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Effusion LLP
www.effusion.co.uk

INSTALLED BY

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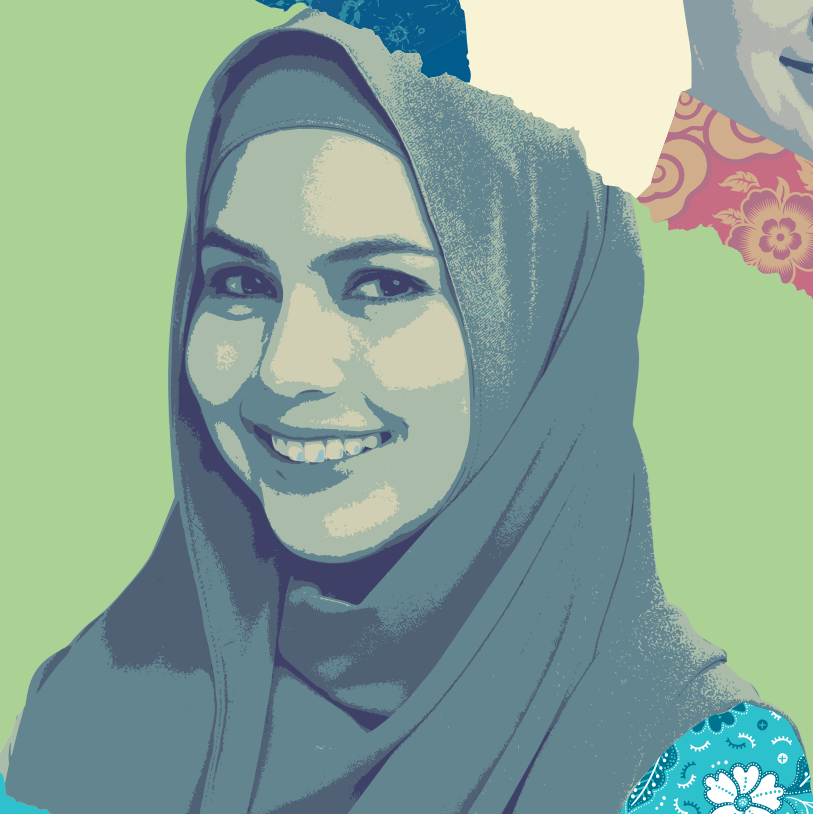
postnormaltim.es



The Centre for
Postnormal Policy
& Futures Studies

SCRIPT/MADANI

WELCOME TO THE POSTNORMAL TIMES MADANI EXHIBITION

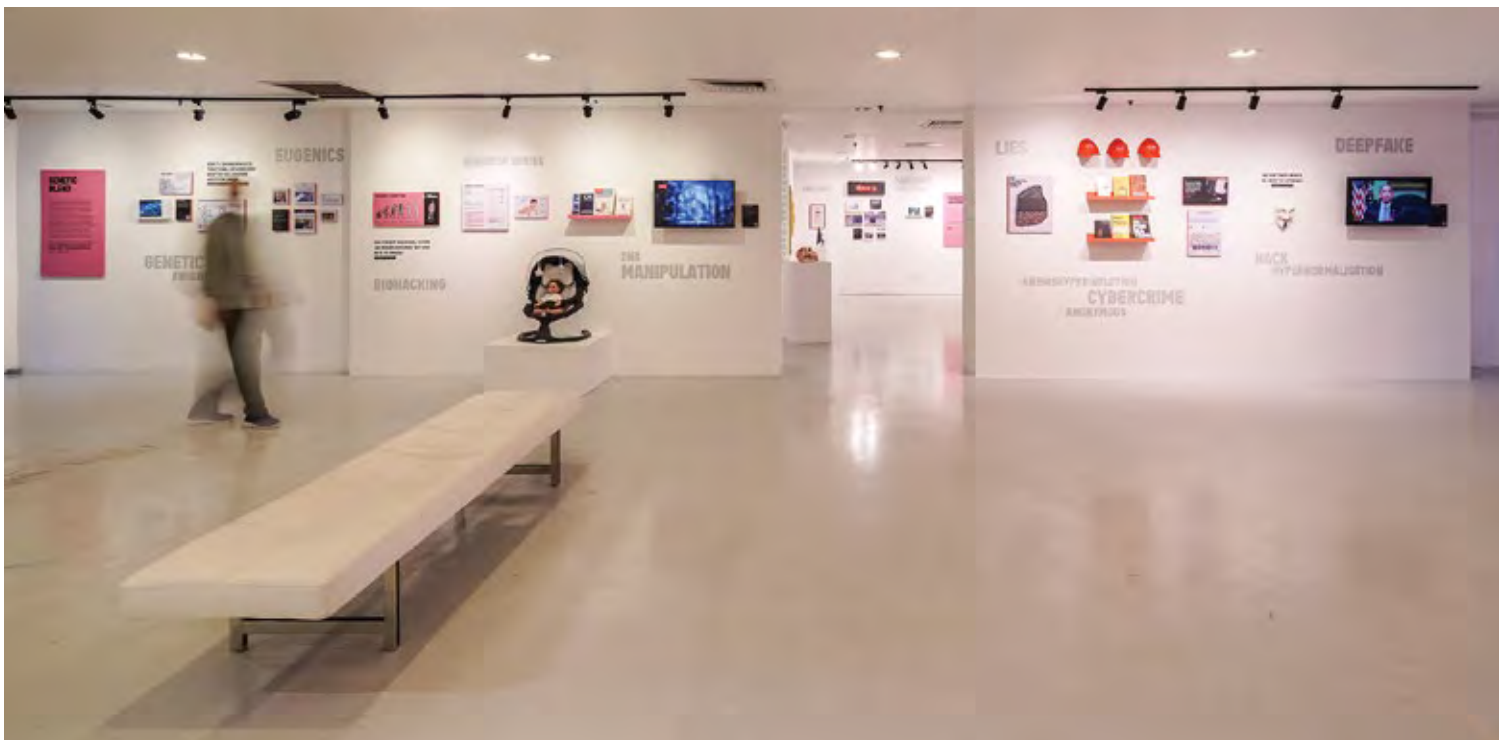


26—10
MAY NOV

2024

BERJAYA TIMES SQUARE
LEVEL 10, NO. 1, JALAN IMBI
55100 KUALA LUMPUR
MALAYSIA.

KL JAZZ AND ART CENTRE
PNT EXHIBITION 2023



Message From The

PRIME MINISTER OF MALAYSIA



Our fast-paced contemporary world of instant gratification leaves little room for a break, even a breath, let alone an exhibition. Yet, in these times where more and more appears increasingly existential, we should devote time to thinking about the future we are heading towards. The exhibition on postnormal times put on by my friends and colleagues in the Centre for Postnormal Policy and Futures Studies (CPPFS) not only provided that much needed break, but provoked much reflection in their presentations.

Few exhibitions have resonated with me like the **'Welcome to Postnormal Times' Exhibition** that was first held in Kuala Lumpur in October 2023. I was captivated and disappointed at the same time. I was impressed not just by the sheer number of topics the exhibition covered, but the way in which it brought together various elements that we have all experienced over the last decade or so. We could actually see the complexity of the world we live in. The exhibition not only illustrated the changes we are experiencing but also demonstrated that these changes are unlike anything we have experienced in history.

The disappointment that followed is that we are not thinking about these things and looking for new ways to cope, especially here in Malaysia. In our rich diversity of cultures, ideas, and talent, at the crossroads of the world, this is the place where such discourses can be hosted.

To tackle the struggles of our times will take new ways of thinking. Where better to start than a place where we already have different ways of reasoning, seeing, and living. After my whirlwind tour of this exhibition that was almost too much to fully appreciate in one visit, I was left with a need: as many people as possible must see this exhibition so that we can get people talking about our changing world, and how we might go about navigating better futures.

I was so impressed by the insights of the postnormal times discourse that it became an integral part of my own thinking. I put my over forty years of experience in serving Malaysia together with postnormal times thinking to produce **SCRIPT/MADANI** – our national vision. It is my hope that in **SCRIPT/MADANI** we have a navigational plan for more sustainable and compassionate futures.

