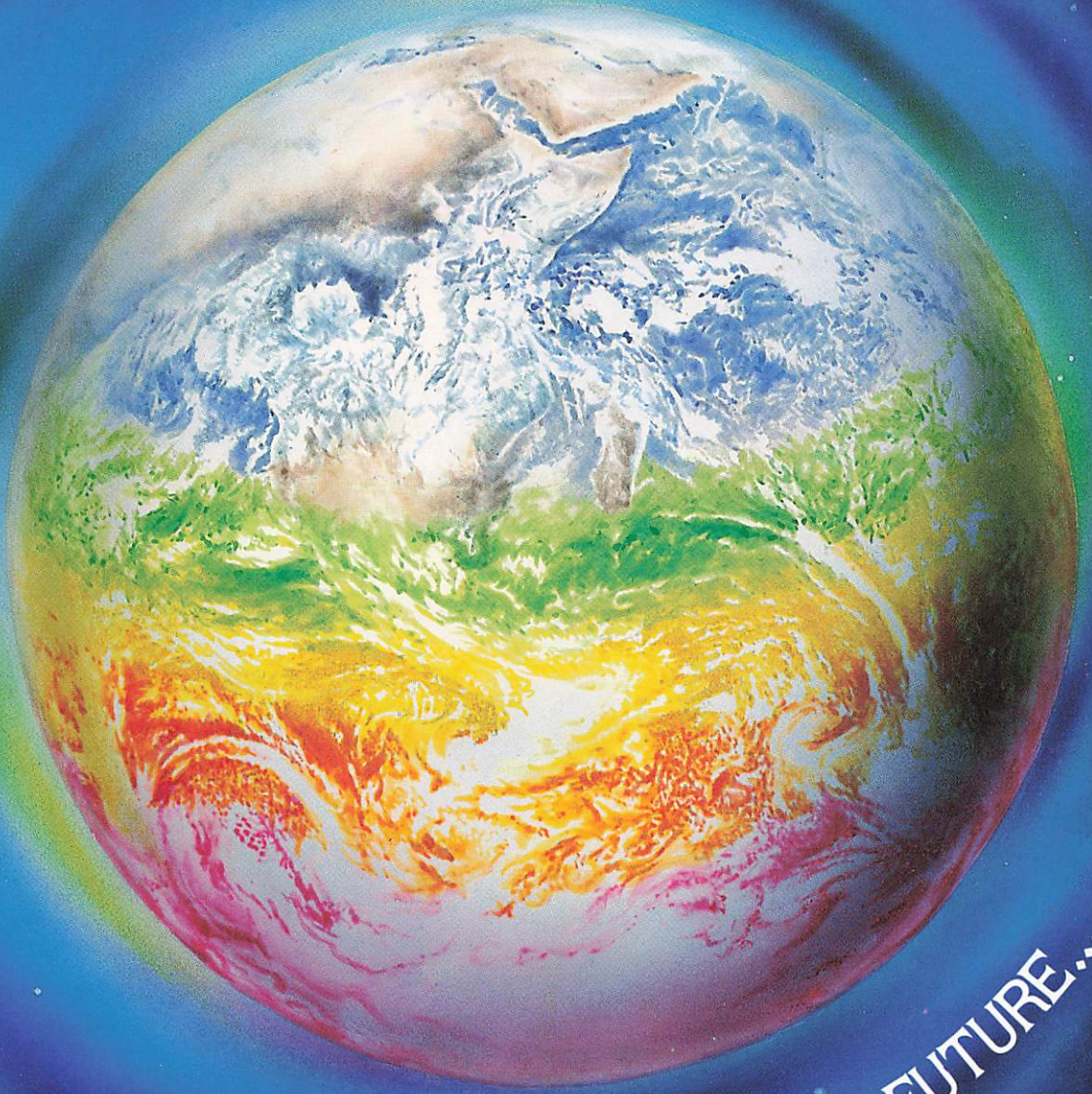


November 1-11, 1990
Taipei, Taiwan



OUR COMMON FUTURE...

OUR COMMON FUTURE

In An Environment of Change

November 1-11 1990 Taipei, Taiwan

Module One

The Asian Perspective
For the 90's

Nov 2-4

- The Ecology Challenge
- The Emergence of a Learning Society
- The Significance of Cultural Traditions
- Systems Innovation in Asian Organisations

Module Two

Focal Points For Change:
The Network's Response

Nov 5-7

- Special Network Presentations
- Edge Dialogue
- Developing Partnership Projects
- Deepening the Network Dynamics

Module Three

A Network Organisation:
ICA's Common Future

Nov 8-10

- Identifying Common Ground
- People Empowerment Designs
- Cross-Project Linkages
- Information Sharing

Our Common Future

can be participated in several different ways. You may help in building the agenda by contacting your local ICA office or Network Coordinator and give your ideas for topics, resources, participants, or models of effective action to be shared with the network. You can attend the First Module or the entire Conference in Taipei. You may sign up for the computer teleconference that will occur during the programme. You can receive the results of the Conference on computer disks and/or audio tapes.

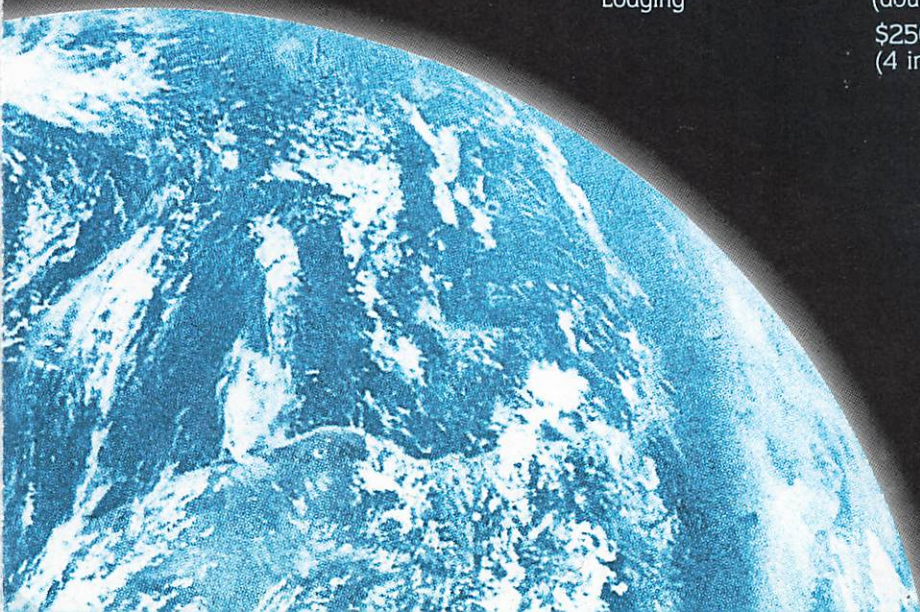
Our Common Future

will begin on the first of November with registration, reception and an opening dinner for delegates. The ICA Taiwan office will send details on local transportation upon receipt of your registration. The Conference will close on the morning of the 11th, so you should plan your departure accordingly. If you require any special arrangements such as special food, extended lodging, etc., please indicate so on your registration form. The Conference will be held at Chin Tan International Conference Centre. Food and lodging are available at the site at reasonable rates. Since double occupancy rooms are limited, preference will be given to early registrations.

Conference Costs

Cost:	Module I (Nov 2-4)	Module I-II-III (Nov 2-11)
Registration	\$150	\$250
Food & Lodging	\$100	\$300 (double room) \$250 (4 in a room)

MENT OF CHANGE



CONFERENCE ON THE FUTURE? IN TAIWAN?

Gordon Harper

Are you kidding? Are there really innovative developments in Taiwan that could interest the rest of the world? Are things happening here that may indicate some future directions for our planet?

Apparently, the answer to both questions is "yes." In November, people from across the world are gathering in Taiwan to take a close look at what's happening out here. For the first time, Taipei is the site of an international futures conference.

This conference kicks off with presentations on the new challenges and innovative developments in Asia. Because it's in Taiwan, much of the focus is on what's new and significant on this island. Are you interested in experimental forms of education? One group will hear about a new approach to learning in Taiwan: a school located in a forest and a curriculum based on the principles of Rousseau and Lao Tse.

How about changes in business organizations? Another section of the conference will explore fresh thinking about the Chinese concept of "respect" that may be a key to future organizational development.

Health and medicine? Taipei's new offshoot of Hawaii's East-West Medical Center will be one of the sites visited by conference participants. Another section of the conference will discuss how Eastern and Western medicine are now coming together.

Other topics on the conference table:

- What (if any) is the role of Confucianism in this post-modern world?
- Where do we see new forms of grass-roots movements appearing?
- How does culture actually get communicated in Asia and the West?
- What can we learn from the successes and failures of urban planning in Taipei City?
- What responsibility should education have now for national development?
- How must organizations respond to today's changing workforce?

These topics are all being addressed by people from Taiwan. Speakers from other Asian countries, the U. S. and Europe will focus the group's thinking on such subjects as ecology; sustainable development in diverse cultural settings; new modes of learning and training; the changing face of Chinese philosophy; and how values and ethics relate to education.

What's so special about this international conference? For one thing,

It's not just for professors or government officials. The three hundred participants are coming from twenty-five countries. They include a mixture of environmental activists, community developers, university students, writers and publishers, business executives, United Nations consultants, village project leaders, teachers and electronic communications people. Sure, there are some big names and famous folk, but most of these see themselves as ordinary people concerned about how to improve the quality of our life on this planet.

Another difference is that this conference won't be people reading papers to each other. You can't sit through this one without saying anything. Speakers will help get things started, but the real action will be in the small group discussions, think tanks, workshops, site visits and planning sessions.

The conference organizer, ICAI--the Institute of Cultural Affairs International--is big on converting good ideas into practical action. The latter part of the conference will be the "So what?" portion: So what does this mean we do--in Taiwan, in Asia and across the world? Many of the plans will be created through what ICA likes to call "networking"--a few people from different places figuring out how they can work together on common concerns and projects.

Lots of people will be part of this event without ever leaving home. Daily reports on what is happening in it will be made available to thousands of "participants" in over seventy nations via telecommunications. They will be able to contribute their reports and ideas on a daily basis to all those gathered at the conference center in Taipei.

If you come to this conference, don't expect to go off with a stack of papers. ICA frowns on killing trees just so people can prove they attended a conference. After all, this is the Information Age; what you get to carry away is a floppy disk with everything on it. You want a hard copy, you print it out. Otherwise, look at it on your screen.

The name of this conference comes from the United Nations Commission on Development and the Environment: *Our Common Future*. ICAI works closely with many U.N. agencies and is sponsoring this series of futures conferences in different parts of the world. Last time, it was Mexico City; next time it will be Prague, Czechoslovakia. This year it's Taiwan's chance to be in the spotlight.

So you don't need a Ph.D. or an engraved invitation to attend. Certain people are being invited, but ICA is also saving space for people who simply decide that they need to be part of this. The first three days are especially for those who can't get a lot of time off from work: Friday through Sunday, November 2-4. It's being called the Symposium, and it's where the major presentations and small group discussions will occur.

If you think you'd like to join this international dialogue on the challenges and innovative developments in Asia, don't come only to listen. Come prepared to contribute and to share your ideas with the world. To find out how to get on the list, call ICA's Taipei office, 871-3150. But watch out! You just might get caught up in a global network of change agents and have to do something as a result.

than most, but he has not been affected by the crackdown. People in Shanghai are much more discrete in their conversations, but outside publications are available etc. etc. But CEAIE people recommend that we describe the programme as an internal conference of the ICA (which it is), which specialises in education and management methods (which we do, and which even the most conservative leaders know that China desperately needs), and which has come to China to learn about the country.

