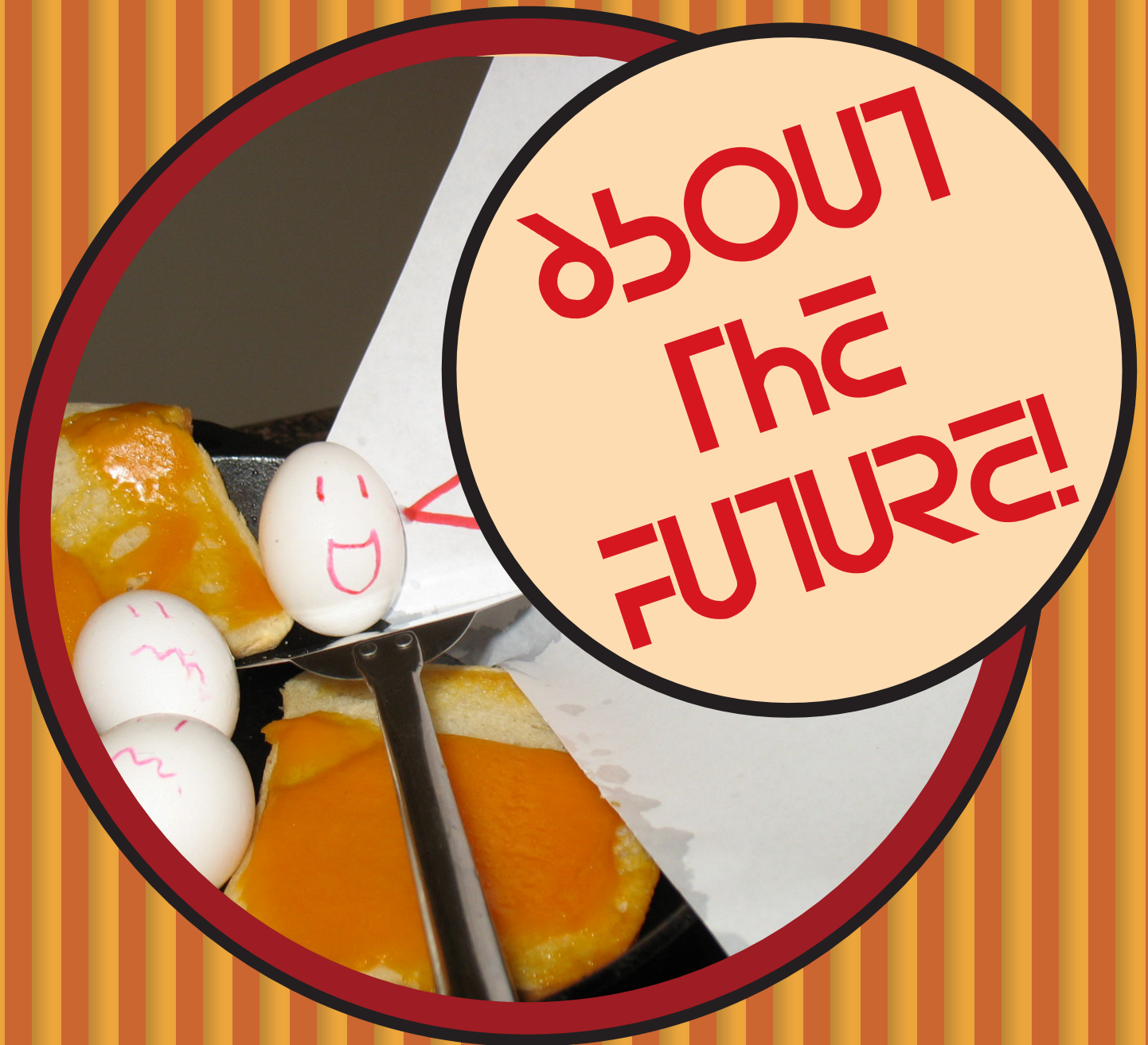


# ***FRIED JOURNAL***

***ISSUE 13***



***December 2011***

*The Manoa Journal of Fried and Half Fried Ideas (About the Future)*





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# Mission Statement

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The *Manoa Journal of Fried and Half-Fried Ideas (about the future...)* is a student-run, peer-reviewed journal. Our mission is to provide a place for students, academics, and the general public to submit their research, comments, and opinions about the futures in a fun and exploratory environment.

Originally published from 1993-1998 and from 2011 to the present, the *Fried Journal* offers a creative and nurturing environment for nascent ideas. We encourage people from all disciplines, areas, and persuasions with ideas about the futures to submit their work and participate in journal activities on our website.

We are published with support from the Political Science Department of the University of Hawai'i at Manoa and are affiliated with the Hawaii Research Center for Futures Studies.

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# Fried Journal Copyright Policy

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# Waiters

**25¢**  
per song

## Owner/Operator

Adriane Raff Corwin

**Managing Editor**

Adriane is currently a Political Science PhD candidate at the University of Hawai'i at Manoa, where she focuses on Futures Studies. Her interests include the futures of animals in society, Human Rights, environmental politics, and India. Originally from New Jersey, Adriane obtained her BA at Bard College, NY where she majored in Human Rights. She likes cats and fried tofu.

## Kitchen Manager

John Sweeney

**Entrée Editor**

John A. Sweeney is a PhD candidate in the Department of Political Science at the University of Hawaii at Manoa. His research incorporates political theory, cultural studies, critical digital studies and futures studies with particular attention to political agency and new media. He is a Graduate Researcher at the Hawaii Research Center for Futures Studies (HRCFS) and a member of the Non-killing Futures Research Committee. He likes burritos.

## Pâtissier

Sarah Nishioka

**Dessert Editor**

Sarah Nishioka is an undergraduate student in the University of Hawaii political science program. She is currently studying for the LSAT and works for the Hawai'i Council for the Humanities as the Hawai'i History Day intern. Sarah occasionally coaches her high school alma mater's Mock Trial and We The People mock congressional hearing teams. Her favorite dessert is the cassis mousse cake.

## Soufflé Chef

Aubrey Yee

**Pupu Editor**

Born and raised in Honolulu, Aubrey left the islands for her undergraduate degree at UCLA in English literature. In 1999 she started her own retail and import business which she sold in June 2011 to focus more on her masters degree at UH Manoa in the futures department and her growing family. She is currently a board member of Kanu Hawaii and a writer and editor for Green Magazine Hawaii. She enjoys refried beans made with real lard.

## Short Order Cook

Emily Empel

**Web Designer**

Emily Empel is a recent graduate from the University of Houston Futures program. She completed her last semester of study as an exchange student under Jim Dator. Learn more about her interest areas by following her on Twitter, @localrat, or visiting her blog, [www.localrat.com](http://www.localrat.com). Her favorite food is shellfish.

## Ice Cream Taster

Aaron B. Rosa

**Graphic Designer**

Aaron Rosa is a PhD Candidate in Manoa's Alternative Futures program. He is currently focusing on mobile and immersive information interfaces, and their uses as tools for participative futures governance. He is currently the lead author and developer at [FuturExtruder.org](http://FuturExtruder.org) and [Rorosoro.org](http://Rorosoro.org). His favorite food group is ice cream.

# Menu

## Table of Contents

### Drinks

Welcome Letter from Adriane Raff Corwin, Managing Editor	1
Foreward by Debora Halbert, Former Editor from 1993-1996	2

### Pupu

#### **Question One: What professions and disciplines need more futurists, and why?**

Responses by: Frank Spencer and Sohail Inayatullah	3
--	---

#### **Question Two: What is a future of futures?**

Responses by: Phoebe "Futures" and Tugger Guerra	5
--	---

What is a Pupu? An Introduction	6
---------------------------------	---

### Soup or Salad

Spilled Time Capsules, by Aaron Rosa	7
--------------------------------------	---

### Entrees

Introduction from John Sweeney, Entrees Editor	11
--	----

CHOICE: The Religion of Future, by Alireza Hejazi	12
---	----

(XXX)potential Impact:

The Future of the Commercial Sex Industry in 2030, by Emily Empel	17
---	----

Paradoxes of the Past and Present: The Dilemma and Enigma Of Capitalism, by Christopher Manfredi	26
---	----

### Desserts

Introduction from Sarah Nishioka, Desserts Editor	33
---	----

12 Monkeys - One Future, by Joshua Lindenger	34
--	----

Black Net, by James Breaux	36
----------------------------	----

Dark Matter Futures, by Frank Spencer	38
---------------------------------------	----

# Welcome to the Fried Journal

*It's been a while...*

Dear Readers,

*The year is 2040. The Manoa Journal of Fried and Half-Fried Ideas (about the future) is one of the most read periodicals in the world. So many submissions come in that the Editors release a new issue every two weeks. Its mandatory reading for the President of the United States and other world leaders. Millions of people read and comment on the new issues every day. The study of possible futures is a topic discussed at most universities, and the Fried Journal is a primary text. There's a Fried Journal Kids Edition too! The Editors of the Journal make hundreds of thousands of dollars a year. Some say that the quality of the Fried Journal has lagged in recent years because the editors are busier spending all their money. The focus of the journal has switched from positing about different possible futures to giving advice on what the definitive future will be. In protest some editors have left the Fried Journal and started their own publication called The Journal of Charcoaled Ideas. No one reads it!*

*It's 2040. Once, a long time ago, a group of people knew about a thing called fried journal. Now, the editors of that long forgotten publication sit in the cubicles of windowless corporate offices, copy-editing history textbooks. There's no evidence that a Fried Journal ever existed, because all the paper copies were dropped into the ocean by accident, and the website was taken down long ago. Maybe somewhere, sometime, somebody still has a PDF*

*file of an issue, stored on some obscure external hard drive. Futures Studies, what's that?*

*Today is January 10, 2040. Editors are celebrating the publication of the 50th issue of the Fried Journal. Readers across the world have sent in notes about their favorite articles over the years. Though it is still a modest periodical, it has a good-sized readership and enough clout to maintain continuous, sustained funding. Its many groundbreaking articles often go unnoticed until some idea forecast in the Journal actually happens. Then the Fried Journal gets some media buzz for a while, until it dies down again only to occur once more maybe in five years. Small amounts of students, academics, and professionals continue to study the futures and forecasting, and their work makes up the majority of the Fried Journal's pages - at least somebody's still doing it...*

*Log: January 10, 2040.*

*Just found a scrap of paper with the words Manoa Journal of Fried and Half Fried Id stuck to the wind-shield of our craft. What is Manoa? Whose journal is it? Someone named Fried? So many questions. Most be something that came from Earth. Oh well - will look to see if there are more pieces from it floating around the craft.*

*Log: January 11, 2040.*

*Found more pages. Interesting stuff. Writings about the future. A few pages about space travel. Still don't know what or who Manoa is.*

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*Just four possible futures for the Manoa Journal of Fried and Half-Fried Ideas (about the future)!*

Welcome to our newest issue - it's been thirteen years since the last issue was published, and we're extremely excited to restart this important periodical.

In August 2011, the Futures Studies students at the University of Hawai'i at Manoa decided that the Futures community was missing something! There is no place for students, academics, and the general public to come together to talk about emerging issues, interesting ideas, and crazy possibilities - what most might call "fried" or "half-fried" ideas. There are also few publications about the futures that aim to engage not only those in Futures Studies but also those in other disciplines.

We realized that the *Manoa Journal of Fried and Half-Fried Ideas (about the future...)*, fondly referred to as the *Fried Journal*, had once been a place for discussions like this and could be resurrected! So in September 2011, we started doing just that.

There are many reasons why this journal can be useful to a small group of Futurist students and professionals - we want to make sure it is not only useful but exploratory, breaking new ideas wide open and bringing more people into our Fried World. As the *Fried Journal*, our main mission is to promote thinking about the futures to everyone. We hope to spread your ideas, ours, and those of people that don't even know about us yet, far and wide.

By reading our first issue, you are already supporting our goals. We hope you'll continue to read, submit your comments to our website, and contribute your own submissions to our forthcoming issues.

I hope you enjoy the *Fried Journal* as much as we have in recreating it! And I hope we'll be reading each other for many years to come.

Adriane Raff Corwin,  
Managing Editor

# Twice Fried, Never Forgotten

## A Letter from the Journal's Founder

Welcome back to the *Manoa Journal of Fried and Half Fried Ideas*.

I am happy to offer my welcome to the *Manoa Journal of Fried and Half Fried Ideas 2.0*. It is wonderful to see the journal getting back up and running as an outlet for creative ideas and topics. One of the most impressive feats that the Hawaii Research Center for Research Studies is able to continually accomplish is to bring together an exciting group of graduate students who drive ideas about where the center should go and then bring these ideas into reality. Additionally, Jim Dator has a singular talent for creating the conditions for a vibrant exchange of ideas and it was from one of these convergences of people, ideas, and HRCFS that the original *Manoa Journal of Fried and Half Fried Ideas* was born.

As the graduate assistant for HRCFS between 1993 and 1996, I was the first editor of the journal, though editor is a bit of a misnomer given that it is a journal designed to publish the unvetted, the not peer-reviewed, things that embrace the phrase, "any statement about the future should seem ridiculous." In other words, editing the journal meant compiling the essays, doing some minimal copy-editing work, formatting the journal for printing, and then distributing the journal around campus and through the mail to interested subscribers. Some of the early issues sought to be thematic and some achieved this goal. Other issues were collections of seminar papers, talks, and ideas by people working at UH or with HRCFS. Still other issues sought to communicate

alternative futures for Hawaii or elsewhere. What they all had in common was that they sought to be a starting point for ideas and not their final resting point. To be honest, if I had to offer one critique of the journal, it was that the ideas were not crazy enough and did not push the boundaries far enough. I expect this new version of the journal to move much closer to the very cutting edge.

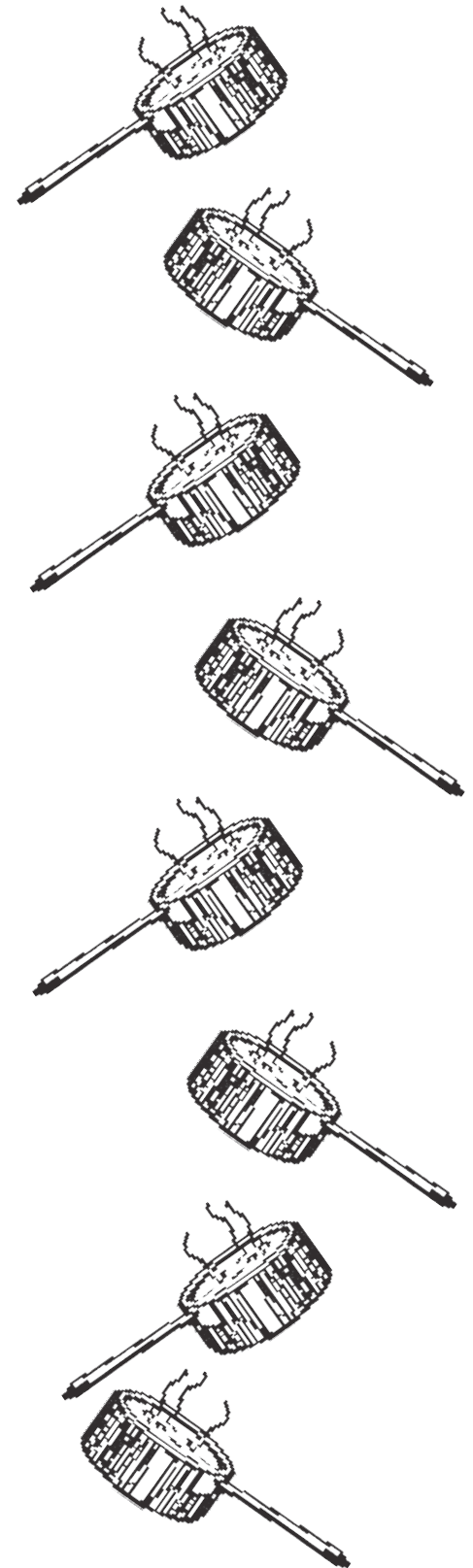
I do not know what led to the demise of the journal given that it continued on after I graduated and moved away. However, what is most exciting about its renewal is that it happens in a much more sophisticated world in terms of communication technology. In the mid-90s there were not yet sophisticated electronic platforms for things such as the journal and much of my time was spent formatting it for the print version. However, the new version of the Journal, which already comes with its own facebook page, has enormous potential not only to stake out the edges of the idea world today, but to do so through the new mediums made possible by the Internet. It can thus reach many more people than the prior version did and it can solicit ideas from a much wider audience.

Sincerely,

Debora Halbert

Former Editor of the *Fried Journal*,  
1993-1996

Associate Professor of  
Political Science,  
University of Hawaii at Manoa



Question One:

## What professions and disciplines need more futurists and why?

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Response 1:

### Designing the Future + Futuring Our Design

By Frank Spencer

Recently, I've begun inquiring, "Why don't we see more design-oriented firms incorporating and utilizing the power of futures thinking and foresight?"