I hope this exhibition and brochure can provide you with the seeds to sow your own rich gardens of knowledge that will carry ourselves and future generations of Malaysians into the best of possible tomorrows.

Dato' Seri Anwar Ibrahim
PRIME MINISTER OF MALAYSIA

'Normal' has evaporated.

Postnormal Times (PNT) is a description of the rapidly changing nature of our world. Change itself is changing. Our world, dominated by accelerating change, has become increasingly complex, riddled with contradictions, and left to the mercy of chaotic events. Postnormal Times is also a transitional phase –

'An in-between period where old orthodoxies are dying, new ones have not yet emerged, and very few things seem to make sense'.

We are thus perilously 'hanging between the "no longer" and the "not yet" and thus we are necessary unstable – nothing around us is fixed, not even our direction of travel'. It is a time without the assurance that we can return to any past we have known and with no confidence in any path to a desirable, attainable, or sustainable future.

As such, PNT is not merely another 'post' —such as post-industrial, post-ideology, post-liberal, postmodern— not a concept for analysing and deconstructing. Rather, it is a theory of the changing nature of change that aims both at diagnosis and prognosis. In normal times, we have confidence in our facts and values, and we can take our time in making correct and appropriate decisions. In PNT, the future feels like a runaway train barrelling into the unknown – 'facts are uncertain, values in dispute, stakes are high and decisions urgent'.



THE EXHIBITION, BOTH AN ART INSTALLATION AND A PEDAGOGIC RESOURCE, BRINGS THE MAIN FEATURES OF PNT TO THE FORE.

It represents Postnormal Times as a calling: an invitation to examine current developments that would radically transform our world – leading to existential threats – and to challenge our assumptions and biases about our contemporary times and the possibilities for the future. It is specifically designed to interrogate our sense of what is and is not ‘normal’; illustrate the basic characteristics of PNT and its drivers; explore challenges and potentials for our common futures; and to ascertain the values we need to navigate postnormal times. In Malaysia, this call was taken up through the **SCRIPT** (in Bahasa Melayu: **MADANI**) approach. **SCRIPT** is an instrument for navigating postnormal times in the Malaysian context. By emphasising our cherished values – the six drivers of **SCRIPT** (Sustainability, Care & Compassion, Respect, Innovation, Prosperity, and Trust) – this approach ensures that our cultures are preserved, alongside the compass of ethics, into the uncertainty of tomorrow. While the **SCRIPT/MADANI** approach was originally designed for policymaking in postnormal times, it has wide applications across society. **SCRIPT** is a nation-building and community strengthening tool to establish the sustainability of Malaysia into the future.



The Exhibition combines an experience of our changing present with insight into what potentials lie ahead for us all and how we might plot a course towards our preferred futures.



PNT did not arrive from nowhere. It was not an instantaneous revelation. Like all things, it exists in time, arising through a series of observations – it also comes to different contexts in different ways and at different times. In our fast-paced, interconnected world, more and more we are seeing things that, when paused to be reflected upon, provoke one critical question:



POST-TRUTH:

Lies and other forms of misinformation are not new phenomena. But the volume of information produced each day, and the speed at which it travels, makes sorting fact from fiction virtually impossible. Truth has become relative while technology interferes with our ability to detect what is real from what is not. The death of expertise leaves truth at the discretion of the court of internet mobs.



AI REVOLUTION:

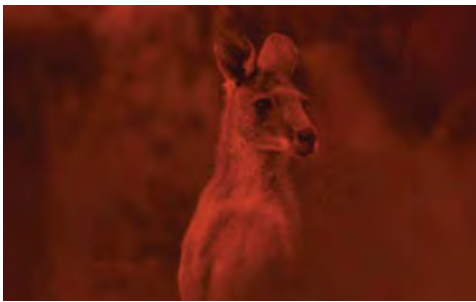
Artificial Intelligence (AI) offers opportunities for technological and big-data analytical advancement alongside societal anxieties and existential fears. Concerns around inbuilt bias in AIs demonstrate the real fear that, while our technology may advance, the problems of inequality, racism, xenophobia, and tendencies towards fascism persist. Old questions resurface around the ever-blurred uncanny valley, forcing us to rethink what makes us human and what happens when we let the machines do our thinking for us.



GENETIC BLEND:

The manipulation and editing of genes are a double-edged sword. On one hand, there is the opportunity for the advancement of medical technology in order to prevent and eradicate certain disorders and diseases. On the other hand is the ability to prioritise social and cultural norms related to human beauty, ability, and physique. Beyond the threat to diversity and multiculturalism, genetic technologies are also being used for a new generation of targeted attacks and warfare. The dangers of playing in a sandbox that we lack significant understanding of are endless.

WHAT JUST HAPPENED?



CLIMATE CATASTROPHE:

Indisputable scientific facts show that the human race is having an irrevocable impact on the planet. For too long, climate change has been cast as a future problem. But today we are experiencing climate change in real time. Its effects are playing out more speedily and chaotically than previously modelled. Simultaneous, natural catastrophes are making parts of the globe uninhabitable, striking hardest the poorest and the most disadvantaged communities. We have moved rapidly from 'climate change' and 'global warming' to 'climate crisis' to 'climate emergency' and, as the UN Secretary-General Antonio Guterres has declared, to 'the era of global boiling'.



COVID HALT:

The ability of a microscopic virus to bring the Earth to a grinding halt provides a prime, real-world example of how our world and our lives are changing. As the world stood still, the clock kept ticking – everything from travel to shopping, tourism, supply chains, economics, our everyday lives, and even basic human-to-human contact were severely disrupted – signifying the changing nature of change radically in a short period of time.



DEGRADING GOVERNANCE:

Our ossified traditions of governance – which survive by evading the once essential values of transparency, legitimacy, and trust – are woefully ill-equipped for emerging issues, societies, and technologies in an interconnected globalised world. Planet-wide crises from financial corruption to pandemics have exposed the cracks in our flawed political systems, which are readily abused by extremist and authoritarian interests.

SO WHAT IS GOING ON?

Since the beginning of this new millennium, a variety of thinkers, scholars and journalists have tried to put a name to all the strange and unprecedented occurrences that have filled the headlines of the 2000s.



Zygmunt Bauman
Liquid Times



Pankaj Mishra
The Age of Anger



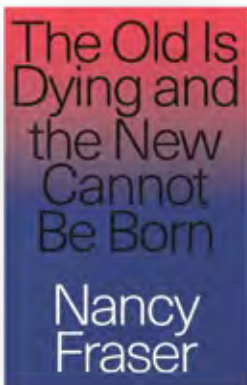
Donna Haraway
Chthulucene



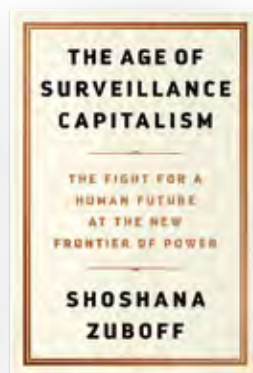
Adam Curtis
Hyper-Normalisation



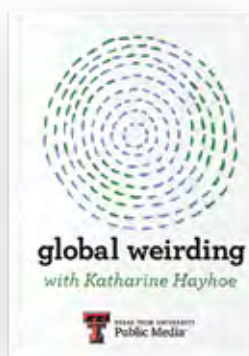
Robert Colvile
The Great Acceleration



Nancy Fraser
The Old is Dying and the New Cannot Be Born



Shoshana Zuboff
The Age of Surveillance Capitalism



Katharine Hayhoe
Global Weirding

They are all essentially saying the same thing
– normal, what we have taken for granted, is untenable.

