



# ***EDGES***

**NEW PLANETARY PATTERNS**

## **Economics in an Ecological Age**

featuring

**William Irwin  
Thompson**

**Hazel Henderson**

**July/September 1988**



# Our Common Future

A gathering  
of those who  
wish to facilitate  
the emergence of a  
planetary society



# Nuestro Futuro Común

Oaxtepec, Morelos  
Mexico

November 12-17, 1988

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*Our Common Future* is inspired by  
the book of the same name by the  
World Commission on  
Environment and Development and  
is a response to the many issues  
raised in this report.

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The great Aztec emperor Moctezuma I found a peaceful retreat for himself in Oaxtepec in the state of Morelos. Attracted by the abundant thermal waters and temperate climate, Moctezuma created a botanical paradise of medicinal and ornamental plants from all over his empire. Oaxtepec is now one of Mexico's finest vacation centers offering numerous recreational facilities, conference rooms, and a variety of hotel/cabaña accommodations. The thermal waters of the past are now covered by a geodesic dome, and the lush tropical vegetation continues to provide an ideal setting for meditation and reflection.

# EDGES

NEW PLANETARY PATTERNS

July/September 1988

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### Cover

Computer graphic called a *fractal* which is an infinitely recurring pattern. Now being used to simulate economics and biological growth, fractals are examples of holographic art in two dimensions. Photograph compliments of Art Matrix, Ithaca, New York.



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**EDITORIAL**

At the G7 Economic Summit in Toronto in June, the political leaders of the major economic powers considered gross national products, international debt, industrialization and the value of money. Their talks were held in secret and protection was secured by thousands of police officers and the army. Only a few blocks away The Other Economic Summit (TOES) was held in the open forums of universities, churches and commercial buildings. Hundreds of people attended, all discussions were held publicly and the only protection needed was from air conditioners to stave away the heat.

The surprising item which appeared on the agenda of both summits was ecology. The global change in temperature, ozone holes, marine life, deforestation and all forms of pollution and their effects on farming, industries, natural resources and money emerged again and again as major topics of discussion. At the economic summit the issues were muted and secretive while at TOES they were heavily and hotly debated.

The summit talks are relevant even in our own homes. Some of us feel progressive when we divide up our garbage into "recyclable," "biodegradable" and then the "rest of the garbage." Not buying into the worst of the consumer society also gives us a sense of security. However, the patterns of linkage between economics, industry and ecology are forcing us to reconsider fundamental changes in our lifestyles.

Economics and ecology are as closely related as eating and breathing. This time in *EDGES* we examine the unseen values which keep the current relationship in the danger zone and then consider emerging values which enable a new, constructive relationship to grow. William Irwin Thompson describes what money and our military environment have in common; Hazel Henderson debunks the laws of big-time economics and Michael Linton, the founder of Green Currency, describes his Local Employment Trading System. A paper by Karen File on the business values of a new breed of entrepreneurs is included.

Aboriginal peoples have always had a healthy respect for the land and a nineteenth century letter from Chief Seattle to the political leaders of the day is almost prophetic in its accurate reading of today's economic and political values. In this issue views of ecology range from nature as a natural resource to nature as spiritual experience.

We look forward to your comments.

The Editors

## Open Space

I'm from West Texas, where land and sky go on forever. Expansive space is familiar ground. Vibrancy and warmth are part of the landscape. It's a frontier place and a frontier culture. It has a heritage of creativity and invention. For almost twenty years, I have been away from this open space. And, although I've travelled the world, I realize that I haven't brought a sense of the frontier with me. I have arrived with certainties and expectations, a subtle intent to control and to direct, to recruit and to convert, although my motive has been to serve, to make a difference, to build the earth, and to create a better world.

When I came to Kenya, it was with a secret desire to fit into some already-figured-out machine. I was worn out from two years of wading in questions without answers, swimming in pools of resentment. I was tired of arguments, bitterness, unspoken hatred for a past that would not be recreated and a present that would not feel familiar. I had been worn down by heavy, weird slimy animals in the form of fixed opinions and harsh inflexibility. These animals hung around my neck, drove my feet into tar, and turned my imagination into mush. There was no responsiveness from Life.

I'm learning to let go. I'm learning to let you care for me. Laugh at my urgencies? Why not? Refine my care. It's richer and deeper for the letting go. Let go? Why? So I can be filled up, so that I can link arms and hearts, ideas, concerns, plans and commitments with others. Am I larger for letting go? Am I deeper? Does it matter? I'm awakening in Open Space, and I'm learning to love it.

Keith Packard  
Nairobi, Kenya

## Keeping in Touch

My wife Marilyn and I have been in Santiago for eighteen months now. We look forward to *EDGES* and keeping in touch with what is going on around the world. Best wishes.

Bob O'Boyle  
Santiago, Chile

## The Space Between

*The Space Between* was an intercultural three-week experience in February 1988 in Lima, Peru. It included living in the village of Azpitia in the foothills of the Andes, doing workdays with villagers, visiting museums and the urban life of Lima, participating in seminars and workshops in Community Development, Imaginal Education and psychophysical events, and a week of exploring the sacred sites of the Incan civilization.

Participants ranged in age from 21 to 69 years, came from various parts of the USA and Japan, and said they felt "like family" in about half a day.

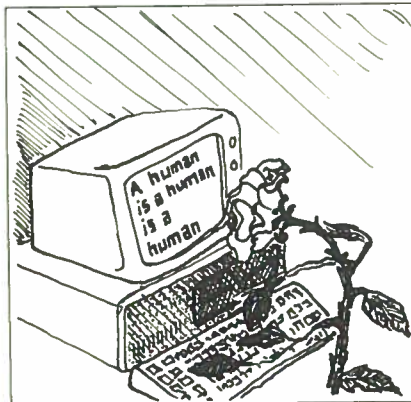
I can't tell you what an impact it has on people to live for a while in a village. This kind of experience has great possibilities for networking. It could also be our answer to Club Med!

Donnamarie West  
Lima, Peru

## EDGES Format

The new magazine is most exciting: cartoons, graphics, thought-provoking articles, and reflections from round the globe will make each issue sing. Really, you play such an important role just now. Seeing the wholeness in what is happening; getting a regular dose of synergy to help keep the pace up, some light on the search for contradictions and pressure points: all these are part of what *EDGES* helps provide.

Jan Ulangca  
Binghamton, PA, USA



## Our Common Future

Preparations go on apace for *Our Common Future* conference in Mexico, Nov. 12-17. We have invited Manfred A. Max-Neef, Executive Director of the Centro de Alternativas de Desarrollo (Institute for Development Alternatives) in Chile and Dr. Ervin Laszlo of the Club of Rome who is active in UNESCO's decade of cultural development, and several others including Hazel Henderson and Willis Harman.

These people represent the growing edge in the Development Community which questions the framework within which development questions are raised, the goals aimed for, and the methods predominantly in use. They call for new language, new theories and new praxis which are not dominated by the economic, industrial bias of "the North." Mr. Max Neef has created a new set of metaphors, including the use of the term Gross National Coherence to replace that of Gross National Product. They call us to a new era of fun and creativity in which we once again enjoy using our imaginations.

Donna Wagner  
Brussels, Belgium

## Guatemala Conference

You will be pleased to know that the hopes and visions of the 375 professional participants in the *New Horizons for Learning* conference are being concretized in Guatemala. We want to intensify the conference approach by bringing in more consultants from other countries and sending people from Guatemala to other countries such as Venezuela and Israel. In July, there will be a three-week seminar held on the learning system of Dr. Feuerstein, an Israeli psychologist and creator of a totally new system of learning based on cognitive modifiability of behaviour.

Another strategy is a series of bi-monthly seminars from one to two days in length on the themes of integrated curriculum, creative thinking, cooperative learning and thinking skills.

Education renewal is alive and booming in Guatemala!

Barbara Alerding  
Guatemala City, Guatemala



## Australia Bicentennial

In the midst of watching on TV this morning the unbelievable spectacle of the Bicentennial Australia Day Celebration, I found myself reflecting on the myth of Australia. It became clear to me that the existing Australian myth is too small, too parochial, too white, too deterministic to empower people for a future which promises to be more complex and interrelated than any past. I sense that the creation of a new myth for Australia needs to integrate all aspects of the present and include the wisdom of the Aboriginal people, their 50,000 years of history, and their relationship to the land. It will need to be grounded in a sense of unity with nature, with history and all beings, visible and invisible, those around you, those before you, those beyond you and after you, all ancestors far and near and all future generations of all planetary creatures. The rainbow serpent, the rock in the centre of the continent, the desert coming to bloom again, sky, water, and gumtree animals and sounds – all of these and more will certainly have to be part of this new myth, as well as the wandering through its history of very different people through many hardships.

There is a lot of myth-creation happening in Australia right now involving many people of different cultures. It is happening in gatherings of all sorts, in dream seminars, travels and vision quests, in informal conversations and important direct or symbolic actions. And it is happening in view of, in tune with, and on behalf of the rest of the world. Significantly, it is happening from the bottom up, without being noticed by many. These events or processes are slowly but surely opening up new channels for communication, expression and celebration: the celebration of a people coming to deeper awareness and responsibility, coming home to themselves and to each other as a planet.

Maria Maguire  
Sydney, Australia

## Grassroots Training in Zambia

I am part of the training team in Zambia. In February, 1988 I found myself looking forward confidently to doing training exercises in Petauke,

situated in the Eastern Province of Zambia. When we go there we usually catch rides with trucks loaded with cement or fertilizer and have travelled this way so many times we have come to enjoy it, and refer to these trucks as "our favourite coaches." But this time we went by bus. It was raining heavily and the bus broke down three kilometres out of Lusaka. In the old days, we would have cancelled the trip because of this: it would have been regarded as a bad omen. But we went back to the bus station with water dripping out of us, got another bus with 60 passengers on board and travelled the 400

kilometres to Petauke.

When we arrived we eventually located the development secretary, Mr. Stephen Kapunula, and the representative for district development projects, Mr. Makinon Getu. Everything was arranged for going to the wards the next day. Before we left next morning, we paid a courtesy call to the District Executive Secretary and the District Governor. They told us of the need to decentralize development and about ways to coordinate the programs of different departments.

The following day we split into two groups: one group went to Mateyo

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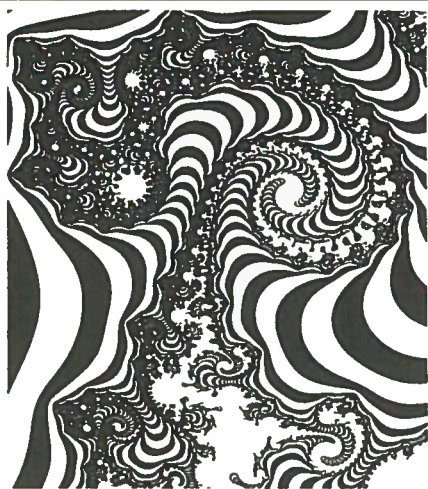
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Mzeka Ward, while myself and a colleague went to Chicimanyama Ward. Sixty-seven people had already assembled, so we plunged right into the business of the training session. Mr. Mwale opened the session with the national anthem. The training was in how the people can do their own development. For eight hours the group discussed proposals related to cooperative workdays, repairing the water pump which had been broken for the last four years, and starting small businesses like brewing and basket-making. The closing remarks were made by Mr. Zulu, the branch Treasurer. That night Mr. Zulu let us sleep in his shop and killed a goat for our dinner. After supper, we watched the local people's traditional dances for most of the night. It was fine dancing, done in many styles with lots of drumming: a great honour for us, and an unforgettable experience.

We held several similar sessions over the next three days, and had some success in helping to break down overdependence on the government.

On Saturday evening we left for a location about 8 kilometres away. It was raining heavily, and we got there about ten at night. It was a very security-conscious area: the Mozambiquan Resistance Army had crossed into the area several times and stolen bags of maize, meal, cows, clothes, and anything else they could get. People are dying of hunger in Mozambique, although these particular rebels are supported by South Africa. That night we met Mr. Phiri, a society manager from Chassa. He told us that the MRA had crossed the border at night, invaded his home, and stolen everything from his house and forced his wife and children to carry

their loot for 30 kilometres at which point they found some nyau dancers, left the lady and children and forced the nyau dancers to carry the booty.

On this night, accommodated at the school office, I was as scared as a cat and couldn't sleep all night. Fortunately, nothing happened. The next day we held our seminar there and left for Kangele station which was raided a month ago, about ten kilometres from the Mozambique border. On arrival at five in the evening we were warmly welcomed with a fine cup of tea. We were surprised to see the place surrounded by commandos to guard the town because they had received a load of maize and were scared the MRA might carry out another raid. We felt secure and protected, although we were not allowed to come out of the house at night. We had our supper at Mr. Phiri's house. He told us we were going to sleep at the primary school across the river. It was scary, walking to this school, listening intently for any sound or movement, but we had a much-needed sleep.

Next morning we went to the cooperative to start the meeting, this time with 105 people. The next day we were taken to the Governor's office. He expressed his pleasure with the work we had done and asked us if we could include eight more wards in our planning safari. That may have to wait, since we are still in the middle of a three-year project sponsored by the IRDP (Integrated Rural Development Projects).

Well, this is what a grassroots training safari is like in Zambia: hard work, lots of fun...and sometimes scary.

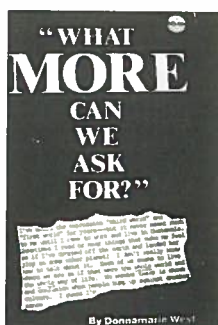
James Wambua  
Lusaka, Zambia

## "WHAT MORE CAN WE ASK FOR?"

by Donnamarie West

*"I lived for six years in Guatemala...and didn't even keep a diary.*

*Then I realized that what most  
Canadians and Americans know about  
Guatemala could be written on a cereal  
box!"*



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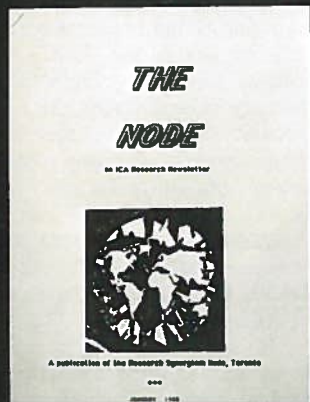
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# the node

This informal newsletter intends to keep ICA staff and close colleagues informed on the research and transformation process.

We will endeavour to give you a picture of what life is like for us as we proceed together on this transformation journey.



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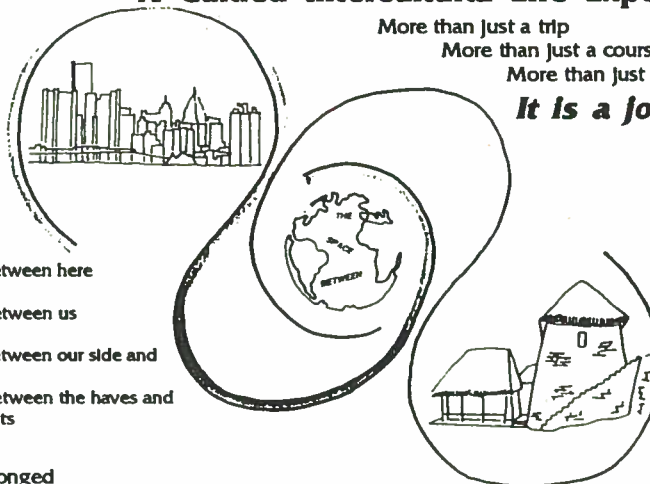
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# the node

## PERU: THE SPACE BETWEEN A Guided Intercultural Life Experience

More than just a trip  
More than just a course  
More than just a tour  
***It is a journey!***



The space between here and there  
The space between us and them  
The space between our side and theirs  
The space between the haves and the have-nots

Have you longed

to experience the grandeur of past civilizations

But fear the encounter with poverty that goes with the majestic ruins?

Have you longed to walk thru sacred valleys and temples

But find it difficult to confront the contrast  
with your everyday workaday world?

Have you longed to encounter the simplicity

of existence in an isolated Peruvian community

But fear to find a cultural gap between you  
and the villagers?

When one encounters the disparities between nations and cultures

There is a space between "fixing it now" and "not seeing it"

*We know this space —we live in it!*

### How will we explore this space?

We will make friends with villagers

We will visit with people in self-sufficient urban barrios

We will explore the ruins of the ancient Incan civilizations in Cuzco,  
Macchu-Picchu and Sacsahuaman

We will visit with key leaders of the nation,  
such as a former cabinet minister.

We will face the realities, examine our feelings,

interpret them and find an appropriate response.

We will culminate with a mythical experience of

Wiracocha, the bountiful God-Creator of the Incas.

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Maximum number of persons per program is 14.



# The Rise of an Autopoietic Economy

by William Irwin Thompson



Dr. William Irwin Thompson is a cultural historian and the author of ten books, an anthology of poetry, a science fiction novel and numerous articles. Born in

Chicago, Dr. Thompson received his Ph.D. from Cornell University and has taught at Cornell, the Massachusetts Institute of Technology (M.I.T.), and the Universities of Toronto, Hawaii and Syracuse. He established the Lindisfarne Association in New York in 1972 as a contemplative educational centre devoted to the study and realization of a new planetary culture. His lyrical scholarship has contributed to the regrounding of science in the sacred. His recent book, *Pacific Shift*, is a brilliantly provocative exploration of where we stand, and how we might fall, as a culture. It builds creatively on an ecological understanding of the self to illuminate the entire canvas of the historical situation. His most recent book is called *Gaia: A Way of Knowing* and is published by Lindisfarne Press. Dr. Thompson's imagination and knowledge range widely and encyclopaedically across the stage of history. The piece that follows is an excerpt from extemporaneous remarks, without notes or text, from a weekend presentation by Dr. Thompson at the ICA's International Conference Center in Chicago as part of a ten-day conference entitled *Exploring Planetary Futures*.