8. These people at CEAIE were very appreciative of our philosophy, methods (at least as I managed to describe them), and our way of operating (no head office, very decentralised and flexible). They are, I believe, are part of the future transestablishment of the country. They are very excited about the kinds of contacts we could provide them. The strategic value of this conference for us would be to serve as a very low-key, exactly appropriate first opening of the door into China, which will not threaten the powers that be. This event would have a strategic edge to it, simply by holding it in China, with these people. If networking is the new mode of the future, then this is a fantastic way to do it. And contrary to what might be popular opinion, this may well be the best time to begin opening up those doors, to position ourselves for the future.

We feel the gathering should also insure the opportunity for both network expansion and network formation. The expansion aspect allows the broadening of our network of relationships; the formation, designing some of the new operational modes for these networks. Not every network may feel ready for extensive work on the latter, but it is a key concern of the Asian Economic Network, among others, that those who wish to work on this have time set aside to do so.

If the gathering is to be in Taipei and at this special price, there are constraints on its timing. If we can hold the meeting in November, we have been virtually assured of the facility and the rates. These are not available during the summer months. Starting in December, temperatures drop enough that comfort for many of our people would become an issue unless we were to provide space heaters--something of a logistical nightmare for such a gathering. We would therefore recommend that we continue the Mexico model as to timing.

Having a local office, great colleagues and a variety of established relationships in Taiwan is a genuine advantage when we think about the preparation and set-up required for this event. Many of the local arrangements could be handled by ICA Taiwan. On the other hand, the days are well behind us when any location can simply "free up" and assign some of its people to spin off and work on this. In Taipei, every member of the ICA staff is responsible for generating a designated amount of monthly income. The continued existence of the organization as well as the income of the entire staff both depend upon these individual bottom lines being met. Economic realities like these must now be adequately taken into account, for everyone involved, in our planning for a preparation and set-up team.

We offer these thoughts as a small contribution to the thinking of the larger group and the team that will work on the preparation for our 1990 event.



OUR COMMON FUTURE

in An Environment of Change

PROPOSED RECEPTION DINNER

For the President and Board of Directors, ICA International,
Sponsoring Organizations in the Republic of China and
Distinguished International Guests Attending the
Our Common Future In An Environment of Change Conference

The Reception Dinner is scheduled for Tuesday evening, November 6th at the Hilton International Taipei. Government officials, the CEO's of ICA's sponsoring companies in Taiwan and members of ICA's local Advisory Board will be invited to meet its international representatives present for the conference.

We are combining our annual Recognition Dinner for local sponsoring organizations with this Reception for our international guests this year.

Possible Agenda

1. Welcome to Taiwan R.O.C. Advisory Board
2. Introduction of Board of Directors William Wang
3. Introduction of President, ICAI " "
4. Remarks President and Members of the Board
5. ICA Taiwan Report on 1990 Year Gordon Harper
6. Discussion: Taiwan and the International Community:
Challenges and Opportunities

Budget

The Reception Dinner will begin with a Cocktail Hour at 6:30, followed by a Buffet Dinner at 7:30. Cost per person is NT \$600 plus 10% surcharge. The Hilton has offered to contribute \$300 per person. We anticipate approximately eighty people in attendance. The amount remaining to be paid (\$360 x 80) should be approximately NT \$30,000.

ICA International Conference Coordinating Office
The Institute of Cultural Affairs Taiwan



美國芝加哥文化事業學會中華民國辦事處
THE INSTITUTE OF CULTURAL AFFAIRS

6F, 53-1, CHUNG SHAN N. RD., SEC. 7, TIEN MOU, TAIPEI, TAIWAN, R. O. C. TEL: 871-3150 CABLE: ICATAI

INVITATION TO ICA SPONSORS

The Institute of Cultural Affairs cordially invites you to participate in the Symposium portion of its international conference, *Our Common Future In An Environment of Change:*

THE ASIAN PERSPECTIVE ON THE NINETIES.

The Symposium is part of ICA International's biennial conference on the future. Our 1988 conference was in Mexico City, and 1992 is scheduled for Prague, Czechoslovakia. This year, we are the hosts for the conference here in Taipei.

This special invitation is coming to you as an ICA Sponsor prior to opening registration to the public. Because space at the Symposium is limited, we are making it possible for each ICA Sponsor to register at least two people at this time. We will hope to be able to confirm any additional registrants you may wish after October 1st, as space permits.

The Symposium provides a rare opportunity for people in Taiwan to dialogue with others from the region and across the world about our common future. Approximately one-half of the 300-400 participants will be from other countries and one-half from Taiwan. The Symposium will be followed by an ICAI planning session for the coming year.

The Symposium will focus on innovative developments in Asia that can help us all to better care for ourselves, our organizations, our societies and our planet. We intend it to be highly participatory. Plenary addresses are scheduled for mornings and evenings, with multiple small group workshops, presentations and multi-media demonstrations in the afternoons. Sessions will be conducted in English, and there will be ample time for discussion. A listing of currently confirmed topics and speakers is enclosed.

Registration for the three-day Symposium is U.S. \$150 or NT \$4100 per person. ICA Sponsors are entitled to a ten percent discount (NT \$3700 per person). For those wishing to eat at the Center, an additional NT \$900 covers three lunches and dinners. Accommodations can also be arranged for any who may wish to reside at the Center during the Symposium. A more detailed program will be sent to registrants later.

We are asking Sponsors to submit registration forms and fees to the ICA Taiwan office by October 1st. After that date, registration will be open on a first-come, first-served basis, and we may not be able to guarantee these places.

We believe this event can make a contribution to understanding our changing world and to improving the quality of life for ourselves and others. We look forward to your being a part of it.



CONCERNED WITH THE HUMAN FACTOR IN WORLD DEVELOPMENT

OUR COMMON FUTURE In An Environment of Change

– Proposed Time Design

The Asian Perspective For the Nineties Module One				Focal Points For Change: The Networks' Response Module Two			A Networking Organization: ICA's Common Future Module Three			
Arrival Registration	FORMAL OPENING	ICA PROGRAM FAIR PLENARY ADDRESS	EARTHWISE CURRICULUM INTRODUCTION / DEMONSTRATION	NETWORK INTERCHANGE AND CHALLENGES PLENARY	THE THINK TANKS	EXCURSIONS AND SITE VISITS DAY	ICA INTERNATIONAL PLANNING SESSION			Closing Sessions
	PRESENTATIONS PANEL DISCUSSIONS FEEDBACK SESSIONS									
Informal Reception	MAJOR PLENARY PRESENTATIONS		NETWORK PREPARATION MEETINGS		SPONSORS AND BOARD OF DIRECTORS RECEPTION	CHINA YOUTH CORPS CULTURAL PERFORMANCE	ICA TAIWAN OPEN HOUSE		CLOSING CELEBRATION	
1 Nov.	2	3	4	5	6	7	8	9	10	11

AGENDA

FRIDAY -- November 2, 1990

MORNING: OFFICIAL OPENING CEREMONIES, 10 AM, Rm. R-1

Welcoming Address: His Excellency, Mr. Chen, Mon-Lin, Vice-Minister of the Interior, Republic of China

Welcome to Our Common Future Conference: Ms. Ursula Winteler, President, Institute of Cultural Affairs International

Keynote Address: "Social Changes and Labor Problems in the Republic of China", His Excellency, Dr. Chao, Shou-Po, Chairman, Council of Labor Affairs, Executive Yuan, Republic of China

AFTERNOON: SIMULTANEOUS PRESENTATIONS AND WORKSHOPS

SESSION A: 1:30 to 3:00 PM

"The Positive Role of Confucianism in the Modernization of East Asia", Dr. Huang, Kwang-Kuo, National Taiwan University, Room B-1

"Development Through Cooperatives", Mr. Terry Bergdall, Africa Director, Swedish Cooperative Association, Zambia, Room B-2

"New Age Energy - Kundalini", Ms. Hu, Yin-Meng, Actress, Author and New Age Counselor, Room R-1

SESSION B: 3:30 to 5:00 PM

"Alternative Education Using Principles of Humanism", Dr. Shih, Ying, Chairman, Foundation for Humanistic Education, Room B-1

"The Chinese Perception of 'Respect' As A Key To Organizational Change", Mr. Robert Liang, President, Target Advertising Agency, Room R-1

"Ecology and the Future of Eastern Europe", Ms. Sabine Winteler, Director, Institute of Ecology and Politics, Hamburg, Germany, Room B-2

EVENING: PLENARY SPEAKER, 7:00 PM, Room R-1

"Chinese Philosophy for the 21st Century", Dr. Lau, Tse-Kuang, Professor, Chinese University, Hongkong

SATURDAY, November 3, 1990

MORNING:

DISPLAYS OF ICA NATIONAL ACTIVITIES: 9-11 AM

PLENARY SPEAKER: 11 AM, Room R-1

"Asia's Ecology: Challenges for the Nineties", Dr. Ho, Tao, Board of Governors", Friends of the Earth, Hongkong

AFTERNOON: SIMULTANEOUS PRESENTATIONS AND WORKSHOPS

SESSION A: 1:30 to 3:00 PM

"New Directions in Peoples' Social Action Movements", Dr. Hsin-Huang Michael Hsiao, Academia Sinica, Room R-1

"The Communication of Culture Through Opera in Asia and the West (Multi-media Presentation)", Prof. Tseng, Dau-Hsiung, Director, Taipei Opera Theater, Room B-1

"Values Education and the New Ethics", Dr. Ernesto Logarto, Cebu State University, Republic of the Philippines Room B-2

SESSION B: 3:30 TO 5:00 PM

"The Role of Education in National Development: The Case of Taiwan, ROC", Dr. Hsieh, Hsiao-Chin, National Tsing Hua University, Room B-1

"Using the Best of Eastern and Western Medicine", Dr. Tsuei, Chiu, East-West Medical Center, Hawaii and Taipei, Room B-2

"Urban Planning in Contemporary Taipei", Dr. Wang, Hung-Kai, National Taiwan University, Room R-1

EVENING: PLENARY SPEAKER, 7:00 PM, Room R-1

"The Challenge of Development in the Multiple Cultures of Asia", Dr. Arshad Ayub, Malaysian Diplomat, Consultant and Educational Entrepreneur.

SYMPOSIUM ON THE ASIAN PERSPECTIVE

What does the future look like from an Asian perspective? American Chamber members joined people from twenty countries in November here in Taipei to find some answers to this question.

A three-day Symposium opened the Institute of Cultural Affairs International (ICAI) conference on the future at the Chien Tan Center across from the Grand Hotel. Two members of the Cabinet (Dr. Chao Shou-po, Chairman, Council of Labor Affairs and Mr. Hsu Shui-Teh, Minister of the Interior), along with seventeen other speakers from seven countries made presentations. Topics focused discussion on both the challenges to the future in this part of our world and the innovative approaches being developed to meet them.

ICAI's conference--one of a series across the world--was in response to the United Nations report on environment and development. The title of this report became the conference theme: *Our Common Future In An Environment of Change*. Participants were experienced practitioners in at least one of its four focus arenas: organizational effectiveness; planetary ecology; new learning modes; and sustainable development.

The Symposium, think tanks, working groups and plenary sessions surprised some with a new style of "conferencing." Presentations were followed by small team workshops in which participants shared their own experiences, applications and learnings. These then became the basis for a dialogue with the speaker. ICA sent out daily reports on the conference and received input from people and organizations in over seventy nations through on-site computer telecommunications. At the end of the ten days, participants received all of their conference documentation on floppy disks, rather than as a suitcase full of printed paper.

This was the first occasion for an ICAI conference on the future to be held in Taiwan. Local and international participants appreciated the participatory interchange and informal "networking" that occurred. ICA staff from around the globe found that the Asian perspectives on our common future helpfully informed their own program directions. Copies of the conference presentations and reports may be obtained from ICA Taiwan at (02) 871-3150.

THE SYMPOSIUM ON THE ASIAN PERSPECTIVE FOR THE NINETIES

Gordon Harper

The Our Common Future Conference in Taipei began with a three-day symposium on "The Asian Perspective For the Nineties." Nineteen speakers from seven countries presented papers in plenary sessions and small working groups. The symposium occurred over a weekend (Friday through Sunday) and was attended by a large number of local participants from Taiwan.

