

## localization of future studies in the Arab world: Reality and difficulties

توطين الدراسات المستقبلية في العالم العربي: الواقع والصعوبات

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### Abstract:

This study aims to research the process of localizing future studies in the Arab world, as well as the difficulties it faces, in line with international changes, especially with regard to the concepts of development and expansion. Most of the actors are non-governmental, which made them encounter great difficulties related to the general Arab situation, whether intellectual, societal, political or financial. The study is based on the descriptive and historical approach by tracing the various stages of the settlement of future studies in the Arab world.

**Keywords:** future studies; Localization of future studies ; Arab world; Future studies in the Arab world.

## Introduction

Future studies attempt to draw a holistic picture/ map of the future by trying to detect and analyse the trends that extend across generations, the trends likely to appear in the future, sudden events, forces and factors that drive events. Thus, it seeks to avoid crises and dangers by being prepared to face them and deal adequately with them.

Future studies in the Arab world rose to prominence by the end of the seventies and the beginning of the eighties of the last century. This late emergence of futurology in the Arab countries is in comparison to the rest of the developed world, in which 'future thinkers' have become political and economic decision-makers. Taking into account such development and changes various societal and governmental sectors in the Arab world have realized the importance of predicting and preparing for the future under the rapid globalization and amazing development in all fields, because without such scientific foresight, addressing Arab issues and problems, whether political, social or economic, will not go beyond the framework of wishes and dreams.

Based on the foregoing, the following problems were raised: What is the impact of the process of localizing future studies on the reality of the Arab world and what are the difficulties that needed clarification and solution?

In order to address the the problem, the research was treated in three axes. The first one is about:

### **Firstly: A study on the concept and origin of future studies**

Terminology is the basis of human knowledge accumulation in which ideas and sciences have developed, and it works to nourish human knowledge, by adding new ones to it and categorizing them within certain fields and areas. Symbols specify each generation by naming its own concepts. Based on this, the term future studies evolved with the development of time periods that gave it a different meaning each time.

The word "future science" is derived from the English term (futurms), which goes back to the Greek logo (logose), which means the science of the future, and it means everything that is coming and not present. The origin of the name goes back to the German scientist Ossip K. Flechtheim under the name (Futurology), which means future studies, and the French used the term under the name (Prospective), which means future science.

It is said in the Arabic language: Today is coming, it means it is coming not far away, and its opposite is turning away from it. And he received means to come towards him, and the reception and the future came from the time after the situation. It is an indication that the word relates to what is to come in comparison to the past and the present times. The word "future" is mentioned in the Almighty's saying: then, when they saw the (Penalty in the shape of) a cloud traversing the sky, coming to meet their valleys, they said, "This cloud will give us rain!" "Nay, it is the (Calamity) ye were asking to be hastened!- A wind wherein is a Grievous Penalty! " Coran: 46-24.

Which makes the future unknown to us, but we can anticipate the events that occur in it through some indicators that we find proven in the present time.

As for the terminological aspect, the science of future studies is known by several definitions, the most important of which are:

- It is a set of research and studies that aim to reveal problems of a future nature and work to find practical solutions to them. It also aims to identify trends of events and analyze the multiple variables of the future situation, which can have an impact on the course of events in the future.

- It is a scientific discipline concerned with refining data and improving the processes on the basis of which decisions and policies are taken in various areas of human behavior, such as commercial, governmental and educational activities. The purpose of this specialization is to help decision makers to choose wisely among the available alternative methods for an action at a certain time.<sup>1</sup> which is what, is meant by planning, identifying and diversifying alternatives, and working to select the best option.

- It is a scientific attempt in which studies are integrated to know the aspects of the present picture and analyze it and identify the course of the historical movement through studying the past and observing the laws of the universe and proceeding from all of that to anticipate the future in order to put forward a vision for it.

- A system of ideas and theories that are directed towards the future of time and events based on the principle of probability, expectation, started from the present, by following studied mechanisms and scientific methods based on all human sciences and taking into account the philosophy of history and current changes.<sup>2</sup>

From the above we conclude that:

- Modern future studies take the status of science due to their submission to the scientific method and their use of scientific tools and multiple methods, as well as accurate techniques in addition to analysis, probability and logic using various sciences and modern discoveries.

- These sciences deal with relativistic issues, or they attempt to transform relativistic issues into issues that are closer to certainty.

