

# On Futures of Work, AI, and Narratives

Roundtable Discussion with  
**Mariana Bozesan**, Member of the Club of Rome and  
**Jerome Glenn**, Executive Director of the Millennium Project



Hosted by Members of the **Club of Rome**<sup>1</sup>:  
**Sirkka Heinonen**, Professor Emerita & **Markku Wilenius**, Professor  
at Finland Futures Research Centre (FFRC), University of Turku

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**Sirkka:** We are now here at Finland Futures Research Centre (FFRC) conference in Turku. We are having a roundtable interview and discussion with our keynote speakers, Dr. **Mariana Bozesan**, you are a member of the Club of Rome, and CEO **Jerome Glenn**, from the Millennium Project<sup>3</sup>. Welcome to this roundtable interview.

**Mariana, Jerome:** Thank you for having us. Nice to be here.

**Sirkka:** It's a great pleasure.

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<sup>1</sup> For the Club of Rome, see at: <https://www.clubofrome.org> and Heinonen 2023.

<sup>2</sup> Futures Conference 2024: Futures of Natural Resources <https://futuresconference2024.com>

<sup>3</sup> <https://www.millennium-project.org>

**Sirkka:** We will host this with Markku Wilenius, and the results will be used for the students in Finland Futures Academy, and otherwise as well, Futures Studies students, and for our project **T-Winning Spaces 2035**<sup>4</sup>, which is concerned with the futures of work and working environments and spaces. We have a couple of questions that we would like to pose to you, and let's start with the **relationship of work and leisure time**, because it has been a long topic discussed from many dimensions. However, traditionally they have been seen as separate spheres of life, and the well-being of people is involved here. What do you think, because nowadays also people are doing similar things in their work, and then continuing in their leisure time, so actually can work be leisure, and vice versa, leisure being work - what are the impacts? Perhaps Mariana, would you like to start? What are your feelings about this balance between work and leisure time?

**Mariana:** My feeling is based on what I know personally, and I came to this recognition that there is no separation, unless you want to be schizophrenic, between what you do at work and what you do at home. So, we are one holon,<sup>5</sup> one whole entity, and we can separate the things, and we do separate the tasks, but not job and home, which is something that is being reflected by artificial intelligence right now, that is taking over tasks of what we do, sometimes better than we do. So, unless we come back to the recognition that we are one *holon*, one person, and try to integrate that as good as possible in our lives, we will be separated, separating our soul, our mind, our consciousness, our family, and we will have a hard time integrating that.

**Sirkka:** Yes, exactly, and this is what you already addressed in your keynote<sup>6</sup> speech, about this requirement that we should feel as a whole being, and not separate our lives in silos. So how about Jerome Glenn, how do you feel?

**Jerome:** The English word leisure, originally did not mean when you are not working. The original meaning was the time at which you would do something. You would do it at your leisure. A gentleman or a lady of leisure was one that set their own time system. So now...

**Markku:** And some early sociologists even mentioned this leisure class, notably Thorstein who already 1899 wrote the classic "*The Theory of Leisure Class*".

**Jerome:** Exactly, that's right, because they are in charge of their time. So now, unfortunately, it's moved to that schizophrenia, that leisure is when you're not working. I like the earlier definition, and I think we're going back to that - you're picking your own time more than you did before. But the idea, in the essence, underneath your question is that yes, the freer we are through all kinds of technological means, and economic means, the freer we are picking our time for what we do. And if we are freer to pick more of the time for what we do, then a rational decision would be to do those things that you actually enjoy. Like, for example, before this interview, unbeknownst to the people watching this, we were joking around. Were we at play? Were we at leisure? We were at work? It was all mixed together at that moment. So, I think that that becomes much more normal in the future, yes.