Following the Symposium, the conference participants discussed some of the common threads or topics they perceived running through the various presentations. One overarching theme was the importance today of seriously addressing cultural factors in achieving social change. It is clear that a very lively dialogue is underway about the future of Confucian values and styles in the Sinic nations of Asia. The Symposium presentations catalyzed vigorous discussion about topics such as the role being played by cultural values in the effort to apply urban planning concepts to Asian societies, the dialogue between traditional and Western medicine and the changes occurring (and needed) in the structural form of business organizations.

One focus was on how traditional cultural concepts and practices in areas such as health and medicine are now being scientifically validated in surprising new ways. In other cases, concepts alien to the local cultures of Asia (like centralized urban planning) frequently experience difficulties or fail because of inadequate cultural adaptation. The conclusion that emerged was that any efforts at significant social change today must primarily address the cultural dimension rather than focusing essentially on the economic or political.

Several speakers emphasized the critical role of education in achieving cultural adaptation and change. There were frequent calls for a greater commitment to education for all, along with a recognition that distinctly new modes of education and learning are now required. One day of the Symposium was devoted to hands-on experimentation with some of these and the demonstration of new curricula embodying innovative learning aspects. It has become apparent that in order to change ourselves and our societies, we will have to approach learning from several new perspectives.

The wide diversity of the Asian region was clearly evident throughout the Symposium. Economic, political and cultural realities take on many distinctly different forms in the societies of Asia. What was surprising to many participants, however, was the underlying similarity of the challenges faced by these societies today. The issues of ecology and development today, for example, are no longer exclusively or even primarily national concerns nor can they be successfully addressed simply as a matter of national policies.

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OUR COMMON FUTURE

in An Environment of Change

OUR COMMON FUTURE CONFERENCE CONTRIBUTORS

We want to take this opportunity to thank the following companies who made contributions of money, goods and services to the Our Common Future Conference.

Anping Distributors Ltd.

China Data Processing Center

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Taiwan Coca-Cola Bottling Co., Ltd.

Target Advertising Agency Ltd.

Ta-Yu Company

ICA International Conference Coordinating Office
The Institute of Cultural Affairs Taiwan

OCF CONFERENCE INTERNATIONAL
EXCURSION DAY NOV. 08, 1990

MORNING TOURS:
9:00 -12:00

A. EAST-WEST MEDICAL CENTER

PALACE MUSEUM

TRANSPORTATION: TAXI
COST:

Coordinator: Sally Fenton

B. TAIPEI CITY AND PALACE MUSEUM

PLACES:

- a) Presidential Square on View
- b) Chiang Kai-Shek Memorial Hall
- c) Martyrs' Shrine. (Change of the Honor Guards)
- d) National Palace Museum
- e) Handicraft Center
- d) Grand Hill

COST: NT \$ 500
TRANSPORTATION: MINI BUS

Coordinator: Vicky Aguirang

AFTERNOON TOUR:
1:30- 6:00 P.M.

C. ABORIGINAL VILLAGE :

PLACES:

- a) Swallow Lake on View
- b) Push-car Ride
- c) Wulai Water Fall
- d) Aboriginal Folk Dance
- e) Chieftain Statue
- d) Wulai River

COST: NT \$600
TRANSPORTATION: MINI BUS

Coordinator: Vicky Aguirang

or more intelligence means we are more apt to use them.

One facet of what we are trying to do with creativity is essential. We are out to get across the image of creativity as something most adults are engaged in, and that they are engaged in stimulating others not just ourselves. Very little current work is being done on how to occasion creativity in others.

MYTH AND THE HUMAN JOURNEY MODULE

The taste of the module included the introductions conversation and a modified exercise using origin myths from several cultures and a reflective conversation. The talk through of the module allowed participants to discover the presuppositions and existential bite in the module. The reflection answered the questions: Who needs the module?, Where do you sense it is on target?, What other resources could be considered in doing this module?, What tools would people take away from this module?, and How do you see yourself participating in creating this module?

Choosing your myth, makes your life dance. It's your chance to make your life dance, making connections that put meaning and significance in life.

Commercial: "New life meaning hits the spot. Choose your myth, it will mean a lot. Recreate your life a new. The hero's journey is the one for you!"

Implications:

1. Initiate a global experiment by continuing the bottom up approach
2. Begin initial test phase via probes in places that have requested modules such as Malaysia and Guatemala.
4. Continue experimentation of 4 modules (or 2) in several places using the same procedures. Recommendation is that this be done by a team versus an individual.

CREATIVITY MODULE:

In today's world we all experience the continuous impact of information and change. It is not so much the "rapidity" of individual changes or individual lives as the experience of continuous consciousness of change that affects my life. The question being asked in the "Individual and Group Creativity" Module in the Earthwise Learning Series is "How do we release the consciousness of the creative response that is within each of us?" or get the skills and talents of creativity which people already have and make them available to others.

So many programs are going on to help people "get creativity." Many of these are great, you need these to get "unstuck" but what we are talking about with the Creativity Module is a stance toward life, releasing the creativity that is within us.

The session began with Gail West saying "I assume everyone here is a creative person. Tell me one thing you have done

reflections or recommendations to:

James Wiegel
Coordinator, ELS
ICA West
4220 North 25th Street
Phoenix Arizona 85016
U.S.A.

Phone (602) 955 4811

James Wiegel is the Coordinator of the Earthwise Learning Series. A teacher from Illinois, Jim has worked with ICA for over 20 years, creating and teaching curricula for a variety of audiences. He pioneered the Human Development Training Institute for village workers in India and Kenya and coordinated the Center for Human Development in Brussels, Belgium. For the last twelve months, he has spearheaded the research and development of the ELS out of Phoenix, Arizona. He shares several key insights that have emerged out of his recent work on the ELS:

1. A new culture unlike anything we are used to is coming into being. I've been working with the Institute of Cultural Affairs for 22 years and it is only in the last three that I've experienced people really tuned into the notion of culture as the field of patterns, images and meanings by which we relate to each other. Helping people to tune into that field as individuals, organizations and communities is as important a task as helping them to tune into economic and political processes.

2. What Marilyn Ferguson pointed to in the Aquarian Conspiracy is true: A whole new image of learning is coming to be out of the breakthroughs of the past forty years. It's no longer adequate to train people in a piece of the image. We need ways for them to walk into that new image as a whole. They need to see, hear, touch and get the feel of learning from that perspective. They need to understand how to operate out of that image in both learning and teaching situations. Simply dividing that image up into 'old' and 'new' or dropping the old and embracing the new won't do it. In fact, it's more likely to just continue the pendulum swing from one emphasis to the next which has so characterized attempts at education reform. Those involved in the learning process need an opportunity for 'deep digestion' of learning.

3. The key learners for this new learning are you and I, not the 'coming generation'. This learning is for living right now, not sometime in the future. Modeling how this new kind of learning takes place is more important at this point in time than teaching the breakthroughs of this new learning.

and demonstrate both rational and intuitive approaches to learning.

Since this initial work was done on the curriculum, a fourth module has been added - A New Image of Learning. Work done on learning processes in recent years has provided the pieces of a whole new paradigm on how people learn. Presently, this paradigm is about where the computer industry was thirty years ago - big, bulky, hard to use technologies surrounded by a host of small, unconnected inventions and concepts. The piecing together of this paradigm in the next decade will produce the equivalent for learning of the personal computer.

Work done in the fourth module on the new learning paradigm is pivotal to the development of the entire ELS curriculum. It will help ensure that the methods used are appropriate to the message of the curriculum, i.e. the development of planetary living capabilities. This module will introduce participants to the approaches employed in the curriculum and will be used to train ELS facilitators.

Trained staff leading the program will act as a support network to the participants. The intent is to create a co-learning community in which all involved are partners in exploration. Moreover, the total environment in which the program takes place is part of the learning experience so that both formal sessions and more leisurely pursuits will contribute to the curriculum. Thus, a music lounge, gym or swimming pool might be as critical as workshop and seminar rooms.

One of the special features of the Earthwise Learning Series is the open-ended, participatory process being used to develop the curriculum. Common to many ICA activities, the ELS has emphasized a bottom-up research process that garners the experience and insights of as broad a cross-section of people as possible. At the time of writing this article, a ten-day event is underway in Chicago, drawing together a rich mix of participants. They include a community motivator from Germany, an English-Second-Language teacher from Japan, an educator from Guatemala and a company trainer from India.

Since the initial thinktank in Phoenix, similar events have been held across the United States, in Chicago, Milwaukee, Cincinnati, Kansas City and New Orleans. In each of these places, small groups of people have been working on different aspects of the curriculum. This network of groups operating in a scattered-gathered mode is itself an example of a co-creative approach to curriculum development. Indeed, it is the Earthwise Learning Series in action.

Initial work done on the ELS has elicited enthusiastic responses. Since its public launching at OUR COMMON FUTURE

All too often, we experience ourselves and the institutions with which we are associated as ineffective and irrelevant. Too easily, we feel defeated and angry at our attempts to manage our lives. At the same time, we long, as Joseph Campbell so aptly put it, "to actually feel the rapture of being alive."

At this point, many people turn to educational institutions, both to place the blame for their situation and to seek solutions. But like many traditional social forms, education today is in disarray. Waves of information, social innovations and multicultural experiences of the last forty years have swamped our learning institutions as well. With isolated exceptions, these institutions have been no more successful than we ourselves in digesting and using what we have discovered about how people learn.

An innovative response to this dilemma is the Earthwise Learning Series (ELS), being developed by the Institute of Cultural Affairs. Building on thirty years of experimentation and application of 'life education' processes, ICA is seeking partner organizations to collaborate on the research, design and teaching of a curriculum that will equip people with the skills needed to live and work in today's planetary society.

Unlike many other educational ventures, the ELS is not designed to deliver more information. Rather, from the reservoirs of available information, it is out to distill images and ideas which illuminate changes in our understanding of ourselves and our world. It focuses on patterns and processes, not data. The raw stuff of the curriculum is the participants' life experiences.

Such a curriculum has been the dream of a number of people for many years. Since 1984, various individuals and task forces within the ICA network have been exploring the notion of a planetary curriculum. These efforts build on the former Global Academy offered by ICA in the 1960s and 70s. This intensive training program focused on methods of intellectual, social and spiritual development for global citizens. During the latter 1980s, ICAs in Chicago, Brussels and Guatemala sponsored programs dealing with breakthroughs in learning and human development.

In addition, extensive work has been done on organizational transformation, human capacities, the emerging planetary culture, voluntary simplicity, spirituality, partnerships and consciousness. Practical experimentation with community living, entrepreneurial styles, corporate cultures and cultural archetypes has been carried on by ICAs in many parts of the world.

II. DESCRIBING WHAT IS GOING ON IN THE LEARNING ENTERPRISE TODAY

- * The kind of learning people need to do is not the kind that schools and universities are set up to provide.
- * Shift from focus on children to everybody learning together.
- * Shift from special institutions for learning to learning going on everywhere (ie, connected to what's going on in my life).
- * Concern that our rational capacities are not capable of dealing with challenges we face in society
- * Shift from teacher-oriented to learner-oriented enterprise

III. GETTING A HOLD OF THE NEW IMAGE OF LEARNING

- * What method could get this curriculum conveyed?
- * How to digest the rich body of research (images operate with, not information)

IV. IMPLEMENTING AN ACTION RESEARCH PHASE

This curriculum will never be finished. It will always be in process. For now:

- * Need to try out four modules with many audiences
- * Begin work on the three month long intensives (in partnership with at least one institution of learning)
- * New Image of Learning needs fleshing out
- * Institutional Capacity Building to be able to deliver this curriculum consistently and with quality.