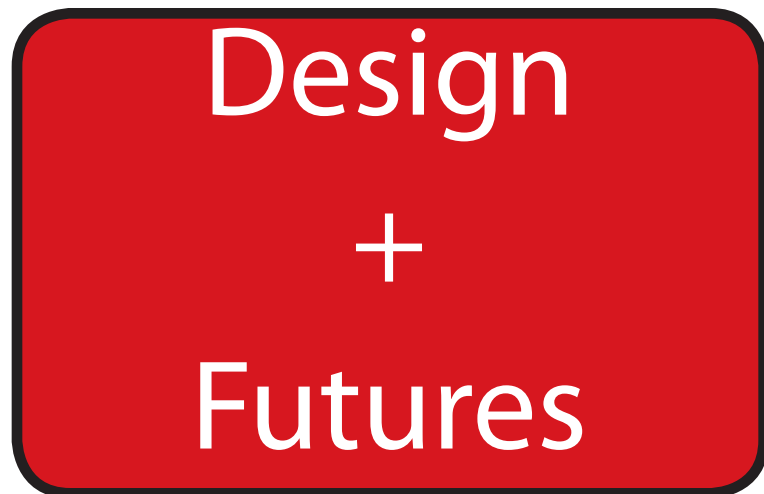
And I'm definitely not alone in this line of thinking, because something really exciting has been emerging in various design disciplines, companies, and educational institutions across the globe!

Whether in product, service, marketing & branding, web, media, UX/UI/XD, architectural, tech, or any other field that designs form and function – all have begun to increasingly broaden their scope beyond simply designing "outcomes" to incorporating the critical element of "futures thinking" as vital to every type of design. In growing numbers, designers are realizing that it isn't sufficient to only create things that are beautiful or maximize productivity, but that design must also understand deep patterns and trends, be a champion for aspirational futures to clients and society at-large, and see itself as a leader in how our collective future will unfold. This is great news, because "design+futures" is a "miss-

ing link" of sorts in overcoming the wicked problems and grand challenges that we face today, as well as those that are just over the horizon.

ating new paradigms of adaptive, resilient, and transformational thought and action.

As this "renaissance" of design+futures is beginning to manifest, it is producing some exciting results. The NYC-based futures and strategy think tank Wevolve presented a lecture at the 2011 School of Visual Arts MFA Interaction Design's Spring Lecture Series entitled "Creating Radically Better Futures." In the lecture, futures specialist Ville Tikka noted,



Today, many who previously felt that "design thinking" offered the "silver bullet" for all of our problems are now realizing that a much deeper investigation of complex systems is necessary to design for the challenges we face. For this reason, designers from all domains are recognizing that "futures thinking" contains many of the elements presented by design thinking, but also offers those that are missing - one of the reasons that the futures and foresight field is now forging a strong partnership with all facets of design. Because the recent popularity of design thinking has helped to amplify the role of purposeful design in preferred social and technological futures, many savvy design firms are now digging deeper to position design as a means to cre-

*"Massive and thrilling challenges are ahead of us in our post-crunch/pre-turbulence world where change is constantly speeding up. Anticipating the change and responding to it with radically better propositions has become a critical capacity for every aspect of design, ranging from industrial and service design to urban planning and brand strategy. This is the business landscape where new principles and methods are needed that allow us to envision alternative futures, change the rules of existing games and create more sustainable, meaningful, and empowering solutions for the big and small problems in the north and south. It often means broadening our scope and starting the design process from truly understanding the big picture*



and socio-cultural shifts to rethink the world we live in and create a better one.”

And, since design education is often at the heart of creating those better futures, it’s not surprising that a great institution like the Ontario College of Art and Design has recognized the larger role of design in formulating present actions with the future in mind, establishing a new MDes in Strategic Foresight and Innovation. They have made the connection between design and futures thinking, noting that,

*“Through holistic thinking in a co-creative environment, the designer, the business person, the social scientist and the engineer will develop together the skills required for true socio-technological innovation.”*

So my design friends, you can begin to understand my excitement over the marriage between design and futures/foresight. That union creates a lab through which deep foresight, aspirational futures, and transformational alternatives take form, helping today’s leaders, business, and change agents to employ powerful, meaningful, and intentional design. I echo this statement from Wevolve’s Ville Tikka:

*“In many ways I believe we are at the beginning of a larger redefinition of critical design and finally realizing the importance of groundbreaking, nonconformist, and future-driven thinking and doing, as we can better translate the outcomes into desirable, feasible and viable inventions and innovations that can fast-track change and come up with more creative and systemic solutions for the wicked problems of our times.”*

And I ask myself again, “Why so many design companies, but so little futures thinking?”

*Frank Spencer holds a Masters in Strategic Foresight from Regent University. As the principal at Kedge, he creates both business and academic futures for organizations such as Duke University TIP Institutes, The Savannah College of Art and Design, The University of Angers, Marriott, Mars, Kraft and Disney.*

## Response 2:

### What professions need more futurists?

By Sohail Inayatullah

I recently presented to the super-annuation managers and directors of Australia, through the Centre of Investor education. They had been focused on short term financial and other trends, particularly demographic, but appreciated macrohistory and its implications on the futures of capitalism. So certainly professions where the long term is crucial - sovereign funds, pension funds - but it is important to situate futures not as picking stocks but as an overall analysis of the world, where we are going to and where we should go to. This is broadening risk analysis to not only include risks to a particular portfolio but the overall risks to the whole structure of capitalism.

Many professions are overly focused on their own issues and often have numerous blocks to overcome in broadening their framework and vision.

I’ve also found enthusiastic engagement with chief procurement officers. Working in large organizations, individually they may feel powerless. However, how and what they purchase dramatically changes the nature of the world we live in. I’ve been working with them on using scenarios to change their purchasing strategies and equally significantly to transform their inner story from the CPO as “where the elephant goes to die,” to the CPO as advisor to the King.

Recently I conducted a workshop for Engineers Australia. They had already cognitively moved to the sustainability agenda. However, emotionally they remain caught in the “Bob the builder” world, seeing technical solutions to complex problems that require not just a systems view of reality but a transformed narrative. The question we focused on was whether “Bob the Builder” was still serving their needs in a complex and rapidly changing world. Their conclusion was that they needed to create a new narrative for engineers and engineering - from the bob the builder to martha the communicator to Gaia...

Lastly, I am in the midst of a project with the Malaysian Civil Service. They are moving from a world of equal opportunity with fixed hours and traditional “iron cage” structures to a far more fluid world, and as the peak leadership body, they are entrusted with transforming the civil service. The metaphor that they engaged was that of a person stuck in

**“...it is important to situate futures not as picking stocks but as an overall analysis of the world...”**

a time glass with an umbrella over her head. The world was fixed and as civil servants they were protected. However, social media, globalization, changing demographics required them to leave the time glass and use the umbrella not as a defense mechanism but as a way to fly and lead.

My conclusion is that any profession that is being transformed from external drivers and finds that its core metaphors – its foundational narratives – are no longer serving its vision and strategies can usefully engage in futures studies as a discipline – epistemology and methods. Futurists have an important role to play in helping transform traditional professions. Finding the appropriate metaphor for the “helping” futurist becomes the transformative practice.

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*Sohail Inayatullah lived in Honolulu from 1975-1994. While there he was student at the University of Hawaii and a futures researcher at the Hawaii Judiciary. He was on the editorial staff of the Manoa Journal of Fried Ideas. Currently he lives in Mooloolaba, Australia, where he body surfs and can be seen at assorted basketball courts. He is a professor at Tamkang University, Adjunct Professor at Macquarie University and associate, Mt Eliza Executive Education. He runs 1-3 day foresight courses throughout the asia-pacific region on topics such as the futures of education, health, policing, biosecurity and public service. He is the author/editor of 20 books.*

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## Question Two:

# What is a future of futures?

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## Response 1: Why Future-S?

By Phoebe “Futures”

I think an important question that hasn't been asked recently is why futures? Why do we study futures? What marks us as interested in studying possible futures, and what empowers us to think we can get away with it?

If we are to question the ‘future of futures’ we could easily begin by inquiring about the fundamental changes taking places in the human experience to enable ‘futures’ thinking in the first place. I don't always believe that history repeats itself. but I do think that many elements of our current situation find their roots in our past. This includes thinking about the futures.

Is it fair to consider the future of futures without examining the historical precedence of the future?

How far back do we go? What examples from the past can be considered true futures thinking?

Could we argue that the first ex-

plorations of science fiction marked real futures thinking?

Maybe we should assert that futures thinking wasn't established until it became a formalized practice within governance structures (ie. strategic councils, futures departments)?

Though they may seem mystical, do the Oracles of Delphi constitute futures thinking?

What about ancient practices of pharaohs, kings, and emperors - stock piling grains and resources sometimes years in advance?

Along which lines can we begin to separate and classify long-range thinking? Specifically the ‘futures’ we are asking about.

When I set my mind to answering the question of the future of the futures, I can't help but question ‘futures’ evolution to date. We don't really know how much about how the future has been defined by choices made in the past. We gather what ideas we can about the effect of the past on the futures, but as always, uncertainty reigns.

*There were no biographical paragraphs available for our contributors Phoebe “Futures” or Tugger Guerra. We expect that they are figments of the futures, though we have other theories that include voyuerism, jealous streetfood vendors, and International conspiracies. We ask that all contributors submit small bios so that we can give credit where credit is due.*

-Anonymous Editorial Staff

## Response 2 :

### The Future is Not For Us.

By Tugger Guerra

The future is not for us.

We are no longer allowed to contemplate the future, not when we just aren't made for it. As humans, we are flawed, slow, emotional, short-sighted, and frail. Oddly, most of these traits make us one of the most fascinating life forms on planet Earth - adaptable, ruthless, creative, (re)productive. But one thing that we have proven to be ill-prepared and poorly evolved for is 'futures-thinking.'

Its just not in our coding, nor is it in the subtleties our cultures and knowledge bases revolve around.

To be certain, as our tools and understanding of the human genome continue to refine themselves, we may yet be heading to a point in time when we can literally program better futures thinking in newer generations. If we can break down some of the chemical and molecular reactions that literally block long range thinking within the human cognitive process, we might be able to really begin understanding how we can impact the futures.

Once our bodies are built differently in regards to the future, then we will be able to construct and live in a world that reflects that physio-cognitive shift. Then, futures oriented actions won't be derided or dismissed simply because they don't 'fit-in'. Once our cultures reflect what our bodies and minds are already telling us about them, then we will be able to have REAL futures.

But, for now, the future is not for you to worry your head about. In fact...don't.

# What is a Pupu?

*Everyone likes to eat pupu.*

*Just because you might think futurists have their heads in the clouds doesn't mean you get to have yours in the gutter. Pupu is not what you think. That one is spelled differently.*

*In Hawaii, a pupu (or many pupu, as the singular word is also the plural) is similar to an appetizer and a snack all rolled into one. They come before meals the same way elevensies come before lunch in Hobbiton. Pupu are shared amongst friends and family you have not seen in a while, and they often consist of the kind of delicious comfort foods that accompany a good conversation and fine beer after a hard day's work.*

*It is this same kind of atmosphere that we are trying to encourage at the beginning of every issue: a couple of light conversation starter questions and some thoughtful responses from futurists around the world. Food for thought, and a little setting of the mood before a nice long meal.*

*We are always accepting responses to our questions for upcoming issues, and we hope that you will engage with and respond to the answers you see in the current issue. Even if you miss the submission deadline, feel free to post a comment on our website to let us know what you think. Food from friends will always be welcome.*

*Pupu are for socializing and whetting our appetites for the delicious courses to come. Thank you for sitting down to eat with us.*

*Soups and Salads - sometimes you can make a meal out of them, sometimes they are little more than pre-feasting fluff. Our original plans for this issue didn't include a soup and salad section, but then we received this submission from one of our staff members and we didn't know where to put it. It didn't fit into the pupu section, and it was way too long for a dessert. Thus, the Soup and Salad was born.*

*We hope you enjoy this section, and that it encourages you to submit some of your own fried and half fried papers to us. Even if it doesn't quite fit into one of our already existing sections, we will always make room for good pieces of futures writing.*

*Now...which damn fork ARE you supposed to use on this thing?*

## Spilled Time Capsules:

No use crying, but plenty of room for questions

Aaron Rosa

A friend of mine was recently browsing through a Los Angeles area thrift shop when he stumbled upon the featured item. In brief, the box, hand crafted in foreign lands, was bequeathed with a unique duty: to carry the personal treasures of a man across time and space, to the members of his family line alive in the year 2076.

The year 2076 of course has a significant meaning on a number of different levels. As an American, 2076 will mark the tri-centennial celebration of our nationhood, a fact stated in the charge inscribed upon the chest's lid. It will be a time when we as a nation take measure of our 300 years. When we reflect on all the good, bad, and ugly that has been carried out both within and beyond our borders under the auspices of our United States of America...that is, of course, if the nation still exists as such. I draw further personal significance from this date as a student of the Alternative Futures program at the Manoa School. In Kapiolani Park, one of Honolulu's premiere green spaces, a time capsule containing a number of articles<sup>1</sup> and artifacts was buried in June of 1977 under the guidance of our founder Jim Dator. This capsule is to be opened by the islands' residents in 2077, exactly one century after Hawaii held its state

constitutional congress – an exercise of its state rights, and futures-oriented governance.

Personally, I love the idea of a time capsule. All that nostalgia, all those perspectives, all those hopes, fears, and dreams, waiting to be unearthed; memories waiting to bloom if the 'social weather' conditions of the future are able to provide nourishment for such pursuits as history and appreciation and imagination. I love the concept of trans-generational communing; of conversations across time embodied in words and artifacts. I love the anticipation from both ends of the time capsules life. There is anticipation in those who invest their time and thought into such an endeavor - knowing that in all likelihood they will not live to see the opening of the capsule, but that they will somehow be leaving a legacy and a presence in that future world. There is anticipation by those in the future, who know that in due time, the secrets of the capsule will be revealed, and a different era will be, at least momentarily, tangible.

Perhaps it's the latent Goonie in me, with childhood dreams of buried pirate treasure and hidden riches, but I can't help but feel a very pure excitement when considering time capsules, and it is this feeling that suffers

when a capsule is found spilled before its time. When I first looked at the photograph my friend sent me, and began reading the passage scrawled on the brass plate, a number of questions started leaping to my mind (not necessarily in the order listed here).

- *Who was Jack Williams?*
- *Where was he from? Where did he go? Where did he die?*
- *What happened to his family (the heirs of this box)? Are they alive today? And in what condition?*
- *Did they come upon hard times and were forced to open the box? Were they robbed or betrayed somehow?*
- *How did the box come to be made in Hong Kong? Was it commissioned for this specific purpose?*
- *Did Jack know the Fu Family well? How many of his 63 years did he spend in Hong Kong, if any at all?*

These are just the first few, relatively obvious questions that I could come up with while writing under a deadline, and I'm sure with a reader base such as the *Fried Journal's*, many other pertinent and probing questions are out there lingering. Just so you know, a quick Google search for 'jack williams, hong kong' didn't reveal any outstanding leads - thought with the right imagination I'm sure you all could have a field day.<sup>2</sup>

<sup>1</sup>Including a letter to future generations of 2076 by Jim Dator of the Hawaii Research Center for Futures Studies.



[Picture: The top of Jack's box, and the inside view.]

There were however some other questions and thoughts that arose upon thinking about this found future(less) artifact. Questions that require perhaps a better articulation than I can muster, but I think are worthy of my best efforts because of the deeper connotations they hold for futures thinking today. With these questions, or thoughts, while I may be reaching to draw connections, I ask the readers patience.

### **What is the box's function as an abstraction? as a symbol?**

I would offer a reading of this object that places it well within the 'Zeitgeist.' Of course, in these times of

highly leveraged national economies, and systems of entitlement funded by the equity of unborn generations, this box stands as a symbol. A piece in the Gestaltian puzzle of our day. An item we can point to, and think: "This encapsulates the problems we are dealing with."

Here is a container - packed at one time with what the previous owner considered deeply important, perhaps valuable, and definitely to be enjoyed - that has been found opened prematurely. We'll consider by whom and to what purpose later on, but for now, let's just say that the treasure has been taken before its due time. How many trends in current societies

could we assert are relationally similar to this. There is lots of talk about Peak Oil that might be considered similar in nature to the story of this empty box. We have the tales of social welfare systems, pension funds, retirement and 401K plans, and debts (personal, national, international) that might also find parallels in the story of Jack's box. Indeed, with our current environmental challenges, it could be that human kind has in fact opened up the proverbial 'box,' exploiting the treasures of the Earth, and leaving nothing for future generations.

Another reading of course could be that it is an early example of labor outsourcing to Asia, or as proof of the tradition of futures-oriented thinking. Perhaps we could assert that this form of legacy building and breaking has been going on for centuries, and it is a symbol for shifting values and needs within family units. But no, though these similar abstractions could be valid, they do nothing to explain my initial reactions to this picture - A strange mixture of anger and despair, followed by an overwhelming curiosity, and finally the need to point my finger at **somebody** and tell them they shouldn't have opened Jack's box.

### **How could Jack's family do this, or let this happen?**

I won't lie, or cover up the truth - these were my first thoughts, as I scanned the picture and understood what Jack's message contained. While I'm sure this wasn't the first question on my mind, it was one of the more purposeful reactions. I'm sure that this response speaks more to my own personality than to the artifact itself, and I it didn't take long for my mind

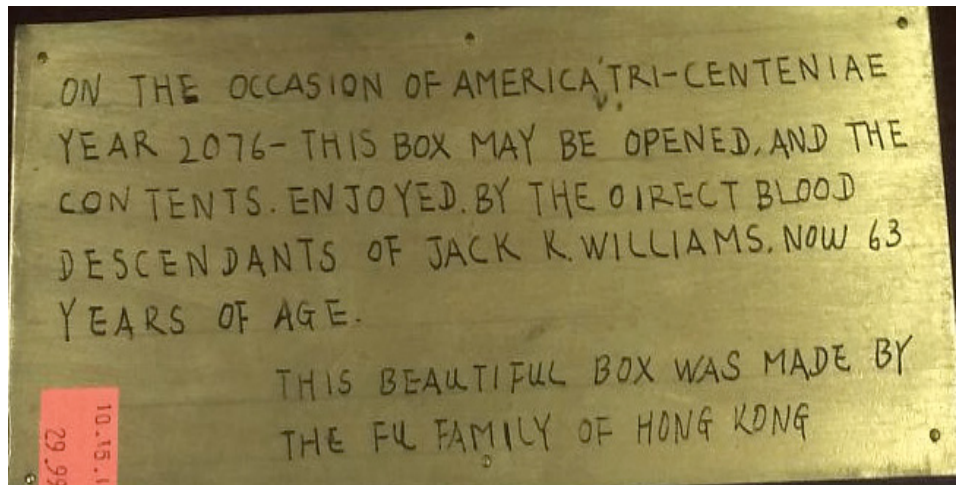
<sup>2</sup>There was one connection I thought was fun: a photographer who took pictures from Hong Kong's renowned "Peak" in both the 1970's and the 1990's - tracing the growth of modern Hong Kong through photos. Sounded like the right kind of mentality to create a time capsule for the year 2076. His photos were published in a book entitled "Cities of the world: world regional urban development" (2003).