- It deals with studied probability, not random probability, and also deals with assumptions associated with a realistic ground.

- It is not possible to talk about the future without referring to the terms of the past and the present and their role in building the future.

- The science of future studies, which attempts to codify the future and define it by the present through data and build the intellectual foundations related to the future.

A number of researchers indicate that the history of the development of future studies began with the human attempt to find a scientific method for accumulative knowledge to deal with what is coming after now. On this basis, the development of future studies can be divided into three basic stages:

### **The first stage: future thinking without a method or purpose**

This stage began with the first precursors to the development of human thought, especially political thought, as we find that future studies began with the Greek era, which included aspects of future connotations and philosophy. In this view of what the state and society should look like in the future, Plato's view is one of the first futuristic studies. He envisioned a republic with three classes: philosophers-rulers class, the warriors , and the common people, which is based on a kind of justice that is achieved through the performance of each class of the function for which it was found. Plato imagined a non-existent reality that may happen in the future, but it is not present in his time.<sup>3</sup>

We also find Saint Augustine, who envisioned a struggle between the city of God, which is based on virtue, and the city of man, which is based on vanity and evil, assuming that victory is the ally of the first city and its existence must be translated into reality by its people. Here it is a view of a future situation that may occur in the future time. As for Thomas Moor, he conceived in his book, "Utopia", the idea of achieving an ideal society free from all methods of violence, injustice and oppression. In the same context, the English philosopher Francis Bacon issued a book entitled "The New Atlantic," in which he imagines future ideas about the world, through which he draws the features of a secular society that is better for humanity.<sup>4</sup>

The nineteenth century embodied the systematic beginnings of future studies, with Malthus Thomas, who presented in his article on Population Growth, a pessimistic vision of demographic growth to settle the social contradiction as a result of the Industrial Revolution, represented in class differentiation under the dominance of capitalism in British society at the time. And we find the French De Condorcet in his work entitled "Sketch of a Historical Picture of the Progress of the Human Mind" issued in 1793, he employed two systematic methods of prediction. Analysts have been employing them extensively in our modern era, and they are the inductive forecasting method and the conditional forecasting method.<sup>5</sup>

This stage expressed the human instinct in hope and ambition for the best, so he made utopian cities for dreams that can be reassured, and therefore this stage was known as the stage of utopia in which philosophers and thinkers moved away from reality and they dreamed of an unlived reality, and perhaps what fed this stage was the existence of a certain religious thought represented in religious texts, whether for Christians or Muslims And who Al-Farabi embodied this stage through his virtuous city.

### **The second stage: the beginnings of establishing the term and the method in future studies**

This stage established the rules of futuristic thought, by finding different mechanisms and methods for measuring the future, which coincided with the great scientific development that the world knew. Some of the thinkers began to develop this science by creating methods for it. During the year 1955, the French astronomer Michel Nostradamus wrote his book entitled "One Hundred Years the Century",

which included a study of Europe and the world full of interpretation and futuristic symbols. In the same context, we find the German astronomer Albertus Magnus, who predicted that man will fly to the moon 700 to 800 years after his death, knowing that he died in 1280. As well as the French writer and novelist Jules Verne, who dealt with future visions of future scientific discoveries in his fictional writings for children, especially the book " Around the World in Eighty Days."

The first embodiment of these different opinions, in the former Soviet Union, was in 1921, when a committee was established that was entrusted with the task of developing a government plan to generalize electricity to most regions of the Soviet Union within five years, which constituted a turning point in the scope of future studies, as the success of the committee constituted a shift of quality in government policies in long-term planning, which opened the way for the study of adaptation and change and how to interact between them.<sup>6</sup>

During the twentieth century, futuristic studies acquired its scientific and idiomatic meaning, and became a science in its own right. The German scientist Ossip K. Flechtheim was the first to reach the term futurology in 1930, under the name of Futurology. Later, the sociologist Gilvan embodied the use of the inductive method in future studies through what he called "Miloontologie" or future induction to refer to future events, and the scientist Justin Berger was the first to use the word "Prospective" to denote aspirations towards the future.<sup>7</sup>

The year 1960 was a giant leap for the science of futuristic studies through the Ford Foundation, which launched through the world a project called "Futurists", which brought together many scientists and thinkers who presented speculative ideas about possible social and political changes.<sup>8</sup>