Questions of Accreditation:

- * Relationship with university
- * Do thoroughly with a corporation (get accreditation that way)
- * Alternative international accreditation system

At the close of this introduction, the question was raised of how to deal with the whole area of accreditation. Several directions will be explored:

- * collaborating with an existing institution of learning
- * working with emerging alternative systems of accreditation, that would be international in scope.
- * do the curriculum thoroughly with, for example, a corporation and let the accreditation emerge through that.

Dr. Arshad Ayub of Malaysia added that a three-month time-frame for the intensive courses of study is quite workable and might even attract politicians and university leaders. He would like to help set it up!

REPORT ON VALUES EDUCATION AND THE NEW ETHICS

Dr. Ernesto Logarta
Cebu State University
Republic of the Philippines

Summary:

Care for students at deep levels makes all the difference. There are two kinds of teachers, those who do and those who do not. Of those who do (care at a deep level), there is a sort of humiliation which comes from some of the those who do not. It takes drama (body work) to get at the healing process which illuminates the values they want to live out of, not the ones which they (students) are usually faced with. An open personal style counters the old adversarial style. Basic to this values approach is the belief that every human being has a potential which can be fully released.

nature. We must define ourselves what it means to be a human being. In 1976, the Association of Humanistic Psychology came out with their principles which I believe to be the foundation of the new assumption of human nature.

1. You have a right to the holistic (bodily, mental, spiritual, psychic) development of your potential.
2. You have a right to your positive growth and development.
3. You have a right to perceive your experiences from your own perspective.
4. You have a right to your own journey as a free person of worth and dignity.
5. We must help the others make their journeys.

The radical revolutionary principles of Humanistic Psychology on human nature can be reduced to simpler terms. We must do away with the old assumption of human nature as evil, dangerous and guilty. We must affirm the new assumption that a human being is good, trustworthy and responsible.

It is on the basis of this new map of consciousness that we will be able to develop positive images of the future. Our beliefs, attitudes and values about ourselves will influence what we believe and expect from everybody around our lives and institutions.

HOW TO ACHIEVE A WORK-HIGH

1. Let us own the personal responsibility for the direction of our lives.
2. This can be done by empowering ourselves and others with the principle of humanistic psychology.
3. Let us stop controlling, manipulating, sing dominating, exploiting, oppressing others under the guise of bureaucracy, organizational set-up, authority and all sorts of holier than thou broken records. For the last 3,000 years power play has left the legacy of broken homes, crude community life, primitive inter-personal relationships and world wars.
4. Let us be more intimate, more loving and more caring in our personal, interpersonal and international relations.
5. Our leadership style must evolve from the authoritarian-charismatic-democratic to a healer-emergent style.

THE HUMAN POTENTIAL MOVEMENT (The New Ethics)

I no longer believe in the old ethics of self-surrender and self-sacrifice. All over the world this idea of a good which must be pursued beyond the self-interest has taken a deep hold on the thinking of many people for many centuries. In simple terms, the traditional ethics teaches that the individual must not think for himself but for the good of others. He must live according to the expectations of society, while denying his own needs, feelings and longings.

WORKSHOP FOR SELF DEVELOPMENT

I AM

I am more than I think
I am spirit
I am powerful and perfect within and without
Because I am established in the Divine Mind
I am strength
I am power
I am light
I am wisdom
I am inspiration
I am all-wise
I am all loving
I am an all conquering child of God
I have all this power in me because I align
balance and center my life in God and in His truth
I can, I can, I can because I am, I am, I am
poised and centered in God
Nothing, Nothing, Nothing is impossible,
Nothing disturbs the peace of my mind
Nothing can stop me from expressing my true
and higher self, My Christ Consciousness.
Nothing is impossible
Everything is possible because I can, therefore
I am, I can because I am.

I AM WONDERFUL

I know I am wonderful
I am power within
I am joy
I am hidden rivers of love
I am peace
I am the mountain top of inspiration
I have glimpsed the wonderful cathedral of my thoughts
I understand the creative process of my cells
I have heard in the architecture of my thoughts
the thunder of silence of prayer.
I am a vast country, a planet, a universe waiting to be
explored
Wonderful things, Health, Peace, Abundance,
Prosperity and Heroic deeds are in me.
I am full of wonder because
I am wonderful.

is part of the nature course; and in carpentry classes children have to do some math.

The Parents

As we mentioned before, humanistic education has not been recognized by the society yet, therefore our parents bear a lot of social pressure. Relatives, grandparents, friends, and even neighbors have different opinions about the parents' decision. They think that at the Forest School the child will lose his or her competitive ability in academics which is so necessary for people in a competing society, especially for young people to squeeze into college. Of course, the fact that the school is not officially registered is another important reason.

However, our parents insist that humanistic education is good for the students' whole life development which includes the ability to face all kinds of challenges, not to mention the challenge of entrance examinations into high schools or colleges.

Our parents are brave people. They are not only brave, they are also great: they have done all they can to help the Forest School by joining school activities as volunteers, donating school equipment, spreading education ideas as witnesses, and many other things.

We also have a study group held especially for Forest School parents. Twice a month they sit down with humanistic education theorists to discuss the ideas we are all practicing. There are also P.T.A. meetings every month. Parents spend a lot of their time in the program. We should say that the parents are an integral part of the Forest School.

The Future

Right now the greatest difficulty we have to meet is the financial problem apart from government interference. Although there has been a great response and support from the intellectual level of the society; we still need more donations from enterprises.

However, all these difficulties can be conquered by the "humanists". We believe that in a few years, the Forest School will stand still and firm, be recognized by the government, and the idea of humanistic education will be well known by the general population in Taiwan.

This is a beautiful island, there are beautiful people, and beautiful "forests" will definitely grow. We will see all kinds of forest schools built by all kinds of people. That will be the day of liberation in education, and therefore the liberation of man and woman in our land.

time ". In these special times, every teacher describes in detail the good points of each student, expresses admiration to every one in the school, and every one shows love to every one.

It turns out that the atmosphere in school is getting warmer and warmer, and the students have already started to express their admiration to others gradually. We think it is extraordinary for Chinese people because they do not show their affection easily, and especially do not accept affection with ease.

In one word, the school is going well on both the rational and emotional tracks.

The Educators

Right now there are 14 members on the staff :12 teachers , a director, and the principal. Teachers are university graduates in various fields : education, psychology, economics, forestry, botany, and mass communication. They went through a three month " growing process " conducted by the Foundation, and then started to work in the school.

From the beginning, teachers are divided into two groups ; when one group is working at the school, the other group stays in the Foundation to do study and research, and the two groups take turns by weeks. The thinking behind this system is that we believe all educators need continuous education.

The teachers' study program is mainly self-study, plus attendance at a few lectures per week. There is also a seminar on humanistic education held each week, which is a combination of theory and reality.

Teachers live together with the students in school five days a week, to teach and also to look after the kids. We believe that learning and living cannot be separated, and it proves that we are right: students are making progress in all directions.

The Students

We have twenty four students ranging from five to twelve. The age distribution is normal : more in the middle, less in the two ends. Generally speaking, the school is non-graded except for some topics where age differences cause teaching difficulties.

All children have school experience before coming to the Forest School , and the big differences between the Forest School and the original schools usually cause problems when they first come in. New kids find it so liberated here that they try eagerly to do all the bad things which have been forbidden since their earliest memories.

Educators in the Forest School have to show a lot of acceptance and tolerance. We know very clearly that it is

was named 'The Foundation of Humanistic Education' . This foundation was established to motivate a social enlightenment movement in education that comprises: revealing educational problems, spreading educational ideas, forcing people to think about what education should be, etc..

Today we conduct study groups for parents, we give lectures to school teachers, we publish a magazine called Humanistic Education Monthly, we open a Hot Line for students and parents to complain about their schools, and we ourselves also go into the schools to resolve the complaints and problems.

However, this job is extremely difficult because it is not easy for people to reflect upon the process through which they have become what they are ; unless there is some evidence to prove that education can be very different from what we have always seen in Taiwan.

The Forest School is going to be a demonstration of humanistic education, and this demonstration will call upon the people to fight the system .

The Philosophy of Humanistic Education

There are a train of thinkers, starting from Socrates, Rousseau, Kant, Marx to the modern psychologists Fromm, Rogers, Maslow*, Piaget etc., who emphasize the characteristics of human beings that man is not only a highly developed animal, but the precious inner mechanisms of man make man a self-developing creature.

This means, in education, that the educator's only job is to let the students do their own growing: both physically and mentally, and the directions of their self-growth will be mostly desirable.

One question arises naturally: do or do not the children need any restrictions in their growing. This old question is answered by the great naturalist Rousseau: we do not worry that the kid suffers no restriction, he is restricted by nature .

However, in our time, nature is not so natural after all, so sometimes it is necessary for the educators to supplement nature's restriction. In other words, there should be no "artificial" restriction given to the children.

For example, to a man the society in which he lives is one aspect of nature . But to students in a school, the little society of their campus does not come from a natural formation, in fact, it is we, the educators, who put them together. In this situation the educators will have to help the young ones to " build their own society ", and in this process they unveil the truth that social relationships are not a restriction but a need for man.

REPORT ON THE COMMUNICATION OF CULTURE THROUGH OPERA
in Asia and the West

Prof. Tseng Dau-Hsiung, Director
Taipei Opera Theater
Taiwan

Summary:

Opera is commonly thought to be a product of Western culture. Not until the Nineteenth Century did the West encounter Chinese opera and discovered parallel universal human themes as illustrated in Monteverdi's "Orfeo" written in 1607 and "The Dream of the Red Chamber" written by Tsau She-Chin in the Ching dynasty. Mozart's "Magic Flute" is taken from an oriental theme and is widely appreciated by Chinese, young and old. Contemporary oriental composers are creating their own music after the western tradition and staging the productions with the orchestra under rather than on the stage. Taiwan's "The Legend of the White Snake" and Beijing's "The Hundredth Bride" use the Western mode.

Text:

Dr. Tseng read from a prepared statement a definition of opera and its embodiment of literature, drama, music, dancing, fine arts, folk costumes and lighting. He gave many examples of parallel themes in Western and Asian operas and explained how the present cultural emphasis on Westernization is influencing contemporary oriental opera.

Through slides and videotapes Dr. Tseng illustrated the art of set design and staging of Western opera in China and modern Chinese opera. He traced the modern movement towards simplicity in set design to Richard Wagner's grandson Wieland and the Bayreuth Festival of 1951. Of particular interest were short video presentations of a Swedish opera company presentation in Taiwan which Dr. Tseng directed, substituting a dragon for the snake, thus making the story easier for the Chinese audience, and a clip of Dr. Tseng in the role of the bored emperor looking for "The Hundredth Bride". Dr. Tseng, surrounded on stage by dozens of beautiful hopefuls appeared to be thoroughly enjoying himself.

technique use Western methods. Only the materials, story and its spirit remain to keep its cultural identification. In Taiwan 'The Legend of the White Snake' and in the Mainland China 'The Hundredth Bride' use this method. Because of the interaction of Oriental and Western opera, there has also been another development: both librettist and composer desired to create a story from another country. Uccini was very successful in doing this. But before writing 'Madame Butterfly' and 'Turandot', Puccini had to learn some Japanese and Chinese folksongs and instrumentation. The story of 'Turandot' is not actually based on historical facts, but Puccini's use of the pentatonic scale conjures up the aura of Orientalism very successfully. Moreover, although the Chinese folksong is very short and simple, he managed to adapt it to the larger operatic and dramatic art form. This assimilation of the Chinese art form into a Western one is admirable.

We must ask ourselves: Does the interaction between Oriental and Western art forms bring about a significantly deeper or higher meaning? I definitely think so. Actually this is what I expect from the 21st century. Through this development, we begin to understand each other's way of thinking, not only a two-way trade in tourism but a mutual communication of feeling. So no matter where one lives, one can respect each other's culture and tradition.

Before the 19th century, because the power of rulers was enlarged, the people rose up in rebellion against this centralized power. In time, democracy took over the divine right of kings. However the darker forces of fanaticism, nationalism and patriotism upset the balance of peace causing great misery. Now, just before we go into the next century, the world has to break off the shackles of former troubles. There is no difference in a country at war with itself or at war with another country. Both cause misery and destruction. This is strong evidence that these dark forces are unreliable and self-destructive.

