

**Consciousness of the Future
and the Future of Consciousness
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Abstract

In this article, I describe my studies and research over the last thirty years in the connected areas of: (1) the human capacity to be conscious of the future (the expression I have used for this capacity is “future consciousness”), and (2) the possible and preferable future evolution of consciousness. I begin the chapter with a brief history regarding why I first formulated the concept of “future consciousness,” providing an opening definition of the nature of future consciousness. Next, based on my historical and psychological research, I summarize the evolution of future consciousness in humans from ancient to modern times and explain how the concept of future consciousness can be applied to understanding the extensive breath and multifaceted nature of contemporary futurist thought. At this point I introduce three key theoretical concepts—evolution, reciprocity, and purposeful evolution—that have informed much of my ongoing work in understanding future consciousness. Next, I describe my work in developing a personalized and practical program for the heightening or enhancement of future consciousness. Set within the context of my own professional development as an educator, I next explain how my work in higher education led me to study the development of character virtues, and how I applied this work to a normative understanding of future consciousness. What standards of excellence—described as a set of character virtues—apply to heightened future consciousness? Next, I describe the psychological dimensions of holistic future consciousness, connecting this analysis with the identified virtues of heightened future consciousness. Then I examine the topic of wisdom and explain how I came to the conclusion that wisdom is the central character virtue and highest expression of future consciousness. As a parallel track of study to my work on future consciousness, I next describe my ongoing fascination with understanding the broader topic of the nature of consciousness (future consciousness is a subset of the total more encompassing psychological reality of consciousness). What is consciousness and what is its relevance in understanding the future of humanity? I review my current work on the future evolution of consciousness, regarding both possibilities and preferable directions. I close the chapter with a discussion of the central importance of future consciousness and wisdom in articulating a preferable vision of the future of consciousness.

The Concept and Nature of Future Consciousness

I describe in this article, in approximate chronological order, my ongoing study of consciousness of the future and the future of consciousness. In this opening section I present a brief history regarding *why* I first formulated the concept of “future consciousness,” and present an opening definition of the nature of future consciousness.

I first used the expression “future consciousness” in a published document in 1997 in a textbook titled *The Odyssey of the Future* that I wrote for a college-level introductory course on the study of the future that I created and taught for a number of years in the 1990s.¹ At the time I

believed I invented the expression. My central reason for creating this expression was to identify an appropriate term and associated concept that would refer to the psychologically holistic human capacity of awareness and engagement with the future. In my mind, all the major dimensions of human consciousness are involved when humans consciously engage the future. This holistic concept needed to cover more than just the cognitive dimensions of futures awareness and thinking (such as foresight, anticipation, or strategic planning), and also include the emotional, motivational, and personal dimensions of consciousness as well. The concept of future consciousness covered the entire multi-dimensional scope of futures awareness and future-oriented conscious purposeful behavior.

As I later became aware, the expression and concept of “future consciousness” dates back to at least the 1970s and the publications of the futurists Øystein Sande and Johan Galtung, and in fact, a similar concept used in psychology, “future time perspective,” was inspired by the work in the 1930s of the Gestalt psychologist Kurt Lewin.² These earlier ideas were in various ways psychologically holistic, but I believed in reviewing these earlier concepts that my description of future consciousness subsumed and expanded upon these earlier formulations. As a distillation of numerous descriptions I presented in various publications over the last twenty-five years³, I define the concept as:

“Future consciousness is the total holistic and integrative set of psychological processes and modes of experience and behavior involved in our consciousness of the future. Future consciousness includes emotion and motivation; thinking and imagination; and personal and social identity, encompassing our hopes, fears, and desires; our planning and goals; our futurist visions, theories, and narratives; and our purposeful behaviors. Future consciousness is the total Gestalt of our awareness, feelings, understanding, and engagement with the future.”

For a much more extensive and detailed description of the main features and capacities of future consciousness—the result of twenty years (1997-2017) of thinking about the concept—see the following referenced section in my book *Future Consciousness: The Path to Purposeful Evolution* (hereafter *FC*).⁴

I should also note in this introductory section on future consciousness that recently Finnish futures researchers have developed the concept of “futures consciousness,” as well as a test for measuring this proposed multifaceted capacity. Although attempting to articulate a relatively holistic and systematic description of this conscious capacity, their conception of “futures consciousness,” in my view, does not sufficiently address and incorporate the full breadth of emotional, motivational, and ethical dimensions of what I describe as future consciousness. Still it is important to acknowledge and appreciate that these researchers have developed a testing instrument for measuring the level of “futures consciousness” in individuals across a set of different psychological parameters.⁵

In my ongoing examination of future consciousness certain key ideas and themes have emerged that informed and motivated my ongoing study of future consciousness since I first developed the concept:

- Future consciousness is a *normal* and psychologically *necessary* capacity in (almost) all humans, but it exists at various levels of development across the population, and it can be further enhanced in everyone with the appropriate education.

- Future consciousness has existed in humans since *prehistoric* times, but it has *evolved* through history along many diverse pathways and trajectories.
- Future consciousness is the most distinctive and *empowering* capacity of the human mind, and it has guided the ongoing *purposeful evolution*⁶ of human civilization.
- The *heightening* of future consciousness—holistically defined—is critical to creating a *preferable* and improved human reality (and conditions on earth as a whole) in the future.

From my earliest writing and teaching on the future, I believed that “futures education” was of great importance for both individuals and humanity as a collective whole.⁷ Using “future consciousness” as a comprehensive concept that covered all main features of our conscious awareness and engagement with the future, understanding future consciousness and how to enhance it within all of us became a central guiding direction in my work as a futurist and futures educator.

In my parallel area of study over the last few decades into the nature and value of science fiction (hereafter SF), the concept of future consciousness has also played a central role. In my mind, SF offers a psycho-socially powerful approach to enhancing and further evolving holistic future consciousness.⁸

The Historical Evolution of Future Consciousness from Ancient to Contemporary Times

Since I view reality (including human reality) within a dynamic evolutionary framework, in my mind an essential feature in understanding any aspect of humanity is to examine its historical evolution across time. From its earliest beginnings, in *The Odyssey of the Future* (1997), I examined in increasingly greater depth and detail the historical evolution of future consciousness. During my first decade of futures teaching and writing, my historical research culminated in 2006 in the publication of two books, *The Evolution of Future Consciousness (EFC)* and *Contemporary Futurist Thought (CFT)*, in which I described the evolution of future consciousness from ancient to contemporary times. This extensive historical examination greatly enriched my understanding of future consciousness. What follows in this section is a very compressed overview of the main themes and ideas in these two books. I should note, though, that more recently (2014) I updated and enriched *CFT* in a three-part educational video, and I also wrote an update (2025) on the evolution of future consciousness, combining this topic with a history of the more general phenomenon of the evolution of consciousness as a whole.⁹

The first set of sub-sections below, from “Prehistoric Origins” to “Evolution,” summarize and highlight key ideas from the *EFC*.

