

Future of Futures Research: Trends and Challenges in Communication Studies

Abu Hassan Hasbullah

Department of Media Studies, Faculty of Arts and Social Sciences, University of Malaya
Kuala Lumpur, Malaysia

Abstract

This paper examines future studies as an approach to better understand future possibilities in order to make better decisions today. Like historical studies that try to explain what happened in the past and why, the efforts of futures studies try to understand the latent potential of the present. Future studies and communication normally merging the facing of cultural diversity under globalization conditions, and the future research of futures communication sided the emergence of forecasting and foreseeing, extrapolation of creativity and innovation in shaping future.

Keywords: future studies, communication studies

Introduction

As futures researchers, we are naturally interested in the future of many different subjects, such as ecopocial (economy, politic, social) crisis and development, science and technology, geography and urbanization, nuclear and war, history and demography, education and psychology, media and content industry or creative market, and communication, perception and vision. But are we looking at the future of our own discipline as well? How will we look at the future in ten years from now? Which methods will we use then? Which position and role will futures researchers have in the future?

Future studies always stand by all of human history people have tried to develop methods for predicting the future, from reading “*songket*” to gazing at the “*bimasakti*” (galactica). But in recent years, primarily since Cold War Era, scientists, sociologists, participatory researchers, and others, many of whom began to call themselves futurists, have developed quantitative and qualitative methods

for rationally anticipating the future. What separates futurists from the soothsayers who came before is rationality, an awareness that the future cannot be known with absolute certainty, and the recognition that many different futures are possible, depending on decisions people make in the present.

Objectively, methods for studying the future do not pretend to be able to predict the future, although assessing the probabilities of alternative futures is an important aspect of futures studies methods. Rather, futures studies methods are generally designed to help people better understand future possibilities in order to make better decisions today. Futurists often say they use their methods to reduce uncertainty, although it may be more accurate to say they are trying to manage uncertainty. Many decisions must be made today in the face of great uncertainty about what may happen in the future or even what the effects of today's decision might be in the future. Futures methods help people to deal with this uncertainty by clarifying what is known, what can be known, what the likely range of possibilities is, what

the most desirable possibilities are, and how today's decisions may play out in each of a variety of possible futures. Believe the future is unpredictable.

Futures research methods are both descriptive and prescriptive. Descriptive methods, sometimes also called extrapolative, attempt to describe objectively what the future will be or could be. Prescriptive methods, also called normative, focus on what the future should be. Prescriptive methods try to help people clarify their values and preferences so they can develop visions of desirable futures. Once they understand what they would like the future to be, they're better able to take the appropriate steps to create that preferred future. Because futures research relies heavily on human judgment, it is often difficult to know which futures research projects are well-executed and which should be largely ignored. It is also important to realize the limitations of even the best-executed futures research. Future studies exactly means futures depend on chance.

Chance is choice, then by definition that choice is free, and people cannot be predicted to make choices. If they are determined to make choices, or to design chance, then obviously they are not really making a choice, or depending on chance, they are being determined. So the fact that people have choice, human choice, means that the future is essentially unpredictable. People believe choice varies depending on the situation; the choice that a person has in a concentration camp for instance is extremely limited if not nil, and the choice that a very powerful and wealthy political person is fairly high. It also, interestingly, depends on the time horizon; the time horizon is the length of time that people are looking into the future. Many people look into the future for a month, for a year, for three to five years,

or for twenty to fifty years. Actually the greatest choice exists not in the short term, what people choose today or tomorrow or next year, because that is already pretty well determined. What people choose for twenty years from now, and stick with that choice, and continue to work for that choice, is where their real power comes from. And even regular people can have a long term effect on the future, if they make choices in a strategic fashion, and continue working those choices for the fifteen or twenty years it will take to bring it about. That is how amazing things happen: they don't happen suddenly, and they don't happen by magic; they happen by making an early choice and consistently working towards that choice as the future unfolds.

On the one hand people may be on the threshold of an intellectual revolution that appreciates the fact that prediction is only one of the possible and useful statements about the future. There are two other possible statements: one is what is plausible, not necessarily probable. If people could tell a story about how the future will emerge in surprising fashions, and people prepare for that, then by definition people are more prepared for the future than if people just based it on the predictions. And a third kind of statement is their preference, what is sometimes called our vision. What are the choices, or the chances people are making for the long term, and how will that unfold, and how will people move forward? Those are the kinds of statements that we believe are valuable for the future.

