

The History of Future Consciousness

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Introduction

In this article I trace the evolution of future consciousness from prehistoric to modern times. Future consciousness is the normal human capacity to have thoughts, feelings, and goals about the future; throughout history humans have created diverse images, predictions, inspiring and frightening visions, theories, approaches, and prescriptions and ideals concerning the future.

Pre-Historical Origins of Future Consciousness

Future consciousness is grounded in the most fundamental of psychological capacities and in our primordial history it figured significantly in many important evolutionary developments. The emergence of tool making, for example, illustrates a psychological process involving a sense of the future - of planning out a series of steps with the intent to use the tool in the future. From early on, future consciousness was infused into the empirical-practical mode of human understanding – the purposeful manipulation and control of the physical world for human ends. One could argue that all technology involves future consciousness.

Early collective hunting and food gathering also involved future consciousness, of a social and cooperative dimension, with members of our species working together toward some desired future goal. Hunting supported social planning – the ability in collective thought and imagination to represent a hypothetical and intentional series of steps to realize a goal.

As a third significant example, the development of long term male-female bonding, for anticipated reciprocal benefit, required thoughtful negotiation and long term commitment between partners, whether for sex, protection, food, child rearing, or the consolidation of tribal or family connections.

More broadly, the evolution of social-ethical group norms, such as justice, reciprocal exchange, and mutual respect, all cooperative behaviors in humans, contained an element of future consciousness.

Ancient Myth and Religion

Approximately forty thousand years ago humans began creating highly realistic paintings, often on cave walls. Given the apparent systematic arrangements of some of these paintings, it has been suggested that the depictions form “mythograms” – that is, stories told in pictures. This would indicate the human capacity to graphically represent temporal sequences of events.

In the coming millennia, certain standard archetypal representations emerged in art and the first recorded stories (circa 3000 BCE) of nature and human life; mythic tales contain such archetypal figures personifying the saga of

time in narrative form. Myths provided the first systematic explanations of history and the first prophecies of the future. For most of recorded history, the primary mode of understanding both the past and future has been the myth – stories and sagas describing the challenges, meaning, and purpose of life. Ancient myths frequently show progression from past to present and convey moral messages and directives for how to live in the future. They also embody future hopes and anticipations. Thus, the mythic narrative emerges in human history as a fundamental mode of temporal and future consciousness revealing a host of significant psychological features, including morality and values (directives regarding preferable future states and behaviors), human drama in resonance with human emotion, and archetypal themes (such as love and death and the hunter and the goddess).

The modern human mind is built upon this foundational narrative mode of understanding represented through both the image and the word. Traditional religious narratives, inspired by early myths, profoundly influence how people think about and approach the future.

Many of the ancient mythic archetypal themes were connected with humanity's growing understanding of time and the future. The struggle of order and chaos, of creation and destruction, and good and evil are common themes in numerous early myths. Grounded in such oppositional themes, the cyclic theory of time emerged in Egyptian, Taoist, Judaic, and Indian myth and religion. Time was seen as a circle and a balancing of complementary forces. The Taoist *Yin-Yang* is perhaps the paradigm case of this view of time; everything is conceptualized in terms of balanced complements – male and female, light and darkness, heaven and earth – and time is an orderly process of unending oscillation between complements. The future repeats the past, and the future can be foretold, but for the purpose of living harmoniously with the flow of the *Tao*, rather than controlling it.

Yet there was the alternative ancient idea, in ancient Babylonia and Zoroastrianism, that history had a progressive direction, as either a triumph of order over chaos or good over evil. This was the linear vision of time – of history and the future. Time was a line, rather than a circle. Within this view, humans often play an active role in the progressive movement forward. This theory of time would influence Judaism and Christianity; time was seen as a great conflict or war between opposing moral forces. A final battle (Armageddon) and victory of good over evil in the ultimate future would bring time to an end. Eschatology, the “end times,” was connected with the great revelation of truth – the “apocalypse.”

Other important themes in mythic and religious thinking about the future include the belief in life after death, arising in Egypt among other ancient civilizations. Originally, though, it was the female goddess, such as Isis, who possessed the power of life after death. Later religions shifted the power to male gods. In the East, life after death took the form of reincarnation.

Ancient Babylonia, through astrology, and ancient China, in Taoist divination practices, both attempted to predict the future.