The Prehistoric Origins of Future Consciousness

The primordial beginnings of future consciousness can be found in the emergent capacities in evolving animate life forms: to perceive temporal patterns in the environment; to learn and remember such temporal patterns, supporting learned anticipation of future events; and to execute and guide goal-directed purposeful behavior.

Prehistoric humans demonstrated further developments in future consciousness in their emergent capacities for toolmaking and planning and creating other types of artificial constructions; cooperative goal-directed hunting and food gathering with delayed gratification; committed long-term social-bonding (including male-female bonding) with anticipated reciprocal benefits; various other forms of planning; artistic narrative-form “mythograms” (cave paintings depicting sequences of events); reciprocal trading among tribes; and beginning at least 10,000 years ago, habitat/settlement construction and the purposeful development of agriculture and the systematic domestication of animals. Our prehistoric ancestors did not just live in the immediate “here and now.”

As a general conclusion based upon my review of prehistory, future consciousness is not a recently developed capacity but rather one that progressively evolved in prehistoric times with antecedents and various psychological contributory abilities that extend back millions of years, even prior to the emergence of humans.¹⁰

Ancient Myth, Religion, and Philosophy

The earliest form of recorded future consciousness (as well as historical consciousness) were narrative (usually personified) myths (circa 3000 BCE), involving both origin stories and prophecies of the future. These frequently expressed moral messages regarding how to guide human life. Mythic consciousness, out of which early religions developed, emerged as a dominant, and still quite influential, form of temporal (past and future) consciousness.¹¹

In the earliest human civilizations (Egyptian, Babylonian, Chinese, and Indian) two philosophies of time emerged, strongly influencing human historical and future consciousness: the dominant cyclic theory (time is a circle and the future is a repetition of the past), as seen in in Taoism and Hinduism, and Zoroaster’s linear progressive vision (involving an Apocalypse, Messiah, and Battle of Armageddon). In addition, ancient divination practices, associated with many cultures, were used to predict the future. In a number of ancient mythologies and early religions, the flow of time was viewed as teleologically directed toward some future (predestined) end.

Abstract and rational thought, as an alternate mode of consciousness to myth, emerged at least as early as 1000 to 750 BCE in both Asia and Europe. Epitomized in ancient classical Greek philosophy, such as in the writings of Plato and Aristotle, reality, including the nature of time, can be understood through reasoning and abstract/theoretical principles of order. Grounded in rationalist principles, Plato created the first documented utopia in his *Republic*. At the same time, Dionysian practices in ancient Greece, emphasizing chaos and emotionality, provided an alternative, highly influential mode of consciousness. Both abstract rationalism and Dionysian emotionalism would have strong impacts on the later modern evolution of future consciousness (see below). The ancient Greeks were also noteworthy in emphasizing self-responsibility and self-determination regarding the future, in opposition to the view that the future is determined by fate, chance, or the will of the gods. On this last point, similar ideas can be found in ancient Asia as well.

Influenced by Plato and the rise of Christianity, in the fourth century CE, St. Augustine articulated a theory of time and the future (including a utopian vision) that would dominate

Western thinking for the next thousand years. Adopting a linear progressive and teleological view of time, he foresaw a “Second Coming” and a resulting thousand-year paradise on earth and eventual ascension into heaven, thus laying the seeds of Millennialism. In the West at least, religious thought infused itself into future consciousness.

All in all, during ancient and classical times, humanity evolved and expressed multiple modes of consciousness (e.g., mythic-religious and rationalist), and in particular modes of future consciousness, which involved both narratives and abstract theories about the future.¹²

Modernity and the Scientific Revolution - Utopias

The reader is referred to my discussions of the further development, as well as regressive trends, in future consciousness in the Middle Ages, Islamic philosophy, humanism and the Renaissance, the Age of Exploration, and the Reformation and Counter-Reformation in *EFC*.¹³ Moving forward in time, the Scientific Revolution (circa 1500 to 1700) would have a powerful impact on the further evolution of future consciousness. Challenging religious and mythic consciousness, science provided a new theory of reality (depersonalized of deities) and a new epistemology and methodology—combining rationalism, empiricism, and experimentation—for gaining knowledge. Following Descartes and Newton, science embraced naturalist determinism, with the implication that the future could, in principle, be predicted based on natural laws and invariant cause-effect relationships. Moreover, following Francis Bacon and his utopian novel *The New Atlantis*, scientific knowledge and science-based new technologies could (and should) be used to improve human society and reality; using science, the future could be better than the past. As such, science infused itself into modern future consciousness. (Other utopias, with future-focused elements, were written during this period as well.¹⁴) All in all, during the Scientific Revolution, a complex, multi-faceted (both sympathetic and antagonistic) relationship emerged between mythic/religious and scientific modes of consciousness and future consciousness.

Enlightenment and the Theory of Progress

Inspired by modern science and the rise of secular thinking, the philosophers of the Western Enlightenment (ca. 1700-1800) developed an integrative (covering all aspects of human reality and society) approach to the future that pivoted on a secular and naturalistic theory of progress. Using scientific knowledge and reasoning (and divorced from religious superstition) humanity could progressively and indefinitely improve all aspects of human life, from the physical and economic to the psychological and social. The Enlightenment also emphasized self-determination (freedom) and democratic governance, in opposition to religious and royal authority, laying the seeds for the American and French Revolutions. Various features and themes of Enlightenment philosophy continue to have a powerful influence on contemporary future consciousness.¹⁵

Romanticism

The Romantic Revolution (ca. 1800-1850) emerged as a reaction against the ideals, futurist visions, and scientific philosophy of the Enlightenment, creating a lasting tension within modern future consciousness.¹⁶ The Romantics critiqued rational-abstract thinking and growing industrialization and technology in modern European society. They approached the future through the passions, a love of and immersion in nature, and an appreciation of the arts. Whereas the Enlightenment foresaw great promise through secular progress, the Romantics frequently expressed fear and apprehension over where “all this progress” was taking us. Thus modern future consciousness became equally populated with hopes and fears about the future, resulting in a mixture of scientific-technological optimism and emotional-naturalistic (in ways Dionysian) pessimism. Moreover, modern future consciousness became decidedly conflictual over whether the future should be primarily approached through reason or through emotion.¹⁷ One of the earliest SF novels, Mary Shelley’s *Frankenstein*, was strongly influenced by Romantic philosophy.

Evolution

The scientific theory of evolution, which emerged in stages beginning in the seventeenth century, provided a comprehensive framework for understanding change, and both the past and the future. Darwin (circa 1860-1870) proposed that biological evolution was a combination of chance and natural law (both order and chaos contribute to the future), and that there was no purposeful design directing evolution; there was no telos to the future. Many people found his ideas very unsettling. Without divine guidance, the future became uncertain, and humankind could become extinct. Darwin did see a direction to evolution, though, from the simple to the more complex, and he believed that humans could evolve further in the future. Still, many saw Darwin as arguing that evolution was fueled by competition and used this idea to justify competition in human society as a necessary mechanism for improvement—a doctrine that came to be called Social Darwinism. But Darwin also saw cooperation as a significant factor in evolution and believed that the future evolution of humanity should be toward greater cooperation and ethical behavior.