# Soup & Salad

to start tempering harsh accusatory thoughts with excuses, possible motivations, and Tom Robbin's-like scenarios for the travels of the box. Nevertheless, I think my initial human response is worthy of examination because I think that assigning blame and casting accusatory thoughts at a bunch of strangers (ie. Jack's family) is something increasingly prevalent these days.

Who am I to place blame on Jack's family? I don't know them, nor their circumstances, nor the circumstances of this box at the time of its opening. Its entirely possible that nothing at all ever occupied this box, isn't it? I think it is safe to assume that my latent desire to place blame stems from a more wholesome root. I think that anyone who harbors this type of feeling is looking to find justice for this box – for Jack, and his family and for the broken trust between the past and the future that this box represents. I believe that what is at issue here is the idea that someone, somewhere in the year 2076, might be deprived of a profound and important moment in their lives. I don't know from personal experience, but my imagination tells me that were any of Jack's family members to be alive and well and able to open the box in 2076, they would have each found a new understanding and meaning in their lives. Maybe that's the hopeless romantic in me, but let's say that it might be construed as a valid sentient nonetheless.

This sentiment is the same concept that drives the idea of justice for future generations. What responsibility do we have as a society, as members of the family of *homo sapien sapien*, to look out for the legacy that future generations will inherit? Do we have a responsibility to try to save something for the people of 2076 and all the generations beyond? Do we have a responsibility to protect the inten-



[Picture: Detail of the inscription on the top of Jack's box. The sticker price is \$29.99.]

tions of those who DO wish to save something for futures generations?

Perhaps its really just a question of: what's inside the box? Perhaps it is the nature of the capsules innards to elicit this kind of debate? Let's consider the contents of the Jack's box, and draw a series of soft metaphors between those contents, and our own gifts to future generations.

### **Are the contents of the box a type of material wealth or medium of exchange?**

Let's first consider that the only thing in the box was material wealth - Gold and international currencies, etc. Let's consider a box full of contents with no nostalgic of heirloom-esque qualities. If the box were full of only these, then perhaps it is better that the contents were opened sooner than later. Afterall, those mediums of exchange can be used to back investment vehicles, and can theoretically be more valuable as liquid assets. In considering this, we could assume that the chances that the opening of this box before 2076 are 50/50 in favor of the future generation. Perhaps the family of 2076 will be wealthier because of the investments made on their behalf after the box was prematurely opened. With a good investor, and accountant, the family of 2076 could be living quite the high life because of the decision to open Jack's

box. However, it is equally possible that the family of 2076 will see nothing of the material wealth that was left for them. If the box opener were a frivolous gambler, a lousy investor, or simply hit a life emergency, the 2076 family may never see material benefit from Jack's thoughtfulness.

What conclusions then could be drawn considering the actions of the box opener, if the contents of the box could only be considered valuable as mediums of exchange? Is the 'justice' dependent on the circumstances surrounding both the box opener and the 2076 family? Is there a such thing as circumstantial justice? Is that the only justice that futures generations, or our own for that matter, will know?

### **Are the contents best understood as Abstract Wealth?**

Let's then consider a box filled with items that have absolutely no monetary value, but are rife with family memorabilia, nostalgia. Items that carry no value outside the family, but are hugely important to Jack's ancestors. If this were the case, then couldn't the opening of the box be justified along the lines that all of Jack's ancestors (including those who might have lived and died between the burial of the box and 2076) have an equal right to view and understand this cache of memorabilia? It seems that any number of family members

could live in that time, and might benefit from having both the knowledge of and access to these pieces of their familial history.

Conversely, Jack's instructions seem relatively clear, and there is perhaps an important reason that the interim generations not be privy to the contents of the box. Perhaps Jack was trying to distance his family from some pieces of their heritage, or perhaps Jack was attempting to ameliorate a situation within the family by making the 'truth' inaccessible. It seems all too easy to imagine a set of circumstances in which a minimum of 65 years was necessary to distance members of the family from some pieces of information.

If we assume that Jack's family, regardless of the time in which they are alive, is completely unaware of the contents of the box, then we are stuck in the same sort of Heisenbergian paradox when it comes to understanding the meaning of justice in this situation, and thus promoting one action (opening the time capsule prematurely) over another (waiting until 2076). It seems further more, that even if we (members outside the situation) were aware of the contents of the box before hand, it would still be impossible to determine the outcome for Jack's family in either opening the box early or waiting until 2076. Scenarios outlining perils and promotions for the family seem equally viable, given different actions with the contents once the box is opened.

### **What if this box lost its family?**

There is an equally plausible set of circumstances that should be mentioned, and perhaps even given a higher likelihood in all our considerations – that Jack's family was removed from the equation and had no hand in opening the box. If this

were the reality of the box then we are faced with a new set of circumstances, and a new set of questions to consider.

How did Jack's family lose the box? Were they ever aware of its existence? Where were they when it was opened? Whom did the box belong to when it was opened? How did they get it? Do people outside of Jack's family have any obligation to Jack, his wishes, or his family? Do the contents of the box define how we answer some of these questions or how we think of the issue of 'justice'? Can the party responsible for 'spilling the time capsule', be it Jack's family or the unrelated stranger, then be pursued on legal grounds? Are they stealing from Jack's hypothetical family in 2076? What, if any, legal recourse does anyone have in this type of situation?

### **Final Thoughts**

It seems to me that the case of Jack William's, his box, and his 2076 family serves as a good discussion point for trans generational justice; a sort of unintentional case study that we can use to foster thought experiments and engender conversation. Can the same moral and ethical dynamics at play here be related to larger questions about the validity and strength of our responsibilities to future generations? Is this time capsule evidence for our current relationship to future generations? Will we (or our grandchildren) all be looking for empty legacies in figurative thrift stores sooner than we imagine?

I'm sure that each reader's answers to all of the questions this article asks will be as varied and interesting as the different reactions we would each have in finding an item like Jack's box. That is of course part of the issue in this situation – our individualism. This individualism, exemplified

by Jack's gift, may not stand the test of time, and it could be that our best efforts as individuals fail to garner the long-term respect needed to ensure a legacy's survival.

After all, the time capsule in Kapiolani Park remains untouched, and many cities and organizations around the world also have time capsules– could it be argued that these time capsules are left to mature because of the group heritage and responsibility that they represent? Could it be that time capsules wrought by groups, and by analogy any collective, long-term plans, are inherently more likely to live up to purpose imbued within them?

It could be that the lesson this box really holds is that no matter what rules or policies we adopt in regards to futures generations, the most important component in the survival of our legacy is group work and action. What we can collectively put our efforts behind, we can protect. In standing alone, we only risk the loss of our legacy.

As futures researchers I believe that all of us, in some way, shape, or form, are engaged in the planning, framing, and crafting of the legacies we hope to leave behind. With that in mind I hope that this article has helped your efforts, and will continue to provide a lesson and a statement about our futures.

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*Aaron Rosa is a PhD Candidate in Manoa's Alternative Futures program. He is currently focusing on mobile and immersive information interfaces, and their uses as tools for participative futures governance. He is currently the lead author and developer at FuturExtruder.org, and Rorosoro.org, and he likes cats.*

# Entrees:

## Main Course Delights

Well, you've made it through the pupu and the salad! Hopefully, you've saved some room for the main course.

Today's menu of entrees offers three distinct flavors to fulfill your intellectual belly!

Up first, we have *CHOICE: The Religion of Future* by Alireza Hejazi. Blending the typically austere tastes of religion with more eclectic palette of spirituality, Hejazi offers a unique mix of perspectives on the future(s) of religion with particular attention to the psycho-social components of religiosity. This dish is sure to satisfy if you're open to considering questions of a divine nature...with a full mouth of course.

Our next offering is sinfully delightful. Emily Empel's *(XXX)potential Impact: The Future of the Commercial Sex Industry in 2030* is packed with sweet and salty morsels that are sure to stimulate one's blood flow. Cooking up a powerful take on the typically taboo topic, Empel presents a dynamic overview of the socio-materiality of the global sex industry with an emphasis on how a closer look into this site of exchange can help ameliorate issues now and in the futures.

Finally, our main course offerings end with money in mind. And you thought you were off the hook for the tip? Christopher Manfredi's *Paradoxes of the Past and Present: The Dilemma and Enigma Of Capitalism* provides a hearty genealogy of capitalism from Adam Smith through the present. Positing the question as to how one can and might imagine alternatives to the present (and perhaps futures) operations of the global economy, Manfredi's time in the kitchen has been well spent in making a digestible analysis of capitalism.

Bon appetite!

John Sweeney, Entrees Editor



# CHOICE

## The Religion of Future

Alireza Hejazi

### How to think about the future of religion?

For centuries, thinkers assumed that religion would decline throughout the world as scientific ideas spread and replace “superstition” with modern, rational, secular ways of life. In recent decades, however, that assumption has faded. Across the globe, religion remains an influential force, one that impacts how we view ourselves, each other, and the world around us. As new forms of belief continue to evolve in the 21st century, we may want to study the future of the religion (Pateos, 2010). What trends will influence how people across the spectrum of faiths practice? What are the challenges and opportunities that will confront faith leaders? What are the controversial issues? Will cooperation or conflict between religions be dominant in the years ahead? What reform movements will shape the future of belief? In essence, how to study the future of religion or how religious futures studies can be conducted?

We study the future of religion by extrapolating trends, and by caring about the future, especially the future of religion. Religious futures scholarship focuses on predictable occurrences in the future of religion, based on present observable trends and past trends, compounded by expectations of wild cards or quantum leaps, in the context of society’s future as a whole, ranging from science to technology (Kirby & Gary, 2002).

Professional futurists distinguish between descriptive and prescriptive futures, or between possible and

probable versus the preferable and ideal on the other. By reflecting on the past, present and likely emerging events in religion and religions, we clarify our values, and ask ourselves if these are the events we would like to see. According Kirby & Gary (2002), *prescriptive* future studies in field of religion have a rather uniquely privileged position among general futures studies; the essence of prescriptive future studies is to move through the study of the desirable to the discovery of the ideal. The study of the future of religion is therefore the pursuit of the ideal, the search for highest and best truth, the power to improve all things, including religion itself.

What is the ideal in the future of religion? This is a hard question as the ideal should be acceptable for everyone as much as possible, and not just for a bunch of people with a determined religious orientation. The first step in answering that question is to remove the exclusiveness of ideals and make it available to everyone to be (or not to be) chosen. This is freedom. We should always remember that there are people who prefer not to follow any kind of religion or way of thought. They may not necessarily be atheists, but they may be willing to keep their ethical thinking as independent as possible. So we should not mark the people only as believers and infidels. The freedom of choice that is not belonged to a unique faith will be the most believable religion in the history of human being.

Among different futures conceived for the religion, it is plausible that people may prefer not to limit

themselves to following a unique religion. Nonetheless, they will be willing not to believe in any kind of established religion or way of life. They will decide to make private collections of teachings found in different religions and establish their own personal codes of ethical thought or practice. These personal ethical combinations may not find a chance to be introduced as new religions especially among social groups, but they will shape what can be called “personal hybrid religions”. The probable contradictions between different religious teachings may be solved by the element of “choice” as people will prefer to follow converging teachings and values. The religious identity will be redefined as religious diversity and multiculturalism. The paradigm of “choice” that was used as a means of attracting more believers by more rational faiths will become a religion by its respect for the “free” nature of belief.

The universality of choice embracing factors like: Change, Holiness, Objectivity, Intelligence, Cognition and Experience, may pave the way for establishing global ethics. In fact, CHOICE can be considered as the religion of future.

### Change

The religious views of a highly educated, financially secure population tend to be very different than the religious views of an uneducated, poor, and oppressed population. Obviously, so much depends on how well we do with global education, financial stability, human flourishing, and, above all, social justice. We

can be reasonably certain that, say, 10,000 years out, none of our present religions will exist, not at least in any recognizable form (Kripal, 2010). Historically speaking, it is an indubitable fact that religions are born and religions die. Or morph into new religions. How many active temples to Zeus have you seen lately?

Today we may reframe our understanding about the nature of religion as it changes and develops according to the evolution of our consciousness and mental capacities. “Globalization” is a signal of the international moves of religions beyond their old boundaries. The “market economies” have helped drive forces in every religion to press for “decision,” to promote competition within and among the religions, to offer the goods of religions using “for sale” signs. Doing so forces changes in the message and practices of religions. “Choice” has become the key word on every continent, except where one religion so dominates with the sword that there can be no competition for souls (Marty, 2010).

Scholars, theologians and historians of religion, such as John Hick, Houston Smith, Ninian Smart, Jeffrey Parrinder, Ziauddin Sardar or Hans Kung help us understand that religion and our interpretation of religion is a tradition of change. Some people would resist this idea that a religion is a tradition of change. They might say things may have changed until the coming of the sacred texts, but final revelation was reached and that is the end of the matter. Once we understand that religion is a tradition of change, we can see there is no particular reason to think that change has stopped.

The etymology of “religion” as a word comes from the Latin verb, meaning, “to bind, to bring together.” The word *Yoga* standing at the fore-

front of Eastern thinking also means something similar to yoke, yoking the human and divine (Kirby & Gary, 2002). When we speak of religion, we are talking about the life of the people which is subject to constant change. So our conversation about the future of the religion can be translated into a question about the nature and dynamics of life and its change.

## Holiness

Speaking theologically, the religions seek for the fellowship of people pursuing holy living, but holiness is not limited to the saints or theosophists. Many people like to have a holy and pure life. Even the concept of sin becomes meaningful when it appears along with the concepts of purity and holiness. There are groups of people in our modern world who search for the holiness out of the frames of organized religions or conventional religious institutions. The history has been witnessed to the lives of special and ordinary people (like Gandhi, Mother Teresa and ...) who were not saints, but had holy lives – they were not necessarily belonged to a solid faith proclaiming the holiness. Since the holiness is a common point in many religions, it cannot be exclusive to a unique faith or way of life. Different religions may offer a degree of holiness to their followers through special teachings and practices.

On the other hand, the holiness has a different meaning in our modern world. In the old times holiness was mainly focused on individual attributes, but today it has an important social function: tolerance. Tolerance is the cornerstone of western democratic and libertarian civilization. In most western democracies, respect and toleration are seen as essential to social cohesion and wellbeing. As empirical evidence mounts of the positive role played by religious commitment and holiness, intolerance toward other religions seems

increasingly out of place and misdirected (McGrath, 2010).

The contemporary theologians and religious gurus concentrate on the results and fruits of the holiness. Holy people usually show significant religious tolerance and encourage others also to tolerate peoples with differing or opposite beliefs. Even the past, holy people or leaders use their holiness as a means of peaceful coexistence among the followers of different religions. For instance, the extended period of tolerance in Andalus (the parts of the Iberian Peninsula controlled from 711 until 1492 by a series of religious groups) can be remembered as a historical example of coexistence that we can draw from for inspiration (Stanton, 2010).

There are a few things one can reasonably (which is not to say infallibly) predict about the future of religion from what we know about its past, but we must first redefine our parameters. Insisting that everyone should be a follower of a distinct faith is a denial of difference. Insisting that there is no shared human nature, that we are all Martians (or pagans or heretics or infidels or outcasts) to one another, is a denial of sameness (Kripal, 2010). Every man should be free enough to choose his preferred kind of holiness. A dictated approach for becoming entitled to the great attribute of holiness may not yield its innate goal at least in personal levels. Once we know that religious identity is a social construction, why give it so much power over us?

## Objectivity

The history shows that there has been a great number of people who wanted to get rid of religion. Two and three centuries after what philosophers called “The Enlightenment,” the celebration of reason at the expense of what many of them called “superstition” did not kill off religion

(Marty, 2010). Some scholars who draw all they can from historians, anthropologists, statisticians, demographers, and anyone else who measures suggest that we can make the case that the human story is, and will be, more “religion-filled” than ever.

God hasn't gone away. God has survived attempts to enforce his death in the Soviet Union. Belief in God is surging in mainland China, having survived the violence and intimidation of the Cultural Revolution. And the evidence indicates it is surviving the ridicule and derision directed against it by the New Atheism. God just hasn't gone away (McGrath, 2010).

Appeals to reason and science have failed to score anything even approaching knock-out blows against belief in God. More books than ever have been published recently asserting the intrinsic rationality of religious belief. It's not comfortable for the atheists to have their weapons used so effectively against them.