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<sup>4</sup> The project is funded by the Academy of Finland and the European Union NextGeneration EU (grant #353326). See <https://t-winning-spaces2035.com>, and <https://www.utu.fi/en/university/turku-school-of-economics/finland-futures-research-centre/research/t-winning-spaces-2035>

<sup>5</sup> [https://en.wikipedia.org/wiki/Holon\\_\(philosophy\)](https://en.wikipedia.org/wiki/Holon_(philosophy))

<sup>6</sup> Bozesan 2024.

**Markku:** So we are just sort of finishing this, what you call the schizophrenic era, in a way, and coming to what we really are. This industrial time, which kind of pushes up to separate these two kind of dimensions of our ways of life, time, is sort of coming close to the end.<sup>7</sup>

**Jerome:** Just a touch, add on to that, nature in an agricultural age defines your time. When you read, nature is in charge of that. The industrial age, the linear, everybody had to go to the factory at the same time because you turn on the factory, right? So, the factory was running us. But now the information economy and future ones, we increasingly have more choice of time.

**Sirkka:** Yes, exactly, and this kind of concept of time, you mentioned, like, nature time, it's cyclic instead of being linear. But it is interesting to know also how we value time. We more and more value time that we can use on leisure, and it's related to the Millennium Project scenario on self-actualization economy.<sup>8</sup> Mariana, do you still want to say something?

**Mariana:** Yes, I did. I wanted to bring artificial intelligence (AI) in this game because I think it helps us Wake-up<sup>9</sup> to our true nature because otherwise we will be competing with computers that can think much faster than we do. And so that's an opportunity for us to Grow-up, meaning to become who we really are in recognition of what helps us be well.

**Sirkka:** Yes, and exactly this you bring up, artificial intelligence - because there's so much threats and fears<sup>10</sup> against artificial intelligence - can be a wake-up call. We should, like, rethink what we are as human beings. This brings to my mind a question about how to govern then artificial intelligence and even more when it's moving towards artificial general intelligence. How do you think this evolves? How could we govern the development of artificial intelligence and moving towards artificial general intelligence and in the sphere of work life? Maybe, Jerry, you will start.

**Jerome:** The real answer to that could be “go on our website” because this is extremely complex<sup>11</sup>. I would say managing the transition from artificial narrow intelligence we have today to artificial general intelligence that we should have in a few years is the most difficult, complex management challenge humanity has ever faced.<sup>12</sup> So, answering it glibly is difficult, but I'll try. One, the user... I mean, the developer should have a set of rules. What are the rules for developing it before it goes on the Internet? You have to prove safety. How do you prove safety? A variety of means. The nation state has got to set up a licensing procedure that they've got to meet to get licensed, just like you've got to have a license to drive a car. We don't tell you where to drive the car, but we tell you you've got a stop sign, right? Then the international systems, like UN<sup>13</sup>, may construct a hybrid system

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<sup>7</sup> For societal transformation in cycles and patterns see Wilenius 2020.

<sup>8</sup> For the MP scenarios, see Glenn & Millennium project Team 2019 and Kuusi & Heinonen 2022.

<sup>9</sup> For more details on Waking-Up and stages of human development, see the free Foreword to Bozesan 2020 at <https://tinyurl.com/nepbbwy9>

<sup>10</sup> Fears arise because we are facing various crises – in fact we are living in a polycrisis word. However, it is possible to develop futures resilience via crisis resilience, see Heinonen et al. 2024, a report documenting two Millennium project Sessions at FFRC Conferences in years 2022 and 2023. See also Heinonen et al. 2023 about conceptual analysis of crises and crises related concepts.