All in all, the theory of evolution (which itself has continued to evolve since the time of Darwin) provided humanity with a scientifically grounded comprehensive framework for informing and inspiring contemporary future consciousness (as is illustrated in many futurist and SF works).¹⁸

As a concluding statement on the value of the historical study of future consciousness presented in *EFC*, understanding the evolution of future consciousness provides knowledge of the different modes of awareness of the future, including: practical instrumentality and social cooperation; mythic and religious narrative; rationality, abstract theory, and scientific prediction; ethical prescriptions; emotionality and passion; intuition and spirituality; and various futurist theories. Through a close reading of history, one appreciates the full breadth of modes of consciousness, and in particular, future consciousness, and is able to identify such capacities, mindsets, and dispositions within oneself and others. There are different ways to experience the future.

The following sub-sections below from “Wells” to “Contemporary Theories and Paradigms” summarize and highlight key ideas from the *CFT*.

Wells and the Emergence of Futures Studies and Science Fiction

Strongly influenced by evolutionary theory and his deep study of human history, H.G. Wells can arguably be seen as the “father” of both modern futures studies and modern SF,¹⁹ at times combining these two modes of future consciousness. On one hand, he argued as early as 1901/1902 for an academic discipline focused on the study of the future, and through the period (ca. 1885 to 1940) he wrote numerous non-fiction books on the future, presenting many predictions and visions of preferable futures (including utopias) while also offering warnings. On the other hand, he wrote many SF narratives (ca. 1895 to 1935), quite a few of which dealt with hypothetical futures, both utopian and dystopian.²⁰ In general, it is fair to say that Wells was obsessed with the future. Although many individuals wrote and published on the future before Wells, his writings were a watershed point after which published ideas and speculations (both theoretical and narrative) on the future became a significant and pervasive expression of future consciousness in the contemporary world.

Modern Science Fiction

With antecedents which extend back to the beginning of modern times, if not earlier, SF over the last century (since Wells and Verne) has emerged as an extremely influential and globally pervasive mode of future consciousness. With origins in mythic consciousness, modern science, early utopian thinking, and both Enlightenment and Romantic philosophies, SF provides a psychologically holistic (engaging all major dimensions of consciousness) and integrative (covering all dimensions of human reality) narrative form of future consciousness. SF addresses the future of everything. Beginning with my early treatment of SF in *CFT*, I have progressively expanded my study and analysis of SF through numerous publications and presentations. The reader is referred to the chapter in this volume on SF and other referenced publications.²¹

Twentieth Century Futures Studies

As a relatively distinct mode of future consciousness, by the mid-twentieth century, various writers had pulled together a set of systematic (theoretical and methodological) ideas regarding how to study the future and have an impact on the future direction of human society. A common name, which emerged for this discipline of inquiry and practical efforts, is “futures studies.” Although there is ongoing debate regarding its distinctive identity and its basic conceptual and methodological principles, futures 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, futures studies combines scientific methods, rational ethical decision making, and purposeful actions for affecting the future in a positive way. The ongoing *Millennium Project*

systematically surveys the fundamental global challenges for the future and identifies both obstacles and resources for addressing the challenges.

Futures studies provides methodologies and articulated practices 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. All these methods and techniques I view as evolved expressions of future consciousness.

And yet, many futurists are critical of Western and rational-scientific models of futures studies. Author and futurist Ziauddin 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.” Predictions can become self-fulfilling prophecies. Richard 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—in my terminology, its dominant mode of future consciousness.

Indeed, reflective of long-standing philosophical, meditative, and spiritual traditions in the East (such as Hinduism, Buddhism, and Taoism) a relatively distinct and complex array of modes of consciousness has evolved in contemporary times regarding how to approach life and the future. There are also individuals, such as Sri Aurobindo and Ken Wilber, who have attempted to synthesize Eastern spiritual ideas with the Western scientific-rational mode of consciousness and develop balanced and integrative visions of the future and frameworks of future consciousness. Following Richard Nisbett's analysis of Western versus Asian mindsets, it makes good sense in a globalizing society to aspire toward a synthesis of these different modes and frameworks of consciousness in approaching the future.²²

The Contemporary Transformation

My analysis in *CFT* of “the contemporary transformation” in our present world emphasizes that numerous social and philosophical movements have emerged challenging the status quo and traditional dominant modes of consciousness regarding how to think about human reality and the future. The theory of progress as a positive vision of the future no longer dominates Western future consciousness. Global future consciousness is a contentious and pluralistic reality with many competing mindsets and approaches; even understanding the present is open to multiple interpretations. Fear and hope and pessimism and optimism exist juxtaposed in contemporary times.²³

Theories and Paradigms of the Future

The complexity and breadth of contemporary future consciousness can be found in the immense variety of modern theories and paradigms of the future.²⁴ 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.)

Contemporary theories and paradigms of the future cover all the major dimensions of human reality. The final section of *CFT* presents an extensive review (with critical comparisons) of different contemporary theories and paradigms of the future.²⁵

My review in *CFT* is divided into a set of basic categories, which consists of theories highlighting the following categories: “Time and Change;” “Science, Technology, and Rationalism;” “Ecology and Nature;” “Psychology and Human Relations;” “Society, Culture, and Morals;” “Spirituality, Religion, and the Mystical;” and “Integrative,” the last category including approaches that attempt to pull together all the major dimensions of (human) reality. As a sample of themes covered in this review, in succession, I examine accelerative change, fundamentalism, transhumanism, and Barbara Marx Hubbard’s “conscious evolution;” robotics, nanotechnology, the biotechnological revolution, computers and artificial intelligence, and the exploration and colonization of outer space; the Green movement and Gaian philosophy; positive psychology and Riane Eisler’s vision of a partnership society; globalization theories, Francis Fukuyama’s triumph of democracy, the growth of “affluenza,” the “global brain” and “global mind” (ideas that go back to Wells), and Samuel P. Huntington’s “clash of civilizations;” the New Age and the “Omega Point” theories of Tielhard de Chardin and Frank Tipler; and Wilber’s integral philosophy, “Spiral Dynamics,” and Rick Smyre and Walter Truett Anderson’s visions of a “New or Second Enlightenment.” As an approximate and general division, these diverse viewpoints and approaches can be categorized as expressions of future consciousness that emphasize the future of the physical world and physical technologies; psycho-social dimensions; and integrative psycho-social-physical-technological reality.

