

EDGES

NEW PLANETARY PATTERNS

HIGH STAKES at EARTH SUMMIT '92

MAURICE STRONG
The Grand Reorientation

**The Rocky Road
to Rio**

HIROSE TAKASHI
Japanese Mind Change

WANGARI MAATHAI

JOHN EPPS
Maps for the Future

SHANA LEVY
What on Earth are We
Saying to our Children?

VOLUME 4, NUMBER 4



MARCH-MAY 1992

*Very little grows
on jagged rock.
Be ground.*

*Be crumbled,
so wildflowers will come up
where you are.*

*You've been stone for too many years.
Try something different...*

Rumi (13th century)

Try Something Different

*Upcoming Applewood programs give you the chance
to "try something different:" diverse and distinctive leaders
plus programs that are a careful blend of theory presentations,
discussion, movement and sound, dance and play.*

April 3-4, 1992

MATTHEW FOX

Friday evening Matt Fox will focus on "Creation Spirituality: Gifts of Awe, Gifts of Wonder," drawing from his latest book. Saturday the topic will be "Liberating the Cosmic Christ in each one of us."

LOCATION: The Metro Toronto Convention Centre



April 24-26, 1992

APPLEWOOD MEN'S WEEKEND

"Creating Male Spirit"

Neil Douglas-Klotz, founder and director of the Centre for the Dances of Universal Peace, and artist and educator Joe Kilikevice offer an alternative model for gatherings of men in this residential weekend.

LOCATION: Ecology Retreat Centre, Orangeville

May 15-18, 1992

FOURTH ANNUAL CREATIVITY CONFERENCE

*"Waking up to our story,
the human story, the earth story"*

This weekend of creative exploration and soul making will focus on story as container for and source of vitality.

Thomas Berry, a "geologist" and one of our century's most significant thinkers; Coleman Barks, poet/translator; Gioia Timpanelli, whom Robert Bly describes as "the best story teller in North America", percussionist Glen Velez, "one of New York's most perfect musicians"; dancer Zuleika, from New Mexico...along with others, make up this year's diverse faculty.

LOCATION: Geneva Park, Orillia

DATES TO NOTE

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December 4-5, 1992 - **SAM KEEN**

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- ☐ Men's Weekend, April 24-26, 1992
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The EARTH SUMMIT: Aligning Development and Environment

The Earth Summit in Rio represents a new type of global politics involving not only heads of state but also local people by the tens of thousands. The question is, "can it work?"

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BRITAIN'S

May 26, 1992 in Toronto

Peter Russell

creator of **THE GLOBAL BRAIN**

makes a special multi-media presentation:

The Evolution of Consciousness

May 26, 1992 in Toronto

Where is humanity headed? We usually look at this question in material terms such as technological development. Peter Russell explores the question from a different perspective—the evolution of consciousness. He shows that the global crisis now facing us is at its root a crisis of consciousness and that we must assume greater mastery of our own minds. The essence of this mastery is beyond techniques, teachings and texts. It is a challenge to step beyond time itself.



Peter Russell is author of
The White Hole in Time
(Harper Collins, 1992)
The Awakening Earth, 1982
"a major leap in Western thinking"
The Creative Manager, 1989
"a sensational book on personal empowerment"—John Sculley, President of Apple Computers

Peter Russell holds degrees from Cambridge, England in theoretical physics, psychology and computer science and has studied under Professor Stephen Hawking. He has explored the potentials of human consciousness, integrating eastern and western philosophy, psychology and understandings of the mind. Russell has been heralded

as "the new Buckminster Fuller" and as "the British Marilyn Ferguson." In March 1988 he gave the closing keynote address in the European Parliament in Luxembourg at the symposium "Man, Health, Environment" which ended the European Year of the Environment. He was retained as "in-house philosopher" for Swedish Telecom and has been a consultant to IBM, DEC, Shell, American Express and British Telecom. He is a frequent guest on radio and television.

The Global Brain, seen by many Torontonians at the Planetary Initiatives for the World We Choose Conference in Toronto in 1982, won both the gold medal and Grand Prix at a Swedish international audio-visual festival.

With *The Evolution of Consciousness*, Peter Russell weaves his characteristic blend of science, mysticism and philosophy and suggests it is possible for us to survive the current ecological and spiritual crisis. After the presentation, ICA Canada will facilitate small group discussions and then return the floor to Peter Russell to take questions.

Tuesday, May 26, 1992, 7:30-10 pm
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EDGES

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Statement of Purpose A wave of change sweeping through societies has shaken the foundations of civilization. Every facet of existence is being challenged to evolve into new planetary patterns of knowing, doing and being. The Institute of Cultural Affairs weaves new relations between individuals, organizations and communities. At the core of ICA's work is spirit, sustained by the myths and techniques of many cultures, helping to shape social transformation. ICA's research, education, organizational change and international linking programs work together to elicit new planetary patterns.

The opinions in *Edges* articles do not necessarily represent the policies or views of ICA Canada.

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Editorial

Putting a magazine together is like walking a tightrope between conflicting values. We want the content to go wide, but also to run deep. We want international content, but also copy that will appeal to Canadian and US readers. We want lots of challenging new concepts, but we also hope to avoid flights of abstraction or trendiness. We want to honour the power of myth and of ideas, but also the drama of deeds. We want an emphasis on the cultural, but also the multicultural. And so it goes on.

On our editorial team, Bill wants “the right stuff”—copy that is concrete, zappy, and pragmatic. Ronnie stresses the quality of writing and its applicability to readers' lives. Jeanette wants to make sure that context and the human factor are emphasized. Ilona's question is always “Where are the images that will give me inspiration for the artwork?” My question is “Where is the edge in this?” This magazine *is* called *Edges*.

The United Nations Conference on Environment and Development (UNCED) is the inspiration for this issue. UNCED, or the Earth Summit, will put a punctuation mark on 40 years of international development and 20 years of environmental policy-making since the 1972 Stockholm conference.

Many of the early reports on the build-up to the Rio conference (June 1-12) seem to derive from either world-weary despair or simplistic optimism. Much conventional media wisdom on UNCED predicts failure. A more enthusiastic “gee-whiz!” perspective looks to the efforts of the world leaders and NGOs to birth policies which will sweep the globe clean of ecological contradictions. Probably, neither view is realistic.

UNCED will be no messiah, delivering us instantly from the embarrassing problems we have created. And it cannot afford to be a failure—the stakes, described in Maurice Strong's article, are too high. UNCED will be an educational experience for the immediate participants. Old images of development will have to be redefined (see Wolfgang Sachs' “Bygone Splendour”) and those responsible for the 12-day conference will have to navigate a course among many conflicting values and presuppositions about development and the environment. “The Rocky Road to Rio” looks at ways the Summit is catalysing populist initiatives.

The turn to sustainable living will require a learning revolution at every level of society. Perhaps this is what the Earth Summit and all the activity round it is really about. Humankind will soon face the fact that, beyond conferences like UNCED, there is a 5-billion-person conference underway, willy nilly, on the future of the Earth and the human adventure, under the banner of Global MindChange. We are creating a planet-wide learning society in which, in the words of Teilhard de Chardin, “the task before us now, if we would not perish, is to lay down our ancient prejudices and to build the earth.” This “building the Earth” is inextricably bound up with a many-faceted dialogue on the questions: What is development? What is the environment? What is it to be human? (Hirose Takashi reports from the heart on the grassroots mind change happening in Japan.)

Somewhere in our responses to these questions lies the way through the current crises. And it is the foundational nature of these questions that motivates our editorial team to attempt walking a tightrope between values, issue after issue.

Why not drop us a line and tell other *Edges* readers what you think of these and other ideas in this issue? We look forward to hearing from you. ♦

—Brian Stanfield



This magazine is printed on paper which contains a minimum of 50% recycled fibres, including 10% post-consumer waste. The printing inks contain more than 60% pine resin or vegetable oils.



Nuclear Blasts for Sale

Nuclear explosions are being put up for sale by International Chetek Corp. of Moscow. This corporation is offering a nuclear blast to customers interested in dealing with chemical waste through underground explosions. Russian scientists give assurances that no radiation will reach either the surface or groundwater. The feasibility of the proposal has been questioned.
—Environment USSR

Sound Systems, Anyone?

The vinyl record begat the LP; and the reel-to-reel tape recorder begat the cassette; the LP begat the CD (compact disk) and the CD begat the mini-CD; the cassette begat the DAT (digital audio tape) and the DAT begat the DCC (digital compact cassette). How many times does music have to be recycled?



Teraflops and the Mars Database

Omni magazine reports that the Delta Touchstone system is the world's fastest computer, capable of processing 32 gigaflops (billion) operations a second—ten times the power of the fastest traditional supercomputer. Delta systems will take computing a step further to teraflop computing (capable of processing a trillion operations per second). By the end of the century, Delta-level performance could arrive on the desktop. The teraflop process will allow us to rent the database of Mars and take the family on a trip to that planet without leaving home. We will put on our virtual reality headsets and pop the database into our HDTV and skim over the planet.



No Kissin' & Huggin' Here

Young love is out at Beijing University. School officials have banned hugging and kissing in public as an "offence against decency," and campus police are enforcing the rules. Beijing University's Weiming Lake has become a favorite spot for amorous couples, apparently to the dismay of school authorities.—China News Digest

Radio-Controlled Horse Droppings

The four horses of the mounted police patrol in Ottawa leave deposits in history, according to a recent *Maclean's* magazine. On weekdays officers radio in the location of droppings so city workers can clean them up. The budget line-item for week-end cleanups is in dispute.



Computerized Fragrance Systems

The Japanese are experimenting with moodlifting by piping in custom-designed scents through workplace ventilation ducts, reports *Toronto's The Globe and Mail*. Lemon to up the mood; basil, peppermint and clove as refreshers.

Live Worms: Just Like Spaghetti

A recent *Reuters* news item reported that a British fisherman who ate a bucket of live worms to raise money for charity was heard to remark, "It's just like spaghetti. A quick chomp soon stops them wriggling." The Royal Society for the Prevention of Cruelty to Animals took a dim view of the matter, commenting: "We just wish people could think of other ways to raise money."



Goddess Name Hunt

According to Toronto's The Globe and Mail, US scientists, radar-mapping Venus, have discovered so many new physical features that they have run out of titles; they need 4000 more names of goddesses or famous women before 1994, when the International Astronomical Union confirms the next batch. The women must be dead and their names should have no political, religious or militaristic connotations. Send suggestions to Venus Names, Magellan Project Office, Mail Stop 230-201, Jet Propulsion Laboratory, Pasadena, CA 91109 USA.



Exxon Valdez: Preparing for Spills

Toronto's The Globe and Mail reports that oil companies are funding a corporation to build a fleet of sixteen ships specially designed to clean up "worst-case" oil spills. The 210-foot vessels are to be built in shipyards in the southern USA. All 16 ships should be outfitted by February 1993. By then, all companies shipping petroleum by water must show they are ready to clean up a "worst-case" spill. Meanwhile, Japan has just launched its first double-hulled tanker.

Japan's Egg-White Biochips

Japanese researchers are working to replace silicon computer chips with a biological substance found in egg whites. Scientists at Oki's Bioelectronic Research Laboratory are shining infrared light through negative "masks" to imprint circuit patterns on avidin—a biological substance produced in egg whites. The latent image is then developed with biotin, a vitamin which attaches to the avidin not hit by the infrared light. The resulting etched pattern can carry electronic information faster than conventional silicon chips. Some scientists believe that combining molecule-size transistors made with biological substances may be the most direct path for technology to mimic the brain's thinking processes.—Environment News Service (ENS)

Chutzpah

CBC Radio says that George Burns has signed a five-year contract for performances at a Las Vegas hotel. The hotel wanted a ten-year contract. George, more cautious, said that five years would be enough for the time being. He added, "Then, if you're still around, we can talk again." George turns 96 this year.



Shift in Terminology

According to Reason magazine the Eurocentric term, "minority," has been used for some time to refer to people from "other" cultures. Now the New York State commission on multiculturalism is stipulating that schools use "member of the world's majority" instead. Since people of Euro-Caucasian cultures make up only 15 to 20 percent of the Earth's people, it would seem that the commission has a point.



Rites of Passage

Edward Griffith, the Assistant Speaker of the New York State Assembly, is planning a symposium for February 1992 on rites of passage. The symposium is intended as a first step in exploring the validity of using a "rites of passage" approach in the guidance, communications and social studies curricula of New York State schools.—Griffith Press Release

Deep Breaths and Devil Worship

Toronto's The Globe and Mail reports that a breathing exercise designed to calm students has been dropped from the Michigan Model for Comprehensive Health Education, after concerned parents expressed fear that deep breathing could promote devil worship or mysticism.

What on Earth Are We Saying to our Children?

SHANAM. LEVY

Scientists are beginning to trace today's ecological problems, not only to physical causes, but also to a complex web of political and cultural forces. One of these cultural factors is the set of mental images that freight our relationship to the environment. Yaakov Garb is an environmental scholar interested in the impact of our images and metaphors. He writes specifically about non-verbal metaphor and what he calls "whole Earth images."

Garb argues that these images are a possible source of harmful environmental attitudes and, thus, of today's ecological crisis. He examines the metaphorical possibilities of the NASA photographs from space, as

well as the more complex whole Earth images so prevalent in popular Western culture. These images—which he finds primarily in advertising—represent the Earth as a beach ball, a light bulb, or a sponge. They often contain people (or parts of people) throwing, squeezing or otherwise manipulating the planet. Garb argues that these images contribute to a number of trends threatening the environment. Among these are human alienation from nature, "extra-terrestrialism," objectification of the planet, and a "control and conquest" attitude.

I was particularly interested in the implications of these images and trends for our children. I studied a fairly large sample of curriculum materials, popular children's books, toys, T-shirts and classroom aids. I wanted to discover what "whole Earth images" in children's materials suggested about the planet's long-term sustainability. Such materials help shape the environmental attitudes of the children who will become our future voters, parents, politicians and corporate leaders. Researchers seem to agree that images have far greater power than words, for adults but especially for children.

I found a great number of whole Earth images in children's materials. Among books designed to introduce

elementary school children to science were *The Earth Is Your Spaceship* and *Moonhopping through Our Solar System*.

The first book contains a picture of a smiling boy standing on top of the Earth. In complete control, he uses gears and levers installed in its surface to steer "his spaceship" through space toward unknown adventure. Another illustration accompanying the chapter, "How to Escape from Earth," depicts a young boy blasting off from the home planet and waving happily at the reader. The rocket is at least five times the size of the puny planet so eagerly left in the background.

Beyond the intended excitement about science, such images might have other effects. Their "Beam me up, Scotty!" message reinforces the fantasy of traveling and living in space, and the idea that the Earth and its resources are non-essential. Such images teach the child to entertain, in Garb's words, "illusions of detachment and independence from an Earth on which the child is still very much dependent."

As an adult, the same child may dream of "fantastic otherworldly futures," which may diminish anxieties about the world's destruction. Such anxieties are, though perhaps unpleasant, not only healthy but necessary in this precarious age of

resource scarcity, nuclear technology and 'other life-threatening environmental problems.

Environmentally oriented children's stories also contain potentially harmful whole Earth images. Fredric Lehrman has recently published *Loving the Earth—A Sacred Landscape for Children*. Breathtaking photos of some of the most beautiful places in the world are accompanied by text seeking to develop a sense of appreciation and relationship. Yet Lehrman begins his book with the classic, technologically-derived NASA photograph.

In Michael Foreman's *One World*, two children try to capture the beauty of a tidepool in their plastic bucket. After adding sand, seaweed, shells, shrimp and fish to "their world," they soon realize that they have taken from the "real world" and left only some feathers and a "blob of oil." Here, Foreman presents a powerful analogy to his readers: "...as [the oil] began to spread, the pool began to turn cloudy and the constellations of shells and starfish disappeared, just as the moon and stars are hidden when the forests of the world are burned. The pool that had reminded the children of the beauty of the world now showed how easily it could be spoiled."

Feeling personally re-

sponsible for the effect of one's actions on the world is perhaps the most valuable environmental lesson a child (or adult) can learn. The written text of Foreman's book presents this lesson in a powerful and creative way. However, the unconscious power of the NASA photo illustrations and the verbal image in the ending may diminish or even nullify the

positive effect of the story. The two children return their treasures to the natural environment. They rest that evening, lying under the stars and musing: "That night the children...thought about all the other children who lived under the sky, who needed the warmth of the sun and the soft, silver light of the moon. They all lived on one world. And that

world, too, they held in their hands."

Cherry Denman's *The Little Green Book* is about "celebrating the cycle of the tree as a symbol of life on our planet." Yet she uses some rather shocking imagery. One cannot help but wonder, for example, what ecological concept she can be trying to convey with the image of the Earth as a yo-yo. The unconscious (if not conscious) mind is left to conceive of the Earth as a tool for human amusement. In other drawings, the Earth is contained successively within acorns, within an egg cared for by a bird many times its size, and within seeds blowing in the wind. Such images are confusing at best. It is crucial for the child to understand that the Earth's size and power are beyond those of human beings, and that the planet as a whole surpasses all that makes it up.

The environmentally educated child can now have a personal, trivialized planet through the trendy Seventh Generation catalogue. Last year's holiday edition of the catalogue advertised the cotton-polyester covered "Hugg-a-Planet" and "Baby Hugg-a-Planet" balls as "a happy way to introduce your children to our planet.... Kids can roll 'em around or play catch." Parents are being fooled by the notion that buying things will bring

them environmentally sensitive children and, thus, a more sustainable planet. Even superficial study reveals that consumption is not the solution to our many ecological problems but their cause. Besides, what kind of introduction might this be? What sort of concepts will their children develop by kicking around or throwing the Earth's image?

As the public at large becomes more aware of the damage being done to the Earth, we are seeing a boom in environmentally-centred curriculum, literature and toys for children. Presumably the creators of these materials have noble aims. It is difficult to understand, then, why they would choose certain metaphors of the whole Earth to convey their message. Some of their illustrations directly contradict the environmental messages the authors claim to convey.