This stage is concluded with the production of the English writer Herbert George Wells, who presented in 1909 a book entitled "Utopia", which included expectations about Russia after the First World War, in which he expressed that humanity lost the race between disaster and education.<sup>9</sup>

### **The third stage: future oriented thinking**

This is the systematic stage in the science of forward-looking studies. This stage was characterized by the intensification of ideas and the expansion of terms related to future studies with the development that touched the world as a whole. Although future studies after World War II gave a vision of a black future for the world, which created conditions that were not encouraging for future studies, some philosophers came, led by the French philosopher Gaston Berger, who challenged this view and established the International Center for Foresight in 1957 with the aim of encouraging researchers to look at tomorrow in a more optimistic way. The Center focused its efforts on emphasizing the importance of not separating social phenomena and technological development.

From here, the link between two dimensions began: future studies of technological developments, and future studies of the impact of technological developments on social phenomena, with special importance given to political

dimensions. Thus, the link between technical and social and the interaction between them became among the foundations of future studies. The techniques of future studies focus on how to find research methods that link technical development and future social development, which was embodied by many techniques, the most important of which are Delphi technology and the mutual influence matrix.<sup>10</sup>

On the other side of the world, America, the science of future studies arose within the military establishment in the United States of America to exploit it in the field of developing advanced weapons and strategies. This field was reinforced by General H.H. Arnold, Commander in Chief of the Air Force, by establishing the "Thought Factory". In which a survey of the capabilities of the United States of America was conducted by Theodore Van Karman, which he titled "Towards New Horizons" and showed through this article that prediction is not only possible but necessary. His project was crowned with the solidarity of seventy research institutions, forty organizations and twenty-six universities, to produce the project in fourteen volumes on the technological characteristics of the forces that could provide support to the US Department of Defense for the post-1970 era.<sup>11</sup>

Foresight future studies in the United States of America began and developed within the military institution, especially the US Air Force, and were employed in the interest of developing national security, through research institutions and think tanks that worked on developing future studies from within the military institution first and then moved to the rest of the other fields.

### **Secondly: localization of future studies in the Arab world**

There was no interest in future studies in the Arab world before the seventies of the last century, and even the first attempts led by the first generation of thinkers were limited, sporadic, and poor in their tools and techniques. With the increase of the future studies' importance by the eighties and nineties<sup>12</sup>, as a result of the change in the concepts of development and the migration of old traditional concepts that address static conditions, and their replacement with the concept of sustainable development, which is by its nature a futuristic concept concerned with the rights of the coming generations. It is concerned with merging social, cultural and political considerations along with economic considerations, and thus development in this sense can take a longer time than the conventional range in economic planning.

Future studies are based on the interaction of the different aspects of social, political and economic systems within the framework of the philosophy of the overall systems, that interaction that is often talked about in the philosophy of development, but it almost disappears in planning for development by methods of preparing traditional plans, where the focus is usually on the economic aspects. Thus, it has become difficult to study the future of development in the Arab world without taking into account the regional and global situations, and some situations that constitute a pressure factor on the Arab future, such as the Arab-Israeli conflict, the growth of ethnic, sectarian and religious conflicts and the future risks arising from them, and if

the Arab nation has a primary interest in the issue of Development, some Arab development problems can only be studied in the long term, such as:

- The issue of Arab integration and its pivotal role in Arab development.
- The issue of Arab readiness for the post-oil era.
- The era of climate change and water scarcity.

Among the sure reasons for the importance of localizing future studies in the Arab world are the emergence of important future projects that have repercussions and effects on the Arab countries, namely:

- The New American Century Project (2002), which called for redrawing the regional map, changing its identity, and establishing an alternative regional system to the Arab system.

- The ten-year plan to change the Middle East from inside, which was developed by Michael Laden from the American Enterprise Institute.

- HERITAGE reports on the restructuring of the Middle East.

- Israeli future projects: Israel 2020, Israel 2025.<sup>13</sup>

Proceeding from the foregoing, Arab future studies as a systematic response to global influences were an awareness of Arab scholars, whether individually or collectively, of the importance of this type of study, which gives the ability to predict behavior and dangers, and thus gives the ability to choose the best alternative of policies. This will be highlighted by the second component of the study.

### **Thirdly. Arab efforts in the field of future studies**

Since the eighties, the Arab region has witnessed the implementation of future projects and studies, some of which are individual accomplishments and others within research groups, mostly under the banner of some governmental and non-governmental organizations. Similar to the developed world whose studies have been known to use the method since the nineties of the last century, Arabic studies are still between the use of the method and dispense with its use.