At the end of *CFT*, I present the following central conclusions: An evolutionary view of reality is superior to a static view of humanity, with the caveat that stability and sustainability needs to be balanced with growth and change; historical consciousness of our collective intellectual heritage should inform future consciousness; many dimensions of human reality have evolved and will continue to evolve in a reciprocal interactive fashion (such as humans and technology, humanity and nature, and individuals and society); a holistic and integrative framework of understanding, incorporating Eastern and Western thinking, should be our preferable direction in the ongoing evolution of future consciousness; and, supporting the emergence of a New Enlightenment, we should pursue the purposeful evolution of human virtues and wisdom.²⁶

Finally, *CFT* ends with a statement on the value of the study of contemporary expressions 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 different futurist perspectives. Theories and paradigms 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 and paradigms provides a knowledge base from which to think, speculate, and even plan out one’s own future.²⁷

Evolution, Reciprocity, and Purposeful Evolution

From the earliest period of my teaching and publishing on the future, I began to develop a general theoretical framework that would provide an informed and credible scientific and philosophical foundation for understanding human reality, and in particular future consciousness. Two key principles emerged early on in my thinking: evolution and reciprocity.²⁸ Note that both these principles were highlighted (as described above) in my concluding section of *CFT*.

The principle of evolution applied to the cosmos as a whole and human reality in particular is as follows:

“The entire universe from the simplest and smallest of its component parts to the largest and most complex, as well as all its laws, fundamental forces, and constants, is the result of a multifaceted evolutionary process extending back in time to the primordial foundation and beginning of the cosmos. This principle can also be applied to the future: Everything that will happen, and everything that will emerge, will be the result of this cosmological evolutionary process.”

Both consciousness in general and future consciousness, in particular, evolved within the context of an evolutionary universe and evolutionary ecology on the earth, and our future consciousness needs to be informed and grounded in an evolutionary perspective on the future.

The principle of reciprocity is explained as follows:

“Reality can be comprehensively described as a vast array or network of distinct yet mutually interdependent realities. Nature consists of a set of systems and realities that are distinct, yet mutually supportive. Reciprocity means a logic and ontology of complementarity, in contrast to the dualistic logic and ontology that has dominated Western thought for thousands of years. Instead of describing reality in terms of distinct dualities, such as consciousness and the physical world, humanity and technology, or civilization and nature, each of these fundamental opposites—or complementarities—can be understood as interdependent and interactive. Open systems, entropy and evolution, and the theory of Gaia can all be conceptualized and described in terms of the principle of reciprocity.”

In summary, reciprocity entails that the past, present, and future are all best understood as the result of interactive and mutually dependent realities and systems.

Reciprocity and evolution can be synthesized in the principle of reciprocal evolution, which means that the dynamic entities and systems of reality evolve interactively and reciprocally, each member of a reciprocal pair provoking the concomitant evolution of its complementary reality. The future will involve continued interactive dynamic relationships among all the major dimensions of human reality.

In my later book, *Future Consciousness: The Path to Purposeful Evolution (FC)*, my starting point was to examine and explain in depth these two key principles. My hypothesis was that together they provide a concise framework for describing Eastern versus Western modes of consciousness and understanding.²⁹ I also began my later book on *The Future Evolution of Consciousness (FEC)* with an updated examination of these two principles as a credible and illuminating foundation for understanding consciousness.³⁰

Informed and inspired by the writings of Walter Truett Anderson, Barbara Marx Hubbard, John Stewart, and Eric Chaisson, among others, I also developed, through a series of publications, the concept of purposeful evolution, a central idea I have used in explaining both future consciousness and the future of consciousness.³¹

Understanding the general process of cosmic evolution provides a basis for understanding purposeful evolution. Cosmic evolution is not a singular or unitary process of change throughout the history of the universe: rather, at successive sequential periods in time, new mechanisms and processes of evolutionary change have emerged. Evolution has evolved. With the development of future consciousness, specifically involving conscious goal-setting and purposeful behavior, natural change guided by conscious future-oriented intentions emerged as a new, more advanced form of evolution. Especially, when we consider the emergence of human consciousness and intentional behavior, natural change became purposefully directed. Throughout history (and even prehistory) humans have attempted to purposefully guide and shape both the physical environment and their own psycho-social make-up. And to re-emphasize, this emergent evolutionary capacity is made possible and is empowered by future consciousness (anticipation, future goal setting, and future-directional purposeful behavior). Acknowledging the fact that humans have made innumerable mistakes in our efforts to guide and direct the flow of events, still, we are future-conscious, purposeful beings that persistently attempt to guide the future toward what we believe are desirable and preferable outcomes. All of our theories and paradigms of the future are mindsets and patterns of behavior for guiding and facilitating purposeful evolution.

The Personal and Practical Dimensions of Future Consciousness

Aside from my systematic study of the historical development and diverse contemporary expressions of future consciousness, in my early years of futures writing and teaching, I also began to develop an applied workshop, with various activities on how to personally enhance one's future consciousness. A key feature of my futures work has involved how to apply my futurist ideas at a practical and individual level. In my mind, the enhancement or heightening of future consciousness is potentially of great value in all aspects of life, personal and professional.³² I offered my future consciousness workshop both at my college and at successive annual conventions at the *World Future Society (WFS)* from 2006 through 2009. Adopting an applied and holistic psychological perspective on future consciousness, I addressed specific ways to enhance the emotional/motivational, learning/memory, thinking/imagination, attitudinal, and self-identity/self-narrative dimensions of future consciousness. Four sequential publications in the *World Futures Studies Federation (WFSF) Futures Bulletin* summarized a large portion of the content of this workshop.³³

Since my initial *WFS* workshop, I have offered evolved versions of the workshop in numerous other venues (for example at the *World Futures Study Federation (WFSF)* conferences) and given in-person and online presentations summarizing the main ideas of the workshop. These workshops and presentations eventually developed into my book *FC* (2017). This book contains an in-depth analysis of the psychology of future consciousness and an extensive series of chapters, both practical and personal, on the heightening of future consciousness.³⁴ After

completing the book, I developed a semester length on-line course—again with a practical and personal development emphasis—based on the content of the book.³⁵

A critical question I addressed in the “Future Consciousness” workshops and presentations, and in the book, *FC*, has been what the standards of excellence define heightened future consciousness. What goals and enhanced capacities should individuals aspire toward in developing their future consciousness? Inspired by the work of the psychologist Martin Seligman (and other positive psychologists) the basic answer I proposed, in increasing detail in successive publications, workshops, and presentations, was an evolving set of character virtues of heightened future consciousness.³⁶ Character virtues provide psychologically holistic standards of excellence for defining heightened future consciousness.