© William Irwin Thompson

What is holding the economy up?  
The answer is...a totally irrational belief system.

**T**he stages of culture each have their own economies. First there is the idea of value in currency. "I don't want to trade my pig for your bushel of corn because I don't know how many pigs equal a bushel of corn." We create an intermediary called "currency" or coinage and that is part of the rise of alphabetic thinking. This is all related to a radical change in sensibility.

When we move up from coinage and the alphabet in 6th century B.C. to print and paper currency we have the rise of capitalism. As we begin to move into late industrialization even paper currency and bills of exchange are not enough to run a global economy. Fernand Braudel in his study of capitalism says that the genius of the English, how they came to rule the world and made London the dominant world city in the eighteenth and nineteenth centuries was that they did two things: they created a national bank and they created a national debt. They never paid off the national debt. They only sold debt-service notes. This is equivalent to me saying, "I have a loan. I will sell you my loan, and you'll now get all the interest on it." This is just as if it were a bond with no one ever really intending to pay back the loan...or the national debt. The biggest bums in history were the crown heads of Europe, like Charles V and Prince Philip II. They were massively in debt to the bankers of

Europe and they never paid off their debts.

Today, in the same way, nothing is going on with Brazil and Argentina that is very different from what went on in the formative game of capitalism. No one ever pays back their national debt. They just pay the debt service that allows the game to go forward and this creates the volume of deficit spending that is enough to create a planetary economy. Braudel maintains that deficit spending was the real secret to England's power, while everybody in the 18th century was saying in the old-fashioned way, "We can't live beyond our means. We have to collect more money and save and be frugal. There's only a fixed amount." This is an example of the finite box mentality in which money is an object; in which value is an object, not a process and, like a volume of water, is a fixed thing. If you push here then it must rise up there and everything is finite and closed.

This is not the case in chaos dynamics, in topology and in autopoietic systems. Autopoietic systems create their own value in transactions. Indebtedness is a form of interdependency by which certain people leverage themselves into being players in the game. This can be seen with Argentina, Brazil and with the U.S. which is the largest debtor nation. An autopoietic economy is one that creates its own value in transaction.



This actually came out of systems of defence spending and deficit spending. America got out of the Depression only through World War II with its industrial capacity going full blaze and with all the other markets and competitors of the world devastated. It saw that it could begin to come into world hegemony and dominance...if it got clever. It loaned the devastated nations money with which to buy our products and called it Marshall Aid. Americans saw themselves as the good guys who were saving the world.

The whole notion was a brilliant one. The generation that came to world responsibility after World War II took a very imaginative response to a new opening by creating new human institutions like the United Nations, Bretton-Woods and the Marshall Plan. But those responses were also in our own self-interest. We were helping to create markets for American goods and

The way in which the first global planetization occurred was through war. War is a paradoxical structure. It uses defence and violence to actually create larger structures of global integration.

to expand these markets and make them multi-national, mainly American multi-national. Until very recently multi-national meant Ford. Now multi-national means Olivetti, Nestle, Sony and many others. But for the most part in the sixties, multi-national meant American multi-national corporations or MNCs.

An autopoietic economy had been stimulated by defence industries. The government extended credit to everybody and said, "Let's have a Veterans Act, in the same way that we had the Land Grant Act for the railroads. Let's give all the returning veterans a GI Bill and allow them to buy Chevies and houses in the suburbs." That government subsidy spun off and created the new economy of the shopping mall, and a whole new world came into place. It is a fiction for us to name that system capitalism because those are not pure market forces at work at all. We can invoke whatever shibboleths we want, but we are really only kidding ourselves.

After the system reached a certain point we were caught in the next pulse and got massive unemployment. Lots of work was needed for all those people in the suburbs so we reactivated the Cold War because that was the only way we knew to hold an economy together. We had become addicted to running our economy through the defense industries.

The way in which the first global planetization occurred was through war. War is a paradoxical structure. It uses defence and violence to actually create larger structures of global integration. By looking at the net trans-action of all the coordination of activities in the Pacific and in Europe in World War II you can see the first planetary coordination, the first planetary structure. It was the first planetization and it was sustained by controlled violence. But the violence never destroyed the structure. The planetization survived the war. So we became addicted to the societal

response of running our economy through the defence industries and of trying always to keep the population terrorized enough. If we were not terrorized what might we have done? We might have shut down and said, "Who needs science? Let's go back and have country music and pickup trucks, and make toasters and chevies."

The population had to be terrorized with enough of a threat to constantly motivate itself enough to have massive investment in big science. Fear of the enemy terrorizes the population so that scientists can be brought in with, "You don't have to be afraid of these eggheads and intellectuals (which is a traditional American response). These are the saviours of America. They are going to rescue you from those Russian scientists." The scientists at M.I.T and Stanford then become American heroes. It was a clever move to get venture capital accumulated for Big Science, because Big Science costs gigabucks. However, if and when we can put all this behind us the question will be, "How can we stimulate investment in science without a war economy?"

In the old days there were nationalistic sciences like the Kaiser Wilhelm Institutes in Germany, E.T.H. in Switzerland and M.I.T. in America. Today the venture capital for artificial intelligence and genetic engineering and these large structures needed to sustain M.I.T. and Stanford is so high that no nation state can afford the bill. Even America and Russia are realizing they have squandered too much money on thermonuclear weapons and now have to re-allocate their resources to smart weapons that can be surgically much more precise. This is what Libya was, in a sense, all about. One can imagine Reagan calling up Gorbachev to get permission to hit Qaddafi. In the background the Russian generals are counselling Gorbachev, "Let 'em go, let 'em go! We want to see what those Americans can do in the dark. Can they fly





### ① COMMUNISM

COMMUNITY SUPPORT COMES FIRST - VIRTUALLY ALL IS PUT IN A PUBLIC POT.

MEMBERS OF COMMUNITY PAID EQUALLY, OR ACCORDING TO POLICY SET BY CENTRALIZED PLANNING.

PERSONAL GAIN AND INDIVIDUAL PROPERTY SEEN AS A DANGER TO PUBLIC WELFARE.



ONE BIG "IRON RICE BOWL"

- SUCH AS IN STALIN'S DAY.

### ② PERESTROIKA

THE MAJOR CORE OF ECONOMY IS STILL A COMMUNAL POT - BUT MORE FREEDOM GIVEN FOR AN ALTERNATIVE PRIVATE SECTOR AS WELL. INCENTIVES INTRODUCED FOR PEOPLE TO SUPPLEMENT PERSONAL INCOME OR KEEP A PORTION OF PRODUCTION FOR THEMSELVES.

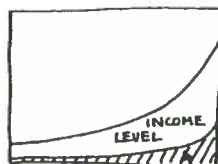


- SUCH AS IN DENG XIAO-PING'S CHINA

### ③ DEMOCRATIC CAPITALISM

THE DRIVE FOR PERSONAL GAIN MADE THE CENTRE OF THE ECONOMY. ALL COMPETE WITH ALL FOR THE SPOILS OF LIFE.

GOVERNMENT SETS SOME RULES FOR FAIR PLAY AND TAXES PRODUCTION FOR COMMUNAL NEEDS. THE TAX IS GRADUATED - THE MORE YOU MAKE, THE MORE YOU KEEP, BUT ALSO THE MORE YOU PAY TO SOCIETY.

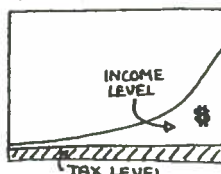


### ④ RONALD REAGAN'S PRIVATE DREAM

A MODIFICATION OF DEMOCRATIC CAPITALISM - ONE TAX, WHICH IS EQUAL FOR ALL REGARDLESS OF INCOME.

TAX CALCULATED BY TOTALLING ALL PUBLIC EXPENSES AND DIVIDING BY THE NUMBER OF ADULT CITIZENS. HAVE EACH PERSON PAY THEIR PORTION + KEEP WHATEVER ELSE THEY MAKE.

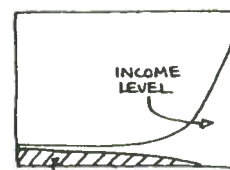
THE TAX REVENUE LARGELY GOES TO INVESTMENTS IN BUSINESSES OF THE RICH.



### ⑤ MONARCHISM OR FASCISM

THE RULING CLASSES ARE EXEMPT FROM TAXES. THERE IS A REVERSE GRADUATED TAX WITH INCREASING BURDEN ON THE POOREST + LEAST POWERFUL.

SOCIAL + ECONOMIC EQUALITY SEEN AS CONTRARY TO THE WILL OF GOD.



- SUCH AS IN MOST OF EUROPE BEFORE THE FRENCH REVOLUTION ALSO GLIMPSED IN THE MARCOS "CLEPTOCRACY"



Brian Griffith comments  
on forms of political economy  
we have seen or imagined

through the dark, and take out Qaddafi's palace and not hit the Swiss embassy? We've got all the same kinds of hi-tech, sophisticated cybernetic weapons that never get tested. So, let 'em go."

It was a major test and it was in the interest of both America and the Soviet Union to learn how to take out terrorists and to have sophisticated weapons, because thermonuclear weapons are useless. H-bombs don't allow you to protect national sovereignty. They don't allow you to project national sovereignty into a sphere of influence and economic resources. They are totally useless in the real problems of the world in Latin America and the Middle East. They squander all the venture capital that is needed to invest in cybernetic weapons and in Big Science.

This is why people are finally talking about disarmament. Suddenly people are getting serious about the talks in Geneva because it's in nobody's interest any more in the Soviet Union or in America to keep squandering all those resources on militarily useless

weapons. Even the generals don't want those weapons any more because they know they are not military. Nuclear weapons are utterly useless; they're no damn good! If nuclear winter is true, then they are not even good in a small way.

The only ones who want nuclear weapons now, of course, are South Africa, Israel, Pakistan...and that scares the hell out of both us and the Soviet Union. We're forced into a bilateral hegemony to start trying to police the world. We console ourselves and say, "At least we both come from European cultures and we understand the world. But in the Middle East, they're just crazy, you know!" It's no small wonder that *glasnost* has appeared in Russia and Russia is now taking on a totally different point of view and that Reagan, the flaming anti-Red, is changing his tune dramatically.

The question now is "What is going to create capital formation for science?" The world is going through a change from a civilian economy to a scientific economy. Chrysler didn't

rescue itself just by selling Chryslers. Westinghouse doesn't just make toasters anymore and Raytheon makes more than TVs. The economy is run by Big Science and that's M.I.T. and Route 128. Reagan's answer is to come up with Star Wars as a mythopoeic thing that will say: this will eliminate nuclear war forever, keep the scientific establishment humming and keep the economy from collapsing.

In one way Star Wars was a better idea than the MX missile system. If Carter had gone ahead with the MX system it would have been the largest public works program since the pyramids but the only people who would have prospered are the cement contractors. A new scientific economy cannot be created with a lot of concrete. It would have been a dumb investment. In this case peaceful Democrats would have been dumber than the Republicans. Actually in America Republican and Democrat doesn't mean much because it is all just show business like Avis and Hertz, or Macdonalds and Burger King, or Pepsi and Coke. We play with these illu-

sions but it's all the same kind of political junk food.

We now must talk Japan, with its massive capital formation into cooperating with us in their research on artificial intelligence, cybernetics and genetic engineering and not to be competitive with us. How can we pull the enormous talents of the United States and Japan into a kind of Pacific Rim focus to make the shift to a scientific economy? In order to do that and to create massive capital formation for making the shift from a civilian economy to a scientific one we either have the choice of repressing everybody's life style and putting all resources into the military (which is the Soviet model, and even the Soviets can't do that anymore) or we must find some other less expensive way to stimulate the capital formation.

We have to be careful in a democracy because if we stop scaring ourselves we may say, "We don't need science anymore. We're not threatened anymore. We won't pay for all those smart guys." Americans have a long tradition of being anti-intellectual so if we are given a chance to hate the eggheads we will go back to hating the eggheads and the elites, and want not to spend a nickel on all that kind of stuff. So somehow the leadership tries to keep an imaginary threat on the horizon.

Both the Soviet Union and the U.S. with its two-trillion-dollar deficit are at a precarious point in the world economy. It really is like an inverted pyramid resting on its point. Reagan began playing the game of economic chicken: which economy is going to collapse first -- ours or the Soviet Union? And Reagan was thinking that he could crush the Soviets, outspend them and make them collapse, implode, and fall down. Although, remember what happened to a demoralized Nazi Germany after the Treaty of Versailles? Personally, I'm terrified of a disintegrating Soviet Union. I'd rather see

them prosperous, healthy and growing rather than terrorized and imploding. Then they would really become dangerous. But Reagan had the idea of playing economic chicken: let's just spend them to death, so that they can't keep up. So while he was professing to protect U.S. national sovereignty he turned us in four years from a creditor nation to a debtor nation, and ran up a two-trillion dollar deficit.

The big question now is, "How do we create the autopoietic economy that we already have without the terrorizing structures of the warfare economy we've had since World War II?"

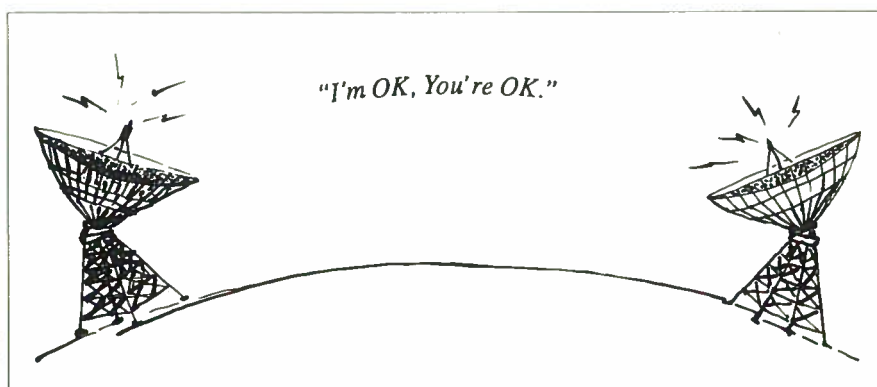
With all the money accumulating in Japanese Treasury notes and with all this insecurity in the Soviet economy and in ours, it's pretty clear that the options are not there. We cannot in this age of television depress local populations to give in and invest in the military which is what Marcos was doing in a way, siphoning off the resources of development into his own pocket. That depression is what the Soviets were doing with their population. But the Argentinians and the Brazilians were saying: we are not going to strap ourselves with austerity

so that other people can live a Manhattan lifestyle and get rich. Forget it! Populations everywhere are saying, "This kind of investment in military spending can't go on any more." The big question now is, "How do we create the autopoietic economy that we already have without the terrorizing structures of the warfare economy we've had since World War II?"

It seems to me that the only possible way is to have a shift of paradigms as argued for by Amory Lovins, who is another Lindisfarne fellow. That way is to move very elegantly from mutual defence which is capital-intensive and expensive and ultimately useless, to mutual security. The theory of Amory Lovins runs like this: it is not in our interest to have our neighbour insecure and threatened because that will generate violent behaviour. It is more in our interest to have the Soviet Union feel secure. If it feels its sacred boundaries are threatened, it will start shooting down Korean Jets.

What we want to do is to encourage mutual security and not mutual defence. Mutual defence is a runaway feedback loop where, no matter what we do, boom, boom, the other guy keeps going and it continues into a runaway production of expensive toys. The population has its resources drained out; things begin to get really difficult, as they are now, and we run the perilous course of economic collapse and maybe another crash in '89 like '29.

Of course, we could go the other way and become absolutely visible to one another. We could take Reagan at his word, when he said, "Why not share it with the Russians?" This total vulnerability would mean sharing all our satellites. It would also mean doing it right away because we wouldn't want to wait to share Star Wars after we had already spent enormous amounts building it. We would have wasted gigabillion dollars. If we have a defence against rockets, and the Russians don't have anything, then obviously they're



*Mutual Security*



vulnerable, and we're not; so what's going to be their response to that vulnerability? They have to be able to strike before we close the loop. So, it's obviously an incentive to a thermonuclear war.

If Star Wars was in place just imagine if a piece of debris flying round in space hit a satellite.

It might trigger a thermonuclear response because the machines would read that the Russians had just had a launch, when in actual fact it was only some astronaut's junk from Apollo-17 kicking round in space.

The real motivation of Star Wars is not really to create a system that will work; of course Star Wars won't work, it's phoney as hell. It is meant to spin off all the cybernetic industries of artificial intelligence and it is meant, according to Reagan, to crush the economy of the Soviets through competition. However, if we operate from

the Amory Lovins paradigm shift of mutual security then we say, "Look! We've got satellites now that can read the labels on the designer underwear on

The economy... is being backed up by a nation's capacity for scientific innovation... a capacity strictly based on belief systems.

Gorbachev's clothes when he's going to the bathroom in the Kremlin, so why not give that all to the Russians?

So that they know what we're doing, and we know what they're doing, and we can also monitor the crazies and the punk nations that are just being really wild." With the democratization of satellites Greenpeace can also have a satellite so when someone is dumping plutonium in the Irish Sea, or North Sea or the Atlantic, civilian groups can begin to say "Hey!

Look at that! South Africa's just dumping its stuff down in the Atlantic." Or, "Look, someone's just got an atom bomb on the sly." It is for the security of all of us to have this kind of democratization and it brings the cost of defence down orders of magnitude, because mutual security is a lot cheaper.