Garb's analysis of whole Earth images leads us to consider the more subtle forces which shape our environmental attitudes and, through them, the environment itself. It also leaves us with the difficult question of what to do with that awareness.

Alternatives to the whole Earth image are not hard to find. The Smithsonian Institute's 1990 commemorative poster for Earth Day (see photo page 7) intro-



Paradise Vision of the Trilogy of the Earth by Montreal
illustrator Suzanne Duranceau. The earth-in-space image
can also be viewed as a symbol of unity.

**What sort of
concepts will
children develop
by kicking around
or throwing the
Earth's image?**

duces some complexity into the traditional NASA picture by showing the variety of life on our planet. However, the perspective of the viewer remains in space, leaving issues of alienation, objectification and extraterrestrialism unaddressed.

Conceptions of the world in other cultures as a mother, a turtle or a network of gods and goddesses would not have had the same alienating effect. Garb does not suggest we choose one of these metaphors to embody our cosmological beliefs or convey our environmental values. In fact, he asks, "Isn't the fantasy that we can somehow contain the Earth within our imagination, bind it with a single metaphor, the most mistaken presumption of all?" Yet the very process of seeking alternative images may help us out of our ecological crisis.

This vision of "living with" a multiplicity of metaphors reminds me of the parable of the blind men each feeling a single part of an elephant and describing that part as the whole. Taken together, however, our many conceptions, inadequate in themselves, may provide us with a useful notion of what the world is and a more ecologically sound idea of appropriate human relationship to it.

As members of an endangered species, today's chil-

dren will play a central role in tackling the environmental problems we adults are only beginning to understand. Given Garb's analysis and the evidence about the power of imagery in children, it is my belief that we must increase our awareness of these images and be sensitive and cautious about their use. We can involve the children themselves in becoming educated consumers of metaphor. As parents and teachers, our responsibility for our children is also a responsibility for the long-term future of the planet. ♦

Shana Levy lives in the San Francisco Bay Area. She recently graduated with honours from the University of California at Berkeley. Ms. Levy designed her own program of study which focused on the social and cultural aspects of environmental issues. She is looking forward to continuing her education and professional experience in the environmental field.



The secret nightmare of all atlas-makers today is a warehouse full of globes, maps and atlases that are out of date before they are off the press.

The Trials of Atlas Makers

BRIAN STANFIELD

One day in August 1991, the Rand McNally presses were rolling out an updated atlas when news from Moscow came in. The editors stopped the presses and sat down to think through what to do about the Soviet Union split-up. Are the Baltics independent? they asked. Yes, they are. How many Soviet Republics are there now?" 12, not 15. What is Leningrad now called? St. Petersburg. Then two days later: what do we do about Yugoslavia? Is Macedonia independent? What about Croatia? Then, some time later, what is the old USSR now called? Well, today, it's called the Commonwealth of Independent States. Tomorrow...?

Changes were made; the presses rolled again. But these atlas makers are not sure from one day to the next how the world should look. Shifts happening almost

daily are playing havoc with every educational and map publisher. Said one: "If you put a map out this week it could be out of date by next." Rand McNally says that more changes are occurring now than when their atlas was first published in 1942. Another atlas-maker remarked: "In the last two years we have seen more changes happening to the map than we would normally see in a lifetime."

Back when Africa was being decolonized and split into a bunch of new countries, at least there was some warning. Global events now move so rapidly that, as Willie Brandt recently commented, "the words grow old in our mouths"—as these words are sure to do. But the world's atlas makers do not have the luxury of waiting and seeing. They have to make an informed guess. In Yugoslavia, how many separate colours to show for the tiger-skin mosaic of national groups? The secret nightmare of all atlas-makers today is a warehouse full of globes, maps and atlases, that are out of date before they are off the press.

Sometimes the educated guess comes out right as in the case of the latest *National Geographic World Atlas*. National Geographic was the first to produce an atlas showing a unified Germany. It made the decision to unify East and West

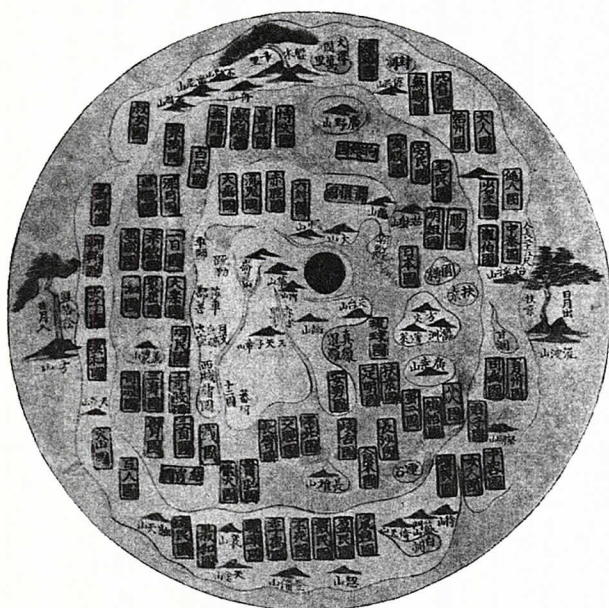
Germany three months before the Germans did. What of Yugoslavia? It appears to be headed for a return to its pre World War I pattern. But, at time of writing, it's anyone's guess.

Well, whenever the issues of what we used to call the Soviet Union and Yugoslavia get ironed out, perhaps atlas makers will be able to rest for a while. Ha! Waiting in the wings to burst on the historical stage is a host of regional autonomies: Bougainville, Brittany, Catalonia, Sardinia, Scotland, Wales, Khalistan, Kurdistan, Kashmir, Palestine, East Timor, Nunavut and perhaps most of the indigenous native peoples of the planet. Then there are regions which want to have their cake and eat it too—to be independent and related at the same time—like Crimea and

Quebec; and there are sideline questions that do not directly affect the Rand McNallys of this world: will Mexico be regarded as part of North America if the Free Trade deal goes through?

The world was never stable, but sometimes it appeared to be. Today the planet appears more and more as flux, flux and flow. Perhaps with the rate of change there will never be an up-to-date atlas. Perhaps the atlas makers will have to bow to the inevitability of rapid and unpredictable change by simply publishing colouring books. One can imagine an intelligence agency testing future employees by instructing them to colour a blank map of the world showing today's nation and world situation. They could do worse.

In the meantime, world atlases are a buyer's market. ♦



Map of All Under Heaven (i.e. the world), produced in 19th century Korea. Following tradition, China is at the center (the dark disk) surrounded by numerous mythical and real countries.

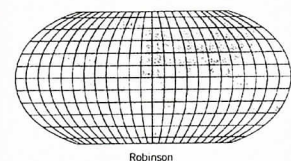
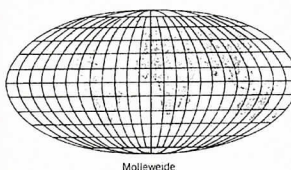
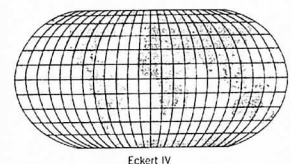
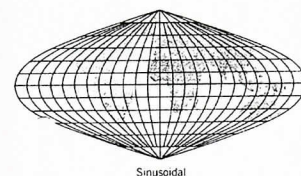
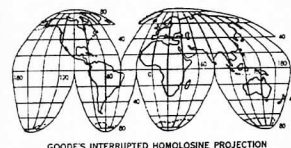
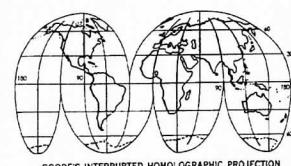
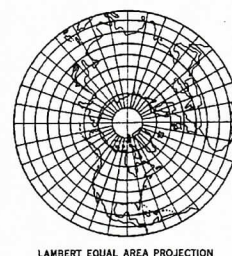
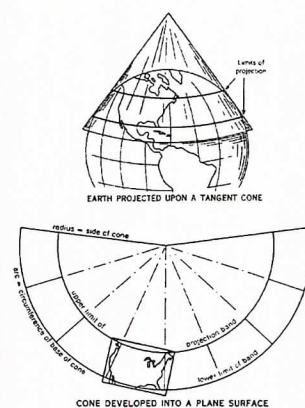
Maps for the Future

Our ideas of reality are largely based on the maps we use. What in the world are yours?

JOHN EPPS

The images we use to describe the location of space on the planet leave something to be desired. For example, from what point of reference are Israel, Syria, Jordan, Lebanon, Iran, etc. the "Middle East"? Or, for that matter, relative to where are Hong Kong, Singapore, China, Japan, Taiwan and Korea the "Far East?" Perhaps these designations make sense if you are standing in Europe, but certainly not in most of the rest of the world.

I sometimes chuckle at the quirks these images produce. Imagine a Singaporean flying directly east to reach the "West." Or consider the poor Muslim from the southern Philippines who must travel westward to make his pilgrimage to Mecca in the "Middle East." Or the Californian who must travel east to reach the "Midwest" and west to reach the "Far East." Is it any wonder that people from California seem a little confused?





A vibrant deer, perhaps symbolizing our primordial instinctive unconscious, crashes upon a class of ghostly children being taught traditional Western (the Greek pillar) ways of looking at the world. The artist reminds us that mystery will prevail over our neat constructs of reality.

Asians, by the way, have resolved the issue by referring to the location of the Gulf War as "West Asia" and countries along the western edge of the Pacific Ocean as "East Asia."

Our North-South imagery, popularized by the development community in recent years, fares little better. Plotting Australia and New Zealand (rumoured to have been distraught by exclusion from the EEC) in the "North" makes a mockery of the compass. These two na-

tions share all the characteristics of the "North" and "West" except that they are located in the "South" and the "East." They certainly do not share the traits normally associated with less developed nations generally spoken of as "the South." But Eastern Europe and the Philippines, both in the Northern Hemisphere, fit right into the category of "the South." Development is not a matter of relation to the equator; climate is.

Our East-West political

imagery is also outdated. Now both superpowers are allied in the struggle to achieve a modicum of justice and peace between the Arabs and Israel, and both have begun dismantling their military machines aimed at each other.

All this is not to say that economic and political differences are unreal or that they should not be reflected in our spatial representations of the planet. It is only to say that those representations need to be a reasonably ac-

JULIAN SCHNABEL
The Geography Lesson
 (from *Huge Wall* symbolizing
 Fate's Inaccessibility)
 1980
 Oil on velvet
 244 x 213,5 cm (96"x84")
 Private Collection.
 Courtesy Gallery Bruno
 Bischofberger, Zurich.

curate reflection of reality. This raises the question of maps.

The first thing about maps is that everyone seems to have them. Ordinarily we put them down on paper since carrying around a globe, even in our heads, is beyond most of us.

I laughed recently at the "World Map of the New Yorker" which consists of three circles: a large one in the centre and a tiny one on each side. The large one represents New York City; the one on the left represents Los Angeles, and the one on the right, the rest of the world. Then I realized that my own world map was equally distorted. We all draw our pictures of the world to reflect our questions and biases. The trick is to draw them so that they inform and do not deceive.

The second thing about maps is that they inevitably mislead, sometimes dangerously. Mark Twain illustrated the danger: When Huck Finn and Tom Sawyer took their balloon ride to the South they knew they were still in Missouri because the ground below was still green. In Arkansas it is pink, and in Louisiana, yellow, according to their map.

Map making consists of transforming a spherical representation of the Earth's surface to a nonspherical surface, usually a plane. An infinite number of methods are

possible, but whatever the method, any attempt to represent a curved surface on a flat plane is doomed to distort reality in favour of addressing a particular question.

The Mercator Projection which adorns classrooms the world over, was developed round 1569 to preserve angles for nautical navigation. This map shows true direction, and, along the equator, true area. But the depiction of land area becomes increasingly distorted toward the poles, so that Greenland appears at five times its actual size.

The Peters Projection, on the contrary, shows continents in their true areal proportion, although shapes are distorted. It is useful whenever size is important, such as in political or administrative area mapping.

Buckminster Fuller developed a projection based on his geodesic dome model placing the North Pole at the centre and showing land masses vertically above and below. The seas provide a frame. This, he said, is a truer representation of communications and transportation since we rarely travel sea routes.

But even the most scientific maps are abstractions arbitrarily determined by the artist. "The map is not the territory," said S.I. Hayakawa in his introduction to semantics. But, then

what *is* it? At best, a map is the answer to a question, a short-hand response to an inquiry having to do with space. To be completely accurate, the map would have to duplicate the space, but then it would be useless as an answer to a question. The map is a selective representation, and what is selected depends on the question that is asked and the biases of the person answering.

The question, "Where am I?", is as much a question of vocation as it is of geography. It relates to economic, political and cultural realities. It is a question of how to relate constructively to the geo-social environment in which I live. The navigational guide we need today has less to do with covering spatial distances than it does with effectively relating to geo-social conditions. And maps can help.

Constructing an answer is complex, not simply because of the many ways of projecting a sphere onto a plane. To answer our question, the map must be simple enough to remember, complex enough to prevent absurdity, and accurate enough to be only minimally misleading.

Suppose we weren't terribly troubled by map lines

that do not show every curve and wave of the landscape, that we were actually more informed by straight lines easy to remember and reproduce. Suppose, in fact, we were looking for sensible abstractions whose necessary biases reflected a preference for the inclusive.

I have been greatly informed by a simple diagram ("grid") developed by the Institute of Cultural Affairs.

It consists of three boxes—two, side by side, and the third, beneath and between them. In the centre of each box is a diamond-shaped figure. This is presented as a picture of the world that holds an immense amount of relational insight. The box on the left represents the West; the one on the right is the East; and between and below them is the South.

Each of the three boxes represents a "sphere" of the planet, and each is divided into three "continents." In the East are China, India and Pacifica; in the West are North America, Europe and the CIS; in the South are Latin America, Sub-Saharan Africa, and North Africa and the Middle East. As is obvious, these divisions reflect more cultural affinities than

political or economic ones. But this representation provides a clue to major global tensions.

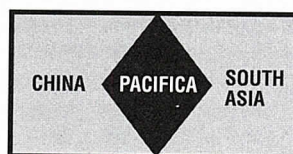
Each of the three spheres is depicted as having a major polarity, separated by a third factor, the locus of pioneering experimentation, struggles and breakthroughs. For example, in the West, North America and the CIS represent the major tension and Europe is the point of new creation. And so, since the tension has been mostly political, the struggles and breakthroughs in Europe have to do with politics, with developing a new form of the social contract beyond the options of democracy and socialism. In the West, the dominant preoccupation is political.

But it would be a mistake to suppose that to be true of the rest of the world. In the East, China and India represent the major polarity, and Pacifica (including Southeast Asia), the third factor. In this part of the world, the primary issue is economic. Both China and India are attempting massive economic development, whereas dramatic experimentation and economic breakthroughs are occurring in Pacifica, especially in Japan, and recently in the "tigers" of Korea, Singapore, Taiwan, Hong Kong and, soon, Thailand and Malaysia.

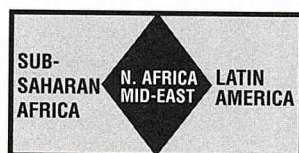
In the South, Latin



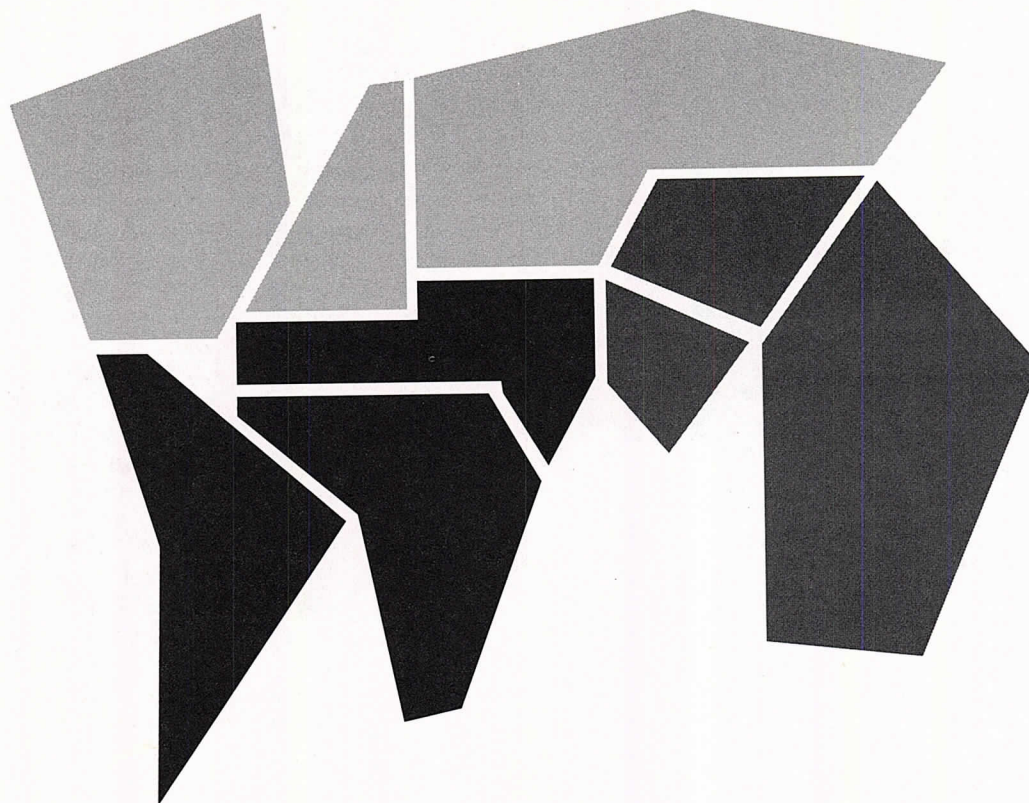
WEST



EAST



SOUTH



America and Black Africa represent the polarity, and North Africa and the Middle East, the third factor. Both the Gulf War and the current peace talks highlight the struggle for cultural integrity amidst profound diversity. That struggle points up the attempts both in Africa and Latin America to carry deep cultural roots into modernity. In the South, culture is the primary factor influencing the course of events.