Character Virtues as Standards of Excellence in Heightened Future Consciousness

The importance of character virtues as holistic standards of excellence in human consciousness and behavior also came to the forefront of my thinking in my work (circa 2000) as an Chair of a number of academic departments. Concern over the ethical behavior of both students and teachers in higher education led me to examine the field of academic ethics. In reviewing the field, I concluded that the ideals and standards of ethical consciousness and behavior in academia could be described as a set of ethical character virtues, such as self-responsibility, honesty and integrity, open-mindedness and the love of learning, and justice and fairness. Indeed, such character virtues could be viewed as central to personal and professional development and overall psychological well-being.³⁷

Based on my study of academic ethics and Seligman’s positive psychology (and other sources), I have developed, over roughly the last couple decades, a theory and practical/applied approach to heightened future consciousness that centers on the development of a set of character virtues. All the identified character virtues of future consciousness can be enhanced and further developed in human consciousness and behavior, thus heightening and strengthening future consciousness along multiple dimensions. As I describe in depth in my book *FC*³⁸, my proposed (and continually evolving) set of character virtues of heightened future consciousness are:

- *Self-awareness* (“know thyself”), *self-control*, *self-efficacy*, and *self-responsibility*, which taken together support an empowered personal future narrative. The desirable mindset is internal locus of control (rather than external locus of control). As a cardinal virtue of heightened future consciousness we should take proactive responsibility for our future.
- *Realistic idealism*, which entails a belief in standards and a pursuit of excellence in life.
- Belief in and the pursuit of *self-growth*—as opposed to a stagnant self-concept—which includes an evolutionary and progressive personal narrative.
- The *skill and love of learning*, which involves the development of honesty, wonder, curiosity, humility, and the motivated quest for truth and understanding.
- The *skill and love of thinking*, as well as other modes of understanding (such as insight and intuition), which involves the capacities for self-reflection and self-assessment of beliefs and thinking and the development of the various virtues and capacities of good thinking (for example, as outlined in “critical thinking” literature.)

- An expansive, rich, and thoughtful *temporal consciousness*, subsuming historical consciousness, future awareness and foresight, and the cognitive integration of past and future. An imaginative and visionary consciousness. An evolved grand narrative regarding humanity and nature as a whole.
- *Cosmic consciousness* (including awareness of oneself in the context of the cosmos), involving awe, global/ecological consciousness, a sense of justice and reciprocity, and the capacity for perspectival transcendence beyond the here and now. A broad consciousness of the whole of reality, as best as can be understood.
- *Courage* and realistic *hope and optimism* supporting a motivational attitude of approach toward anticipated positive realities, rather than avoidance of anticipated negative realities.
- *Love*, involving gratitude, (passionate) appreciation, and compassion.
- *Deep purpose*, involving *discipline, commitment, and tenacity*. A purposeful personal future narrative. A sense of overall meaning in life.
- *Ethical pragmatism* or *practical wisdom*, involving the exercised capacity to achieve ethical and constructive ideals in one's behavior and interaction with the world.
- *Creativity* and an adventuresome exploratory character. The future is the act of creation, in which we should proactively participate.
- *Balance, integration, and temperance*, involving the capacity to balance and consciously integrate, in thought and action, multiple values, issues, and virtues—the opposite of simplistic extremism. The philosophy and practice of the “Golden Mean.”
- *Wisdom*, understood as a holistic synthesis in consciousness and behavior of all the above virtues. One's personal future narrative should be a wisdom narrative, involving the pursuit and exercise of wisdom. (A more in-depth explanation of wisdom is provided below.)

The Psychological Dimensions of Holistic Future Consciousness

As explained above, future consciousness is a holistic multi-dimensional psychological reality; there is a diverse set of basic psychological processes involved in holistic future consciousness. Each of these psychological processes and modes of experience can be enhanced in numerous ways, contributing to heightened future consciousness. The character virtues of heightened future consciousness provide standards of excellence for identifying and defining enhanced functioning for these different psychological processes and dimensions. In *FC* (as well as in numerous other presentations and publications) I examine each of these basic processes and dimensions and explain how they can be strengthened through the development in different character virtues to support heightened future consciousness.³⁹ Invariably, for the strengthening of any specific psychological capacity in future consciousness, the enhancement of multiple different character virtues have a beneficial and constructive effect. Expanding upon previous lists in early publications, the psychological processes and modes of experience involved in future consciousness that I discuss in depth in *FC*, along with methods and practices for strengthening them, are:

- Perception
- Personal self-identity

- The ecological (techno-social-natural) context of psychological processes
- Emotion
- Motivation
- Purposeful behavior
- Learning and memory
- Understanding and human belief systems
- Thinking and intuition/insight
- Imagination
- Creativity

A key feature regarding this set of psychological processes is that these capacities and modes of experience are interactive and mutually supportive. For example, developing the emotional dimension of consciousness (and future consciousness) will have an impact on motivation, purposeful behavior, and learning and thinking. This interactivity is a defining feature of the holistic nature of consciousness and future consciousness.

Wisdom

In my ongoing work as an college educator, building on my study of academic character virtues, I came to the conclusion—at least as early as 2006—that the character virtue of wisdom provided a holistic and integrative over-arching goal for higher education, preferably replacing the fragmented, utilitarian, and surface learning goals of traditional college education.⁴⁰ Yet, also, as early as 2004, I had included wisdom as one of the key virtues of heightened future consciousness. What emerged in my thinking by the time I completed *EFC* and *CFT* was that wisdom could be seen as the highest expression of future consciousness, a holistic and integrative capacity subsuming all the various character virtues. (The evident implication of these two parallel and converging lines of thought was that the heightening of future consciousness—understood as wisdom—should be the central goal of higher education.) In a number of publications, soon thereafter, I examined the numerous commonalities and connections between my emerging concept of heightened future consciousness and the virtue of wisdom. In one publication (2010), written together with Ed Cornish, former President of the *WFS*, the topic of “wise futurists” was explored.⁴¹

Reviewing the literature on wisdom, both traditional and contemporary, as well as Eastern and Western, I distilled in my writings what I believed was a succinct definition of the concept that integrated many of the themes I had encountered in my wisdom research. I have used this definition (or variations thereof) in my various presentations and workshops.

“Wisdom is the personally internalized, continually evolving understanding of and fascination with both the big picture and personal dimensions of life, and what is good, and the desire and creative capacity to apply this understanding to enhance (evolve) the well-being of life, both for oneself and others.”

What were my main reasons for equating wisdom with heightened future consciousness (or the highest expression of future consciousness)?

- Just like heightened future consciousness, wisdom is a psychologically holistic and integrative concept covering all the major dimensions of consciousness and behavior.
- As with heightened future consciousness, wisdom is a dynamic self-evolving self-reflective capacity (wisdom is more a journey than a destination).
- Analogous to heightened future consciousness, wisdom possesses an ethical dimension, integrating a variety of character virtues.
- Avoiding one-sided cognitive approaches to consciousness and mind, both wisdom and heightened future consciousness contain an emotional dimension.
- Wisdom is generally seen (in the wisdom literature) as serving the function of creating a positive future for oneself and others. Wisdom has a future-focused orientation toward the creation of a preferable future. Indeed, I also proposed that wisdom best facilitates constructive purposeful evolution.