<sup>11</sup> The Millennium Project website at: <https://www.millennium-project.org/>

<sup>12</sup> The Millennium project regularly publishes the State of the Future Reports. The newest one is the State of the Future SOF 20.0 edition (Glenn & the Millennium Project Team 2024) which includes updates of an Executive Summary, 15 Global Challenges, State of the Future Index 2035, Artificial General Intelligence research Phase 1 and 2, Beneficial AGI 2045 entry for the Future of Life Institute competition, international assessment of potential UN Foresight Elements, World Futures Day analysis, Robots 2050, and Conclusions. <https://www.millennium-project.org/state-of-the-future-new-volume-to-be-released-in-september/>

<sup>13</sup> As for UN's foresight efforts, please see United Nations report 'Our Common Agenda' (2021).

between humans and AI, because the only way you can keep up with AI is AI itself. So, you have a bunch of narrows taking care of managing the general. Then also the user at the other end has got some rules as well. An example of that, they might have to agree that their system would have like a flight recorder, like in an airplane, so that if something goes wrong, we can find out what it is. Now, there's a whole lot more behind all of this, but it gives you a flavour. Therefore, it's not just regulations and governance for one category. It's for the developer, it's for the country, it's for the international, and it's for the user.

**Sirkka:** Again, the complexity and the whole system has to be taken into account. Mariana, would you like to add something to this?

**Mariana:** Well, I am in favour of defining the terms before using them and defining them very thoroughly. So, I would invite the students to really do their homework in depth, because it is extremely complex, I couldn't agree more with Jerome. What we currently have today are the LLMs<sup>14</sup>, and everyone is scared about them, which is a very narrow approach to cognitive or knowledge information that we make available to people that scares them, because they haven't thought about many things the way they could have. Therefore, I'm inviting everyone to really begin to dig deeper within our own humanity and now I'm making a statement that we are *non-computable*. So I do not believe that we will be surpassed by artificial intelligences for many reasons. One reason being because they will never have a soul, they will never have consciousness the way we do, and this is the level of superiority that humans will always have. We talked before about you know, we have a wonderful assistant here whose name is Sky, and we talked about the Akashic record<sup>15</sup>, the collective humanity and consciousness that we all are. Artificial general intelligence (AGI) will, depending on how we define it, never come in-between the way it's currently defined. I would refer to the Moravec paradox<sup>16</sup>, who says that computers do things that are complicated and complex for us very easily, but they don't have the perception and mobility of a one-year-old. Even if we get to the point where we will have robots that will be able to assist, we have them today at some point, to cook for us, which is amazing, which is what we want to make our life much easier. We don't have to be scared that they will surpass us in terms of what we want to do as a job or work in the future, as long as we're willing to connect with who we really are and dig deeper (into our humanity) and go beyond (cognitive) knowledge.

**Markku:** What do you think then when there are lots of fears about our societies becoming kind of surveillance-based societies and capitalism and market economy becoming more like that, more control and power, more of authoritarians that want just to keep the power themselves, kind of overlooking people in ever new ways? I think this is not totally baseless, this kind of a possible scenario as well. So, how do we deal with that? How do we - kind of proactively avoid that type of a situation or development that we have seen already? Think about China, for instance, and you see many of those kinds of elements already there, so how do you think we should be dealing with this?

**Mariana:** Well, if I may, Mr. Glenn already said it, that's exactly what we need to do, and what I just said before doesn't mean that we need not prevent AI from doing the bad things that it can do without consciousness. I grew up in communist Romania and I was 16 when I left that country because we

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<sup>14</sup> Large Language Models.

<sup>15</sup> See Wilber, K. (2017). *The religion of tomorrow: A vision for the future of the great traditions*. Boulder, Shambhala. Editors' note: see also Laszlo 2016, who was speaking in Turku in 1993 at 'Coherence and Chaos in our uncommon futures: visions, means, actions. XIII world conference by the World Futures Studies Federation.' The conference was organised under the incoming WFSF Presidency of Pentti Malaska in co-operation with the Finnish Society for Futures Studies.