IT WILL

AI DOESN'T HAVE TO BE EVIL TO DESTROY HUMANITY

DESTROY

- IF AI HAS A GOAL AND HUMANITY JUST HAPPENS TO COME IN THE WAY,

IT WILL DESTROY HUMANITY AS A MATTER OF COURSE

WITHOUT EVEN THINKING ABOUT IT, NO HARD FEELINGS

HUMANITY

Elon Musk, Canadian South African technology entrepreneur and inventor



BAD OFFICIALS ARE ELECTED BY GOOD CITIZENS WHO DO NOT VOTE

George Jean Nathan, American critic

VOTE

WE HAVE ENTERED POSTNORMAL TIMES

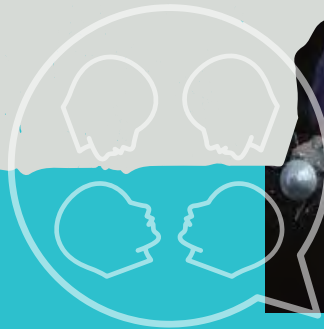


This is a transitional period, between two ages rather than the start of a new one. We need to balance the old and the new while seeking to transcend and navigate the hurdles that arise along the way.

In postnormal times, if it rains, it always pours. A simple, careless tweet can have global ramifications...

“We can’t return to normal, because the normal that we had was precisely the problem.”

WHAT POWER DOES POSTNORMAL TIMES GRANT US?



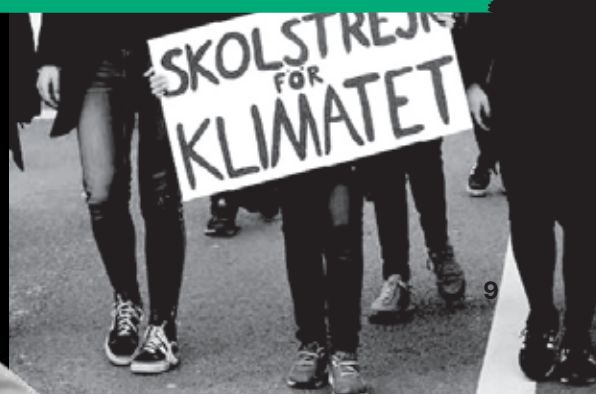
Greta Thunberg, school
climate change warrior
'Some people can let t
go. I can't'.
The Guardian | The G2 interview

Conclusion

**'To do your best is
no longer good enough**

British GQ | 12 August 2019

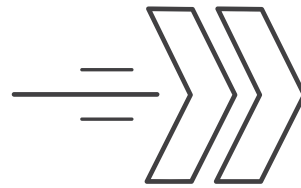
**SKOLSTREJK
FÖR
KLIMATET**



THE 4S's

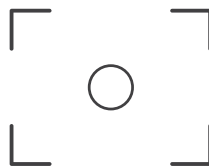
POSTNORMA CHANGE

Postnormal Change moves with speed, is global in scope, and reaches individuals at scale. Moreover, a whole string of changes occurs simultaneously. It is driven by what is referred to as the **4S's**.



SPEED

Change is happening at a constantly accelerating rate. Acceleration itself is accelerating. We see this most readily in the evolution of technology and the 24/7 news cycle, but it permeates every level of society, even our thinking which has reduced from years, to weeks, days, hours, even seconds. New makes old obsolete at an unprecedented pace. The rich get richer at superspeed while the poor get poorer in equal steps.

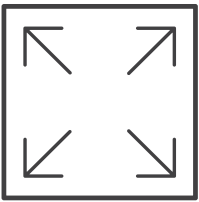


SCOPE

As things are moving faster, the world is also becoming a smaller place as scope blows up. Technology and air travel allow things to move and become global with little effort and at rapid pace. Social media allows for individuals and insignificant local events to go viral, becoming global sensations. A small, localised event can take place across large territories and on opposite ends of the globe at great speed; a virus in a small village can transform into a global pandemic in a matter of days, bringing the world to a grinding halt.



Sam Bankman-Fried rose to the stature of the Gatsby of the crypto world before the age of 30. In less than two years, it all fell apart. In an unprecedented rate of speed, scope, and scale, Sam was reduced to a convicted criminal.



SCALE

The blurring of the lines between global and local continues as our notion of scale shrinks. Events, now being global, transgress the wide world to distant lands, down to the individual level. 'No man is an island' and a butterfly's wings flapping on one side of the world will come for all. Climate change, financial crisis, supply-chain disruption, pandemics, and a wide host of disruptions are felt in every part of the world. Individuals cannot ignore what happens in remote corners of the planet thinking they will not be engulfed in its effects.



SIMULTANEITY

The belligerence of speed, scope, and scale make the situation all the more volatile in the face of proliferating simultaneity. Events, particularly crises, do not occur in a vacuum or move nicely in an orderly queue. They are happening all at the same time, overlapping in their disruptions and confounding conventional strategies to cope. Different types of events occur side by side, a political crisis accompanies economic disruptions accompanies social strife and the great dance goes on!



THE 3C's

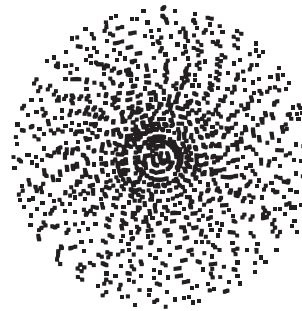
POSTNORMAL FORCES

Speed, scope, scale, and simultaneity set the stage for **Postnormal Change**, rolling out the red carpet for the **3C's**, which stand at the heart of PNT: **Complexity, Chaos** and **Contradictions**.

SHIBUYA
CROSSING



JELLYFISH



CHAOS

Chaos is an opening where radical change emerges. It is simultaneously a breakdown of norms and the birth of something new. Chaos is the outcome of a great many independent variables interacting in many different ways in a networked, complex system. Small perturbations in the system can lead to big consequences – the so-called 'Butterfly Effect'. Such systems have the ability to balance order and chaos. This balancing point is called the edge of chaos: it is where the system is in a kind of suspended animation between stability or transformation into turbulence.

SODAS

If we add all the water required to grow the needed ingredients for soda (like sugar cane) the resulting ratio would be

250 Litres of water per litre of soda

VEGETABLES

In order to make all required vegetables available all year round, many countries are switching to intensive farming that:

- Is reliant on pesticides
- Is dependent on fossil fuels
- Reduces biodiversity
- Lowers overall quality

BEEF BURGER

300 Million cattle are slaughtered to produce the

71 Million tons of meat eaten every year

WATER CONSUMPTION

1 Pound of beef takes

7 Litres of water to produce

GUACAMOLE

Guacamole is made from avocado - a high water consuming plant. This requires:

2,000 Litres of water to produce

1 Kilogram of avocados

CHEESE

Most dairy products come from the milk of cows or buffalo.

Every second

45,863 Pounds of milk are produced globally.

BURGER BUN

Russia is the world's #1 wheat exporter (more than 37 million Tons in 2020) and Ukraine is #5 (with over 18 million Tons).

The ongoing war between these two has created a strain on the market that requires serious rethinking and innovation to overcome.

FOSSIL FUEL COSTS

US farming accounts for:

17% of the country's fossil fuel use

On average, 4.7 units of energy are needed to produce

1 Kilogram of beef

GMO FOOD

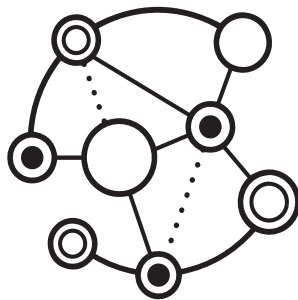
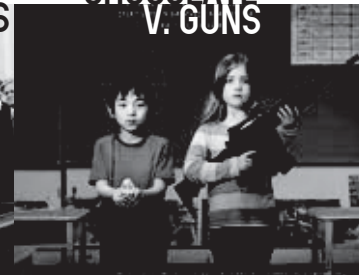
95% of animals used for meat and dairy in the United States eat GMO crops.



ONE COMPLEX BURGER

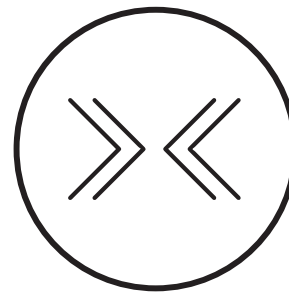


CHOCOLATE V. GUNS



COMPLEXITY

Complexity is found within systems that have many inputs and outputs. It is an assessment of relationships and interconnections. Complex systems have two essential features: they have substantial uncertainties that cannot be managed as 'risks'; and they have a multiplicity of legitimate perspectives. When a complex system consists of networks, in which independent parts are connected and interact with each other, it can generate positive feedback: a loop mechanism that amplifies things substantially. A complex, networked system is prone to turbulent behaviour that can sometimes result in chaos. Climate, organisms, ecosystems, social organisations and human cultures, the brain, and health delivery services are examples of complex systems.