This model also informs us about tensions. In essence, they seem related to contention over category supremacy. The real East-West tension has to do with struggling over whether the political or the economic is primary. The West tends to try to impose its political forms onto societies for whom politics is not the major issue (e.g., Vietnam, Philippines, Laos, Cambodia, Myanmar). And the East merrily (or resentfully) ignores the "good advice" sometimes backed by sanctions, while focusing on

overcoming its massive economic difficulties. Singapore is a fine example of how a society accomplished a world-class economy without excess regard for what Westerners regard as political "niceties." And when you walk the clean, safe streets of Singapore with adequate, modern housing and safe, courteous public transportation available to everyone, remembering Western cities where you walk the streets at considerable risk to life and limb, you wonder whether so-called "political freedom" is real freedom unless it carries a sense of security and responsibility.

But both the East and the West are in tension with the South. The issue here is less political or economic—although the disparity is vast—than cultural. Somehow both East and West have brought their traditional cultures into the 20th century and see technology as neither threat nor saviour. India uses TV to propagate the *Ramayana*.

Chinese cultural myths are readily available through videos or books. Western movies, music and clothing virtually dictate the styles of the globe. But in the South, the immense cultural diversity seems less accommodating to modernity. The Islamic Arab world clings relentlessly to literal readings of its Holy Book, and standards of behaviour give short shrift to "modern" styles. Africa still wrestles with tribal identities and attempts to form unified nations with a diversity of local cultures. Latin America, with its veneer of European culture, searches for a way to tap its roots for a heritage that will provide guidance through the unknown future. As long as the West and the East continue to regard the South in exclusively political and economic terms, the relations will continue to be unproductive.

Global tensions often arise from "category mistakes," that is, reacting through guidance by one set

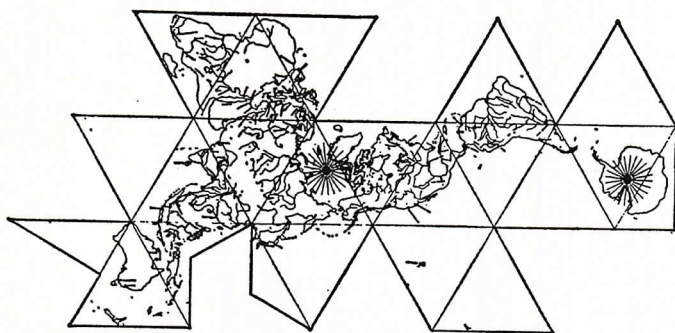
of categories when in fact another and different set is relevant. It makes for confusing international relations. The grid can help us relate more constructively.

But for all its insight, the grid with three boxes still seems insulting to our sense of geography. After all, a map needs to bear *some* resemblance to the territory. ICA has developed another design that is artful in its simplicity and informative in its composition.

This design has a notable absence of oceans. The continents virtually touch. For the vast majority of us, that poses no real problem, either in communications or in travel. For the few of us who live in the Pacific Islands, an entire continent is provided (Pacifica). Those in the Atlantic or Mediterranean or Indian Ocean Islands fare somewhat worse, and probably need to identify with the nearest place of cultural affinity.

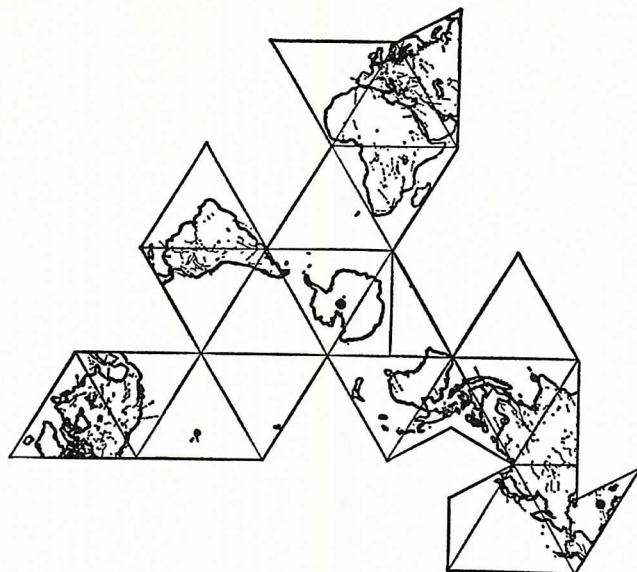
The grid is biased toward the cultural. Political units are not displayed, but the nine continents are designated so as to display a measure of cultural integrity, although within each there is immense diversity.

A map or grid is no substitute for detailed, local investigation and engagement. Maps give you direction, not details. What you can legitimately ask of a map is whether the direction you're



heading will get you where you intend to go. The maps recommended above will indicate appropriate "directions" to move, given your starting point. They will not tell you what to do. Only local observation, sensitivity and accommodation will do that. ♦

John Epps is co-director of LENS International, an organization concerned with human development consulting and training in a business setting. He is a regular writer for Edges, and one of the convenors of ICA International's Organizational Transformation Network. He lives in Singapore.



Buckminster Fuller's Dymaxion Projections
Left: World I—AirOcean. The continents are assembled around the land mass instead of around the water mass.
Right: World II—WaterOcean. Population areas are concentrated along the outmost blades of the continental propeller presenting a centrifugal pattern with no traffic at all at the Antarctic centre.

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The Rocky Road to Rio

Normally, UN representatives are appointees without real political power. But this summer in Rio, the world's heads of state will gather in a crisis conference.

From June 1st to 12th, most of the 166 national leaders and nearly 50,000 other delegates will face the challenge of planetary survival—in the Earth Summit.

The agenda for this United Nations Conference on Environment and Development (UNCED for short) will include climate change, preservation of life forms, Earth ethics and financing the shift to sustainable development.

Whatever the delegates decide, it will affect life on Earth well into the 21st century.

BILL STAPLES & BRIAN STANFIELD



This event will also be the biggest ever meeting of world leaders with non-governmental organizations (NGOs) of people active in environmental movements.

One of the unique features of the UN conference is that NGOs will be official players. Hundreds have taken part in the preparatory meetings and thus influenced the course of discussion, contrary to the usual practice of UN conferences. In addition to the heads of state, 350 non-governmental bodies (NGOs) will be accredited participants in the summit itself.

Shepherded along by UNCED Secretary-General Maurice Strong of Canada and Chairman Tommy Koh of Singapore, three preparatory meetings in Geneva attended by national and NGO representatives have worked their way through mountains of issues and position papers. It is their lot to lead the preparatory process through alternating exasperation, creativity, bickering, nitpicking, confusion and breakthroughs. The last of the PrepComs in New York in March and April of '92, will put a capstone on the consultative, preparation process. For Maurice Strong the preparation stage is just as important as the UNCED meeting itself. As he said before the 1972 Stockholm conference, "the process is the product."

It was the Stockholm conference 20 years ago that put the environmental issue on the agenda of the world community. In 1987, the Brundtland Report, issued by the World Commission on Environment and Development, attempted to give the world a guide to global survival

The Grand Re-orientation

MAURICE STRONG

**The negotiations are tough and divisive
and that is how it should be because
we are getting down to the real issues.**



Maurice F. Strong is Secretary-General of the 1992 U.N. Conference on Environment and Development and Under-Secretary-General of the United Nations. He is also President of the World Federation of United Nations Associations to which he has belonged since 1947. Hailing from Manitoba, he has been president of Power Corporation of Canada, PetroCanada, CIDA, the Canada Development Investment Corporation, International Development and Research Council and on the board of many other companies. He is the recipient of the Companion of the Order of Canada.

The following excerpts are from an October speech in Toronto to a gathering of 350 Canadian businesspeople organized by the Environment Committee of the Toronto Branch of the United Nations Association in Canada.

through rational and sustainable development. Now, the Earth Summit's commission is to produce a consensus on basic principles and a broad range of action. "What is being tested," says Maurice Strong, "is not only the success of a conference, but whether the world has fundamentally changed from the morass of the cold war. This is more than a conference; this is a test of our ability to become adjusted to a new political environment."

THE ISSUES

The four PrepComs have taken on a humanly impossible task. Consider the issues being addressed:

- environment and health
- climate change
- poverty and environmental degradation
- deforestation and desertification
- trans-boundary air pollution
- depletion of the ozone layer
- marine pollution
- toxic waste disposal
- freshwater
- biodiversity
- urban environment
- biotechnology
- technical transfer
- new and renewable energy sources
- living marine resources
- education and information
- legal aspects
- economic instruments
- institutions
- financial resources.

In addition conventions are to be signed on climate change, biodiversity, forests and biotechnology. UNCED is also expected to come up with a re-definition of UN agency roles, an

I have moments of anguish in dealing with the United Nations. It is a wonderful organization but very difficult to move in because it is so large. And with typical United Nations' lack of imagination, I was chosen to work on the UNCED conference in Rio just as twenty years ago I organized the Stockholm conference which put the environment on the global agenda. I seem to have been recycled.

The viability of the earth as a hospitable home for the human family is at risk. What is ironic is that the risk has arisen especially from things that are considered marks of our progress, from the gross and growing imbalances characterizing our global civilization. Climate change and ozone depletion arise from the wasteful and indulgent patterns of production and consumption in rich countries by the processes that produce wealth. At the same time, unprecedented population growth in the developing countries has locked millions of people into a vicious circle of pervasive poverty which forces them to destroy the environment and resources in order to meet their immediate survival needs. I see this graphically as I move around the world watching the growing number of poor gathering in the outskirts of the great cities without access to water supplies and sanitation facilities; setting up for the explosion of new rounds of disease and suffering; destroying the environment, yes, but in the course of simply trying barely to survive. The unconstrained appetites and disproportionate environmental impacts of the rich combined with the increasing population and continuing poverty of the poor are the primary sources of risk as we move into the 21st century.

The Stockholm conference in 1972 put the environment issue on the world agenda. The 1992 conference in Rio will move it into the centre of economic policy and decision making. Since 1972 the environment has deteriorated and the depletion of the ozone layer and global warming have accelerated. The Brundtland report made it clear that sustainable development, the full integration of environment into our economic life, is the only viable means of ensuring both our environment and our economic future. Business as usual is simply not an option. The transition to sustainable development is equally imperative for developing and for

"Agenda 21" (for the 21st century) and an Earth Charter. Delegates to the PrepComs have been working their way through a jungle of conflicting ideologies and a minefield of vested interests and conflicting claims. It is no wonder that alternating despair and consolation is the pathway up to the summit. For example, some NGOs want more focus on development concerns and issues. Others want more time on the environment. Some say that any agreements made on development and environment will be stillborn unless the root issue—economic inequality—is dealt with first. Others say that overpopulation is the root issue. Some want more time for establishing universal principles. Others want action—now. The processes and traditions of the UN system encourage this kind of debating and incremental decision-making.

Blame abounds. Countries of the South blame the West for degrading the environment in the first place and then turning moralistic about Southern development. Some go further and insist that the West must pay for any environmental improvements in the South. They also criticize the

PrepCom process for not identifying the root of the matter in the disparity of income between the West and the South. They see the rampant consumerism in rich countries as a scandalous waste of natural resources and the primary cause of global environmental degradation.

Forests are a hot topic. When environmental movements protest against the cutting of tropical forests in Sarawak or the mining of minerals in the rainforests of Brazil or Ecuador, for example, there is an understandable reaction from governments like Malaysia or "developers" of the Amazon, which takes the form of "Physician, heal thyself. Why is it, when progress is to be made, that the people of the South are the ones expected to make the sacrifices?"

African countries charge industrialized countries with not taking "survival realities" sufficiently into account in their efforts toward a consensus on forests. Several African delegations said that while "excessive consumerism" motivated the exploitation of temperate forests in Europe and North America, their own forests had to be used simply to scratch out a living. Zimbabwe's dele-



Flamengo Park, site of the Global Forum.

gate Khumbula summed it up: "We cannot be expected to plant trees to act as CO₂ sinks when our people need food."

Malaysia, for its part, has withdrawn in exasperation from UNCED and will hold its own Earth Summit. This has been a blow to conference organizers.

Exasperation was also evident when the US government warned it has not yet decided whether there should be an Earth Charter at all. "There is," said US delegate Robert Reinstein, "always a temptation to defer the hard questions of adherence to existing instruments in favour of...drafting more high-sounding principles. The US," he claimed, "prefers the democratization of environment and development policy-

EARTH SUMMIT '92 *continued*

industrialized countries. But the vastly different conditions for making this transition impose special handicaps on the poor and special responsibilities on the rich. At the Rio conference every issue will be formulated and dealt with to integrate fully both the environment and development dimensions.

The Rio conference will include all the nations of the world, 166 of them as of October 1991, represented by their heads of state or government. This makes it the largest summit ever held and the very first Earth Summit. It has been preceded by two years of intensive preparatory work and negotiations carried out under the direction of a preparatory committee of the UN General Assembly. This preparatory work includes an Earth Charter, or declaration setting out the basic principles that must govern the behaviour of people and nations towards each other and towards the earth to ensure a sustainable common future. It also includes *Agenda 21*, an agenda for action in all major areas affecting the relationship between the environment and the economy. *Agenda 21* focusses initially on the period immediately following the conference (1993 to 2000) and

then extends into the 21st century.

But the adoption of agendas and programs—we've learned in the United Nations—does not automatically make them happen. We will ensure implementation by making available to the developing nations the environmentally sound technologies and additional financial resources they need. We will adopt ways to strengthen and change national and international implementing institutions. Finally there will be two major conventions to be signed, on climate change and biodiversity.

In these final months the negotiations between countries are getting very tough. The press are reporting that the negotiations are divisive. In fact, it is tough and divisive and that is how it should be because we are getting down to the real issues. But we must agree on the additional financing and access to the environmentally sound technology that developing countries need to make their own transition to sustainable development. We cannot save the planet for all our children without the cooperation of the developing nations and that cooperation requires special support for them.

making at the local and national level."

The United States is also on record for dropping a thunderbolt into PrepCom 3 by condemning a set of proposals on the protection of the atmosphere which it described as "too interventionist and a potential violation of national sovereignty. The US delegate described the proposals on the atmosphere as too centred on the issue of climate change and the role of energy consumption in creating global warming. (According to the Worldwatch Institute, the US is responsible for 25 percent of the world's greenhouse gas emissions, mainly based on fossil-fuel consumption. The US uses twice as much energy to produce a dollar's worth of goods and services as Japan does.)

India, the world's second most populous nation, has called for a drastic change in lifestyle in the industrialized countries to reduce threats to the Earth's environment. India's Chandrashekhar Dasgupta proposed that those countries use public transport instead of cars. He said that countries like India could not afford to retool their industries to meet universal limits on vehicle emissions.

Dasgupta quoted the East-West Centre which assessed that the United States has emitted 186 tons of carbon per capita since 1950 while India's record is only 3.4 tons in that period. "If other countries had the same levels of emissions per capita as we have, there would not be a problem."

Algeria's delegate, Ahmed Djogla, expressed the fear that all the money which now goes into development assistance would be diverted to environment. "NGOs are saying that the North has hijacked the agenda, and they are right," he said.

A member of the Dutch delegation described the build-up to the Earth Summit as "a mixture of a dream and a nightmare," cautioning that between now and Rio "we will see a higher political involvement in the process. So far, in many countries, things have been largely left to civil servants. Now it will be up to Parliaments to take firm decisions."

Martin Khor, of the Third World Network, pointing up the irony implicit in development aid, commented: "We have to be careful that we are not barking up the small tree and leaving the big one alone. Even if the

industrialized nations were to accept the need for new financial resources, that would not bring real poverty alleviation. Changes are needed in the world economic system which causes 400 billion dollars to move from the South to the North each year. If we are fighting for an extra five or ten billion dollars in aid, it will be taken back through the terms of trade. UNCED will not succeed in making real change unless we go back to resolving these issues and democratizing the financial institutions. But if UNCED can create even a set of agreed-on principles which link equity and democracy with environment, it will achieve a tremendous change. There is a movement towards that, but the political will is still lacking."

Chairman Koh of Singapore challenged the Southern nations to make proposals more acceptable to developed countries. "I have been waiting for three sessions," he said in PrepCom 3, "for the Group of 77 [countries of the South] to develop new ideas and proposals. I have waited in vain. If the group does not put forward proposals it has only itself to blame and will have to negotiate on

continued on page 20

In the evolution of environmental policy there has been too much reliance on regulation. While regulation is essential, its effect is limited and can even be negative if not accompanied by complementary changes in economic and fiscal policy. We must provide positive incentives for environmentally sound and sustainable economic behaviour. We also need a system of accounting that accords realistic values to natural resources and the environment. We propose that governments reorient their system of penalties and rewards to ensure that positive incentives are given to corporations and individuals. The conference must undergird the non-economic factors, the human, the social, the cultural and the ethical values which are, after all, the prime sources of motivation of the behaviour of people and nations.

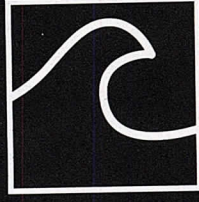
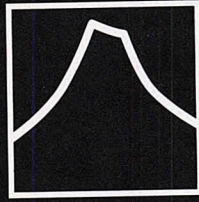
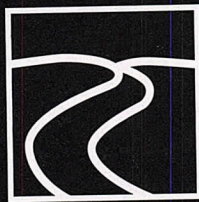
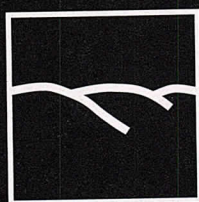
The reorientation must be fundamental and pervasive in nature because it will affect every industry, the very structure of industry and the relationships between industry and society. It will be as profound as anything that has taken place since the industrial revolution. All of the measures adopted must add up to a veritable eco-industrial revolution in which environment considerations will drive

economic policy and industrial transformation.

The drive for sustainability will change lifestyle as people opt for lives of sophisticated modesty. There will be basic changes in consumer preferences and practices, the portents of which are already visible in the move to green consumerism. The people of developing nations will receive greater support as they start to base their livelihood on work that does not undermine or destroy the environment and their resource base.