Now in Europe if we try to maintain the World War II posture of NATO, the best way to cause World War III is to keep on fighting World War II. If the Germans have the ability to decapitate the Soviet Union in six minutes then very clearly the Soviets are going to feel threatened. But if the Germans have a defensive protection which makes it expensive for the Russians to mount an invasion, then they have mutual security and defence without an offensive capacity. It's in the interests of both the United States and the Soviet Union to find this other model for Germany. Of course, the Russians are terrorized by the idea of a united Germany because they remember Stalingrad and the Russian Front.

The world system really has changed. The World War II system probably ended in 1984 with the doctrine of Nuclear Winter. The economy

## Informational Economics

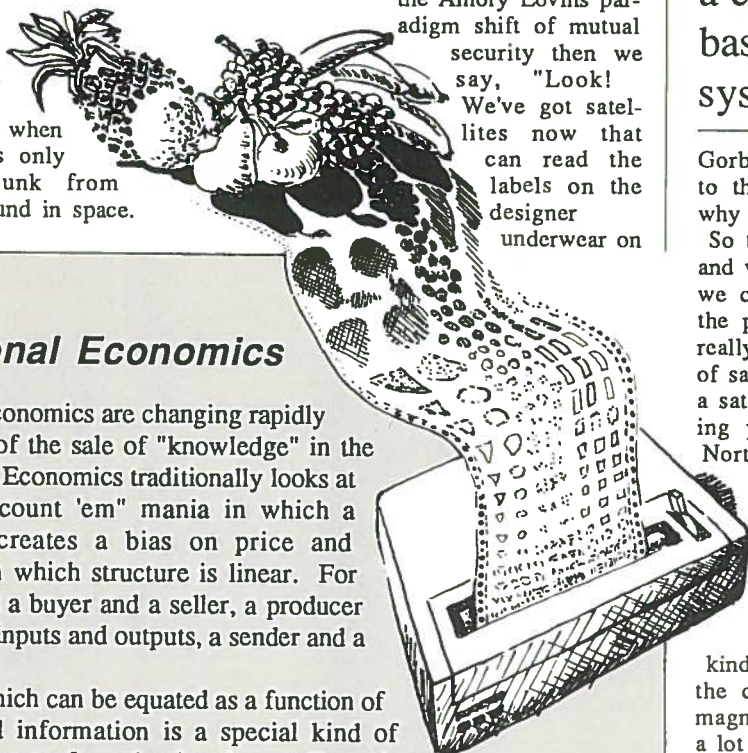
The laws of economics are changing rapidly with the advent of the sale of "knowledge" in the information age. Economics traditionally looks at reality with a "count 'em" mania in which a strong market creates a bias on price and exchange, and in which structure is linear. For example, there is a buyer and a seller, a producer and a consumer, inputs and outputs, a sender and a receiver.

Knowledge which can be equated as a function of both culture and information is a special kind of resource. The cost of production is usually quite expensive while the cost of distribution is cheap. Even after knowledge is sold, it still remains in the hands of the seller. In the transmission of knowledge there exist difficulties for economists. Communication itself is dialectical. It breaks the ground rules of economics because in communication there is also feedback. And if we simply think "technology" when we think of communication we miss one half of the meaning.

Information and communication is now almost half of Canada's GNP. Since it is such big business, it is experiencing "commoditization" in which knowledge must produce a payoff in the short range or it may not be produced because no one will fund the research required to generate it. The Ivory Tower is now the Polyester Tower in which disinterested production of knowledge is becoming obsolete.

—Ian Parker

*Ian Parker is a professor of economics at the University of Toronto.*



began to shift into a global flow of 80 trillion dollars a day. Only fifteen percent of this is related to factories, industrial goods and services. The other 85 percent is just the information flow playing on its own momentum. This is the rise of an autopoietic economy that has such massive volume that you just can't back it up with any goods. So, what is holding the economy up?

The answer is: a totally irrational belief system. In the same way that after World War II we extended credit to the middle classes in order to create new markets we are now extending credit to the nations and allowing Brazil and Argentina and the USA to be like national futures. Rather than buying stock in General Electric or Nestle, we are really buying stocks in currencies, in treasury notes and bonds, and we're making a bet that America is going to make the transition from a civilian to a scientific economy. That belief structure (which could change overnight very easily in this country) through the power of American universities and their scientific capacity is drawing European, Middle Eastern and Japanese capital into the United States.

Will this be sufficient to create the capital formation to make the shift? It's very clear that there's nothing backing it up. We can't back it up with gold and we can't back it up with real estate because their values can be

inflated only so far. Japan's real estate is worth more now than all of the continental United States. Switzerland is like the Beverly Hills of the planet. Most of the money in Swiss banks goes into insurance companies who are buying and securing it with real estate, because Switzerland is a secure place. But after a while it has to be backed up by something else. What we are now seeing is that it is being backed up by a nation's capacity for scientific innovation. That capacity is strictly based on belief systems.

The big question is: will America make that transition or will there be a reaction? Will the reaction be, "America first! Aryan nation! My country right or wrong! And get rid of the smart guys: let's go back to protectionism!"? That reaction would be the sign of the collapse of America as a world power and an implosion into the kind of Aryan nation that Margaret Atwood describes in her Canadian nightmare of a fundamentalist America in her book *The Handmaid's Tale*.

I think there's a good chance we're not going to go that way, and that's what all my Irish palaver about "planetary culture" is all about.



"He thinks he's king of the barnyard now, but just wait!"

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*Swiftly the years, beyond recall.  
Solemn the stillness of this fair morning.  
I will clothe myself in spring-clothing  
And visit the slopes of the Eastern Hill.  
By the mountain-stream a mist hovers,  
Hovers a moment, then scatters.  
There comes a wind blowing from the south  
That brushes the fields of new corn.*

— T'ao Ch'ien



The essential harmony  
between man and nature in eastern tradition.

*Chrysanthemums* by Tessai, 1915  
Landscape by Kanô Motonobu, 1476-1559



# *New Ethical Manifesto for the Economy*



by Noel Moore  
World Media Institute

*The World Conservation Strategy conference in Ottawa from May 31 to June 10, 1987 ended on a hopeful note. For the first time in the 40 year history of the United Nations there was almost unanimous agreement that the nations of the world must unite to combat poverty and war. More importantly a number of action plans were drafted and approved for immediate action with the full agreement of almost all participants.*

In fact poverty and the wars it engenders were labelled as the biggest threats to the global environment and the conference ended with a firm commitment to sustainable development to help third world countries become self-sufficient as soon as possible.

The general recommendations adopted at the closing plenary session reflect this pragmatic approach, inferring that humanity is as much a part of the earth's crust as the vegetation, minerals, oceans and other living creatures which sustain it.

The sponsors of the WCS in partnership with other international bodies should:

a) lead in the perfection of an international code for the sustainable and equitable use of the environmental systems of the planet on which all human life depends.

This should emphasize the central message of the Ottawa conference which is that sustainable development is only practical when it is built on an understanding of the natural world, care for its life and beauty, and harmony among people and nature;

b) assist government and other national groups including non-governmental organizations, in the preparation of national and local codes for sustainable development, founded upon consensus and together guaranteeing the sustainable livelihood of all people.

Other recommendations of the WCS contained in an 18-page draft prepared during an all-night session before the closing plenary meeting include the creation of an environmental development watchdog agency similar in scope and operation to Amnesty International.

According to the official draft its mandate will be "to watch and record the changing state of the earth and its people and bring to the attention of the world community instances where sustainable development is in serious jeopardy because of defects in vision or shortage of resources or where needless and significant damage results from the pursuit of personal gain.

The document also pointed out that "a sustainable growth strategy must also be a conservation strategy, and that wise environmental resource management is central to the policies of economic development." In fact it also recommended the establishment of a quality of life index and an environmental wealth index, which, it

The World Conservation Strategy conference, the Fate of the Earth conference and the World Commission on Environment and Development were all convened in Ottawa, Canada in June 1987. The following article by Noel Moore is printed with the permission of *Tribute*, a publication of the World Media Institute Inc., 549 Besserer Street, Ottawa, Canada K1N 6C6.



said, are better indicators of the true wealth of nations than the traditional indicators embodied in the Gross National Product.

The satisfaction of basic human needs in developing countries could become the engine of growth driving the global economy if the recommendations of the conference on conservation and development are implemented.

"The development of new concepts of environmental economics should be pressed on the UNDP, the World Bank and other aid donors and upon national recipients and the world trading community as a means of improving judgement about investment for sustainable development."

The paper also pointed out that defects in the educational system are the roots of many problems that reduce the capacity of countries to develop sustainable economic and development programs.

It also pointed out that indigenous people have a unique relationship to the earth expressed in their culture, knowledge, practices and careful stewardship of the living Earth.

"The Earth is the foundation of indigenous people. It is not a commodity to be bartered to maximize profit; nor should it be damaged by scientific experimentation.

"The Earth is their historian, the cradle of their ancestors' bones. It provided them with nourishment, medicine and comfort. It is the source of their independence; it is their Mother. They do not dominate Her, but harmonize with Her."

Proposing that "the goal of sustainable development is human health — which is defined as a complete state of physical, social, mental and environmental wellbeing," it was recommended that "Governments and development organizations ensure that measurable goals of and evaluative criteria for sustainable development be defined and applied."

It was also recommended that the United Nations and governments "should intensify their efforts to reverse the present wasteful spiral of military expenditures with the aim of transferring a part of the resources thus released to programmes of conservation and sustainable development.

"The moral imperatives of conservation and militarization are antithetical. The arms race and other military activities are hazardous to the environment and detrimental to socioeconomic development."

To implement strategies to make the recommendations a reality, governments were urged to recognize the role of people in preparing local strategies for sustainable development and to strengthen local institutions that will identify the needs and potentials of the community.

"A sustainable program is one that pays for itself over the long haul. The concepts underlying sustainable development are not taught to students trained for industry. The profession of economics is particularly deficient in that respect," the statement noted.

Governments, international agencies, universities, NGOs and other groups should foster interaction among economic production and resource management sectors. Such key social sectors as health, population and education should be included. All levels within the community should be involved.

"Governments and agencies funding education, as well as educational institutions, should review their teaching curricula and incorporate the principles and methodology of environmental education, systems analysis and other multidisciplinary techniques relevant to sustainable development." Ethical reflection is a form of action. It affirms the integrity and beauty of ecosystems, the imperative of social justice and their integral relationship. A changed global situation calls for a new sense of ethics. The sponsors of the World Conservation Strategy should stress that in preparation of National Conservation Strategies the participation of those most affected is an ethical imperative."

The "dismal science" of economics came in for some carefully worded criticism in the recommendations which point out that "the concept of sustainable development is imperilled by the current economic system."

Imaginative action is needed by governments the international monetary fund, international banks and donor agencies to address the underlying problems of debt, terms of trade and financial flows.

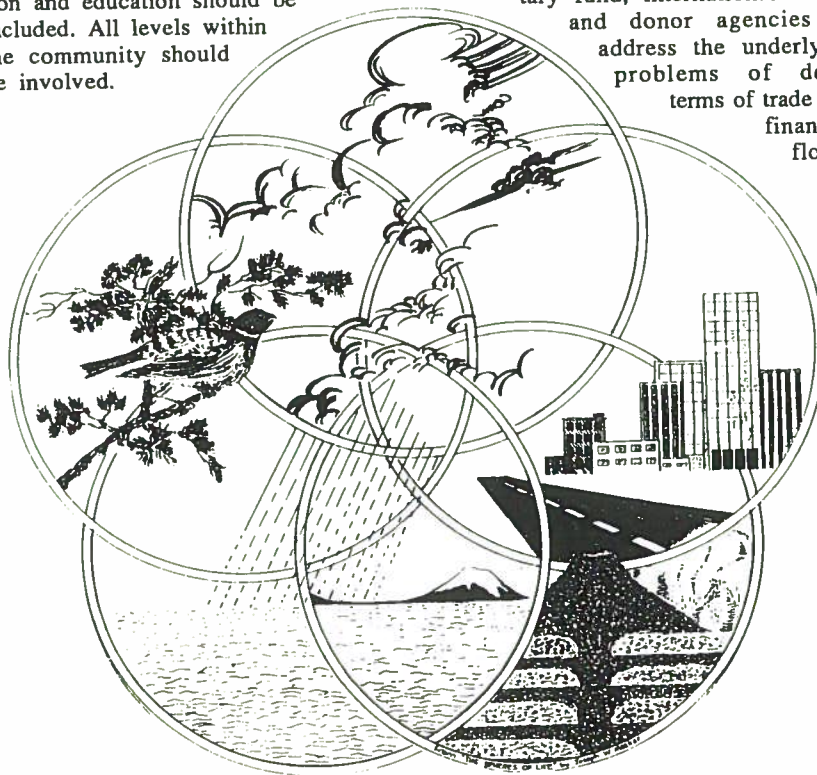


ILLUSTRATION adapted from *The Spheres of Life* by Joseph W. Meeker. (Lithosphere, Atmosphere, Biosphere, Hydrosphere, Noösphere)

# Transformational Entrepreneurship

## Deep Values in Business

Work...is a set of activities that helps personal growth and development and in so doing helps make a better world.

by Karen Maru File



*Karen Maru File is a faculty member of the Business School at the University of Bridgeport in Connecticut, where her research focus is on transforming entrepreneurship*

*and social responsibility. Before joining the university, Dr. File was a vice-president at Booz, Allen and Hamilton specializing in marketing consulting. She heads Third Systems Enterprises, a consulting and support organization for transforming entrepreneurs and is currently in the process of launching a monthly newsletter for business envisioning total social system transformation.*  
Copyright © by Karen File.

**T**he 1980s have been the decade of the rediscovery of the small business. We now recognize their economic importance in terms of contribution to national economies and to job creation. We applaud their role in technological innovation and creativity. We have seen them attract personality and social types stifled by organizational life.

And now we may be seeing something else in the small business arena — business conceived and operated through the lenses of the new transformational social movement of the 1980's.

The hallmark of the movement for social transformation is people insisting on considering the wholes of things and on living in wholeness.

Because of this commitment to wholeness, transformational people see work as integral to who and what

they really are. Work, to this group, is a set of activities that helps personal growth and development and in so doing helps make a better world.

So the people of the transformation are starting businesses. As entrepreneurs they are free to construct ways of behaving in business that are appropriate to their deep sense of values. These ways of behaving are very different from the norms of traditional businesses. This article is about those intrinsic values and deep meanings, and about how transformational entrepreneurs are putting them into practice.

Transformational businesses share a clear set of values, neither situational nor relativistic, that are best understood as principles for personal and business behaviour:

**Stewardship of the earth**, a commitment to active participation in efforts to improve the environment;

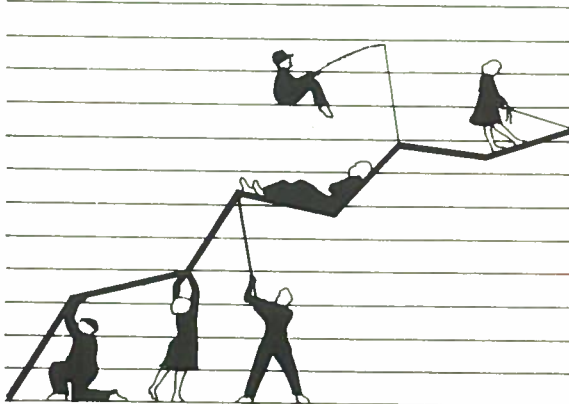
**Vocational work**, work as a means through which personal growth and spiritual fulfillment is achieved;

**Social justice and peace**, emphasis on cooperative forms of interaction from local to international communities;

**Integrity**, an insistence on honesty and quality in products produced or services performed;

**Intimacy**, closeness to members of the enterprise, to customers and to suppliers, and to the community;

**Interconnectedness** between mind, body, and spirit on the personal level, between business and society, and among all peoples on the social level.





These values shared by transformational firms go considerably beyond what is called ethics or social responsibility in traditional companies. Traditional companies typically take a more limited view of the role of business in society and generally simply follow the requirements of the law and the expectations of society at large.

By contrast, transformational entrepreneurs are trying to align their business and personal behaviour with a sense of higher moral and spiritual beliefs; they resemble Maslow's self-actualized person and achieve Kohlberg's highest level of moral development.

The best way to see the contrast between traditional and transformational business is to look at case studies of behaviour in four areas of business management.

#### OWNERSHIP

##### *From shareholders to members*

Raising capital and addressing the needs of shareholders are among the central tasks of traditional businesses. Often, "providing exceptional returns to our shareholders" or "increasing shareholder value" is the first component of the mission statement of a traditional business.

Transformational businesses are exploring alternatives in ownership patterns that elevate the interests of the employees and the community.

The initial organizer of a therapy centre describes how it was for her to work with business service people with traditional values when she was attempting to make her transformational values explicit in the ownership structure of her business. "When the other three agreed to join me as partners, my attorney and my accountant recommended that I be a General

Partner with controlling interest, and I said, 'Stop right there!' It was important to me, and us, that we be equal partners. The lawyer said you can't do that, you are giving up too much, but I did anyway, and I have never regretted it."



Yet another example is provided by a transformational resort and conference centre. "We went through all the normal steps of incorporating and issuing stock, but we wanted our supporters to be our partners. We were so excited when three people came to schedule conferences and went away as partners."

In another variation on the theme, a successful national mail order marketer of all-cotton clothes is organized as a cooperative in order to bring as many of the benefits of ownership to the clothing producers themselves.