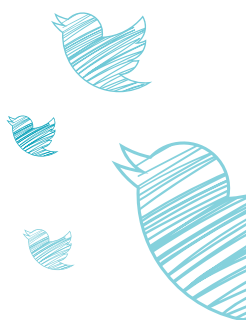


CONTRADICTIONS

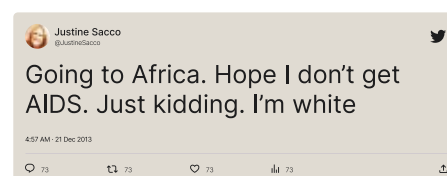
Contradictions are logical inconsistencies and irreconcilable positions. They are often the result of systemic imbalances and structural inequities. A complex system has many positions that are logically inconsistent, and complex systems at the edge of chaos even more so. Contradictions, which are incompatible views and perspectives, cannot be resolved; they can only be transcended. In other words, contradictions must be synthesised and necessitate the formulation of a new position that incorporates most of the various different positions. Contradictions often provide the first signs that a system is moving towards complexity, chaos, and eventually postnormalcy.



JUSTINE SACCO'S EXPERIENCE



On 20 December 2013, Justine Sacco, the 30-year old senior director of corporate communications at IAC, made the long trip home from New York City, US to Cape Town, South Africa for the holidays. She posted the following 'jokey tweet' before getting on the flight:



By the time she landed in Cape Town, she was the No.1 Worldwide Trend on Twitter with **#HasJustineLandedYet**. Within 3 weeks of the tweet, she was ordered to clean out her desk at IAC. She was single and unable to date.

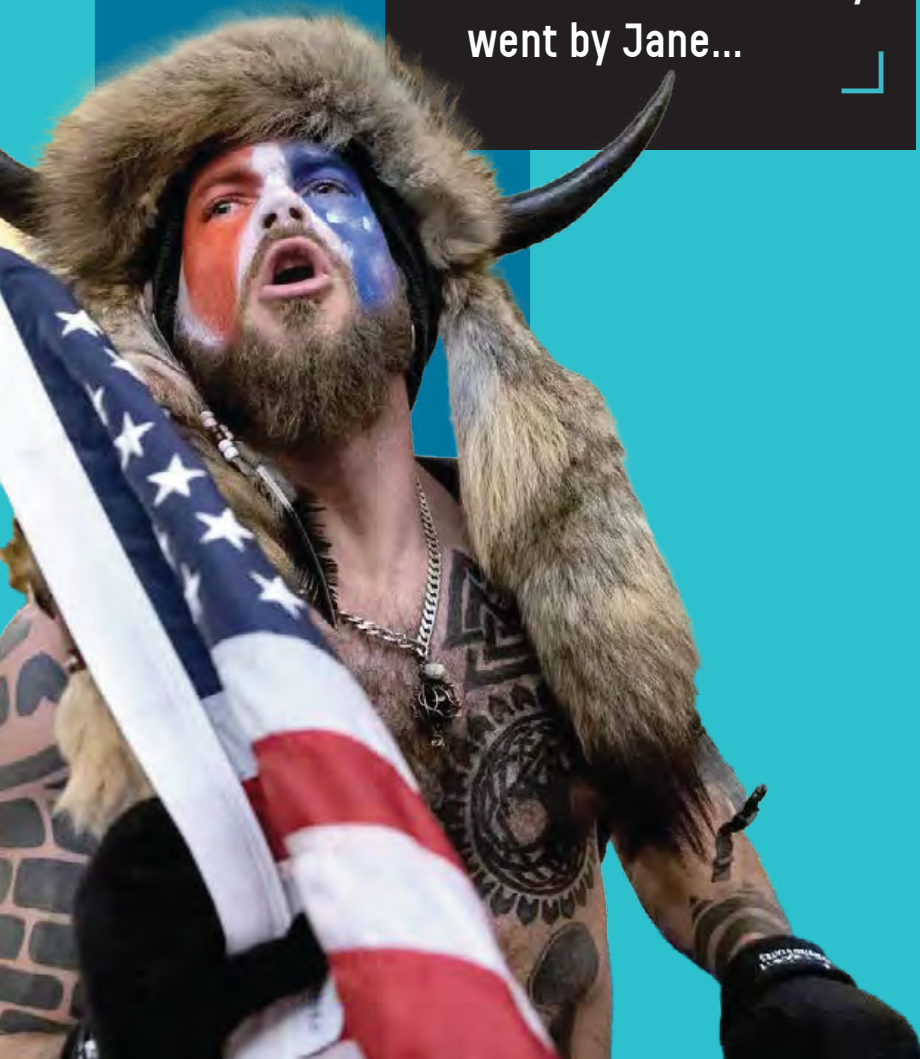
This trip home demonstrates how **the 4S's** drove the overlapping of **the 3C's** resulting in a very postnormal experience for Sacco.



JANE AND THE WELLNESS-TO-FASCISM PIPELINE



She was too afraid
to use her real name,
so when talking to
The Guardian she only
went by Jane...



Jane was a long-standing member of a meditation group in Devon, Britain. The group met regularly and was united by their passion for 'environmental issues, spiritual issues, and alternative health'. Jane caught Covid while visiting London and was hospitalised. One of her friends from the meditation group called her and insisted she 'did not have Covid'. She responded, 'well why do you think I'm in hospital?' The friend conceded she was certainly ill, but it was not Covid-19, because Covid-19 was a hoax. Jane recovered soon and returned home. But her meditation group was now far from familiar. It had become fascist. 'It started very much with health, with "Covid doesn't exist", anti-lockdown, anti-masks, and it became anti-everything: the BBC lie, don't listen to them; follow what you see on the internet'. When the group openly started playing videos promoting fascism, Jane left the group.

Jane's case is not an isolated incident. It is one example of an increasingly global phenomenon known as the **'wellness to fascism pipeline'**. Yoga instructors, physical therapists, personal trainers, and others in alternative medicine will one moment be leading a stretch, meditation or therapy session and the next minute talking about alien cover-ups, elite cabals of Satanic paedophiles, and a whole host of other conspiracy theories. Women, stay-at-home mothers, and children of 'silent majority' communities, are the prime targets, but middle income, average individuals are most affected by these pipelines.

As events become more and more global, communities isolate themselves further. And the good intention of improving one's health can quickly lead down a very toxic trail.

UNCERTAINTIES

THE POSTNORMAL CONDITION

When complexity, chaos, and contradictions converge and **PNT** emerges, there is—not surprisingly—a substantial amount of uncertainties leading to ignorances, which shape how we understand the present and imagine futures. Postnormal times theory takes a layered approach to **Uncertainty** and **Ignorances**.



SURFACE UNCERTAINTY

Surface Uncertainty strikes us when we see change unfolding but remain unsure about its direction and overall impact.

Where, for example, will facial recognition technology leave us? What happens to our privacy? How will the Russia-Ukraine war transform the world? Will semi-autonomous cars be common one day? What happened to **MH370**? What if Donald Trump is President of the US again? We cannot get satisfactory answers to such concerns by simply 'Googling it' and asking **Chat GPT**.

SHALLOW UNCERTAINTY

Shallow Uncertainty comes upon us when we feel ourselves moved by powerful currents of change and realise that we inhabit a shifting landscape.

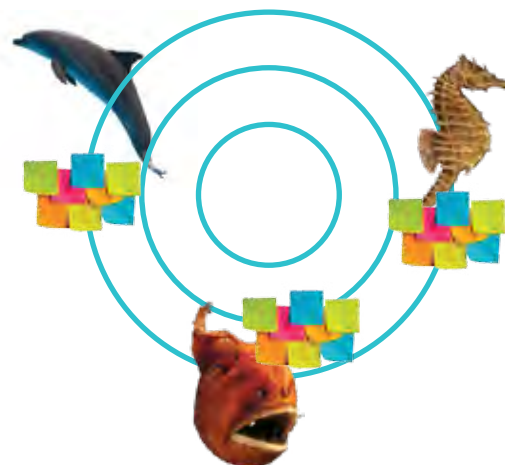


Here the direction of change is totally unknown. What consequences will climate change and 'global boiling' bring? How will generative Artificial Intelligence behave in the future? How will the world change with the rise of fascism? Here, the level of uncertainty – resulting from convergence of complexity, chaos, and contradictions – is much higher and cannot be managed. There is real danger that we can get swept out to sea even in shallow waters.

