial and environmental crises and resource limits we need to have a scaled-up local currency so this is a golden opportunity to design a currency with a circulation incentive.
11. Dual currencies supplemented by many smaller local currencies like timebanks and LETS bring stability, resilience and prosperity.
12. Those who hold the land in trust and make it more productive or improve the buildings on it should be rewarded by the system and never penalised.
13. With the global financial situation unwinding fast we are facing a future of a diminishing money supply yet a declining purchasing power, in other words a long depression.
14. We are living in a cauldron of threat yet in an exciting time of creativity.
15. A Sharia compliant currency would alleviate some serious political issues.

The summary and assumptions of a radical land-based, local proposal developed by Deirdre Kent. The full report is available



as *e-Future Times* Volume 19 June 2012 on www.futurestrust.org.nz, menu item *e-Future Times*.

Deirdre Kent April, 2012, Otaki, New Zealand, ph 06 364 7779 or 021 728 852.

Deirdre has been in and out of green politics since the Values Party in 1975. The author of *Healthy Money Healthy Planet – Developing Sustainability through New Money Systems*, 2005, she co-founded and worked for Otaki Transition Town and Otaki Timebank. In late 2011 she co-founded the New Economics Party <http://neweconomics.net.nz> and wrote its website.

Websites

From the Royal Society website

<http://royalsociety.org/policy/projects/people-planet/report/>

People and the Planet report

This project was a major study investigating the links between global population and consumption, and the implications for a finite planet.

The final report *People and the Planet* was published on 26 April 2012.

From Shaping Tomorrow website

<http://www.shapingtomorrow.com/trends.cfm?output=1&id=21836>

21st Century Learning Tipping Point - When?

The legacy of the industrial education model is strong. There is little dispute that the model must change at a system level, but progress towards and evolution of the needed changes is still glacially slow. Inspiring examples of the new model are present today, but the imperative to build an education model that is open, connected, engaged and personalised has not yet reached its tipping point.

From the Khan Academy website

<http://www.khanacademy.org/>

Learn almost anything for free.

With over 3,200 videos on everything from arithmetic to physics, finance, and history and hundreds of skills to practice, they're on a mission to help you learn what you want, when you want, at your own pace.

From RMIT University website

<http://www.rmit.edu.au/>

RMIT is a global university of technology and design and Australia's largest tertiary institution. The University enjoys an international reputation for excellence in practical education and outcome-oriented research.

RMIT is a leader in technology, design, global business, communication, global communities, health solutions

and urban sustainable futures. We are ranked in the top 100 universities in the world for engineering and technology in the 2011 QS World University Rankings.

RMIT has three campuses in Melbourne, Australia, and two in Vietnam. We offer programs through partners in Singapore, Hong Kong, mainland China, Malaysia, India and Europe. We enjoy research and industry partnerships on every continent.

The University's student population of 74,000 includes 30,000 international students, of whom more than 17,000 are taught offshore (almost 6,000 at RMIT Vietnam).

From the FuturistSpeaker.com web site

<http://www.futuristspeaker.com/2012/05/the-rise-of-the-superprofessor/>

The Rise of the SuperProfessor

The futurist Thomas Frey explores the "new" universities that are now beginning to appear via the internet and the likely creation of the "superprofessor" now that even hallowed universities are on-line.

From the USC Annenberg web site

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

USC Annenberg Scenario Lab (University of Southern California)

The USC Annenberg Scenarios Lab (University of Southern California), first formed in 2009, is dedicated to researching, theorising and designing the innovation and application of new media and online technologies for scenario planning. Scenario planning is a well-established and widely practiced strategic foresight technique for enhancing how we understand the challenges and opportunities of alternate futures. An alternative to predictive, statistically-driven modelling, scenario planning seeks to support organisational decision-making about the future through the facilitation of networks of dialogue and expertise that produce new mental models and enhance organizational learning.

We are enthusiastic about connecting with potential external collaborators and welcome partnership with organizations and communities around the world. Please contact us for further information and discussion.

Book Launches: Frameworks, Futures and Families

Three new titles will shortly be published by tourism academics at Victoria University of Wellington. Please join us for the book launch, discussion and social gathering on the 3rd August.

Frameworks for Tourism Research

Frameworks for Tourism Research by Prof Doug Pearce provides the first comprehensive and systematic review and critique of frameworks for tourism research. Frameworks are the foundation of good scholarship. In this book Doug covers a wide range of theoretical, conceptual, analytical and integrative frameworks and shows how the selection and use of particular frameworks shapes both individual studies and the broader field of tourism research.

2050 - Tomorrow's Tourism

Dr Ian Yeoman's futures book '2050 - Tomorrow's Tourism' paints a picture of the tomorrow predicting that 4.7 billion people will take an international holiday in 2050. But can humankind meet that forecast given the issues of ageing populations, peak oil, the global financial crisis and climate change? This book constructs scenarios from Shanghai to Edinburgh, Seoul to California encompassing complex topics such as sex tourism, new technologies, climate change, food tourism, urbanization and transport. This is a blue skies thinking book about the future of tourism and a thought-provoking analytical commentary.

Family Tourism

'Family Tourism' is the title of Dr Heike Schänzel's new book co-edited with Drs Ian Yeoman and Elisa Backer (University of Ballarat, Australia). Heike who completed her PhD studies at Victoria University of Wellington and was a teaching and research fellow within the tourism group until her appointment at Auckland University of Technology in 2011. This cutting-edge book constructs a multidisciplinary perspective on family tourism by discussing various types of families; how parents and children influence travel behaviours now and in the future and how family holidays may also be linked to stress.

*If you would like to join us on Friday 3rd August @4pm
Rutherford House. Please RSVP tourism@vuw.ac.nz*