Also, in many religions, can be found the teleological view of the future; the course of events is destined or determined and has a purpose toward the

realization of some future end. Judaism and Christianity both adopted a teleological view of the future. For Judaism, the chosen people formed a covenant with God with the promised future reward of a “utopia” on earth; ancient Jews believed that God revealed the future to the prophets. Based on the Judaic prophecy of the Messiah, Christians thought that an earthly utopia would come through conquest (Armageddon) and an ultimate spiritual reward of an afterlife would come through love and belief in God.

Classical Philosophy

An alternative mode of future consciousness emerged roughly around 1000 to 500 BCE, in ancient Judaic, Greek, Hindu, Chinese, and Babylonian writings. This new mode of understanding was abstract rational thought. Classical Greek philosophy is particularly well-known for its emphasis on reason and abstract theory. Heraclitus (535-470 BCE), sounding Taoist, saw time as conflict between opposites and believed “war is the father of all things.” He argued that reality was dynamical – all was flow. He believed that there was a logic to change – a “Logos.” Parmenides (515-440 BCE), conversely, argued that eternity was real and that time was appearance and illusion. Plato (424-347 BCE), in his comprehensive philosophical system, saw reason and insight into eternal “forms” as the key to true knowledge. Plato, combining together Heraclitus and Parmenides, proposed a dualism of eternity and time. Also, Plato articulated in his *Republic* a vision of an ideal society – a utopia based on reason and justice. Finally, Aristotle (384-322 BCE) emphasized the idea of development or self-actualization – that the forms of reality move toward the realization of final or future ends. Aristotle’s system was dynamical and teleological.

Greek culture was complex, however, and besides its emphasis on reason and abstraction, there were also strong mythic and emotional elements. Dionysian practices emphasized personal abandonment and heightened emotionality, and there were the highly dramatic sagas of the Olympian gods. Personified in the Greek gods Apollo and Dionysius, the Greeks identified with both reason and order (the Apollonian perspective) and emotion and chaos (the Dionysian perspective).

In ancient Greece we see a heightening sense of self-responsibility and self-determination regarding the future; the future is not simply under the control of the gods. Yet, the Greeks acknowledged the roles of fate and chance, and saw life as a dramatic struggle with fate and the gods to create one’s own destiny.

The Middle Ages, the Renaissance, and the Reformation

In the Fourth Century AD, St. Augustine (354-430) created a theory of time that would dominate Western thinking for the next thousand years. For Augustine, time was linear and progressive – he rejected the cyclical concept of time; after the “Fall of Man” in Eden and the imposition of original sin, Augustine saw the death and resurrection of Christ as humanity’s salvation in the future,

with the promise of eternal life. Augustine anticipated a “Second Coming” and a thousand-year Kingdom of God on earth. Augustine clearly championed a hopeful vision of the future, but it was faith rather than reason that was critical in realizing this vision. Augustine’s idea of an earthly Kingdom of God laid the seeds for the doctrine of Millennialism – the belief in a thousand-year “paradise on earth” after the return of Christ. Though there is an overall and necessary progressive direction to time, the future of each individual is determined by free choice. Augustine’s ideas on progress and the coming Millennium laid the foundation for the modern Western ideas of secular progress and secular utopias.

Though myth, reinforced by faith, remained the dominant way of thinking about the future in Europe in the Middle Ages, the abstract-logical and empirical-practical modes of understanding flourished throughout the Islamic Empire during this time. Islamic thinkers attempted to synthesize the philosophical and scientific with the religious and spiritual.

In the twelfth and thirteenth centuries, the beginnings of modernism and a renewed sense of individualism emerged in Europe. Innovation and inventiveness accelerated; religious authority was increasingly challenged and freedom of thought was championed in universities; a philosophy of growth and competition connected with economic matters blossomed; and many people came to believe that they possessed individual control over their future. The mystic priest Joachim (1132-1202) prophesized the decline of Church authority and the rise of an individualistic age of the Holy Spirit. Robert Grosseteste (1168-1253) formulated the methods of scientific investigation and his student Roger Bacon (1214-1294) described numerous futurist technological visions based upon scientific principles. Humanism arose, emphasizing the secular and the naturalistic. All in all, a more forward-looking philosophy took hold in the late Middle Ages.