DEEP UNCERTAINTY

Deep uncertainty speaks to the ways in which radical change can foster feelings of groundlessness and unfathomable possibilities. It is a space where nothing is known and cannot be known - truly the unknown unknown - because it lies beyond our worldview. It is essentially the Unthought: a space where only questions remain.

What does a world without capitalism look like? How will we survive on a dead Earth ravaged by climate change? What would life below the seas or out in space be like? Exploring such questions requires us to both unlearn and change our ways of thinking. To recognise our biases and interrogate our modes of knowing, learning other perspectives and respecting alternative ways of learning and knowing. It will require an epistemological revolution to engage with deep uncertainty.



IGNORANCES

Just like uncertainties, postnormal times theory also takes a layered approach to ignorance.

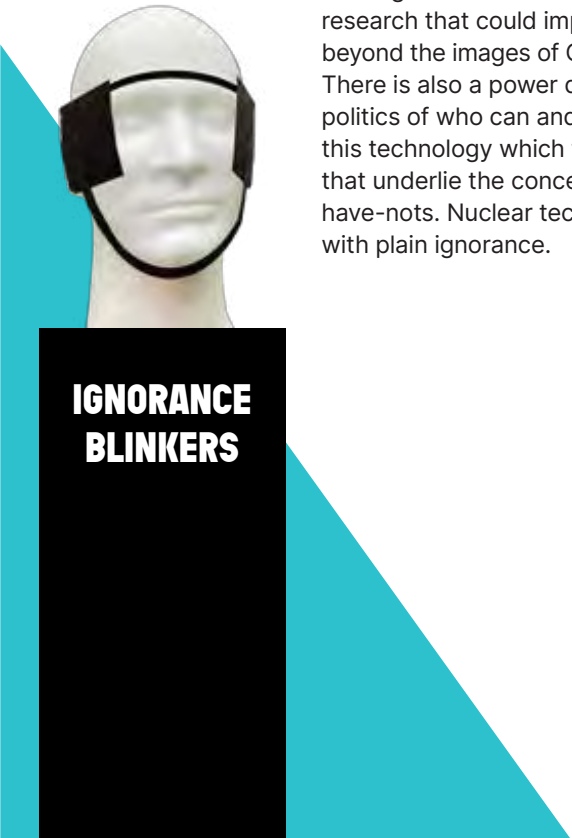


PLAIN IGNORANCE

Plain Ignorance is a lack of factual knowledge and misunderstandings of other cultures, worldviews, and ways of living.

A good example of plain ignorance is the exaggerations on both sides regarding palm oil. While issues of deforestation, use of pesticides, and labour abuses are not entirely absent from the production of palm oil, is palm oil truly destroying the planet? At least any more than other sectors of the agricultural industry? Is palm oil an issue to be taken to the Hague over violations of human rights? Transparency within the industry and more open conversations, with biases and ulterior motives noted, can seriously clear up the plain ignorance around palm oil.

Another example comes from nuclear technology. Accidents, politics and the horrific extent of our imaginations have made nuclear technology a concept rife with plain ignorance. While nuclear technology opens the door for weapons of mass destruction and suffering, it is also a viable source of energy. Not without its flaws, the stigma around the 'n' word prevents further research that could improve the technology beyond the images of Chernobyl and Fukushima. There is also a power question around the politics of who can and cannot have access to this technology which furthers the ignorances that underlie the concept of haves and have-nots. Nuclear technology is riddled with plain ignorance.



**IGNORANCE
BLINKERS**



VINCIBLE IGNORANCE

Vincible Ignorance relates to knowledge that we currently do not have but can acquire in the near or mid-term future through new ways of learning. Futures literacy is essential for understanding vincible ignorance.

An obvious example is Artificial Intelligence – being a complex issue, artificial intelligence (AI) is a large source of vincible ignorance. For instance, few are aware of the differences between narrow, general, and super AI and what our present technology is capable of. Largely the flow proceeds from AI to robots to some of the worst science fiction creations to date. The difficulty of understanding AI leads to a proliferation of vincible ignorance that begets fears and apathy. While we may not yet be hunted by sentient machines, our ways of learning, knowing, and being are already being vastly influenced and changed by machines. The threat is not just what AI will think of us, but how we will let AI dictate and command what it means to be human – a contradiction with severe consequences.



INVINCIBLE IGNORANCE

Invincible Ignorance is the outcome of our Unthought; things we have never thought about because they are not only outside our frameworks of knowledge but also outside our basic assumptions, axioms and worldviews. At this deep level of ignorance, we must unlearn that which keeps us in the dark, rethink our assumptions, and even transform our worldviews.

Capitalism provides a suitable example. The quote 'it is easier to think about the end of the world than of a world without capitalism,' has been attributed to a number of people. This is because capitalism has become integral to our ways of being – it is not just about economics but also about culture, society, language, even our person-to-person interactions. It is such a strong and invasive system that even the alternatives presently available are taken from a context of capitalism. We even judge ourselves with regards to how good at capitalism we are, regardless of those lost along the way and the vast inequalities and poverties it demands. Going beyond capitalism to a post-capitalist world requires us to ditch all the assumptions it is based on, abandon its worldview, and completely rethink our notions of a good and healthy life.

Islamophobia is another example. The odium at play in Islamophobia is not simply hate or misunderstanding, but a programmed fear of Islam and Muslims that permeates culture, language, and societies. This is an existential hate driven by a fear that the existence of the Other threatens your own existence. It can only be overcome by an interrogation of the self, its biases and prejudices, and an experiential learning where one truly desires to know the Other. It requires total transformation in one's outlook and worldview.



**COGNIZANCE
GOOGLES**

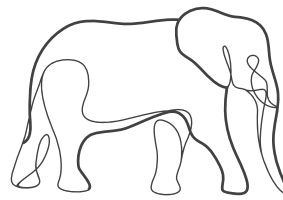
Postnormal times cannot be 'controlled' or 'managed'. It can only be navigated. But to navigate **PNT**, we need the capability and awareness to spot incipient change, and come to understand our own perspective on various scales of present trends and emerging issues. We need to anticipate if a trend or emerging issue, in a globalised, interconnected, complex world that is rapidly changing, has the potential of going postnormal.



We need to understand not just moments of seismic disruption or substantial innovation, but also what is seen and unseen from a variety of perspectives. The Menagerie of Postnormal Potentialities is a metaphorical tool that helps us appreciate perspective, focuses on our ignorances, and points to the uncertainties lurking behind them. It consists of three categorical typologies: **Black Elephant**, **Black Swan**, and **Black Jellyfish**.



BLACK ELEPHANT

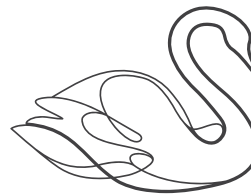


Black Elephants are extremely likely and widely predicted events that are ignored or downplayed by many in a given context or a society as a whole. From our perspective, Black Elephants challenge us to ask:

What are most people missing or not seeing?



BLACK SWAN

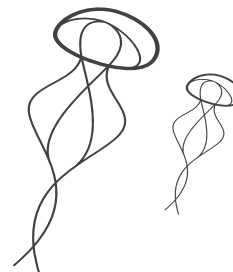


Black Swans are 'outliers', things totally outside and way beyond our observations. They seem to appear "out of the blue" and disrupt things at a systemic level. From our perspective, Black Swans demand that we query:

What do people think would never happen?