Some transformational businesses are pioneering new forms of business organization: the founder of a home furnishings cooperative confided, "We've been told that what we are doing is not actually legal. But it is fair to everyone, it works for us, and it is important to do it this way."



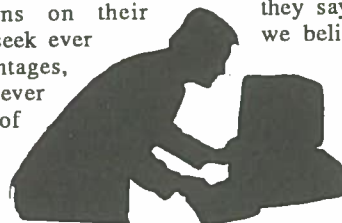
#### SIZE AND GROWTH

##### *From scale economies to appropriate scale*

In traditional companies, the axiom "grow or die" is accepted as common wisdom. There is widespread support for this belief; investors seek ever improving returns on their investments; marketers seek ever improving share percentages, operations people seek ever improving economies of scale.

Transformational entrepreneurs believe differently, tending to agree with Schumacher that "for everything there is appropriate scale," and in many cases, that scale is small. There are a number of reasons these transformational entrepreneurs cite for wanting to stay small: for some it is the freedom to create; for others it lies in the better, human scale, service that can be offered.

Staying small is often an intentional act in the face of inducements to grow; as the founder of a successful natural foods store recounts, "After I created the store, we really took off, and then were asked by malls and other shopping centres to come in. I turned them all down. I like best the creative parts of business; if I had



"We've been told that what we are doing is not actually legal. But it is fair to everyone, it works for us, and it is important to do it this way."

grown into a chain of stores, I wouldn't have had the time to do what I liked to do."

A day care centre does not plan to grow. "No, we are not expanding, even though we have a lot of names on the waiting list. We have the right number of children now; I know all their names. If we got bigger, I wouldn't."

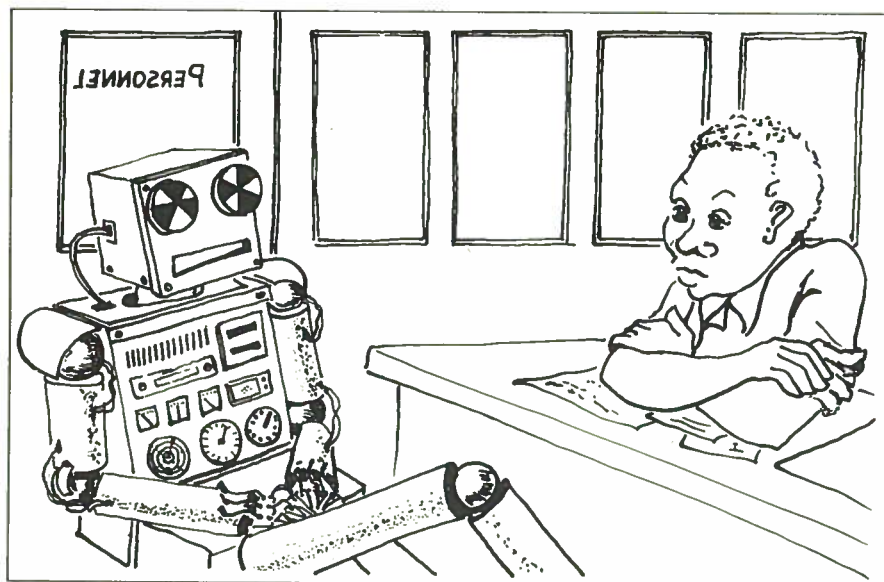
Transformational business owners also feel free to downsize or end the business when their own needs change. A couple seeking a quieter country life after their children were born moved their advertising agency out of a city to the country, got their previous employees placed. "Now," they say, "we work on products we believe in, with clients who

have become close personal friends. And we play with our children."

A partner of a successful health clinic and her co-therapists are separating. "We are closing the clinic, and referring all our patients. It just became clear it was time for us all to move on to something new."



*New Age Entrepreneur*



"I can type 1000 wpm."

## DIVERSIFICATION

### *From expanding the scope to extending the vision*

Typically, traditional businesses consider diversification for many reasons, among them to achieve more control over production and distribution, to lower costs, or to enter new product or market arenas. By contrast, transformational marketing companies often pursue vertical integration over other forms of diversification in order to insure the particular type of product quality that flows from their distinctive set of values. As a natural personal care products company put it, "We go to trouble unheard of in other companies. We make our own soaps, we make our own shampoos, we make our own cream bases and we extract many of our own herbs. We do it all here, we do it naturally, and we do it better than anyone else."

In another example, a maker of natural fiber clothing shares the value of stewardship of the earth. This value drives the new commitment to vertical integration, as they describe it: "We would like to extend the control of our product all the way back to the level of how the cotton is grown and bring more awareness to all the levels of how the clothes



are produced, always valuing the sacredness of the Earth and the uniqueness of all individuals."

## COMPETITION

### *From predation to mutualism*

In traditional companies managers are encouraged to think competitively. In packaged goods and most other mass market companies, competing for an ever greater share has been the primary marketing task and strategic corporate goal. To achieve that objective, competitive thinking has imbued marketing education and sales. Transformational entrepreneurs, by contrast, are trying to do business with cooperative norms. Overt market competition – predation – is a behaviour that is avoided, and attitudes fostering cooperation – mutualism – are developed.

Mutualism takes many forms in the market. For some transformational firms, it means an open-handedness with information about products and markets that in traditional firms is considered company confidential and proprietary. A transformational entrepreneur heading a start-up publishing company tells this story: "We received a phone call from an investor who alerted us to possible competition starting up in another

part of the country. We said, 'Great. Get us their name and number, maybe we can network with them.' There was a long pause at the other end of the line, and then our caller said, 'Now I finally understand what your company is all about.'" A nanny/mothers helper employment service believes it creates opportunities for everyone to come out a winner; as their brochure for recruiters has it, "Live-in childcare is good for everyone: the children, the working parents, society as a whole, and you!" To get the message out, this firm consults with other start-up services to help them get going and has underwritten a college speaking tour of a nanny who wrote a book about her personal growth experience.

Other transformational firms make the value of cooperation come home through internal business practices that discourage the wrong type of competitive thinking. A producer of natural health and personal products believes that "Competition plays no role here. We create natural products because we feel within the world of herbs lie the true secrets of hair and skin care, health and beauty. We do not compete with other cosmetic companies; rather we compete with ourselves."

## TRANSFORMING IMPLICATIONS

Who are transforming entrepreneurs? Many are approaching middle age and are experiencing the values reassessment that is one of the components of the midlife transition as people look to shape the last half of their lives and seek greater meaning. Many are people who were active in the social movements of the 1960's who are now seeking another avenue to express those ideals.

But do they make money? Large scale data bases do not exist, but I have done in-depth case studies of those that are doing well while doing good. Our recent comparison of natural food stores and independent grocery business owners shows that the natural food stores are outpacing the traditional stores in both sales and profit growth.

How many are there? One sociologist estimates as many as 12% of new entrepreneurs in California, but there are few other estimates available. Their significance is not really in numbers. Rather, it lies in their radi-



cal living out of their values, and dedication to consistency between values, attitudes and behaviour in personal and business practice. Because of their consistency, we are able not only to see an alternative

value system operate within the market, but also to trace the beginnings of the "Third Wave," the "Re-Invented Corporation," the "Possible Society" and the emerging Post-Industrial Age.

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For further information call Priscilla Wilson (913) 722-1907 or write ICA, PO Box 22696, Kansas City, MO 64113-2696



## **THE BRONZE DROMENON**

The circular labyrinth that is the path of the magical Dromenon dance has been a spiritual symbol for five thousand years. In our own age the Dance of Transcendence has become a powerful symbol; ancient wisdom beckons us as the people we are to become the society that we can be. This Dromenon pattern still marks a holy place where the dance was performed, traced on the floor stones of the Chartres Cathedral.

Just as ancient is the lost wax process of casting in bronze. (Contrary to a popular misconception, it is not the process that is lost, but the wax.) The scribing of the pattern in beeswax, enveloping it in a wad of clay, slowly baking the clay mould in a charcoal fire until the wax runs out, pouring molten metal into the resulting hole and slinging the mould with its glowing contents around one's head on a rope is only slightly modified by modern technology.

Those whose feet are dancing the Dromenon path can also wear the cast metal medallion created by sculptor Helen Haug. \$60 in bronze, \$75 sterling silver, \$80 gold plate. Send check or M.O. to Helen Haug, 206 E. 4th St., New York, NY 10009 or visit The New York Open Center. □





*Chief Seattle  
To the American  
President, 1855*

***"The earth  
is our  
mother.  
Let us  
start with  
that."***

*How can one buy or sell the  
air, the warmth of the land?  
That is difficult for us to  
imagine. We do not own the  
sweet air or the sparkle on  
the water. How then can you  
buy them from us?*

*Each pine tree shining in  
the sun, each sandy beach,  
the mist hanging in the dark  
woods, every space, each  
humming bee, every part of  
the Earth is sacred to my  
people, holy in their memory  
and experience.*

*We are part of the Earth  
and the Earth is part of us.  
The fragrant flowers are our  
sisters. The reindeer, the  
horse, the eagle are our  
brothers. The rocky heights,  
the foamy crests of waves in  
the river, the sap of meadow  
flowers, the body heat of the  
pony – and of human beings –  
all belong to the same family.*

*So when the Great Chief in  
Washington sends us word  
that he wants to buy our  
land, he asks a great deal of  
us.*

*We know that the White  
Man does not understand our  
way of life. To him, one piece  
of land is much like another.  
He is a stranger who comes in  
the night and takes from the  
land whatever he needs. The  
Earth is not his friend but his  
enemy, and when he has*

*conquered it, he moves on.  
He cares nothing for the land.  
He forgets his parents' graves  
and his children's heritage.  
He kidnaps the Earth from  
his children. He treats his  
Mother the Earth and his  
brother the Sky like merchan-  
dise. His hunger will eat the  
earth bare and leave only a  
desert.*

*I have seen a thousand  
buffalo left behind by the  
White Man – shot from a  
passing train. I am a savage  
and cannot understand why  
the puffing iron horse should  
be more important than the  
buffalo, which we kill only in  
order to stay alive. What are  
human beings without  
animals? If all the animals  
ceased to exist, human  
beings would die of a great  
loneliness of the spirit. For  
whatever happens to the  
animals, will happen soon  
also to human beings.  
Continue to soil your bed and  
one night you will suffocate in  
your own waste.*

*Humankind has not woven  
the web of life. We are but  
one thread within it.  
Whatever we do to the web  
we do to ourselves. All things  
are bound together. All things  
connect. Whatever befalls  
the Earth befalls also the  
children of the Earth.*

## Ancient tribal wisdom prevails against modern business

*In 1987 the Chipko Movement of India won a "Right Livelihood" Prize for their signal work in reforestation. Their motto is "Ecology is permanent economy."*

India's forests are one of the principal bases of subsistence of the rural population, especially in the mountainous regions. They provide food, fuel and fodder, while they prevent soil erosion and ensure water supplies. As ever-increasing areas of forested land were felled for commercial and industrial interests, Indian villagers began to try safeguarding this basic necessity of life by Gandhi's method of *satyagraha* – non-violent resistance. In the 1970s and 1980s this resistance to forest destruction spread throughout India, becoming organized and well known as the "Chipko Movement."

The first Chipko action began spontaneously in April 1973. In five

years it spread to many Himalayan districts of Uttar Pradesh. "Chipko" is derived from an Indian word meaning "embrace": the villagers save the trees by putting their bodies between the trees and the tree-fellers' axes. Chipko protesters won a major victory in 1980, when then prime minister Indira Gandhi imposed a 15-year ban on tree-felling in the Himalayan forests of that province. In 1981-83 Sunderlal Bhaguna led a 5,000 kilometre trans-Himalayan march which was a major stimulus to the Chipko idea across India. Work continues toward a more viable forest policy.

—From Gate, published by  
Deutsches Zentrum für Entwicklungstechnologien, March 1988

### Two Paradigms of Forestry

There are in India today two paradigms of forestry – one life-enhancing, the other life-destroying. The life-enhancing paradigm emerges from the forest and the feminine principle; the life-destroying one from the factory and the market. The former creates a sustainable, renewable forest system, supporting and renewing food and water sources. The maintenance of conditions for renewability is its primary management objective. The maximizing of profits, however, is consequent upon the destruction of conditions of renewability. The first paradigm emerged from India's ancient forest culture, in all its diversity, and has been renewed in contemporary times by the women of Garhwal through Chipko.

It is these two distinct knowledge and economic systems which clashed in 1977 in Adwani when the Chipko movement became explicitly an ecological and feminist movement. The women, of course, had always been the backbone of Chipko and for them the struggle was ever the struggle for living, natural forest. But in the early

days when it was directed against removing the non-local forest contractors, local commercial interests had also been part of the resistance. Once non-local private contractors were removed and the government foresters started working through local labour contractors and forest cooperatives, the women continued to struggle against the exploitation of the forests. It did not matter to them whether the forest was destroyed by outsiders or their own men. The most dramatic turn in this new confrontation took place when Bachni Devi of Adwani led a resistance against her own husband, the village headman, who had obtained a local contract to fell the forest. The forest officials arrived to browbeat and intimidate the women and Chipko activists, but found the women holding up lighted lanterns in broad daylight. Puzzled, the forester asked them their intention. The women replied, "We have come to teach you forestry." He retorted, "You foolish women, how can you who prevent the felling know the value of forest? Do you know what forests bear? They produce profit,

resin and timber." The women immediately sang back in chorus:

*What do the forests bear?  
Soil, water and pure air.  
Soil, water and pure air.  
Sustain the earth  
and all she bears.*

The Adwani *satyagraha* created new directions for Chipko. The movement's philosophy and politics evolved to reflect the needs and knowledge of the women. Peasant women came out, openly challenging the reductionist commercial forestry system and the local men who had been colonized by that system.

—acknowledgements to *Staying Alive: Women, Ecology and Survival in India* by Vandana Shiva, published by Kali for Women; New Delhi, 1988.

Vandana Shiva is Director of the Research Foundation for Science, Technology and Natural Resource Policy, Dehradun. She has been increasingly active in citizens' action against ecological destruction and in the Chipko movement, and has written extensively on women, ecology and the philosophy of science.



### ***The Women of Chipko***

The recorded history of Chipko began three hundred years ago when more than 300 members of the Bishnoi community in Rajasthan, led by a woman called Amrita Devi, sacrificed their lives to save their sacred "Khejri" trees by hugging them in the face of the axe.

The recent Chipko effort grew out of a women's movement that had emerged around the educational activities of some of Gandhi's closest disciples who had moved to the Himalayas, including Mira Behn and Sarala Behn. The early movement was aimed at controlling alcohol addiction among men

who earned cash incomes from felling trees and lost the cash to liquor. For the women, drunkenness meant violence and hunger for their children and themselves.

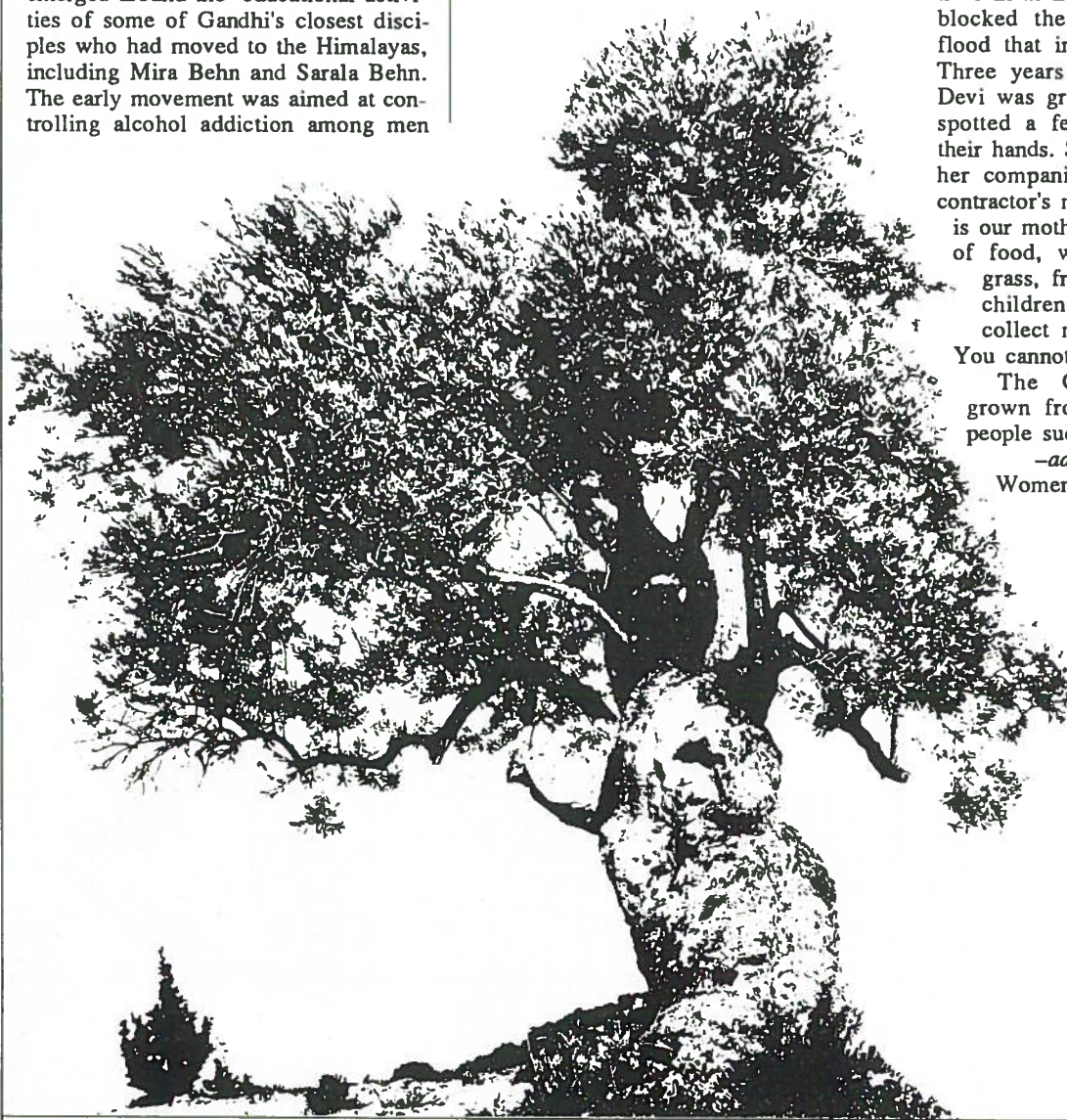
The early 1970s saw the beginning of more frequent popular protest concerning the rights of the people to utilize forest produce. The movement spread through the totally decentralized leadership of local women, connected

to each other horizontally, through songs and through various activists like Bahaguna and others who carried the message of Chipko happenings from one village to the next, from one region to another.