The Renaissance continued the secular challenge against religious authority. Though championing inventiveness, creativity, and economic development, its philosophy was decidedly regressive regarding the future; the emphasis was on a return to an idealized past – the classical era of ancient Greece – and whereas the previous Scholastic era supported the value of reason, the Renaissance was more Dionysian, mythic, and superstitious.

The Reformation and Counter-Reformation saw a re-emphasis on the importance of faith, and a violent reassertion of religious authority and heightened sense of good versus evil. Calvin (1509-1564) argued for pre-determinism – that the future was set and individual souls were either destined for Heaven or doomed to Hell at birth.

The Scientific Revolution and the Enlightenment

During the Scientific Revolution a synthesis occurred between the empirical-practical and the rational – abstract modes of understanding; scientific theory was fused with experimentation. Also, in the subsequent European Enlightenment, the idea of progress, first expressed in Judeo-Christian writing, is

reinterpreted in secular terms. The future is something that can be understood and predicted scientifically and can be progressively directed using reason and science. The preferred direction of the future should include the continual growth of scientific knowledge and new modes of technological empowerment over the world. The secular ideals of the Enlightenment, including increasing freedom and equality, economic growth, human rights, and the individual pursuit of happiness should guide this process. The focus shifted from spiritual improvement to material and secular improvement. A new form of future consciousness, defined by the secular progress theory of the future and the scientific approach to reality, emerged full force in the seventeenth and eighteenth centuries in Europe and has grown in power, as it has spread across the globe, up to the present day.

Francis Bacon (1561-1626), Rene Descartes (1596-1650), and Galileo (1564-1642) formulated the basic principles of scientific research and thinking, including inductive generalization, deductive reasoning, and hypothesis testing. All of them challenged religious authority and traditional beliefs, arguing for the superiority of science as a method for discovering the truth. Bacon believed that scientific knowledge was power - power to realize naturalistic and secular ends. Descartes argued for the idea of progress and believed that nature as a whole had progressively evolved. Following Newton (1642-1727), science embraced a philosophy of naturalistic determinism – that the laws of nature bring order to reality and determine the past, present, and future. Through a scientific understanding of the laws of nature, and a complete description of the specific facts of nature, the future can, in principle, be completely predicted. All told, science presented a new description of reality and a new story of humankind. Inspired by science, many Enlightenment philosophers believed that the future of human society could be predicted and controlled.

The historian Robert Nisbet contends that the idea of secular progress is the most important idea ever developed in Western civilization. As Nisbet describes it, past history is viewed as a progressive movement away from primitive conditions and the future is seen as a movement toward increasing perfection. The modern idea of progress, though, took many different forms. The seventeenth century philosopher, Gottfried Leibnitz (1646-1716), combining both secular and religious ideas, argued for a universal progressive direction for the cosmos based on God's unbounded creativity. Turgot (1727-1781) highlighted the secular dimensions of progress, highlighting three key elements: Growth in knowledge and science, enhanced human freedom, and economic development. Turgot combined the cyclic and linear progressive concepts, arguing that within history there were alternating periods of order and chaos but with an overall progressive direction. Condorcet (1743-1794), often identified as the first futurist, saw stages in progress leading toward the endless perfectability of man; progress, supported by science, moved against religious authority and all forms of tyranny. Adam Smith (1723-1790) applied the concept of a natural law of progress to understanding economic and material growth; Smith supported economic competition in an open or free market and believed material gain led to greater happiness. Likewise Herbert Spencer (1820-1903) also believed in a universal law of progress, leading toward greater individuation and differentiation,

as well as moral evolution. Yet Auguste Comte (1798-1857), the father of sociology, thought that progress involved increasing order (rather than freedom) and argued that there was too much individualism in the modern world.

The Dialectic and Romanticism

For the nineteenth-century German philosopher, Hegel (1770-1831), all reality is becoming; in fact, all reality is the becoming of God. Hegel combined the linear and circular theories of time in his concept of the dialectic; all change involves a spiraling process of thesis, antithesis, and synthesis. There is a *Yin-Yang* quality to this idea; an oscillation between conflict and synthesis, which harkens back to the ancient Greek philosopher Empedocles' (493-433 BCE) belief that time involves an ongoing conflict of love and hate. According to Hegel, the progressive movement of human history and the cosmos as a whole is inevitable and inexorable, with an overarching *telos* toward the realization of God. There is a general dialectical pattern to human history that can be traced out in the past and predicted into the future.