BLACK JELLYFISH



Black Jellyfishs symbolise phenomena and/or events that are driven by positive feedback into a state of chaos. From our perspective, Black Jellyfish require us to consider:

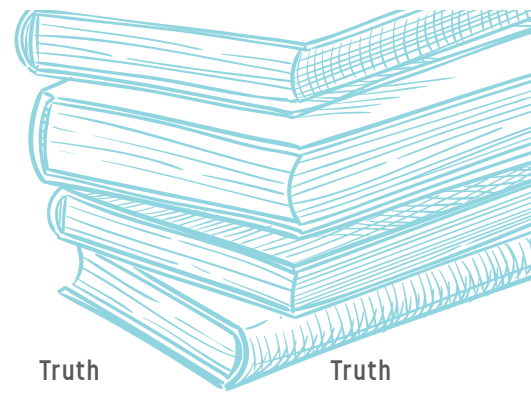
What can or might lead to chaos?

HOW DO WE DIFFERENTIATE BETWEEN OUR CONTEMPORARY POSTNORMAL TIMES AND PREVIOUS ERAS AND EPOCHS?

The '**Contemporary Period**' generally covers history still in living memory. Traditionally, we believed that living memory goes back about eighty years. So, it is roughly the period spanning from the Second World War - which marks the emergence of the Atomic Age, separates the past eras, and is considered the newest stage of world history - to the present time. But in the present, accelerating change continues to shrink and collapse historical periods.

The Timeline divides the Contemporary Period into Classic (1920-1950), Modern (1950-1980) and Postmodern Age (1980-2005). In 2006, 'to google' became a verb, was added to the eleventh edition of Merriam-Webster's Collegiate Dictionary and signalled the emergence of Postnormal Times.

The Timeline explores and distinguishes between these periods by showing how certain traits – such as Meaning, Truth, Identity, Systems, Key Concepts, Pandemics, Marriage, Nature, Knowledge, Technology, and Sex/Gender – changed from one period to another.



TRUTH

Truth



Defined

CLASSIC

Truth



Monolithic

MODERN

Truth



Relative

POSTMODERN

Truth



Contradictory,
'Post-Truth'

POSTNORMAL

IDENTITY

Identity



I am
tradition and
culture

CLASSIC

Identity



I am
Science and
technology

MODERN

Identity



I am
What I buy

POSTMODERN

Identity



I am
Online

POSTNORMAL

MEANING

Meaning



I
think,
therefore
I am
CLASSIC

Meaning



I
progress,
therefore
I am
MODERN

Meaning



I
shop,
therefore
I am
POSTMODERN

Meaning



I
share,
therefore
I am
POSTNORMAL

NAVIGATING POSTNORMAL TIMES

Postnormal Times takes us into terrain uncharted

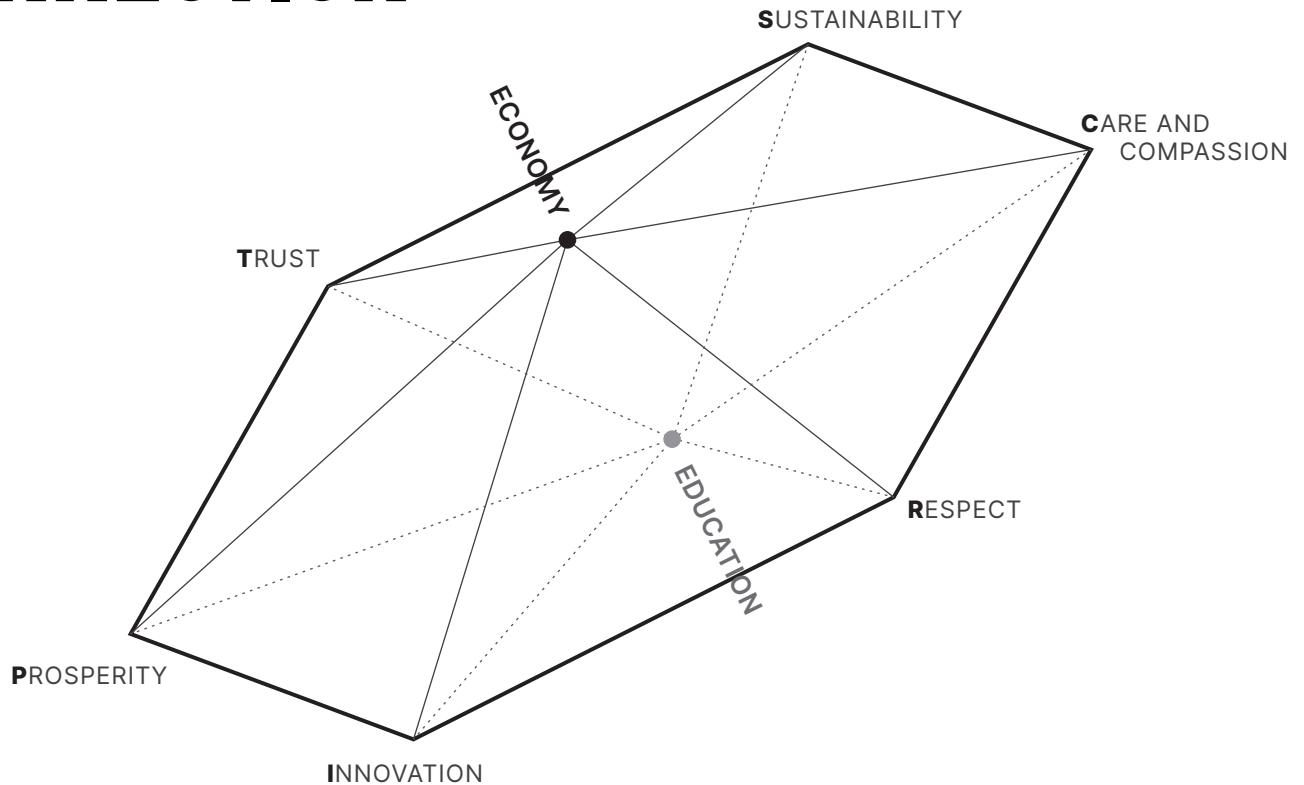
We need to develop complex approaches to our complex problems and issues. We need to work out ways to transcend contradictions that lie before us. We need to foresee approaching chaos, to avoid living at the edge of chaos. We must find a way to live with uncertainty, appreciate our ignorances, and understand and respect other perspectives. We must move beyond dialogues into polylogues. For the sake of our futures, it is essential for us to invigorate our creativity, push the boundaries of our imagination and bring ethics to the forefront.

While seismic changes are all around us, one thing remains intact: our moral and ethical principles. The compass that will help us navigate postnormal times towards viable and sustainable futures consists of these unchanging virtues and values.

Malaysia is blessed with Islamic, Chinese, Indian, and numerous indigenous traditions and cultures with a rich heritage of virtuous codes and principles. Whether we are talking about the family, community, nations, or the planet, our shared histories provide us with numerous values to guide us towards justice and the good life.

From this generous inheritance, we can select those which will help us most in navigating postnormal times – those that best allow us to think in complex ways, anticipate chaos, and transcend contradictions.

THE SCRIPT/MADANI CONNECTION



The arrival of postnormal times presented serious complications for Dato' Seri Anwar Ibrahim who had spent the last twenty years seriously contemplating the reform Malaysia needed to see justice restored and the people uplifted. It thus became necessary for his ideas to be based on basic elements of the postnormal theory. The result was **SCRIPT/MADANI**.

SCRIPT/MADANI is a policy framework and plan to reform Malaysia and create a pathway for the nation to navigate towards a brighter future. The approach does not ignore or shy away from Malaysia's history or present reality. But it chooses as its strong moral compass six Malaysian values/virtues that can be found in all the traditions that comprise the nation – be they Malay, Chinese, Indian, Dayak, Orang Asli, or Eurasian.

The values/virtues that serve as a compass to navigate us through postnormal time are:

- ⑤ USTAINABILITY
- ⑥ ARE & COMPASSION
- ⑦ ESPECT
- ⑧ NNOVATION
- ⑨ ROSPERITY
- ⑩ RUST

These values are interconnected. Each value has an impact on every other value, together they enhance each other, and function as a collective whole. They serve as drivers, nudging all Malaysians to ultimately build a just society where inclusiveness and equality are embraced by the whole nation. Collectively, they act as a compass that can be used to navigate the uncertainties and ignorances that inevitably emerge in a postnormal world of complexity, chaos, and contradictions.