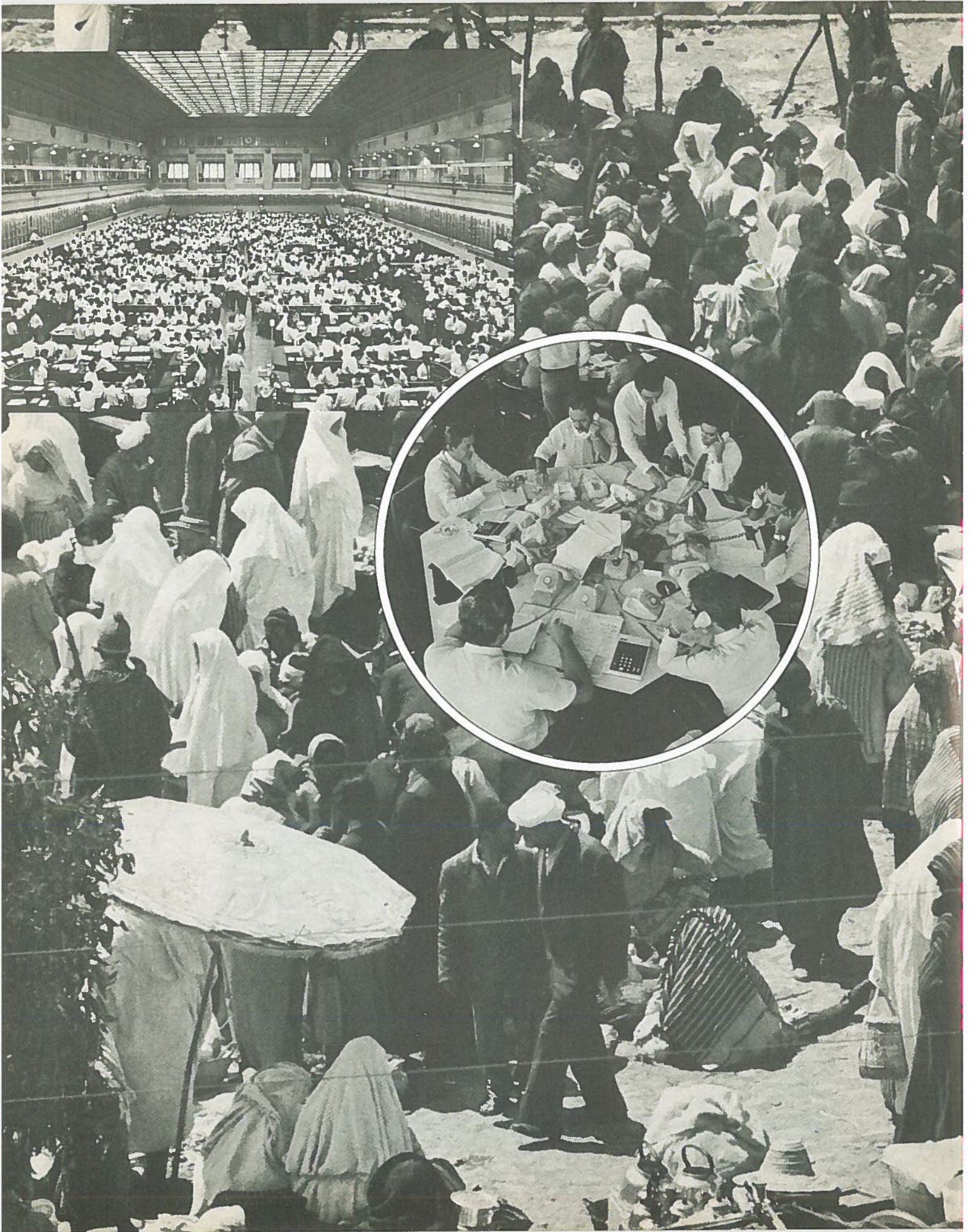
Thousands of women have protested against commercial forestry which destroys their forests and water resources; like the women who saw the connection between the felling of trees in their area and a landslide that blocked the river, causing a major flood that inundated several villages. Three years later 50-year old Gauri Devi was grazing her cows when she spotted a few persons with axes in their hands. She whistled and collected her companions who surrounded the contractor's men and said, "This forest is our mother. When there is a crisis of food, we come here to collect grass, fruits and nuts to feed our children. We dig out herbs and collect mushrooms in this forest. You cannot touch this forest."

The Chipko movement has grown from countless deeds from people such as these.

*—adapted from Staying Alive:  
Women, Ecology and Survival in  
India  
by Vandana Shiva.*













# GLOBAL CRISIS LOCAL OPPORTUNITY

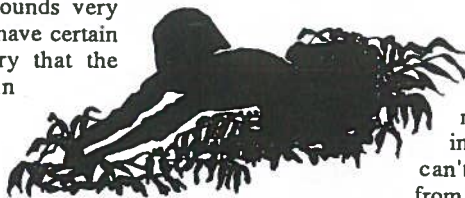
## An Interview with Hazel Henderson

ICA: What is going on in alternative economic systems?

HAZEL HENDERSON: A lot of cities are in pain in this post-petroleum economy: 40 percent of their office spaces are vacant; there is 15-20 percent youth unemployment in cities; they are wondering what to do. The only model for economic development for some folk is to find a company in Korea that will ride over the hill on a white horse and save us by setting up a

VCR assembly plant.

I'm saying that it's the other way round. A lot of the things I talk about involve re-inventing local money. It always sounds very far out, because we have certain rules in this country that the printing press in Washington is the only place where you can get money. So I say,



look at China: they have village money, and they have province money, and they have national money, yuan, which is only limitedly convertible with the rest

of the world. The advantage of having village money and province money is that it can't be taken away from you.



*Hazel Henderson is an internationally published futurist as well as an activist and founder of many public-interest organizations. She holds an Honorary Doctorate of Science from Worcester Polytechnic Institute for her work in alternative economics and technology. She is a director of the Worldwatch Institute, an advisor to the Cousteau Society and the Environmental Action Foundation and a former member of the Advisory Council of the U.S. Congress Office of Technology Assessment. Her writings, such as Creating Alternative Futures: The End of Economics and Politics For The Solar Age have been translated into six languages. Copyright © by Hazel Henderson*



## At the rate of interest the Big Boys play in the Global Funny Money Game a community can't compete to get its own money back...where communities have recognized this, they are reinventing alternative forms of money.

What happens in the US right now is something like this: there's a branch of an international bank in some area in the US where everyone goes and dutifully deposits their paycheck, and that bank operates like a vacuum; it takes the money right out of that community, shoots it on to the wire where the Big Boys speculate with it all round the planet. And that money cannot be returned to the village or the town, because at the rate of interest the Big Boys play at in the Global

Funny Money Game, that community can't compete to get its own money back. The value of re-inventing local money is that it's beneath contempt for the bankers – they can't use it – but everyone else can use it. So what I'm finding is that where communities have recognized this, they are re-inventing alternative forms of money.

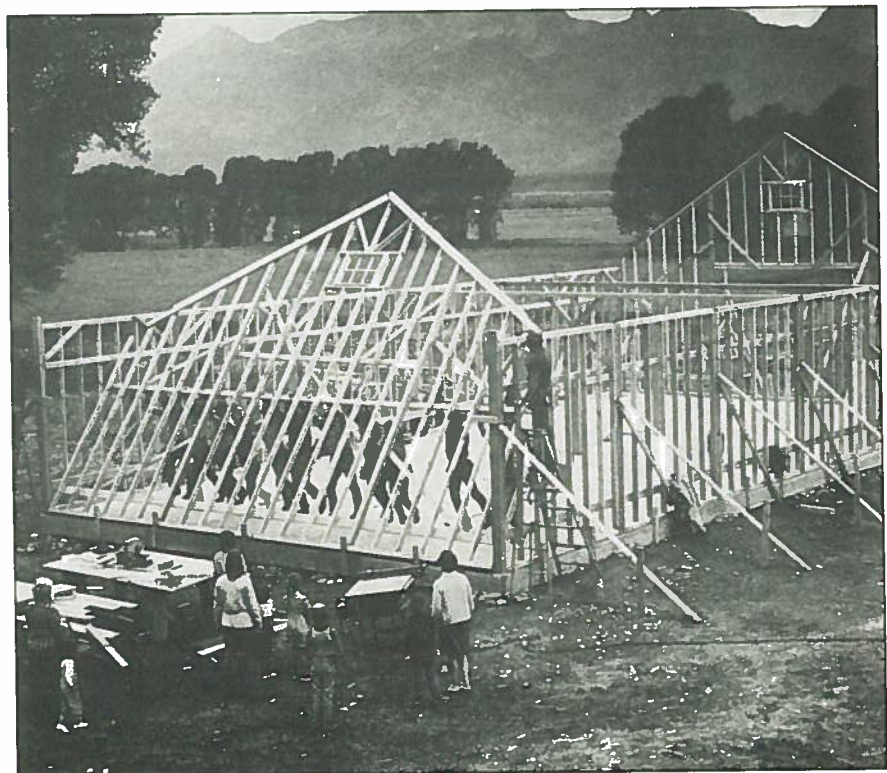
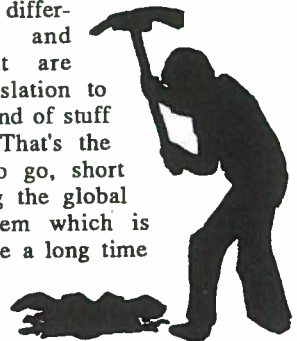
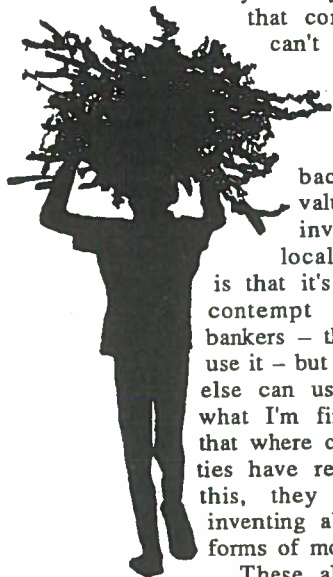
These alternative forms can be found all over the place. Quite often, they involve little personal computer bulletin board trading systems; but sometimes they are things like the service credit system. This involves targeting all the unemployed people; then you say, here is a list of tasks that need to be done in this town: we need people working on Meals on Wheels, we need vocational counseling for drug abuse, we need clean up, we need people to visit shut-ins, etc., etc. All of these tasks are then recognized as needed voluntary tasks in the community; then anyone

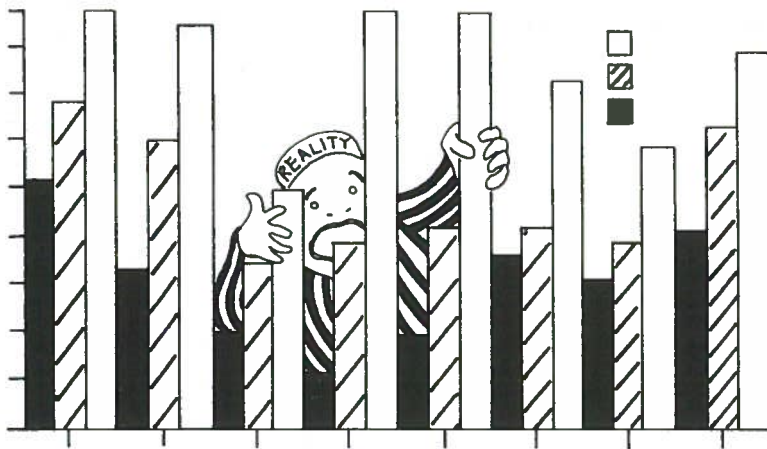
who is unemployed, or who is willing to sign up after hours, signs up. Then they keep a record of everyone's volunteer hours, like a Blood Bank, that everyone knows.

To do it all the way, you issue the volunteers a credit card which has their picture on it and the words "I am a service volunteer." They then use this Volunteer Service Credit Card to ride the busses, to take up places in the community colleges; they use it to go to the beach; or they take it to the Chamber of Commerce and say, "Look, you have a slow night Monday and Tuesday night. Why don't you offer the Service Credit Volunteers half-price meals, on these nights?" Then they go to cinema owners and say "Look! Let in the Service Credit Card folks five minutes before curtain time for reduced price movies." The

idea is to make that card as valuable as you can, and of course it doesn't meet everybody's needs, but it kind of doubles the options; you have money in this pocket, and this community credit card in the other.

I was talking about this in Dallas, and one of the audience suddenly said, "Oh, I see what you mean – Dallas money!" And I said, "Yeah, that's right; Dallas money!" And there are now a lot of different cities and places that are making legislation to allow this kind of stuff to happen. That's the only way to go, short of rectifying the global money system which is going to take a long time – it'll take five years





"Help, I'm a prisoner of statistics!"

before we get a new Bretton-Woods tariff agreement and all of us get together and realize we have to clean out the global money system. In between, this is about the only way communities have got to go.

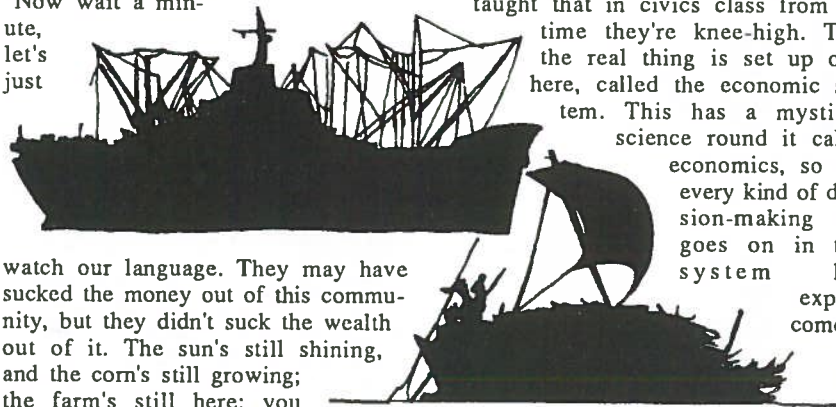
Actually, you don't need any legislation. I've been talking to United Way about this. They were saying, "We are in a terrible bind because we don't have any volunteers; and we have always run our programs with volunteers." I said, "Start a service credit system. The clients are the volunteers. All you do is to allow them to help each other and bring in all kinds of able-bodied people who are unemployed, and otherwise wouldn't be getting anything except their unemployment check, and bring them into this kind of system. The United Way spends millions, and could easily set up these programs. Computers look after the accounting of the system. These are some of the kinds of things people can do for the next five years. People have to see that the old system is declining, and ask, now what do we do?"

ICA: The farming community is also going through a great deal of pain. What is your impression of what's going on there?

HH: It's like the Alcoholics Anonymous model: the first step is to own up to the real situation. Otherwise there is no way out. For example, the American farmers have to hit bottom; they have to

see themselves completely strung out with all of that capital-intensive agriculture. I remember being in the Midwest a little while ago. A farmer got up in high dudgeon and said, "The Federal Government has destroyed us and has taken all the wealth out of this community!" I said,

"Now wait a minute, let's just



watch our language. They may have sucked the money out of this community, but they didn't suck the wealth out of it. The sun's still shining, and the corn's still growing; the farm's still here; you have educated people; you're healthy, you've got good land. What is this you're talking about?"

Part of the problem is that we have mistaken money for wealth, and everybody is so disempowered by this whole idea of having no money. It's like people standing round a building site: there are the bricks and the mortar and the nails, and the architect's plans; and everybody is standing round and saying, "Well, we can't do anything, because

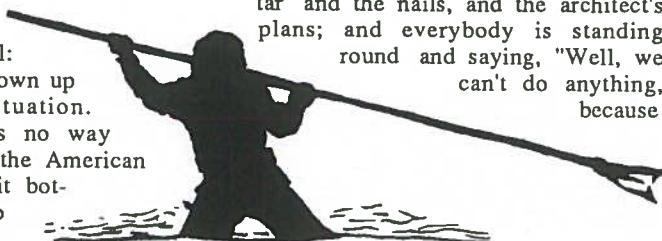
we don't have any feet, or any inches, or any yards" — and that's all the money is. That's the biggest disempowerment. Money is a very subtle form of tyranny.

ICA: Many organizations are going through a burnout and mystification experience in relation to the economic. Could you say some more about this experience of economic mystification?

HH: Everybody is in a state of burnout and mystification in relation to the economic. I often find myself saying to a group that feels very victimized about money, "If you could imagine the most evil possible kind of dictator who had worked out a control system whereby everybody cooperated peacefully in their own oppression and felt that if they didn't succeed in being happy in this system that they were to blame — wouldn't that be the perfect kind of evil dictatorship?"