Hamed Al-Rabia is considered one of the most important Arab thinkers who used future studies through an individual effort, by studying the future of Islam among the international powers during the twenty-first century. His study was based on a fundamental question: Can Islam rise to the ranks of international powers? Can the Islamic force, with its shortcomings, become one of the sources of power that controls international political decision-making in the contemporary world? In his analysis, he concluded that the last quarter of the twentieth century represented a fertile ground for the Islamic siege building as a force capable of regional control if a set of conditions were prepared for it, which he summarized in: Rebuilding the ideological context, separating Islam as a national phenomenon and Islam as a global call, overcoming internal heterogeneity and impose regional regulation.

His study included an explicit reference to what happened in the revolutions of the Arab Spring, when he said: "Khomeini's revolution is only the beginning of the Islamic rejectionist movements (...) and the coming revolutions (...) and the unrest is in full swing, not in Egypt, but in Saudi Arabia." He said, "The waves of violence are

not the only expressions of the reality of the rejectionist revolution. There is a creative thought that interacts and there are strong wills that hold together, and every analyst must admit that the movement for change extends to all parts of the Islamic world, including parts of the Russian Republic," as if he had predicted the Arab Spring revolutions. And his book became a reality in the first decade of the twenty-first century.<sup>14</sup>

As for the Arab Foresight Studies that were carried out as a collective effort within research teams, they are:

- Anticipating the population and development outcomes of alternative strategies for development in Egypt until the year 2000, and the study was implemented between 1979 and 1982 through the Family Planning Association and population in Egypt.

- The Alternative Arab Futures, which was implemented by the Third World Forum through the Middle East Office in Egypt during the period from 1980 to 1985.

- The future of the Arab nation: challenges and options, implemented by the Center for Arab Unity Studies from 1982 to 1989.

- Egypt 2020: It was implemented under the auspices of the Third World Forum.

- The future of the Egyptian village, implemented by the National Center for Social and Criminological Research in Egypt during the period from 1984 to 1993.

- A foresight vision for development paths in Syria 2025. Studies were carried out from 1998 to 2005.

- Egypt 2030, a project implemented by the Center for Future Studies of the Egyptian Council of Ministers that took place from 2005 to 2001.<sup>15</sup>

It is noticeable that these collective foresight studies focused in their entirety on Egypt, with the exception of two studies that dealt with the Arab world and a study on Syria, in addition to the fact that most of these studies were funded by international and regional organizations.

Some characteristics can be observed regarding Arab efforts in the field of future studies, which are characterized by the following:

- That these studies were an institutional work carried out by institutions, most of which belong to civil society, not governments.

- Those efforts were not characterized by follow-up, accumulation and continuity. Nevertheless, Arab efforts in the field of future studies can be monitored as follows:

**1- The pioneering study in anticipating the Arab future**, which was issued in 1978 under the title "The Arab World in 2000", by the Arab Projects and Development Corporation, and it is the product of a collective work of a group of Arab experts and intellectuals led by Antoine Zahlan, and the declared objective of the study was to explore the prospective and potential development in The Arab world until the year 2000,<sup>16</sup> the project started from the idea of "if the Arabs did not plan for their future themselves, others took over the planning." The study consists of sectoral studies of population, education, urbanization, human resources, agriculture,



irrigation, oil, transportation and economic growth. The study concluded an optimistic result for the Arab future, which means that if the Arab countries make optimal use of their resources, the income gap between the Arab world and the industrialized countries will narrow with the beginning of the twenty-first century.

**2 -The efforts of the Long-Term Planning Group for the Arab Countries or the Cairo Group in 1977** led by Ibrahim Helmy Abdel-Rahman and others at the Institute of National Planning in Cairo in cooperation with the Arab Fund for Economic and Social Development in Kuwait and other Arab and international institutions working in the field of future foresight. This group is to contribute to the establishment and support of an effective movement for long-term planning in the Arab world. The group has adopted a work program that includes:<sup>17</sup>

- Determining national and regional development goals in the Arab world, so that these goals can be used as criteria for evaluating future scenarios for the Arab world.

- Building alternative future scenarios for long-term national and national development that include alternative options for development and assessing their effects on development goals.

