Foresight education in Australia—Time for a hybrid model?

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ABSTRACT

This paper revisits the original design parameters of what was a 'new' Masters in Strategic Foresight that commenced at Swinburne University in 2001. It explores which of the original purposes and assumptions have stood the test of time over the course of a decade and analyses how the course has evolved, partly through design and partly through necessity. The paper reflects on the primary contribution of the Masters teaching experience and proposes that encouraging the students to develop philosophical 'literacy' operated to develop both the practicality of their use of methods and the capacity of their leadership and critical thinking. A secondary contribution reiterates the importance of 'place' and the necessity of 'sufficient time' for adult development to occur.

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1. History

In mid-1999 Richard Slaughter led the establishment of the Australian Foresight Institute (AFI) at Swinburne University, following a request from the then Vice Chancellor. Scoping, setup and finalising of the logistics and offerings of the AFI continued through 2000 and, in 2001, classes commenced in the main award, the Master of Science (Strategic Foresight), or the "Masters" as it came to be known. In a journal publication a few years later, 'Road testing a New Model at the Australian Foresight Institute', Slaughter [1] outlined some of the core purposes of the AFI and the design of the Masters. Since the Slaughter paper the Masters program has continued to be taught within the university, whereas the AFI was dis-established as a research institute. This paper will focus only on the continuing development of that Masters program; that is, from the inaugural model launched by Slaughter in 2001 and outlined in the 2004 journal article. This paper will not revisit the establishment and subsequent disestablishment of the AFI, as that matter has been covered in other publications [e.g., 2].

Which of the purposes and assumptions from the 2001 model have proven to be enduring? In brief:

• Slaughter [1] chose the focus of the Masters program at Swinburne to be 'Strategic Foresight' and not the more commonly used academic name of 'Futures Studies' (FS). To wit: "Even now most people do not understand what FS is all about … we therefore opted for a focus on 'strategic foresight' … adding foresight to strategy had a number of effects. It expanded timeframes normally employed. It brought much richer conceptualisations" (p. 3). The name chosen for this course was 'different enough' to suggest to prospective students that this was not a 'typical' postgraduate educational offering and perhaps that is all a name needs to do. Certainly, a large percentage of the students who came to us were looking for a postgraduate qualification, "but not an MBA".

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- One of the initial descriptions of the Masters course was that '*foresight refreshes strategy*' and that attempted to locate the course in relation to other disciplines. Certainly this point was elaborated in the development of the Generic Foresight Process (GFP) ([3], and several other papers; see later) and in how we began to formulate the teaching of methods.
- At the outset the Masters program was established with the purpose of overcoming the "limitations of what I call the 'dominant American empirical tradition'. By this I mean the bulk of US work that foregrounds the external world and overlooks the inner world of people and cultures" [1, p. 4]. As a means to this purpose the work of Ken Wilber [4–6] made a significant initial contribution to the design of the Masters curriculum, as Wilber's approach explicitly sought to integrate both the external and internal, as well as the individual and social aspects of 'reality'. That purpose is still core to the Masters program and Wilber's work continues to remain useful in this regard [e.g., 7,8].
- The Masters course has mostly been taught in a 'block mode' of teaching, rather than as weekly classes, which latter is commonplace in other Masters-level courses at Swinburne. (It was also taught in an online mode for two years in 2004–2005.) "Each unit is taught in what we call 'block mode' which simply means five full days, normally separated by a period of 2–3 weeks. We have found that this structure appeals strongly to the 'mid-career professionals' who take these courses" [1, p. 4]. Block mode has continued to be employed throughout all iterations of the Masters, although now the design uses two 3-day blocks.

2. New features

Richard Slaughter ceased having any direct involvement with the Master of Strategic Foresight in mid 2004, and since then we have modified the course to try to adapt to the changing demands of the student/customer base, the hosting institution, and our own experience as foresight practitioners of what was effective in undertaking actual foresight interventions. While some of the changes we have made were relatively cosmetic or minor here we will outline some of the more significant additions.