Now, in terms of a prediction, futurists don't make predictions, but in terms of alternative futures, we may be developing a trend towards the fact that the speed of change and the complexity of decisions these days require a longer foresight and more understanding of the dynamics of change for people to get good results. By the same token, Future

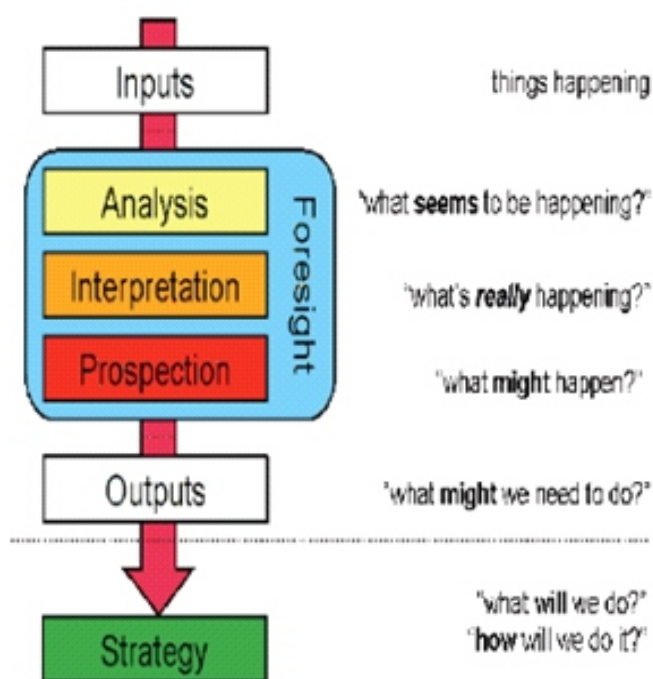
Studies could be a temporary phenomenon, which has run its course. After the year 2000, it may be that people are simply tired of talking about the future and they say that we don't have to talk about that now for another hundred years or another thousand years. There may be a short term decline after the year 2000. Future for the future research, we must confident that the value of systematically studying and understanding the future is important, and the decision-makers and others who are making choices in the future need to have this information and this perspective at their fingertips, and Future Studies believed that the 21st century will see a lot more people practicing Future Studies, develop movement by movement, and creating a new academic discipline revolution, is that this discipline revolution will be offered to people of all ages and borders. Before this in all education system we educate people by offering study of the past in history classes, bold the vision of nationalism by the historical culturalization and civilization to make them, the people struggled and stand by what the politic designed for them. And now the people strongly discussed battling tomorrow catastrophies on ecopocial, technology, education and communication.

Philosophical Foundation Of Future Studies

The Future Studies disciple believe that we can actually study the future as we study the past, using the trends in events and a healthy dose of our imagination to understand what now is not only likely to happen, but what might happen in a truly novel and different type of future.

Ikka Niiniluoto's argument for futures studies as a "decision science" is plausible for

proponents of "total modification". Herbert Simon's "design science" - the systematic employment of optimal means for utilitarian ends - is contrasted with activist views that emphasized socio-political engagement and philosophical views that cultivated self-reflexive awareness (Niiniluoto, 2001: 373). Acceptance of humanistic values, Niiniluoto fears, may endanger the normative status of scientific discourse (Niiniluoto, 2001:374). The multi-motivational strategies of futures practitioners, "a mixture of theoretical and empirical research, methodology, philosophy, and political action", results from the creative tension of probable versus preferable futures (Niiniluoto, 2001: 376). *Futures studies does not - or should not - pretend to predict "the future." It studies ideas about the future - what I usually call "images of the future" - which each individual (and group) has (often holding several conflicting images at one time). These images often serve as the basis for actions in the present. Individual and group images of the futures are often highly volatile, changing according to changing events or perceptions. They often change over one's life. Different groups often have very differing images of the future. Men's images may differ from women's. Western images may differ from non-western images, and so on* (John Dator, 2003: 2-3). As simplistically, futures studies reflects on how today's changes (or the lack thereof) become tomorrow's reality. It includes attempts to analyse the sources, patterns, and causes of change and stability in order to develop foresight and to map alternative futures (choice and chance). The subjects, methods, forms and contents of futures studies include possible, probable and desirable variation or alternative transformations of the present, both social and "natural" (i.e. independent of human impact).



A broad field of enquiry, futures studies explores and represents what the present could become from multiple interdisciplinary perspectives. Futures studies takes as one of its important attributes (epistemological starting points) the on- going effort to analyse images of the future and distinguish possible, probable and preferred (normative) futures. This effort includes collecting quantitative and qualitative data about the possibility, probability and desirability of change toward the emergence of alternative futures. Like historical studies that try to explain what happened in the past and why, the efforts of futures studies try to understand the latent potential of the present.