**3-In 1978 the working paper of the tripartite committee emanating from the committee of experts for the strategy of joint Arab economic action** was issued. The committee was formed by Burhan Dajani, Sayed Jaballah and Antoine Zahlan. The paper's goal was to try to rationalize and develop the role of the joint Arab sector. The document identified a number of Practical topics which include:

- Technology localization
- Industrial development
- Development and evolution of the commercial sector.
- Facilitating the transaction and flow of capital between the Arab countries.

**4- The document "Strategy for Joint Arab Economic Action, its Priorities, Programs and Mechanisms"** issued in 1979, which was supervised by Youssef Sayegh, Mahmoud Abdel-Fadil, and George Karm, with the support of the Secretariat of the League of Arab States, the Council of Arab Economic Unity, and the Arab Fund for Economic and Social Development. Although the document has a future orientation, it does not exceed the eighties.

**5.The "Alternative Arab Futures" project**, which monitored the beginning of the eighties, or it is the Arab future, which was supervised by Saad Eddin Ibrahim and implemented by the Third World Forum in Cairo in cooperation with the United Nations University, and issued by the Center for Arab Unity Studies.<sup>18</sup>

The Arab Alternative Futures project aims to raise awareness of the importance of future studies in the Arab world, and demonstrates that there is more than one possible future, and that any of the alternative futures depends on our current choices, because current decisions affect the formation of the future, and therefore calls for their rationalization on the basis of From a sound vision of the future, and confirms that the future development of the Arab world is not made by

economic developments only, but takes place within the framework of a comprehensive civilized development. Therefore, the project identifies the areas of research that it addresses as follows:

- The relationship between social, political and development structures.
- The decision-making process.
- Democracy, mass communication and legitimate participation.
- Social, political and cultural trends.
- Dependency mechanisms.
- The Arab world and the changing world order.
- The unstudied effects of oil wealth.
- Human Resources.
- Resources and uses of science and technology.
- Arts and Letters.
- The founding framework for Arab integration.
- Arab unification and minority issues.

The scene presents two scenarios for the Arab future. The first is a pessimistic one that takes a linear trend that assumes the continuation of the current conditions that limit the ability to adopt a renaissance project that achieves Arab aspirations and increases the possibilities of external interference to shape the Arab future. The second is optimistic, stemming from the exploitation of the great opportunities available that can create a better Arab future in which development, democracy, popular participation, national identity and culture flourish, and in which the Arab system is gradually detaching from the global system and its octopus networks.

**6.Foresight Project of the Arab world (1988):** The Center for Arab Unity Studies in Beirut represented one of the pioneers of the trend towards future studies in the Arab world. Two studies have been published by the Center: The Picture of the Arab Future (1982), then the Arab Future Foresight Project (1988), in addition to several studies.

The objectives of the future foresight project of the Arab world are determined in exploring the possibilities and possibilities of the Arab future during the period extending to 2015, and it studies the alternatives and compares them, but it does not decide which will happen in this time horizon, which means that the study is concerned only with what is called the possible futures, that is, concerned with monitoring the different possibilities for the development of a particular phenomenon.

The study was divided into three axes:<sup>19</sup>

- society and the state: Since the Arab world, according to researchers, represents a political entity, this entity has been divided into two dimensions: the Arab society, its structure and development, and the Arab world.

- The Arab development : the research in this aspect focused on the motives driving Arab development and monitoring its results in various fields.

- The Arab and the world: the dimensions of Arab international relations were monitored and the general trends in the international environment and their impact on the Arab world were determined, and thus the major international powers and the regional powers of Arab dialogue (Turkey, Iran, ....) would have priority in the study.

After that, three scenarios were monitored to visualize the possible futures for the Arab world:

- The directional scenario: It is based on the assumption that the Arab situation will remain the same, i.e. Arab fragmentation, underdevelopment, conflicts and faltering development, and in this case the political, social and economic outcomes remain the same locally, regionally and internationally.

- The reform scenario: It is based on the premise that the Arab regional groupings will enhance (the advantages of Gulf cooperation, the Arab Maghreb Union) in terms of the pattern of relations among them, and this leads to Qatari cooperation that ends with deepening economic signs that will lead to political unification increasing.

- Transformational scenario: It is assumed that unity will be achieved among the Arab countries on the basis of unifying the center of political decision-making with respect for social and cultural pluralism in the Arab world, and this scene leads to a series of positive repercussions on the Arab economic and social system. It will also be reflected on the status of the Arab world at the global level, as they are an international bloc which is capable of achieving its goals internationally.