2.1. Methodological renewal—the Generic Foresight Process

One of the frameworks now used prominently in our teaching is what has become known as the Generic Foresight Process ('GFP') which was developed in-house by one of the authors, Joseph Voros. The overall process and the various phases within it have been described in a series of papers as well as a monograph [3,9–15] which now form part of the formal curriculum for many of the subjects in the MSF. The initial purpose of the GFP was to elaborate a framework which could be used as a generalised design template upon which to fashion specific instances of foresight processes tailored to particular organisations, contexts or engagements. The 'generic' nature of the process was deliberately highlighted so as to remind practitioners that a very wide variety of different methods, some nothing to do with foresight *per se*, may be used for different parts of an overall foresight process, and to discourage the simple adoption of a *single* method which would (mistakenly) be taken to *be* the foresight process. In other words, the GFP approach to foresight attempts to foreground a process/template view of foresight in contrast to particular-method-based views which were (and indeed still are) very widely held.

A second aspect of the GFP was that the template was also useful as a means of analysing and diagnosing previous foresight interventions or engagements, to learn where and why they succeeded, or not. In essence, the underlying urge behind the creation of the GFP was to attempt to take an integrative or integral view of the wide range of methods, and to find a way to grant each methodology, method, tool and technique a possible place in a designed-for-purpose foresight process based on a sound understanding of what is required for a successful outcome in the context in which it is to be used.

Because the products or outputs of futures research and foresight interventions may have major implications for the conduct of human affairs, futures research must be undertaken as rigorously and as carefully as it possibly can be. A key part of this rigour is the conscious recognition of the extent and limits to not only the methodological approaches used, but also their philosophical bases. So along with using the GFP as our major orientating principle we also focussed specifically upon the philosophical bases upon which our statements and knowledge claims are made, including knowledge claims about the future. The question of a 'knowledge base' of futures studies will be taken up again below.

2.2. Why bother with philosophy?

Any approach to knowledge inquiry rests upon certain foundational assumptions and fundamental presuppositions—about the nature of reality; about the nature of the form of knowledge possible about that reality; about the types of methods which can be used to generate that knowledge; about the very purpose of carrying out the inquiry in the first place; and several others. In other words, any formalised social practice or approach to knowledge inquiry (or 'paradigm', to use Kuhn's [16] well-known but often-misused term) engenders certain commitments and assumptions which are inherent in and constitutive of the paradigm—including ontological, epistemological, methodological, and axiological. Different paradigmatic foundational assumptions give rise to different forms of and approaches to inquiry, and these assumptions condition what are considered to be acceptable, appropriate and valid forms of methodology. Therefore, it is impossible to separate methodological considerations from the associated underpinning philosophical foundations, and to attempt to do so is, to quote Michael [17, p. 94], to have "both feet planted firmly in mid-air".

It is useful here to recall an observation of Albert Einstein's to a younger colleague concerning the need for philosophical insight in the scientific enterprise [18,19]:

> I fully agree with you about the significance and educational value of methodology as well as history and philosophy of science. So many people today—and even professional scientists—seem to me like someone who has seen thousands of trees but has never seen a forest. A knowledge of the historic and philosophical background gives that kind of independence from prejudices of his generation from which most scientists are suffering. *This independence created by philosophical insight is—in my opinion—the mark of distinction between a mere artisan or specialist and a real seeker after truth* (emphasis added).

In Einstein's view, therefore, philosophical insight—a deep understanding of the philosophical background and underpinnings of the search for truth and knowledge—is essential to avoid becoming merely an artisan—i.e., someone who is able to perform skilful actions, but without any understanding or ability to see beyond the prejudices of training, technique and historical epoch.