1. Futures studies often examines not only probable but also possible and preferable futures.
2. Futures studies typically attempts to gain a holistic or systemic view based on insights from a range of different disciplines.

Future, Culture and Communication

Future is a category of communication. It is a dimension of the discourses by which the society

organizes the appropriation of sense. In that sense future mindedness is a dimension of cultural worlds. It is always a meaning goal of organizations. The rationality of communication is to become prepared for surprises. The meaning of surprise is culturally different; anadiplosis on that the discovery of chance and choice. Chance and choice not only as a process of determinism, or backcasting; future studies, as the term evolved in the curriculum, does not deal exclusively with attempts to predict the future. Future studies can help to define the current status of society technologically, socially, aesthetically. This "world view" then can be compared with other potential "world views" through a series of intellectual filters.

Of course, there is a predictive element to future studies. Trend analysis, surveys, statistical analysis, operational research, and systems research are just a few of the techniques available to the futurist. In fact, all three major divisions of research; experimental, descriptive, and historical, are used in the process called "futurization". Futurization means as a project of culturalization and communication between the past, today and readings of tomorrow.

At first blush, one might assume that a futurist is primarily concerned with scientific and technical trends and their societal impacts. Futurist literature often creates this impression. But, as the field has matured, futurists have explored ethical, sociological, aesthetic, and other considerations. The interdisciplinary aspect of space studies and the interdisciplinary nature of future studies techniques provide numerous dynamic combinations from which one can create stimulating sets of participatory communication experiences. Studying the future creates another by-product: an awareness, or even an inertia, which can change the future or allow a better acclimation to the future.

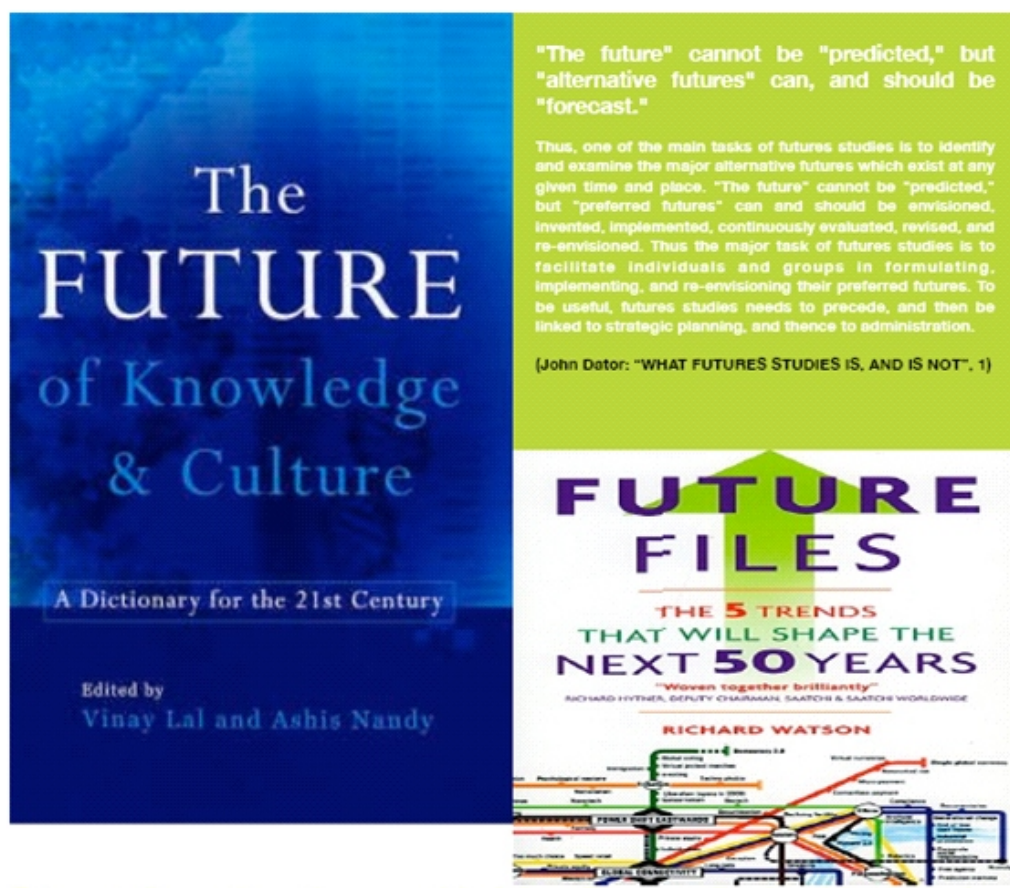
Future studies and communication normally merging the facing of cultural diversity under globalization conditions, and the future research of futures communication sided the emergence of forecasting and foreseeing, extrapolation of creativity and innovation in shaping future. Propositionally when the traditional modes of communicating especially in the research enterprise are not working, and futures studies is currently undergoing a process of professional legitimization. Future studies as a project of determining future; a trans-disciplinary, systems-science-based approach to analysing patterns of change in the past; identifying trends of change in the present; and extrapolating alternative scenarios of possible change in the future, in order to help people create the futures they most desire. Or, what we can bold here a communication project of future.