My extensive concluding chapter in *FC* provides a detailed examination of wisdom, including its equivalency with heightened future consciousness, and how it incorporates all the character virtues of heightened future consciousness.⁴²

Some other general proposals I presented and explained in my ongoing writings on wisdom and the future were that wisdom provides the following benefits: an inspiring and credible ideal for the preferable future evolution of consciousness and the human mind; a realistic and empowering ideal for our individual self-development and the achievement of happiness and flourishing in life; an ideal foundation for conceptualizing our future relationship with technology—we should aspire toward becoming “wise cyborgs”; and a preferable model for future society as a whole—collectively we should aspire toward becoming a “wise society.” Growing out of my study of wisdom, future consciousness, and education, I published an article (and gave a *WFS* presentation) in which I outlined a psychologically-holistic, wisdom-based, future-focused integrative educational curriculum.⁴³

In describing my work on wisdom and future consciousness, I should mention the wisdom scholar Copthorne MacDonald and his *Wisdom Page* website. MacDonald, at least as far back as the 1990s, presented his detailed and well-articulated argument that the development and exercise of wisdom was the key to addressing our current global problems and creating a positive future. MacDonald’s writings greatly influenced me. Studying MacDonald’s writings and his website resources in the early 2000s, we eventually dialogued and collaborated, leading to the publication of a number of my articles on *The Wisdom Page*. When MacDonald passed away in 2011, I became the Director of the *Wisdom Page* (for the years 2011 to 2020) and published an ongoing newsletter and supplement to the website, originally titled “Wisdom Page Updates,” and later changed to “Wisdom and the Future,” which continued to reinforce and further expand upon the intimate connection between wisdom and future consciousness.⁴⁴

The Nature of Consciousness

My interest in the general topic of the nature of mind and consciousness, and the relationship—ontologically and epistemologically—between consciousness and the physical world goes back to my early undergraduate and graduate studies in psychology and philosophy (1966 through 1973).⁴⁵ My initial study and understanding of the principle of reciprocity revolved around making sense of the puzzling relationship between mind and physical matter.⁴⁶ Through my early years of college and university teaching (1973 to 1991), I frequently taught psychology and philosophy courses dealing with the multi-faceted capacities of the human mind, the psychology of consciousness, and the “mind-body” problem.

But my fascination with mind and consciousness took a new turn in the mid-1990s when I began teaching a section in my recently developed introductory futures course on “Psychological Evolution.” The content of this section of the course was summarized in my book *The Odyssey of the Future*, and I further expanded my treatment of this topic in an extensive article (and *WFS* presentation) titled “The Future of Human Psychology,” written in 2000.⁴⁷ My long-standing interest in consciousness and the human mind was re-energized in considering the possible future evolution of mind and consciousness.

Since those first efforts to understand mind and consciousness through the “eyes of the future,” I have published a whole series of articles addressing the connected topics of the nature of consciousness and the future of consciousness.⁴⁸ As I came to realize, the logical connection between understanding the nature of consciousness and thoughtfully considering the future of consciousness is that any theory (predictive or preferable) regarding the future evolution of consciousness assumes some type of theory of the nature of consciousness (whether explicitly stated or implicitly assumed). How can we realistically consider the future of something without a sound and realistic idea regarding what that something is?⁴⁹ As such, my publications addressing the future of consciousness have invariably involved, as a theoretical foundation, discussions of the nature of consciousness.

Another important consideration motivating my current interest in the nature of consciousness is that since future consciousness is so central a concept in my futurist thinking, it is important to understand how future consciousness is connected with the more general phenomenon of consciousness. Future consciousness is a component or dimension of consciousness, and as such, we cannot fully understand the former without understanding the latter.

One key line of thinking that has strongly influenced my study of both consciousness and the future of consciousness, as well as my general futurist mindset and all my futurist publications, pertains to the centrality of consciousness in human reality. An argument for this centrality that I have repeatedly stated is summarized below:

“Consciousness is at the core of our personal human existence. We live our lives in the ambient illumination of our consciousness. We are aware of our surrounding physical environment through consciousness. Consciousness is the medium through which all that is meaningful to us is revealed, known, and understood. All that we believe we know is formed (articulated) and comprehended within our consciousness. Moreover, we create, shape, and guide ourselves and the world around us through our conscious thoughts, goals, plans, emotions, motives, and purposeful behaviors. All our theories of reality and all our conceptualized solutions to addressing the challenges and problems of life are creations of our consciousness.

Given such considerations regarding the centrality of consciousness in human existence, it follows that if we were to change and significantly evolve human consciousness, we would profoundly transform and improve all of human reality.”⁵⁰

Indeed, in my introductory video on the *Center for Future Consciousness* website, I state that the philosophy and approach of the *Center* is that the solution to our current problems and the pathway toward creating a positive future is to “evolve our conscious minds.”⁵¹ All in all, a main area of focus in my writing and teaching, especially in recent years, has been understanding the nature of consciousness and, grounded in this understanding, exploring how consciousness could (and should) evolve in the future.⁵² As explained below, this area of focus can be conceptually connected with my parallel ongoing study of future consciousness and wisdom (reviewed above).

The Future of Consciousness

In this final section I review my current work on the nature and future evolution of consciousness, regarding both possibilities and preferable directions. I then end with a discussion of the central importance of future consciousness and wisdom in articulating a preferable vision of the future of consciousness.

I am currently writing a book on the nature and future evolution of consciousness.⁵³ The central thesis of the book is as follows:

“All of our current challenges and problems are due to weaknesses and failings in consciousness. The key strategy we should passionately and tenaciously pursue for constructively addressing our contemporary difficulties and creating a positive future is the purposeful evolution of our consciousness. The future purposeful evolution of consciousness is not only possible and plausible, but also a highly preferable path to emphasize and pursue, both for humanity as a collective whole and for each of us individually within our lives.”

In this book, I address certain fundamental topics and areas of focus, including the following:

- Building on previous publications, I articulate a scientifically and philosophically informed foundation for understanding the nature of consciousness and the relationship between consciousness and the physical world, highlighting the principles of *cosmic evolution*, *reciprocity*, and *purposeful evolution*. Consciousness should be placed within the context of nature and evolution of the cosmos.
- In order to gain a dynamic picture of consciousness and its evolutionary trajectory—providing a framework for understanding the future of consciousness—I examine in depth the *past evolution of consciousness*.
- I examine the emergence of future consciousness and purposeful evolution within the context of the overall evolution of consciousness throughout history, as well as historical approaches to the *purposeful evolution of consciousness*—from psychology, philosophy, and spirituality, among other disciplines.

