A System of Indebtedness

by Heather Stanton

1. INTRODUCTION

I hatched this political design for several reasons. First, I have a keen interest in the Pacific Islands (PI). Second, people often assume traditional societies have a magic formula for future visioning and sustainability (Sharp 1993; Singe 1979). There seems to be consensus that since these societies respect nature, use foresight, and have knowledge of sustainable resource management, they can provide insight into solving the problems our world faces. I am curious about what futurists can learn from traditional island societies.

In order to proceed, I went through numerous anthropological accounts on the Pacific Islands. Peaceful societies resulted from isolation or abundance of resources. Warlike societies were caused by a scarcity of resources or a competitive cultural streak. Some societies had efficient resource management, but could not be deemed the "ideal" traditional society. I then found an ethnically diverse, yet cooperative group called the Torres Strait Islanders (TSI). Despite having the prerequisites for a warlike culture, due to a lack of natural resources, the TSI were documented as possessing a cooperative and harmonious social system. The basis of this harmony was a unique system of trade created out of necessity and the desire for peace and cooperation. Can this be applicable to today's global system? Since the world economic structure is based on trade, why not do some tinkering? So I did.

The following model is a modification of the Torres Strait Islanders' trading system, with some personal understanding of traditional PI social systems, and a little spice of political futures. Although this model is one of my "preferred futures," I also see it as a possible and viable alternative to our current world order. Enjoy!

2. TORRES STRAIT ISLANDERS

2.1. Background

The Torres Strait Islanders inhabit the Torres Straits, located between Australia and Papua New Guinea (Fig. 1).

Figure One:

 (Figure Missing. Oringinal figure: Map of the Torres Straits with Inset Map Showing the Torres Strait

Islanders' Trading Route.)

Although accounts differ, there are approximately 14 inhabited islands and an estimated 30,000 people. The Straits were named after Luiz Vaez De Torres, a Spanish captain who "discovered" the islands in early 1606. Between that time and 1770 when Captain James Cook "rediscovered" them, the islands went virtually unrecorded in western European navigation accounts. The TSI currently fall under the legal jurisdiction of Australia, where the people are classified as "Aboriginal," and consequently receive similar treatment as the Australian aborigines. Over the centuries, a number of outsiders found their way to the region and intermarried with the islanders. Today the TSI are a mix of Polynesian, Melanesian, Malaysian, European, and Japanese, and most islanders speak one of three indigenous languages, as well as English (Peel 1947; Sharp 1993; Singe 1979).

The Torres Strait is described as a "beautiful but harsh environment" (Singe 1979: xi). The islands are scattered over about 8000 km2, and comprise a variety of sizes and natural resources (Finch 1977). Partly out of necessity and partly because of a cultural concept of reciprocity, the islanders developed a unique trading system which adheres to a complex network of exchanges and gifts. These activities were conducted to help spread out resources, equalize dissimilarities, make friends, and extend networks. It was also a form of entertainment. Some of the items that the TSI traded included canoes, potential marriage partners, fishing/gardening tools, ceremonial valuables, weapons, and different food products (Sharp 1993).

A particularly interesting aspect of the TSI culture is found in the word Kerkar, which means "fresh" or "new time." In addition to this literal meaning, Kerkar also embodies the double meaning of "newness and repetition," and connotes the cultural trait of incorporating something new without losing a sense of the old. In the TSI, this concept is embodied in the process of reciprocity, where new relationships are created and old ties strengthened simultaneously. Kerkar often occurred when an item or service was being requested from another community. In these transactions, the element of a "pay back" was also prevalent. The individual who offered the gift or partook in an exchange anticipated that the receiver would voluntarily do the same at a future time. This expectation created new bonds which carried elements of responsibility, obligation, and cooperation. Because the giver anticipated a "pay back," and the receiver, in accepting the exchange, understood that he/she was obligated to return the favor, there was a mutual understanding of one's responsibilities and obligations within the society. Since these exchanges occurred every day, and numerous times within each day, all members of the society cooperated with each other (Sharp 1993; Singe 1979).