Communication project of future, or futurology, foresight (Wells, 1987) is an art-science and practice pragmatically of postulating, probable

and preferable futures based on the rhetorical of future phenomenon ethics seeks a systematic and cultural pattern-based understanding and believing the past and present, and to determine the mega-trends of choices, chances, and contingencies of future (Flechtheimin, 1945) or study of future; those

Future Studies Perspective in Communication Research

From a communication perspective, what we saw was optimism colliding with pessimism and stalled by what has been labelled a fundamental communication paradox (Dervin, 2001). On the one hand, most people do genuinely want to build bridges across diversity. But on the other, there exists still the too-often unstated belief that the purpose of crossing the bridge, i.e., the goal of communication, is to find right answers or convince others of the rightness of our views. The difficulty with



communication in virtually every realm is that our theories and practices of communication are enacted in the everyday primarily as transmission theories. In a very large sense this is a struggle of the human species. It is understandable that our societies were organized around various versions of authority premises. A relatively small and physically weak species seemed to need collective organization and hierarchy to protect itself. It was reasonable that the species would turn to superstition and dogma as it struggled to gain some sense of control and predictability over a threatening environment. It is also understandable that science was seen in a world where so much tyranny has been enacted in the name of dogma as the end to superstition and dogma as ways of knowing. Science was to provide correct answers to human problems. And, science did indeed introduce many advances. Understandably, too, science was seized by the state as an instrumental tool for achieving ends. When science evolved a social science, these ends often become various forms of social engineering from above (e.g., social reform) or below (e.g., class warfare). Sometimes these ends were well-meaning and sometimes not.

Communication research as a project of making future seems tied very much to the myth that attending to issues of ecopocial power (and hence change) is ideological. Perhaps some theorists in the communication field who have long argued that, '... communication research should be utopian' (Hamelink, 1983: 75). He focused on utopian in the sense not of that-which-is-too-idealistic-to-be-possible but, rather, as that which current structures now prevent or do not interesting to do, and fast. Happily, in the 21st Century and future communication is vibrant, exploding and developing... New good ideas and new bad ideas appear every week, and we don't know how it's going

to pan out. Even better, academics and students can participate in the communication explosion, not just watch from the sidelines – and we can argue that they have a responsibility to do so. So it's an exciting time again or what we can call the Futuristic Communication.

Communication and Future ideoscapes reflections on the future culture:

I. Culture and Communication - (1) the culturologic framework of communication studies/research. (2) Communication: the acting connection of producing meaning by social practice (3) Communication of difference and distribution of sociality. (4) Culture: The collective of symbols and signs – produced, realized and verified / structured and changed by communication – which is taken as the societal framework (space, time and relations) and reference of borderline (inclusion/exclusion). (5) Culture as a media-pool of communication: culture is the system of meanings, which are shared by and for communication. (6) Power: the social organization of discourse establishes systems of order (domination and subordination). (7) Everyday Communication: unconscious affirmation of dominating cultural orders (second hand meaning).

II. Change of paradigms in communication science - (1) From communication science to communication studies: The subject of communication science is not communication as an object (cognitivism/behaviourism) - but how the society considers/observes communication (reflexiv-constructiv perspective). (2) From analyzing communication to understanding communication phenomena (interpretative paradigm). (3) From structure-view of communication to culture-view of society (cultural studies, discourse analysis). (4) Cultural turn: from social science to culturalological science of communication (new

conceptualization of social theory as grounded theory).

III. Communication Studies as Culture Studies (Contextual Communicology)

(1) On the level of epistemology: constructivistic knowledge sociology (critiques of theory of reflection) scientific theories are symbolic orders, they produce meanings. (2) On the level of methodology: from quantitative methods to qualitative methods. The symbolic structure of social world demands interpretative methods – not only consideration observation, but understanding of sense. (3) On the level of social theory: the attention goes to the cultural constitution of social milieus, their models of creating and generating meanings, - to the question of how models of sense are generated social interaction: the social world (relational contexts) is constituted by symbolic orders, by collective models of meanings: sense is not a norm or a purpose to do something, but is creating and sharing meanings – they make the world meaningful. (4) On the level of research interests: new questions relate to three streams.