<sup>16</sup> For Moravec's paradox, see [https://en.wikipedia.org/wiki/Moravec%27s\\_paradox](https://en.wikipedia.org/wiki/Moravec%27s_paradox)

were surveilled. The walls had microphones everywhere, so we were scared. I know exactly what it means, and as a computer scientist and AI major, I am even more scared as how this technology can be used to serve the lowest of human qualities, if we want to call them command and control and power, and we don't have to go far. We can look at the world as it is today to see how bad it is, you know, climate change. I don't need to enumerate them. So, we have already created that. Now as a humanity, we are asked to really join forces together, and what makes us different from those AIs and from underdeveloped people who act immorally, to together counteract it. This is what we should be doing right now.<sup>17</sup>

**Markku:** So do you see, Jerome, that this is something which is already kind of happening, that we get these rules, disciplining, procedures?

**Jerome:** I'm fine because when I list all of the ways to protect or counter it, and then I list all of the ways that can counter that, the bar graphs look different. I sort of gave up on privacy in the mid-'70s. I'm not happy with what I'm saying. I mean, one may not like gravity. It's a drag, but there it is, you know. There are so many ways. I'm not so much worried necessarily about big brothers, singular, but more about a whole bunch of little cousins. It's not only governments and corporations, but an individual. Let's say you don't like what your wife is doing or something like that. I mean, surveillance and stuff. There's so many ways to do it. Also, there's a lot of ways to block it and so forth. It would be nice if we win on that, but I'm resigned that I might not win at that. Now, it has one advantage, and that is, the old story is, if you go into a store and there's a camera on you, you're less likely to steal. If there's store managers on the other side of the left, there's a store, the temptation is different.

So, one advantage could be a more honest society. One corollary to this, I'm on the IEEE International Engineering Society and so forth<sup>18</sup>, that's working on the governance for narrow AI, not general, but narrow AI. And most of what we're doing is we are specifically defining, very detailedly, all these values that people say they want. So that if an auditor comes in and says, I want to audit your software, what's the definition of well-being? What's the definition? And so what that means, what hit me on this, was we are designing into the AI the best qualities of humanity. Whether you're on China, the United States, wherever, the best qualities we can put into it. If you say the average human does nice things and not nice things, but if the AI is doing a lot of decisions, infrastructure decisions, and all the rest of it, it ought to be, on average, more moral, ethical decision-making than humans. So that's the other side of the coin.

**Sirkka:** And this is also related to the next question. We are interested in the role of leadership in the future.

**Markku:** Yes, actually, because artificial intelligence is also there for us to support, I guess, the new structures that we sort of inherited something from industrial age, which is very hierarchical, top-down kind of stuff. And now we are moving into the space where totally different way of leadership systems and procedures are possible. But we don't really know exactly what that does mean. What does the heterocracy mean? How do we actually go about that? We see that there are emerging all kinds of models around that. It's a bit of a new world, very interesting. Now with the AI, it's even getting much more interesting because there is also this intelligence that is kind of generated by these digital systems. So how do you see this evolving into the future? What type of the leadership we will

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<sup>17</sup> See Smitsman et al. 2024 for a call for AGI Constitution as ethical compass “for the responsible stewardship of AGI, guided by principles of wisdom, inclusiveness, and an unwavering commitment to shared thriving and the future of all life”.

<sup>18</sup> IEEE is the world's largest technical professional organisation dedicated to advancing technology for the benefit of humanity. See <https://www.ieee.org/>

have with AI and with the fact that this information space itself is enabling us much more communication in terms of the quality as well and enabling us to use the potential as human beings much more than we ever did before?

**Mariana:** The short answer is, because you asked us to be short, is Ironman, the Ironman trilogy. That's a very good manifestation or example for us what could be in the interim situation in terms of results, people, leadership, this egocentric person who then transformed to help humanity by being supported through Jarvis, a very benevolent AI, which is exactly what you were describing, which we all aim to do. As a scientist, I would encourage, again, the audience to go back and do the research. What does intelligence mean? I asked myself this question as a computer scientist in artificial intelligence, a major that I studied 40 years ago. Back 25 years ago, after our first IPO, I'm an entrepreneur as well. I looked at the schizophrenia of the world that we're currently experiencing. On one hand, making all these billions. Actually, we're talking about trillions these days. Only the person who has trillions is worth something. On one hand, all this Wall Street behaviour as a generalisation, and on the other, humanity with philanthropy trying to set it off, and then all these movements in terms of impact investing and social enterprise and purpose companies and blah, blah, which are so siloed amongst ourselves.