**7.The Next Arab Decade: Alternative futures (1988)** This study represented an attempt by a number of Arab researchers and was supervised by Dr. "Hisham Sharabi" (Eid, <https://www.alawan.org/2014/09/01>), and aims to: Determining the future Arab conditions during the period (1988-1998).

The study classified Arab political systems into three categories:

- Semi-liberal systems: These are the systems that have a degree of political pluralism and freedoms, as well as electoral systems.

- Conservative systems: They are those systems that rely on the traditional pattern in their structure and are closer to tribal rule.

- Personal or individual systems: These are those systems that are based on a person with great influence and the political activities in the state revolve around him.

There is also another division of Arab regimes into the following:

A- Bureaucratic systems.

b- Popular authoritarian regimes.

c- Military systems.

This division does not differ in substance from the first progress and therefore the expectations for the future of these systems remain the same. The study expects that the first and second types (semi-liberal regimes, conservative regimes) have the ability to survive in the nineties, and the study suggests the collapse of the third type, and it is noted that the study succeeded in the first prediction, but it failed in the third.

When the study monitored the general trends in the Arab world, the aspect was divided into two parts:<sup>20</sup>

a- The de facto trends: It means that the situation in the Arab world remains as it is, that is, without a fundamental or relative change. This type has been divided into two trends:

The internal trends are:

- The increasing growth of Arab security services.
- An increase in the percentage.
- The continued weakness of the political opposition forces.

External trends, which represent the international and regional Arab ratio, which are:

- Balance of regional and international powers.
- The global economic system will not witness a major change (north-south, poor -rich, developed- developing.....)

b- Trends of change: It was also divided into internal and external trends.

Internal trends and their most important features:

- Weak political leadership.
- Unbalanced participation in representation in institutions.
- Weak security forces.
- A technological development leads to strengthening the political opposition in the Arab world.
- The possibility of returning once again to the revival of certain ideologies.

External trends and their dimensions:

- A decrease in Arab oil revenues.
- The growth of social elements supporting change due to the influence of the international environment.
- Increasing doubt about the legitimacy of Arab-American relations.

It is noticeable that there are aspects in which the study was correct and others expectations were not accurate.

**8. The Egypt 2020 Project:** This was launched in 1995 and implemented by the Third World Forum. It presented an analytical vision for the future of Egypt in the world 2020. In this project, the prominent economist, Dr. Ismail Sabry Abdullah, President of the Third World Forum invited 16 scholars to participate, and the team agreed. On the need to start studies that evaluate the development aspects in Egypt during the past 25 years and in parallel to explore the current development plans during the next 25 years.<sup>21</sup>

The goal of the Egypt 2020 project is to provide a knowledge base that helps people and decision-makers to choose the best future for Egypt, in light of their balance between the benefits and costs of the various future images that the future of Egypt can take over the course of the first and second decades of the twenty-first century <sup>22</sup>more specifically. The Egypt 2020 project seeks to achieve three main objectives:

- Formulating a number of scenarios, i.e., alternative future scenarios for the movement of Egyptian society in various fields and stating the state of Egyptian society in 2020.

- Elaboration of a new method in managing the affairs of society and the state, by providing practical tools for decision makers to enable them to establish decision-making processes on solid foundations of motives' knowledge and foresight the future.

- To develop a public opinion that is interested in the future, and make it eager to learn about the opportunities and risks that alternative future may carry, and motivate it to face future challenges.

Achieving these goals requires the achievement of a number of other important goals, namely:

- Establishing a research network of individuals and institutions engaged in scientific research.

-Providing scientific contributions, especially in the development of development thought.

- Develop scientific skills in dealing with complex problems.

-Dissemination of the project's work as widely as possible by traditional and modern means.

The study gives 12 research areas, namely:

- Environment and population.

- Food and agriculture.

-Manufacturing and manufactures.

- Housing and human settlements.

- Transportation.

-Education and scientific and technological research.

- The financial sector.

-External transactions.

- Governing or managing the affairs of society and the state.

- Culture and media.

-The society.

- Regional integration and global situations.

Accordingly, five scenarios were chosen, including:

1-The first scenario "directional", which expresses what the situation leads to according to the current logic in dealing with Egypt's problems and not necessarily the continuation of the same rulers and governments., which expresses what the situation leads to according to the current logic in dealing with Egypt's problems and not necessarily the continuation of the same rulers and governments.