IV. Streams as Versions of the cultural turn

(1) Practice-paradigm: in the centre of research is the assumption, that there is a special relation between social practice and collective schemes of knowledge and interpretation (knowledge as a category of practice, not of truth – Based on phenomenology, structuralism, language philosophy) – future is a sense-producing dimension of social practice. (2) autopsies -paradigm: cognitive systems create an observer-related reality by applying meanings (sense) to environmental stimuli (the radical constructivism does not create a theory of acting, but a theory of cognition - construction of cognitive systems) - future is a resource of self reproduction of systems. (3) Textparadigm: the social-cultural world is connections (system) of symbols/signs, which

reproduce themselves in discourses. The socio-cultural world appears as a text, as an symbolic order, which do not depict connections, but which create objectives and connections. – future is an implication of encoding and decoding practice.

V. Cross-over Topics for future studies in communications:

fields of acting as future-oriented communication systems – examples of cultural diversity, global communication – local interaction. (1) The blending of communication and media professions: journalism, public relations, content management. (2) Health communication: communication as a factor of system effectively, personal welfare, selfresponsibility, compliance. (3) Environmental discourse: environmental consciousness as a construction of sustainable sense. (4) Intercultural and inter-religious dialogue: conflict as a dispositive of communication difference (distribution of sociability).

Future studies perspective in communication research underlined the probabilities of the ecopocial issues and crisis based on the redemption of past, contemporary to determine the future possibilities. Surrounding on the communication issues, the questions of the studying the future creates another by-product: an awareness, or even an inertia, which can change the future or allow a better acclimation to the future. Communication culture, into media culture, the waging of the crisis on identity, cultural identity, ecopocial conflict, to the management of “world view” and predictable of science, technology, energy, galaxy, even history and creative industry evolved in the future studies, which future studies as a civilizational catalyst.

Philosophical foundations of future studies discipline deleterious impact on communication science pointed by Bertrand Russell (1938: 10,13) that future was the 'fundamental concept' in communication as social science, '...'...in the same

sense in which Energy [sic] is the fundamental concept in physics...The laws of social dynamics are... only capable of being stated in terms of power in its various forms'. Bourdieu (1990: 130) echoed future are subject to communication constraints because '... they have a social genesis'. Flyvbjerg (2001: 3) repeated the echo: 'I... argue that in modern society, conflict and power are phenomena constitutive of social and political inquiry'. The much-maligned Foucault (1976) often tried to make a related point when he said that future was 'not an institution and not a structure; neither'...a certain strength we are endowed with...'. Proponents of the critical futures tradition have recognized the need for a "variety of criteria to assess knowledge." (Slaughter, 1988: 16). One regenerative solution to the art-science and future communication schism may lie in expanding the global scope of futures and appreciating its transcivilization knowledge base. To-date, futures discourse has been molded by existential knowledge of the human condition and the past, and by the "images, beliefs, goals, values and intentions" of its practitioners (Bell, 1997: 174-179).

The future is open future, and is open communication. Future studies is a push movement to merging and constructing the form, content, and behaviour in the communication sphere especially in the 21st century when communication not only as an attitude or reactions but as a future project. The communication research must tackling future sphere more than doing analysis on the content, cause and effect of the media/communication like what Wilbur Schramm and others bold in their movement. There are many ways to classify the academic studies of future. One rather crude way is to split the field of those scholars who claim to do future studies into those who study communication, or cultural, or

media components and the ideas behind them, and those who seek theories which link those components to analytical structure of ecopocial theory. Future studies as a discipline in communication research provides researchers with an opportunity to investigate not only the texts, practices, theories and concepts that have animated, shaped, and unsettled individual and social experience, both past and present but far-far further away to predicting and determining the questions of tomorrow; occurs the uncertainty to certainty. Future Studies has been defined as interdisciplinary endeavour 'concerned with the analysis of future forms and activities in the context of the relations of power which condition their production, circulation, deployment and, of course, effects or what we called communication.'

Why future studies? Communication research as a possible story of what could happen in some future social or world situation. Based on a scenario of some kind (i.e.: a possible sequence of events that 'could' happen in the future) to which characters (with their own personalities, even representing different alien species in some cases) interact with that sequence of events over time. Communication in future not only the interaction between species, man and man, but how to detract the problem from past and present, and how to invent a new exists for tomorrow.