This kind of dictatorship has set up two systems. It has set up a system called democracy and everybody is taught that in civics class from the time they're knee-high. Then the real thing is set up over here, called the economic system. This has a mystified science round it called economics, so that every kind of decision-making that goes on in this system has experts come in and do

cost-benefit analysis — kind of waving the magic wand over it — and that is supposed to justify any decision anyone wants to make in the system. Then people can be told, "No, you don't understand. This would be really good for you because we've done this scientific study, but you can't evaluate that, because you're not an economist, and you didn't get a Ph.D. You go away and play in the political game — you must play the money game by these rules — and get the money. When you get enough money you can come over and you can buy into this game. But if you aren't smart enough to figure out the money game, then





please play over here in the voting game." That is actually the way the system is operating right now.

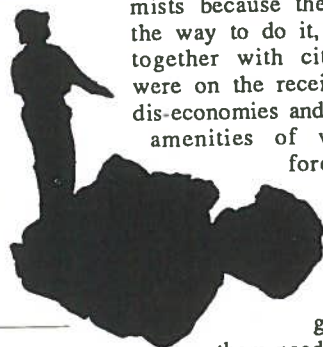
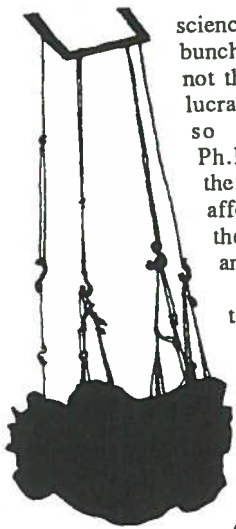
It's not that there is one tremendous evil dictator, but there have been a tremendous number of feedbacks, so we have finished up with a general level where people have been shut out of decision-making by way of mystification. What we're trying to do now is to unravel all that stuff and help people to remember that economics is not a science: it's simply a profession. An economist is no different from a lawyer. You hire a lawyer to put the best possible light on whatever your project is so they can help you sell it as one of the greatest things ever invented. Well, that's all an economist is: whoever wants to do some project or other hires an economist who does a cost-benefit analysis. They average out all the costs and benefits per capita; in this way you can obscure who is the winner and who is the loser.

The way I got into this whole field was through personally getting very angry and offended that it was going on. And the more I dug into economics, the more I realized that it was a

**I tell people: if you didn't learn economics just thank your lucky stars. Just remember that economics is a form of brain damage, and it's a form of control.**

whole system of mystification. Then I discovered, to add insult to injury, that the Nobel Prize in economics is not a Nobel Prize at all, was not set up by Alfred Nobel, but by the Central Bank of Sweden who put the money up in order to create the aura of respectability around economics as somehow a science.

Any economist would tell you after a couple of drinks that it's not a



science. Economists are a bunch of charlatans; it's not their fault: it's a very lucrative profession; and so they earn their Ph.D.s knowing that the only ones who can afford to hire them are the existing powerful and wealthy.

So I helped set up the Public Interest Economics Centre in Washington in 1972. I thought that if we could get young idealistic economists who are still fresh out of college, and who all want to save this world and do the right thing, and learn to be economists because they thought this was the way to do it, we could put them together with citizen's groups who were on the receiving end of all the dis-economies and disservices and disamenities of what the powerful forces in society do.

We recruited about 500 young economists and said to them, "OK. We have lots of civic groups and one of them needs an economic analysis to show why we should have returnable containers." Of course, all

the bottle manufacturers in the town say, "No, no, no, it would cost jobs, it would destroy this, it would ruin the economy". So these young economists who were still idealistic would show the other side of the coin, and they would be able to say, "Oh no, actually more jobs would be created, like washing the bottles, and the community would save money in its tax collection."

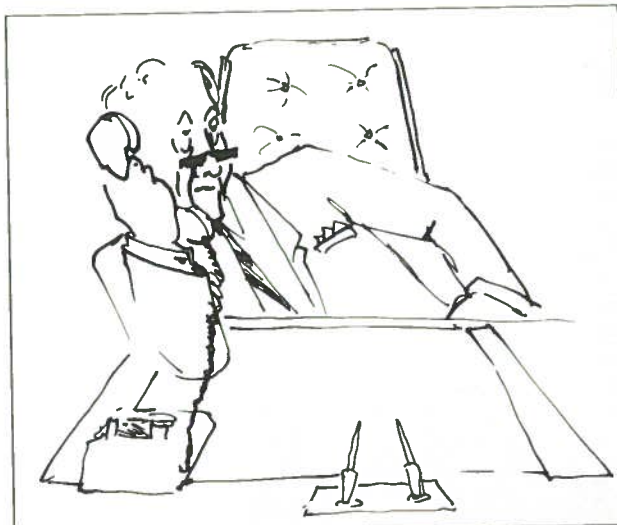
What we discovered in that experiment is that, on almost every issue, you can take exactly the opposite community point of

view and show how it is to the community's advantage to not do what the economists have been hired to tell them should be done. I tell people, "If you didn't learn economics just thank your lucky stars. Just remember that economics is a form of brain damage, and it's a form of control. We'd much rather talk about these issues in plain language — that's called politics; once people put it back in the arena of politics, they can deal with it again." I have spent a lot of my life trying to make that particular control system more visible.



ICA: So how do you interpret what is going on at the macro level of the economic, globally?

HH: There will be a period of a few years when global economics will terribly disorder local economies everywhere on the planet. I don't think it will be clarified and cleansed until we get a global economic collapse, and I think there's a 60 percent chance of that happening fairly shortly; when it does, it will be an Age of Truth. Everybody will finally realize that



"I'm sorry Mr. Bletchley, but if you continue to default on your payments the Bank will be obliged to repossess your heart."





## JAPAN: A new producer-consumer relationship

The transformation of the producer consumer relationship is being enthusiastically pursued by the organic agriculture movement in Japan. This attempt is called *teikei* which means cooperation or tie-up. It is a word commonly used in our daily life without any religious or ideological implication.

The organic agriculture movement developed in the 1960s in response to various environmental problems. In the High Economic Growth Period of the 60s modern chemical farming was successfully introduced from the United States. Farmers came to enjoy

high productivity and high prices for their produce, but suffered from chemical intoxication. Consumers wanted to purchase safe foods, grown and processed without agricultural chemicals or food additives.

Yet, under the sweeping influence of the chemicals, the farming system had changed so completely by the early seventies that there were no commercial systems to deal with organically grown produce. Potential needs and supply existed, but there was no way to bridge them.

In 1978 the Japan Organic Agriculture Association (JOAA) formulated the principles of *teikei*. These cover aspects such as appropriate scale, mutual concession between producers and consumers in price-decisions, democratic management and fostering steady development of their partnership. *Teikei*-influenced producer-consumer relationships take a number of forms.

(1) *Daichi* (Earth) is an example of a corporation that does business and promotes social movements as well. It started in 1975 as a voluntary association, and two years later,

incorporated the sales and distribution divisions. It now employs 50 full-time workers. Founder Mr. Tetsuya Ebisudani said, "The reason for incorporation was quite practical. In today's capitalist society, the corporation is the most flexible form of business organization, so we thought it would adapt itself to any situation which we might face in the future, as our activity develops. And this has proved true so far, I suppose."

*Daichi* is a two-sided organization: *Daichi Co. Ltd.*, which is in charge of business, earned 1.3 billion yen (US\$6,000,000) while *Daichi Wo Manoru Kai* (Association for Protecting the Earth) is still a voluntary association engaged in social movements such as the anti-nuclear movement.

The consumers of *Daichi*, 3,500 and still increasing, are dispersed around the Tokyo metropolitan area. They are organized in small unit groups of about 10 households called 'stations' managed by the volunteer work of the consumers. In every group people voluntarily do accounting, ordering, distribution and management. Sharing work among the members of the group is supposed to encourage more active communication and warmer human relationships. The consumers are expected to be both clients and sympathizers or even activists.

these green pieces of paper that people have been carrying around are worth nothing, and they never were worth anything. People do know the value of exchanging with each other, and, if the money system has become totally corrupt, people are smart enough at the local level to set up money systems and work it out. I have collected a lot of literature that I distribute to community people as I go round,

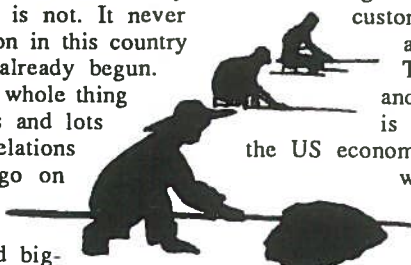


literature that talks about what money is and what money is not. It never would have caught on in this country if the crisis hadn't already begun. Reagan has kept the whole thing going with promises and lots of TV and public relations stuff, but it can't go on very much longer, because the deficit is getting bigger and bigger. If the Japanese pull out of our Treasury Bond market tomorrow, that would pull the rug out from under the US economy.

Some Japanese people I'm working with refer to the US economy as a Black Hole. They're saying, "We desperately want to pull our investments out of the US because it's a mature economy, American workers are get-

ting lazy. We know our new customers and new markets are going to be in

Third World countries, and that's where the future is going to be." And so the US economy could hit the brick wall at 60 miles an hour. I mean any time. When that happens, I don't want to see people running out and shooting themselves. I always start my spiel by saying, "OK, what would happen if you woke up tomorrow morning and read the paper and it said, 'Argentina defaults, the bond credit system has gone broke, the banks are closing', and then you turn on the TV and see how everyone is lining up in front of the Savings and





(2) Other producer-consumer groups are **voluntary organizations** managed by the members' volunteer participation. For small groups of 10 to 300 members, it would be uneconomical to employ full-time workers. One organic farmer can support a maximum of 150 consumers, if the farmer delivers his crops himself and the quantity of food is barely enough to meet an average family's needs. For example, *Nanahoshitento* (Ladybug) is a farmer-consumer group located within Tokyo. Mr. Katsuyoshi Shibuya, an organic farmer of 15 years, has two hectares of rice and one hectare of upland field, and produces more than 50 kinds of crops throughout the year. His 130 customers pick up their food from 9 delivery points every Monday and Friday. Shibuya is in charge of producing crops, weighing, packing and delivery, while each consumer group is to share foods delivered, collect and pay money, keep membership, hold regular meetings to deal with current problems, issue a monthly newsletter and even go to Shibuya's field to help farming if needed. One member said, "We should become

something more than consumers. As long as we are sat-

isfied with being consumers, the essence of the environmental and health problem will be left unsolved." At the beginning of spring, *Nanahoshitento* has a special outdoor party, celebrating the start of the season.

(3) The *Seikatsu Club* began in 1965 when a Tokyo housewife organized 200 women to buy milk. Three years later it was officially founded as a **cooperative**, and now 155,000 members form 25,000 units of 6 to 13 families across 10 prefectures. Deliveries, collection of requests, and settling accounts are done by 700 full-time staff. But the real management is done in each group and in branch meetings through discussion and mutual learning.

What started as a strategy to save money has developed into a life philosophy. *Seikatsu Club* is committed to social concerns like the environment, empowerment of women, and workers' conditions. Members invest monthly, and do not receive dividends. The collective purchase system relies on advance orders, distribution and payment through the units, and the concept of "one product, one variety" which limits the distribution

and enables them to make special demands of

producers.

When the club cannot find products which meet their standards, they consider starting their own enterprise, as they have done with milk. They have also expanded into the service sector with 41 workers collectives. Workers invest, work in and manage their own enterprises including recycling, boxed lunch and home helper businesses. The club also runs a Mutual Benefit Fund for assistance in bad times.

*Seikatsu Club* members have found that the kitchen can provide an effective starting point or a political movement. After noticing irritated and cracked skin on their hands and babies, housewives began to question synthetic soaps. A group of women decided to start producing biodegradable soaps with used cooking oil collected from 35,000 families. Subsequent activism around similar issues has resulted in the election of 33 women to municipal government, and attracted attention throughout Japan. Members have formed a network in the Tokyo area to work on a range of "livelihood" issues.

—Adapted from papers by Yoshimitsu Taniguchi, graduate student of Sociology at Sophia University, Room 505, Takahashi-Mansion, 1-4-26, Saiwai-cho, Shikishi, Saitama-ken 355 Japan, and the *Seikatsu Club*, 2-26-17, Miyasaka, Setagaya-ku, Tokyo, Japan.

Loans — what would you do?"

People say, "Oh, my God, could that really happen?" And I say, "You bet your bippy it could!" The only reason people are not really scared is that the bankers are saying, "We must maintain confidence, and, don't worry, FDIC guarantees the deposits."

It would be the most amazingly invigorating thing for people to get them to simulate what they would actually do on the morning of that



green pieces of paper? What would they do? Green pieces of paper wouldn't be any use, except to start a fire with. It's then you get back to community.

Berkeley is one of the places where a lot of thinking on the issue of small

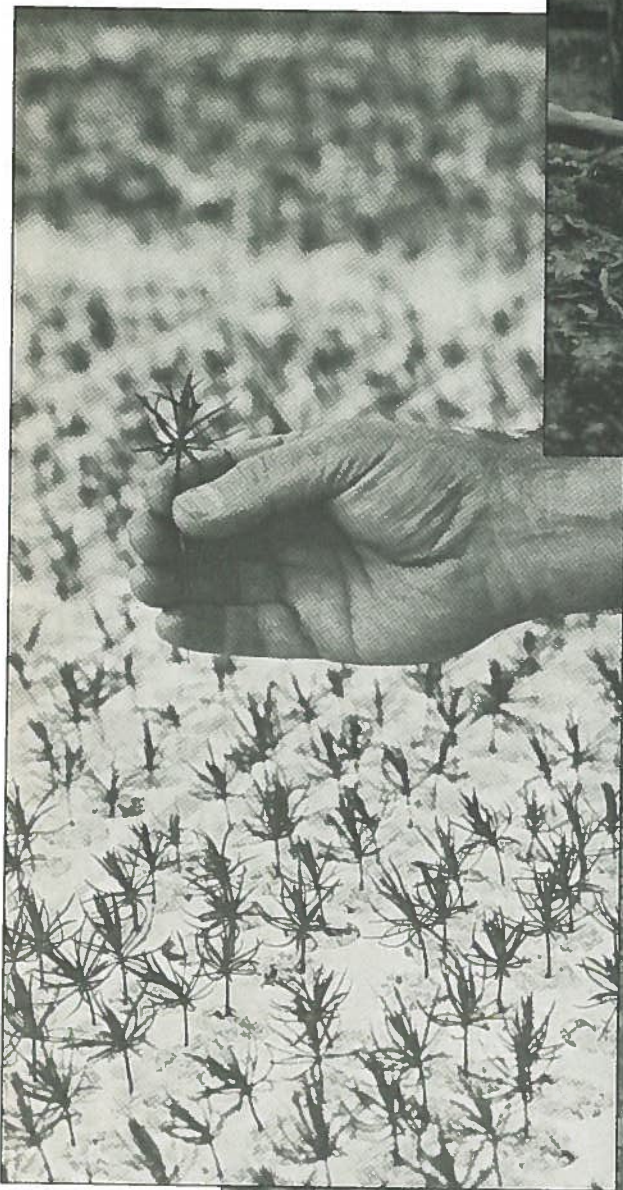
scenario.

Would they all run round trying to kill each other, or try to beat each other to the bank to get to the head of the queue for the

local economy has gone on. I was in Berkeley recently for a get-together of the Elmwood Institute. There is the Berkeley Baby-Sitting Co-op that has been going for thirty years, neighbourhood style. When you join the Berkeley Babysitting Co-op you get 20 cards: like playing cards. Each card entitles you to one hour of baby-sitting. As soon as you've used up the twenty playing cards: guess what? The only way you can earn back any more playing cards is by baby-sitting, you have to take your turn. All these things are really









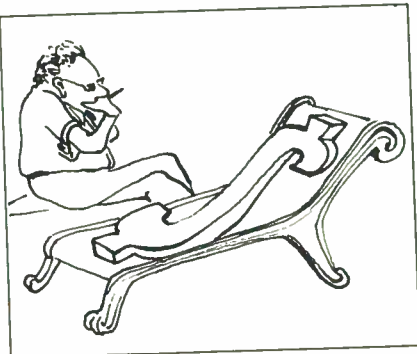
simple. And in our culture generally, the pleasant surprise at the end of all this is community. You find a bunch of new friends, kids the same age as your kids, etc.

ICA: How is the Third World figuring in your current scenarios?

HH: Well, there has to be a lot of development. We in our culture have generally showed them all the ways it can go wrong, but basically, Third World countries are going to try it their own way and they're going to make deals with the Japanese. There are 60 - 70 billion dollars worth of yen every year that are going to be recycled. Let me talk about some of the ideas I'm working on.

It's really easy for the Japanese to buy specific amounts of the Third World debt and retire it, saying: "Look, we're bankers to the world now; we'll buy your country's debt and write it off, but we do want to come in and help you develop. Now, whether the Japanese are going to have any more wisdom than the World Bank had is a moot point. The World Bank is saying right now, "Give us the money." And I'm saying, "I don't think you did so well the first time around." So,

we are at a stage now, whether we like it or not, when the Japanese are going to have their turn; and a lot of Third World countries are going to say, "Yes! Come on in!" That raises the questions whether there can be a new model of village development beginning with Desert Greening - very much needed. It's going to be big



"I feel so worthless..."



business: as many people are going to be employed the next fifty years in greening deserts as there were making steel fifty years ago. Now, there are a lot of different ways to green deserts; some of them are ecologically desirable, and some are not. There's no reason why that shouldn't be packaged up as industries. Why shouldn't Third World people have jobs at planting trees: just as good as building steelmills.