What we expressly teach in the Masters is that knowledge inquiry cannot be properly or even competently undertaken in the absence of an in-depth understanding of the philosophical foundations underpinning it. This is because, as suggested above, every methodological approach is founded upon a more-or-less implicit philosophical basis. For, without such an understanding, we may easily become mere actor-artisans mechanically performing methodological activities that generate data, absent any real understanding of what those data are, mean, or how they may be contextualised in any larger framework of knowledge. Therefore, to teach foresight properly, and to prepare researchers and practitioners well, we must explicitly and consciously consider the philosophical foundations upon which futures research may be built. For that reason, we have extended the curriculum of the MSF to introduce, consider and outline as a basis for methodological discussion—the well-known typology of paradigms discussed by Guba and Lincoln [20–22] in various editions of the very influential *Handbook of Qualitative Research* [23–25]. The influence of these five major paradigms on futures inquiry *per se* has been discussed at length elsewhere [26].

Drawing upon an idea of Reason and Torbert [27], it has also sometimes proved useful to consider this five-part typology as consisting of three main classes of inquiry: 'positivist' (i.e., positivism and post-positivism); 'interpretivist' (i.e., criticalism and constructivism); and 'action' (i.e., participatory, including 'action research' and similar such approaches). Torbert has sometimes also made a related three-fold distinction between 'quantitative', 'qualitative' and 'action research' approaches (for example [28]). In our teaching and research, we have often made use of all of these different distinctions, as each one has some advantage for exposition depending upon the context, and pedagogical intent.

2.3. It really is all about perspectives

While Voros has focussed a great deal upon the use of frameworks, paradigms and methodology (e.g., the GFP, but see also Hayward [29], which can be seen as a companion piece to the 'framing' GFP article [3]), the work of Hayward has focussed upon the even more fundamental role of consciousness and perspectives in the creation of worldviews [30–33]. This realisation of the complementary roles of the first-person consciousness/perspective holding the worldview, and the third-person framework/artefact used to understand, make sense of and view the world, resulted from a conversation prompted by a student question in the 'Integral Futures' subject in August 2004. Subsequently, for the 2006 re-accreditation of the MSF, the 'Integral Futures' subject was re-designed to no longer focus only on integral theory as a knowledge framework as such but also on the use of integral theory on the subjective nature of perspective-taking. The unit of study has now been re-named 'Integral Perspectives'.

Our views on 'integral' as a meta-paradigmatic meta-perspective can be found in the special issue of this journal on Integral Futures [26,33]. The integrative urge which sits behind an 'integral' approach to knowledge has found expression most widely in the work of Ken Wilber (for example [4], and several subsequent works), although his approach—usually known as 'AQAL', short for All Quadrants, All Levels, All Lines, All States, All Types—is of course not the only approach to taking an integral view, for there are and have been many (see, for example [34–36]). We therefore attempt to carefully distinguish an integrative or integral approach or view *in general*, as a particular form of knowledge-seeking, from the specific instance of such an approach or urge as developed and elaborated by Wilber, namely 'AQAL-integral'. Thus, when we speak of 'integral' we are almost always speaking in general about the broadest possible approach or view, even as we may make use of a particular framework with which to give that urge explicit expression, such as Wilber's. *That* is what constitutes an expression of an 'integral paradigm'—the potential use of *all* of the methodologies, methods, techniques and tools which may be relevant and appropriate for whatever subject domain is being investigated, based upon the palette of extant paradigms known that provides the range of colours available to use.

Here the metaphor of an orchestra playing a piece of music is useful to illustrate: 'orchestraness', or 'orchestrality', does not inhere in any one single instrument, although each contributes to it; rather, 'orchestrality' is inherent in the collection of instruments, all carefully chosen, properly played, and operated within their specific range of utility. 'Integrality'—insofar as it is understood here as the way a meta-paradigmatic meta-perspective makes use of the variety of paradigms and perspectives—is an *ensemble* property, and no more inheres in a single method or paradigm than 'orchestrality' inheres in a single musical instrument, or (sub-)section of the orchestra. It is a property of the *collective*, not of single instruments, and depends upon the manner by which the individual parts have been directed to work together, by a composer in a specific