- Providing a foundation for articulating an informed vision of the nature of consciousness, I present a comprehensive review of *theories of consciousness*.
- Grounded in this review of theories of consciousness, I offer a psychologically holistic, evolutionary, and ecological *theory of the nature of consciousness*.
- I summarize contemporary *deficiencies and failings in consciousness* and explain how such weaknesses contribute to the problems and challenges of today.
- I articulate a set of *preferable psychologically holistic ideals* regarding the future of consciousness and explain how the realization of such ideals would have a positive impact on future human life, society, and our environment.
- I address the *practical question* of how to realistically and effectively facilitate the future evolution of consciousness within humanity as a whole.
- I present a more focused examination of the preferable future evolution of consciousness, considering each of the *main dimensions of human consciousness*. The psychological dimensions of consciousness examined include:
 - Personal Self-Identity
 - Bodily Consciousness
 - Perception
 - Emotion
 - Motivation
 - Pleasure, Pain, and the Sensual
 - Cognitive Consciousness: Memory, Thinking, and Imagination
 - Conscious Well-Being and Flourishing
 - Aesthetic Consciousness
 - Ethical Consciousness
 - Ecological, Planetary, and Cosmic Consciousness
 - Technological Consciousness
 - Interpersonal and Social Consciousness
 - Religious and Spiritual Consciousness and the Pursuit of Enlightenment
- Grounded in the above holistic review, I present the argument that the further evolution of *future consciousness* (the heightening of future consciousness) and the pursuit and development of *wisdom* should serve as centers of gravity and inspiration in the future evolution of consciousness.
- Throughout the book my examination of the future of consciousness and consciousness of the future (future consciousness) is regularly informed by ideas and themes derived from *SF*, especially *SF* that specifically addresses the future of humanity and consciousness, thus connecting my two main ongoing areas of interest in current writing and teaching. Of special significance, I discuss “*wisdom narratives*” of the future in *SF*, such as those articulated in the writings of Wells, Olaf Stapledon, and other *SF* writers. I close with the topic of the *transcendence* of humanity in the future evolution of consciousness.

Summary and Conclusion

I have here reviewed my study and research, both past and present, regarding consciousness of the future (future consciousness) and the future of consciousness. I have discussed in sequence: the concept and nature of future consciousness; the historical evolution of future consciousness from prehistoric to contemporary times, highlighting mythic consciousness and classical philosophy, modern science and the Western enlightenment theory of progress, the contributions of Wells, SF, and futures studies, and contemporary futurist theories and paradigms; the principles of evolution, reciprocity, and purposeful evolution, which serve as a scientific and philosophically informed theoretical framework for understanding both future consciousness and consciousness as a whole; the personal and practical dimensions of enhancing future consciousness; character virtues as a foundation for defining heightened future consciousness; the multiple psychological dimensions of holistic future consciousness; the connection between wisdom and heightened future consciousness; and the nature and future evolution of consciousness.

Examining its historical development reveals that future consciousness is a dynamic and evolving multifaceted capacity involving multiple modes of consciousness from the mythic and pragmatic to the rational and emotional. Moreover, as illustrated throughout history, future consciousness has been expressed in both fictional-narrative and non-fictional empirical-theoretical forms. Reflecting a great diversity of perspectives on human reality and the future, numerous different theories and paradigms of the future—as articulated expressions of future consciousness and reflecting different modes of consciousness—have emerged throughout history and continue to further evolve in contemporary times.

Future consciousness is a normal, essential, and distinctively empowering capacity of the human mind, one that has facilitated the purposeful evolution of civilization. Yet, future consciousness can be significantly enhanced further in individuals and society as a whole along numerous psychological dimensions. A great deal of my work has focused upon such ways to heighten future consciousness. Grounded in the holistic concept of character virtues, ideals or standards of excellence can be identified in future consciousness, providing a preferable future evolutionary direction for enhancing future consciousness. As I have attempted to demonstrate, the capacity for wisdom provides an overarching holistic character virtue to inspire and guide the further development of future consciousness.

Consciousness is the core reality of human existence. In the context of considering the preferable future evolution of consciousness, I suggest that the most critically important set of capacities of the human mind to further enhance and develop is the heightening of future consciousness and wisdom. The enhancement of both is essential to addressing our current global problems and challenges and to providing a positive, consciousness-centered vision for the future of humanity.

Endnotes

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² Lombardo, T. (2007a) “The Evolution and Psychology of Future Consciousness” *Journal of Futures Studies*, Vol.12, No. 1, August.

³ See Lombardo, T. (2011a) *Wisdom, Consciousness, and the Future: Selected Essays*. Bloomington, Indiana: Xlibris for a number of articles that present definitions and extended descriptions of future consciousness.

⁴ Lombardo, T. (2017) *Future Consciousness: The Path to Purposeful Evolution*. Winchester, UK: Changemakers Books. 197-212.

⁵ See Ahvenharju, S., Minkkinen, M., and Lalot, F. (2018) “The Five Dimensions of Futures Consciousness” *Futures* 104 1-13 and Ahvenharju, S., Lalot, F., Minkkinen, M., and Quiamzade, A. (2021) “Individual futures consciousness: Psychology behind the five-dimensional Futures Consciousness scale” *Futures* 128, 1-18.

⁶ See my discussion of the meaning of “purposeful evolution” below.

⁷ Lombardo, 1997/2022. 18-28 and Chapter Five.

⁸ See my accompanying article in this volume, Lombardo, “Science Fiction as an Integrative and Holistic Approach to the Future.”

⁹ Lombardo, T. (2014a) “Contemporary Trends and Theories and Paradigms of the Future”. <https://centerforfutureconsciousness.com/contemporary-trends-and-theories-and-paradigms-of-the-future/> and Lombardo, T. (2025) “Purposeful Human Evolution and Future Consciousness: Parts I and II” Retrieved June 15, 2025. <https://centerforfutureconsciousness.com/wp-content/uploads/2024/08/evol-of-consciousness-chp-2-part-one.pdf> and <https://centerforfutureconsciousness.com/wp-content/uploads/2024/09/evol-of-consciousness-chap-2-part-two-edited.pdf>.

¹⁰ Lombardo, T. (2006a) *The Evolution of Future Consciousness*. Bloomington, Indiana: Author House. 79-140. See also Lombardo, 2025, pp. 1-16.

¹¹ See Lombardo, T. (2018a) *Science Fiction: The Evolutionary Mythology of the Future - Volume One: Prometheus to the Martians*. London: Changemakers Books. Chapter Two for a much more detailed and in-depth description of the nature of myth.

¹² Lombardo, T. (2006a) 157-243.

¹³ Lombardo, T. (2006a) 241-251 and 268-290.

¹⁴ Lombardo, T. (2018a) 207-221.

¹⁵ Lombardo, T. (2006a) 303-339.

¹⁶ Lombardo, T. (2006a) 357-375.

¹⁷ See though a more complex, multi-faceted overview of Romanticism in my book, Lombardo, T. (2018a) Chapter Six.

¹⁸ See Lombardo, T. (2006a) 375-412 and Lombardo, T. (2017) Chapters Two and Three for much more detailed descriptions of the theory of evolution.

¹⁹ Wagar, W. W. (2004) *H. G. Wells: Traversing Time*. Middletown, CT: Wesleyan University Press.

²⁰ Lombardo, T. (2021a) *Science Fiction: The Evolutionary Mythology of the Future - Volume Two: The Time Machine to Metropolis*. Bloomington, IN: AuthorHouse. Chapters One and Two.