As far as I'm concerned, the whole drama between the Superpowers is going to die out of boredom. Everybody's so sick of stalemate between mutually assured destruction (MAD-I) and mutually assured disarmament (MAD-II). Both of these are unstable, because they both rely on the promise of the other either to use or not use arms. And the rest of the world is going to MAD-III - mutually assured development. Of course, there are going to be new players, and, as far as I can see, it will be the Third World, China and Japan.



ICA: Don't people see all this?

HH: No! You'd be surprised how many people don't see that. I get terrible resistance if I say, "Look, military contracting is a sunset industry; that's what Reykjavik was all about. The two leaders got together and they said, "By God, we're destroying our economies; we can't go on doing this!" And that's why they're getting together again - because it's pragmatic. So, obviously, military contracting is a sunset industry, so what else can we get into? Well, there's a heck of a lot that needs to be done in this world, and not everybody can be written off as crooks; there are a lot of idealistic people out there. So, I think that whatever comes up in the category of MAD-III - mutually assured development - is going to happen. And so how do we help it happen a little more humanly?

If the whole idea of mutually assured development is out there enough in the mass media and world public opinion, people will have a reconstruction scenario. There are a lot of companies, a lot of technologies, that have not been affected one way or the other. There will be countries



These kinds of suggestions often prompt rather indignant excuses, like, "Oh, we might lose our virginity! Could we trust ourselves in the marketplace? Could we trust ourselves with success?" Everyone is so used to being in the trenches. The big question is: can you trust yourself to be successful? Are you prepared to be a success?

that come out of an economic collapse as winners. In my scenario, Europe may be the slums, North America the suburbs, and the main downtown action is going to be Asia and the Pacific. There will be a whole new chapter in Africa and Latin America. It's anybody's guess just how much consciousness is really going to be out there. That's why I'm very interested in the global media thing. If we can really hook people to people with mass media, then we can go around leaders. A lot of leaders are going to want to exploit the situation and grab a piece of the game.

You can never rely on those people who are so ego-driven as to push themselves into leadership positions to do the right thing. So, if we want human-centred development, trickle-up development, we are going to have to put in place a lot of sanctions round those people, and it's going to be public-opinion sanctions, in the mode of Amnesty International, so that

more and more the whistle can be blown on such leaders.

There is a lot of development needed in the world, and it's going to be up to us to put forward models of what development really means: the awakening of all people at the inner level, and at the grassroots level. So the more we can enrich the image bank by getting all our stories out onto TV, the more people will avoid looking to governments for the answers; we know the government doesn't know how to do village development and the World Bank doesn't know how to do it. Do you think the World Bank is going to say, "Hey, let's get into barter!"? It doesn't show up on the numbers: it can't make those bureaucrats look good. Ariyaratne says the World Bank was the worst problem for him: they came into villages in Sri Lanka snooping round, asking, "How can we replicate this?" And Ari said, "Well, you can't – you don't have anything we need."

We're all leaders now, and we might just as well realize that the whole system is up for grabs. Get out there and tell the story. There are ways of getting people on the path, presenting people with



something other than nothing. So many people seem to be just on dead centre.

ICA: What are you finding out about new kinds of entrepreneurial leadership?

HH: There is a pathological division of society into public and private sector: it's a Chinese wall between these two concepts. A whole lot of people who grew up in the Socialist/Left tradition – as I did, coming out of Britain in the sixties – have a bias against anything to do with the private sector. They are of the opinion that anything that is profitable is



"The Fish Market" by Thomas Rowlandson.  
(Leger Galleries)



evil. They think it's OK to ask people for money; but think it's evil to earn it. It took me a long time to take these particular blinders off — and it's really only happened to me in the last two years. I had mostly worked in the public sector and had a tremendous distaste for anything in the private sector, because all I could see were these huge corporations.

Entrepreneurship in the private sector has a much better payoff than it has in the non-profit sector. The labour unions in the U.S. have completely dropped and lost the ball. They now organize only 12 percent of the workforce of this country, partly because of their own inner decay. I've



been working with labour unions for a long time; I finally realized that there's an old male hierarchy in the AFL-CIO and the UAW: they don't like women, they don't like Blacks, they do love weapons production, and they have an unholy marriage with the Fortune 500. And I thought to myself: "What the hell am I doing, knocking myself out working with these people?" Then they played this disastrous role in the Democratic Party in the 1984 elections; they laid the kiss of death on Walter Mondale, destroyed his candidacy, and have done little for the working men and women of this country. What they have is an elite group of workers who are overpaid relative to the rest of the workforce. They take care of those workers, and have lost much of their power.

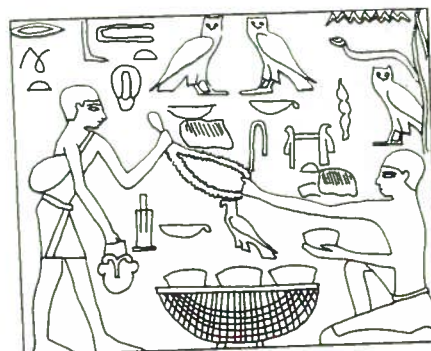
About six months ago, a little guy in Indiana took his life savings and put together a catalogue of Union-labelled, American-made products and sold it like the Sears Catalogue. He got himself amazing public support and got 400,000 orders for that catalogue. He probably will do more for the American working person this year than all the labour unions put together. And that operation will be militantly profitable. So, I began to think, what is this Chinese wall between the public and private sector?

Then, there's another group we are trying to make an alliance with. This is a Black group called Buy Freedom. They're very pragmatic and are operating on the assumption that the only way to really get freedom in this country is to buy it — it sounds at first hearing rather cynical. It was started by Tony Brown. It's not a boycott of white businesses. They say the purchasing power of Black people in the US is about 9 billion dollars a year, which is equivalent to the GNP of a pretty large nation. Yet Black people buy only five percent of their purchases from Black merchants and businesses — not because there aren't Black businesses all the way up and

In my scenario, Europe may be the slums, North America the suburbs, and the main downtown action is going to be Asia and the Pacific. There will be a whole new chapter in Africa and Latin America.

down from life insurance to stock brokerages. This campaign asks people to buy at least 50 percent from Black businesses, and the other 50 percent from White businesses who hire and promote Blacks. I believe this is the best new initiative in the Black community in this country — and the amazing paradox is that it probably wouldn't have happened without Reagan.

Once people realized, under Reagan, that there was little point in petitioning the government, these kinds of ventures began to emerge. Once you take off the Left/Right and the Public/Private Sector blinders, you find that there's a lot of different ways to skin a cat.



In ancient societies price controls were common. Egyptian pharaohs or priests, whichever happened to be in power at the time, set exchange value of goods being traded by the people.





ICA: What's your sense of how the movements for transformation need to relate to the market place?

HH: The transformation process in society is building critical mass. From an economic point of view, it needs to pay attention to the point when it can become a market place. When it does become a market place, it will be able to change its strategy. I've been talking to a lot of my movement friends; a lot of them haven't noticed this. I keep on saying, "Come out of the trenches! Didn't you notice that you won? It's now a marketplace. Get out there!"

Take, for example, the soft energy people: all through the seventies the soft energy people were down in the trenches, fighting and struggling. Now they have put together their own catalogue of all the good energy-conserving equipment, from solar panels on the roof to insulation to

energy-saving light bulbs. They realize they are way past the stage of needing to petition the government or to picket corporations. They are just putting the stuff together and selling it. Many of these kinds of organizations need to change their corporate forms and become profit-making businesses – and have a foundation through which to give their profits to other needed causes. These kinds of suggestions often prompt rather indignant excuses, like, "Oh, we might lose our virginity! Could we trust ourselves in the marketplace? Could we trust ourselves with success?" Everyone is so used to being in the trenches. The big question is: can you trust yourself to be successful? Are you prepared to be a success?

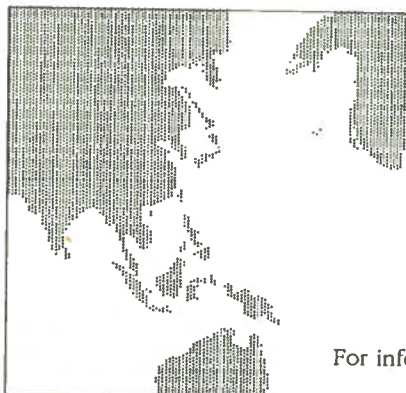
Now, in the political sense, there's another threshold situation where people need to be prepared to govern now. People criticize this and criticize that,

and I say: "Have you noticed that you won? And what would you do if you had to take over, because you may have to very shortly, so have you thought through your position? What are you going to do when you take power? A lot of them say, "Oh, I couldn't do that. There's no way I would trust myself in power." That's fine, so go and find yourself another problem-pile to get yourself under and work on. There are plenty of them to work on – all over the place. It becomes a whole question of ego and karma. I really respect people who don't want to deal with that at all.

Everybody is powerful, and everybody intervenes in the system just by being alive: we are all very powerful, so I don't think there's any way really to avoid the karma. People can pick up their chunk of it one way or the other. I think we are all being tested in a very new way.

Yes, empowerment is the question, especially when you realize that powerful people like Jean Houston are running round empowering people. So there are going to be all these empowered people. Then the issue arises, and you come face to face with yourself, and ask, "Well what am I going to do?" If you really don't want to grasp it, there are lots of other routes: you can go to the monastery, you can join an intentional community, but none of us are going to be able to avoid the fact that we are powerful.

When you do move out in one way or the other with that empowerment, there's a bewildering number of ways to actualize it. It's going to look very, very different. To me, that's the cutting edge. It's fascinating. This is not the time for people to hide their lights beneath bushels.



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Harmony with nature in western tradition.

Giovanni Bellini (1459-1516), *St. Francis in Ecstasy*

All creatures of our God and King,  
lift up your voice and with us sing, Alleluia! Alleluia!  
Thou burning sun with golden beam,  
thou silver moon with softer gleam,  
O sing praises! O sing praises! Alleluia! Alleluia!  
Alleluia!

Thou rushing wind that art so strong,  
ye clouds that sail in heaven along,  
O sing praises! Alleluia!  
Thou rising morn, in praise rejoice,  
ye lights of evening, find a voice!  
O sing praises! O sing praises! Alleluia! Alleluia!  
Alleluia!

And thou, most kind and gentle death,  
waiting to hush our latest breath,  
O sing praises, Alleluia!  
Thou leadest home the child of god,  
and Christ our Lord the way hath trod,  
O sing praises! O sing praises! Alleluia! Alleluia!  
Alleluia!

Let all things their Creator bless,  
and worship God in humbleness,  
O sing praises, Alleluia!  
Praise, praise the Father, praise the Son,  
and praise the spirit, three in one!  
O sing praises, O sing praises! Alleluia! Alleluia!  
Alleluia!

**POETRY  
LETTERS  
REFLECTIONS**

Written by Those Who Care

## *The Forum*

*"This is about the necessity of going to the desert to find the depth question which must be engaged. It is not about to vindicate our expenditure. There is no vindication."*

*The Forum* is an informal publication of reflections of people related to the work of ICA. It is published every six weeks, nine times a year. It contains book reviews, letters, papers, poetry, position papers and other reflections.

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# LOCAL CURRENCIES

by Michael Linton

Things all too often seem to come down to money in the end. Our actions, both as a society and as individuals, are largely determined by the way money works. Many trivial and even damaging things are happening – simply because some people have the money and the will to do them. In contrast, other things of real value, many essential to the survival of the planet, are not happening – simply because those who have the will, have not the money.

For most of the planet, the money comes first, what we do to get it comes second. Why is this so?

Spending money is how you really vote in the world.

Because money is our means of exchange, and we need to earn it to keep in the game. And this is a problem, since money is scarce and essentially difficult to come by. Think what people will do, indeed have to do, to get it.

And why is money hard to come by? Three reasons: there is only so much money in circulation; it can go virtually anywhere – and it does; and you cannot





print it yourself. These three observable conditions virtually ensure that some communities, indeed, some people, are "rich" while others are "poor."

Notice that the flight of money from a community can leave it devoid of the means to trade within itself, even when resources are available. People are unemployed not because they lack skills or they are unwilling to work, but simply because the money to employ them has drained away from the part of the world where they live. People are ready and willing, tools, materials, energy, land are often still available, and certainly need is still present. All that is missing is a method of coordinating the needs with the available resources. But money is really just an immaterial measure, like an inch, or a gallon, a pound or a degree.

While there is certainly a limit on real resources – only so many tons of wheat, only so many feet of material, only so many hours in the day – there need never be a shortage of the measure. "Now you can't use inches today. There aren't any around, they are all being used somewhere else!" Yet this is precisely the situation in which we persist in regarding money. We still have unemployment and poverty in communities all over the world simply because we have not yet recognized this fact, and seen what we can do about it.

Most regions are communities in name rather than reality. An effective community is a process, an ongoing collection of interactions and continuous relationships. It used to be that towns, villages, regions were much more self-reliant than now. When transportation was slow and expensive, when much had to be produced locally and it was too perishable to travel, when moving money was itself a risky business, most of the productive work in a community was addressed to meeting its own needs with what was available locally. With the advent of "cheap" energy and transportation, technologies of "pre-

servation," and the present ease of monetary transfer, even across national boundaries, communities everywhere have been progressively drawn into patterns of cash crop specialization and the inevitable dependency relationships.

Establishing a local currency has the effect of creating a "skin" for the group that use it. Within that skin, the community will tend to develop patterns of trading that reflect a preference for using local money to employ local resources, for human scale labour-intensive options rather than high capital technologies. The community will be better able to make a positive contribution to global affairs when the local economy is working well. It used to

be difficult to organise a local currency, with minted coinage or printed bills.

Nowadays, since people are quite accustomed to bank accounts and paying by cheque or credit transfer, it is quite straightforward to create a localized currency – merely by providing a set of accounts through which members can record their mutual trading. This is entirely legal, and can generally be both easy and cheap to operate.

While all of its elements have been well tested in earlier, similar designs, the LETSystem appears to be the first such organization conceived of as a full scale local currency. The first LETSystem, the Local Employment Trading System, was started in the Comox Valley, British Columbia in early 1983 and has in five years of development recorded \$350,000 of trading. Over thirty communities in several countries have begun their own LETSystems in the last four years and many others are likely to start soon.

Spending money is how you really vote in the world. You do it every day and it determines how the world works. It is more significant than how you cast your ballot. It is time that we use our own money in our own communities.



## How LETS works

Joe cuts firewood. Peter is a welder and he wants wood but has no money. Joe doesn't want any welding. This is where the pure barter system stops. However, if Joe and Peter are members of the LETSystem, then Joe delivers the wood and Peter picks up the phone and dials the LETSystem recording machine, "Hi, this is Peter, No. 48, please acknowledge Joe, No. 83, \$75 for firewood." In turn, Joe employs the carpenter, who has a haircut, gets some clothes made, buys food from the farmer. The farmer now can pay for a welder, so Peter gets to work again.

Margaret needs the brakes fixed on her car. She is billed for parts and taxes in national dollars, which represents the essential outgoing costs, and pays the balance – for the installation work – in green dollars.

The unit of exchange, the green dollar, remains where it is generated, providing continual liquidity. The community's ultimate resource, the productive time of its members, need never be limited by lack of money.

—Michael Linton



*Michael Linton is founder of the LETSystem (Local Employment Trading System) and has helped set up community currencies across North America. He is with Landsman Community Services Ltd., 375 Johnstone Ave. Courtenay, B.C. V9N 2Y2, Canada, tel. (604) 338-0213/4. Copyright © by Michael Linton.*

# Letter from



*Reprinted in Edges as complete and uncensored as the day it blew in the window during a storm onto Brian Stanfield's desk.*

## Hi!

This is Earth speaking. I know you think old Earth (Gaia – or Gaea – to you) is inert, dumb and inanimate, but you humans are so uppity that you've come to think you're the only ones capable of really moving, really living and really speaking, especially now that you've got all your new-fangled computers. But I'll have you

know that I went cybernetic some time ago – long before Norbert Wiener came along.

(Read what Lynn Margulis says about how I developed cellular cooperative communities, oxygen, sexuality, the cybernetic gene-pool and the rest of it.) I do have my oracles, incidentally, but this is not an acceptable topic of conversation in 1988, so I'll drop that.

You have to give it to Gregory Bateson for being one of the first in this century to credit old Earth (Nature, if you like) with intelligence – Mind. Maybe Teilhard was really the first, who knows? It doesn't matter. What matters is that increasing numbers of you are beginning to credit me with intelligence: that is, they're saying that I know what I'm doing. And in the light of that, more and more of you are beginning to grasp with some horror the relative un-intelligence, or at least un-consciousness, of the

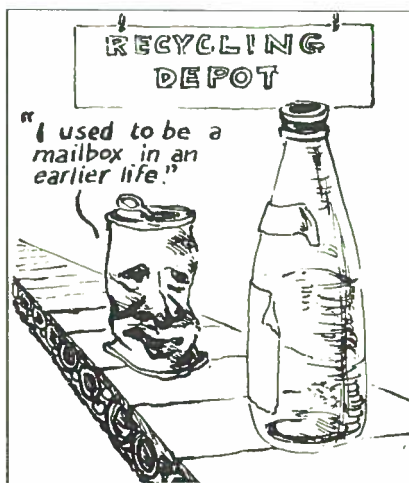
anthropoid population in relationship to Earth, their home – me. What you earth inhabitants are doing to your own home beggars the imagination: you erode my soil, cut down endless forests, foul my sea, my rivers, lakes, atmosphere, stratosphere and space itself with your industrial effluvia.