composition, or a practitioner in a specific intervention. The composer calls upon each instrument to make its contribution, either singly or in ensembles, to create the overall desired effect or to achieve the desired purpose. Different classes of instrument exist: e.g., woodwind, strings, and percussion. Some may be silent for a while, some may be used for solo passages, but all may be needed, depending upon the nature of the composition. The skilled composer knows the strengths and limitations of each instrument and class of instrument, knows what each is capable or not capable of, and knows what to expect when each is played by a skilled practitioner. Designing an inquiry utilising an integral paradigm is in some ways analogous to composing a piece of music for orchestra: it may draw upon different tools (clarinet, violin, tympani, etc.), from different paradigms of inquiry (woodwind, strings, percussion, etc.), which involve the use of different methods (blowing, bowing, striking, etc.) and techniques (circular breathing, pizzicato, muffling, etc.); it may use ensembles of methods or tools together at some times, some solo at others; there may be different phases to the inquiry (movements) which explore different themes; and, if an attempt is made to use methods or tools for purposes they were not designed for, the result is cacophony rather than harmony. Of course, in this metaphor of knowledge inquiry, the composer may also be required to be the orchestra conductor and/or a player. Thus, the use of an integral paradigm requires a certain degree of familiarity and sophistication with regard to the types of methodological practices appropriate to different domains of inquiry. While this is certainly challenging, it has the wonderful bonus of ensuring one remains agile and keeps on learning from each engagement, intervention or inquiry.

3. The concept of and content in a 'knowledge base' of futures studies

One of the tremendous advantages that this Masters program had was that it was founded by a prolific writer in the space. An innovation that presaged the Masters was the idea of there indeed *being* such a thing as a 'knowledge base' of future studies. Initially introduced as a special issue of this journal [37], the idea grew into a three-volume set of physical books called, unsurprisingly, *The Knowledge Base of Futures Studies* (KBFS) [38], then a CD which added a new volume on the thoughts of futurists [39], and subsequently a further CD edition with another volume of material and some re-orientation and refreshing of the contents [40]. What was possible at the start of the Masters was that the KBFS could be employed as a common starting point for all students to begin their journey into the futures field, and it was also consistent with the overall mindset or 'philosophy' of the Masters, namely, a pluralistic view of knowledge inquiry.

> The KBFS has proven popular, I think, because it gives students something substantial to engage with that is neither culture-bound nor simplistic in content or approach. It is international in scope; it represents a range of FS paradigms (not merely one or two); it contains and exemplifies the values of critique and critical practice, and it does not impose a false uniformity on this diverse field of enquiry and action [1, p. 4].

It is important here to distinguish between the *concept* of a 'knowledge base' of a field of inquiry, whatever that field may be, and the direct expression *given* to that concept by way of actual works which are gathered together at any given point in time and represent its *content*. Both of these distinct ideas are subject to some reflection and examination in this paper.

The key idea here is that there may exist at any particular time a set of concepts or themes or issues or knowledge that defines the heart of a field of inquiry, and that this remains so, even as those concepts, themes, issues or knowledge may alter and change over time. Thus, the *concept* of there being a knowledge base of a discipline may remain enduring and transcendental even as the particular *contents* of such a knowledge base might alter over time or become problematic as an accurate or even merely representative expression of the field. Clearly, one of the elements of a knowledge base for a discipline would be the historical record of the prior contents of that knowledge base, and the trajectory it has followed over time, together with any interpretations and commentary on that past. This is as true of physics as it is of philosophy. Of course, the term 'knowledge base' could be interpreted as having connotations of a static foundation that does not change over time. But it is unlikely that Slaughter intended this interpretation of the term as applied to the futures field, as a follow-up article explicitly viewed the knowledge base of futures studies as an '*evolving* process' [41]. It seems more likely that he intended it to be viewed with the former connotation—of a core set of defining elements that may remain relatively stable, but nonetheless may also change, over time. In systems thinking terms, this represents essentially a 'dynamical equilibrium' view of futures knowledge—a relatively stable, but nonetheless temporary, configuration of elements enduring for a while before those elements are replaced in due course.