2- The second scenario, or the scenario of the Islamic state, which presents the vision of the societal and political forces, which see that the best future for Egypt begins with the establishment of an Islamic regime.

3- The third scenario, or the neo-liberal scenario, which presents the vision of groups with a liberal capitalist orientation, which see that the future of Egypt and its effective survival on the world map will be through competition and the adoption of a rational capitalist system.

4- The fourth scenario, or the scenario of the new socialism, presents the vision of socialist-oriented groups who believe that socialism has not ended and it is capable of success, with the need to combine them with democracy.

5- The fifth scenario, social synergy scenario, or popular scenario. This scenario expresses the viewpoint of different forces in Egyptian society, which believes that the best way to progress is a national reconciliation and compromise.

**9.The study of Dr. "Al-Mahdi Al-Manjara" tagged with "Globalization and its impact on the countries of the third world"**, focused on the Islamic community, in which the author referred to a number of scenarios that he depicted in this aspect, overcoming one of them.

The project identified a number of indicators in the global environment, which it believes constitute the environment that the third world should take into consideration, and they are as follows:

- The population of the Islamic world has increased in a way that will surpass that of the Christian world. The Muslim population has exceeded one billion two hundred and ninety million, and in the year 2020 it will reach one billion six hundred and thirty-five.<sup>23</sup>

- The American attempt to control by generalizing globalization to other societies.

- The knowledge revolution, which is that human knowledge doubles every 7 years, 7 million scientific articles are published annually in 75,000 scientific journals, and the number of scientific terms increases annually by an average of 40,000 terms.

In light of these data, he sees that the Islamic world is facing three scenarios:

- The first scenario (guiding): stability on its current reality, which is not possible in light of the continuous and rapid change.

- The second scenario (reform): meaning the relative transformation of the current structure which is not commensurate with the depth of the changes affecting the world.

- The third scenario (change to keep pace with the world): It is the scenario that Dr. Al-Manjara suggests, based on demographic indicators and the increasing number of university graduates. However, this prediction is conditional on a number of aspects, most notably:

- Emphasis on the collective memory of these societies.

- Provides freedom and social justice.

- Orientation towards regional blocs.

In contrast to the relative success in spreading the culture related to the future and the need to pay attention to it, the outcome of the overall future studies was modest, especially with regard to the ability to derive future alternatives close to

reality. Or play a tangible role in enlightening political elites and decision-makers, and rationalizing societal developments.

The Arab community did not perceive the direct benefits of these studies, or felt that they had a significant contribution to the exploration of issues of interest to the Arab community. This is due to many difficulties that we are exposed to in the next axis.

#### **Fourthly: The difficulties facing the culture of future studies in the Arab world**

There are a number of difficulties facing the spread of future studies in the Arab world, which can be summarized as follows:

- The absence of a future vision and the tyranny of a negative view of the future in Arab culture.

- Weakness of the theoretical basis on which future studies in the Arab heritage are based. Arab thought is preoccupied with the past, lost in the present, and absent from the future.

- The absence of democratic traditions for Arab scientific research. Future studies depend mainly on democratic traditions in research and scientific work and adopt techniques that allow expanding participation in the study, such as workshops, Delphi technology, the wheel of the future, building scenarios, and analyzing trends.

- The difficulty of accessing information, the absence of legal and legislative systems regulating its circulation, and the prohibition of blocking and preventing it, because future studies depend on correct and accurate information in order to build scenarios.

- The absence of institutional frameworks specialized in future studies, whether governmental or private, due to the weak demand for their products on the part of governments, companies, institutions, parliaments and other decision-making circles in the Arab world.

- The lack of academic work traditions of the culture of workshops, knowing that future studies need in most of their stages to work together, especially as they depend on the analysis of variables from different fields. It is well known that future studies workshops include brainstorming sessions which is a research mechanism that requires extensive knowledge on the one hand, and a strong tendency to think dynamics on the other hand, and this collides with traditional thinking patterns that do not tend to take unexpected variables into account.<sup>24</sup>

- Governmental constraints: government constraints have often constituted an obstacle to the development of future studies, and this problem appears more complicated in political future studies, due to the tendency of Arab governments to restrict the researcher's alternatives within the limits of their preferences.