²¹ Lombardo, Thomas (2006b) *Contemporary Futurist Thought*. Bloomington, Indiana: Author House, 2006. 5-99; Lombardo, T. (2018a); Lombardo, T. (2021a); Lombardo, T. (2021b) *Science Fiction: The Evolutionary Mythology of the Future - Volume Three: Superman to Star Maker*. Bloomington, IN: AuthorHouse; Lombardo, T. (2024a) "Science Fiction Futures: Historical Foundations" in Roberto Poli (Ed.) *Handbook of Futures Studies*. Cheltenham and Camberley, UK: Edward Elgar Publishing, Inc. Retrieved June 15, 2025. <https://centerforfutureconsciousness.com/wp-content/uploads/2024/07/sf-futures-historical-foundations-final-copy-inset-references.pdf>; Lombardo, T. (2024b) "Science Fiction Futures: Contemporary Developments" in Roberto Poli (Ed.) *Handbook of Futures Studies*. Cheltenham and Camberley, UK: Edward Elgar Publishing, Inc. Retrieved June 15, 2025. <https://centerforfutureconsciousness.com/wp-content/uploads/2024/07/sf-futures-contemporary-developments-final-copy-inset-references.pdf>; and "Science Fiction as an Integrative and Holistic Approach to the Future" (this volume).

²² See Lombardo, T. (2006b) 109-190 and Lombardo, T. (2007a) on "Futures Studies" and Eastern and Western modes of consciousness.

²³ Lombardo, T. (2006a) 191-242.

²⁴ See Lombardo, T. (2006b) 252-253 for the distinction between "theories" and "paradigms."

²⁵ Lombardo, T. (2006b) 251-395.

²⁶ Lombardo, T. (2006b) 395-409. See also my discussion of wisdom below.

²⁷ Lombardo, T. (2007b) "The History of Future Consciousness." Retrieved June 15, 2025. <https://centerforfutureconsciousness.com/wp-content/uploads/2023/07/histfutureconscious.pdf> .11.

²⁸ Lombardo, T. (1997/2022) Introduction and Chapter Two; Lombardo, T. (2002/2022) *The Future of Science, Technology, and the Cosmos*. Glendale, AZ: Center for Future Consciousness. Introduction; and Lombardo, T. (2006b) Summary and Conclusion.

²⁹ Lombardo, T. (2017) 24-25.

³⁰ Lombardo, T. (2024-2025) *The Future Evolution of Consciousness: Draft Chapters*. Retrieved June 15, 2025. <https://centerforfutureconsciousness.com/the-future-evolution-of-consciousness/> . Chapters on "Cosmic Evolution" and "Reciprocity".

³¹ Anderson, W. (1996) *Evolution Isn't What It Used To Be: The Augmented Animal and the Whole Wired World*. New York: W. H. Freeman and Company; Hubbard, B. (1998) *Conscious Evolution: Awakening the Power of Our Social Potential*. Novato, CA: New World Library.; Stewart, J. (2000) *Evolution's Arrow: The Direction of Evolution and the Future of Humanity*. Canberra, Australia: The Chapman Press; Chaisson, E. (2005). *Epic of Evolution: Seven Ages of the Cosmos*. New York: Columbia University Press.; Lombardo, T. (2006b) 271-275; Lombardo, T. (2009a) "The Future Evolution of the Ecology of Mind" *World Future Review*, Vol. 1, No. 1, Feb., 2009. Retrieved June 15, 2025. <https://centerforfutureconsciousness.com/wp-content/uploads/2023/07/evolecolmindpaper.pdf> 2-3; and Lombardo, T. (2017) 90-95. See Lombardo, T. (2024-2025) "Chapter Two: Purposeful Human Evolution and Future Consciousness" for an extensive recent theoretical and historical analysis of purposeful evolution.

³² Lombardo, T. (1997/2022) 18-28 and Lombardo, T. (2006a) 5-71.

³³ Lombardo, T. (2006-2007) "Developing Constructive, Optimistic, and Creative Attitudes and Behaviors about the Future: Parts One to Four" *WFSF Futures Bulletin*, November 2006 through June, 2007. Retrieved on June 15, 2025. https://centerforfutureconsciousness.com/wp-content/uploads/2023/07/developingconstructivecreativeattitudes_behaviors.pdf; <https://centerforfutureconsciousness.com/wp-content/uploads/2023/08/developconstructcreatattbehcog2.pdf>; https://centerforfutureconsciousness.com/wp-content/uploads/2023/07/developingconstructivecreativeattitudes_behaviors3.pdf; and https://centerforfutureconsciousness.com/wp-content/uploads/2023/07/developingconstructivecreativeattitudes_behaviors4.pdf.

³⁴ Lombardo, T. (2018b) "Future Consciousness: The Path to Purposeful Evolution" *Association of Professional Futurists Future Festival*. Retrieved June 15, 2025. <https://vimeo.com/258497349> and Lombardo, T. (2020) "The Purposeful Evolution of Wisdom and Heightened Future Consciousness," *UNESCO Futures Literacy Summit*. Retrieved June 15, 2025. <https://drive.google.com/file/d/1h3TXtXtLmhP0gHuzppVwcJA9nNMuHecF/view>.

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³⁸ Lombardo, T. (2017) 212-248. Also see Lombardo, T. (2016) "Future Consciousness: The Path to Purposeful Evolution - An Introduction" Retrieved June 15, 2025. https://centerforfutureconsciousness.com/wp-content/uploads/2023/07/the-path-to-purposeful-evolution_intro.pdf (Originally published in *World Future Review*, Fall, 2016) for a compressed version of the entire book *FC*.

³⁹ Lombardo, T. (2017) 249-711; see also Lombardo, T. (2016); Lombardo, T. (2018b); and Lombardo, T. (2020).

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⁴² Lombardo, T. (2017) 712-773.

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⁴⁷ Lombardo, T. (1997/2022). Chapter 14 and Lombardo, T. (2022) *Essays on the Future of Psychology and Consciousness* (2022). Glendale, AZ: Center for Future Consciousness. 7-116.

⁴⁸ Lombardo, T. (2009a); Lombardo, T. (2011b) “The Ecological Cosmology of Consciousness” *Journal of Cosmology*, Special Issue: “Consciousness and the Universe”, Vol. 14, April-May, 2011. Retrieved June 15, 2025. <https://centerforfutureconsciousness.com/wp-content/uploads/2023/07/ecological-cosmology-consciousness.pdf> ; Lombardo, T. (2014b) “The Future Evolution of Consciousness” *World Future Review*, Vol. 6, No. 3, Fall, 2014; Lombardo, T. (2021c) “The Future Evolution of Consciousness” *Human Futures*, December, 2021. (“The Future Evolution of Consciousness II”). Retrieved June 15, 2025. <https://centerforfutureconsciousness.com/wp-content/uploads/2024/05/future-evol-of-consciousness-ii.pdf>); and further selected articles in Lombardo, T. (2022).

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⁵⁰ Lombardo, 2024-2025: “Introduction.”

⁵¹ *Center for Future Consciousness*. Retrieved June 15, 2025. <https://centerforfutureconsciousness.com/>.

⁵² As explained in depth in my second article in this volume, “Science Fiction as an Integrative and Holistic Approach to the Future,” another main area of interest of mine has been SF as an holistic and integrative approach to the future, which I believe complements my work in future consciousness, wisdom, and the future of consciousness.

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