According to Marty (2010), the “secularization theory,” which dominated much of the 20th-century social studies of religion, has not triumphed. “Secular” means “of the age,” and in many ways one can say that moderns who are of the “age,” the “secular age,” live the same way whether or not God exists. Certainly, millions have done so and will continue to do so. But the attempts of societies to do away with religion often turn out to replace old religions with ideologies that, in social form, act like religions. And classic “world religions,” in any case, have outlasted them all.

Self-described atheists and agnostics are on the rise, and they are more assertive than they've ever been. But by far the largest proportion of claims not to believe in God, many engage in spiritual practices.

What they don't do is identify with a religion. Why not? What seems to be happening is a shift in the way people think of religious identification itself. Where once we considered religious identity as something given to us in childhood and retained unless and until we change it, now we are more inclined to see it as a description of what we do and believe in the present.

Since the dawn of time, humans in their solitude have felt they stood in relationship to whatever they considered the divine. They have always organized themselves into groups, linked to their idea of the Transcendent. Religion is the essence of human civilizations. As long as there are human beings, there will be religion. To be human is to be in relationship. This is relational ontology, where being is love. To be human is not to be “individual” but to be a *person*, a being-in-relationship. In the industrial age, we thought of people as individuals, as atoms. Seeking to broaden this reductionism, Paul Tournier wrote about the “meaning of persons.” To be truly human is to love, to be a person is to be in a web of relationships, in a community of loving organizations (Kirby & Gary, 2002).

The aim of organization is to build a team, a divinely inspired group, a fellowship, and an association of persons-in-community. Therefore if there is any future for humanity as a universal community, it must be in religion, in self-giving, in community.

**Intelligence**

Religious futurists consider human as an intelligent being. They look for truth all over the world, wherever it is appearing. Through scholarship and service, they work to create better societies. But they realize that to achieve profoundly social, deeply valuable new truth requires checks and balances. Kirby & Gary

(2002) believe that religious futurists strive for an enlightened hope and an educated will. They begin with themselves as scholars and people of faith. They aim to form themselves as deeply as possible in humble love, on the path of holiness, in conformity with divine revelation, in response to human's intent to build better civilizations. This requires a reasonable degree of intelligence, in turn.

Intelligence makes it possible to envision the future. Taking into account the significant role of intelligence in the process of thinking, futures thinking models may be developed so that they may support different ways of futures thinking even the religious one. Developing effective models requires a proper understanding of nature and dynamism of thinking about the future of religion.

On the other hand, spirituality is often contrasted with religion, as the religion of a person, versus the religion of a group. Spirituality is a part of a person's private life of prayer, part of their decision to embrace a path of holiness, a life of charity. But the “spirituality” of a person in isolation from their neighbor is bogus. There is a mission of spirituality within religion. Its goal is to consummate God-realization within human beings, but that takes place within a social context of religion. It is an intelligence-based process.

Religious futurists study the future of both unorganized spirituality and organized religion. They look at the “cash value” of spiritual technologies, methods of prayer and meditation, the nature and results of the many ways of praying and expressing a sense of the sacred and spiritual. In all of these activities the human intelligence is operating as a determining factor. As far as the human is an intelligent being, he will produce concepts such as “religion” or “spirituality” in

his mind, at least understandable for himself.

## Cognition

Research on the qualitative attributes of mind along with neurobiology has many things to find in human in relation to what we imagine as religion. *Bicameralism* is a controversial theory which argues that the human brain once assumed a state known as a *bicameral mind* in which cognitive functions are divided between one part of the brain which appears to be “speaking,” and a second part which “listens and obeys”. Julian Jaynes (1990), the well-known psychologist and theorist who introduced the theory of *Bicameral Mind*, made a great influence on contemporary religious perceptions. In fact, he began a revolution in the way of thinking psychologically on the nature of religion. Jaynes maintained that we are still deep in the midst of a transition from bicamerality to consciousness; we are continuing the process of expanding the role of our internal dialogue and introspection in the decision-making process that was started some 3,000 years ago.

Some far-out prognosticators venture to say that unfolding scientific experiments will so alter human consciousness that the religious-favoring element will be expunged (Marty, 2010). They are countered by other brain scientists who hypothesize that the religion-favoring tendency is structured into the brain, an enduring part of human consciousness and cognition. Between them we can still work with the human we now know, and picture aspects of human destiny in the decades ahead in matters we code-name “religion,” “spirituality,” and the like.

There is the question of the psyche, which you are free to translate as either “soul” or “mind” usually regarded as the nonmaterial side

of the religion. Neuroscientists will no doubt continue to develop and discover more and more about the body-brain and the workings of the human psyche, and one could even suggest that much of the future of religion will depend on what they find and, perhaps more importantly, what they do not find.

Vestiges of the bicameral mind — our longing for absolute guidance and external control — make us susceptible to charismatic leaders, cults, trends, and persuasive rhetoric that relies on slogans to bypass logic. The tendency within us to avoid conscious thought by seeking out authoritative sources to guide our actions has led to political movements such as Marxism-Leninism and Nazi Germany, cult massacres such as Jonestown and Heaven’s Gate, and fundamentalist religions worldwide. By focusing on our inner dialogue, reflecting on past events, and contemplating possible future outcomes, we expand the role of consciousness in decision-making, enhance our ability to engage in critical thinking, and move further away from the commanding guidance of authoritative voices and non-thinking, stimulus-response behavior.

Considering Jaynes’ ideas about historical and psychological origins of religion and other non-religious thinkers on the nature of an ethical mind, we should always expect that our cognition is in the process of change and what we recognize as religion may not be the same thing that it might be understood in 3,000 years ago or what else in next 3,000 years.

## Experience

In spite of all of mentioned above debates, people still love to have their own personal religious experience in different faiths. On the other hand, the atheists and those who prefer to save the independence of their minds choose not to have any kind of those

experiences. So let’s define the experience in another point of view.

The endless war between believers and atheists has yielded no tangible result by now and the same story may continue in coming years. Meanwhile, religious discussions on theological matters have caused other problems such as raising groups of fanatical believers against each other. So what’s the solution? It’s simple: pursuing universal ethics. You never find a believer, a secular or even an atheist who may respect assassination or hate kindness. In fact humans have common natural ethics regardless of their faiths or the ways of life they follow. There is a global innate thirst for truth, honor and ethical values regardless of every religion that people follow on this planet. In fact, many choose to be “good” and becoming “good” needs no over-religious translation in our modern world. Human beings have evolved psychologically enough to distinguish “good” concepts from “bad” ones. The modern man cannot return to his lifestyle of living in stony caves.

Unfortunately narrow minds wish to bring every thought under their domain, as if religionization of everything will magically solve our modern day problems. Fortunately many intellectuals either in different societies have found this problem and are seeking for alternative solutions. Religious futurists have real concerns over the misunderstandings that have shaped many minds so that they cannot distinguish science and religion rationally and unfortunately have fallen into the traps of rigid mindsets that encourage hostility. In fact, our world suffers from atheists and theologians’ vain efforts in the same degree. However, both schools of thought have something to offer for the advancement of humans’ wellbeing on this planet. We can even learn

good points from the atheists or unbelievers who have remarkable thinking potentials.

Sam Harris (2009) who has an admirable method of thinking and research conducted an interesting study about the neural correlates of religious and nonreligious belief. While religious and nonreligious thinking differentially engage broad regions of the frontal, parietal, and medial temporal brain lobes, the difference between belief and disbelief appears to be content-independent. Harris and his colleague compared religious thinking with ordinary cognition and, as such, constituted a step toward developing a neuropsychology of religion. However, their findings may also further our understanding of how the brain accepts statements of all kinds to be valid descriptions of the world.

They used functional magnetic resonance imaging (fMRI) to measure signal changes in the brains of thirty subjects—fifteen committed Christians and fifteen nonbelievers—as they evaluated the truth and falsity of religious and nonreligious propositions. For both groups, and in both categories of stimuli, belief (judgments of “true” vs judgments of “false”) was associated with greater signal in the ventromedial prefrontal cortex, an area important for self-representation, emotional associations,

reward, and goal-driven behavior. This region showed greater signal whether subjects believed statements about God, the Virgin Birth, etc. or statements about ordinary facts. A comparison of both stimulus categories suggested that religious thinking is more associated with brain regions that govern emotion, self-representation, and cognitive conflict, while thinking about ordinary facts is more reliant upon memory retrieval networks.

What should we really think about religious experience, now?

### Conclusion

As the futurists search for an evolved state of “Futures Consciousness”, CHOICE can be a path towards a better understanding of the future of religion. It is a universal code of ethics that is shared by different people and is regarded an understandable translation of universally accepted behavior that will be proclaimed increasingly in different parts of the world. It will work out of old religious, tribal, regional and even universal conflicts.

People will find out that religion can be redefined in a new way through the freedom of choice that can be also practiced in CHOICE. The essence of CHOICE is that everyone possesses some degree of *ethical awareness*, but the capacity can be empowered or enhanced based on six

accelerating factors: Change, Holiness, Objectivity, Intelligence, Cognition and Experience. Researches efforts are aimed at discovering hidden layers of *Ethical Consciousness* that is our general awareness of ethical values and respect.

It is the human capacity to have thoughts, feelings, and goals about the ethics. Based upon these premises, we should consider psychological components of religious thinking as a natural part of our general awareness. It is the total integrative set of psychological abilities, processes, and experiences that humans use to understand and deal with ethical codes. Psychological components cover everything in human natural life that pertains to ethics. *Bicameralism* describes how the human brain is divided to two parts of “speaking” and “listening and obeying”. It’s time to replace old paradigms with new ones that can help to the establishment of a universally accepted code of ethics.

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*Alireza Hejazi is a freelance futurist. He is the founder and developer of “FuturesDiscovery.com”. Hejazi is a member of WFS & WFSF. He is currently an MA student of Strategic Foresight at Regent University School of Global Leadership & Entrepreneurship. His works are available at: <http://www.futuresdiscovery.com/>.*

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## (XXX) Potential Impact:

### The Future of the Commercial Sex Industry in 2030

Emily Empel

Daniel Spellman wants a quick pick-me-up during his lunch break. Spellman, a Viacom employee, waits in a long line on 45<sup>th</sup> and Park Avenue for what first seems to resemble a food truck. But, people passing by do a double take as porn stars Bridget Bunsen and Candy Colfax pose with customers wearing nothing more than G-strings. “Go ahead, grab this”, Colfax purrs to a man as she hands him... a Budweiser?

Yes, this “run-of the mill” commercial sex event is sponsored by Anheuser-Busch. Bunsen and Colfax tower in heels that resemble Budweiser cans and the truck sells sex toys branded with the red and white Budweiser logo. The snacks and beverages served are more X-rated than G-rated. Last quarter, Budweiser, in conjunction with 21Sextury Films, discreetly created their own pornography flick. The hour-long segment depicted spontaneous ways that beverages could be incorporated into bedroom play. Anheuser-Busch has managed to get where their competitors aren't- in their customers sex lives.

This last business quarter shocked shareholders as profits from a growing number of “mainstream” companies originate from some not-so-family-friendly brand extensions. Proctor & Gamble recently invested in commercial sex by launching a highly profitable drugstore sex toy line under the product name “Eros”. This line contributed to 25% of new segment growth Proctor & Gamble experienced within the last quarter. The company also recently entered

into a strategic partnership with Netflix for branded sex toys with the goal of helping revive their mail order business. Netflix CEO Chase Millet says, “With the prevalence of pornography on the Internet, we wanted to create a way for perceived sexual experiences to feel personal again. We’ve shifted our business model to increase our focus on merging the porn world with our customers’ bedrooms. Netflix not only provides the film footage, but also has an opt-in service featuring complementary sex-based goods and services”. Millet added, “Partnerships with companies like P&G allow our customers to know that the goods they receive are clean and trusted. The commercial sex industry used to be underground, but now it’s as mainstream and commercial as it gets.”

Anheuser-Busch also began a co-branding program with X(XX) box, a subset of the previously defunct Redbox brand. An addition of 2,000 X(XX)boxes throughout the tri-state area yielded almost a 6% in profits over a 3 month period. Their own title, “Budlicks”, contributed to 36% percent of the total rentals sold. Branding expert, Nicole Glickman notes, “Consumers are fascinated by how mainstream brands are going out on a limb and integrating sex into their product lines. Companies previously used the sex card through advertising, now they are seeing direct profits from product line extensions”. More and more companies vested in the entertainment sector like Harvey Weinstein Productions or DirectTV are creating divisions with an in-

creased focus on commercial sex.

Private investment companies have been surprised by the number of customers who want to diversify by incorporating porn into their portfolios. Gone are the days of investors asking for foreign markets or purchasing municipal bonds. Instead, firms like Rainne Investment are rapidly growing their investor base by actively advertising their porn portfolio strategy. Clients who are avid consumers of adult entertainment are eager to capitalize on the industries rapid growth and development.

Technology has successfully been integrated with bedroom play. Sex toys and pornography are now more interactive for users, enhancing their entertainment experience. One company, OhMiBod, provides special remote sex devices using technologies like teledidonics to allow consumers to have virtual sex with partners and sex workers alike. Finally, a recent massive investment into robot sex sparked by demand in China has one company in Japan rushing to create the first full-service sexbot capable of providing the girlfriend experience for users outside of the bedroom.

Though more companies, investors, and consumers are exploring the commercial sex industry, academics stress how little is known about the industry. Three years ago, a research initiative led by the Laura María Agustín Center for Sex Research at Oxford University in conjunction with Proctor and Gamble began extensive research into the underpinnings of the sex industry with a focus

on the migrant sex worker population. The study focused on how companies could effectively interact with the commercial sex industry without exploiting the workers. The findings of this study are not yet public.

The commercial sex industry has made significant strides since 2010, when companies like PETA or LynxJET, were just getting their feet wet in the benefits of product porn. The commercial sex industry is one of BusinessWeek's "Top 5 Rising Industries for 2031" and is expected to grow by 17.6% next year. With projections like that, many companies are no longer watching but investing instead.

#### Domain Description:

#### The Commercial Sex Industry

Theodore Dalrymple wrote in 2005, "A few years ago, prostitutes disappeared from the pages of medical journals; they returned as 'sex workers.' Nor did they work in prostitution any more: they were employees in the 'sex industry.' Presumably, orgasms are now a consumer product just like any other."<sup>1</sup> The commercial sex industry is most often regarded by sensationalist media as a personification of all that is abominable within global culture. The media denigrates politicians who hire prostitutes, lauds the work of AIDS prevention in Africa, and characterizes porn stars as sluts.

*The Future of the Commercial Sex Industry in 2030* aims to make sense of future implications related to the global sex industry independent of media bias. Research includes areas like prostitution, pornography, commercial sex, adult entertainment,

global sex, and sexually targeted technological innovation. These sectors are considered both independently and together in order to determine the commercial and cultural implications of the sex industry in 2030. The sex industry is quickly emerging from the underground to one changing one changing mainstream culture worldwide.

For the purposes of this study, the reader will first gain general insights into the **global sex industry** holistically. Separate forecasts for commercial sex sectors and interest areas are then explored. Effectively, this study focuses on the "commercial sex industry" as opposed to "sexual exploitation" which includes "non-pecuniary practices such as rape."<sup>2</sup> Commercial sex could at times involve such acts as brutal force, kidnap, or deceit, but there is no substantial evidence proving these exploits occur within the majority of sex work. The sectors of the commercial sex industry are as follows:

**Prostitution** involves the provision of direct sexual services in return for payment and is made up of a range of workers from street walkers to call girls (See Exhibit A for *Characteristics of Types of Prostitutes*). **Adult entertainment** does not involve physical sex-based contact between performer and client and is characterized by sex shows, strip clubs, phone sex, and webcam sex. Finally, **pornography and commercial sex** are media or products that provide excitement and/or erotic satisfaction to the viewer or user. This sector includes the pornography industry (both film and print), in addition to

sex shops and sex toys.

The next two sections of this forecast are focused on **global sex/sex tourism** and the **expansion of commercial sex** in regards to emerging technologies. This study would be remiss to include just the quantitative economic factors of the commercial sex industry. Accordingly, the final section of this study touches upon the **human factor of the sex industry** by accounting for the implications of disease, trafficking, and crime as they relate to individual sex workers.

#### General Forecasts:

#### The Global Sex Industry

In 2006, the United States commercial sex industry contributed \$13.3 billion to the total U.S. economy, without accounting for an unknown amount of money spent on prostitution. The U.S. commercial sex industry is bigger than the combined revenues of the National Football League, National Basketball Association, and Major League Baseball. Consumer spending within the sex industry increased by 5.39% from 2005 to 2006.<sup>3</sup> If this annual growth rate continues, the sex industry would total \$46.9 billion in 2030. Or, if growth fell to 3% or even 1% annually, total yearly sales would still total \$27 billion and \$16.9 billion, respectively. Moreover, it is estimated that legal worldwide sex industry sales were \$97 billion in 2006, while Microsoft reported sales of \$44.8 billion in the same year.<sup>4</sup> If global sex were to grow at 5.39% annually, the industry would contribute \$340 billion to the global economy in 2030. The global sex industry would hardly be an industry that could be ignored by poli-

<sup>1</sup> "Is Prostitution Immoral?" *Prostitution ProCon.org*. 12 May 2008. Web. 04 May 2011. <<http://prostitution.procon.org/view.answers.php?questionID=000103>>.

<sup>2</sup> Jeffreys, Sheila. *The Industrial Vagina: the Political Economy of the Global Sex Trade*. London: Routledge, 2009. Print, 3.

<sup>3</sup> Ropelato, Jerry. "Internet Pornography Statistics." *TopTenREVIEWS*. Internet Filter Review. Web. 04 May 2011. <<http://internet-filter-review.tiptenreviews.com/internet-pornography-statistics.html>>.