Karl Marx (1818-1883) took Hegel's concept of the dialectic and his theory of a universal pattern to human history, applied these ideas to a comprehensive critique of capitalism and industrialized modern society, and put forth a revolutionary call to action for a transformation in modern civilization, toward a more moral society with true human equality. To realize this ideal vision, Marx saw inevitable revolution and conflict in the future.

The Romantic Revolution of the nineteenth century emerged as a reaction against the ideals, futurist visions, and principles of science and the Enlightenment, adding further tension to the structure of modern future consciousness. The Romanticists attacked rational-abstract thinking and growing industrialization and technology in modern European society. They asked, "What are the future consequences of technology, industrialization, and modernization to humanity and nature?" They approached the future through the passions, a love of nature, and an appreciation of the arts, as opposed to reason, machines, and science. Whereas the Enlightenment foresaw great promise within secular progress, the Romanticists highlighted the dimensions of fear and apprehension over where "all this progress" was taking us. Thus modern future consciousness became equally populated with hopes and fears, and a mixture of the Apollonian (rationality and order) and the Dionysian (passion and abandonment).

Evolution

Darwin (1809-1882), in his theory of evolution, identified a pattern to change in the flow of natural time and described the natural causes of this temporal pattern. The theory of evolution enriched and significantly transformed the nature of historical consciousness and future consciousness. Evolution provided a comprehensive scientific theory of natural change.

The theory emerged in stages and involved the contributions of numerous scientists and thinkers. As some noteworthy examples, James Hutton (1726-

1797) discovered “deep time”; he uncovered the vast expanse of the historical past. Buffon (1707-1788) explained extinction (as evidenced in fossils) as a failure of adaptation to a changing environment; and LaMarck (1744-1829) proposed that biological evolution occurred due to successful adaptations to a changing environment. Darwin, building on these ideas, proposed that evolution was a combination of chance and natural law and that there was no purposeful design or guidance directing evolution; there was no *telos* to the future. Many people found these ideas very unsettling. Darwin did see a direction to evolution, though – of the simple to the more complex, and he believed that humans would evolve further in the future. Yet without divine guidance or assurance, the future became uncertain, and humankind could become extinct. Many saw Darwin as arguing that evolution was fueled by competition, and used this idea to justify the value of competition in human society as a necessary mechanism for improvement; this doctrine is Social Darwinism. But Darwin also saw cooperation as a significant factor in evolution and believed that the future evolution of humanity would be toward greater cooperation and ethical behavior.

The theory of evolution is probably the most important idea to emerge in the history of science. It has immensely influenced modern thinking about both the past and the future, and the theory itself has evolved and expanded in scope since the time of Darwin.

The Early Twentieth Century

Early in the twentieth century, various challenges arose to Enlightenment philosophy, Newtonian science, and traditional principles of truth, beauty, and morality producing a disconcerting effect in the West on people’s thinking and beliefs about the future. There was a general loss of optimism regarding the future, with various critiques of capitalism and consumerism undercutting Western visions of progress. New forms of art and music challenged classical culture. The future became increasingly uncertain.

Two world wars, ignited over political clashes regarding preferable futures for humanity, as well as the Great Depression, further undermined optimism about the future. The image of the atom bomb created in the minds of many a cataclysmic, terrifying, Armageddon image of the future for all humanity. After World War II, the globe became divided over two conflicting images and philosophies of the preferable future – Western capitalism and Soviet communism. This global tension over the future further undercut the optimism and certainty regarding the future. For Sartre (1905-1980) and other existential philosophers, God was dead, there was no great master plan or destiny for humanity, and the future became an individual and creative free act of choice.

Science Fiction

Science fiction is the most visible and influential contemporary form of futurist thinking in the modern world. One main reason for the popularity of science fiction is that it resonates with all the fundamental dimensions of human

experience. It speaks to the total person about the future. Science fiction integrates the secular-rationalist and mythological-romantic approaches to the future; it synthesizes the Dionysian and Apollonian mindsets. Science fiction weaves together theory and abstraction with personalized narrative.