In our teaching of futures, we have often remarked—only half jokingly—that the ambit of Futures Studies is to *start* with the *sum total of all human knowledge* and to begin exploration from that point. Futures Studies is, therefore, nothing if not an ambitious (and possibly Quixotic!) enterprise, and probably not for the faint-of-heart or the desirer-of-certainty. In this view, the 'knowledge base' constitutes what, at any one time, might be considered the 'home territory' in an ever-expanding range of current human knowledge situated within an essentially infinite plane of potentially unlimited knowledge. We sometimes use the metaphor of a collection of flagpoles defining the current known home range of futures, and suggest that students become familiar with this range before venturing too much further outward. The reason we do is that there appears to be no outer boundary to locate and then move in from—which is a common way of approaching new knowledge domains—so that anyone attempting to approach the field from that perspective is likely to become seriously disorientated and quite possibly hopelessly lost.

The situation that we now have, compared to two decades ago when the idea of a knowledge base was floated, is that there is a constantly increasing flow of ultra-contemporary literature, widely available on-line essentially immediately, that

continues to address the many key uncertainties that individuals, organisations and societies face which were part of that earlier conversation in the futures field but which took place through the somewhat slower medium of printed physical works. In the past, the rate of entry of 'new voices', as Slaughter termed them, was slower and their reach more limited. Today, this is no longer the case—the advent of the Internet allows for rapid and widespread dissemination of new ideas and debates. This gives rise to an expanding and rapidly changing source of renewal for the Masters curriculum, which we continue to make use of as required, year to year, and even semester to semester. Alongside the various journals and the rich historical literature of the field—including the KBFS, and, of course, Wendell Bell's *Foundations of Futures Studies* [42,43] among other classics—this now constitutes our extended and ever-growing 'knowledge base'.

The KBFS is thus still foundational to the Masters, although in a different way than was its original expression. In its existing editions, it is perhaps becoming a bit dated as a resource but, as argued above, this is to be expected, and it still serves to help delineate the historical breadth and philosophic depth of the futures field that students need to engage with to gain the sort of perspective, re-iterating Einstein's advice above, that we believe is needed to be effective in this or any field. A new updated edition would be able to address the changes in the FS landscape that have taken place over the ensuing period. But even if it did not, the fact remains that existing editions serve to show a snap-shot of the field—as much an historical-archaeological perspective on our field as an epistemological reference point.

4. Pedagogical development

This section does rely solely on the experience of all the authors who amongst themselves had taught almost the complete Masters from 2003 to 2009.

In addition to the continued development of the core concepts of the course the actual approach to teaching has also evolved. The 'mid-career professional' [1] profile of most students has been maintained throughout. The original design of the course was based around a small group process with a single foresight 'expert/academic' teaching all, providing perspectives on particular issues or ideas. In the third and fourth years of the program, the blocks were taught by different expert/academics in different subjects. What was noticed during these years was that a dynamic was set up by the students as they attached to, or were repelled by, the 'talking head' at the front of the room. It was noted that the emotional responses that an individual had to the person transferring the information could get in the way of the information itself actually being transferred. It would appear that taking adults into their zone of discomfort can result in either the need for attachment to a 'great teacher' or the desire to 'push back' continuously as a method of exerting some control over the re-orientation of knowledge that is taking place.

In 2005, a new model was developed that utilised a facilitator at the front of the room, who stayed with the student group for the entire day and throughout the block, coupled with lectures from subject experts. Thus, the process of learning is explicitly divorced from the content being learned. This design, used for most straight foresight units, continues to give us the flexibility to engage with students on both fronts. It allows for the challenging of thinking and behaviours by the facilitator that appears less threatening than was the case when undertaken by the content lecturers. It also allows the students to critique the subject matter being taught to them without the need to critique the person delivering it. This is a core tenet in foresight as it is taught at Swinburne—listen rather than react—and the design explicitly allows students to practice these behaviours.

The second design point that has led to the continuing success of the model until the present is the use of many facilitators who had been through the course. The first hand experience of learning foresight was extremely useful in understanding what the students were experiencing and the effect that certain activities or bodies of knowledge might have upon them.