Recently, the Europeans have kept alive the ideal of combining economic forces into one whole. This is very encouraging for the world in that the 21st century can commence with a new sense of brotherhood. Also we can see within some countries minorities breaking away from their masters. With these two examples, one can see that if you don't respect each other's cultures, nationality makes no sense. For instance, some countries have sacrificed their people's dignity and human right just to advance their nationalism. We can ask ourselves, what is a nation? Is it a question of blood or culture? If we open our eyes, we can see that we all come from the same source. In time, old concepts of nationalism will become obsolete, and the whole world will become a village. Different cultures are like different flowers in the garden. People have to learn to

transformed to happiness. Through Tamino's flute and Papageno's bell all the wild animals became tamed and led through a dance. In a Chinese folktale, we have the same story; Yu Bo-Ya is a minister who plays the Chin (a Chinese string instrument) and Jung Dz-Chi is a woodcutter who understands Yu's music, and thus they become good friends. One day, they are talking about the Chin; when it is played perfectly the roaring tiger remains mute, and the screeching monkey is also tamed. So, you see the similarities arising through the power of music. Such an example shows a close link between East and West.

In Chinese, we explain great happiness as the unity of man and the heavens in harmony. Western Christians share this idea as well. Let us take Handel's Messiah as an example. In Part I of the soprano solo "There was with the Angels," when Handel writes "Glory to God in the highest", he uses only the soprano, alto and high tenor parts of the chorus to illustrate the heavens. At the passage, "and peace on earth" he uses only the bass and low tenors to illustrate this meaning. When Heaven and Earth are joined together, Handel likewise mixes all the parts together as well.

The same thing occurs in the last movement of Beethoven's 9th Symphony where he uses the text from Schiller's "Ode to Joy." At the beginning, he only uses five notes to illustrate the feelings of the country folk, but in the second part, he illustrates the sound of heaven with the addition of the brass section. When the heavens are united with people in harmony, he uses the voices in high register and brings the chorus 2nd orchestra together in the chorale.

We have used so many pages to explain some similarities in Eastern and Western cultures. After the 19th century, political and economic interchanges caused also cultural ones as well. Human spirit became richer, more colorful and refreshing. Nowadays, some people are full of hope for the future and expect a new Renaissance in the 21st century.

When we notice the changing forms between Eastern and Western opera, we can see that they are vehicles of communication as well. Let us take the style of performance from each culture to explain what I mean. In the East, no matter whether the Opera is played for the people or in the temple where they are designed to amuse the gods, the play keeps in close contact with the people. Folk Opera is not performed on stage but on the ground, so that the audience and performers are on the same level; the audience forms a circle around them so that the actors have to sing in all directions. After the invention of the stage, which was not set up in the marketplace or town square, they still kept three sides facing the audience, reserving the fourth for their own use.

In the West, Greek tragedy performances, although using a

For instance, happiness, anger and sadness are all basic human feelings. Likewise, life, hope, love and death are shared by all. Individually, we have been feeling the rhythm of the human pulse, the rhythm of day and night, and the cyclic rhythm of the seasons of the year even before we started using words. Anyone seeing a rainbow or a Grand Canyon or a waterfall naturally experiences a sense of beauty. On such occasions, we all resemble a poet without words.

So now, coming back to Eastern and Western opera, we discover a very interesting thing. Although the form is different, the fundamental meaning of life is the same. That is why, when East and West touch, they can understand each other. Here I would like to use a few examples to illustrate: the Italian composer Claudio Monteverdi composed his opera 'Orfeo' in 1607, which is a very important work in the history of Western opera. The story comes from Greek mythology and is divided into five acts. In the Prologue, the 'Musica' or 'God' announces the beginning of the story, and with the commencement of the opera itself, we see shepherds celebrating the marriage of Orfeo and Euridice in the small village of Thrace. Unfortunately, the beautiful Euridice, while being crowned with a garland of flowers, is bitten by a snake and falls down dead. Orfeo is distraught, and because he is a singer, takes up his lute and sings a lament while crossing the River Styx to find his deceased wife in Hell. His love lights up the dark regions of Hades so that the king of Hell, Pluto, because his wife pleaded for Orfeo, allows him to return back to earth with his wife Euridice. However, Pluto insists that while returning to earth, Orfeo should never turn to look back at his wife; otherwise, he would lose her forever. Orfeo agrees, but unfortunately, he becomes more and more suspicious of Pluto's intentions and finally breaks his oath and turns his head back to look once at his wife. Naturally, he was overjoyed at seeing her, but he had forgotten that he would lose her forever. Thus he returns to earth alone with his spirit broken. At this point, Apollo descends from Heaven and declares Orfeo to be his own son and brings him back to Heaven. Orfeo tells Apollo he cannot forget Euridice's beautiful eyes, but Apollo reminds him that there are so many wonderful stars in Heaven that he can console himself with them, thus forgets his Euridice and all earthly bonds.

This is a beautiful story. It calls to attention love's tender nature and human weakness of heart, including suspicions and broken promises. Orfeo conquered Hell through his love and song, but finally was himself conquered by his own passions, so that the most beautiful love became an empty dream.

Returning to the East, we will try and find a similar story to explain this kind of feeling. The 'Dream of the Red

REPORT ON THE CHINESE PERCEPTION OF RESPECT
as a Key to Organization Change

Robert Liang, President
Target Advertising Agency
Taiwan

Summary:

Robert Liang is director of the Target Advertising Agency, a local company which competes aggressively with the multinational firms in the Taiwan market. For seven years he has been developing a unique corporate culture which steps beyond many traditional organizational forms and operating patterns. The Target Agency recognizes the deeply rooted value of respect in the Chinese society as the basic foundation in the powerful, industrialized urban environment of Taiwan's major cities. The deterioration of traditional family patterns is very pervasive. However, the values which have undergirded the family in the Chinese culture are still present as seen in the traditional pattern of parents at the center, surrounded by other key adults and their children.

However, in the business setting, business needs are positioned at the center of the company, surrounded by the 4 key functions (1. creative 2. administration, 3. marketing, 4. finance) which are implemented by a pool of professional specialists.

This pattern of organization also contains a variety of work styles as dictated by the task requirements and personal preferences of the individual employees. Some leave work promptly at 5:30 p.m. daily without guilt, and some work late into the night because they prefer to do so, finding the evening hour to be most productive for their work.

II. Modern organization

1. Role recognition

- (1) Vertical - direction vs. execution
- (2) Horizontal - preceding vs. subsequent work force
- (3) Chairman/General Manager - Professional managing people vs. staff with different expertise

2. Inter-relationship recognition

- (1) Joint effort at problem solving vs. division of responsibility
- (2) Professional outlook vs. professional approach
- (3) Resource distribution vs. task coordination

3. Communication recognition

- (1) Task objectives analysis vs. report
- (2) Agreement vs. approval
- (3) Job analysis vs. psycho-analysis

4. Crisis-handling recognition

- (1) Merging of different units
- (2) Unclarified direction for organization development
- (3) Different perception for work evaluation

The atmosphere of the organization will enable every staff member to strive for high-degree work, similar to the situation in a university, which challenges the individual to acquire diverse interests and knowledge.

An effective organization structure provides the individual staff member an atmosphere for long-range development, based on an equitable distribution of responsibilities and profitability.

Competence is more important than power.

Promotion is mainly through consciousness of responsibility and professional expertise.

III. Dual existence concept of the attitude in dealing with people and task

1. The friction between colleagues is bound to each others' different expectations of work accomplishment ability.

will provide financial support throughout the college or university program. Confucian philosophy views an individual's life as a segment of the continuity of the family from generation to generation. An individual's ultimate goal is to continue the family line and to make it prosperous.

The group present received Dr. Hwang's presentation enthusiastically, and especially liked his detailed and humorous description of social interaction involving guanxi, equity, renqing, and need.

information gathering and dissemination, involvement of key lobbying groups, some input from Earth Day 1990 and other factors resulted in an overdue piece of legislation. The process was long, frustrating, and made difficult by White House sandbagging and an economic system which tends to give little or no real attention or action to social and environmental needs.

Social change has very rough resistance in both laissez-faire or so called free market systems and in socialist economies where heavy handed benevolent despotism is at least admitted. The reason is simple. Pollution is a resource out of place imposing a cost on someone who could not participate in the decision to be polluted. A company will always try to improve profit margins by avoiding environmental or social welfare costs, if possible. Only through various forms of change agency has free enterprise been forced to comply with pollution control laws. The government at the federal, state, and local level needs to be pushed to do its job. Government almost never begins social or environmental improvements on its own initiative. It takes citizen action ---citizen action that often follows one of the three models discussed above or variations thereof.

The major obstacle to improving environmental conditions in rapidly developing nations is that the general public of these nations does not see itself as an agent of change. Specific citizens do not see themselves as forces for social change. What must happen is to educate them that the fall out from environmental pollution impacts the health and well being of every individual, family, neighborhood, town, and village. The local level is the most favorable place for identifying agents of change. Individuals must begin to recognize their vulnerability at the hands of unregulated industry and government. In the high-tech race people assume that the environment or social injustice can have a "quick fix" someday. That will never happen either in time or at the urging of business interests.....unless a specific business finds that it faces chronic environmental costs beyond its control.

Cities have become islands totally dependent on the far away hinterlands for their food, fiber, water and power.... indeed, for their physical survival. If one were to take a giant knife and cut all of the supply lines around the periphery of any city, how long could the citizens survive? perhaps 36 hours. Without power, water, a new supply of food, information and raw materials chaos would be inevitable very quickly.

The social structure, individual self esteem and self worth must come from within the individual and be cultivated within the human settlement. That is where the strategies of social change come into play. It requires more than a pseudo-

bring about incremental achievement of an objective. There is a "force field" evaluation done to identify the veto power, the "promoters", abstainers and antagonists. In most cases process enrichment or procedural behavior is modified. Some outcomes of the procedure-heavy emphasis have been increased productivity, new appreciation for human factors, and generally improved images of self worth at both individual and organizational levels. Instead of a manufactured or managed crisis which is a centerpiece of the power coercive model, the planned change strategy permits a range of possible outcomes to develop within set parameters.

The three models are well known by environmental activists. Traditional public school environmental education is a classic case of the normative model. Recent variations include "earthwise" or planetary learning which has arisen out of Buckminster Fuller's thinking, and efforts by the Sierra Club, the Audubon Society, the Izaak Walton League, the National Wildlife Federation, and the World Resources Forum. The coercive power model has been used by Ralph Nader, Saul Alinsky, David Brower, Clancy Gordon and others over the last 30 years to bring about radical reforms in environmental and social contexts. Greenpeace and Earth First often use this strategy to inform the public about a problem and possible alternative solutions.

However, solution to environmental and social injustices which are hammered out on the anvil of crisis and confrontation may not be the best available. That shortcoming is somewhat corrected when a planned change model is selected. There is a lengthy period of setting priorities, brainstorming about options, documenting possible outcomes and evaluating a wide range of participants in the situation before any overt steps are taken to initiate social change. Gaming, simulation, even stochastic modeling can be part of the formal planned change model.

Several examples of each model in the environmental action category may be useful. The normative model is demonstrated by university and college sponsored "teach-ins" on the environment. Earth Day 1970 and Earth Day 1990 span twenty years of the normative model and its attempts to raise awareness which the promoters hope will lead to social change and an improvement in environmental management actions. Boycotts, protests, sit-ins and other less passive approaches tend to characterize the power coercive model. Successful outcomes happen most often when the data base is solid, when there has been a cultivation of public awareness and when other less confrontive activity has not been successful.