Beginning in the late nineteenth century, science fiction, “the mythology of the future”, brought together many diverse features of future consciousness: Scientific and technological extrapolation from the present; the personified dramatic narrative (often with some moral message); and the Romantic elements of communicating on the emotional level, as well as the expression of apprehension over secular progress and technological advances. Science fiction evolved both utopian and dystopian visions.

Although not all science fiction deals with the future, its primary focus has been on the possibilities of the future. In this regard, science fiction can be defined as a literary and narrative approach to the future, involving plots, story lines, specific settings, dramatic resolutions, and varied and unique characters, human and otherwise. It is imaginative, concrete, and often highly detailed scenario-building about the future set in the form of stories.

Highlighting some key writers and themes, Jules Verne (1828-1905) foresaw the double-edged sword of the promise of technology; H.G. Wells (1866-1946), grounded in evolutionary theory and natural history, argued for the ethical evolution of humanity, but both feared and warned against the violent and selfish tendencies in humans; Olaf Stapledon (1886-1950) wrote about the future evolution of humanity and intelligence in the cosmos; robots emerged as a symbol of our fear of machines or our fear of becoming machines; Asimov (1920-1992) and Heinlein (1907-1988) created highly detailed and popular future histories of humanity; space travel and alien encounters became central symbols of the adventure, uncertainty, and danger of the future; cyberpunk emerged delving into the possibilities and dangers of computers, artificial intelligence, and virtual reality; and recently, religion, immortality, good and evil, personal identity, human transcendence, the technological singularity, and the cosmic destiny of the universe have been explored in the writings of Simmons, Bear, Baxter, and Stross.

Future Studies

Future studies begins with H.G. Wells, in his critical assessments of contemporary society and proposals for preferable futures. Further, Wells offered numerous predictions and warnings about the future.

By the mid-twentieth century, various writers had pulled together a set of systematic ideas regarding how to study the future and have an impact on the future direction of human society. Though there is debate regarding its distinctive identity and its basic conceptual and methodological principles, future studies, at least according to some futurists, such as Ed Cornish and Wendell Bell, models itself on science and reason, and has developed an array of methods for imagining possibilities, determining probabilities, and evaluating preferable futures. For Bell, future studies combines scientific methods, rational ethical

decision making, and purposeful actions for affecting the future in a positive way; for Cornish, future studies, acknowledging the uncertainty of the future and the role of choice in determining the future, attempts to realize positive futures through scientific and empirical methods. The ongoing Millennium Project systematically surveys the fundamental global challenges for the future and identifies both obstacles and resources for addressing the challenges.

Future studies provides techniques for expanding one's imagination; creating detailed, realistic scenarios; making informed probabilistic predictions; scanning, identifying, and extrapolating on trends; estimating the impact of trends; and formulating strategies and plans for realizing goals and addressing challenges and problems.

But many futurists are critical of Western and rational-scientific models of future studies. Sardar argues that Western predictions about the future are a way to constrain the imagination and behavior of non-Western people and "colonize the future" – the predictions become self-fulfilling prophecies. Slaughter argues that there are multiple modes of understanding and multiple dimensions of human reality which we need to apply to the study of the future. For Slaughter, the West over-emphasizes rationality, materialism, and technology in its approach to the future.

Eastern and Spiritual Thinking

While in modern times scientific-secular thinking became an increasingly powerful influence on Western thinking on the future, in the East, religious and spiritual thinking about the future, based on a relatively distinct cultural heritage, has continued to dominate human consciousness. Grounded in the great spiritual and philosophical systems of Hinduism, Buddhism, and Taoism, the East approached the enhancement and enlightenment of consciousness through meditation, introspection, yoga, intuition, re-educating perception, transcending the ego, and metaphysics and mysticism. Based on different views of reality and time, the East provided distinctive futurist visions and ways of approaching life and the future.

Yet in the twentieth century, Eastern thinkers, such as Sri Aurobindo (1872-1950), attempted to synthesize Hinduism and Buddhism with Western science and evolution, and complementarily, Western writers, like Ken Wilber, have attempted to integrate Eastern thinking with the West in formulating visions of the future. Also New Age futurist thinking attempts to synthesize Western science with Eastern mysticism and spirituality.