<sup>4</sup> Ibid.

ticians, lawmakers, and society alike; Instead, the sex industry currently is and would emerge as an economic force to be reckoned with.

Commercial sex has moved from an industry characterized by underground, small scale organizations to more normalized, mainstream companies. One author describes global sex as an “immensely profitable global market sector”<sup>5</sup>, sector-characterized by total earnings. Due to its immense scale in 2030, both the public and private sectors will offer educational opportunities for individuals directly or indirectly associated with commercial sex through outlets like state run education programs or private university offerings. The commercial sex industry is not limited to sex workers and their clients, but also includes “hotels and airlines, taxi drivers, bouncers, valets, clothing/makeup businesses, and alcohol companies”<sup>6</sup> all of whom realize profits from this sector. In this regard, a small number of programs within existing hospitality and business programs will introduce commercial sex industry concentrations. The mainstreaming of “sex for sale” within adult entertainment, prostitution, and pornography will result in a worldwide economic focus to create viable and long term business models that rely on sex for value.

Since the majority of sex workers enter the industry before 17 years of age, they currently forgo “opportunity costs like education, skills, work experience, and on-the-job training (Jeffreys 29).” Organizations like the Sex Workers Outreach Project, United Nations, and Network of Sex Projects will begin to shift a greater

percentage of resources from STD/AIDS prevention towards long term educational programs emphasizing business skills and professional development. This change will create a long-term work environment where ex-sex workers take on non-sex work roles. Other burgeoning industries such as social marketing and healthcare will also benefit from the adding commercial sex specialists to the workforce, thereby bringing new and unique experiences to existing disciplines.

The Filipino government encourages women to work abroad in the sex industry and provides women with training before they leave. In 2004, Filipinos in Japan sent home \$258 million and it is estimated that the \$8.5 billion the government collects annually from all such remittances accounts for 10% of the country’s income.<sup>7</sup> Countries like the Philippines, which are already promoting and educating their female constituents about work abroad, will supplement this current short term education with long term life skills. Sex workers will thereby have more job opportunities in both the short and long term. And, since the sex industry will be managed by individuals familiar with the work, the new business environment will create a work setting with better investment options, healthcare, and bargaining power.

These organizations will also invest resources in the prevention of sexually transmitted diseases by sex workers. Globally, women willing to perform unprotected sex are often compensated for doing so, and those who choose to use protection typical-

ly earn approximately 79% less than their counterparts.<sup>8</sup> Resources will be invested twofold: (1) to shift cultural views towards the request of protection by customers and, (2) to create technological advancements that make STD defense easier for women. Customers who prefer unprotected sex will continue to travel abroad to fulfill their desires. As a result, the governments in developing nations, especially those concentrated in Southeast Asia, will feel increased global pressure to prevent the spread of disease by implementing safe sex laws and penalizing establishments that do not abide by these laws.

More and more sex workers will expect a certain level of professional courtesy from their customer base and will presumably garner increased public respect. As of 2010, indoor sex workers within prostitution are more likely to be caressed, kissed, massaged, and receive oral sex or manual simulation from a client. According to one author, these workers “expect and request such sensual and sexual behavior from clients as routine parts of an encounter.”<sup>9</sup> Moving forward, sex workers will require and guide their customers to provide mutual pleasure and benefits in the physical realm of sex work. The commercial sex industry in 2030 will bridge traditional dating services and provide clients with more than just sexual encounters. Call girls or agencies offering the “girlfriend (GF) experience” for clients seeking “a semblance of romance, dating, friendship, or companionship”<sup>10</sup> will experience large growth in developed nations as strip clubs and pornography begin to capitalize on this trend. Sex workers will

<sup>5</sup> Jeffreys, Sheila, 3.

<sup>6</sup> Jeffreys, Sheila, 6.<sup>7</sup> Jeffreys, Sheila, 5.

<sup>8</sup> Jeffreys, Sheila, 20.

<sup>9</sup> Weitzer, Ronald John. *Sex for Sale: Prostitution, Pornography, and the Sex Industry*. New York: Routledge, 2010. Print, 11.

<sup>10</sup> Ibid.



rely on a smaller, but more loyal client base to generate the majority of their profits.

### Industry Specific Forecasts: Prostitution

In 2030, there will be a worldwide push towards the legalization of prostitution across the globe with serious debates expected in the United States. Legalization (as opposed to decriminalization) would make prostitution a taxable service. Countries facing severe deficits or developing nations with a need to build infrastructure would be able to tap this revenue sector. Lin Lean Lim writes, “Prostitution has changed recently in some southeast Asian countries. The scale of prostitution has been enlarged to the extent where we can justifiably speak of a commercial sex sector that is integrated into the economic, social and political life of these countries. The sex business has assumed the dimension of an industry and has directly or indirectly contributed in no small measure to employment, national income, and economic growth.”<sup>11</sup> In addition, the International Labor Organization (ILO) reports that the sex industry accounts for 2% to 14% of economic impact in the Philippines, Malaysia, and Indonesia. It also estimates commercial sex is worth 4.4% of Korean GDP which is more than forestry, fishing, and agriculture combined, and 8% of the Chinese economy or about \$700 billion US dollars.<sup>12</sup>

By 2030, the ILO will develop a worldwide framework in which countries can and will create labor

policies relating to sex work. At the same time, there will be significant backlash by counter conservatives to both recognize sex work as legitimate labor and to garner societal benefits economically from sex work. In England, even though two-thirds of the British believe that “paying for sex exploits women”, the number of men who prostitute women in the UK has doubled over 10 years.<sup>13</sup> The industry will collectively employ a central public relations campaign to shift views away from sex work as demoralizing and towards the economic and cultural benefits provided by the industry. Despite active debates from both sides, the sex industry will remain a paradox or, in Ron Weizer’s words, “a lucrative industry that employs a significant number of workers and attracts many customers but is regarded by [some] people as deviant and in need of stricter control.”<sup>14</sup> Much like the legalization of substances such as marijuana, the sex industry will face considerable debate by conservatives around the globe because of the existing cultural labels society has placed on sex.

### Industry Specific Forecasts: Adult Entertainment

Currently, an estimated 80% of city workers in the United Kingdom (U.K.) take their clients to strip clubs annually as part of their work.<sup>15</sup> A 2003 report estimated that the annual turnover of U.K. lap dancing clubs is £300 million and commented that ‘they are one of the fastest growing elements in the U.K. leisure services industry.’<sup>16</sup> According to many stud-

ies, strip clubs are popular because they create an environment where a customer can fantasize about a sexual encounter without having to please a woman or “subject his naked body to judgment.”<sup>17</sup> In 2009, over half of men interviewed in one study said they enjoyed going to strip clubs because they consider it an escape from the rules of conduct and social games involved when interacting with women in other settings.<sup>18</sup>

In 2030, strip clubs will face increased competition from technological advancements in commercial sex (see **Expansion of Commercial Sex Definition**). Strippers working in competitive “hustle clubs”<sup>19</sup> will continue to face increased pressure to crossover into the prostitution space, realizing greater profits by offering services beyond their typical job descriptions. On the other hand, as the sex industry continues to become more mainstream, there will be an increased acceptance of customer presence at “social clubs”<sup>20</sup> in which customers are privy to more authentic and repeat interactions (see Exhibit B for *Work Features across Strip Club Types*). Similar to the U.K. neighborhood pub, the prevalence of neighborhood strip clubs will create an environment in which characteristics of the girlfriend experience appear in a strip club setting.

### Industry Specific Forecasts: Pornography and Commercial Sex

Pornography is largely concentrated in the US, in what is referred to as “California’s other Silicon Valley” by industry insiders. Hollywood

<sup>11</sup> Lim, Lin Lean. *The Sex Sector: the Economic and Social Bases of Prostitution in Southeast Asia*. Geneva: International Labour Office, 1998. Print.

<sup>12</sup> Jeffreys, Sheila, 4.<sup>13</sup> Jeffreys, Sheila, 62.

<sup>14</sup> Weitzer, Ronald John, 2-3.

<sup>15</sup> Jeffreys, Sheila, 101.

<sup>16</sup> Jeffreys, Sheila, 90.

<sup>17</sup> Weitzer, Ronald John, 120-121.<sup>18</sup> Ibid.

<sup>19</sup> Bradley-Engen, Mindy S. *Naked Lives: inside the Worlds of Erotic Dance*. Albany: State University of New York, 2009. Print.

<sup>20</sup> Ibid.

currently releases 11,000 adult movies per year – more than 20 times the mainstream movie production.<sup>21</sup> According to lobbyist Bill Lyon, “The porn industry employs an excess of 12,000 people in California. In California alone, the porn industry pays over \$36 million in taxes every year.”<sup>22</sup> The number of hardcore pornography movie titles increased from 1,300 in 1998 to 12,000 in 2004 and 13,588 in 2005. In 15 years, Silicon Valley’s adult entertainment industry has quadrupled with annual revenues equal to the restaurant, fast food, and bar businesses combined.<sup>23</sup> Finally, in the U.S., rentals and sales of X-rated films jumped from \$75 million in 1985 to \$957 million in 2006. The number of X-rated films released annually doubled from 5,700 in 1995 to 13,588 in 2005.<sup>24</sup>

Since more and more customers are able to purchase and view pornography from the privacy of their own homes, the pornography industry has grown since the popularization of the Internet. As developing nations build their infrastructure and allow for a more active Internet user base, the growth of the pornography industry will continue. At the same time, this growth sector will demand that more films incorporate cultural and language considerations. In the past, new technologies such as the Internet or even videotapes enabled women in poor nations to be able to offer their services in real time to men abroad for the first time.<sup>25</sup>

As a result of Internet competition, the sales and rentals of X-rated DVDs decreased by 15% in 2006.<sup>26</sup> Stakeholders such as the hotel sector which realized 55% of movie profits from pornography rentals in 2005<sup>27</sup> will shift their business models to include other “discreet” commercial sex ad-ons to make up for lost sales. They may employ porn stars to make in-hotel appearances to increase sales of exclusive pornography content and complementary goods. The past decade has created an ostensibly fashionable pornography industry where women are not only motivated by money, but also by fame and glamour. In 2030, more actresses will travel from across the globe in order to seek out the “Porn-American Dream.” These foreign women will help create films appealing to a wider global target market both by incorporating different languages and also focusing on cultural uniqueness regarding sex and beauty.

There are currently a greater number of venture capital firms and legitimate businesses that are investing in the pornography industry. Examples of mainstream investors include Bank of Ireland, DirectTV, and Rupert Murdoch, to name a few. According to author Sheila Jeffreys, “venture capitalists and private equity firms are starting to show interest in pornography production and distribution companies.”<sup>28</sup> And, for the first time in history, investors are reaching out to venture capitalist and

private equity firms vested within adult entertainment. These consumers are realizing profitable returns on their investments.<sup>29</sup> For example, the boutique investment bank Ackrell Capital has matches investors with makers and distributors of sex-themed content.<sup>30</sup> By 2030, legitimate investment will not only include pornography, but also expand into other profitable sectors of the industry like phone sex and some forms of prostitution. Mainstream funding will create an environment that is less dominated by criminal syndicates and focused on producing sex-based, yet still humanely created or performed sex work.

### Global Sex and Sex Tourism

Donna Hughes identifies the United States as “the country responsible for the industrialization of pornography and prostitution through local and military prostitution and through the development of an unregulated Internet pornography industry.”<sup>31</sup> By 2030, the US will take ownership for its past negative impact regarding the exploitation of commercial sex work abroad during times of war and expansion and the government will issue an apology on a worldwide level. At the same time, Americans and tourists from other developed nations will continue to travel to countries in places such as Southeast Asia to experience sex different level to which they are accustomed. These men will travel abroad for sex in order to leave Western “fe-

<sup>21</sup> Genung, Mike. “Statistics and Information on Pornography in the USA: Encyclopedia of Urban Ministry.” *Blazing Grace*. 2005. Web. 04 May 2011. <<http://www.blazinggrace.org/cms/bg/pornstats>>.

<sup>22</sup> Ibid.

<sup>23</sup> Jeffreys, Sheila, 67.

<sup>24</sup> Weitzer, Ronald John, 1.

<sup>25</sup> Jeffreys, Sheila, 7.

<sup>26</sup> Jeffreys, Sheila, 67.

<sup>27</sup> Genung, Mike

<sup>28</sup> Jeffreys, Sheila, 73.

<sup>29</sup> Richtel, Matt. “A Thaw in Investment Prospects for Sex-Related Businesses? Maybe.” *The New York Times*. 27 July 2007. Web. 04 May 2011.

<sup>30</sup> Jeffreys, Sheila, 73.

<sup>31</sup> Jeffreys, Sheila, 71.

male empowerment” behind. Foreign governments will face a growing conundrum as there is growing mistreatment of women (by Western standards) and the spreading of STDs juxtaposed by the sex industries undeniable impact on development.

Current studies report that trafficked women working abroad contribute to “the development of their larger communities by financing the construction of schools, religious shrines, post offices, and other public service facilities.”<sup>32</sup> For instance, the number of phone sex calls in San Tome, an island nation off the coast of central Africa, from the US increased by 8,272.093% from 4,300 in 1991 to 360,000 in 1993. The island taxed that revenue and used \$500,000 of the total \$5.2 million to build a new telecommunications system.<sup>33</sup> Organizations like the United Nations and Coalition Against the Trafficking of Women will put pressure on governments in the developing world to create and enforce laws that protect the working rights of sex workers.

### Expansion of Commercial Sex Definition

So far, this study has touched upon the existing elements that comprise the sex industry such as prostitution and pornography. Yet, by 2030, the addition of novel technologies such as virtual sex world, remote sex, and robot sex will create new meaning and opportunity within the commercial sex industry. Meg White recently launched the site “Future of Sex” where she defines these industries as

the following:

1. **Virtual Sex Worlds** includes Massively Multi-Player Role Playing Games focused on sex, and 3D games with intimate interaction.
2. **Remote Sex** includes devices for “teledildonics” and other ways of having sex with a real-life partner linked by telecommunications.
3. **Robot Sex** covers robots and online bots that are intended for sexual or affectionate interaction.<sup>34</sup>

Historically, the commercial sex industry has driven technological innovation. The camcorder, VHS, pay-per-view and Internet were all partially funded or proliferated by those involved with pornography production.<sup>35</sup> The commercial sex industry will experience even more growth with technologies that allow individuals all over the world to interact on a sexual level that feels more and more like a real experience. Specifically, demand for traditional DVD and passive streaming will become less popular as stay at home, interactive sex technologies emerge. Interaction and viewership of the new online sex space will increase because of global reach and home privacy. This virtual-to-real interaction has the pleasure of sex for sale without the stigma. In 2030, expect “Sex-ond Life” or online areas that cater to all sexual preferences. This online space will not detract significantly from traditional sex industry sectors, but rather, create

more social acceptance and demand for sex-based products and services. Technology will have the ability to create more safety for sex workers in the industry and more anonymity for “the johns” who buy their services.

### The Human Factor of the Sex Industry

The U.S. State Department estimates that the number of people trafficked across borders was between 700,000 to 900,000 in 2003-2004<sup>36</sup> and 80 percent of these persons are women and girls.<sup>37</sup> According to the UN, this industry is worth \$31 billion dollars annually.<sup>38</sup> Laura Maria Augustin, a researcher who has extensively studied migrants within the commercial sex industry states that “all attempts to quantify cases of trafficking are questionable”<sup>39</sup> because there is no consensus as to what the definition of trafficking is. In this regard, it is difficult to separate women who are migrants living and working illegally in the sex industry and women who enter the sex industry unknowingly or against their will. The lack of rights and visibility make the latter set of women prone to abuse within the sex industry. Moreover, migrant women might also be displeased because they face working conditions that are unexpected like standing naked all day in a window<sup>40</sup> because they are new to the work environment. The nature of sex work can be dangerous to begin with and the chance of on the job downsides like “pain, bleeding and abrasion, pregnancy, sexually trans-

<sup>32</sup> Jeffreys, Sheila, 31.

<sup>33</sup> Jeffreys, Sheila, 68.

<sup>34</sup> White, Meg. “Future of Sex.” *Future of Sex*. Apr. 2011. Web. 04 May 2011. <<http://futureofsex.net/bizarre-bazaar/>>.

<sup>35</sup> Arlidge, John. “The Dirty Secret That Drives New Technology: It’s Porn.” *The Guardian*. 2 Mar. 2002. Web. 25 Nov. 2011. <<http://www.guardian.co.uk/technology/2002/mar/03/internetnews.observerfocus>>.

<sup>36</sup> Jeffreys, Sheila, 157.

<sup>37</sup> Agustín, Laura María. *Sex at the Margins: Migration, Labour Markets and the Rescue Industry*. London: Zed, 2007. Print, 34.

<sup>38</sup> Jeffreys, Sheila, 152.

<sup>39</sup> Agustín, Laura María, 36.

<sup>40</sup> Agustín, Laura María, 30.

mitted diseases, and psychological harms<sup>41</sup> are felt to a greater degree by trafficked women and other migrants. Although poor conditions exist across sex work, not all sex workers or migrant workers have the same experience.