Through our study, we reached a set of results:

- Arab future studies have identified some cognitive and methodological imbalances that limited their ability to predict and weakened their scientific output.

-Excessive reliance on quantitative methods and approaches at the expense of quality has played a role in the failure of many Arab future studies in which interest in programs and technologies has become more important than the foresight process itself.

- Successful future studies are based on a mixture of different sectors that guarantee comprehensiveness in the idea and prediction, and this is what was absent from the Arab studies, which focused on the economic and technological aspect and neglected other aspects, especially social, forgetting the importance of religion, tribalism, language and regionalism in Arab societies.

-One of the most important findings is that Arab future studies have been very successful compared to the collective, as individual studies, the most important of which is the study of Hamed Al-Rabia, which is based on intuition, personal experience and qualitative methods, were able to draw possible alternatives close to the lived Arab reality.

### **Conclusion**

Through what was presented in the study and as an answer to the problem, it can be said that Arab future studies in the Arab world have not affected the lived reality. And it was not able to draw scenarios close to what the Arab world experienced, due to many difficulties, most of which were manifested in the problems of funding paid by non-Arab organizations geared for research. In addition, the absence of a unified approach for future studies focusing on the characteristics of the region.

In spite of that, these future studies represent an accumulation of knowledge and methodology for Arab researchers. They provided an important database and theoretical experience and added a new building block in building the future direction in Arab culture. The success of Arab future studies requires a mixture of qualitative and quantitative approaches in a way that ensures that various ideas and trends are addressed without ignoring the social and religious aspects.

### **Margins:**

<sup>1</sup>Surah Al-Ahqaf: Verse 24

<sup>2</sup>Farouk Abda Fayla , Ahmed Al-Zaki, Future Studies, an educational perspective, Dar Al-Masira, Amman, 2003, p. 67

<sup>3</sup>Rahim Al-Saadi, op,cit, p. 20.

<sup>4</sup>Ibid,p 21.

<sup>5</sup>Walid Abdel hay, Future Studies: Origin, Development, and Importance, Journal of Tolerance, Jordan, at:

<http://www.altasamoh.net/print.asp.ID=44>.

<sup>6</sup>Bindé Jérôme and others, translated by Hammadi Al-Sahel, Keys to the Twenty-First Century, Tunisian Academy of Sciences, Tunis, 2003, p. 18.

<sup>7</sup>Walid Abdel Hay, Introduction to Future Studies in Political Science, 1st Edition, The Scientific Center for Political Studies, Amman, 2002, p. 35.

<sup>8</sup>Rahim Al-Saadi,op,cit, p. 38.

<sup>9</sup>.ibid.p37



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<sup>10</sup>Walid Abdel hay, Future Studies: Origin, Development, and Importance,op.cit.

<sup>11</sup>Rahim Al-Saadi,op,cit, p. 40.

<sup>12</sup>Suhail Inayat Allah, Foreseeing the future of the nation, a review of simulation models and entrances to the study of alternative futures, the International Institute of Islamic Thought, from the website: <http://www.eiiit.org/resources/eiiit>.

<sup>13</sup>Wafaa Al-Rihan, The Reality of Future Studies in the Arab World, Arab Center for Research and Studies, at: <http://www.acrseg.org/40750>.

<sup>14</sup>Muhammad Ahmed Ali Eid, Foreseeing the Arab Future, on the website:  
<https://www.alawan.org/2014/09/01>

<sup>15</sup>The Foundation for Arab Projects and Development, The Arab World in 2000, The Foundation for Arab Projects and Development, Literature, Arts and the House of Wisdom, Beirut, 1975, p. 77.

<sup>16</sup>Op,cit.p80.

<sup>17</sup>Suhail Inayat Allah,op,cit.

<sup>18</sup>Walid Abdel Hay, Introduction to Future Studies in Political Science,p190

<sup>19</sup>Wafaa Al-Rihan,op,cit.

<sup>20</sup>Suhail Inayat Allah,op,cit.

<sup>21</sup><sup>21</sup>The Foundation for Arab Projects and Development,p80.

<sup>22</sup>Edgar goll, translated by Muhammad al-Arabi, future studies in Egypt, the framework, examples, visions, Library of Alexandria, Egypt, 2013, p.26.

<sup>23</sup>Op,cit.p30.

<sup>24</sup>Walid Abdel Hay, Introduction to Future Studies in Political Science,p113.