From a cross-cultural perspective, there are diverse ways of experiencing reality and delving into time and the future, and for writers like Wilber and Aurobindo, the best approach is to develop a comprehensive system acknowledging the value of all major modes of consciousness and cultural traditions and finding ways to connect and integrate these different modes of consciousness. If, as the psychologist Richard Nisbett has argued, there are noticeable differences between Western and Asian thinking, future

consciousness within a globalizing society should integrate these different modes of understanding.

The Contemporary Transformation

Beginning in the 1960s, a series of social movements, including the beat generation, civil rights, feminism, the hippie revolution and sexual freedom, the peace movement, and environmentalism arose, attacking traditional values and social practices while offering a variety of liberating futurist visions. Across the globe with ongoing decolonization, the politics and philosophy of human equality, social justice, individual freedom, democracy, and national sovereignty spread generating a diverse array of local and ethnic images of the future. Further, Postmodernism became increasingly influential with its emphasis on cultural relativism, diversity, and the uncertainty of the future. Postmodernism critiqued the Western absolutist claims of truth, value, and the meaning of progress.

As Nisbet notes, in the West by the end of the last century, there was no longer any collective positive image of the future and humanity had become lost in the present.

Yet the rate of change and the growth of innovation, across multiple dimensions of human reality, continued to accelerate throughout the twentieth century. The exponential curve became the defining symbol of contemporary times. The future is coming faster and faster.

Given the multiplicity of voices within the world, this ongoing and pervasive contemporary transformation is interpreted in numerous ways, both positive and negative. Some see us heading for heaven on earth; some see us heading straight for hell. There are a variety of identifiable major trends, but it is debatable whether or not these trends are leading to our salvation or our ruin. The future is ambiguous.

Still, as the historian, Peter Watson, notes, over the last century a broad interdisciplinary understanding of natural and human history has emerged; the contemporary theory of cosmic evolution provides a coherent and unifying picture of time, past, present, and future.

Contemporary Theories of the Future

The complexity and breadth of contemporary future consciousness can be found in the immense variety of modern theories of the future. Theories of the future present predictions about the future and preferences for the future. Theories are sometimes warnings: Given some identifiable trend, some action needs to be taken to prevent a disaster. (Warnings embody value judgments regarding what are positive and negative possible futures.) Theories of the future cover all the major dimensions of human reality. A comprehensive picture of contemporary trends and possible futures can be found in futurist theories.

As a sample, some theories focus on change and potential positive or negative consequences, such as, "future shock," intelligent design, conscious or purposeful evolution, accelerative change, progress, and cosmic evolution. Other

theories focus on science and technology, such as the second Scientific Revolution, robotics, nanotechnology, the biotechnological revolution, computers and artificial intelligence, and the exploration and colonization of outer space. Ecological theories include the Green movement, the Gaia hypothesis, and holism. Humanistic and psychological theories include positive psychology, Riane Eisler's vision of a partnership society involving women-men equality, and various theories of psychological evolution and transformation. There are a great number of theories highlighting social issues and human society, including globalization, the triumph of democracy, the growth of *Affluenza*, the "global brain" and "global mind," the "clash of civilizations," Putnam's *Bowling Alone*, Barber's *Jihad versus McWorld*, and Florida's "creative class." Spiritual and religious theories include both Western and Eastern visions, as well as the "Omega Point" theory of Chardin (1881-1951) and Tipler. Finally, integrative theories include "Integral Culture" and Wilber's integral philosophy, "Spiral Dynamics," Kelly's "dynamic tensions," Anderson's multi-volume discussion of evolution, technology, the environment, psychology, and globalization, and theories of the Second or New Enlightenment.

The Value of Future Consciousness

In order to think in an informed and intelligent way about the future, one should know the basic approaches and visions, the most significant disagreements and issues, and the most noteworthy trends, predictions, and warnings identified in futurist theories. Theories of the future provide the ideas and ideals of future consciousness. Understanding the disagreements lays the groundwork for critical and reflective thinking about the future. Understanding the theories provides a knowledge base from which to think, speculate, and even plan out one's own future.

Understanding the evolution of future consciousness provides knowledge of the different modes of awareness of the future, from practical instrumentality and social cooperation to mythic narrative, rationality and scientific prediction; ethical prescriptions, emotionality and passion; intuition and spirituality; consciousness expansion and enlightenment; and systematic theories. One appreciates the full breadth of modes of consciousness within the human mind and is able to identify such capacities, mindsets, and dispositions within oneself and others. There are different ways to experience the future.

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