At the risk of showing unintended favoritism, a specific example of a power coercive model is given here. It was the brainchild of Saul Alinsky's social action applied to air pollution violations in the Chicago-Calumet-Gary, Indiana

The tasks ahead are to encourage total participation of the citizens in the planning process guided by a re-orientation of national development policies. To revise and establish relevant laws and regulations and a long term commitment in education. Fostering grassroots movements to help promote respect and appreciation of the natural ecology and environmental rights of individuals will further encourage participation in and enforcement of planning.

institutions have to be decentralized to allow through participation of the users. Relevant laws and regulations will have to be revised or established accordingly. At the educational level, long-term commitment has to be made to promote at least two critical requirements in environmental awareness: the appreciation and respect of natural ecology, and the necessity of grassroots mobilization as an essential force in maintaining the environmental rights of the people.

Plan Enforcement

1. Lack of cooperation between physical, budgeting, and other operations of the local government
2. The tremendous financial burden of land acquisition for public uses.
3. The ineffective control of land-use intensity (eg, lack of F.A.R. control; the discord with building code ...)
4. Bankruptcy of the system of phased development
5. The failure of policing and lack of support from the population.

III. SOME CONSEQUENCES OF THE FAILURE

1. Absurd living conditions and housing costs
2. The shortage of public facilities and services
3. Deterioration of the physical environment
4. The abuse of public spaces and other urban abnormalities

IV. THE REASONS WHY PROBLEMS PERSIST

1. The lop-sided national development policies: economic growth as the preeminent objective; Urban planning as supporting means to industrial development; "Non-productive" public facilities ignored
2. The particular politico-historical conditions:
The strong need to stabilize the society, to stay viable in the international community and domestically legitimate.
3. The cultural incompatibilities between the East and the West.

The strong family-based structure and orientation of social relations;

The behavioral constraint of the sense of shame, instead of the sense of guilt;

The aggressive, risk-taking, and hard-working characteristics of the immigrant society; The traditional distrust of laws

1,000 cases reported-revealed the inadequacies of Taiwan's immunization system. Cases of dengue fever also started appearing in 1981. Now that the major communicable diseases of the past have been brought under control, non-communicable diseases, including cardiovascular diseases and malignant tumors, have become the major causes of death. Public health authorities are now combatting a number of "modern diseases" such as high blood pressure, smoking related illnesses, and accidental deaths. 14,000 (in Taiwan) people die of accidents every year, half of them from motorcycle accidents."

It is my impression after hearing Dr. Tsuei's talk, that we Western physicians have a great deal to learn from Eastern medicine. The purpose of my lengthy quotation from a recent Taiwanese publication is to point out some of the considerable successes and some failures of Western medicine. It is my opinion that the Eastern medical practices of acupuncture, moxibustion, and Chinese herbal remedies have little to offer in the fields of communicable and infectious disease, whereas the eradication of smallpox from the planet, a greatly reduced incidence of poliomyelitis, eradication of malaria from Taiwan, the reduced death rate from TB, are examples of success of Western medicine. On the other hand, it has been estimated that up to 90% of patient visits to primary care physicians in the U.S. are "unnecessary", that is, they are for self-limited conditions or for anxiety-related or anxiety-caused ailments for which modern Western medicine can offer only palliative remedies. It is my opinion that for these conditions and for promoting and maintaining health, for promoting a wholesome and healthy life-style, we practitioners of Western medicine have a lot to learn from the East. I am, on the one hand, pleased that Dr. Tsuei is attempting to establish the efficacy of acupuncture using the scientific method, while, on the other hand, willing to accept 3000 years of success as a measure of efficacy. We can certainly incorporate the principles and philosophy of Eastern medicine into the current system. I do not see an either-or question here, nor apparently does Dr. Tsuei.

dies. These pathways are called hsieh, according to our present understanding, and include all the visible circulations of the body, such as cardiovascular, lymphatic and even cerebrospinal fluid. Only when these two circulation systems maintain a constant balance, can a person be kept in perfect equilibrium

In fact, it was detected in the medical literature that the Chinese were fully aware of the circulating nourishment and self-defense mechanism in describing different kinds of chi function. One of them is called yin-chi (nutritional circulations); the other one is called wei-chi (defensive circulation).

"Man receives chi in his food. Chi, entering the stomach is transmitted to the lungs, the five solid and six hollow organs, so that all these may receive chi. The power part of food is nourishing chi, or yin-chi; the less pure part: protecting chi or wei-chi; yin-chi, being within the meridians and blood vessels, and wei chi outside them."

"Nourishing chi collects fluid and pours it into the vessels changing it into blood in order to nourish the four extremities and to flow into the solid and hollow organs... Only if the vessels are so regulated that there is an uninterrupted circulation of blood can they be strong, vigorous and supple. Thus the reason why the eyes can see, the feet walk, the hand grasp and the skin sweat, because they are all irrigated by blood."

Adapting the above descriptions, we can see that the chi in Chinese literature represents all the invisible functions of the body - the vital energy, the nerve impulses, the automatic control of the mental activities. Hsieh represents the visible circulations, the organs and actually the body itself. In order to maintain health, one must keep equilibrium between the functions and the organs of one's self, and between the mind and the body by keeping in balance one's chi and hsieh.

Maintaining the balance between body and environment can be done through adjustment of the chi and hsieh circulating through the meridians (tracts): "The 12 meridians are externally in tune with the 12 meridian-like rivers, and internally they are in tune with the five stores and the six houses...."

"Therefore, the standards governing the techniques of acupuncture therapy and moxibustion therapy which are aimed at adjusting the energy of meridians can be in harmony with those governing the 12 meridian-like rivers which are aimed at adjusting the flow of water in the rivers."

* Hsiao Ch'ang - Houses the small intestine, the function of absorption of digestive nutrients from the lumen into the blood stream and the transportation of waste products to the large intestine. The psychological component is the same as hsin, the heart, which is also the mind. Fire is the element that represents it.

* Wei - Houses the organ stomach, the function of digestion and the mechanism of muscular contractions. The psychological component is the same as p'i, temper and intelligence, and it is represented by earth.

* Da-ch'ang - Houses the organ large intestine. The function is the self-defense mechanism, particularly for cellular response to infection and the immunological system. The psychological component is the same as the fai, willpower, and the element represented by it is metal.

* Pang-kuang - Houses the organ urinary bladder and the function is water balance and excretion. It is paired with shen, the kidney, therefore its psychological component is the same: compliance and the element representing it is water.

* San-chiao - May be translated as "triple-burner", which represents the three functional zones of the body. The upper governs respiration and cardiovascular circulations, the middle one is for digestion and the lower zone for excretion.

This unit is a coordinator of all functions of the body and, like the hsin unit, is represented by fire.

From the above listing, one can see the specific understanding in Chinese medicine that all the organs and functions of the body are closely related to the psyche, and that in the literature, the psychosomatic relationships are well known and well documented.

THE CONCEPT OF PHYSIOLOGY IN CHINESE MEDICINE

There has been much discussion about the need for a Western-trained person to study the formula of "five elements" because it appears to be highly mysterious: yet, at times, its application seems oversimplified. However, if one really wants to understand the trend of thought behind the Oriental approach to medicine, this study is essential. It simply uses the daily events surrounding us to describe the various functions of our body. For instance; the "water" can kill the "fire", the "fire" can melt the "metal". consequently if the kidney is damaged, it may affect the heart, and the heart trouble will cause damage to the lungs, and so on. Using this simple illustration one can describe the complicated interaction of the body functions at different times. It was written in Su-Wen, "The five elements, wood, fire, earth, metal, water, encompass all the phenomena of nature. It is a symbolism that applies itself equally to man."

* In general

It seems that everything in life can be classified according to its yin and yang components.

"The relation of yin and yang is the means whereby the myriad of things are able to come to birth; yin and yang react upon each other, producing change."

To further prove that the words yin and yang are used merely as symbols, it is said "now the yin/yang have a name but no form. Thus it can be extended from 1 to 10, from 10 to 100, from 100 to 1,000, from 1,000 to 10,000, etc. It can embrace all things."

In order to be able to express all the phenomena, the yin and yang components not only oppose but also contain its opposite. "There is yin within yang and yang within yin. From dusk until midnight, the yin of heaven is the yin within the yin. From midnight until dawn, the yin of heaven is the yang within the yin"

This idea is best illustrated by the symbol where there is a small black dot in the white half and a white dot in the black half. By now readers may realize the similarity of the expressions of many phenomena in Western science. The most obvious ones are the positive and negative electrical charges, the levorotatory and dextrorotatory chemical compounds, the acid base balance and the reciprocal phenomenon of the hypothalamic-pituitary-gonadal axis.

An interesting illustration of yang within the yin and the yin within the yang might be the fact that there are androgens (male hormones) existing in women and estrogens (female hormones) existing in men.

THE CONCEPT OF ANATOMY IN CHINESE MEDICINE

Since the Chinese divide the body into parts by their functions rather than by their structure, the three components of the body - the anatomical, physiological and the psychological - are linked by an abstract term, meridian. Many Westerners thought the Chinese did not know true anatomy. The fact is that even in the Yellow Emperor's (Huang-Ti) first book it was stated: "at first, the embryo is brought into being by a combination of two reproductive energies, yin and yang; and then the marrow in the brain is formed and the bones are formed in order to support the body; and then the meridians are developed in order to transmit energy and blood; and then the tendons are formed in order to sustain the bones; and then the muscles are built in order to serve as the walls of the body; and then the skin becomes solid and the hair grown. After the baby is born, the stomach begins to take in food, the meridians begin to function, and the blood and energy begin to circulate in the body."

students may be able to make a fair judgment of the validity of either the Eastern or Western approach to medicine and take advantage of knowing both.

THE CHINESE CONCEPT

since the readers are largely Western-trained professionals who are familiar with the Western approach in medicine, this section will only categorize the Eastern concepts.

THE MICROCOSM LIVING WITHIN THE MACROCOSM

In Chinese medicine a human being is looked upon as a small universe. The anatomical structures and the physiological functions of the body are correlated with one another. They also correspond and react to the outside environment - the large universe. When everything coexists in perfect harmony, a person is in excellent health. Since the physiological process is in continual change and balance, as are the environmental conditions, this delicate change and balance between the small and the large universe are constantly being readjusted in every respect. Once the balance is disturbed, illness sets in.

In one chapter of Ling-Shu in the ancient Nei Ching (or Canon of Medicine), it says: "Man is nothing but a creature living between the heaven and the earth."

"Atmosphere is what Heaven bestows on us; Produce is what Earth bestows on us. Life is a product of the interaction between the atmosphere of Heaven and the produce of Earth; and reproductive energy is the source of life. The spirit comes about as a result of a struggle between the two reproductive energies (the beginning of life); the physical strength (the body) is the element that is responsible for the performance of activities. Sentiment (the soul) is the element that directs the mind to perform activities.

"Therefore, a man of wisdom will live his life in accord with the four seasons and in line with cold and hot climates keeping peace with the environment; he will live a harmonious life of joy and anger in a peaceful manner keeping peace within oneself; he will maintain a balance between yin and yang, between robustness and tenderness. Consequently, a man of wisdom will not be susceptible to attack from vicious energies and he will live a long life."

THE DUALITY CONCEPT IN CHINESE MEDICINE - YIN AND YANG

Yin and yang are two basic fundamentals of ancient Chinese philosophy. First described in the "I Ching, Book of Changes", they are opposite terms representing the duality of positive and negative power. Normally they are equal in

derived from general observations of a phenomenon and a research plan is carefully designed. When enough data are collected, conclusions are drawn as a result of critical statistical evaluations. In contrast, Eastern medicine uses the inductive method. Oriental medical literature in general is a record of practical experience accumulated from millions of practitioners throughout thousands of years. The format of recording is a result of direct observation. This makes it difficult to compare the results of the two different approaches to medicine.