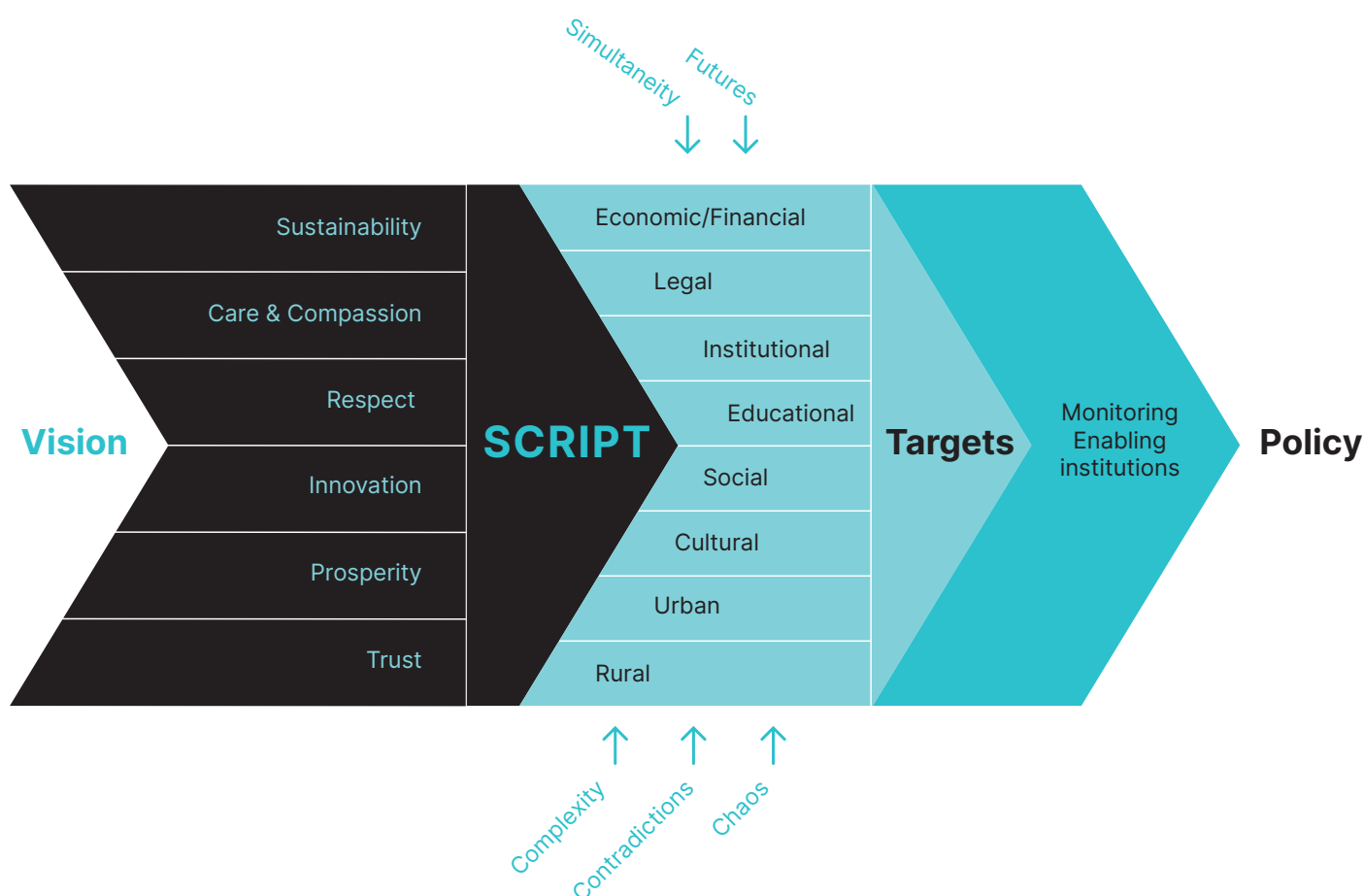
SCRIPT/MADANI POLICY FRAMEWORK

SCRIPT/MADANI is a living document.

The policy is based on a vision that is enveloped around the six drivers, which work together as a complex and integrated guide. Futures awareness and postnormal thinking are then introduced into eight key elements of Malaysian society: economics, institutions, education, social, cultural, urban, and rural sectors.

Monitoring is emphasised to make sure the policy continues doing what it was created for and certain institutions are enabled to make sure the policy becomes a reality through proper implementation and action.

Its framework is neither linear nor unidirectional. Review and reiteration are essential in navigating postnormal times and are thus inbuilt into **SCRIPT/MADANI**.





⑤ **SCRIPT** for a Better Malaysia

The **SCRIPT/MADANI** animation provides a three-dimensional representation of the drivers and policies of the framework, and illustrates how it is connected to postnormal times and the future.

SCRIPT/MADANI DRIVERS

SUSTAINABILITY

Sustainability is not just about ecology and environment. Our definition is broadened to speak of sustainability as a making. It is a process that must be ongoing and a work of collective effort. The Malaysian notion of sustainability is also a balance or equilibrium, that holds to the wellbeing of humanity itself; a continued balance and humane respect for nature as well as the human person. Thus, sustainability for us not only includes the natural environment, but also the sustainability of rural and urban communities, as well as families and individuals. It is a functional flow of relations that allows the centre to hold as the society grows into the future.



To Create, To Destroy, To Put It Back Together Again

Anju

Multi-disciplinary Artist

You've diverted from acknowledging the looming sense of doom, or perhaps you've sensed it but choose not to dwell on it. Recognizing the urgency of starting sustainability practices is daunting. But understanding our impact on the planet is both frightening and empowering. I've accumulated a significant amount of trash for this project, I am ashamed to say that I didn't think it would accumulate to the point that it can't fit in the drawer anymore. Climate change is undeniable, and I feel its effects daily. Taking steps toward sustainability goes beyond the typical mantra of reuse, reduce, and recycle. It involves understanding the challenges we face, the impact of our spending habits, and advocating for real change from those in power.

CARE AND COMPASSION

At the root of Malaysian care and compassion is love. So, love for the others – your neighbours, your community as well as members of other communities and minorities – is paramount. We need to be socially responsible for each other. It is not only incumbent upon society – a duty – to give, but the right of the society to receive. Compassion here is not a fleeting feeling, but a becoming of the other so as to not only feel the pain of others but take it on and properly care for its ailments. Malaysian society must take on care and compassion with honesty and a desire to elevate all its members both in economic and financial terms as well as in attitude and behaviour. We must also show care and compassion towards nature, living within the limits to growth and planetary boundaries.



Gestro

Fakhrul Zaman

Fine Artist / Multi-disciplinary Artist

UFOs inspire fine artist like me to replace brush and canvas with minimal sculptures and collages. The concept of a combination of minimal 3D and 2D works in this exhibition is produced through found objects materials. The exhibition focuses on 'small toy-sized objects' that are casually arranged on console tables and shelves while the exhibition walls are lined with collage works. Both of these styles are adaptations of children's behavior who tend to pick up found objects and love to tear up pieces of paper, magazines or books found. The issue is related about the care and compassion of the main things of the past, present and future. The artist takes over the child and puts it into the work to be a little naive. The character of this minimal sculpture is abstract, semi-realist and subconscious, but the message conveyed is very serious to the whole world.

RESPECT

Respect has been twisted and equated with blind faith or filial piety. But it is essentially about dignity and humanity. The courtesy, politeness and modesty inherent in respect is not just the basis for civic behaviour but also the very foundation of civilisation. The principle of treating others as one would like to be treated is found in Malaysia's various religions and cultures. It is the cornerstone of our society and is granted regardless of reciprocity. It involves as much listening to the other as self-recognition. It acknowledges one's right to make mistakes and to improve upon them. It takes society towards a deeper understanding of itself as well as a greater cohesion as a nation. And respect for nature enhances sustainability.