The move toward sustainable behaviour might be temporarily overshadowed by immediate preoccupations like economic pressures, constitutional debates, concern over political instability in important regions of the world. But it will always force its way back to the centre of our agenda because this fundamental transition in human affairs is the main source of the forces shaping the 21st century. It is inextricably linked with the unprecedented political, economic and technological changes which are already transforming our world into a single, interdependent, planetary society.

continued on page 20



The Other World

One day many years ago, an old man returned from a trip around the world. On his travels he had many adventures and not a few trials and tribulations, all of which drew him to reflect on his life and the way life is generally. He wrote his reflections down, and in the course of writing lapsed into not a little poetry.

The man was requested by a learned society to which he belonged to speak to them about his journeys and what he had learned.

The old man spoke for quite a long time, and wandered on quite a deal toward the end, but the way in which he introduced his talk stuck in many listener's memories.

"Everywhere I go," he said, "people are asking, 'What is life? What is the essence of living? What is it all about?' Some consider it is all about amassing money, others believe it is about status, power and reputation, others again, sex or security or troops of friends.

"Finally, I had to set it down for myself, for I was clear that however useful the items on that list are in themselves, none of them got at the deep core of what life was—at least not as I experienced it.

"So what is life all about? I say that life is about four things: life is mystery, life is consciousness, life is care, and life is tranquility. At its marrow, life is the experience of being confronted by raw mystery; life is the experience of the consciousness of raw freedom; life is the experience of

overwhelming care; and life is the experience of tranquility and fulfillment.

"And," he continued, "I would dare say that anyone who examines his life in the Socratic sense, will find a life that is, at bottom, mystery, consciousness, care, and tranquility—or whatever the words chosen for those realities.

"And I would also make bold to say that whenever life is really being lived to the full, it is one of those four realities (which are really one) that is being experienced—either the dread and fascination that are the telltale signs of mystery at work in your life; or the awareness and creativity of consciousness; the concern, responsibility and motivity associated with care; and the certitude, joy and peace of tranquility."

Then he paused, cocking his head to one side, before continuing. "Yes, I know what my life is: it is a Land of Mystery; a River of Consciousness; a Mountain of Care; and a Sea of Tranquility."

The Land, the River, the Mountain and the Sea

Consider someone saddled with the responsibility of creating policies to care for Earth's future. Perhaps this someone is a national representative engulfed in preparing the agenda for the Rio conference; or a member of a UN agency or an NGO. Perhaps the person is on a local grassroots action committee on hazardous waste. Such

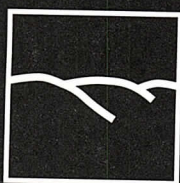
a person was already on a journey of awareness. But with the new responsibility the journey intensifies.

Externally, the work is a matter of grappling with a bewildering overload of conflicting information; it involves dealing with many other people, institutions and agencies, all at varying levels of effectiveness. It involves numerous meetings that go on for hours, or a great deal of travel, and impossible demands on time. There are conflicts between family and work, between dealing authentically with people and getting things done. There are snarled-up consensus processes, arguments to be resolved, wounded egos. Every morning and evening the media reports that things are getting worse—more hunger, more homelessness, an ever bigger hole in the ozone layer, more environmental illness, ever greater urgency....

Internally, consciousness can become white-hot in confronting the eternal riddle of existence. At some point, the person finds a question oozing up through the complexity, absurdity and weariness of it all: "Why? Why put up with this? Why not ditch the whole mess and become a beachcomber or a couch potato?" But if the person persists in examining this interior terrain, a new world may open up, a topography of internal states of being that some have called "the Other World in the midst of This World"—the first of which is the Land of Mystery.



The Land of Mystery



When solid ground seems to fall out from beneath your life you may find yourself with a ticket to the Land of Mystery—a state of being where dread, fascination and a primordial wonder chase each other round your internal landscape. Life itself turns the table on you and you find yourself critically disoriented and unaccountably vulnerable, as if you were wandering in a thick fog or racing in a field of tar. But then, everything around you begins to creep with meaning and, irrationally, you feel filled with life. “If this is real living,” you say to yourself, “where have I been all these years?” Everything is transformed, absolutely incredible, and you have an insatiable yearning for the Land of Mystery. But the interior landscape is also a kaleidoscope and the scene changes.

ROCKY ROAD TO RIO

continued from page 18

an agenda set by others. I appeal to the developing countries—for goodness’ sake do your homework, and come up with your own proposals.”

And Maurice Strong was feeling the press of time. Asked if it would be possible to achieve the ambitious goals of the Earth Summit by June, he said, “Maybe the odds are against us, but a sense of imperative prevents postponement. We cannot tolerate this being a quiet failure. If we fail at Rio, let’s make sure that that failure is the basis of future success.”

As could be expected, everyone is struggling for a place to stand, everyone is looking for someone else to blame, and everyone is looking for a way out that will not cost them much. The trouble is nobody has clean hands—all nations are guilty; there is no quick and easy way out of the situation. Everyone will have to pay more than they feel is acceptable. And Rio, however much it achieves, will not miraculously deliver the nations from their embarrassing situation.

One Canadian observer has commented that “a more credible vision would be to see UNCED as a process which sets the agenda for complex discussions which will take five to ten years to resolve. Agenda 21 needs to be looked on as a commitment to a process of creating sustainable development on the planet. Clearly, UNCED will produce 100 more meetings. For UNCED to succeed, there will have to be tangible evidence in Rio of a real commitment to global cooperation unlike any commitment the UN has ever seen.”

Meanwhile, a World Council of Churches (WCC) group in Bossey, Switzerland, was preparing a version of the Earth Charter intended to reflect religious values. Pointing to the lack of a “myth factor” in current discussions, Dr Chatsumarn Kabilsingh of Thailand said that current principles under discussion are “missing the root factor...In Buddhist culture, we talk about feeling at peace with ourselves and with nature. But I do not see this essence, this root factor,

ROCKY ROAD

continued from page 17

the Working Group discussion paper." Agreeing with his colleagues that the Earth Charter is the heart of the process, Rabbi Joseph Glaser of the Central Conference of American Rabbis said: "we have to make sure that it has a lyrical quality to move the people who are creating it."

Many long to hear the kind of mythos expressed by "geologist" Thomas Berry, when he writes of "the need for a new Ecozoic Age, of religious sensitivity to the sacred, a deep, emotional, imaginative sensitivity to everything....We need a mystique of the earth, a sense of the earth as having a voice, as speaking to us...and we need to know the story, the universe story, in all its resonances and all its meanings." Perhaps all of us need to compose an earth charter for ourselves, as many in fact are doing.

SPINOFFS

But even if the UNCED event turns into an embattled international imbroglio, the catalytic effect it is already having may make it all worth while. Maurice Strong has said that people's awareness and involvement

ZEN REFLECTIONS ON UNCED

—R. Pollard

There are some who are presently discouraged by the way that UNCED is progressing; who sense that the whole UNCED process is going nowhere fast and that its failure will be hidden in a politicized circus at Rio. And then perhaps there are a few who are still optimistic. So I am taking the liberty of passing on a story shared with me.

A farmer wakes one morning and his horse has run off. Everyone says, "Oh, what a horrible thing." The peasant says, "Maybe."

The next day the horse comes back, bringing along another horse and everyone says, "Oh, what a great thing." The peasant says, "Maybe."

The next day while the peasant's son is trying to break the horse he falls off and breaks his leg. Everyone says, "Oh, how horrible." The peasant says, "Maybe."

The next day the army comes and drafts everyone in the town except the peasant's son. Everyone says, "How wonderful." The peasant says, "Maybe."

Is UNCED going to be horrible? wonderful? a success? a failure? Maybe. ♦

in the process are key to the success of the summit, a point emphasized all the way through the prep meetings. Many people and organizations are taking him at his word. Few things have captured the attention of groups and organizations more than this summit in recent years. UNCED is already responsible for triggering ancillary events and campaigns in swarms around the globe.

First is the unofficial Global

Forum in Rio, also from 1-12 June. While 350 NGOs are likely to be accredited to the Official Earth Summit, the Global Forum '92 will be a much bigger meeting for NGOs from around the world. Jointly coordinated by the Brazilian NGO Forum and the International Facilitating Committee (the Global Forum Coordinators), it is intended to be a series of simultaneous events providing an opportunity for all sectors to

EARTH SUMMIT '92 *continued from page 17*

Japan has shown that environmental improvement is compatible with and can make a positive contribution toward high economic performance. Eastern and central Europe have proved that environmental neglect and deterioration are byproducts of disastrous economic management. Meeting the costs of environmental risks to our planet are largely a matter of how we set our priorities. It seems that the costs of national security are always met. Well, this is perhaps the greatest national and international risk we have ever faced. The industrialized countries must take the lead in effecting the transition and in setting an example of how to do it. It is the unparalleled growth of their wealth and power that has given rise to most of the global environmental risks we face. Developing countries share these risks but they are only at the early stages of that economic development.

There has been an explosion of meetings around the world in preparation for the Earth Summit. The Earth Summit will benefit from the inputs of a whole variety of constituents such as trade unions, business and industry, scientists, educators, religious and cultural leaders, indige-

nous peoples, youth, women and many others. Indian and Inuit leaders are actively engaged in ensuring that the special insights, experience and values of these traditional peoples, who are the repositories of so much of humankind's evolutionary knowledge and experience, is being made available to the conference, and this, interestingly enough, on the 500th anniversary of the beginnings of European colonization in America.

This Earth Summit is absolutely unique because it is the very first time ever that all the leaders of the world will get together. Concrete proposals will be put before them to break out of the inertia that traps us, even while we talk about change. We must establish a new momentum, a basic shift in direction that will give sound and substantive foundations to the hopes and aspirations of people everywhere. If we fail to do so in Rio in June, the prospects of having another chance in our generation, if ever, will be very slim indeed.

Can we do it? I don't know for sure. But I believe that we can. I'm convinced that we must. I am determined that we will. ♦

express their independent views. The site for the '92 Global Forum will be the area surrounding the Gloria Hotel in Rio which encompasses the historical centre of Rio, and the Flamengo Park (the venue for exhibitions, informal meetings and other outdoor activities, including live television broadcast of the Earth Summit itself). All indoor conference facilities within a 15-minute radius of the Gloria Hotel and Conference Centre have been blocked out by the Brazilian government for use by groups and organizations planning events as part of the Global Forum. To better serve the global community of "independent sector" organizations in planning their individual events during the Earth Summit, the Global Forum Coordinators have now opened an office in Rio at the Hotel Gloria.

Organizers expect unprecedented numbers of NGOs to converge on Rio de Janeiro—at least 7,000 to 10,000 people from outside Brazil, and many more if groups from Rio and Brazil itself. Said one of the Forum organizers: "The Global Forum is a symphony—different instruments, different sounds, different pitches, different keys, coming together."

There are far more spinoffs of the UN conference. The schedule of pre-summit meetings, both official and unofficial, runs into the hundreds. A global NGO meeting (in Paris last December) on development patterns and systems was attended by more than 1000 groups. Miami was the site for two global conferences of women on environment and development themes. Add to that a Youth Summit in Costa Rica, a Science Forum in Vienna, a Business Council series of consultations round the world, and a legion of policy-building Citizen Forums in many nations for a snowballing of populist participation.

At the Global Assembly of Women and the Environment, held in Miami, 500 people from 83 nations were present. It was the last of five such regional assemblies held in Zimbabwe, Tunisia, Thailand and Ecuador. The women decided to be practical.



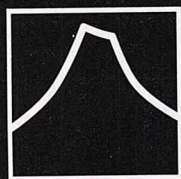
The River of Consciousness



The Land of Mystery is only one part of the interior topography of the Other World. In charting a course for the future, you also encounter a River of Consciousness. This river is freedom—a freedom of awareness and inventiveness—and at the same time radical obligation. You face decisions that leave you standing over nothing but a mile of air with no one to tell your troubles to. You feel unbearably entrusted with responsibility for your species. You are in charge. You have to decide it all, and for the sake of the future, it had better be the right decision, or you will answer for it. Ethics found in books no longer fit the situation. Your actions will create a new ethic. You are intoxicated with raw freedom but are also terrified with final accountability. You navigate your own path through the whirlpools, the rapids, the twists and turns of the River of Consciousness.



The Mountain of Care

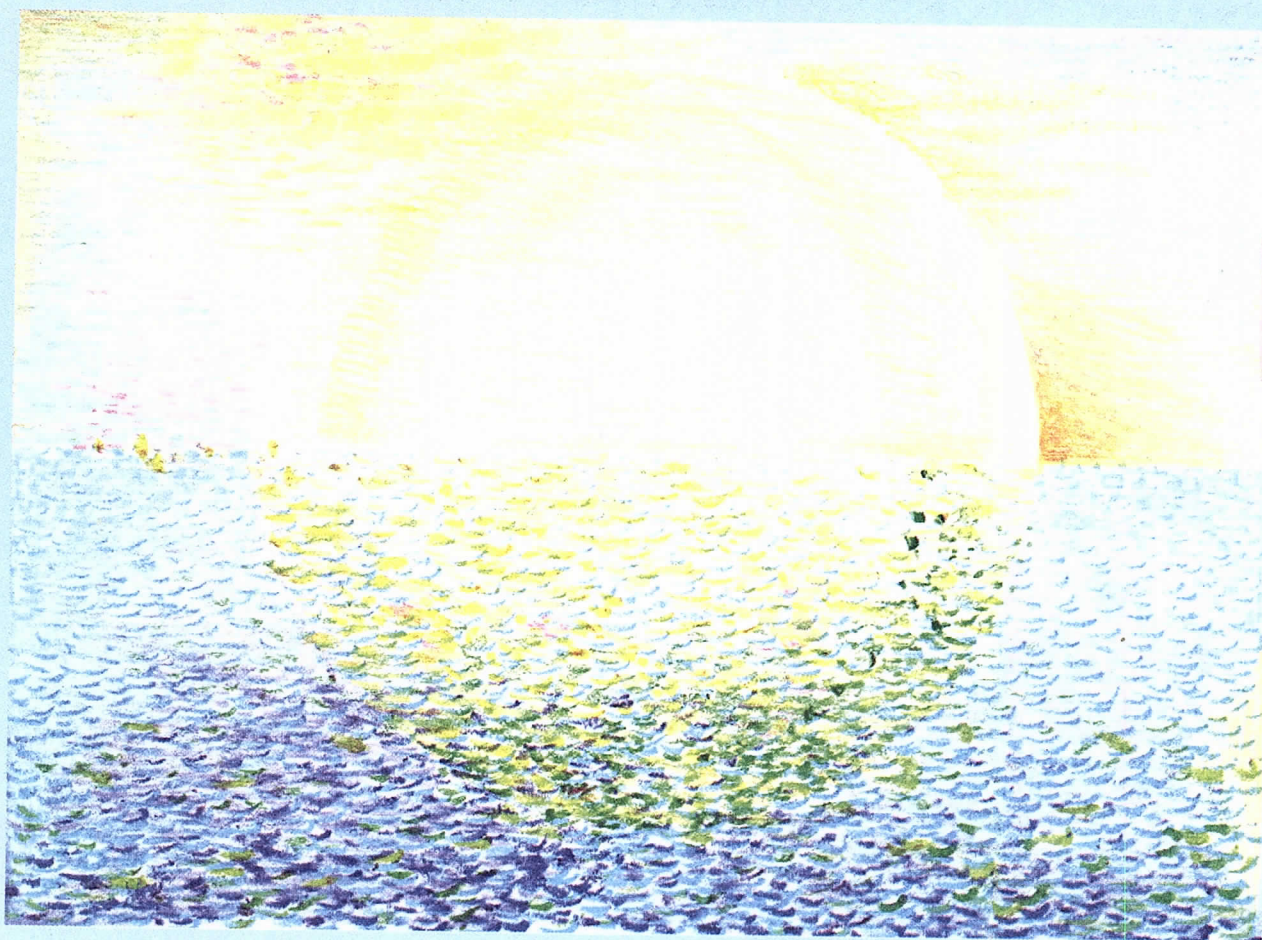


There is more to the interior topography. As a builder of the future, you discover that the limited, specific problem you originally set out to work on has far greater ramifications than you first saw. You have encountered a Mountain of Care. You started to climb with appreciation for life and the simple gratitude of being able to do something for the plight of your brothers and sisters. But that care turned into an all-consuming, universal compassion. It now feels like a 100-ton crane on your back leaving you relentlessly driven and emotionally drained. You feel all poured out; you wonder if you have anything more to give. You realize the hilarious absurdity of your undertaking, and suddenly you see through it all, developing a strange power. You speak with authority and begin to move mountains. The Mountain of Care has both expended you and empowered you at the same time.

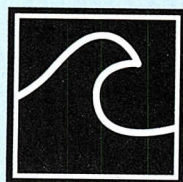
Instead of abstract statements, they opted for environmental success stories by more than 200 women from different regions—from the Himalayan mountain ranges of Nepal, to the rain forests of Brazil. Success stories were selected because they were affordable, replicable and sustainable. The stories involved smokeless stoves, solar cookers and solar greenhouses—projects carried out not at the tree-top level of government officials, but at the grassroots level by ordinary citizens. The effect was to throw the spotlight on environmental success when everyone everywhere is constantly being told that an environmental armageddon is just around the corner.

As the drama builds, interesting volunteers come forward to champion the Summit. One of them is Brazilian football legend, Edson Arantes Nascimento, known to the world as Pelé, who dazzled the world almost a generation ago. Pelé is donating his time and his standing as “a world citizen” to mobilize public support for the Summit. His call is for the world to “join the Earth Game.” Acting as UNCED’s goodwill ambassador, he is tackling the awareness of people, especially the youth, on the importance of the process.

The Mandate for Life on Earth project, founded by Dr Paul Clark of the UK, aims to raise at least 100 million signatures or thumbprints worldwide to present to the Summit. The UN conference organizers have agreed to accept the signatures and the Mandate is on the official agenda for the conference. It will empower and authorize the UN to take certain specific actions in the name of the peoples of the Earth, to include defining a set of international environmental standards and an international environmental court of justice with the power to penalize organisations and governments that break environmental laws. The Mandate has the support of many influential organisations. Some 1,500 non-governmental organisations will be involved in distributing the Mandate and collecting signatures during the coming year.