2.2. The Trading System

The TSI trading system worked something like this. If a village chief from one of the islands wanted a canoe, for example, he would pass the word in several ways: to his own community on the island; by word of mouth to someone who was going to the next island on the trading route; or by physically going to the next island on that route. The message was passed from island to island until finally the canoe builders on one of the northern islands received the message (Fig. 1, Inset). The northerners would make the canoe and send it south along the same trade route as the verbal request. As each island community received the canoe on its way south, they would use it for a few weeks (or a month if needed), in return for passing the request north. After these "middle men" used the canoe for a sufficient amount of time, they would pass it on to the next island along the trade route until it finally reached the requester. Needless to say, the person who requested the canoe in the first place would receive it after a long time (perhaps a year or so). However, because of Kerkar and reciprocity, he knew his request would be delivered and his canoe would be received (Aboriginal Studies

Press 1991; Haddon 1971).

In addition to the request, the petitioner also sent gifts in the amount he was willing to pay. Most of these gifts were of rare shells, strung together in the form of a necklace or bracelet. The value of these gift was determined by the size and design of the ornament as well as the scarcity and difficulty in finding the shells. The shell ornaments were passed along the trade route from island to island along with the verbal request, until they reached the person who was making the canoes. As the request went north, men from the middle islands along the trade route also affixed gifts to the gift package. This was to ensure that when the canoe came back down along the trade route, they would be entitled to use it. When the canoe maker in the north received the request, accompanied by an extravagant gift package of rare and beautiful shells, he would be more than willing to build the canoe and send it down as expeditiously as possible.

Throughout each exchange, the notion of "indebtedness" was a guiding principle. The person making the request became indebted to the middle men along the trade route, and depended on them to further his request. The middle men were doing a favor for the requester by ensuring that the request for the canoe would be carried to the canoe maker. In return for this favor, the petitioner agreed to allow the middle men to use the canoe for some time when it came back down along the trade route. This was important to the middle men because the use of the canoe would enable them to replenish certain food supplies, arrange marriage ceremonies between other villages, or simply use it for recreational purposes. The middle men along the trade route who affixed presents to the original gift package were the insurance that the message would be passed along. In return for their gifts, they were assured usage of the canoe at a future date. Simultaneously, the requester allowed the usage of the canoe because he knew it would guarantee his receipt of the canoe at a later date. Everyone understood that they were indebted to one another in some manner. Although considerable opportunities for cheating were apparent, everyone along the trade route knew that if cheating did occur, the supply of canoes would cease and all fishing and commercial operations would come to a halt.

3. POLITICAL DESIGN OVERVIEW

3.1. World Order

In the following sections, I take aspects of this indebtedness logic and apply it to a future global order. I set my design somewhere around 100 years from now, and assume several things. First, there is a tremendous increase in the use and level of technology. All people in the world are hooked into the Internet (or Net), which has become as elementary and easy as talking on the phone. Translations through the Net are simultaneous, and language/ cultural barriers have been overcome. Second, because of the tremendous acceleration of technology, the nation-state is obsolete and only two levels of governance exist - a global level and a community level. When the nation-state died 50+ years ago, the governance system slowly emerged to its current status. Third, the notion of private enterprise in some form still exists. Private corporations produce goods and services which cannot be produced in the community, and donate these products to the governance system which redistributes them to the most efficient users. Money is still used to some extent, but the pervasive logic of indebtedness and reciprocity dominates all exchange transactions.

3.2. Compensation

Participants in the governance system adhere to the concept of indebtedness. Life sustenance requirements such as food and basic necessities are met by donations. For example, if a private corporation donates milk to the governance system, those who receive the milk become indebted to the corporation in the equivalent of one milk. This debt may simply be 1/2 hour of typing or answering phones, or ten minutes of construction or gardening. The objective of business is to accumulate as many debts as possible in order to diversify the risks of people not paying back their debts. To accomplish this goal, the corporation donates goods or services as frequently and lavishly as possible. The governance system then redistributes these products or services as compensation for the people working in the government. In return, private industry is compensated by having an abundance of people who are indebted to them, and the risk of people not paying back their debts is minimized.

The indebtedness logic also works for individuals or communities who lack certain resources or who have an abundance of resources. If someone has a surplus production of oranges, for example, he/she offers this surplus to the governance system. The system then acts as a "middle man" and matches up the surplus with someone or some community who needs oranges. Those who receive the oranges become indebted to the giver of oranges, and the giver can "call in the debt" any time in the future. The receiver's needs are met, and the giver's surplus is not wasted. Both parties cooperate because they realize that their own situation may be different in the future.