Aku Bukan Pendatang

Stephen Menon

Multi-disciplinary Artist

Self-respect is crucial in achieving equality both within ourselves and in society. It empowers us to demand fair treatment, stand up for our rights, and contribute positively to the world. To foster self-respect, we must believe in our own values, challenge negative thoughts, and set healthy boundaries. It is about treating ourselves with kindness, speaking up against injustice, and uplifting others. By cultivating self-respect in our communities, we can create a ripple effect of empowerment and equality. This journey involves breaking down barriers of discrimination, challenging inequalities, and paving the way for a more just and inclusive world. It is a journey of personal growth and social transformation that requires compassion, courage, and appreciation for every individual's worth.

INNOVATION

The idea of conscious design is central to the many meanings behind innovation. Design presupposes two important concepts. First: there is an intention and planned out process. Second: creativity is at the heart of this enterprise. As such, innovation involves creative action, composition, and attentive design. As a driver of Malaysian society, innovation is a continuous and evolutionary process that embraces and empowers the creativity of the citizenry. An innovative Malaysia provides an environment for fostering creativity in all sectors of society and economy, with an infrastructure that can support the creation of better systems, products, ideas, and processes. It is about taking stock in what Malaysia has at the present and exploring what can be improved upon or done better in the future.



Shut Up and Game!

Peter Jambai Anak Albert Bangau

Multi-disciplinary Artist

"Innovation" delves into the tapestry of human progress, weaving a narrative of evolution through the intricate threads of mixed digital multimedia. It explores the tender, vulnerable thread that connects us across vast oceans amidst technological progress - echoing our primal instincts and hunger for knowledge. It exposes the raw essence that is inherent in the creative process; from ancient village wisdom to urban innovation hubs. In a dance of raw pixels across a digital canvas, it reflects where we have been and where we are (hopefully), gently, yet boldly, projected to go.

PROSPERITY

Transitioning from La Root's tin mining, my focus shifted to Raub's gold mining in 2014. Raub, Pahang, renowned for gold mining since 1889 under Raub Australian Gold Mine (RAGM), stems from the Malay word "raub," meaning "scoop." Raub gained fame in the early 20th century for its gold mining. The artwork "Golden Shafts" in this series symbolizes Raub's shaft mining technique, using locally sourced bamboo. It represents the extraction of resources overseas, condemning Western monopolization. The bamboo's origin highlights globalization's impact. The installation serves as a metaphor for the exploitation of local gold by foreign entities. By utilizing Raub's bamboo, the artwork underscores how global connectivity facilitates the spread of narratives and issues.



To Create, To Destroy, To Put It Back Together Again

Liu Cheng Hua

Sculptor / Multi-disciplinary Artist

You've diverted from acknowledging the looming sense of doom, or perhaps you've sensed it but choose not to dwell on it. Recognizing the urgency of starting sustainability practices is daunting. But understanding our impact on the planet is both frightening and empowering. I've accumulated a significant amount of trash for this project, I am ashamed to say that I didn't think it would accumulate to the point that it can't fit in the drawer anymore. Climate change is undeniable, and I feel its effects daily. Taking steps toward sustainability goes beyond the typical mantra of reuse, reduce, and recycle. It involves understanding the challenges we face, the impact of our spending habits, and advocating for real change from those in power.

TRUST

The turbulence of the first two decades of the twenty-first century has exhausted our trust, particularly in our government, and eroded our hope that we could ever transcend the cycle of kleptocratic feudalism. But we must not give up on this essential principle of our democracy. Trust is a vow of earthly, divine, and spiritual moral responsibility – the backbone that has upheld order in numerous societies throughout history. The Malaysian notion adds two other ideas: faith and the principle of reciprocity. We are not only morally responsible for building trust, but honouring the trust put upon us. It is critical to the daily functions of our society, from business and governance to living with and for each other – showing care and compassion. The trust we need will rebuild bridges burned or left to decay and transcend the barriers and hurdles that have arisen within our society during the last few decades.



The Philosophy Of Trust By The Leaders (2024)

Azizan Paiman

Sculptor / Multi-disciplinary Artist

I'm interested to explore the quotes that explain about "TRUST" in the context of "Integrity" as a metaphor to delicate balance between trust and scepticism in political leadership. Through various mediums (handmade papers, text and display it in museum approach) my aims to evoke reflection upon the inherent trust we place in those who govern us, juxtaposed with the realities of their actions and integrity. By shedding light on this complex relationship, I invite viewers to contemplate the significance of trust in shaping our collective future and the accountability we must demand from our leaders.

NOTE:

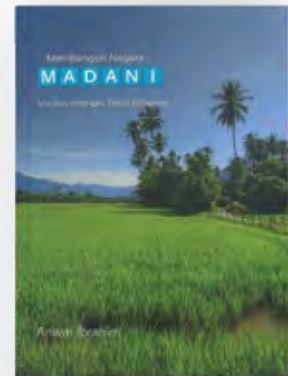
FURTHER READING



Ziauddin Sardar, editor, *The Postnormal Times Reader*, CPPFS/IIIT, London and Kuala Lumpur, 2019.



Ziauddin Sardar, **Shamim Miah** and **Scott Jordan**, editors, *The Postnormal Times Reader Volume 2*, CPPFS/IIIT, London and Kuala Lumpur, 2024



Anwar Ibrahim, *Membangun Negara MADANI*, CPPFS/IDE, London and Shah Alam Selangor, 2022.



Anwar Ibrahim, *SCRIPT For a Better Malaysia*, CPPFS/IDE, London and Shah Alam Selangor, 2022.



Setahun Bersama Kerajaan MADANI, Pejabat Perdana Menteri, Putra Jaya, 2003



Ziauddin Sardar, editor, *Emerging Epistemologies: The Changing Nature of Knowledge in Postnormal Times*, with a Foreword by Anwar Ibrahim, CPPFS/IIIT, London and Kuala Lumpur, 2022



Ziauddin Sardar, **Jordi Serra** and **Scott Jordan**, *Muslim Societies in Postnormal Times: Foresight for Trends, Emerging Issues and Scenarios*, second edition, CPPFS/IIIT, London and Kuala Lumpur, 2024

The Atlas of Muslim Futures:
atlas.postnormaltime.es

Postnormal Times Website:
postnormaltim.es

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IMAGE ATTRIBUTIONS

COVER

Portrait-beautiful-woman
-with-hijab-is-smiling
Close-up-portrait-smiling
-woman-wearing-traditional
-clothing-flowers
Young-indian-woman
-wearing-sari
Freepik

MESSAGE FROM PRIME MINISTER

Weekly-Echo:
Courtesy Pakatan Harapan

POSTNORMAL TIMES

polar-bear-iceberg-ocean
-generative
Freepik

Flood in Klang Valley
Shutterstock

AI: Sophia,
First Robot Citizen at the AI
for Good Global Summit 2018.
Author: ITU Pictures. CC BY 2.0.
<https://tinyurl.com/ycy724uh>

WHAT JUST HAPPENED

Trump:
Donald Trump speaking in
Supreme Court in Washington,
D.C.
21, 2023 12:40PM EST
Photo: Vincent Alban/Reuters
Author: Jose Pagliery

Demonstration in
Dataran Merdeka,
Kuala Lumpur
Aug. 02, 2021

Courtyard of the
Great Mosque of Mecca,
Saudi Arabia
Photo: Richard Mortel

WE HAVE ENTERED POSTNORMAL TIMES

Graffiti
"We can't return to normal,
because the normal that
we had was precisely
the problem."
https://www.reddit.com/r/HongKong/comments/efggfw/graffiti_reads_we_cant_return_to_normal_because/

Greta Thunberg,
"School strike for
the climate" outside
the Swedish parliamen
in Stockholm, Sweden,
Nov. 30, 2018.

POSTNORMAL CHANGE 4S'S
Sam Bankman-Fried.
Crypto, News, Trending, World
by Archie Garg
Nov. 18, 2022

POSTNORMAL FORCES 3C'S

Shibuya Crossing
photo-1528642474498
-1af0c17fd8c3
Freepik

Justin Sacco
December 2013
Credit: Facebook

Jacob Chansley,
also known as
"QAnon Shaman,"
yells "freedom!" inside the
US Senate chamber,
Washington.
Jan. 6, 2021
Photo: Win Mcnamee/
Getty Images