The Sea of Tranquility



You may experience one more aspect of the topography of the Other World—the Sea of Tranquility. Life on this sea is meaningful, problemless and content, but in a paradoxical way. The awe-filled truth of your own great power terrorizes you. You experience a strange victory, even while you're swamped beyond hope. You are vibrant and tingling like after a cold shower, but your rapture walks with woe. Nothing has changed in the situation: there is still the same or greater complexity, the same problems, the same difficult colleagues, the same tensions—but everything is transformed. You feel you can waltz on the water.

This encounter with mystery, adventure to consciousness and challenge of care, does not create any moral security or meaning to life or final solution to problems. But it does create a weird feeling of aliveness.

This Mandate will be the biggest appeal in human history.

So, it could be that the big story around UNCED may not be the pomp and pageantry round the deliberations of 170 national leaders but the thousands and thousands of local initiatives sparked by the event. And however important it is in a planetary civilization to develop planet-wide policies and binding

covenants, it is at the local level, and with local people, that the fate of the earth finally rests. ♦

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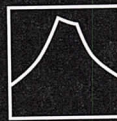
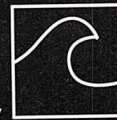
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EDITOR'S NOTE: Edges co-sponsored the Earth Summit...Toronto Style in November 1991. We are sponsoring a follow-up event in October 1992, to report to the public on the results of Rio's Earth Summit. (see page 39 this issue).

The text and artwork about The Other World on pages 18-23 are based on an analysis of inner experience. The chart shown here is a segment of the complete analysis designed in 1972 to describe the topology of interior states of being. The first column is a metaphor of the inner journey or trek. The next column names the concept of the state; and the last column, the experience. The complete chart describes 64 states of being using ontological metaphors and analogies.

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THE OTHER WORLD (in the midst of this world)				
	OTHER WORLD TREK		CONCEPT	A SENSE OF
THE LAND OF MYSTERY		1	absurd existence	intense shock
		2	total exposure	deep guilt
		3	dynamic selfhood	forever surprised
		4	singular adoration	burning desire
THE RIVER OF CONSCIOUSNESS		5	self transcendence	incredible precariousness
		6	universal fate	unbelievable aloneness
		7	beyond morality	exquisite ambiguity
		8	original integrity	painful relief
THE MOUNTAIN OF CARE		9	individual fatefulness	breathless amazement
		10	universal compassion	unabashed caring
		11	global guardianship	hilarious absurdity
		12	interior discipline	aweful danger
THE SEA OF TRANQUILITY		13	seminal illumination	image explosion
		14	creative futility	sweet struggle
		15	blissful seizure	throbbing exhilaration
		16	resurrectional existence	objective power

MEN ABOUT TOWN

J Brodey © 1990



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**The idea of development
stands today like a ruin
in the intellectual
landscape.**

Bygone Splendour

WOLFGANG SACHS

Wind and snow stormed over Pennsylvania Avenue on January 20, 1949 when, in his inauguration speech before Congress, President Harry Truman defined the non-Western parts of the world as "underdeveloped areas." There it was, suddenly, a permanent feature of the landscape, a pivotal concept which crams the immeasurable diversity of the southern hemisphere into a single category—underdeveloped. For the first time, the new world-view was thus announced: all the peoples of the earth were to move along the same track and aspire to only one goal—economic progress.

It was in the corridors of the State Department during the Second World War that the conceptual innovation ripened. "Cultural progress" was absorbed by "economic mobilization," and development was enthroned as the crowning concept. And so the new world vision had found its succinct definition: the degree of a country's civilization could be measured by the level of its production. There was no longer any reason to limit the domain of development to resources only. From now on, people and whole societies could, or even should, be seen as the object of development.

It is this background which permeates Truman's imperative to develop, and allows the universal "developed/underdeveloped" axiom to be transformed into a teleological creed; Third World societies are not seen as diverse and incomparable possibilities of human living arrangements, but are placed on a single "progressive" track, more or less advanced according to the criteria and direction of the hegemonic nations.

The hegemony of the West was logically included in the

proclamation of development. The United States, the strongest nation to emerge from the Second World War, was obliged to act as the new world power. For this, it needed a vision of a new global order. The concept of development presents the world as a collection of homogeneous entities, not held together through the political dominion of colonial times, but through economic interdependence. Therefore, US hegemony would have nothing to do with the possession of territories, but everything to do with the undeveloped nations' openness to economic penetration. In this scenario, the independence process of young countries was allowed to proceed, in that they automatically fell under the wing of the US when they proclaimed themselves to be subjects of economic development.

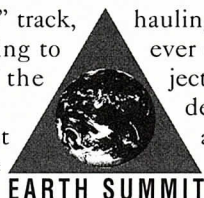
The leaders of the newly founded nations—from Nehru to Nasser to Sukarno—accepted the image that the North had of the South, and internalized it as their self-image. Under-development became the cognitive foundation for the establishment of nations throughout the third World. The World Bank sent off the first of innumerable missions to the "Third World" in July, 1949. Upon their return from Colombia, 14 experts presented self-evident final conclusions: "Short-term and sporadic efforts can hardly improve the overall picture. The vicious circle can only be broken seriously through a global re-launching of the whole economy, along with education, health and food sectors." Increased production at a constant level implied nothing less than the overhauling of entire societies. Had there ever existed a more zealous state objective? From then on, an unprecedented flowering of agencies and administrations came forth to address all aspects of life—to

count, organize, mindlessly intervene and sacrifice—all in the name of development.

Today, the scene appears more like a collective hallucination. Traditions, hierarchies, mental habits—the whole texture of societies—all dissolved in the planner's mechanistic models. But in this way the experts were able to apply the same blueprint for institutional reform throughout the world, the outline of which was most often patterned on the American Way of Life. After the Second World War engineers set out to develop whole societies, a job to be accomplished in a few years or, at most, a couple of decades.

In the late sixties, deep cracks began to appear in the building—the promises of the development idea had been built on sand. The international elite, which had been busy piling one development plan on another, knitted its brow. At the International Labour Organization and the World Bank, experts suddenly realized that growth policies were not making it. In 1973, Robert McNamara, then president of the World Bank, summed up the state of affairs: "Despite a decade of unprecedented increase in the gross national product...the poorest segments of the population have received relatively little benefit.... The upper 40 percent of the population typically receive 75 percent of all income."

*Development always
suggests looking
at other worlds in terms
of what they lack.*



EARTH SUMMIT

No sooner had they admitted the failure of Truman's strategy than McNamara immediately proclaimed another development strategy with its new target group: rural populations and small farmers. The logic of this conceptual operation is obvious enough. The idea of development was not abandoned; indeed, its field of application was enlarged. Similarly, in rapid succession, unemployment, injustice, the eradication of poverty, basic needs, women and finally the environment were swiftly turned into problems and became the object of special strategies. The meaning of development exploded, covering a host of contradictory practices. The business became self-perpetuating; whatever new crisis appeared, a new strategy to resolve it could be devised. However applied, development always implies that there are lead runners who show the way to late-comers; it suggests that advancement is the result of planned action. Even without having economic growth in mind, whoever talks of development evokes notions of universality, progress and feasibility.

This heritage is like a weight which keeps one treading in the same spot. It prevents people—in Michoacan, Gujarat and elsewhere—from recognizing their own right to refuse classification according to the ahead-backward schema, and reduces the freedom to rejoice in their own diversity and wit. Development always suggests looking at other worlds in terms of what they

lack, and obstructs the wealth of indigenous alternatives which could inspire us.

The contrary of development, it must be emphasized, is not stagnation. From Gandhi's *swaraj* to Zapata's *ejidos*, we can find striking examples of change in every culture. Distinctions such as backwards/advanced or traditional/modern have in any case become ridiculous given the environmental dead end of progress in the North. Truman's vision will thus fall in the face of history, not because the race was fought unfairly, but because it leads to the abyss.

The idea of development was once a towering monument inspiring international enthusiasm. Today the structure is falling apart and in danger of total collapse. But its imposing ruins still linger over everything and block the way out. The task then is to push the rubble aside and open up new ground.❖

Wolfgang Sachs is a prominent theorist working in Germany in the arenas of environment and development. An expanded version of this article first appeared in Adbusters Quarterly, 1243 W. 7th Ave, Vancouver, B.C. V6H 1B7. Used with permission.



You fool! MacLuhan warned us about looking in the rear-view mirror!

THIS PLACE WILL NEVER BECOME DESERT

"Mama" Benedetta Ndolo leads a village women's group in the Iveti hills of Kenya. She took me on a tour of her village, and hosted me in her home that night. She showed me dozens of things accomplished by the women's group. But what impressed me most was Mama Ndolo's latrine, out her back door, through a grove of banana trees.

I went there just as darkness fell, when Kaewa Valley was deep in shadow, but the upper atmosphere was still alight. Her outhouse had no roof. There were only reed walls overgrown with morning glory and passionfruit vines in full flower. Squatting inside, you could watch the stars wink on and the moon appear in the east. A roof on that toilet would have been a disaster. Instead of a private flower garden planetarium, it would have been a dark little cell with flies buzzing inside. But the best thing about the latrine was the sound of the wind.

Three years before, Mama Ndolo's women's group started tree nurseries to plant their hills in fruit and eucalyptus seedlings. They did this as their part in the nation-wide Green Belt Movement. Nobody paid these women for all their work. The trees were their only pay. And now these young trees stood about twelve feet tall.

When you sat in the latrine you could hear the breeze sifting through a whole hillside of young trees. It sounded as if the trees themselves were whispering, or purring their contentment like cats. To me it was a sound of confidence. It was saying that Mama Ndolo's women are here, and this place will never become desert.❖

—Brian Griffith

**Reactionary leadership and attempts
to enforce a Western concept
of development are having
tragic consequences
in many African
countries.**

The Challenge of Africa

WANGARI MAATHAI

Africa faces many challenges: environmental, political, economic and developmental. These are all being tackled at different levels, and some successes have been recorded. But not fast enough. Hence the need for the continuous awareness-raising by the Hunger Project.

Why have the challenges persisted despite so much aid? So many development plans? So many experts? So much this and so much that?

Well, it is not as if people do not recognize the causes of environmental degradation (such as deforestation, soil erosion, pollution etc.) or the symptoms which follow the degradation such as desertification, impoverished soils, poor crop yields, energy crisis, hunger, environmental refugees, and widespread poverty.

It is not even as if people do not recognize the need to democratize their societies now and allow the people to use their creative energies more productively, to live without fear of victimization, arrests, threats, detention without trial, torture or even death.

It is not as if leaders do not understand the impact of the unjust political and economic systems which are promoting environmental degradation, especially in developing countries, and which are promoting a non-sustainable development model which is impoverishing millions of people worldwide. Many leaders have been unaccountable to their people, have stolen from their people by partly diverting aid, loans and other resources into personal fortunes. Some world leaders even know where such fortunes are hidden—far away in secret accounts and in countries where moral uprightness condones it. When will such business be considered unacceptable in the

world community?

And why are the hungry masses forced to repay loans they never received, and debts they never incurred? These repayments have become such heavy burdens, impoverishing them, driving them to slums, and creating internal conflicts. The repayments are killing them through increasing poverty.

Why are the prices of their commodities kept so low? When will the rich world accept that impoverished people cannot pay the IMF without jeopardizing themselves and their descendants? The concept of sustainable development, or an appropriate development model, or the concept of participatory development, are not foreign concepts to leaders.

It is not as if we are unaware that our children and the future generations have a right to a world which will also need energy, should be free of pollution, should be rich with biological diversity and should have a climate which will sustain all forms of life. It is not as if we are unaware of the damage we currently do to the earth.

Many of us understand all these and more, so what is the problem? Why don't we do what needs to be done?

It would appear that our vision is not global enough. Our minds do not yet embrace a common future for all mankind. We are still too secure, too greedy, too selfish, too blind. We have no sense of urgency. We believe that we have all the time in the world. We also still believe that disaster will only happen to others—because we still feel in control of our world.

It also appears that a critical number of people are extremely insecure. They need things to give them security: big things, rare things, prestigious things, even when such things degenerate the environ-

ment, impoverish large numbers of people or drive some forms of life into extinction.

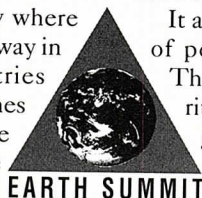
For some the answer is to hold on to power and avoid criticism, replacement, reprimand and change. We fear lest we are called to account for our deeds.

But in order for Africa to avoid its own holocaust, it requires brave, responsible, accountable leadership. It cannot afford the greed, the corruption, the plunder and the autocratic rule which has produced many small wars, millions of refugees and environmental degradation throughout the region.

There must be a change of leadership, and this must be brought about by the Africans: brave, visionary and selfless leaders. That is what Africa needs today. The rest of the friendly world can only help and urge on. But the Africans must bring out the leadership needed and avoid being used by the enemies of Africa who are working for a complete marginalization.

Let us stop promoting a development model which mimics the highly industrialized countries and tries to consume as much as they do. There are just not enough resources for all of us to exploit and maintain that level of consumption. The model being sold to Africa can only continue to degrade the environment. It can only continue to force poor countries to borrow more and continue to impoverish their large masses (even as they enrich a few). It can only continue to mis-use resources, fight small wars over foreign ideologies and continue to cause famine and population destabilization. All this gives Africa a negative image which the world loves to see as it justifies the prejudices, and allows the victims to be blamed.

Moments like these remind us that we are not alone, that there are people in the world who care, that we must never



EARTH SUMMIT

give up. Moments like this encourage us to see challenges as opportunities and to count ourselves fortunate indeed.

Tonight over 750 members of the worldwide family of The Hunger Project came to share the celebration of all the thousands of individuals in Africa who are struggling for a better life and a better world. Many are only known through groups. Many you will never meet. Nevertheless, you work for them and you reach out to them from all your branches. On behalf of them all, and on my own behalf, for encouraging us and for honouring us, we shall forever be grateful.

You have challenged us. We shall not disappoint you.❖

Professor Wangari Maathai is a world renowned environmentalist, known best for her work in founding the Green Belt Movement. This article is her acceptance speech on the occasion of receiving the Africa Prize from The Hunger Project. (See Edges: Dec. 1991)



"I've always dreamed of playing to a captive audience!"

A Cry From the Heart

REFLECTIONS OF A PARTICIPANT IN UNCED'S PREPCOMM 3

—Eleanor Heise

*How can any progress be made for the world in a building
Which is a mammoth marble monolith, which has used quality
air*

*Which has enormous soulless meeting rooms
Where meetings, dictated by the physical space,
Have the gods sitting in front of everyone else
Who wait dutifully for the gods' pronouncements
And who in turn join the spectacle and rise to make their
contentless mark
Posturing their importance....*

*A building which moulds the participants in these meetings to
join*

*The empty, spiritless format at a meeting whose members,
Both government, and non-government, are almost entirely
male,
Thus emphasizing the super-intellectual—the male stereotype
of effectiveness,
Thus ignoring the humane, caring side of our natures.*

*Even though many may want to care
Their motive in these surroundings becomes self-promotion.*

*How can change happen when powerful countries have
decided not to change,
Find it more comfortable to blame others, not working to correct
themselves.*

*We can have meetings which develop the thought and the
heart,
A nurturing atmosphere where we are relaxed and confident;
Where we don't have to make a big impression; just
concentrate on good ideas.*

*We need physical work to connect to reality, fresh air,
Meetings of small numbers of people, women and men in equal
numbers,
Synergizing their perspectives and strengths—
Meetings of people of shared expertise, in a circle equally
sharing
Their experiences, their insights, their action priorities for
change
Planning those programmes into reality with love, care and
humour.*

*The only words used will be about programs,
The only paper used will be about programs.*

*We need to sing, have fun, share our cultures' richnesses.
We could plant trees, we could use less water, we could recycle
the paper,
We could eat all the food we take to teach our meaning by real
example.*

*We need buildings which are human, which have nice small
rooms
Bathed with sunlight, with windows that open, with solar heat
and plants
Which we leave easily to exercise.*

*Let us leave those who must function toward no progress
—they can continue toward no change in their current format.*

We must change all the structures and achieve progress.

*Eleanor Heise works for an NGO in Ottawa and was a participant in
PrepComm 3.*

You couldn't build networks like this

if you wanted to.... They just

naturally grow up among

people who trust

each other.

Japanese Mind Change

HIROSE TAKASHI

For the past five years writer Hirose Takashi has been on the road almost constantly, warning Japanese of the dangers of nuclear power. His trademark is four-hour lectures—sometimes delivered three times in a day—which hold audiences spellbound in packed auditoriums around the country. In recognition of his marathon efforts, the nuclear industry has responded with a multimillion-dollar media budget and blistering salvos of public criticism. One mainstream national monthly recently headlined an issue with four articles solicited on the theme "Against Hirose."

Although the storm of attention is fairly new, his commitment is not. At 45, Hirose, a retired metals research technician, is a veteran anti-nuclear researcher and campaigner. In 1987 he published *A Dangerous Story*, a compendium of facts and reports on the Chernobyl accident which has sold over 250,000 copies.

His just released *A Tale to Keep You from Sleep* registered number one on Kinokuniya's national bestseller list the week of its release. This article is excerpted from a long interview which appeared in the electronic *Saltation* magazine published by the Kokusai Shimin Access Centre (KOSAC), 1991.

The movement against nuclear power was definitely not "created" by me or anyone else. People who were aware of anything at all have been thinking like this for a long time. They knew things were getting strange, getting dangerous here. There was a long silence but people have had these doubts and questions for many years now. It has surfaced as a so-called movement because of a change in the social atmosphere.

Then came Chernobyl. In the aftermath all the strange feelings people had been having, all the solitary ruminations, began to

break into the open. People started to move, began linking up and speaking out. The biggest change, I guess you could say, was an outbreak of courage. People were finally finding the strength to articulate their innermost feelings. Everything they had felt and smothered for years came bursting out.

Perhaps my work has had some small catalytic effect but the impact of Chernobyl was so great. This was a major, major disaster and people were jolted enough to see that nuclear power was one problem they could no longer evade. One accident like that in Japan and we're finished. That had to be confronted.