Communicating Future

1. Forecasting and Foreseeing in different contexts; the physical world, technology, population, economics and social change.
2. Theoretical perspectives on the future, systems theory, chaos theory, catastrophe theory, complexity and uncertainty.
3. Innovation: The role of creativity and

innovation in shaping the future. The importance of vision.

4. The different methodologies available; foreseeing, extrapolation, analytical forecasting, speculation, judgmental forecasting, Delphi Techniques and their advantage and disadvantages.
5. The outcomes: scenario development, issues management, environmental scanning, impact assessment, role play and simulation.
6. The results: policy making, strategy formulation, problem solving and decision making.
7. Issues for the future to cover current concerns about the future and potential future development drawn from the fields of politics and international relationships, sustainable development, genetics and biotechnology, social change, the future of work, urban futures, natural and created epidemics.

Future studies is a social science that investigates the future to assess present decisions. In order to do this, futurists employ a variety of theories dealing with social change and have developed a theoretical corpus of its own which includes numerous methods, concepts and specific study objects.

Conclusion

But what future do we want? In my previous column, I posed two alternatives: (1) a new, globally uniform information and knowledge economy, where the chief commodity is information, with knowledge paid mainly lip service, and wisdom largely ignored; and (2) a communicative community, where different cultures learn mutual understanding and collaboration for continually creating and reviewing mutually acceptable goals

and the means for attaining them?

If we call in the futurists, what help can we expect? That depends on what kind. Learning and teaching about our future world provide an essential foundation for achieving a positive future. You cannot achieve such a future without far-reaching learning and changes by individuals around the world. These individuals include all of you, not just political leaders, government officials, policy experts, or business leaders. You no doubt recall the prescient words of one early futurist, H. G. Wells: "Human history becomes more and more a race between education and catastrophe." You can successfully navigate through the next few decades only if a large proportion of the world's population understands global problems and potential futures, cares about future generations, accepts the need for change, and takes a cooperative and constructive approach to dealing with hard choices. Once enough people care about future generations, implementing the needed changes will be much easier.

If only future dangers are taught, instead of giving 'equal time' for future opportunities and visions, then the unconscious mind is taught that there is no reason to improve conditions for future generations.

References

- Anderson, C. (2006). *The Long Tail: Why the Future of Business Is Selling Less of More*. London: Hyperion.
- Anthony, M. (2005). "Education for transformation: Integrated Intelligence in the Knowledge Economy and Beyond". *The Journal of Futures Studies*. Volume 9. Number 3.
- Anthony, M. (2006). "A Genealogy of the Western Rationalist Hegemony". *The Journal of Futures Studies*. Volume 10, Number 4.
- Anthony, M. (2008). "A Personal Vision of the Integrated Society". *The Journal of Futures Studies*. Volume 13 Number 1