The process of learning foresight can be transformational as it requires many adults to first *unlearn* much of what they 'know to be true' about themselves and the world around them. This unlearning allows them to deal with the complexity of thinking about the future through the introduction of doubt and an appreciation that there are many 'unknown unknowns'. The embodiment of what was possible through the embracing of learning to let go what was previously held to be true (the example set by the facilitator), gave the students some comfort that they would survive what, for many of them, was an extremely uncomfortable experience. Rather than foresight being taught by experts and seeming impossible to master, it became a way of thinking that was able to be learned by someone 'like me'—and there was the proof at the front of the room.

A third design point, which unfortunately has had to be removed in later iterations of the course, was that the same facilitator was in place for the first sequence of units in the Graduate Certificate year (KBFS, Methods 1, Foresight in Organisations and Dimensions of Global Change). This introductory year gave the groups an identity—'the first years'—and foreshadowed a journey through the course from 'beginner' to 'master' of the domain. The following eight units in the Masters were taught by a variety of lecturers in a number of different designs, but having had the intensive experience of being in a core group with the same facilitator for a year was one which was valued by the students.

Each student cohort, although there were members moving in and out depending on work commitments, had a particular 'vibe' to it which was due to the interplay of personalities and interests. The facilitator during this period had the opportunity to develop a close and personal interest in each student and their journey, but interestingly the levels of emotional attachment that had occurred in the earlier design iteration did not take place. This was put down to the facilitator having a focus on process over content which still allowed the 'guru' effect to take place with the content lecturers but to a much lesser extent.

The experience of facilitating a group of adults who are undertaking a transformational learning experience in an academic institution was one typified by rich personal interactions and challenging group interactions, coupled with moments of
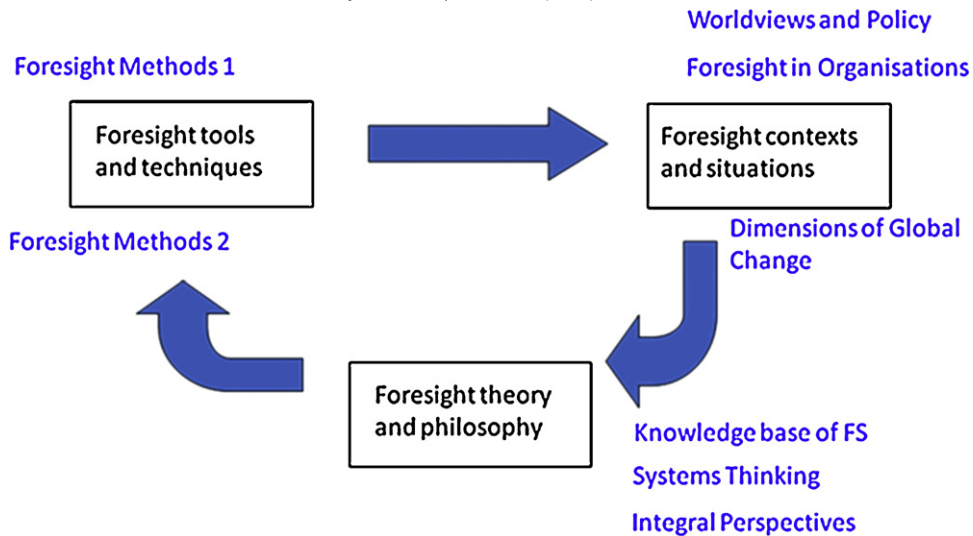
Fig. 1. Adaptation of Senge Scharmer Knowledge Creation system [45].

wonderment at the ability of people to generate real insight into the issues facing us today and in the future. There were many instances of 'flow' [44] and a synergistic process of learning; these are uncommon and were sorely missed by those who moved on from the course.

Once the 2006 reaccreditation took place, and was rolled out in 2008, there was no longer a logical sequence of units as they were unbundled to allow for fulltime study, and much of this dynamic was lost.