Up till then we had been able to avoid facing a lot of problems here—the implications of the emperor system, the discrimination and prejudice in the country.... Everybody's known about them but they haven't threatened our personal existence. Nuclear accidents are another matter. People finally began to stand up and they began standing up everywhere.

Those that are moving now are not just swept along. They are creating networks, trading information and ideas, strengthening each other. The media has been tried and found useless here. We've abandoned it. Until now the pattern has been for movement people to try to sell their causes to the media. It's every man for himself now—and it's the most powerful way to work. Every person is different, with different talents and skills. If each person makes up his own mind and begins to do something on his own, the actions become much more diverse, creative and finally effective. So it's not a movement in the old sense. It's a "work." It's something for each of us to do in our own ways. It's individual thought and activity that is important—

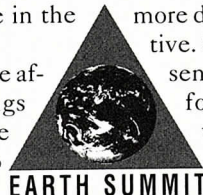
"What needs to be done? What can I do?" And the most critical resource for this work is information—honest, accurate facts. And since the media won't help, personal networks have grown up all over the country to move this information around. It's not that anyone is building a network—you couldn't build networks like this if you wanted to, and you don't even want to try. They just naturally grow up among people who trust each other.

We're not aiming for a victory or to defeat an opponent. That's not how you improve things. There isn't really even an opponent. In America, people play chess. Japanese prefer *shogi*. In chess you kill off pieces until only the kings and a few nobles are left. Kind of a sad game, don't you think? In *shogi* when you take a piece it survives and returns to the board on your side. Isn't that somehow better? The pawns and combatants are spared. You take your rival's men and make them your own. At the end, your rival melts away but everybody is still around. In other words, you don't kill off the opposition, you just communicate the facts.

We don't try to persuade, to talk people into joining something. We just lay out as many facts as we can and say, "Go think about it." We don't tell them what to think, we don't prefabricate their

*In chess you kill off
pieces until only the kings
and a few nobles are left.*

*Kind of a sad game,
don't you think?*



EARTH SUMMIT

conclusions. People have to put the evidence together for themselves; and so, when they reach a conclusion, it is theirs, and they are thus much more likely to take responsibility for it and to act on it. Once a person starts looking at the world clearly and exercising his own critical judgment, the habit tends to spread—both to other aspects of that person's thinking and to other people. It's a much more powerful way to proceed than simple persuasion. I tell people where I got the facts and to check for themselves. I don't say, "How terrible!" Just that these are the linkages. What do they mean to you?

There's not much hope of changing the top leadership. There's real madness at that level, madness right out of the 1930s. But if we can totally change conditions at the ground level, change their own workers' consciousness, change ourselves, then we perhaps stand a chance. If we as a people just refuse to play along, really what can corporate power do?

It needs to be understood that all this is ultimately not just about nuclear power. It entails a far more general awakening. First, it has opened people's eyes to the lies and servility of our mass media. That is perhaps the biggest effect, and why nobody trusts the newspapers any more. And people have lost faith in our so-called technical experts. They have seen to what levels these men will stoop to protect their jobs. It has even changed people's perceptions of the entertainment industry, particularly television.

You have to see that these organizations are not monolithic. The mass media is doing stupid, ruinous things as an institution, but inside, its people too are changing. They're all slowly coming to their senses. Individually they understand. In the past, for example, we visualized mass media over here and the movement over there, confronting and opposing each other. It's not really like that. Each employee in the media is also an individual. At night he goes home to his family and sits down to dinner with a wife or children who are perhaps activists. They care for each other. They talk. Things change. Lives change. It's that kind of world really, the kind of world where guerillas have the advantage. From a distance perhaps the big corporations and the movement look like separate worlds, but in reality we're all in it together. And people who

THE BOY

It was one of those parched desert afternoons in Central India and my third class train "bogy" was full of uncomfortable souls, bearing the heat, the dust and each other. Mothers with fretting babies, old men in simple vest undershirts and *lungis*, and an array of other fellow humans all shared the longing for the cooling bucket bath at the end of the journey. That end was still six miserable hours away so we were all in a half-drugged mood, wishing it were all behind us.

Our train stopped, as it often does, in the middle of nowhere, reminding us that, though we thought we'd arrive in six hours, who's to know? Maybe it would take eight or twelve.

As we sat there in temperatures over 110°F., I glanced out across the brown dryness to a wretched little thatched hut which seemed only to highlight the despair and discomfort of the moment.

Then it happened. A small boy, perhaps eight years old and wearing little more than rags, emerged from the house and leapt into a dance of ecstasy worthy of the most spirited Cossack. He jumped and twirled, smiled and waved his arms with such abandon that one worried for his continued well-being.

I reflected on his probable prospects—poverty, illiteracy, perhaps bonded labour, almost certainly an early death. Yet in that moment he leapt and twirled with such joy that one would have thought his life to be quite perfect. Maybe it was, in some way quite beyond the grasp of social fixers like me.

The train pulled away. I looked around at the discomfort on the self-consumed faces next to me and found, several seats away, the face of an old man who had also been enjoying the performance at the hut. He smiled and nodded as only Indians do. We silently shared our delight for the moment. I went back to my book, he to his card game, blessed. ♦

—John Patterson

John Patterson is president of Kanbay Resources Inc., an international computer programming firm. He and his wife Thea currently live in Hong Kong.

realize this travel back and forth between their jobs and their private lives thinking, "How can I, in my present position, change things?" In other words, how they can work from within, using their professional skills and experience to serve their concerns as citizens, parents, etc.

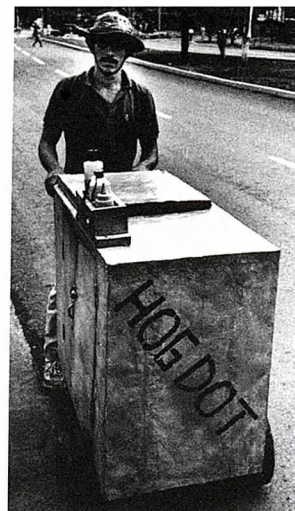
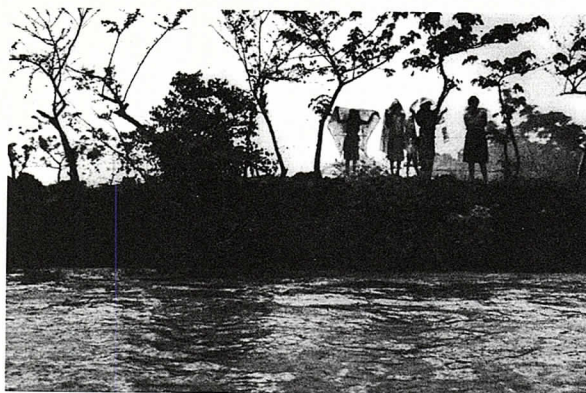
If you were to describe what's going on now in Japan, you'd have to call it a mental revolution. People are changing so fast and gathering so much strength. It's an unprecedented and truly important event. And because this new consciousness connects directly with our most basic values, our deepest feelings, we can't be so easily distracted any more. In fact, the more money the big organizations pour out to intimidate or stupefy us, the more people see their strategy for what it is. People now see how the media, critics and entertainers are all bought into line. And because

you can actually watch it happening, it's educating a whole generation that can recognize and withstand it.

It's got to the point where this kind of money politics actually helps us and confirms what we're saying. Because their tactics are so obvious and predictable, more and more people see through them, thinking, "Aha, they're at it again. Just as I suspected." And the more such influence is exposed, the more confident and imaginative people become in dealing with it. I could say in a way that the nuclear lobby is now really bankrolling the movement.

And this consciousness spreads beyond nuclear issues. It positively affirms truly valuable things like agriculture, which have been disappearing from modern awareness. Suddenly people are starting to recognize their importance again. People are

continued on page 33



Nicaragua Portfolio

DOUG WICKEN

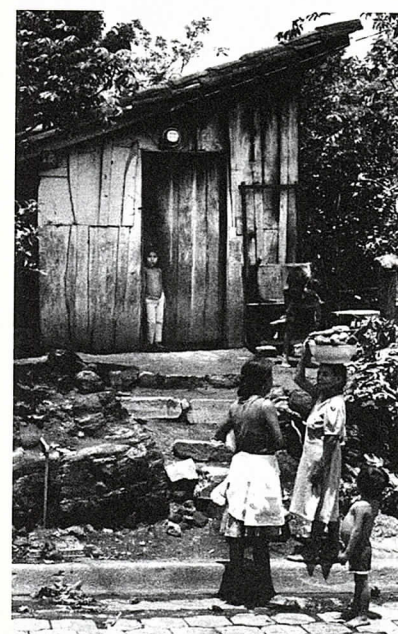
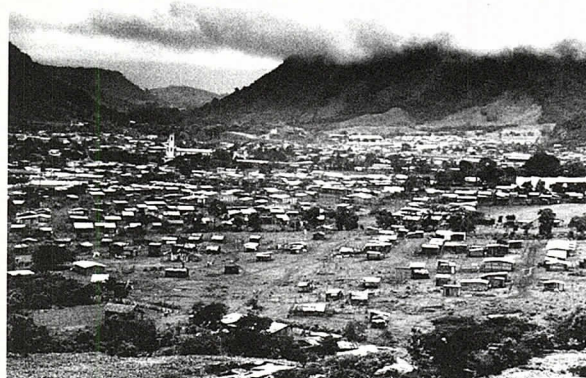


As a documentary photographer Doug Wicken is more concerned with the subtleties and cultural personalities of ordinary people than with the temporary nature of current events. "I believe that the collective image of an entire culture can emerge only after substantial exposure to the personal values of its individual citizens."

Pictured here are some of the photos from his new book *Nicaragua Portfolio*.

Doug Wicken is a professor of photojournalism at Loyalist College in Belleville, Ontario, where he has been teaching since 1987.

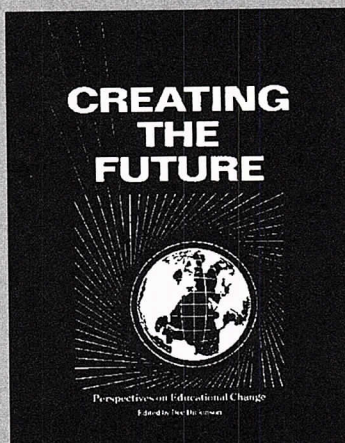
Nicaragua Portfolio can be ordered through Canadian book-sellers or direct from la Quinta Publishing, RR #1, Thomasburg, Ontario, Canada K0K 3H0. Tel. (613) 478-6716. (120 pages, Cdn \$39.50)



CREATING THE FUTURE

Perspectives on Educational Change

Edited by Dee Dickinson



The book *CREATING THE FUTURE* is a remarkable collection of brief essays that offer invaluable insights about educational change for our time and the future. Dr. John Goodlad writes in his foreword, "Here we have the essence of the fundamental views of educational leaders who hold much in common, but whose particular perspectives are unique.... These essays are extraordinarily refreshing. I commend them to you."

The twenty-six contributors include such educational trail-blazers as Howard Gardner, Robert Sternberg, David Perkins, Reuven Feuerstein, Mihaly Csikszentmihalyi, Malcolm Knowles, Arthur Costa, and Shirley McCune. Their "break the mold" thinking will be an invaluable resource to all those involved in restructuring educational systems.

Editor Dee Dickinson has also created an audiotape which offers highlights from the book, as well as additional insights and examples of innovative educational programs and schools. She is president of New Horizons for Learning, an international education network based in Seattle, WA.

The book and audiotape are available from:
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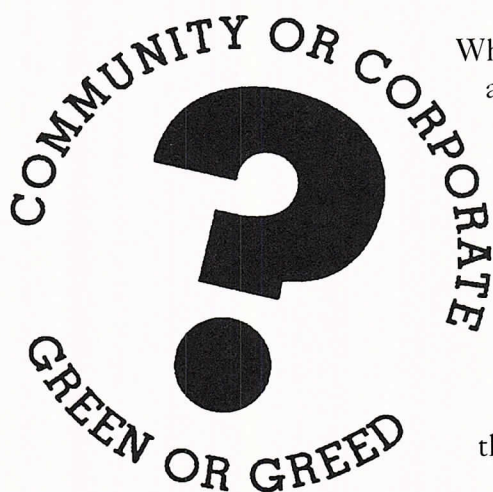
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JAPANESE MIND CHANGE

continued from page 30

learning to calculate value in non-monetary terms. For the last few decades everything has been appraised in terms of money. We are reawakening to the fact that things have value in themselves. Money is just metal or paper, an abstraction. Once freed from its spell, people start working out of conviction and passion, not calculation.

How long will this mental revolution take? I don't think about it. I'm not sure you should think about it. People who think that way often end up doing nothing. Until now people would think, "If I do this or that, the other side will do such and such—block me, attack me, make a fool of me or something. And they give up before they start. The reason we keep on is because we've stopped calculating. We just do it—whatever it is.

Ultimately there is a goal, a target toward which you aim your actions. But you can't judge obstacles until you confront them and you can't know your own power until you try. So you don't prejudge your situation with idle hypotheses. A lot of our traditional activists still think like that, however, and all the while they sit around calculating they are losing ground. Forget calculations, just work. Once your goal is decided, it's the work that gets you there, not the mental games.

I don't know how citizens elsewhere are dealing with their own problems but I think we're making a real breakthrough in Japan, the way individuals in all parts of society are taking responsibility and action on their own. It's a beautiful thing to watch. It almost makes you patriotic. ♦

Courtesy of Saltation, the quarterly journal of Gaian thought and grassroots action, published electronically by Japan's KOSAC (Kokusai Shimin [Global Citizen] Access Centre, 8 Kaguraoka-cho, Yoshida, Sakyo-ku, Kyoto, Japan 606. KOSAC is a non-profit computer networking office trying to evolve into Japan's first online populist think tank. North American Office: KJ c/o KCC, 31 Bond Street, New York, New York 10012. Through its Shareright(s) arrangement, Saltation allows free copying, quoting or porting materials as long as others, in turn, are allowed the same right.

Have you Heard?

THE HUMAN VOICE is a miracle of creation. Through it we learn the subtleties of rhythmic expression in language, thought and music. Every sentence contains tone, melody, meaning, expression and even overtone harmonics. The beginning of the tonal word was the beginning of communication.

In the past few years we've become aware of the variety possible in vocal music from the voice of Bobby McFerrin who sings a dozen styles and parts simultaneously on his albums and even on television commercials. His new album, *Medicine Man*, will be a delightful addition to his light, popular repertoire.

The awesome range of expression possible in the human voice is also evident in the music of religious devotion, from Gregorian chants to the mystical sounds of the Tibetan Tantric monks. No other instrument has as much variety, flexibility and colour as the human voice; and this instrument is provided free of charge to nearly everyone in the human family.

Here are some very special albums that are unique, and not heard on many FM stations. However they may be key to the development of vocal music into the next century.

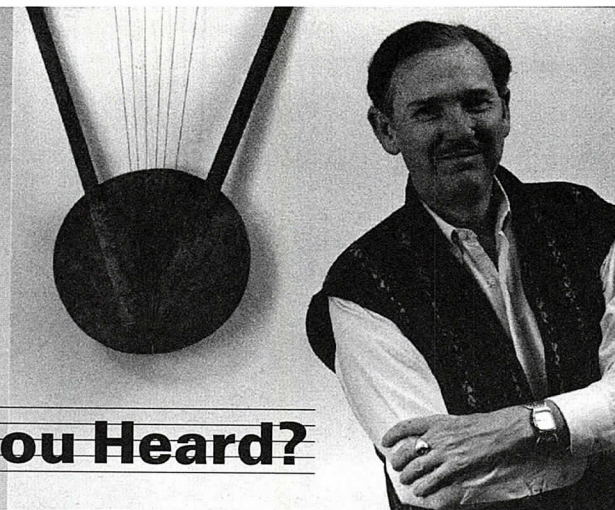
Georgian Voices by the Rustavi Choir (Electra Explorer Series) provides the most evocative sampling of what a group of male voices can do. Based on ancient sacred texts and many folk styles, the music of the Caucasus mountain range has charmed eastern European ears for centuries, inspired Stravinsky, and now is here to enchant us. If you like the Bulgarian Women's Choir, you'll be pleased with the Rustavi Choir.

Three groups produce esoteric and extraordinary sounds: *The Gyoto Monks: Tibetan Tantric Choir* (Windham Hill) evoke simply incredible harmonic overtone sounds through their ritual prayers. British avant-garde composer Trevor Wishart's group of six pieces called *Vox* is performed by the Electric Phoenix. Be prepared to stretch your vocal and musical imagination with these sounds. The Harmonic Choir, directed by David Hikes, provides the most user-friendly introduction to the magical sounds of harmonic singing. Their ability to sing two or three sounds at once and control the colour and refined range of their voices is not matched by any other ensemble. On their 1986 recording, *Harmonic Meetings* (Celestial Harmonies), they perform beautiful and exceptionally sacred selections.

The Toronto-based Star-Scape Singers (Sun-Scape Records) are world renowned for their highly evocative style of music and performance. In the past decade they have refined their progressive composition into simply magical music. As the special guest of the mayor of Moscow, they were chosen to sing for all the ensembles in the art festival during the last May Day festivities. Their new *World Anthem* may become one of the most significant contributions of art to the quest for world peace. *The Fire Mass*, *A Sound Voyage*, and *The Song: the Heart of Christmas*, composed and conducted by Kenneth G. Mills, are already collectors' albums. ♦

—Don Campbell

Don G. Campbell is Director of the Institute for Music, Health and Education in Boulder, Colorado.



Street Kids International

Day in and day out street children face obstacles that most of us would find insurmountable. As young as eight or nine years of age, they live the lives of adults and make all the decisions concerning their up-bringing and survival. They have no political power and no unified voice, and are, therefore, easy targets for harassment and arrest. They have no money for school uniforms or school fees, and by early adolescence usually end up in jobs paying a fraction of the minimum wage. They are shunned by mainstream society and are given little or no chance to break the cycle of poverty, exploitation, and crime that keeps them on the streets.

Yet these children often retain their indomitable spirit. Lack of opportunity is all that prevents them from participating fully as citizens in their own countries. Street Kids International endeavours to provide them with that opportunity.