The Western approach to medicine clearly divides health from disease, and the main emphasis is on the individual body. The environment is considered as only one factor that affects the body. Responsibility for various phases of health and disease care is shared by professionals in several disciplines. Physicians are trained mainly for the care of acute phases of disease, that is, disease detection and therapy. The areas of health promotion, disease prevention and rehabilitation are taken care of largely by other trained professions. This team approach gives the impression of being more community-minded than individual-based, yet the objective is still individual well-being. The Eastern idea of health and disease is looked upon as the two sides of a coin. In other words, every individual person is in a state of balance between external insults and internal defensive mechanisms. If the insults are greater than one's defenses, one is ill; if not, one maintains good health. Since the individual person is considered merely a microcosm existing in a macrocosm, there are changes every minute, with constant readjustments. The duty of a physician is to strengthen the internal defensive power and power of adaptation of each individual person and enable him to fight the environmental insults, or to adapt to external changes so that he can live in peaceful balance within himself and with his environment, thereby maintaining good health. The responsibility of a physician is, in fact, to promote health and treat diseases when they occur.

The Western approach to health care involves, among other things, changing the environment in which we live. For example, if the weather is not ideal for the body, a shelter is built with temperature control; if the atmosphere and humidity are not comfortable, other controls are added. Antibiotics are developed to counteract bacteria harmful to the body. Sterilization techniques are practiced to shelter from the bacterias. In therapy, the same principles apply. Artificial limbs and organs are used to replace diseased or injured body parts. Synthetic hormones and vitamins are used for impaired bodily functions. These achievements mark the victory of science and wisdom of mankind. However, in spite of the fact that human life is being prolonged, and the handicapped and retarded are functioning, the majority of people may be free from serious disease but not from

that changed the influences of power, the powerful demonstrations of a month before the Berlin Wall came down that symbolized the call for a power shift.

7. What is the best strategy: a big country or more smaller countries with more variety of freedoms.

8. Need to work on what are the questions rather than what are the answers. Mechanisms for dealing with questions of conflict.

9. Economic growth was a main principle but what about social and spiritual growth as a main principle which was so obvious a part of the Germany unification happening.

10. As physical wall come down what are the new walls or excuses that are being built.

11. In rapid change there seem to be two principles: doing things boldly and quickly rather than incrementally and expanding the capacity to know what others are likely to do.

12. When there is a social change, need to keep up with the emotional journey of individual persons and get a perspective on the window of possibility that is being created.

Presentation

1. How did it happen in Germany: It was a gradual process beginning in the separation of the country in and after World War II, the 1952 efforts of reunification, the uprising in the East and the years of the Wall, the peace demonstrations, the exiting process via Hungary and Austria,

2. The turning point was the negotiations with people.

3. The ecological situation: 70% of plants in the GDR need to be closed, unemployment is growing, GDR was more careful with resources, created "second resources" (recycling), GDR have areas where nature has been preserved and give impression of a blooming country, much pollution because of the type of coal used, lots of waste, etc.

4. Ways into the future: took for the new paradigm, how can we live in harmony with nature, there is a vision to rethink production system, create a sustainable life style, discern ways to overcome stuck ways of thinking, need to move beyond industry, each person's action impacts the future, use products longer, carefully look at the lifestyle changes needed, bridge the rich nature and the poor nature.

Conclusion: What was impossible came true.

streets there, were looking for a new paradigm not for an other political system.

Major questions were how can we live and produce without being that harmful to the environment? What kind of programs can enable us to live in harmony with nature and not aggressively against it?

These questions remained unanswered up to now. But they are the burning questions of the industrial nations now. If we want our children and their children to have a world to live in we must start now completely rethinking our way of production and also our lifestyle itself.

We have to develop now a vision for the future lifestyle, for chemical production and other production. A vision that can hold and carry us that enables us to overcome these ways of thinking in which we are stuck now.

We are now at a point where it isn't enough to only slowdown the destruction of the environment, but we have to think on how to recover the planet.

That means it isn't enough to lower limits or threshold values but the existing quantities of pollutants must be reduced. This can happen only by changing the production itself, by phasing out harmful production lines and developing a new manner of producing.

Some keypoints of this new production style might be:

- producing close to nature so that products can easily be 'given back' to nature.
- trying a variety of approaches to solve a problem
- try to enlarge the 'lifetime' of a product, make it repairable.
- taking into account all impacts of a product from gaining the resources, to production, usage and thinking how to get rid of it after used. - using products longer, or borrowing things if they should be used only once
- phasing out of environmentally harmful production
- smaller, decentralized production plants
- less substance flow

This of course means that our whole life style will be changed. Right now we know that we can only see, understand and evaluate parts of the problem. Taking this into account we must be much more careful than we have been before.

In the weakening of the two blocs lies a big chance. The money that was spent for armaments could be used for the development of new ways to produce - be aware I'm not talking about technical solutions now, but of developing a

idea of unification was raised?

Besides social and political demands like 'freedom of opinion' or 'free elections', major demands were ecological demands.

The environmental situation in the GDR was characterized by an industry that had mostly been build in the thirties of this century.

At least for the last ten years nothing had been done to rebuild or modernize these plants. Broken plants were just repaired or somehow fixed so that the production could go on. Money that had been paid for environmental purposes never got there and the money that had been set aside for modernization was used elsewhere.

There are a lot of examples that directors of plants had paid money regularly for modernization and when plans were made how to modernize the plants the higher officials said 'no'. Now we know that this money had been used elsewhere to fill financial gaps. But even if a plan should be realized, sometimes the wrong workers were chosen to do a certain the job, that means workers who were specialized for other work were chosen to do a job they were not qualified for.

So by now maybe 70 % of the plants should be closed immediately for environmental reasons. Some of them have been closed by now or the production was drastically reduced.

The reason for this lay not only in the dramatic lack of money of the country combined with mismanagement but also in wrong competences. People who knew the situation best like the factory leaders could not decide on their own and later they felt not responsible for the consequences.

The pulp industry worked without any wastewater treatment at all. A severe problem because most of the pulp was bleached with chlorine. This chlorine-bleaching was responsible for a major impact caused by chlorinated organic compounds. (a lot of chlorinated organic compounds are known or suspected to cause cancer)

Then the drinking water supply became a major problem in those areas that used river bank filtration. Several chlorinated organic compounds were found in the drinking water.

In addition to that the GDR used mainly home resources. This is of course a good idea from the ecological point of view. But in this case the coal they have is really bad. And this coal was one fundamental of the industry in the GDR. On this coal was based the energy production, part of the chemical industry, a lot of private heating and the gas production.

The separation of Germany was a consequence of the Dictatorship of National Socialism starting before World War Two. In April 1949 the foundation of the Federal Republic of Germany (FRG) took place. The foundation of the GDR followed in October of the same year.

In 1952 a note was sent by the Soviet Union which offered a reunification. The offer was refused at that time. On the 17th of June 1953 there was an uprising of the people in East Germany. It was put down by the Soviet troops using tanks and violence.

On the 13th of August 1961 the Berlin Wall was built as an answer to the high number of refugees. A lot of well educated people left the GDR. Many physicians went to West Germany. So they had to do something.

In 1963 the Innergerman border was built. The soldiers at the border had orders to shoot down people who would try to escape from the GDR. Mines were placed at the border and later so called 'self shooting installations' were installed.

During the Seventies several steps towards a "normalization" between the two Germanies were taken. The government in West Germany had changed to the social-liberal coalition and they started a new East policy. Some of you may have seen the pictures of Willy Brandt in Erfurt.

During the Eighties some relief measures in travelling to East Germany were taken. So West Germans were allowed to visit the GDR as a country. Before that we could only visit very close relatives and were restricted to stay in one district. In 1983/1985 the self-shooting-installations and the mines at the Innergerman border were dismantled (the order to shoot down fleeing people remained).

Also in the Eighties a lot of peace demonstrations in various places started. They used as a slogan 'Swords into ploughshares' a quotation from the bible and a statue that the Soviet Union donated to the UN. So the government could not argue against this slogan.

In 1987 and 1988 several demonstrations for peace ended with arresting the participants. Some of them were also expatriated, which was very hard for some of them because they wanted to stay in their homes.

In 1989 further relief in travelling for the citizens of the FRG to the GDR were made and for the first time also some regulations for citizens of the GDR for leaving the country forever. This led to a lot of people asking for the permit to leave the country.

In 1989 the ceremonies for the 40th Birthday of the GDR were

(2) Awards

Local institutes of architects and engineers can consider giving annual awards for energy efficient designs. Awards should also be made for energy efficient systems, inventions and products for buildings and industries.

(3) Energy Audits

For existing buildings, particularly those which consume large amounts of energy such as factories, hospitals and hotels, experienced architects and engineers can be engaged as Energy Auditors to check existing installations and to formulate suggestions for improvement.

CONCLUSION

Energy efficiency does not merely imply energy saving. Its purpose is to utilize the same amount of energy, or less energy, to perform more work efficiently. Energy is finite. Even if it is inconceivable that technology can change the overall course of natural evolution, the unfortunate tendency of present day technology is that it speeds up rather than slows down the process of global environmental deterioration.

As the visionary Buckminster Fuller once said, we should only use fossil fuels as a saving account not as a current account. He also speculated that the warm weather regions in Asia might have been the origin of human civilization.

A low-energy world view which aims at attaining harmony with nature has been an Asian tradition. If we are going to experience a better, longer life in the future, we will have to move towards a low-energy oriented society. In this respect, the ancient intuitive wisdom of the Asians for harmony amongst Heaven, Earth and Man might help to shape the future of humanity.

WHAT CAN BE DONE ?

Before things get worse, the following recommendations should be considered :

(A) On An Ideological Level

(1) Awareness On The Part of Government Decision Makers

Achieving energy efficient designs for regional architecture is more meaningful than the creation of superficial national architectural identities. Modernization is not Westernization. It is a continuous process of human endeavor for creating a better living environment. Asian architecture should reflect the indigenous qualities of the region.

(2) Awareness On The Part Of The Developers

Quality of architecture is important. Asia will be an important market in the coming century, and cheap speculative development will affect the quality of our future lives. Developers should focus on benefits for end-users. Energy efficient designs will be more economical in the long run for both the developers and the end-users.

ENERGY WASTEFUL DESIGN

Most modern buildings are energy wasteful. They are not designed in response to environmental factors. For example, the four sides of a smart looking glass curtain wall office block are the same without taking into consideration that solar penetration on four sides of the building is different. Furthermore, in a typical office building design, the overall interior ceiling lighting layout often ignores the natural light coming from the external wall. Sun shading devices are not used often enough for saving air conditioning costs.

EGO & IMAGE

There are, of course, socio-economic reasons behind the rapid development of the universal architectural form in our century. One of the main reasons is the unconscious urge amongst corporate executives seeking symbolic representation of their corporate image. The pure, clean and simple geometric forms of the universal architectural style are regarded as the right corporate symbol in our modern age. Such architectural form, in fact, reflects more the ego of our age rather than the regional characteristics of our world.

community development. One observer who has written extensively on the subject states that "empowerment is a key aspect of participation, but it is not the whole of participation. The challenge is how to increase power associated with participation".

This challenge is a big one because complex factors must be carefully addressed if those "hitherto excluded" are to become agents of their own development: patterns of passivity must be broken, structural constraints must be recognized, realistic options must be found, and practical action must be collectively organized.

There is not a single best approach to participation. Different circumstances require different responses. The approaches presented in this overview are not static ones. The value they offer in analyzing and designing participatory programs and projects can only be realized if they are seen as dynamic processes. A project might well be a collaborative partnership in its early stages, develop a community-based aspect as it progresses, and finally evolve into network connections with people who share similar concerns elsewhere. In other situations, aspects of all three approaches might occur simultaneously. Degrees of empowerment might also grow over time.

The United Nations Research Institute for Social Development (UNRISD) established a research program into popular participation in 1979 and focused its attention on understanding "power" and "control". Matthias Stiefel, director of the popular participation research program at UNRISD has called this an "empowerment approach" which has been critical of "past approaches to participation on the grounds that they :

- had evaded the issue of the power component of participation
- had been excessively project-oriented, ignored the wider context of social structures, forces and ideologies in which projects took place, and had been excessively preoccupied with the technical and managerial aspects of participation;
- had been too legalistic and had placed excessive faith and importance in formal, official institutions and organizations; and that
- whatever their intentions, they had fundamentally remained "top down" approaches, considering the poorer social group as "minors" who had to be helped, organized and provided with external expertise, etc.