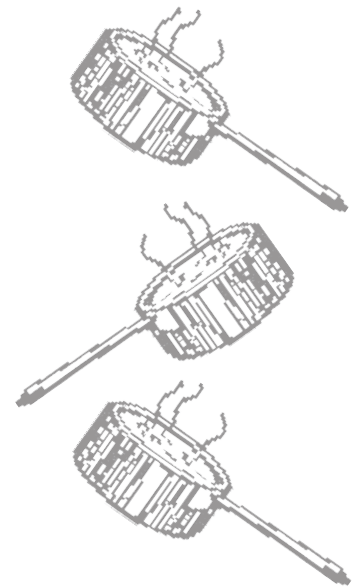
The prevalence of pornography options combined with the growth of sex tourism normalizes sometimes unacceptable sexual behavior towards sex workers. Pornography fulfills viewers' sexual fantasies and presents the notion that any type of sexual fulfillment is possible and warranted. More tourists are travelling to countries such as Southeast Asia in order to take advantage of the "possibilities in poorer countries, complaining that Western women are too feminist and commercial sex is overly industrialized in the west, where timekeeping and pricing-per-item are the norm."<sup>42</sup> Pornography and sex tourism are creating an environment where consumers can ask for whatever they want and sex workers are pressured to fulfill that demand.

Finally, this study would be remiss not to mention the close association between the commercial sex industry to exploitation and organized crime. For instance, strip club owners argue that dancers are independent agents rather than employees even though these same owners control strippers hours, fees, and payouts.<sup>43</sup> In addition, many workers are encouraged to perform in ways that go beyond their job description for the profit of the firm at large.<sup>44</sup> When compared to other professions, sex workers are routinely exposed to drugs, violent acts or demands, and fiscal exploitation.

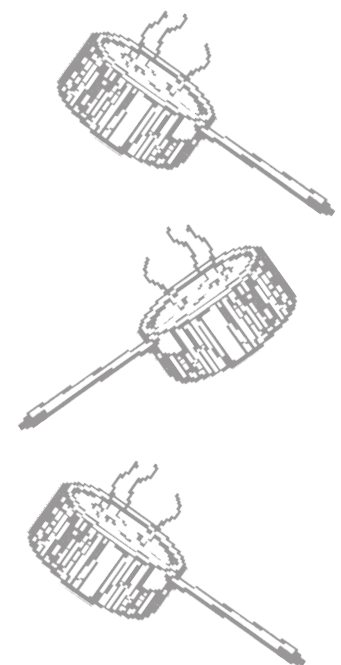
In 2030, the negative effects of the commercial sex industry will continue to exist. The commercial sex industry will face continued dichotomy between the developed and developing worlds as less rights will be granted to sex workers living in impoverished countries. Governments and policy leaders will have a tough time aligning themselves with the sex industry because their constituents believe that the negative aspects of sex work are due to the nature of work rather than the system in which workers are operating within. Consequently, areas of commercial sex that are unjust or demean sex workers will not have the resources or quotas to reform.

### Final Remarks

In 2030, the global sex industry will no longer be overlooked by global culture. The sheer economic capacity and prevalence of commercial sex is already manifesting itself within new cultural constructs such as the girlfriend experience, sex tourism, and virtual sex worlds. Technology will spark sex-based innovations. In 2030, commercial sex will not only be more pervasive in private life but also within relationships, education, and everyday life. Whether developed and developing nations choose to criminalize, decriminalize, or legalize prostitution, the ubiquitous nature of commercial sex will force resource allocation towards further impact studies. Rather than considering sex work as an aberrant entity, a more inclusive view will be employed to systemically analyze the role of commercial sex in culture. For futurists working across domains, it will be increasingly necessary to recognize the impact that commercial sex has on people for, against, or indifferent to its success.



*Emily Empel is a recent graduate from the University of Houston Futures program. She completed her last semester of study as an exchange student under Jim Dator. Learn more about her interest areas by following her on Twitter, @localrat, or visiting her blog, [www.localrat.com](http://www.localrat.com).*



<sup>41</sup> Jeffreys, Sheila, 151.

<sup>42</sup> Agustín, Laura María, 83.

<sup>43</sup> Jeffreys, Sheila, 95.

<sup>44</sup> Ibid.

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**Appendix**

**Exhibit A: Characteristics of Types of Prostitution<sup>45</sup>**

Classification	Business Location	Prices Charged	Exploitation by Third Parties	Risk of Violent Victimization	Public Visibility	Impact on Community
Call Girl	Independent operator; private premises/hotels	High	Low to none	Low	None	None
Escort	Escort agency; private premises/hotels	High	Moderate	Low to moderate	Very low	None
Brothel Worker	Brothel	Moderate	Moderate	Very low	Low	None, of discreet
Massage Parlor Worker	Massage Parlor	Moderate	Moderate	Very low	Low	Little, of discreet
Bar or Casino Worker	Bar/casino contact; sex elsewhere	Low to moderate	Low to moderate	Low to moderate	Moderate	Equivalent to impact of bar/casino
Streetwalker	Street contact; sex in cars, alleys, parks, etc.	Low	High	Very high	High	Adverse

<sup>45</sup> Weitzer, Ronald John, 8.

**Exhibit B: Work Features across Strip Club Types<sup>46</sup>**

	<b>Hustle Club</b>	<b>Show Club</b>	<b>Social Club</b>
<b>Club Size</b>	Large; 50-100 weekdays and weekends	25-50 weekdays; 50-100 weekends	Few customers <50 weekday and weekend
<b>Number of Dancers</b>	>30 dancers/night; high turnover	10-15 dancers/night; moderate to limited turnover	<5 dancers/night; highly stable
<b>Customer Turnover</b>	High level of turnover, few regulars	Few regular customers	Primarily regular customers
<b>Earning Method</b>	Primarily lap dances/champagne room	Stage performances/lap dances	Drinks/stage/informal tipping
<b>Earning Potential</b>	High	High	Low
<b>Typical Customer Demographic</b>	Male-primarily young; diverse backgrounds, high turnover	Male, young to middle aged; upperclass/professional; high turnover	Male w/ some female, primarily middle aged, working class, stable
<b>Set Characteristics</b>	Few sets, multiple dancers on stage simultaneously; competition for stage time	Approx. 20 minutes; multiple dancers per stage; individual featuring of dancers	Approx. 20 minutes; individual stage time, stage dancing deemphasized in favor of mingling with customers and encouraging them to buy drinks
<b>Booking</b>	N/A	Scheduled by management at management discretion	Negotiated by management and dancer
<b>Alcohol Emphasis</b>	Heavy emphasis on customer consumption; "get them drunk"; liquor limited to champagne rooms to increase sales; dancers sales quota	Occasional sales quotas; deemphasize on customer alcohol consumption: "drunk patrons are removed"	No sales quotas; regular alcohol consumption among dancers and customers; alcohol sales primary to club
<b>Management Supervision</b>	Minimal, hostile detached; little monitoring of sexual activity, drug use, conflict	Extensive; formal monitoring- professional style; limited to auditions, scheduling. And other business related interactions	Informal, frequent negotiation and interaction; self-regulation among dancers, mgmt involved in social/non-business interactions
<b>Payment</b>	Dancers pay stage fees/tip outs; high sales required; fired if not; dancers keep percentage of sales	Dancers pay stage fees/tip outs; payments regulated; keep percentage of sales	Sales deemphasized; little or no stage fees; dancers paid to work
<b>Dancer Attractiveness Standards</b>	Competitive standards due to high volume of dancers	High standards of attractiveness; strictly enforced	Lenient standards of attractiveness
<b>Atmosphere</b>	Frequent referral to dancers genitalia	Frequent referral to dancers performance	Frequent referral to dancer by name
<b>Dancer Identity Expectations</b>	Sex-focused; dancers as objects for sexual gratification	Show focused; dancers as performers	Social-focused; dancers as "girl next store"; barmates

<sup>46</sup> Bradley-Engen, Mindy S, 87-88.

# Paradoxes of the Past and Present:

## The Dilemma and Enigma Of Capitalism

Christopher Manfredi

1776 shot off like a cannon for more than the cry independence of eventual world superpower, the United States of America, but also for the publishing of the canonical text of Adam Smith's *An Inquiry into the Wealth of Nations*, cementing the commandments of economics such as the famous of notions of laissez-faire government intervention, division of labor as a natural law, and the invisible hand of economy that balances all forces into equilibrium.

Smith's world of the 18th century nourished his thoughts towards work specialization and self interest. Living in a world steeped in European-style mercantilism of government interest in world trade, Smith's thoughts pulled power from the strength of the King into the strength of the merchant and trading base of the country, its people. The orderly approach of economic progression would stem from the multifaceted benefactors of workers, employers, and landowners who, through common self interest, improve their positioning in the system that leads to greater accumulation of wealth for all. The invisible hand guides the economy for the greater good or in Smith's words:

*"They are led by an invisible hand to make nearly the same distribution of the necessaries of life which would have been made had the earth been divided into equal por-*

*tions among all its inhabitants, and thus, without intending it, without knowing it, advance the interest of the society, and afford means to the multiplication of the species."*<sup>1</sup>

The inner workings of economics had never been explained so thoroughly, and despite disagreements, misdirections, and refinements along the way, the basis of Smith's thoughts led to free enterprise beliefs of individuals, institutions, and governments around the world. Free markets meant the beginnings of capitalism, which merged slowly through mercantilism through the merchant owners of capital and work, now had a science to their system of self-interested business.

Capitalism became the force of innovation and spawned huge ideas and empires along with it. Through understanding the methods of specialization and division, world economies could flourish and capital flowed to the best ideas and methods.

Since 1776, the world has seen a growth of unparalleled progress with capitalism having a hand in with its ideals towards leaning to the better, more efficient way. The epitome of the positive aspects of capitalism can be summed up in 2001 interview, by then Indian finance minister Manmohan Singh when stating that the

force of capitalism is great and "behind that force is technical progress, innovation, new ideas, new products, new technologies, and new methods of managing teams."<sup>2</sup>

The true worth of the capitalism remains more murky because beneath its rich and innovative effects lies a real inequality put forth on society. Capitalism in all its forms pits the haves versus the have nots with a remarkable edge given to the haves, the controllers of work and therefore, society. *Free market enterprise has always been flawed with many previous thinkers poking holes in its supposedly iron clad makeup and while Smith's idea made sense in following the post-feudal and mercantile world, the new globalized, efficient, and automated world economy has no place for the stiff, mechanized self interest paradox that lies at its heart.*

### Paradox of the Past

Free market economics for all its greatness has not always found even footing in the progress of the human species. Less than 100 years after the publication of *Wealth of Nations*, Europe busted at the seams during the Revolutions of 1848, while in the same year, two other sets of economic theories, began to be put forth, finding the flaws of Smith's theory: John Stuart Mill's *Principles of Political Economy* and Frederich Engels and Karl Marx's *The Communist Manifesto*.<sup>3</sup>

John Stuart Mill's text reflected the distinction of the proper allocation of property for the better good of the people. Mill points that equality would help perpetuate the species more humanely to which capitalism had left with much less hope because

<sup>1</sup> Smith, 71.

<sup>2</sup> "Commanding Heights", 2001.

<sup>3</sup> Lutz and Lux, 1979.

of the inequality built into it. Self interest in Mill's view could not be the only choice for

*“while riches are power, and to grow as rich as possible the universal object of ambition, the path to its attainment should be open to all, without favor or partiality. But the best state for human nature is that in which, while no one is poor, no one desires to be richer, nor has any reason to fear being thrust back, by the efforts of others to push themselves forward.”*<sup>4</sup>

Mill's views suggest that despite the capital-affirming beliefs embedded in free enterprise, the inequality left in it manifests a dire state for the parts of humanity that are not a part of the “rich.” Being moneyed became the central pursuit of the day, regardless of its effect on the society as a whole. Mill argues that for man to truly capitalize on the greatness effects of these enterprises, he must understand the nature of its natural disparity and do everything he can to counteract it.

*The Communist Manifesto's* reactionary speech shone capitalism under an even worse light, noting that it had created classes which could not see eye to eye because of the differences between the oppressed and the oppressor. The political power that grew from feudal Europe and into Smith's capital world yielded greater power to the merchant class, yet Engels and Marx reveals that the power of that class has found that its working class yield a large revolution underneath its overworked, tired limbs. As *Manifesto* sees it, the “modern industry” that the ruling class spawned will be its own downfall because the

needs of the society in that “industry” were not being met, and in turn, it decries:

*“The serf, in the period of serfdom, raised himself to membership in the commune, just as the petty bourgeois, under the yoke of feudal absolutism, managed to develop into a bourgeois. The modern laborer, on the contrary, instead of rising with the progress of industry, sinks deeper and deeper below the conditions of existence of his own class. He becomes a pauper, and pauperism develops more rapidly than population and wealth. And here it becomes evident, that the bourgeoisie is unfit any longer to be the ruling class in society, and to impose its conditions of existence upon society as an over-riding law. It is unfit to rule because it is incompetent to assure an existence to its slave within his slavery, because it cannot help letting him sink into such a state, that it has to feed him, instead of being fed by him. Society can no longer live under this bourgeoisie, in other words, its existence is no longer compatible with society.”*<sup>5</sup>

Completing their bold statements, Engels and Marx not only see the end of this class struggle, but call for the end of capitalistic notions altogether. For the better of the advancement countries, *Manifesto* calls for taxation, centralized power to the state, the abolition of private property, and many other foundational properties of free enterprise in its ten actions to oppose the power of the bourgeois. By creating first the resentment and bitterness of the working man's struggle and its eventual action in the form of

its ten actions, *Manifesto* creates the influence of the power of rejection of the system as a whole<sup>6</sup> and with it, a forever hole left in capitalism's power as the only way for human work effort.

Smith himself saw the flaws of his economic canons, seeing that if not given the humanity it deserved, free enterprise could wreck exactly what it tried to create, a highly functioning and stable society. While Smith's optimism reigns that mankind can operate capitalism at a high rate, he denotes its constant striving for constant growth will end in the death of its people, saying:

*“Every species of animals naturally multiplies in proportion to the means of their subsistence, and no species can ever multiply beyond it. But in civilized society, it is only among the inferior ranks of people that the scantiness of subsistence can set limits to the further multiplication of the human species; and it can do so in no other way than by destroying a great part of the children which their fruitful marriages produce.”*<sup>7</sup>

The forever growth model of free enterprise actually kills the ones inside that it helps produce, and if you combine this with Smith's earlier work in his *Theory of Moral Sentiment*, where he recognizes that civilization must understand the innate problems within itself, you can see the dilemma bubbling to rebellion where he notes:

*“Society, however, cannot subsist among those who are at all times ready to hurt and injure one another. The moment that injury begins, the moment that mutual*

<sup>4</sup> Lutz and Lux, 1979.

<sup>5</sup> Marx and Engels, 1848.

<sup>6</sup> Chrysochoou, and Volpato 2004.

<sup>7</sup> Smith, 71.



*resentment and animosity take place, all the bands of it are broke asunder, and the different members of which it consisted are, as it were, dissipated and scattered abroad by the violence and opposition of their discordant affections.*<sup>8</sup>

Smith considered that it was up to society to set things right, and without anyone creating a virtue in it, society would harm itself in the process. The inequality in capitalism remained one injury mankind never broke from, and to this day, leads many to believe that its claims as a viable way for human progression may be an inauthentic view.

These views were but of course, the early forms of capitalism, and in many ways, it has flexed and bent to the aid of its people in times of trouble. Many new thinkers from Keynes to Friedman to Greenspan have led capitalism to new dynamic ranges of seemingly perpetual growth with crushing lows as well, and with those cycles of huge expansions and tumultuous recessions, new ideas have changed free market enterprise from one form or the other since the dawn of Wealth of Nations. The paradox and peril of capitalism has endured for the past 400 years, however, and should be noted when speaking on the future of free markets in society.

### **Paradox of the Present**

The new age of capitalism looks very different from the specialized labor divisions of Smith's post-mercantile world, and as it should. The new world has already seen different ages of capitalism from its rough and tumble beginnings into the pure industrial drive to the now burgeoning post industrial and information

society. The new age of mankind has been merged globally through transportation and information efficiencies, international communication and work abilities, automation which enables large scale production, and the leveling of the world under one cohesive economic construct. With all these notions coming together at once, the paradox of self interest in capitalism becomes even more apparent, and the idea of free enterprise may end in rampant inequality of life with subsequent upheaval from those who do not share in its excesses.

Globalization, with all its positives of world cohesive trade, marks a troubling point when it comes to the perils of capitalism because it creates global inequality through its seeking of the best divisions of labor, pooling less to do more, and creating global unemployment and disparity between countries. Without a legal framework that controls the amount of work and capital between the connected world, problems will persist that affect the welfare of humanity on the scale of the entire planet. In Boaventura de Sousa Santos' *Globalizations*, the author points out that the idea of globalization in itself is nothing but a series of "social relationships" that "involve conflict, therefore winners and losers."<sup>9</sup> Much like the built-in winner and loser relationships in capitalism, the global economy now pivots those inequalities not just in a region or country but around the globe. Winners are the capital owners who reap the success of the system; losers are the tired employed who struggle to live and pursue a rich life and hundreds of millions of unemployed who have no way to survive and can be lost.

The global workforce and economy also leaves an unequal money market where even monetary value has been commoditized, giving rise to huge pockets of inequality that counter the better good effects of capitalism. Benn Steil and Manuel Hines cite the inequality of world money markets as a factor in globalizations' eventual collapse. In their book, they see the conflict between a connected money world that has no real rationality in a world with no connected legal framework around that world market when they postulate:

*"National monies and global markets simply do not mix; together they make a deadly brew of currency crises and geopolitical tension and create ready pretexts for damaging protectionism. Political leaders in both poor and rich countries are fashioning new policy agendas grounded in this growing, if as yet inchoate, realization."*<sup>10</sup>

The truth in globalized money and labor lies in its lack of any semblance of world cohesiveness. Individual governments wage economic war against each other for a global competition where some are left out to dry.