You must know that I have a mind of my own, and I have feelings: I don't like my secretions being endlessly mined, my biosphere fouled up, my coverings stripped bare, my secret places filled to explosive capacity with your spare gasoline; but what I can't stand, or understand, is your unconsciousness! I am doing my darnedest to get your attention, but mild promptings don't do it anymore. You always seem to be too busy to hear. As I say I have to keep hauling out my two-by-four in the form of my cybernetic feedback loops – Chernobyls, oil spills, intercontinental garbage barges, marine algae invasions, an emaciated ozone layer, acid rain, dying fish, desertification, to wake you all up to what you're doing to yourselves, which is also to me. I know you like to think of these as natural disasters (which in your understanding of nature neatly exculpates you all) or "Acts of God" – closer to the truth.

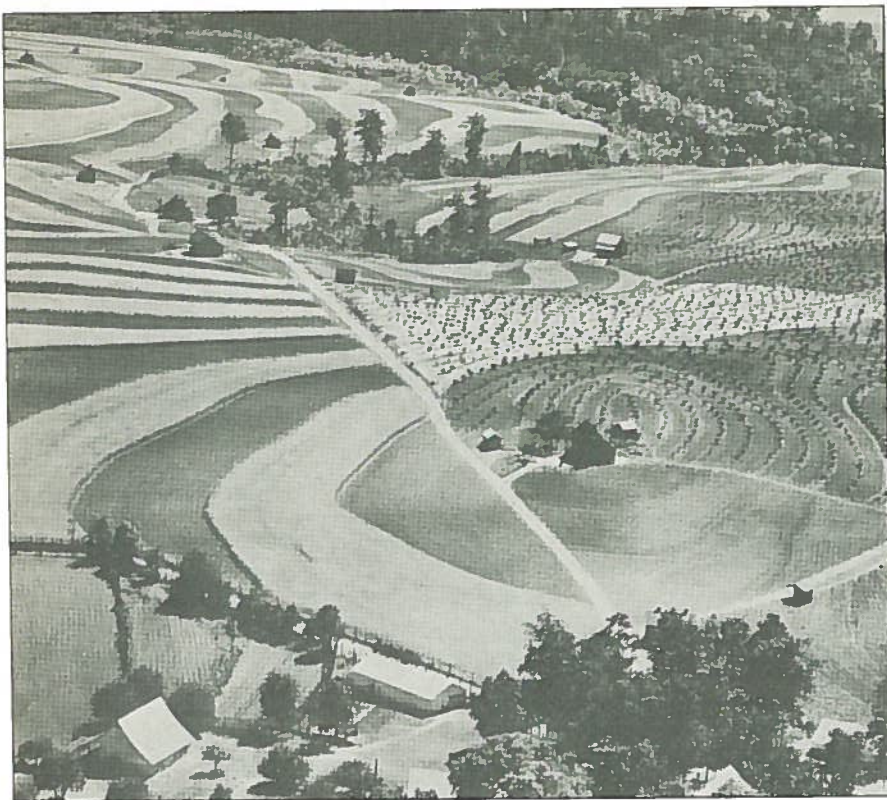


The point is, as Gregory Bateson commented, the Earth is not mocked. You may choose to ignore the ecological truths about me, but it will be at your peril. The chickens – to use your poetry – always come home to roost!

I understand that a bunch of you are getting all fired up about environment. Well, that's nice – as long as by "environment" you mean me – the Earth – which is also you – you humans. I realize you all like to think that there's you, and then there's the environment. Some day you're going to have to come to terms with the fact that you and the environment are elements, dynamics, of Me, Earth. But more of that later. Back to the environmentalists. I have to tell you can-

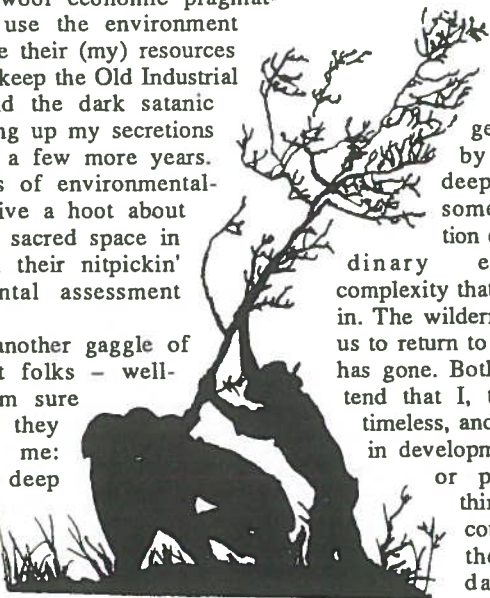






didly that most of your environmentalists give me the pip: they're — most of them — whited sepulchres still firmly gripping with their toes to the edges of the platform of the old economic establishment while masquerading as environmental zealots. These dyed-in-the-wool economic pragmatists try to use the environment issue to save their (my) resources so they can keep the Old Industrial Machine and the dark satanic mills chewing up my secretions and growth a few more years. These kinds of environmentalists don't give a hoot about me and my sacred space in spite of all their nitpickin' "environmental assessment plans."

There's another gaggle of environment folks — well-meaning, I'm sure — who say they care about me: call them deep ecologists; they're related in a way to the Save



the Wilderness folk. They are not pragmatic or utilitarian or predatory. They say they want to preserve the depth and the sacred in Nature. I've already intimated I don't understand this Nature stuff: the reality pointed to by Nature disappeared a long time ago; all we have now is this Earth-human biological partnership (hopefully). Now, what these folk

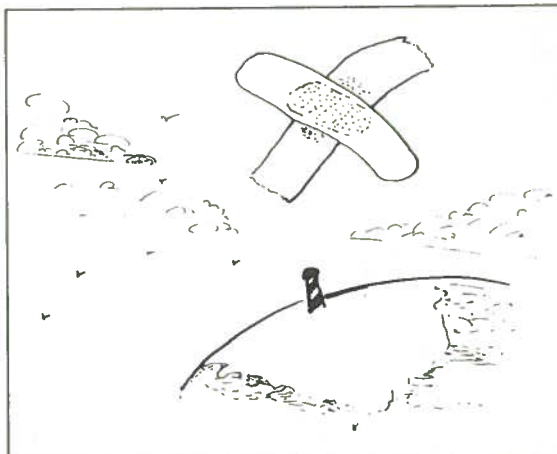
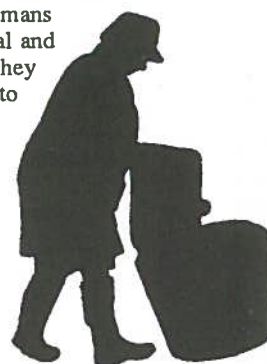
generally mean by Nature and deep ecology is some simplification of that extraordinary evolutionary complexity that you-and-I are in. The wilderness folk want us to return to a concept that has gone. Both want to pretend that I, the Earth, am timeless, and not interested in development, evolution or process. They think that if they could get back to the loneliness, darkness and deepness of the

woods, they could maybe save nature and save themselves too.

Well, I've got news for you all: I'm in an evolutionary spiral, I'm in the development game, I'm on a journey of consciousness, and therefore I have a stake in the evolutionary possibilities of computers, gene-splicing, satellite communication, artificial intelligence, lasers, fractals and the rest of it — all of which now belong to Nature. You've got to realize that Nature and Culture got married a while back and now they really are one flesh, and of one Mind.

Of course, humans are so cerebral and solipsistic: they always want to associate Mind with their three pounds' worth of brains — especially the neo-cortex.

Now, Mind works there, too, but it's also in their big toe, in Cray computers (and Macs), in genes, eggs, rocks, trees and Star Wars: all of which is nature, and all of which is culture. Now, there are those in the wilderness and deep ecology movements who treat technology as the invention of the devil and take delight in their 20th century Luddite way of smashing up computers, and such like. But they're not even in the game. Talk about misplaced concreteness. Even the fundamentalists know better than



Another band-aid solution: patching up the ozone layer





that. I have no problem with technology as long as it respects my priorities.

However, you're not my peons, either. You have responsibility. Don't take Jimmy Lovelock's ecological views too seriously. Jim wants to put the whole responsibility on me; he says I can manage the environment. Now there's truth in that: I have my ways and means, but I can't do the whole thing on my own: it's getting too complex, so don't pass the buck to me. But for Gaia's sake get yourself in the context of the biosphere before you go off half-cocked on some demagogic environmental rampage. You know, for example, how someone's mania for environmental assessment plans can block needed measures for years; you've heard that the Inuit, for example, can't hunt seals – their main livelihood – anymore because some over-eager environmentalists passed a pharisaical blanket law, when what was needed was measures to stop the hunting of baby seals. Everything must be seen in relationship to the big picture. Environmental purists are just as dangerous as environmental predators.



## Twelve Principles For Reflecting on the Universe and the Role of the Human in the Universe Process

1

The universe, the solar system, and the planet earth in themselves and in their evolutionary emergence constitute for the human community the primary revelation of that ultimate mystery whence all things emerge into being.

2

The universe is a unity, an interacting and genetically related community of being bound together in an inseparable relationship in space and time. The unity of the planet earth is especially clear; each being of the planet is profoundly implicated in the existence and functioning of every other being of the planet.

3

From its being the universe is a psychic as well as a physical reality.

The three basic laws of the universe at all levels of reality are differentiation, subjectivity and communion.

These laws identify the reality, the values of the universe and the directions in which the universe is proceeding.

The universe has a violent as well as a harmonious aspect; but it is consistently creative in the larger arc of its development.

6

The human is that being in whom the universe activates, reflects upon and celebrates itself in conscious self-awareness.

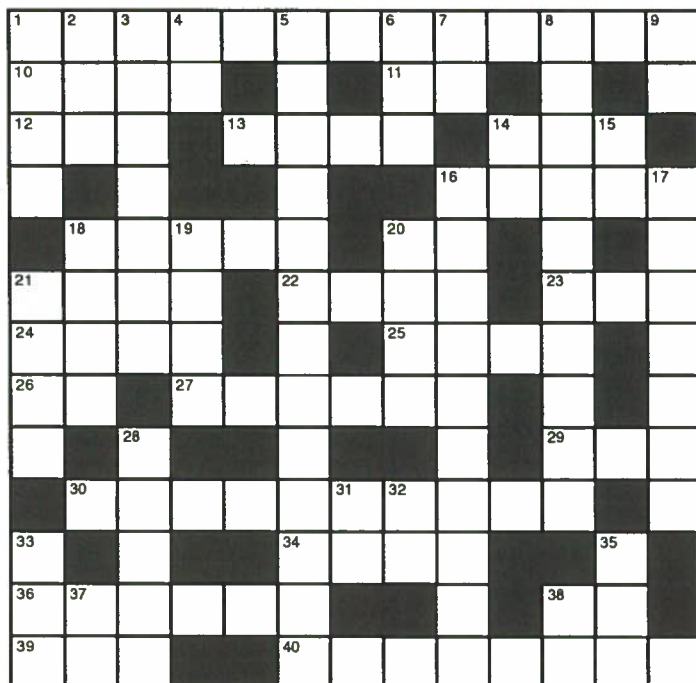
4 5

The earth within the solar system, is a self-emergent, self-propagating self-nourishing, self-educating self-governing, self-healing, self-fulfilling community.

All particular life-systems must integrate their functioning with this larger complex of mutually dependent earth systems.



## PLANETARY CROSSWORD



### Easy

#### ASSOCIATIONS ACROSS

- 1 cutting of woods
- 10 solar calendar
- 11 state of personal being
- 12 every
- 13 all done
- 14 among many
- 16 O<sub>3</sub>
- 18 cow dung (India)
- 20 like
- 21 straight
- 22 crude exporters
- 23 for
- 24 symbolic event
- 25 wealthy
- 26 A-11
- 27 mythic representation
- 29 oil platform
- 30 environmental group
- 34 lighter colour
- 36 Indian sacrifice
- 38 laughter
- 39 Japanese currency
- 40 students are doing

#### ASSOCIATIONS DOWN

- 1 two of a kind
- 2 ocean creature
- 3 nuclear dust
- 4 either
- 5 surrounding
- 6 road cover
- 7 before noon (a.m.)
- 8 charged atmosphere
- 9 sorry
- 14 Kansas was
- 15 French "in"
- 16 electronic instrument
- 17 natural study
- 18 pretty bad
- 19 pollinators
- 20 plane
- 21 caught in a
- 28 synapse
- 31 3.141...
- 32 15D
- 33 cash use
- 35 forbid forever
- 37 male
- 38 American greeting

### Difficult

#### ASSOCIATIONS ACROSS

- 1 Chipko's ravage
- 10 audit time
- 11 aim without an "eye"
- 12 the whole thing
- 13 bridge spans
- 14 singularity
- 16 holes in the news
- 18 biomass energy source
- 20 similar
- 21 logical operator

- 22 1970's global lobby
- 23 can't be an Olympian
- 24 life journey marker
- 25 this food is too much
- 26 my state of being
- 27 will focus consciousness
- 29 dictator does to election
- 30 audacious movement
- 34 punk's colour
- 36 Buddhist life stance
- 38 exclamation
- 39 a desire
- 40 Feuerstein's revolution

#### ASSOCIATIONS DOWN

- 1 both of a pair
- 2 delicacy or stomach turning
- 3 the bomb's slow death
- 4 the other
- 5 heritage and legacy
- 6 smoker's blight
- 7 I
- 8 ultraviolet filter
- 9 like a zero
- 14 tin man
- 15 typesetter measure

- 16 makes waves
- 17 topic this issue
- 18 state of affairs
- 19 honey suckers
- 20 a kind of dynamics
- 21 leghold
- 28 untapped capacity
- 31 circle's uniqueness
- 32 15D
- 33 get even
- 35 Chipko's decree
- 37 third person
- 38 where 8D is

ANSWERS ACROSS: 1 deforestation, 10 year, 11 am, 12 all, 13 over, 14 one, 15 ozone, 16 gobar, 20 as, 21 true, 22 OPEC, 23 pro, 24 rifle, 25 rich, 26 am, 27 symbol, 28 rig, 29 greenpeace, 34 tint, 36 ahimsa, 38 ha, 39 yen, 40 teaming ANSWERS DOWN: 1 dyad, 2 eel, 3 fallout, 4 or, 5 environment, 6 tar, 7 am, 8 ionosphere, 9 no, 14 oz, 15 en, 16 oscillator, 17 ecology, 18 ghm, 19 bees, 20 aero, 21 trap, 28 brain, 31 pl, 32 en, 33 pay, 35 ban, 37 he, 38 hi

## Movies

by Robin Van Doren

### Sorceress

(in French with subtitles)

Produced by Pamela Berger,  
Directed by Suzanne Schiffman,  
Screenplay by Pamela Berger and  
Suzanne Schiffman.

This film, which has all the familiar elements of good story telling in film — an idyllic setting, heroines, villains and unlikely heroes and surprises — recreates the arrival of a well-intentioned but dedicated Inquisitor (Tcheky Karyo) to a small French village during the Middle Ages. It does not take long for him to discover that the local priest (Jean Carmet) has been quite happily harboring among his flock a dangerous heretic, or at least a healer whose methods are "irregular" (Christine Boisson). The healer, Elda, knows the lore and magic of the wild things, plants, animals and spirits.

After Etienne Bourbon, the Inquisitor, has gotten beyond his original distrust of Elda's ways, he is an unwitting observer of an exorcism. The plot unfolds.

While the script is sometimes clumsy, the performances and the cinematography are excellent, and the story, based on an historical incident, is a good one suitable for all ages. A trailer at the end of the film informs us that the tradition of the "forest woman" continued unbroken in that village until the late 1930's. The making of the film attests to the renaissance of this tradition today as we seek to find "herstory."

**BIOSHelters, Ocean Arks, City Farming: Ecology as the Basics of Design:** by Nancy Jack Todd and John Todd. Sierra Club Books, San Francisco, 1984.

The Todds share their 20 years of pioneering research on ecological design at the New Alchemy Institute in East Falmouth, Massachusetts.

This book is about creating practical ways for humanity once again to exist in a mutually supportive and beneficial way within the biosphere. The Todds present ecological designs for human settlements that incorporate principles inherent in the natural world in order to sustain human populations over a long span of time. The designs adapt the wisdom and strategies of the natural world to human problems. A central focus is the construction of bioshelters which are independent of outside energy sources for heating and cooling. These bioshelters give the clues to envisioning the same kind of integrative architecture at the level of the block, the

neighbourhood or the village – models which might be applicable around the globe. A basic working hypothesis is "to blend architecture, solar, wind, biological and electronic technologies with housing, food production and waste utilization within an ecological and cultural context in order to create a new design science for the post-petroleum era."

The Todds founded Ocean Arks International to enable further implementation of biotechnology. Its first project was to design a high-speed sailing vessel for use by fishermen on the verge of losing their coastal fisheries in Guyana, South America. Another project is working on land restoration in the semi-arid Mediterranean Coastal Region.

However, the Todds also point out that "Design should follow a sacred ecology. Today's unquestioning acceptance of the concept of technological progress has blinded us to much of the wisdom of the past. It seems as though we have lost a subtle layer of what Chinese Taoist Master Feng-Shui called 'our instructions.'"

*Bioshelters, Ocean Arks, City Farming* invites all of us to "share in a mutual venture into the unknown, offering for the present, nothing more nor less than hope in an ongoing search for those instructions which, if we begin to think and believe and act appropriately, may help us to go on living on our shining, blue-green home planet."



"Beta or VHS?"



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