The idea for Street Kids International was born in a garage in Khartoum in 1986. In Sudan and Ethiopia, Peter Dalglish had seen many income-generation projects that never produced a profit and therefore depended on continuous support from foreign donors. Others required elaborate overseas marketing



schemes or outside expertise. He wanted to design a project for Khartoum street children that was modelled after a business rather than a charity, that met the demands of the local market economy, that would build on the natural strengths of the kids, and ultimately be self-supporting.

He launched the SKI Courier bicycle delivery service with three destitute children, three borrowed bicycles and a contract to deliver the *Sudan Times*, the city's English-language daily. The children picked up the newspapers from the publisher at five in the morning, stamped them with their logo, and then dropped them off at businesses and residences throughout Khartoum. SKI Courier quickly earned a reputation for reliability, and demand for the service grew. Because they couldn't read, the children devised a colour-coding system to deter-

mine where letters were to be delivered. But as the number of new customers grew, the system soon became obsolete, and the kids had to face up to learning to read and write. Literacy classes in Arabic began in the office; the children paid the teacher's salary themselves. They also paid for their own uniforms, were collectively responsible for any missing bicycles, and earned points based on good performance, translated into cash bonuses at the end of the month.

The participants worked hard, acquired important social skills, gained self-confidence, and won the respect of their clients. Five years later, the programme is self-supporting and still going strong in Khartoum. New SKI Courier operations are up and running in Bangalore, India and Lusaka, Zambia.

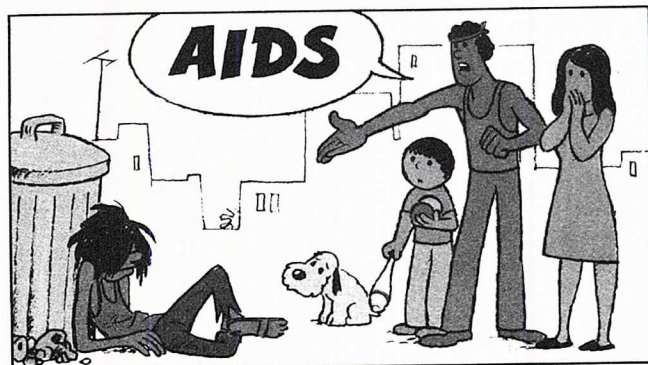
Then there was the reality of AIDS. Although few studies had been done, it was obvious to street workers in 1987 that poor children were especially

vulnerable to the disease. Many street youth are sexually active, and few of them know anything about AIDS. The challenge was to find an effective means to teach highly marginalized children and adolescents how AIDS is transmitted and how to protect themselves against the disease.

A showing of an old Tom and Jerry cartoon in Khartoum gave us an idea: why not create an animated film for the world's street children that presents the dangers of AIDS in their language and reflects the reality of their lives?

Armed with these two ideas—SKI Courier and an education cartoon about AIDS—Dalglish returned to Canada in September 1987 and founded Street Kids International. Says Dalglish, "I wanted to create an organization with an emphasis on innovation that would work closely with community-based organizations in the developing world."

In 1988, he became



Scene from the Street Kids International comic book.

Managing Director of the Survivors Project of SKI, and Street Kids International and the National Film Board of Canada began production work on *Karate Kids* in Toronto. The production team assembled some of the world's best animators. The film-makers spent three weeks with very poor kids in Mexico City and Guatemala City, listening to the children's stories—how they survive day in and day out, who their friends and enemies are, and what they know about AIDS. The resulting 21-minute film, *Karate Kids*, premiered in Yaoundé, Cameroon, in Ottawa and at Harvard University. The *Karate Kids* package also includes a training book for street workers entitled *What We Need to Know about AIDS* and a pocket-size comic book. The materials are designed to promote all three main aspects of adolescent sexual health: control of sexually transmitted diseases (STD) including HIV; family planning (specifically condom use); and the prevention of sexual abuse through awareness, peer loyalty and self-respect.

Geraldine Bailey, an international AIDS educator, waxes enthusiastic about *Karate Kids*: "I can't resist telling you what a joy it is to use *Karate Kids*. I am having trouble keeping up with the requests for copies from many, many countries. I suppose you have heard the street kids yell 'Run! Run!' and 'No! No!' when they

watch the cartoon. I have used the video with children and adults in pubs, restaurants, homes, schools and courtyards. It is a delight to show."

Versions of *Karate Kids* have been produced in 14 languages, including Spanish, Tagalog, Créole and French. Street Kids International has filled requests for the materials from 80 countries. The materials have also been used effectively with aboriginal children in remote parts of British Columbia. *Karate Kids* is being shown widely in reception centres for street children, clinics, schools and from the back of video vans through the developing world.

—Christopher Lowry

Christopher Lowry is an award-winning film-maker, writer and publisher. For more information write: Street Kids International, 56 The Esplanade, Suite 202, Toronto, Ontario, M5E 1A7, Canada. Tel. (416) 861-1816, Fax (416) 861-9386.

The Spiral Garden: Mythography and Healing

Mythography and "storying" in a garden play an important role in the therapy of children at the Hugh MacMillan Rehabilitation Centre, a pediatric facility in Toronto, Ontario. Over the past eight years, children from this hospital as well as children from the surrounding community, both disabled



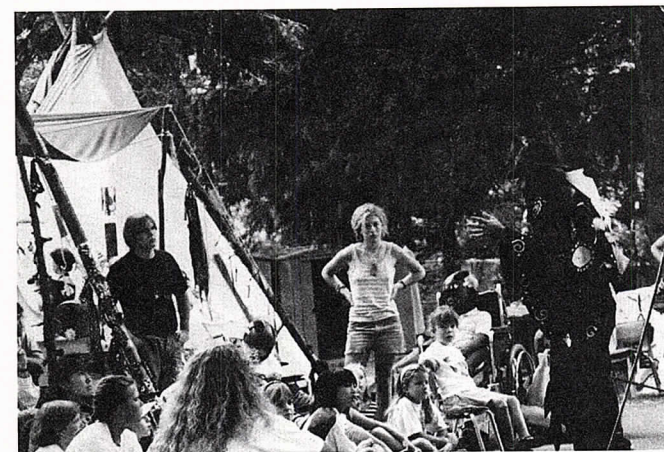
Last year's mythography centred around the egg, decorated with designs by the children and incorporated into a story woven by the storyteller and children.

and able-bodied, have worked and played with local Toronto artists to build a small village which they call the Spiral Garden. The village represents an eccentric and somewhat autonomous region on the hospital's spacious grounds in that the play of children and the power of their imagination is sovereign there.

At first sight, the Spiral Garden seems like a mistake. A mirage. The ancient maples plunging their boughs in the summer breeze may be mesmerizing you. The heat must be muddling your mind. Drums beat and you are entranced. The Princess of Pudding, the Princess of Pie, Queen Lovely and Prince Michael the Tax Collector pass by in procession. As you enter the village gate, they disappear behind a huge hexagonal egg covered with hieroglyphs and head over to the percussion tree.



Picking up a drummer and flutist there to accompany them, they parade from canopy to canopy singing their song and selling their invisible wares. Children are everywhere, painting and sculpting, nailing totems together out of bits of scrap wood, picking tomatoes, basil and beans for the ceremonial salad, plaiting willow crowns under the gardener's thatch-roofed hut, weaving cobwebs of brightly coloured wool between the trees, preparing compost tea for Her Majesty the Garden's



tea party. This beguiling riot of sensations, sounds, colours and activities is somehow a contradiction—for so many children to be engaged in so many activities in one place at one time (many of the children, by the way, in wheelchairs or on walkers, crutches or canes). The Spiral Garden has a remarkably flowing, open and harmonious feeling.

The centre of the village is a stone spiral path which represents the human body. Its head is the garden abundant with vegetables, flowers and herbs. The left arm of this body gestures in towards the heart. The right arm points out toward the world. Implicit in this cosmography is the connection between inner and outer realities, the world of imagination and the world of actuality. Play is what keeps the connection between these two worlds open.

Some of the play is unstructured. Water flowing through bamboo conduits splashes

down into the large sandpits where children tunnel and build civilizations that rise and fall as one tribe of sandpit people replaces another. Some of the play, where artists get involved, is more structured. A storyteller wanders through the village playing his penny-whistle. Sometimes he trundles along with a small wagon full of painted rocks to make a story circle. Sometimes he pulls a costume cart around. The children dress up and make their own story-theatre. The interweaving of traditional and home-made tales has, over the years, seeded itself in the collective imagination of the children so that now they are capable not only of creating elaborate and often humorous epics, but they also, with the help of the artists, bring these tales to life in large-scale rituals and pageants complete with hand-made costumes, songs and props. When such events occur, the medical staff and administration of the hospital, as well as workers in the ancillary departments are invited to the garden to witness and participate. These "mythographical" events help create a real sense of community at the centre. More importantly, they give the children an example they will never forget of the power of their imagination.

It is a tribute to the Hugh MacMillan Rehabilitation Centre, the Creative Arts Department in particular, that the Spiral Garden thrives and grows. The Spiral Garden vil-

lage is a prototype which could have applications in the larger community. Many of the artists who came to work in the Garden thought initially they came to help children with their rehabilitation, and this is essentially true, but many have also discovered that the children have helped heal them too. There is a mutuality here. Any community which is broken in spirit might set aside some ground for a Spiral Garden and invite its children and artists to create a "spirit village," a village where the spirit of the broken community is nurtured and healed.

—Paul Hogan

Paul Hogan is one of the founders of the Spiral Garden, together with Nancy Brown and Michelle Jennings. Paul is a visual artist and mythographer. He lives in Toronto.

Connecting Mathematics and Life

OliveAnn Slotta is a math teacher at the Fred N. Thomas Career Education Centre in Denver, Colorado. But she is no run-of-the-mill teacher. In November of last year she was showcased in the Disney American Teacher Awards from among 750 applicants as "the outstanding math teacher for 1991."

At the televised awards ceremony she told her audience why she was a math teacher: "I think that mathematics is something much

greater than assuring my students' financial success, although it does that. And it is much greater than our nation's competition in the world market place, although it does that, too. To me, math is bringing order to their universe, seeing beauty and pattern in everything."

The magnet school in which Slotta teaches encourages students to make connections between their career interests, academic concepts and community concerns. So innovation and discovery are a part of the daily routine. Says Slotta: "My high school mathematics class is a learning community, alive with wonder and discovery. The learning setting is student-driven. I am always looking for a student's natural curiosity to emerge or for a critical situation in the community (local, state, or national) which mandates an interesting mathematical solution."

For instance, OliveAnn bases math projects on community issues, such as the Denver municipal budget. Students used the Mayor's proposed 1992 budget to study several projects in the planning or implementation stage for the city—the airport, the baseball team, an amusement park, the Briell Theatre. Teams of students interviewed the city employees in these various projects. A member of the baseball club was asked to justify a 9-million-dollar scoreboard when social projects were cut.

"Students discover," says OliveAnn, "that they can understand and often affect real situations. They begin to image themselves as effective citizens and problems solvers—a shift from that of 'powerless student.' The image of school shifts from a boring and synthetic place to an eventful learning community."

As part of her award, Slotta received \$2500 for her school and the same amount for herself. At the awards presentation, she thanked the Institute of Cultural Affairs for the development of Imaginal Education which she uses to help students learn.

—Jo Nelson

The Machakos Game

Want to spend a volunteer year working with villagers in Kenya as they implement their own plans for the sustainable development of their villages? You can do it through a team-based simulation by playing the Machakos game.

In the "Machakos Game," you "travel" as volunteer workers to the Machakos District and become familiar with its conditions and customs through meeting local people. A set of colourful "Villager Biography Cards" enables participants to role-play six villagers during this portion of the game.

In the next part of the game, you work in teams of six



MACHAKOS

VILLAGE DEVELOPMENT SIMULATION GAME

to implement projects designed by the villagers themselves: building a water tank, terracing a hillside or holding a health care training school. To get the job finished you are confronted with "real" obstacles—resource scarcity, logistics, interruptions, cultural differences, malaria. You need intense teamwork, clever strategy and flexible timelining. Higher-order thinking skills get a workout. For example:

"Work on the tree planting project has been moving ahead smoothly. The sapling trees are due for delivery next week, in time for the work day that has been set up. Then several unexpected events occur. A meeting is called by your agency in Nairobi. You and your team director must attend, taking crucial leadership away at just the moment when it is most needed in the village. How does this affect your team's strategy for the coming week?"

In the last part of the game the facilitator prepares you to "return" home through a conversation that allows you to process and glean what you have learned from the experience.

Game-players say they have learned a healthy respect for the complexities involved in doing community development, a sensitivity to the role of local people in designing and implementing community projects, and a more global perspective on their own culture, community and lifestyle. Said one YMCA outreach worker, "This game is what I do!" A church member reflected: "The game is a double-edged sword: learning about Kenya and training in how to deal with your own neighbourhood." A graduate student in international relations reflected: "I learned more during the four-hour [game play] than I did in any of the lectures for the course."

The Machakos Village Development Simulation Game derived from a case study of local development work coordinated in the Machakos District of Kenya by the Institute of Cultural Affairs in the early 1980s. The game entails working with local people to enable five villages to become self-sustaining. The four-hour game can be broken into six 45-minute sessions when run as part of a school curriculum.

Who plays the game? School social study classes from 6th to 12th grade, university classes, churches, youth conferences and development organizations have all "gone to Kenya" via the Machakos Game. The Greater Houston YMCA has used the game to re-create its staff's perception of the Y as a community development organization. Bob Fleming, YMCA of Greater Houston's Vice-President for Program Development, vouches for the game's impact: "I find the Machakos Game serves as a metaphor for so many things the YMCA does—overseas development, extension and branch development and new program development. The emphasis on cooperative action, knowledge and leadership has given a focus to our everyday work experience."

Machakos events have been held in numerous graduate and undergraduate university programs in the United States, Germany, the United

Kingdom and the Netherlands. William Cunningham, director of the St. Thomas University's Centre for International Studies, has used the game four years in a row in his Intercultural Issues course.

He comments, "Machakos brings to life the issues that we present through a lecture format in the classroom." After experiencing the Machakos game one of his students remarked, "I gained the knowledge that there is a vast difference between what works in theory, and what happens in practice"—an important insight, as any development practitioner knows from poignant experience.

The facilitator, or game MC, plays a key role as game guide, the one who is thoroughly familiar with the flow of the game. The facilitator takes participants on a journey of consciousness in which they discover insights that usually come as a result of living for several months in another economic, cultural or political setting. Once the facilitator has clarified the rubrics of the game, the structure of the game steers participants into uncharted waters and new understandings, both mundane ("I didn't know there were places where you can't just go to the hardware store when you need something!") and profound ("The people, their growth, their self-esteem are more important than building the water tank"). When chil-

dren play, they become aware really fast. Reflected one sixth grade student, "We're worried about things these people never dreamed of. These villagers are worried about water."

Until recently, Machakos game guides learned how to play it in a training workshop. Now, thanks to the new training video and a revised version

of the guidebook, the simulation game is available "in a box." ♦

—Susan Wegner

Machakos Village Development Simulation Game Kits are available from the ICA West Field Office in Houston. Contact Susan Wegner at 4714 Rockwood Street, Houston, Texas 77004, USA. Tel. (713) 747-7543.



Get thee hence, virus!



Children of the Secoya Nation in Quito, Ecuador.
Photo by Danny Beaton.

Project Indigenous Restoration 1992

On April 19, 20, 21 and 22, the Second Project Indigenous Restoration will take place in Toronto, Ontario. Indigenous Elders, Chiefs, Shamans and Traditional Speakers from North, South and Central America will bring their wisdom and experience in caring for Mother Earth (the environment). Representatives of the World Council of Indigenous People and many indigenous nations, including the Inuit, the Northern Cree, the Hopi, the Haida and the Iroquois Confederacy are taking part.

Project Indigenous Restoration 1992 will give the public an opportunity to meet with the spiritual teachers and spokespersons of indigenous nations in an atmosphere of cooperation and common concern for the plight of our planet. The agenda for the four-day event is as follows:

EASTER SUNDAY, APRIL 19: Sunrise ceremony at Queens Park in Toronto. Speakers from the Arctic to the Amazon will draw attention to

the destruction happening to the environment and to indigenous people, and will share wisdom on caring for Mother Earth. The day's events will be accompanied by traditional native dancing and drumming, and capped by an evening concert featuring internationally renowned recording artists.

MONDAY, APRIL 20: At the Ontario Institute for Studies in Education (OISE), an all-day forum will address the following themes:

9 am-12 noon: Forum I—Indigenous Restoration
1 pm-4 pm: The Protection of the North
5 pm-10 pm: Defenders of the Rainforest

TUESDAY, APRIL 21: Indigenous speakers—elders and shamans—will speak in Toronto schools to students and teachers. In the morning from nine to eleven, they will visit elementary schools, and from one to three in the afternoon, secondary schools.
WEDNESDAY, APRIL 22: Earth Day

At Queens Park, students will sit in solidarity with chiefs and elders, and give presentations on environmental protection and support for indigenous peoples.

All these are public events.

Project Indigenous Restoration is organized by the Artists/Environment Forum and coordinated by Danny Beaton of Mohawk Six Nations and Lindsay Mitchell. The four-day event has been endorsed and supported by many organizations, among them the United Nations Environment Program, the Toronto Board of Education and the Ontario Secondary School Teachers' Federation. Events will take place rain or shine. Volunteers are needed.

For more information contact Danny Beaton of the Mohawk Six Nations, Turtle Clan, tel. (416) 921-0014.

The Second International Conference on Auto-Free Cities

On May 22-24, a conference at the University of Toronto will focus on car dependence and its costs, causes and cure. The conference will be hosted by Auto-Free Toronto with the support of Transportation Alternatives in New York City, which sponsored the First Auto-Free Cities Conference last May.

The conference will bring together researchers, business people, community and labour activists, transportation engineers, architects and auto-free visionaries to seek and share local and global paths to automobile reduction and include practical plans.

Fees: \$100 after February 1st. Cheques payable to "Auto-Free Toronto"
Registrations or more information: Auto-Free Toronto, 40 Dundas Street W., Suite 219, Toronto, Ontario M5G 2C2 or fax to (416) 392-0089.