The production efficiencies of the global market also sway the imbalance and inconsistencies of capitalism as an economic paradigm. Following the works of Smith, Marx, and Ricardo, early 20th century economist Joseph Schumpeter noted that capitalism could meet its own end because of problems with the growth potential within it. Growth depended on the forms of production, and with the new forms of mechanizations, unemployment would run rampant

<sup>8</sup> Smith, 1790.

<sup>9</sup> Boaventura de Sousa, 2006.

<sup>10</sup> Steil and Hines, 2009.

and possibly permanent or create a “creative destruction.”<sup>11</sup> The thoughts on machines taking over man can be seen as the first spots of technological unemployment where technology coupled with fast economic growth runs unemployment to high and sometimes sustained levels. In fact, as technological capabilities increase through its exponential growth, this leads to more job destruction while short term technology can produce some positive directions for labor, the long term effects lead to unemployment sustainability<sup>12</sup> and with that large pockets of society that have no means of subsistence. With no way to live, capitalism leads to the downfall and death of man. Schumpeter feared for the decline and end of capitalism as it fell into political and societal differences due to its prejudice amongst the haves and have nots.<sup>13</sup> These fears cannot be ignored. Production and innovation leads to jobs, but perfect efficiency and its inevitable reach leaves an end with many without work and in turn, without life.

Once coupled with automation, production efficiency continues to allow capitalism to degrade the living of those in it, for automated technology takes people completely out of the equation. The argument from many is that capitalism may be too effective in its constant need to strive for better production methods, and that automation as a better production method, is a harsh tool that creates pain for society. A future scenario postulated in 1996 by Andre Slabbert envisioned a global scale down of the employed. With the combined forces of computerization and automation, work weeks of the future would be

scaled down, temporary and volunteer work would be scaled up, and violence would persist and permeate the landscape because of problems with unemployment and poverty.<sup>14</sup> This future thought on where the economics of capitalism could take us were a shot in the dark as much as they are an eerily accurate account of the world economy after the financial collapse of 2008. Current daily protests of the Occupy Wall Street movement as well as the grand social upheavals of the Arab Spring of 2011 can all be traced to the systemic problems of a productive world economy with no jobs, and automation only contributes to that social unrest with the cold steel sensory of the robots that the up risers have been replaced with.

Capitalism’s productive efforts undermine its existence in this fact of production efficiency and automation. The systems approach to capitalism should be examined if the economic innovations that put people out of work and therefore, out of an ability to live, must be examined. Paul Krugman cited the problem of efficiency versus employment as a lack of “a failure of imagination” for those countries battling the issue, however he points out that the consumer demand is what fuels the idea. If people have a want, no matter what their wage or pay, they will create demand, and therefore facilitate the need for world production.<sup>15</sup> This remains the fundamental dilemma in the computerized and automated world. Without jobs, there can be no consumer demand. Money creates the ability to purchase, so only a job or source of income can capitalism

move forward.

## Paradox and Dilemma Into The Future

The dilemma always has been lurking underneath the mixture of labor, property, and production that Smith summed together so long ago. In its early forms, capitalism shone bright for it made sense to divide your labors, give people incentives to adhere to property rights, and let competition create the innovative techniques that propel one idea to flourish allowing for the progress of humanity. While certainly flawed, as numerous thinkers have noted, free market economics has stayed as the central paradigm of existence on Earth because of its unique gifts of unbelievable social upheaval. Quite simply, capitalism worked the best when all other forms did not.

The varieties, diversities, and divisions that Adam Smith pointed to as the great inventions of incentivized innate zeal for proper work allocation are beginning to bring a new period of niche marketplace controls. In Smith’s time, the ability to churn out products and services are considered downright downright primal, as today’s market appeals of global connectivity to goods to global consumption of those goods remains the latest champion of free enterprise. Buying things at realtime at all times everywhere can be seen as a touchstone of the day, and the consumer becomes the driving force of the capital. As noted by Canadian social theorist Brian Massumi, the very notion of going from the production of goods for people to the production of the people for the goods is but a cen-

<sup>11</sup> Boianovsky and Trautwein, 2010.

<sup>12</sup> Postel-Vinay, 2002.

<sup>13</sup> DeLong, 2007.

<sup>14</sup> Slabbert, 1996.

<sup>15</sup> Krugman, 1997.

tral idea of the function of the now “niche” market where the social fabric depends on how the human “tool” can be best assessed, as he writes:

*“People like Negri talk about the ‘social factory’, a kind of socialisation of capitalism, where capitalism is more about scouting and capturing or producing and multiplying potentials for doing and being than it is about selling things. The kind of work that goes into this he calls ‘immaterial labour’. The product, ultimately, is us. We are in-formed by capitalist powers of production. Our whole life becomes a ‘capitalist tool’ - our vitality, our affective capacities. It’s to the point that our life potentials are indistinguishable from capitalist forces of production.”*<sup>16</sup>

Our capacity must be in the buying of goods to perpetuate the world around us. Consuming must be the best goal in this system and the ultimate life product.

The focus of allowing capitalism to continue to rise itself out through eras of impending doom protects the dilemma at hand, creating a sense of continuity under the guise of perpetuity. In a sense, free market economics has always been a house of cards waiting to collapse because the driving force behind it was the force of wanting. This force can be compared to the “abstraction” of capitalism that separates man away from the tangible realities that matter leaving only a “commodity fetishism, the formalization of surplus value, the investigation of abstract labour or the discourse on alienation.”<sup>17</sup> These

heralded truths that are value adds to the pot of market fervor devalues the future of human civilization because it trivializes the important elements of human life into pockets of want appropriateness. A market system functions based off of this want structure and in turn, removes the questions of necessity of the structure because this would lead to the end of the entire system itself.

Whether that change to capitalism comes from behind or inside it remains to be seen. It may take the form of a mix of government mixed with free market ideals as stated in Anatole Kaletsky’s *Capitalism 4.0* where he makes a call for sweeping reforms to tax, spending, and financial policies that will forge a better world economy.<sup>18</sup> Andre Slabbert calls for the fusion of capitalism and socialism for the good of all people when he states:

*“Co-operation and collaboration are survival mechanisms. Profit maximization is malignant - in the short term it is successful in generating wealth for a privileged few, but it encapsulates the virus of self-destruction. Reduced profit and redistribution of generated wealth over a wider spectrum of humanity are morally and economically sound, and have become a strident cry for attention and directed focus.*

*This fusion of ideologies, which is termed capisocism, is an alternative for humankind - it is the only alternative and represents the choice between survival and destruction.”*<sup>19</sup>

Both these calls reflect a belief that something must change in order for capitalism to survive. People must not have a need to need anymore because without their needs met, they cannot contribute to the system, and after all, is that not what people want: the autonomy of choice of their profession, wants, and desires.

As noted by Slovenian philosopher Slavoj Zizek, Marx believed capitalism already has a socialist slant for “highly organized corporate capitalism” eventually finds the excesses of management and the only thing needed to switch capitalism to socialism is to completely “cut the nominal head off” the body of the ownership and socialism remains in place.<sup>20</sup> In fact, Zizek believes that success of the Chinese communist-capitalism has been the greatest sign that democracy and capitalism “has been approaching a divorce.”<sup>21</sup>

The largest problem in our new ideas of marketplace comes in the whole idea of what goods are or can be. Marx and Smith’s ideas of production are dramatically different than ours now as Zizek regards as having a growing “immaterial” structure where the production of “cooperation, communication, forms of life, and social relationships” has become a vast marketplace of the day.<sup>22</sup> As these products grow in size and public stature, they eventually just move to the point of societal commonality where the idea of them being private property is thwarted due to the idea of a shared consciousness to which a price cannot be placed. With the introduction of this new production of “immaterial” goods, capitalism falters

<sup>16</sup> Zournazi, 2008.

<sup>17</sup> Toscano, 2008.

<sup>18</sup> Kaletsky, 2010.

<sup>19</sup> Ibid (Slabbert, 1996).

<sup>20</sup> Zizek, 2005.

<sup>21</sup> Zizek, 2011.

<sup>22</sup> Ibid, Zizek, 2005.

under the need to keep a hold of what

*“not only renders owners progressively superfluous (who needs them when production is directly social, formally and as to its content?); the producers also master the regulation of social space, since social relations (politics) IS the stuff of their work: economic production directly becomes political production, the production of society itself. The way is thus open for “absolute democracy,” for the producers directly regulating their social relations without even the detour of democratic representation.”*<sup>23</sup>

Opening of an absolute democratic economy can be the way to opening all means of ownership because the society produces everything for itself, relieving the burdens of the locked gates of moneyed and credit direction, regardless of authority involvement. Whether this free form, open-source society ever comes to light depends on the power of those who are behind key relationships and roles of society.

## Looking Into the Future in New Ways

The terms of capitalisms' continued life or impending death has not been met, however, calls for immediate action have been varied on where it can go. Along the lines of new forms of a market system that can be put in place that makes sense, Microsoft founder Bill Gates has called for a form of “creative capitalism” that forces the three systemic economic structures of the people, government, business, and non-government institutions to coalesce around expanding technologies to even the poorest of

the countries around the world, creating a much improved and expansive marketplace for exchanges of goods and services but also improving the lives of billions around the world.<sup>24</sup> An already interconnected world of information technology and finance could now have the a systems level approach of addressing key needs to the people of the world and in turn, the concepts of world leaders tackling huge problems together through the very best scientific ingenuities possible may lead to a burgeoning call towards global citizenship for the better of all of us.

Another direction for the future of capitalism may come from the bottom up where instead of whole organizing of complex systems, the people themselves use their own education, technical know-how, and learned abilities to churn a new open source economy that emancipates humanity from the shackles of markets by allowing individuals to pursue their own life functioning impact. The ushering in of coupling older forms of technology like the steam engine and combine which are free from copyright infringement with the automated power of computers has given rise to the possibilities of people taking control of their own well being separate from the outside world. These new age “steam punks” that harness the old with the new look to provide people with their own way of carrying out their day by creating prototypes of machines that could provide “food, clothing, shelter, and creature comforts” at a fraction of the price because all the technology is free and open source, “giving individuals the tools and options that now exist for large companies.”<sup>25</sup>

Of course, either a large systemic integration or a smaller open-source community-based initiatives may be fair off from capital-controlled ownership paradigm of today, but correcting the corrosive market notions of doing nothing with impending march of an overabundance of workers may lead to a new consciousness of what an economy can be. With perhaps the introduction of an “universal basic income” or UBI that removes the fear of unemployment, a virtual death warrant in today's capitalism, we as humans could achieve the very best we could ever hope as futurist Alan Fricker noted in his thoughts of what UBI could do for humanity:

*“The fear of scarcity; of benefit abatements if paid employment is found; of continuous inspection and scrutiny; of disbelief; of being dismissed as a human being. A UBI should provide the liberty to achieve within parameters set by society (not government or business) and ecology. Perhaps this wrestling with the concept is itself part of the collective societal evolution of consciousness. There is much evidence to believe many people and society itself will benefit from its introduction.”*<sup>26</sup>

Pulling away from the helplessness of having to do something to live leaves humanity with the ability to do anything they want to achieve their own vitality. The power of imagination on what one person could do free from the necessity of work means that life long education, global volunteering, or even mastery of a found love of doing could be achieved.

<sup>23</sup> Ibid, Zizek, 2005.

<sup>24</sup> Hemphill, 2010.

<sup>25</sup> Winters, 2011.

<sup>26</sup> Fricker, 1999.

Conclusion

The world now has completely transformed since 1776, and with the conversion to a globalized, monetary and market system, capitalism must change or die. All the earlier flaws noted now radiate brightly where inequality, poverty, upward mobility, and many other perils of the free market system reign on a world level. Globalization mutated the world into a cohesive unit where everyone competes, and hundreds of millions if not billions lose in that conflict. Production efficiency and automation create huge amounts of supplies with little consumers to spend buying its excesses. Without work, there are no means, and without means you have no continued profitable reason to supply work. The fundamentals notions of the system once only perceived as imperfect now are found to be imperfect in motion as unemployment and civil unrest increases.

Capitalism worked because it gave humanity a choice for what works best. What would work best now for capitalism must be unearthed before we lose grips over the human struggle within it.

*Christopher Manfredi is a graduate assistant for the Futures Studies program at the University of Houston and the editor-in-chief of the blog, Houston Futures. Interested in the sustainable human societies, Christopher looks to promote tough conversations on our macroeconomic world on topics like unemployment and the global monetary system. When not found researching, you may spot him surfing, skateboarding, deejaying, having a glass of wine, or exploring the urban landscapes of Houston with his dog, Tank.*

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## Desserts:

### The Sweetest Selections

On tonight's dessert platter, I bring you three very different delicacies.

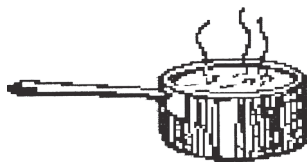
Joshua Lindenger's *12 Monkeys—One Future* is a review of the 1995 film *12 Monkeys*, a science fiction movie set in a decidedly dystopian future. The bitter tastes of a collapse scenario, compounded by the inevitability of fate and the futility of time travel may not interest every futurist at the table, but Lindenger offers a hearty breakdown of the future this movie constructs. The astringent pessimism of the film is nicely balanced by Lindenger's analysis and the sweet optimistic undertones of futures studies.

*BlackNet* is a technology, a vignette, and a collection of headlines from a future that James Breaux worked with at the University of Houston. A young man named Cinco is Breaux's hero in this image of the future. Cinco is a self-taught chef of illegal and borderline-legal technologies, often lacking important parts and ingredients, but he improvises and learns by doing. He quickly becomes an important member of the resistance movement of his time, allowing Breaux to show us the average hero that may be found in any given future.

The last plate on my platter is Frank Spencer's *Dark Matter Futures*. It is an experimental dish that asks us to open up our taste buds and other sensory organs to the titular Dark Matter of Futures. There are many unknowns in the universe that we must embrace. That cupcake you're eating—is it chocolate or vanilla? *Dark Matter Futures* models encourage us to entertain the idea that it might be both, or it might be something completely different—like a jabañero pepper.

Enjoy!

Sarah Nishioka, Desserts Editor



# 12 Monkeys - One Future

Joshua Lindenger

At the University of Houston, one of our “Introduction to Futures Studies” activities is to put on our futurist caps and critique popular images of the future in the vein of Josh Calder’s *A Futurist at the Movies*.<sup>1</sup> For the inaugural issue of the *Fried Journal*, I decided offer up some lighter fare in the form of just such a review of *12 Monkeys*, an excellent science fiction film from 1995 that depicts the events leading up to a devastating global pandemic.<sup>2</sup> It explores this through the experiences of the main character, Cole, who lived through it as a child, was imprisoned in the dystopian future that resulted from it, and was sent back to the years and weeks leading up to the event to research its causes and attempt to obtain an unmutated sample of the virus. I remembered enjoying the film, but it had been quite some time since I had seen it. It was interesting to consider with the benefit of a more rigorous background in futures, particularly given the dichotomy between the film’s emphasis on a single, unchanging future and the futurist’s more empowering understanding of alternative futures.

The depiction of the future in *12 Monkeys* is definitely not a complex scenario providing a complete view of a future world, but rather a simplistic, dystopian extrapolation of current issues like the threats posed by global pandemic and bioterrorism. Due to a deadly virus released on the world, there has been a total population,

<sup>1</sup> Calder, Josh. “Twelve Monkeys.” *A Futurist at the Movies*. 01 Aug 2009. Web. 27 Nov 2011. <<http://www.futuristmovies.com/index.php/movies/twelve-monkeys/>>.

<sup>2</sup> Gilliam, Terry, dir. *Twelve Monkeys*. Perf. Bruce Willis. Universal, 1995. Film.

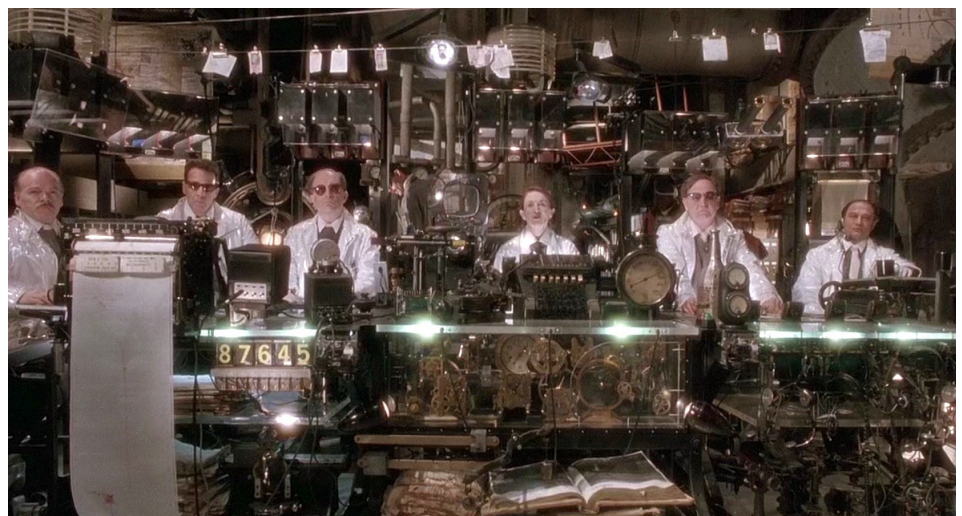


[Picture: Willis and 12 Monkeys symbol. Gilliam, Terry, dir. *Twelve Monkeys*. Perf. Bruce Willis. Universal, 1995. Film.]

economic, and cultural collapse. The surviving humans live in quarantine under the ground led by a ruling class of scientists searching for a cure. The world itself is dark, industrial, colorless, and dehumanizing. It includes a mixture of modern-looking scientific gear and anachronistic, mechanical/industrial technology giving it a sort of post-apocalyptic, dieselpunk, mad scientist aesthetic. This look supports the dehumanization that serves as a major defining theme for this future world. The only view of the world we get is a prison where the inmates are

seen as tools; they are voluntold that they will go on dangerous missions to search for clues that will help the scientists try to find a cure for the virus. At the same time, the scientists themselves are dehumanized by their search. They are depicted as a one-dimensional ruling class utterly consumed by the quest to the point that it is almost farcical.