We need to find ways to integrate that. I went back to school because I wanted to find out what drives good leaders or what I saw are good leaders. I was so amazed and positively surprised, and that's why I'm very optimistic, as to how psychologists across the world at the best schools, Stanford, Harvard, and MIT, developed models<sup>19</sup> that can help us become better leaders and move from an egocentric mindset to an ethnocentric mindset,<sup>20</sup> which is us as nations to us Europeans, to us the world, integrating all of the planet, which is, by the way, may not allow us to continue to do our old thing. It's very complex, and it is hard work. Hero's Journey<sup>21</sup> is one amazing manifestation (of the process) described in so many movies as well.<sup>22</sup> Joseph Campbell did the work. I would encourage you to really look at different exact definitions of intelligence, like from cognitive intelligence to emotional intelligence, morals, and they all evolved values.<sup>23</sup> You mentioned self-actualization, which is the tip of the Maslow pyramid (of needs)<sup>24</sup> But there is also egocentric, ego development, you know. Susanne Cook-Greuter wrote how the identity of a human evolves from lower level to higher levels,<sup>25</sup> and this is not known by the developers of AI, and so all they're focusing on is (cognitive) knowledge. And they're going to mimic emotions, and they're going to mimic morals and ethics. But AIs don't have consciousness, and they are not going to evolve in the same way we do. So, do your studies, do your research. I brought a book (on the topic), so here is it.

**Sirkka:** Interesting readings, and we have to have understanding of these different dimensions that are needed for value creation, knowledge creation, but knowledge is not enough, obviously, so we need intelligence and better consciousness, awareness of the entities. How about Jerome Glenn? What do you think is the most urgent skill needed for a good leader?

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<sup>19</sup> Bozesan, Mariana (2020)

<sup>20</sup> Bozesan, Mariana (2010), p 235–252.

<sup>21</sup> Campbell, Joseph (1968).

<sup>22</sup> The Hero's Journey is used in movies including Star Wars, The Matrix, The Wizard of Oz, and Harry Potter.

<sup>23</sup> For a summary of different types of intelligences, please refer to chapter 16.1.4 *Intelligence in Not One* in Bozesan, Mariana (2020) p. 235-252 downloadable for free at <https://tinyurl.com/mry7xp74>

<sup>24</sup> Maslow, Abraham (1999/1968)

<sup>25</sup> Cook-Greuter, Susanne (2013/1985)

**Jerome:** Oh, well, let me jump back to the original question. That's a little easier. One of the things I've learned in doing Futures research for a long time and seeing what actually happens years later is that whatever you look at, leadership, anything, as a generalization. I would say it always turns out more complex than you think. If you're forecasting, imagine how it could become like leadership. How could it become, you know, a really complex array, and then double that complexity, and I figure you get closer to it. For example, yes, I think that there will be a lot of new startups that are computer-run, you know, the autonomous software stuff. There's even an AI being developed in Australia that is going to position itself as a startup CEO<sup>26</sup>. Then you put some people around it, and then you have a corporation. I think another part of leadership is collective intelligence, increasingly, because everything is too complex and increasingly complex, so it's hard for a leader to know enough all the time. If you have a collective intelligence system that's learning all the time, and that you have even the janitor and the CEO and the board member and the personnel department, they all have a way to interact with that collective intelligence. The whole corporation develops its own brain, and that becomes indirectly a decision-making system to some degree. And then, of course, you'll still have the charismatic hotshots. My short answer to your question on leadership is imagine a whole range from autonomous, totally, computer, to, like the Herman Kahn approach to running a think tank.