3.3. Community Council

The Community Council (CC) is the governance system for the community level. It is the primary mediator between and among communities, particularly when communities or individuals within communities lack certain resources or cannot resolve certain disputes. The CC is also designed to encourage people from the communities to freely and directly participate in governance by promoting unique policies and projects. When someone participates in the CC, they are additionally given all the necessary resources to promote their new ideas. These resources may include a specific type of person (or people), or a particular form of technology. The individual who accepts and utilizes these resources does so with the understanding that he/she is indebted to the CC at some future date.

The CC governs various communities which differ in size and structure. Each particular community has its own physical and social carrying capacity, as well as its own mix of personalities, philosophies, and ideologies. There is no set number which determines a community; they are formed through the sharing of common interests and ideas. Some communities may be based on Green Politics (Rohter 1991), Eco-cities (Walter et al. 1992), or Television Town Meetings (Barber 1904). Others are based simply on ethnicity or culture. Each community adheres to a Community Council for all matters that cannot be resolved within individual communities.

3.4. Global Congress

The Global Congress (GC) is the international level of the political design. Its primary purpose is to function as a mediator between and among various Community Councils, to ensure that resources are evenly distributed throughout the global system, and to maintain peace and stability. The GC additionally promotes several philosophies as part of the mechanism for an orderly and harmonious global system. These are: 1)

future visioning and alternative future scenarios; 2) simplicity of life (promoted by the concept that less consumption is desirable); 3) appreciation and respect for nature (promoted in part by the use of totems); and 4) cooperation, peace, and non-violent dispute resolution. These four concepts are taught to the global populace through annual congresses held in various locations around the world.

4. HOW IT WORKS

4.1. Participation in the governance process

In order to participate in either the Global Congress or the Community Council, one must send an anonymous application via the Internet to the GC or CC which explains a project or idea one wants to promote. Some examples include improving the access and distribution of health and/or fitness in a particular community, improving the education curriculum for a certain school, researching biotechnology, or analyzing delinquent behavior. (This is akin to applying for a research grant). Those who are currently in the governance system help select the project, and those who finish their project become part of the selection committee.

The person selected to pursue a project becomes the "project leader" (Riggs 1992). He/she is selected based on his/her idea, not his/her personal "connections" or resume. The project leader then becomes responsible for carrying out the project to its finale, which usually takes about two years depending on the theme, scope, resources, etc. After two years, project leaders may reapply to continue the project, but in order to ensure that people don't continuously apply for extensions, a maximum of seven years is allowed. (This number was chosen because most universities allow a maximum of 7 years to complete a Ph.D. degree). Project leaders can participate in the governance system either through the Internet or through physically locating oneself in the headquarters of the CC or the GC, which also moves location every two years.

4.2. Team Members

Project leaders are automatically given "team members," which are a randomly select group of people who work with the project leader until the project is completed. Team members are nominated by communities and subsequently chosen based on the "obituary process." The obituary process occurs like this. When someone wants to participate in the governance system as a team member, they indicate this desire to the CC or GC via the Internet. The CC or GC then asks numerous community members to write a lengthy obituary about that person, indicating that individual's strengths' weaknesses, most memorable accomplishments and failures, etc. These obituaries are then given to the individual who will have time to contemplate the evaluations for about a year (and most likely strive to make any changes during that time). When the year has passed, the individual notifies the CC or GC that he/ she is ready to be considered for a team member position again. Community members then write an evaluation based on that individual's progress and/or change during the past year. If the evaluation is positive, the CC or GC calls upon the individual to be a team member and places him/her randomly with a project leader. If the evaluation is negative, the obituary process is repeated.

When the team members enter the governance system, they must undertake a six month long Futures Training Program which runs concurrently with their responsibilities. The training program simply entails weekly seminars on how to understand and plan for alternative futures.

43. Council of Elders

The Council of Elders (CE) are a group of people who work together with various project leaders and team members to finalize projects. Elders are randomly chosen by their community members based on the obituary process and their faithfulness in paying back their debts. Elders also have a special role in the governance system. To some extent, they function like the Court of Generations (Tone 1991) or the Institutions of Foresight (Slaughter 1994). They are usually over 60 years old, and are called upon for their wisdom, insight and foresight. As elders in a community, they are well experienced and knowledgeable about which issues and projects yield long-term sustainable results. When elders enter the governance system, they must also go through the six month Futures Training Program. A project started by a project leader and his/her team members is only finished when it passes a written and oral evaluation with the Council of Elders.