The first image of the future that is used to construct the world is the idea of a human-initiated global pandemic essentially ending the human race. It is interesting to consider that



[Picture: Scientists. Gilliam, Terry, dir. *Twelve Monkeys*. Universal, 1995. Film.]

# Desserts

this film was released in 1995 given the cultural climate of the last few years. Although threats of pandemic and terrorism clearly existed sixteen years ago, I do not believe that they were strong in the popular consciousness. The flu pandemics of earlier in the 20th century were too far back to live in the forefront of people's minds, and bioterrorism was not something an average person had any real reason to think about. Contrast that with today; the threats of pandemic and bioterrorism are probably both somewhat higher than in the mid-1990s, but the fears of them and their place in the popular consciousness have skyrocketed. In that sense, I think *12 Monkeys* presaged some of the fears of society today. Interestingly, the film was based on a 1962 French short film called "La jetée" which supposedly has a lot of similar elements and structure (I have not seen it), but the earlier film is set in context of a post-nuclear-war apocalypse instead of a pandemic.

The other image of the future that I feel strongly influences this film is the pessimistic idea that there is essentially one timeline that is set in stone. Unlike the more empowering (for good or bad) views of past, future, time travel, and human efficacy found in other science fiction (e.g. the *Star Trek* franchise), *12 Monkeys* depicts a timeline that cannot be changed, one in which every character is just playing their part. No matter how many times Cole is sent back into the past, every action that he and his partner take to try to stop the pandemic has already happened and is just part of the history of that dystopian future. The future is not something that we make but rather something that just happens. Terry Gilliam's glass must be perpetually empty because the other well-known, dystopian science fiction film



[Picture: *Outside in the wasteland*. Gilliam, Terry, dir. *Twelve Monkeys*. Perf. Bruce Willis. Universal, 1995. Film.]

he directed, *Brazil*, focuses of similar themes of human powerlessness and the futility of trying to change things.<sup>3</sup>

This closed view of the future is really where the film breaks down when considered through the lens of futures studies. While it is an entertaining and engaging exploration of a single scenario extrapolating the issues of global pandemic and bioterrorism, it is just that: a single future. There is no room in this view for change, growth, or human agency. As futurists, we reject this view outright.

Futures is about exploring alternatives and unfolding possibilities. It is about challenging assumptions in the present and working toward futures of our choosing.

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Joshua Lindenger is a student in the University of Houston's Futures Studies program hailing from Baltimore, Maryland. He is a futurist, computer scientist, and licensed Professional Engineer with several years of experience in the national security space.

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<sup>3</sup> Gilliam, Terry, dir. *Brazil*. Universal, 1985. Film.



[Picture: *Facelift* from *Brazil*. Gilliam, Terry, dir. *Brazil*. Universal, 1985. Film.]



# BLACKNET

James W. Breaux, BSIE, PE

*Special thanks to Dr. Wendy Schultz, Infinite Futures for the scenario Turf Wars on which this incasting is based.*

BlackNet is a central concept that I ideated for an incasting assignment in my Future Studies course at University of Houston, College of Technology, Fall 2011 semester. Incasting is a foresight technique used to give life to scenarios. For this assignment, Dr. Bishop and Terry Grim presented us with a scenario 25 years in the future and asked us to imagine headlines that might be reported in the media of that time dealing with topics such as Home, Commuting, Working, Family Life, Health, Leisure, Education, Government, and Crime. The scenario “Turf Wars” presented for incasting is a somewhat dystopic view of a future society where anarchy had previously run rampant based on class wars, leaving the technology supply chain broken and uncertain and only major corporations with paramilitary might and gated communities with cooperative citizenry able to function. Gants is general of one of the largest corporations.

## What is BlackNet?

In 2036 BlackNet is an illegal (by future standards) Internet type network based on hijacking bandwidth from the RFID tags that are ubiquitous in this future.

BNi's are people that use the BlackNet in order to bypass, tax, content scrutiny, and other controls.

This assignment was for our Intro class to come up with possible headlines from a future scenario. One of the main goals in this stage of development of futurists in the UH Fu-

tures program is to encourage us to get out of the box in a safe place, to let our imaginations run. While these imaginings might not fit the usual definition of “useful” applied to other domains, it allows budding practitioners (like myself) to try out the tools for other students’ reactions and provides teaching moments for the instructor. Within this scenario I am trying to respect the growth in ethnic population that I imagine will continue in the major area where Dallas and Galveston have grown to touch each other and merge into one.

It was helpful to me to go further than the assignment and write a vignette with a “real” character (my hero, Cinco) and place him in this scenario with some detail. Cinco is at the end of his teenage years and is the local fix-it man for his gated community. I call him a “hero” as a literary hook, in order to engage the listeners and decision makers I want to make the story interesting and accessible – in my experience everyone loves a hero and has a yen within to identify with and be that hero. Engagement with the scenario is in my opinion, the best way to “remember” a future.

## Incasting for Turf wars:

*My name is Cinco. I live in a small suburbio west of the mega sprawl of DalGalveston. My family has been in this community long enough to secure a small house and we have some land that we farm for additional vegetables to supplement our food rations.*

*My father works for a rich family many days journey north and my*

*mother works at our home and does some cleaning for some others in our neighborhood. I am handy and I work on little tech devices. All of our neighbors bring me broken phones and watch computers and protectors to fix. I do not have any formal schooling or training on these things, but sometimes I can get on the BlackNet and find information and parttraders know my mnemonic on the BN and even though I have to change my BN address all the time, we stay in touch.*

*Protector sensors are very popular as they can tell you if the person coming toward you is armed with a gun, bomb, knife, or has an elevated temperature (fever) or is in an alternate personae suit.*

*I am active in the disruptive movement against the Gant Corporation. I have been since I was 12 years old and now I am a senior member of the movement. Over the years many of us have been felonized for the activities of protesting (in person or in personae) but I have managed to keep clean and still do not have a record of arrest or censure.*

*Since the movement of all money is tracked, ledgered and scrutinized I trade in raw materials for my fix-it work. I don't ask questions when pure copper or broken bits of circuits or boxes of chips in the original packaging show up with requests for repairs. Money is used for official purposes only, presumably as the result of the Patriot Act and the subsequent ratcheting down of the laws in an effort to stop the horrific acts of terrorism; the poisoning of the Mississippi, the simultaneous destruction of all of the bridg-*

es in Chicago Cleveland metroplex, and the Great Erasure worm that propagated harmlessly for 5 years and then scrambled all files: operating systems, pictures, documents, programs, BIOSs; all of it.

We have to pay the official doctors with federal money because they are so carefully watched. Everyone is suspicious of them and since the penalty for some illnesses is banishment their temptation is high to accept bribes to cover up some diseases. The Medicine without Borders doctors are angels and although they are not here often, they helped my mother when she had a bad infection that would not respond to the standard antibiotics regime; they gave her something old that the bugs had forgotten about – but it was not on the new formulary and would have been seized if they had been caught with it. I fixed their scanning tools and updated the firmware with files I got using a backdoor into the Gant software vault. Apparently the security company has RFIDs on their uniforms which let the BlackNet operate inside. They work in the system and not in the system, I wish that I could heal; but I can fix instead.

I had nothing to do with the anarchy voter hacking. That was a prank, like the graffiti of the old days. These hacker groups are so young and do not understand that we are dependent on each other to exist. They are disenfranchised to the point that they have their own graphic alphabet and communicate in symbols and shortcuts instead of our usual languages. It is hard to understand the young people of today.

## Headlines from Cinco's time

You might recognize some of these headlines as having been recontexted from today's headlines to the reports in 2036:

## Chicago to DalGalveston Rail Link closed by theft

*Copper and Steel theft paralyzes commute*

Gants transport authorities realized Monday that entire sections of the high speed vacuum tube link system between the Chicago/Winnipeg metro complex and DalGalveston were unserviceable due to the weekend theft of miles of metal theft. Allegedly the theft was coordinated by BlackNet communications which are outside of the social monitoring of the WWNet.

## Doctor recognized for lifetime of work in Medicine without Borders group

*Dr. Benzdarkly accepts prize from the Gants Foundation*

Dr. Elizard Benzdarkly received the highest recognition offered by the Gants Foundation for his lifetime of work in the western dessert region of the North Continent (previously the US southwest) among the native, indigenous, and displaced peoples suffering from basic malnourishment and the ever virulent strains of Dolphin influenza.

## Protector V 5.0 due out before winter

*New functionality including greater security and central tracking expected*

The latest personal protector technology is promised by Gants technology to be superior to the current in terms of distance to weapon detection, body temperature selectivity and distance, user interface, and aggressive interaction prediction. Some additional security measures for central safety reporting are included that allow detection of local BlackNet activ-

ity and even better location tracking.

## Gate City purges ill residents

*Dolphin flu outbreak causes unrest*

Long time Gate City residents reveled to have the Dolphin flu were summarily bundled up by the local constables in full viral protective gear and escorted to the main barricades for ejection. They received payment for their left behind housing and possessions as transfers to their global accounts.

## Vote postponed due to hacking glitch

*Anarchist group hacks voting recorders*

Voting for local council in Gate City was postponed yet again as authorities determined that the system is compromised. This act is being attributed to the infamous hacker group "Comedy-Club\_iBB". CCi as they are known have utilized the BlackNet to randomize personal protector id codes. The BlackNet is the highly illegal world-wide network which consists of hijacked bandwidth from RFID chips common in every commercially sold product and food item in the North American States.

## BlackNet workers uncovered in Federation sting operation

*Gants security forces arrest illegals working via the BlackNet*

A yearlong top secret sting operation culminated Thursday on three continents as heavily armed Gants security forces arrested over 100 persons alleged to be working over the highly illegal BlackNet. The BNi's were using the BlackNet for communications purposes to avoid the tax

requirements and content restrictions placed on the privately held WWNet.

### Protestors target Gants businesses

*Over 300,000 participate in holographic sit-in*

Gants security forces estimate over 300,000 personae were projected (via holographic imaging) in front of Gants' stores offices last Wednesday. The projections initially purposed for more lifelike interaction without the nasty infection risks have been lately used for nefarious purposes such as this business interruption attempt. The projections have improved to the point where it is hard to tell if you are stepping on a little old lady or passing through a persona.

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*James Breaux is a graduate student of Future Studies at the University of Houston, College of Technology and a member of the APF. A long-time resident of the Houston Metropolitan area, James earned a degree in Industrial Engineering (BSIE) from the Cullen College of Engineering at U of H in 1990 and works as a Manger of Projects for S & B Engineers and Constructors, Ltd.*



## Dark Matter Futures

Frank Spencer

One thing we absolutely know about the future: it's a fairly unknown commodity.

It's not that we can't see the unfolding trends and emerging issues on the horizon, and project those outward over the next decade. It's not that we can't develop foresight for complex macro and micro forces and drivers brewing together to create a certain future landscape. And it's not even that we can't envision wild cards, "Black Swans," and "Wicked Problems" that will radically change the baseline future as a reflection of our present environment. When I talk about the future being unknown, it really has nothing to do with our inability to tap into the benefits of foresight and futures thinking to build robust strategic processes and develop long-term pathways for our businesses, our global initiatives, and even our personal lives – an imperative skill for our age of rapid and volatile change (*and really a critical competency for any era of human history*).

Rather, the "unknown future" I am referring to is best defined by our collective need to learn a new way of thinking and perceiving that can launch 21st Century humanity forward at light-speed toward the type of big-picture problem solving that is desperately needed at this juncture in history. It's not that this concept is completely new, but rather that we are reaching critical mass in terms of needing to approach our business and organizational development, governance, educational models, and social architecture from a perspective that goes well beyond crunching data or searching for patterns that are derived from industrial age mental

structures. Beyond traditional concepts and models, we need to move toward a more holistic system of foresight: **Dark Matter Futures**.

Noted scientist and author David Eagleman gave a fantastic presentation at PopTech 2010 on a thinking construct that he calls "Possibilianism," the idea that we are best served by being open to unknown ideas and concepts, engaging in active exploration without committing to a single answer, and becoming comfortable with multiple possibilities. In his talk, Eagleman pointed out that much of what we know about the universe and its "workings" is buffered by a fudge-factor that scientists call "Dark Matter." There are definitely forces beyond our present comprehension that are directing the cosmos, so we have inserted this fudge-factor into our equations in order to fill in the gaps, helping us to make sense of what we presently do know. What scientists have often failed to reveal is that this so-called Dark Matter makes up a large part – maybe 90% – of what we do not know about the physical composition of the universe! We have a great deal to learn, so we cannot afford to be set in stone when it comes to our means to discovery. It could be this way; it could be that way; it may be both!

A Dark Matter Futures thinking model requires us to become comfortable with "simultaneous multiples" - multiple future narratives, multiple world views and cosmologies, multiple alternatives and possibilities, and multiple strategic viewpoints residing within the same mind at the same time without a dominant bias for or against certain concepts. In a sense,

Dark Matter Futures goes beyond holistic and integral thinking, embracing not only different perspectives, but encouraging the active pursuit of complexity as a means to higher levels of thought, understanding, pattern development, and global resilience. The unknown is no longer something to avoid, but rather allows us to create solutions to problems that do not yet exist! In our world of increasing volatility and ambiguity, this type of emergent thinking and acting is not an option, but a requirement.

In traditional futures thinking, the idea of wild-cards and discontinuities is an extremely helpful tool in addressing the impact of surprises on what we perceive to be linear trends and pathways to the future. In the field of foresight, it is a well-known maxim that the future cannot be predicted, and the fact that low-probability events often disrupt our most well-laid plans serves to reinforce that the future does not follow a neat and tidy course. Any number of these wild-cards can be cited, such as the attack on the World Trade Center, the Arab Spring, or the possible effects of the Occupy Wall Street movement. In this sense, modern futures thinking tools and theories have made room for the occurrence of the “unknown.”

However, the idea of Dark Matter Futures asks us to deal with a new set possibilities, and quite honestly a new realm of thinking that is open to reframing what we believe about the “known” universe. Our traditional view of wild-cards is based on extremes within that known universe. Could radical militants plan random attacks? Could governments topple? Could protests take place as a result of social frustration? The answer to each of these is undoubtedly “yes.” The probability for each was low, but understanding how each might happen was well within the context

of current social and political drivers. Dark Matter Futures beacons us to do more than “think outside the box.” In this new world of rapidly expanding complexity and constant new discoveries, we will need a new box altogether. Dark Matter doesn’t necessarily play by the old rules, so new mindsets are needed that are able to house multiple realities all at once, while seeking out possibilities beyond our current framework. This is more than “wild-cards on steroids.” It is the creation of a new way to approach the human experience.

One question remains: How do we develop Dark Matter Futures thinking when we have been steeped in a world of planning based on the dogmatic, the industrial, the known commodity, and the “sure-thing?” One place to start is by investigating “transdisciplinary” and “post-disciplinary” models of business, educational, and cultural development. In short, transdisciplinarity is the formation of new domains and capabilities through the mesh-working of two or more previously established disciplines. In our complex and connected world, compartmentalized ideas will no longer serve us; we need to create transformational concepts through the joining of our various fields and models, giving birth to new ideas through the “spaces-in-between.” Going deeper, post-disciplinarity offers us a landscape where disciplines give way to creative destruction, allowing for the freedom of exploring new ideas and solutions without the constraints of our overwhelming assumptions and biases. In both models, creating space for the unknown to surface is key to developing long-term viability and success.

As we learn more about Strategic Foresight and Futures Thinking as a critical skill for the 21st Century, we are learning that we must move

far beyond linear trend analysis and even bounded versions of scenario creation if we are going to “survive and thrive” in business, global affairs, and the human experience. As professional futurist Dr. Cindy Frewen-Wuellner noted, “*If we’ve learned one thing from the crazy world we live in, it’s that choices are not black and white, either/or; they are both/and. An entire constellation of possibilities waits for our imagination to ignite.*”

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*Frank Spencer holds a Masters in Strategic Foresight from Regent University. As the principal at Kedge, he creates both business and academic futures for organizations such as Duke University TIP Institutes, The Savannah College of Art and Design, The University of Angers, Marriott, Mars, Kraft and Disney.*

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# Call for Submissions

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We are always accepting submissions for our next issue of the Fried Journal.

People with backgrounds in any discipline with an interest in the futures are encouraged to write and submit their thoughts.

All issues of the Fried Journal contain a Pupu (Appetizers), Entree, and Dessert section. Some issues may contain a special section for a novel type of submission.

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[www.friedjournal.com](http://www.friedjournal.com)

- **Pupu Section:** We will always provide 1-2 issue specific questions for people to respond to. The responses should be at a maximum of 600 words. Non-text and multimedia submissions are also encouraged.
- **Entree Section:** Entrees can be research articles on any subject pertaining to the futures. They must include citations in a standard format and be no more than 6000 words in length. Submissions will be peer-reviewed and edited.
- **Dessert Section:** This section is reserved for any new ideas or thoughts that nascent Futurists want to express. Submissions should be no more than 1500 words. Non-text, fictional, and multimedia submissions also encouraged.

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