**Markku:** Mariana, you want to add something?

**Mariana:** Yes, I wanted to go back to knowing thyself, which is what it says in the Oracle of Delphi. Know thyself, and that's the hardest thing to do. But we won't be able to be good leaders in an organization with a supportive AI. We're still having people who are doing what the AI won't be able to do. Unless you understand people and you know where everybody is at and where you can pick everybody up where they are, not where you are, and are able to integrate. As soon as people understand that we are not our thoughts, we are not our emotions - we are born and we'll die, you know, after 80 years. We're part of a bigger system. Then as soon as we understand that and get access to who we really are behind the thoughts, we are the thinker behind the thoughts. Otherwise we won't be able to access true capabilities of a leader. In my research, this is exactly the hero's journey that all the great leaders who are currently transforming the world, you know, maybe we don't see that. All of us who are sitting here, we've undergone this development.

**Markku:** I think you're talking about something interesting and important, and I want to bring this discussion a little bit forward. You're talking about the being level, what I call the being level.

**Mariana:** Yes, the top of the Maslow Pyramid.

**Markku:** Exactly. Where there is a freedom and responsibility at the same time. And kind of a core. But then you mentioned, Mariana, earlier, and of course it needs to be also a topic of our discussion here, that there is something which is really challenging apart from how to use the AI, which is all this depressing thing about the climate change and the destruction of nature. Now that we are kind of fast forward moving to this digital space and using that increasingly, it doesn't seem to be self-evident that this is something that will kind of cure the problem by itself. It seems like we are needing something else. I heard you, Jeremy, saying in some of the podcasts that you learned when you were a young man out of your own family background that there is more than knowledge, there is consciousness. And while we are kind of being addicted to the knowledge, we should actually turn ourselves more towards the consciousness aspect of becoming aware. This awareness process has been going on now for some time, but apparently not fast and not deep enough. So, how do you see

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<sup>26</sup> More on the topic of AI being a CEO and what are the possible futures of this development, see for example Ünal & Kılınc 2021.

that this moving into fast forward to this digital space would enable us actually to really tackle the challenge that we have ahead of us in terms of the climate change and all that?

**Jerome:** Since you brought up being - sort of a nice concept, I would do like a little chart of the past and future thing. And under wealth, I put down how you get wealth or what people see as wealth or power. The agricultural age was land. You had more land than I do, you are more powerful, wealthier. That doesn't work in so necessarily industrial age because Japan did well, but per capita didn't have a whole lot of land. But then it was machine and so of things. Then you go to the age today, it's more defined by access. If you have more access to another corporation, you do better. Then I think the next conscious technology age<sup>27</sup>, where the consciousness and technology becomes a continuum, then I think the wealth is being, who you are. And if you are boring, you are poor, so to speak.

**Sirkka:** And leadership is about being but also becoming and about consciousness and communication. As a last topic for our roundtable discussion, I would like to raise the **role of narratives in future studies** and also for leadership because leaders need to have the skill for communication. But in general, there is a huge gap between research, studies, and policymakers and decision makers. Therefore, we have to build a bridge across these stakeholders. Of course, we make scenarios and we have a lot of methods in future studies. But increasingly, there is need for narratives, very vivid, illustrative narratives, in order to convey the messages and evidence that we get from study to policymakers. How do you see the role of narratives and what are good narratives and how could we use better narratives in these kind of situations?

**Mariana:** I'm so bad at that. I'm so sorry. I can only use examples from my deep work with entrepreneurs and technology in trying to address the grand global challenges because they are here. Unless we join forces and get rid of the silos, mine is better than yours, we won't be able to address them. That's an answer to your previous question. So that's my conviction. And the planet gives us only 10 to 15 years' time to really respond. All that we need, from my perspective, we can do right now. Technology exists. We need to join forces and with the right narrative.