- Anthony, M. (2008). *Integrated Intelligence: Classical and Contemporary Depictions of Mind and Intelligence and Their Educational Implications*. Rotterdam: Sense Publishers.
- Arrighi, G. (1994). *The Long Twentieth Century: Money, Power, and the Origins of Our Times*. London: Verso.
- Arrighi, G., Ahmad, I. & Shih, M. (1996). "Beyond Western Hegemonies." Paper presented at the XXI Meeting of the Social Science History Association, New Orleans, Louisiana, October 10-13, 1996. Accessible at: fbc.binghamton.edu/gaht5.htm.
- Beinhocker, E. (2006). *The Origin of Wealth: Evolution, Complexity and the Radical Remaking of Economics*. New York: Random House.
- Bell, W. (1997). *Foundations of Futures Studies: Human Science for a New Era*. New Brunswick, New Jersey, USA: Transaction Publishers
- Benjamin, B. (2004). "The Long Twentieth Century and the Cultural Turn: World-Historical Origins of the Cultural Economy." Paper presented at the annual meeting of the American Sociological Association, San Francisco, CA, Aug 14. Accessible at: www.allacademic.com/meta/p109893_index.html
- Birchall, C. (2006). "Cultural Studies and the Secret." In Gary Hall & Clare Birchall. *New Cultural Studies: Adventures in Theory*. Edinburgh: Edinburgh University Press.
- Bolker, J. (1998). *Writing Your Dissertation in Fifteen Minutes a Day*. London: Holt Paperbacks
- Boulding, E. & Boulding, K. (1995). *The Future: Images and Processes*. Sage: London.
- Braud, W (2003). *Distant Mental Influence*. Charlottesville, VA: Hampton Roads.
- Bucke, M.R. (1991). *Cosmic Consciousness*. London: Penguin.
- Buckingham, D. & Bragg, S. (2004). *Young People, Sex and the Media: The Facts of Life?* Basingstoke: Palgrave Macmillan.
- Czikszentmihalyi, M (1994). *A Psychology for the Third Millennium*. New York: Harper Perennial.
- Danwei (2007). "Is the fake news story fake news?" Danwei.org [Jeff Goldkorn]. July 20. www.danwei.org/media_regulation/fake_news_about_fake_news_about.php
- Dator, J. (1979). "The futures of cultures and cultures of the future". In Marsella, T., Ciborowski, T. and Tharp, R. (eds). *Perspectives on Cross Cultural Psychology*. New York: Academic Press
- Dator, J. and Seo, Y. (2004). "Korea as the wave of a future: the emerging dream society of icons and aesthetic experience". *The Journal of Futures Studies*. Volume 9 No. 1
- Dator, J. (2002). *Advancing Futures*. Westport: Ct, Praeger
- Galtung, J. & Inayatullah, S. (1997). *Macrohistory and Macrohistorians*. Westport, Ct: Praeger
- Gauntlett, D. (2005). *Moving Experiences: Media Effects and Beyond*. London: John Libbey.
- Gauntlett, D. (2007). *Creative Explorations: New Approaches to Identities and Audiences*. London: Routledge.
- Gigerenzer, G. (2008). *Gut Feelings*. London: Penguin.
- Gladwell, M (2005). *Blink: The Power of Thinking Without Thinking*. London: Allen Lane.
- Habermas, J. (1990). *Moral Consciousness and Communicative Action*. Cambridge, MA: MIT Press
- Hart, T (2000). "From Information to Transformation: What the Mystics and Sages Tell Us Education Can Be". *Encounter: Education for Meaning and Social Justice*. Volume 13 Number 3
- Hart, T., Nelson, P., & Puhakka, K. (eds.). (2000). *Transpersonal Knowing; Exploring the Horizon of Consciousness*. New York: Suny.
- Hasbullah, A. H., Nazari, M. R., & Parhizkar, S. (2009). "Determining Educational Curriculum Priorities and the Role of Media in Education from Teachers' Point of View". *World Applied Sciences Journal*. Volume 6, Issue 4.
- Hasbullah, A. H., Nazari, M. R. & Khojasteh, H. (2009) "Comparison of Portable and Studio-made Radio Programs In Attracting Viewers and Increase of Their Information". *European Journal of Scientific Research*. Volume 8 Issue 2.
- Hasbullah, A. H. & Nazari, M. R. "Farmers' Approach and Access to Information and Communication Technology in the Efficient Use of Modern Irrigation Methods". *European Journal of Scientific Research*. Volume 21, No 1, 2008