4.4. Education

Part of the responsibility of the project leader and team members is to educate others in the GC, CC, or his/her own community about the project. While in the governance system, the group conducts workshops and seminars on various aspects of the project, such as the status, theme, who it will affect, who it will benefit, what still needs to be done, and how it fits into the four philosophies (listed under 3.3). The purpose of these presentations is to raise consciousness within the community about the project and its underlying issues, and to encourage other community members to participate and cooperate in the governance system.

45. Totem

Participants in the governance system also receive a totem, which is placed on one's identification card like a social security number. This is merely one's identity in nature, and should be an animal or living thing. It should symbolize one's personality or interests, and is promoted to encourage personal identification with nature. Through this personal connection, the members of the governance system learn to respect the long-term sustainability of nature and its life cycles.

5. COMPLAINTS AGAINST GOVERNMENT

5.1. Towards Non-Repressive Governance

This political system is designed to counter the argument that governments are repressive. It accomplishes this in several ways. First, the system of indebtedness promotes equality, cooperation and harmony. People willingly participate and cooperate in the governance system because they realize that by helping others, they ultimately help themselves. Everyone has a mutual interest in keeping the system operating the way it is, because when they lack certain resources or need help with something in the future, the system will be able to

provide it for them. Poverty and surplus are matched up to balance and equalize resources, and everyone in the community benefits. Compensation for participation is simply the favor that must be returned in the future.

Second, people are encouraged to participate in the governance structure and are eligible in several ways. They can either promote an idea or project, or they can choose to participate as a team member or an elder. In all situations, the needs of the participants are met through the indebtedness logic so that if they want to participate, they will be provided with the sufficient resources to do so.

Third, the (relative) equal distribution of resources stifles any incentive for people to forcefully take resources out of need or greed. If someone lacks something, they simply indicate this need to the governance system, and that need will be met. If someone refuses to pay back a debt, risks are diversified so that the impact of one person's refusal is negligible. People are encouraged and influenced to cooperate and resolve disputes non-violently, not only for themselves, but for the community at large. Everyone realizes that it is mutually beneficial to resolve disputes in a non-repressive manner through cooperation and reciprocity.

Fourth, violent acts such as killing or terrorism are undesirable in the eyes of the community. If violence does occur, the entire community is obliged to contribute to the peace-making effort. Since the indebtedness system is reciprocal, a community member knows that if he/she does something wrong, every person in the community is responsible for his/her actions. Although this system doesn't guarantee safety, a potential violator is likely to think twice about committing certain acts when he/she feels others (family, friends, relatives, etc.) will directly and severely suffer for his/her actions.

Fifth, the GC's philosophy includes cooperation, peace and nonviolent dispute mechanisms. These concepts are promoted through the congresses that occur annually around the world. The people participating in global governance subsequently promote these concepts in their own communities. Additionally, since the projects in the governance system must conform to the GC's four philosophies, people will undoubtedly choose projects which promote these ideals.

5.2. Towards Direct Democracy

A second complaint levied against government is that it is undemocratic. The indebtedness system is particularly designed to encourage direct democracy and to override that complaint. It accomplishes this in several ways. First, the process of anonymous selection ensures that people are chosen for project ideas, not for their personalities or successful campaigns. People are encouraged to participate in the governance process, and are given the full resources to undertake and complete their projects. When someone has an idea or a method on how to improve society, the system gives them the resources to do so. Consequently, the people being governed become responsible for determining their own future. They do not have to sit back and be victims of an ineffective and undemocratic governance structure.

Second, the system is set up so that people are constantly entering and leaving. Everyone gets a chance to

participate in the governance system because most projects take only a couple of years. There is little incentive to stay in the system since the only compensation is through indebtedness (where basic needs are met through donations). As a result, the governance system becomes a center for creative and proactive ideas, where projects benefit small communities as well as the global populace.

Third, the team member concept, which allows people without projects to participate, helps balance the governance system in a democracy. By assisting project leaders, team members contribute their own ideas and balance differing opinions. They become part of the democratic process by participating. Their supporting role helps determine the direction of governance as well as the direction of their own lives and communities (Barber 1984).

Fourth, the GC and the CC are hooked up by Internet. If someone in a community has a grievance, he/she is able to voice this grievance to the GC or CC, which will be able to resolve the grievance through a distribution of goods or services or through effective dispute settlement mechanisms. Even when people are not working on a project or directly involved in the governance system, they still have direct access to the governance process (Tehranian 1990).