So what narrative can I bring to somebody who is actually regulating, trying to regulate AI? My son grew up with two artificial intelligence majors, my husband and I, and poor guy, you know, what can he do to survive and become somebody? Become a poet. Which is exactly what he did. So, he of course, studied economics and artificial intelligence at the T.U. Munich, but he said, but I am a screenwriter. I want to make movies. So, I think movies, moviemaking is such an amazing way of quickly creating a narrative that people can emotionally and cognitively connect to the message. I think this is where AI comes in and can help us amazingly quickly because he stands on stage. He's now, of course, speaking and he uses AI. He was hired 'off the cuff' by one of the top movie producers in Germany. And he stands on stage and shares all the data, all the applications that he uses to make movies quickly without wasting resources. Because it's all AI supporting. And so people come and ask him, well, why do you share all this secrets of yours? And he goes, first of all, because I want to help you use your skills with this. So, you know. Secondly, because I know I am going to be ahead of you because you guys are not going to use them. Just like Tesla published all of their IP for people to make EVs and nobody was using them to get ahead, to create, you know, to change the transportation paradigm. This is maybe a good narrative.

**Markku:** That's a very nice and goes back to what you said earlier about, you know, it's about the honesty. I would say also additionally transparency. If you are really making that as a force behind, then you're not afraid anymore, you know.

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<sup>27</sup> See Glenn (1989)



**Mariana:** You're free.

**Markku:** Yes. It's really fantastic.

**Jerome:** I think our current narrative is you go to school, do OK. You get a job and do OK. Then we, whether you're from China or the United States or Finland, then we'll give you some retirement stuff. And that's the narrative. That's the general narrative, which may not work so well because we're aging longer. So financially it may not last. Secondly, with the AI figuring what you fit into, it may not be there later on to fit into. Therefore, I think we've got to come up with a new narrative. I think it's critical. In the Future of Work and Technology 2050<sup>28</sup> we did, Scenario 3, which was the good one, in there the role of narrative and art was the key variable to make it work. Because right now people have an identity by their academic background and what job they have. You know, I am an economist or I'm a this or I'm a that. But if you are you, most people are like, that's it? I'm naked to the world? I'm insecure. I've got to fit in somewhere. That's what the whole civilization says. You've got to fit in. That's hard for people.

So I emphasise the idea of narrative so that people can see how one gets to know thyself growing up, like the Finnish education, by the way, congratulations on that transition in Finland.<sup>29</sup> Because you're getting ready with your people better than most. Anyway, long story. The idea of showing narratives in many different ways, how you can make a living eventually being yourself, how you can connect to markets worldwide. Right now we think of the marketplace as the center that we revolve all around it. Well, that's not true. Because we've got the Internet, meaning that every individual that's connected, two-thirds or so, that means that two-thirds of the world is revolving around every individual. But we don't know how to deal – we're not taught how to deal with it. We're taught how to fit in. That's why the narrative is very important so that people are secure enough to grow up trying to figure out who they are and how they connect to the world and do it. That is going to be a gigantic transition for yourself. That's narrative all the way. I don't know how else to do it.

**Sirkka:** Exactly – a very meaningful narrative to have an impact. We are now concluding this roundtable interview. We appreciate very much of you being here, Mariana Bozesan and Jerome Glenn. Thank you very much!

**Jerome:** Thank you.

**Mariana:** Thank you for having us. It's a great pleasure to be here.

**Markku:** It was exciting. Thank you.

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<sup>28</sup> See Scenarios and narratives presented in Glenn & the Millennium project Team 2019. Also, Heinonen & Karjalainen (2019) present a new narrative for sustainable futures in peer-to-peer society.

<sup>29</sup> The role of education has also been pivotal in building up the Finnish foresight system and community. Heinonen & Pouru-Mikkola 2024.

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