5. Curriculum alignment—joining up the boxes

Another pivotal concept for the Masters was that of 'learning communities' described by Senge and Scharmer [45]. Slaughter [1] employed this concept to explain the renewal of knowledge in any applied field (p. 9). We now use the concept to both frame and to explain how the Masters curriculum operates. Fig. 1 shows how we have aligned our curriculum offerings to model their knowledge-creating system.

The bedrock of the Masters program is the domain of theory and philosophy. Three units of study (Knowledge Base of Future Studies, Systems Thinking and Design, and Integral Perspectives) primarily equip the students with this foundational knowledge: the history and trajectory of futures studies plus the philosophical understandings that go the core of all knowledge interests. These are the units that enable the foresight perspective in the student plus the understanding of the perspectives of others.

Next is the domain of tools and techniques. Two units of study (Methods 1 and Methods 2) here equip the student with a foresight 'toolbox', importantly not just a set of tools that operate independent of the inquiry paradigm but a suite of methodologies that arise from a deep understanding of the knowledge approach. While specific foresight methods are taught (environmental scanning, cross impact analysis, causal layered analysis, scenarios, and so on), the explicit link to the philosophical bedrock means that students really have an essentially 'unlimited' toolbox at their call.

The next domain we have called the foresight 'contexts'—the places of foresight praxis. In addition to the original '*foresight refreshes strategy*' location, three other 'locations' of foresight have emerged. '*Foresight is the perspective of the leader*' is one; the articulation of 'vision' and the setting of 'Big Hairy Audacious Goals' [46] are just some of the traits of leadership that foresight energises. Another location is '*entrepreneurship, foresight and innovation*' [47], an intersection that acts as a crucible for opportunity creation. The third and final location is '*foresight and the wicked problem*'. The 'wicked problem' that is not 'solvable' [48] but instead is 'appreciated' and even 'nudged' called out for policy thinking that was expressly future focussed. Three units here cover those praxis contexts where foresight plays out; foresight and organisations (Foresight in Organisations—strategy, leadership and innovation), foresight and society (Dimensions of Global Change – social change, social innovation) and foresight and policy (Worldviews and Policy – wicked problems).

Finally, we seek to integrate the three domains, thus creating within the curriculum (and hopefully within each student) a foresight knowledge 'eco-system', whereby theory informs tools, and both come together in practice, and the practice lessons themselves refresh theory; a closed-loop, virtuous educational circle.

6. Conclusion

Our stewardship of the Master of Strategic Foresight has been both a source of great joy and of deeply felt responsibility. The program was established on a secure academic foundation and this made our task that much easier when the time came

to step up. At its inception the course stood outside the traditional offerings of the academy; the value of foresight in part lay in its antithetical stance to the 'status quo'. Indeed, the initial accreditation documentation located it as a Master of *Science*, that being the 'least-worst' 'fit' within the university degree structure given what the program was attempting to do. Over time the inherent 'difference' in the foresight perspective became a positive element, one that both students and staff found value in. This in turn has allowed the Masters to integrate with (and insinuate into!) other programs, in part giving a contrast to the traditional disciplines taught and to a small extent offering innovation and renewal possibilities. We now teach Foresight units to both undergraduate and postgraduate students and we share units of study across different postgraduate awards. In the future, the Master of Foresight could be offered as part of a double masters offering with the Master of Business Administration.

Slaughter [1] closed his 'new model' article with the following sentiments.

> We are now in a position to demonstrate some of the most powerful applied futures/foresight capabilities anywhere . . . We can therefore proceed in full confidence with disciplinary development and methodological renewal. We can offer students and other clients the chance to participate in some truly innovative work. Equally, our focus on social foresight – something that obviously does not exist at the present time – helps to lift our eyes from the nitty–gritty of daily organizational life and lends enterprise a high-order social purpose (p. 12)

Seven years on, while we cannot say "mission accomplished", we can at least say that the dream is still alive and on track. This story is not yet finished, so please watch this space. It remains to be seen what the writers of the next iteration of this unfolding story will write about the ultimate future trajectory of this most singular masters program. To be continued. . .

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