5.3. From Bureaucracy Towards Service

Government is said to be bureaucratic. This system is designed to move government towards service to meet the needs of those who are governed. This is accomplished in several ways. First, since people are compensated through indebtedness, government does not become the employer of last resort. People have no incentive to stay in the system for an indefinite period of time (which often breeds boredom and perfunctory service). By allowing more people with creative ideas into the system, projects and services, not routine, become the goals of governance.

Second, efficiency is raised because the project leader and the team members operate like quality control circles. By working in small groups on specific projects, they are able to tackle, analyze, and deal with the issues of governance in its entirety without compartmentalizing them as bureaucracies often tend to do. Small group decision-making leads to more efficiency and effectiveness in governance, and also helps to balance differing viewpoints.

Third, this political design will take place about 100 years from now, and technology at that time will be extremely advanced. Governance is improved with new scanning methods which will minimize the need for typing, filing, and ocher sorts of paper pushing. Consequently, people are more inspired to participate in the governance system and contribute their ideas.

5.4. Towards Future-Oriented Governance

A fourth complaint against government is chat it is unfuturistic. The indebtedness system is specifically

designed to overcome this complaint. The system of indebtedness helps people continuously think about the future. Since they know that debts can be "called in" at anytime, people become aware that there is a future and that they must determine how to wisely create it. For example, people will start to chink about alternative ways they might pay back their debts. They may also realize that by diversifying their debts, they have several options or alternatives to their future.

Second, all people who enter the governance system undergo the Futures Training Program. This helps people to brainstorm and explain to others in the governance system about the projects they are directing or supporting. The training program is specifically designed to teach people how to think about the future, to discuss alternative scenarios, and to analyze how projects might impact future generations.

Third, the Council of Elders helps to ensure the interests of future generations. The CE is used for their insight and foresight on long-term stability. Because of their age and wisdom, members are able to discern what will positively or negatively impact the global system. All proposed projects by project leaders must be approved by the Council of Elders. When a project is assumed to be complete, it must also be approved by the CE. This is to ensure that the project itself will be beneficial to future generations. The Council of Elders must also plan for future visioning. They must analyze how certain projects impact people and construct alternative scenarios. For example, the CE must assess how a project will affect people if there is a natural disaster, a meteorite, or an epidemic. Their assessment will further encourage project leaders and team members to look at various options when implementing projects or ideas.

Fourth, future visioning is promoted through the project workshops in the community which force project leaders to chink about alternative futures. Project leaders and their team members are responsible for educating the public about their projects and are required to explain how their project will affect the community and/or the global populace. With the help of the Council of Elders, the project leaders learn about other issues which might have been overlooked.

Fifth, evaluations and obituaries are also effective in creating future thinking because they encourage potential team members to think about how they would like to be remembered when they die. This process should startle potential governance workers, who should them be compelled to improve their impact on future generations. One year after a person reads his/her obituary, he/ she will be evaluated to see if there has been any improvement in thinking about how to positively impact the future.

55. Towards Global/Local Governance

A final complaint levied against government is that it is nationalistic. This system is just the opposite. First, there are no nationstates. The nation-state died 50+ years ago, and a two level governance system emerged. The CC ensures that the needs of the people are to be met within their communities. If and when this is not possible, the GC ensures that resources donated by private corporations are redistributed to meet those needs. Individuals are not committed to a "nation" or "state," which often removes people from direct governance, and the election of national or state representatives is not needed. All Problems are resolved either through the CC or the GC via the Internet or within one's own community.

6. CONCLUSION

This paper has argued that a system of "indebtedness," and the accompanying structures of the a) project leader, b) team members, and c) Council of Elders, help to promote future thinking and counter the criticisms against government. In essence, the three positions can operate as the executive, legislative, and judicial arms of governance, but since the positions function in small groups, the motives and methods of governance are different. Governance is put directly in the hands of the people who take charge (like quality control circles), to promote projects and ideas for better living. Because this model suggests a move away from the nation-state and national representatives, policy makers are not locked into term limits or persuaded by charismatic personalities. The structures, furthermore, encourage participants to constantly think about the future in the following ways: by encouraging project ideas; by involving people in the Futures Training Programs; by providing the correct and appropriate resources to complete project goals; by educating others about projects and the impacts of these projects on future generations; by providing a Council of Elders which has perspective and foresight in monitoring projects; through obituaries (which encourage people to think about how they will be remembered in the future); through evaluations after the obituary process (which encourages people to improve their future impact on society); and ultimately through the concept of indebtedness (which encourages people to think about alternative future scenarios such as how to either pay back their debt or fulfill their debt obligations "sometime in the future"). In sum, this political design has sought to minimize the five criticisms against government. by suggesting a viable model for governance.