- Helmer, O. (1983). *Looking Forward: A Guide to Futures Research*. New York: Routledge.
- Lovink, G. (ed). (2008). *My Creativity Reader: A Critique of Creative Industries*. Amsterdam: Institute of Network Cultures.
- Makridakis, S. & Wheelwright, S. (1989). *Forecasting Methods For Management*, 5th Ed, John Wiley & Sons, Inc.
- McHale, J. & McHale, M.C. (1975). *Futures Studies: An International Survey*. New York: United Nations Institute for Training and Research
- Nagel, R.N., & Wellington, J. (2000). *Proceedings of the IMS Vision 2020 Forum*. New York: IMS International
- Slaughter, R.A. (1996). *Knowledge Base Of Futures Studies*. Melbourne: The Futures Study Centre, Australia.
- Bell, W. (2002). "A Community of Futurists and the State of the Futures Field". *FUTURES*. Volume 34.
- Gibson, M. (2007). *Culture and Power: A History of Cultural Studies*. London: Berg.
- Gitlin, T. (1993). *The Sixties: Years of Hope, Days of Rage*. New York: Bantam.
- Habermas, J. (1980). *Modernity, An Incomplete Project. The Anti-aesthetic: Essays on Postmodern Culture*. Port Townsend, WA: Bay Press
- Habermas, J. (1987). *The Philosophical Discourse of Modernity*. Cambridge, MA: MIT Press
- Inayatullah, S. (ed.). (2001). *The Views of Futurists*. Volume 4, *The Knowledge Base of Futures Studies*. Brisbane, Foresight International.
- _____. (2004). "Cities create their future". *The Journal of Futures Studies*. Volume 8 Number 3.
- _____. (2007). *Questioning the Future: Methods and Tools for Organizational and Societal Change*. Tamsui: Tamkang University
- Halloran, J., Murdock, G. & Elliott, P. (1970). *Demonstrations and Communication: A Case Study*. Harmondsworth: Penguin Special.
- Hansen, S. & Jensen, J. (1971). *The Little Red Schoolbook*. London: Stage 1 Publications.
- Hartley, J. (1999). *Uses of Television*. London: Routledge.
- _____. (2003). *A Short History of Cultural Studies*. London: Sage Publications.
- _____. (ed.). (2005). *Creative Industries*. Oxford: Blackwell.
- Jung, C. (1973). *Synchronicity*. New York: Bollingen.
- Jung, C. (1989). *Memories, Dreams, Reflections*. New York: Vintage.
- Kafatos, M., & Kafatou, T. (1991). *Looking in Seeing Out*. Wheaton, IL: Quest Books.
- Khaldun, Ibn. (1967). *The Muqaddimah*. Trans. Franz Rosenthal, ed. N.J. Dawood. Princeton: Princeton University Press
- Klein, G. (2003). *The Power of Intuition*. New York: Doubleday.
- Kubler-Ross, E. (1997). *The Wheel of Life*. New York: Simon and Schuster.
- Kuhn, T. (1975). *The Structure of Scientific Revolutions*. Chicago, Illinois: University of Chicago Press.
- Laszlo, E. (2004). *Science and the Akashic field: An Integral Theory of Everything*. San Francisco: Inner Traditions.
- Lievrouw, L. A. & Livingstone, S. (eds). (2006). *The Handbook of New Media: Updated Student Edition*. London: Sage.
- Mack, J. (1999). *Passport to the Cosmos*. New York: Three Rivers Press.
- Markley, O. (1998). *Visionary Futures: Guided Imagery in Teaching and Learning about the Future in American Behavioral Scientist*. New York: Sage Publications.
- Masini, E. (1993). *Why Futures Studies?*. London, UK: Grey Seal Books.
- Myss, C. (2001). *Sacred Contracts*. Sydney: Bantam Books.
- Naisbitt, J. (2007). *Mind Set*. London: Collins.
- Pickstone, J. (2000). *Ways of Knowing: A New History of Science, Technology and Medicine*. Manchester: Manchester University Press.
- Radin, D. (2006). *Entangled Minds*. New York: Paraview.
- Lee, R. E. (1997). "Cultural Studies as Geisteswissenschaften? Time, Objectivity, and the Future of Social Science." Accessible at: fbc.binghamton.edu/rlecgws.htm.
- _____. (2003). *Life and Times of Cultural Studies: The Politics and Transformation of the Structures of Knowledge*. Durham NC: Duke University Press.
- _____. (2004). "Cultural Studies, Complexity Studies and the Transformation of the Structures of Knowledge." *International Journal of Cultural Studies* 10:1, pp. 11-20.
- Richardson, K. (2000). *The Making of Intelligence*.

- London: Phoenix.
- Rosengren, K. E. (1983). "Communication research: one paradigm or four?". *Journal of Communication*, Volume 33, Number 3.
- Sardar, Z. (ed). (1999). *Rescuing All Our Futures*. Praeger Studies on the 21st Century. Westport, Connecticut, USA.
- Sheldrake, R., McKenna, T., & Abraham, R. (2001). *Chaos, Creativity, and Cosmic Consciousness*. Rochester, Minnesota: Park Street Press.
- Simon, H.A. (1979). *Models of Thought*. New Haven, CT: Yale University Press
- Slaughter, R. (2006). "Beyond the Mundane – Towards Post-Conventional Futures Practice." *Journal of Futures Studies*. Volume 10, Number 4
- Slaughter, R. (1995). *The Foresight Principle: Cultural Recovery in the 21st Century*. London, England: Adamantine Press, Ltd.
- _____. (1997). *The Foundations of Futures Studies*. London: Routledge Falmer
- _____. (2005). *The Knowledge Base of Future Studies*. London: Routledge Falmer.
- _____. (2004). *Futures Beyond Dystopia: Creating Social Foresight*. London: Routledge Falmer.
- Talbot, M. (1992). *Mysticism and the New Physics*. New York: Arkana.
- Tarnas, R. (2000). *The Passion of the Western Mind*. London: Pimlico.
- Thayer, L. (1987). *On Communication: Essays In Understanding*. Norwood, NJ: Ablex Publishing
- The Age. (2004). "How a "forbidden" memoir twisted the truth". *The Age*. July 24. Available at : www.theage.com/articles/2004/07/23/1090464860184.html
- Wells, H. G. (1987). "Wanted: Professors of Foresight!" *Futures Research Quarterly*, Volume 3 Number 1 (Spring).