Round-up '92

From Saturday, June 6 through Sunday, June 14, 1992 over 300 Toronto artists will open their studios and impromptu exhibition spaces to the public. This unique opportunity to view current art and meet local artists is in its fifth year.

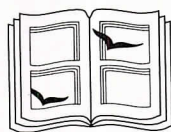
For more information contact Round-up at 55 McCaul St., Box 145, Toronto, Ont. M5T 2W7. Hotline (416) 961-5136.

LETSYSTEM Update

Updating "The LETSYSTEM Takes Off" (Edges Dec 1991), recent news indicates that the LetSystem in both Great Britain and New Zealand have expanded lately. There are now 20 systems in Great Britain, and the Christchurch system in New Zealand has been increasing its trade exponentially. The average trades there are small, around \$15, but the monthly totals are large, indicating a truly broad base of participation. At the last count it has traded \$50,000 in less than three months, which represents a doubling of the quarterly rate of trade. I can't wait to hear what their next quarter is like. ♦
For information on LETSystem in Toronto contact Dave Burman, tel. (416) 944-8048.

Earth Summit, Toronto Style

To learn more about the Rio Earth Summit come to Harbourfront, April 25, 1992
For more information contact Juanita Berkhout or Rachel Tonido at (416) 929-0990.



Good Reading

MYSTERY DANCE On the Evolution of Human Sexuality

by Lynn Margulis & Dorion Sagan

New York: Summit Books, 1991. Hardcover, 224 pages. US\$19.95, available in Canada through General Publishing, \$27.95.

The saying "having a monkey on one's back" comes to mind after reading *Mystery Dance* by Lynn Margulis, Distinguished Professor of Biology at the University of Massachusetts at Amherst, and Dorion Sagan, writer and sleight-of-hand magician. The authors take the reader on a journey, tracing human sexual behaviour—not back to the Garden of Eden—but to single cells, apes and other mammals, to reptiles, amphibians, fish and various vertebrates. We are our ancestry, write Margulis and Sagan; we are the species that evolved and survived to tell its own story.

Throughout *Mystery Dance* moves the theme of the striptease artist taking off layers of contemporary practices to expose the presumed physical appearances and sexual lives of our ancestors. The DNA of our parents and grandparents lives on in us and the gene pool of the human race may reach back some four million years to a hairy australopithecine shuffling through the meadows of East Africa.

"In all sexually producing species," write the authors, "males and females depend upon each other's bodies to deliver their genes into the next generation." Human romance and monogamy, ritualized by marriage, may have their origins in the practice of *Homo Sapiens* when the males separated their fertile women from the general tribe. By thus removing the women, the men guarded their paternity and tended to keep themselves to one partner.

The sacrifice men and women will pay in order to see their genes live on after them is at the heart of the philandering husband lured by a nubile, female body, and the unfaithful wife who is at-

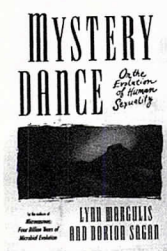
tracted to male power and prestige, say Margulis and Sagan. A woman's physical attractiveness ranks high with men, while a man's earning power, with its relevance to protecting children, is a priority for women. But a female's pleasure, more than a male's, is linked to learning and culture.

Linking us to early man is the old aphrodisiac, jealousy. Men who suspect their wives are being unfaithful produce more sperm cells and more sperm on each ejaculation than they do when they trust their mates' faithfulness. The authors also cite studies showing that the woman who climaxes when making love with her lover is also more likely to become pregnant by him.

In considering the centuries of sexual lobbying between the genders, the authors wonder if humanity is moving toward the day when reproduction may become the preserve of the elite; when orgasm may be separated from reproduction—"exapted" as scientists call it—for other roles. Science fiction has already given us "human" maintenance workers "designed" for the purpose of servicing the rendezvous of "smart" spacecraft. Could it be, the evolutionary biologists ask, that sexual pleasure will be so exapted from reproduction that orgasm is offered as a reward for the design of a new nanotechnic chip or for the establishing of a behaviour pattern that will enhance tomorrow's ecosystems?

It might be our R-brain, the reptilian brain we are thought to share with reptiles and which is similar to the forebrain of the lizard, turtle, crocodile, especially in sexual behaviour, that would be susceptible to artificial intelligence in the form of a life-like doll. One forecaster pictures the creation of a life-like doll, a "robotmate," meeting the needs of lonely human beings, and able to cook, clean, manage a home, and share a fulfilling adult relationship.

The authors point out that over the centuries reproduction has become more restricted, conjecturing that sexual rela-



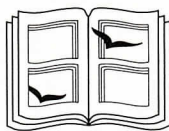
tions as a means of reproducing may one day become a "relic." Birth control, homosexuality, environmental toxins, pornography and artificial insemination are seen as interfering with the "ancient direct correlation between human sex and human reproduction."

Aristotle's "grand delusions" about the superiority of males in ancient Greece have been offset by contemporary knowledge that a woman's egg cell "contributes more than half of the information to the new human-to-be; it gives not only 23 nuclear chromosomes to complement the 23 of the sperm, but also contributes all the cytoplasmic DNA—the mitochondria whose genes come entirely from the mother."

Mystery Dance tells us that Sigmund Freud contributed to Western ignorance of women's sexuality. Three generations of women experienced a sense of sexual inadequacy and misunderstanding. Then a host of feminist thinkers dismissed Freud's theories and gave human beings new insight into the true locus of woman's sexual pleasure. Among the book's numerous references one finds author Dorothy Dinnerstein's answer to Freud's question: What do women want? In her book *The Mermaid and the Minotaur: Sexual Arrangements and Human Malaise* (Harper and Row) Dinnerstein writes, "What women want is to stop serving as scapegoats (their own scapegoats as well as men's and children's scapegoats) for human resentment of the human condition." Men and children may have the same wish.

Margulis and Sagan tell us that the Mangaian women are among the most responsive in the world. The young boys of Mangaia, a Polynesian island, learn from an experienced woman the subtle arts of conferring sexual pleasures upon women and themselves, surely a felicity consummately to be desired.

Mystery Dance tells us, human sexual relations are just one of 30 million or more kinds of sex. Over evolutionary time, the



Good Reading

abnormal becomes normal and vice versa. Will our descendants, the authors conjecture, one day be as embarrassed by and unattracted to their human ancestors as we are by our ape heritage? Evolution, they write, is not headed toward perfection but in, in Arthur Koestler's words, "an epic tale told by a stutterer."

Margulis and Sagan write that "sexuality gently shakes us up...then not so gently. It rattles our identity and the

ground of our conceptions, with all the force of a hissing locomotive train." The authors take the reader on the hissing train back to bacterial beings living three billion years ago when planet Earth lacked an oxygen atmosphere; when the early precursors to plants grew and gave off oxygen until there was enough to create the ozone layer with protection from ultraviolet rays. Still, in the course of evolution, fewer than a million days have

passed since the birth of Christ.

As the evolution train moves along, I remember the words of Salinger who wrote, "All we ever do is walk from one little holy piece of ground to the next." With or without a monkey on the back.

—Robina Salter

Robina Salter is an award-winning science writer and novelist living in Toronto. Her first novel is Hannah.

The Work of Nations: Preparing Ourselves for Twenty-First Century Capitalism

by Robert B. Reich

New York: Alfred A. Knopf, 1991. Hardcover, 331 pages. US\$24.00, Canada \$32.00.

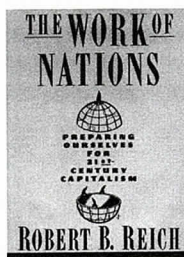
Usually in America, expertise in economics and real concern for community do not mix. The two subjects, it seems, cannot both be considered in one conference or related in one book. But Robert Reich is not hobbled by any such public-private mind split. As a master economist, he offers plain-spoken insight into the changes and opportunities before business in America. At the same time he passionately searches for an appropriate social ethic. "What," he asks, "do we owe one another as members of the same society who no longer inhabit the same economy?" His answers fuse the interests of economists and communarians on a new basis, with a clarity perhaps unseen since the New Deal and the "American civic religion" came apart.

To start, Reich redefines his economic terms. He shows why phrases like "national product," "balance of trade," "foreign ownership," or "economy of scale" no longer describe what is happening. Such words presume relationships and realities which have passed away. For example, Abraham Lincoln could say, "I know this much: when we buy manufactured goods abroad, we get the goods and the foreigner gets the money. When we buy the manufactured goods at home, we get both the goods

and the money." And, back then, it made sense. But now, as Reich explores in detail, products are concocted of parts and services from the foreign branch plants of "American" corporations, or from "foreign" firms located in the USA. Products no longer have nationality. Only workers do.

According to Reich's map, the economic landscape is transformed in another way. Back in the Labour vs. Capital cold war, the struggle was mainly "between those who owned the machines and those who ran them." Now, both labour and finance capital are subordinated to a new breed of professionals. The advantage no longer lies with those who can most cheaply mass-produce uniform products. It goes to the problem-solvers who can meet specialized needs of particular customers. Reich calls such professionals "symbolic analysts," and he documents their rising economic prospects against the downward mobility of other workers.

From redefining the new economic order, Reich turns to questioning its social and moral future. In the late 20th century, "American corporations are becoming disconnected from America." Individuals who succeed in a world economy are increasingly isolated from the poorer majority. Successful Americans form economically segregated communities with private police forces. Separate school systems serve the children of symbolic analysts. In a revolt of the rich, progressive taxes are scaled back. Almost all public investment in



community health, education or infrastructure is seen as a drain on private profits and business competition.

Reich plays at projecting this logic to its logical, unworkable conclusion: "Distinguished from the rest of the population by their global linkages, good schools, comfortable lifestyles, excellent health care, and abundance of security guards, symbolic analysts will complete their secession from the union."

Of course, Reich does not believe that such a future serves any social group. Instead, he proposes a new common interest for a new economy. Basically, if business now revolves around problem-solving skills, the skills are what investment chases—not the other way round. When public education is viewed as an expense to be limited in order to attract investment, money is being placed before skills. And those societies which seriously prioritize training for their citizens, like Japan or Western Europe, will become the truly fruitful environments for investment.

Reich carefully dissects the reasoning of supply-side economics and of its liberal opposition. He claims there is a place for "positive economic nationalism" in which countries pride themselves on ensuring the productivity of their people. "We can," he says, "...assert that our mutual obligations as citizens extend beyond our economic usefulness to one another, and act accordingly."

—Brian Griffith

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Vaclav Havel
President of Czechoslovakia

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see ad, page 42

Rites of Passage
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for youth, page 2

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TRAINER: Jo Nelson, a senior consultant with ICA Canada, is a highly skilled trainer and group facilitator. She is a graduate in education and anthropology. Her professional background includes 20 years in education and developing human resources with ICA in 6 nations.

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Summer in Tibet

This summer I went to Tibet. It was not a touristy trip but a pilgrimage. I went with Tsultrim Allione, the author of *Women of Wisdom*, and 21 other Buddhist practitioners. It was a journey that would test everything in me. Our quest was to weave a *dakini* web around the sacred sites of Tibet, where the great women teachers carried out their missions. (Dakini refers to the wisdom and feminine energy flows of the Great Mother.)

For two weeks, we camped in remote places outside of Lhasa. I took only four showers. It rained every day, but even in the falling rain, one could look up and see snow on the top of the mountains. Like good pilgrims, we explored caves and did our practices. We visited self-arisen Taras, and did our practices. We went to ruins where temples once stood...and did our practices. And it was not plain sailing. Everything was strange, but a few events stand out.

I'll never forget standing in a burial site, at an altitude of 17,000 feet, chanting, smelling the stench of rotted bodies, watching the vultures circle above us, feeling the onslaught of altitude sickness, watching others and myself struggle for breath. At the same time we were deep into *Chod*—a ritual practice developed by Machig Lapdrön, a revered and beloved female Tibetan mystic. *Chod* translates as the capacity to cut through fears. It was a rare treat to see the eyes of the Tibetans light up in recognition as we did our *Chod*.

As the pilgrimage continued, we had to deal with broken-down buses, mudslides and swollen rivers. The caves of Machig Lapdrön, known as the Red Citadel on the Copper Mountain, were on our itinerary. We had to cross a rushing river to get to them. Heavy rains had halted the local ferry. Several participants decided not to go, but a few of us were daring enough to try it, even at risk of life or limb. After all, we had done the practice of *Chod* at the sky burial place, and were now supposed to be able to cut through our fears. However, it seemed as if everything was going against us. The government refused to give us a permit to cross the river. Then, just as we were preparing to reboard the bus to return to the campsite, two local men with tobacco stained teeth informed our guide that there was an easier crossing 30 kms down the road, where a permit would be easier to obtain. It meant going further out of our way with no transportation assured on the other side of the river.

At that moment a truck appeared on the far side. By shouting across the river, our guide was able to

make arrangements for the truck to pick us up and take us to the caves. Crossing that river had to be the most prayerful moment of my life. When we got close enough to shore, but not close enough, long wooden planks were thrown from the ferry. We did a balancing act on the planks and waded the last few yards.

We made it across, and the truck took us on a wild ride through fields and villages. We were greeted royally with hot roasted barley, something like popcorn. As usual, kids were on our heels eager to learn English. At the caves of Machig Lapdrön we meditated in the ruins, and ate lunch where Machig herself had done her practices. A rare treat was the joy in the faces of the Tibetans when I allowed them to feel my skin and run their fingers through my hair. I saw no judgment from those people; only fascination as they looked at Carla and myself—the only two African-Americans on the trip.

We also went to a temple site in Nepal where we went for afternoon *pūja* (prayers). Several hundred monks and students recited a practice as we sat in a special place as guests of honour. We were served yak butter tea and biscuits. After tea, out came the Coca Cola. I was reminded of the Pepsi commercial where the monks chant, "It's the real thing, baby!" At that point a light bulb went off in my head: all of life was present in that temple—people coming in and out, the monks chanting, tea being served, kids running around, birds squawking. Life itself was abundant and dancing that afternoon.

I cherish many memories and new friendships from my short stay in Tibet: a wildly-creative 1960s-style rock songfest by candlelight; the many *lamas* who blessed us, numerous trips into the mountains, shopping sprees, visits to temples where everything was alive and vibrant, especially my teacher Tsultrim—seer of visions and the embodiment of detached compassion.

I returned home to Sacramento to the recession and to cancelled contracts—the life of an independent consultant is also unpredictable. I now start looking for work. Who knows what job search will bring? I am learning confidence, and I delight in the breaking of each new day. I even love California. ♦

—Sharon Turner

Over the past twenty years, Sharon Turner has consulted with women's development programs in the US, Africa, Jamaica, Venezuela, Portugal, Brazil, India and Canada. Her current emphasis is on valuing diversity and career development needs of special populations.

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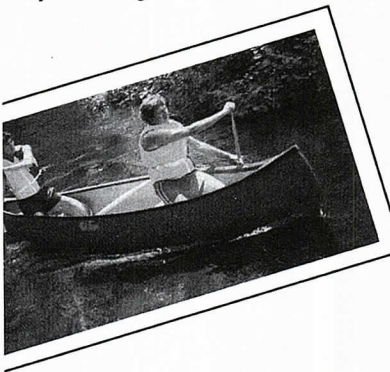
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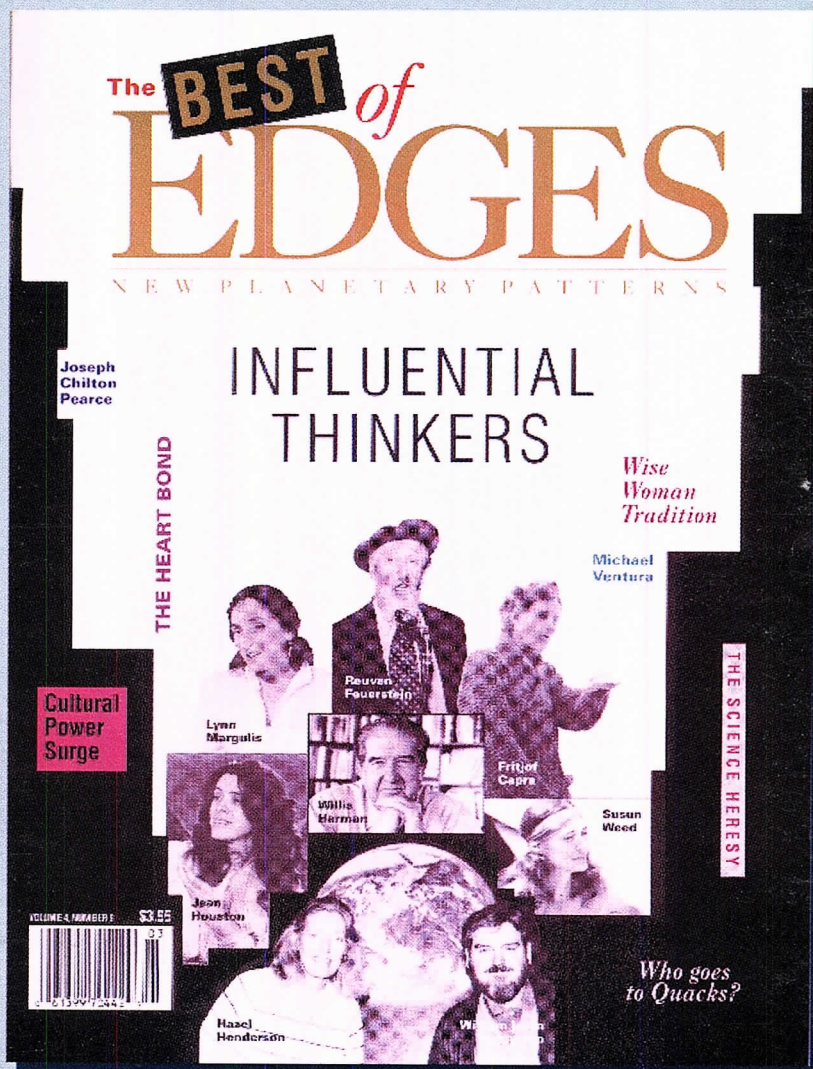
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