SELECTED BIBLIOGRAPHY

Albery, Nicholas. "The Council for Posterity" In Imaginative Ideas and Projects for Creating

Future Guardians and Islands of Hope. pp. 1-12. (Class Handout)

Barber, Benjamin. "The Real Present: Institutionalizing Strong Democracy" In Strong Democracy. pp. 261-311. California: UC Press, 1984. (Crass Handout).

Barzelay, Michael. "Beyond the Bureaucratic Paradigm" In Breaking Through Bureaucracy. A New Vision for Managing in Government. pp. 3-12. Berkeley: University of California Press, 1992. (Crass Handout).

Becker, Theodore L. "Electrifying Democracy" In Demos 3, 1994. pp. 34-35. (Class Handout).

Beckett, Jeremy. Torres Strait Islanders. Custom and Colonialism. Cambridge: Cambridge University Press, 1987.

Dator, James. "The Dancing Judicial Zen Masters: How many judges does it take to see the future?" pp. 1-15. (Class Handout).

Fainstein, Susan S. and Norman I. Fainstein. "The Political Economy of American Bureaucracy" In Making Bureaucracies Work. pp. 279-297. (Class Handout).

Falk, Richard A. A Study of Future Worlds. New York: The Free Press, 1975.

Felder, David W. How to Work for Peace. Tallahassee: Florida A ~ M University Press, 1991.

Follett, M.P. The New State. Group Organization and the Solution of Popular Government.Gloucester: Longmans, Green and Co., 1965.

Franck, Thomas M. The Power of Legitimacy Among Nations. New York: Oxford University Press, 1990.

Fried, Robert C. Comparative Political Institutions. New York: Macmillan Company, 1966.

Haddon, A.C. Reports to the Cambridge Anthropological Expedition to Torres Straits, Vol. V. New York: Johnson Reprint Corporation, 1971. pp. 293-297.

Reports to the Cambridge Anthropological Expedition to Torres Straits, Vol. VI. New York: Johnson Reprint Corporation, 1971. pp. 18~188.

Inbar, Michael. "Introduction" In Routine Decision-Making. pp. 13-21. Beverly Hills: Sage Publications. (Class Handout).

Los Horcones. "Personalized Government: A Government System Based on Behavior Analysis. In Behavior Analysis and Social Action, Volume 7, Numbers 1 & 2, 1989. pp. 4247. (Class Handout).

O'Meara, Tim. Samoan Planters. Tradition and Economic Development in Polynesia. Fort Worth: Holt, Rinehart and Winston, Inc., 1990.

Paige, Glenn D. "Nonviolent Political Science." In To Nonviolent Political Science From Seasons of Violence. pp. 63-86. Honolulu: University of Hawai'i, 1993. (Class Handout).

Rabow, Gerald. Peace Through Agreement. Replacing War with Non-Violent Dispute-Resolution Methods. New York: Praeger Publishers, 1990.

Report of the Global Governance Commission. "What is Global Governance?" p. 3. (Class Handout)

Rohter, Ira. "Green Politics: Creating Democracy in Hawai'i." pp. 1-39. (Class handout)

Sharp, Nonie. Stars of Togai. The Torres Strait Islanders. Canberra: Aboriginal Press, 1993.

Singe, John. The Torres Strait. People and History. Queensland: University of Queensland Press, 1979.

The Manoa Journal of Fried and Half-Fried Ideas, #8 56

Slaughter, Richard A. "How Institutions of Foresight Protect Future Generations." pp. 1-11. (Class Handout).

"Futures Concepts and Powerful Ideas." 1987. (Class Handout).

Tehranian, Majid. "The Promises of Teledemocracy" In Technologies of Power: Information Machines and Democratic Prospects. pp.97-121. Norwood: Ablex Publishing Company, 1990. (Class Handout).

Tonn, Bruce E. "The Court of Generations. A Proposed amendment to the US Constitution." In Futures June 1991. pp. 482~98. (Class Handout).

Walter, Bob, Lois Arkin, and Richard Crenshaw. Sustainable Cities. Concepts and Strategies for Eco-City Development. Los Angeles: Eco-Home Media, 1992.