The authors of the ILO survey mentioned above make it clear in their book that they consider the question of power to be the essential distinction when considering matters of participation. The definitions and statements about participation which they reviewed were seen by them in this light. There were those statements which "inextricably equate participation with the achieving of some kind of "power" and those that reflect more conventional and instrumental approaches to development.

Observers who make this distinction categorize particular participation activities as either "system-maintaining" or "system transforming". They ask if a given participation activity is attempting to identify and challenge the structural causes of poverty within an economic/political system and thereby, "transform it", or is it attempting to merely integrate people into an existing system through an "ameliorative" process of gradual improvements.

Closely linked to this perception of participation as "empowerment" and "transformation" are the ideas of Paulo Freire whose liberation writings originally introduced the influential concept of "conscientization". Sometimes referred to as "awareness training", conscientization occurs through the limited intervention of outsiders who interact with people by posing problems and generating discussions, thereby awakening people to the structural causes of their poverty. This is an educational process of discovery.

a collaboration with development projects that are largely formulated outside of the community? Or should participation be understood as the more aggressive initiation of action from within a community itself? What are realistic expectations for community based activities and what coordination is required beyond any one community? Who makes basic decisions?

The justification offered in support of participation reveal the subtle stance many people take in relationship to these questions. The following list of arguments appeared in a major UNICEF publication devoted exclusively to the topic of community participation:

- 1) services can be provided at lower cost
- 2) more can be accomplished
- 3) participation leads to a sense of responsibility for the project;
- 4) participation guarantees that a felt need is involved
- 5) participation ensures that things are done in the right way
- 6) it frees the population from dependence on professionals
- 7) it uses indigenous knowledge and expertise
- 8) it can be a catalyst for future development efforts
- 9) participation has an intrinsic value for participants
- 10) conscientization can occur concerning the structural causes of poverty (11)

These arguments are very typical and are often repeated by those who advocate the need for increasing participation in rural development activities. The first eight points expose a major interest in the instrumentality of participation and it is this perspective that dominates the list. Robert Chambers, an esteemed observer in the study of rural development, created a similar list in one of his early publications. He writes that "values ascribed to local participation include:

- making known values known
- generating development ideas
- providing local knowledge
- testing proposals for feasibility and improving them
- increasing the capacity of communities to handle their

affairs and to control and exploit their environment--demonstrating support for a regime-- doing what government requires to be done-- extracting, developing and investing local resources

- (labour, finance, managerial skills, etc.)
- promoting desirable relationships between people, especially through cooperative work." (12)

The predominance of these instrumental justifications about participation has occasioned the fear, indeed the accusation, that participation can easily slip into simple manipulation. One such indictment is emotionally made in an article that declares its viewpoint forthright in its title,

programmes have their roots in colonial times--community development in English administered areas and animation rurale in those of the French--and share many of their basic ideas with one another. Because of the scarcity of government resources, these programs asserted that development at the local level had to be addressed and solved by local communities themselves with the state providing very limited capital assistance and external expertise. Perhaps the biggest difference between community development and animation rurale was in the selection and training of "animators," i.e. those people responsible for the catalysis of community action. The community development approach recruited these workers from the nation at large and sent them to villages as outsiders while animation rurale recruited and trained young people who worked in their own home villages.

The newly independent governments of Asia and Africa essentially adopted the use of community development and animation rurale. Many of their basic features--emphasis upon animators, self-reliant project planning and implementation--have been broadly adapted as well by non-government organizations (NGOs) as a strategy of community based development. Most contemporary activities focused on participation have either built upon the foundations of community development and animation rurale or have reacted against them. Either way, community development and animation rurale have played an important role in establishing much of the agenda for discussions about participation.

The extensive criticism leveled at community development and animation rurale is, therefore, important.

- Community development and animation rurale assumed a simple homogeneity of interests among village residents that was not a true reflection of the situation.

- Though the rhetoric of community development and animation rurale asserted a grass-roots approach, it was often eroded into the mere promotion of government projects that were centrally planned by external bureaucracies.

- When projects genuinely did emerge from the initiative of local effort, they often were not integrated into nor coordinated with larger macro development plans resulting in duplication and waste.

- By focusing on issues of fatalism and lack of self-confidence and attempting to awaken people to their potential for self-reliance, community development and animation rurale tended to ignore underlying causes of poverty like limited access to land and the complexity of conflicting social, economic, and political interests.

(c) With regard to rural development... participation includes people's involvement in decision-making processes, in implementing programs...their sharing in the benefits of development programs, and their involvement in efforts to evaluate such programs.

(d) Popular participation in development should be broadly understood as the active involvement of people in the decision-making process in so far as it affects them.

(e) Community involvement means that people, who have both the right and the duty to participate in solving their own health problems, have greater responsibilities in assessing the health needs, mobilizing local resources and suggesting new solutions, as well as creating and maintaining local organizations.

(f) Participation is considered to be an active process, meaning that the person or group in question takes initiatives and asserts his/her or its autonomy to do so.

(g) ...the organized efforts to increase control over resources and regulative institutions in given social situations, on the part of groups and movements of those hitherto excluded from such control.

The diversity of these statements provides a glimpse at the many conflicting values and perspectives within the current participation debate. A wide chasm separates notions that have to do with sensitizing others to "respond" from those that call for initiatives by people themselves to increase their "control" over development affairs.

I THREE TRADITIONAL APPROACHES TO PARTICIPATION

1. People's Organizations

There are several historical antecedents to this debate on participation. Many of them, like populist political movements, organizational activities with the urban poor, and community radicalism, originated in the industrial world. The wide-spread effort to form cooperative movements and other people's organizations like farmers unions are one of the many endeavors borrowed from abroad and transplanted into the arena of rural development in the Third World.

Cooperatives are conceived as voluntary associations where people organize together in order to mobilize the potential of their collective power. The intent is to establish democratically controlled structures whereby people can profit from economies of scale. Given this intention, the definition and organizational structure themselves are sometimes offered as verification of the participatory nature

I remember talking with a friend of mine who happens to be the CEO of a large manufacturing company in Kuala Lumpur and he told me, if you are living in Malaysia today and you are under 40 and not computer literate, you would better watch it. You will either have to adjust to a job that has been drastically modified by automation or be forced to quit.

Although many companies which have adopted the automation route have been willing to invest additional money to train their people, I believe it is critical that universities, the traditional centres of learning, keep checks of such forces that have affected of will affect our lives so they will turn out graduates who are not very highly educated but are also better prepared to face the challenges that may present themselves.

One other point that I wish to make is this. I am sure everyone recognizes the fact that, today, in addition to having areas of concentration; e.g. in the sciences, medicine, agriculture, etc. each of our universities offers a wide variety of courses and disciplines.

Potential entrants are thus placed in the happy position of being able to apply for admission to the faculty, or school, or discipline, of his choice. Let's assume that, having met all the entry requirements, a student finds him or herself happily enrolled in the discipline of his choice. Then 'bunched together' with others enrolled in the discipline and is told, "you need to study these subjects". He is offered a 'package' irrespective of whether he wants all the different bits of the package or not. Although, I would say, the availability of 'elective' subjects allows him to make some further choices, generally he remains tied to the 'package' deal because of the structure of the academic curricula. Not infrequently a mismatch may occur, e.g. when he discovers midstream, say in his second year, that the subject he is required to take does not match either his interests or abilities. But he remains 'stuck' in the discipline he originally chose.

The point I'm trying to make here is that perhaps our Universities could do more to match entering students' abilities and interests to existing courses and disciplines. Ideally Universities should design disciplines to match students' abilities. But if that cannot be done without overstretching the resources available, Universities should at least be set up to give their students greater freedom of choice so they may switch courses or discipline mid-stream without incurring too many adverse consequences or suffering too much pain in the process.

Universities need to cater also to the student who is a 'late bloomer' or 'late developer' or a student who realizes only

the study of other languages, Mandarin and Tamil, should neither be curbed nor discouraged. Even more important is the realization of the value of the English language, which, at least in the next few decades, will continue to be synonymous with the acquisition of knowledge. English is the most international of all languages, being the language that is spoken by a significant proportion of the world's population and particularly by the more advanced nations of the world. English opens the doors to better and increased opportunities of higher education abroad, in a wide variety of institutions which offer courses not available or not fully developed in our own country.

English taps the main current of man's knowledge, preserving it in the annals of history for our future generations and for all time almost 24 years ago.

English is the language of the business and commercial world, the professional and the technological world, and the world of academic research. In short, the English language is no more the exclusive heritage of a select island-race. It is no longer the language of our colonial masters, for it belongs to all mankind.

When I look back on those years from 1965, and ask myself "What is it that I can say about Educational Development Challenges of the future?" The following points come to my mind.

I think of innovation and courage to try what is new. To make things happen than to watch what is happening. At ITM we were innovative and we were ready to try out some ideas that were totally new to Malaysia. At first, the critics were sceptical but over time, they came to accept and recognize what we did. Whatever new directions we embarked on, we kept our goal clearly in mind, and that is to produce graduates that were prepared in mind, spirit and knowledge to meet the manpower needs of Malaysia.

I think of the importance of recognizing the environment in which Educational Institutions operate and to ensure that the Educational Institutions are a truly representative 'macrocosm' in which it functions. The environment at the macro level is full of change. It is not purely confined within national boundaries. It is very much international and open to winds of change from all directions. What this means is that as Educational Developers, we need to think in terms of preparing our graduates for not just a small narrow society but for a very complex, fast changing and international society. With 80% of students from rural areas; ITM as the first to introduce other languages like Russian, French and German as well as Japanese, Mandarin and Tamil. When I was Director at ITM (195-75), English was the medium of instruction. This is why ITM seized at every

Development is a challenging and exciting task. It is ipso facto an objective to accomplish in the face of difficulties and risks. As I see it, the present challenge to the Malaysians is to move with all effective speed towards the fullest utilization of our human, physical and financial resources so that more of the population of 16.5 million or so shall have more of the good things in life. To this end we must understand the nature and requirements of economic growth, and its concept and methods, in the context of a plural Malaysian society, multi racial society of Malays, Chinese, Indians and the Native of Sarawak and Sabah of various multireligious groups, religions of Christians, Catholic, Buddhist, Hindus. There are multi cultures offering a host of problems and issues of physical and economic growth. But this alone will not suffice. We must cultivate and expand the basic human value of individual freedom.

Development in Malaysia carries with it deep implications and obligation and responsibility for all of us. It does not proceed in isolation from the other aspects of our life and environment that is, the economic, political, social, religious and moral aspects. Our economic life is an integral part and parcel of the collective attributes of each and every individual functioning in a competitive society.

It is axiomatic that the Malaysian leaders, the politicians and the people of our country seeking a higher level of living need to realize that development or growth takes time and money. It is not a matter of laying open palms and almighty asking favors from God. Growth is a continuous process and economic development as we would have it, cannot be achieved overnight, or in the short period.

The development of existing resources: timber, tin and oil and gas alone is not a sufficient condition for economic growth and progress. Singapore, Hong Kong, China, Japan, Korea and Western Europe do not have natural resources or raw materials. The mainsprings of any progress must come from within us and not from without. Moreover, economic growth in the long run is part of a balanced integral development embracing law and order, political stability and responsibility, financial integrity, education and culture, development of human resources and the gradual spread of its benefits to a widening circle of people. Development must result in more effective utilization of human resources. Development is the growth of a society based on freedom, individual initiative and enterprise, with the competitive and cooperative spirit pervading all sectors. When individuals compete it must be within the context of human values. The basic ingredient of development lies in the state of mind, our values, and in our attitude. In essence this implies that in order to improve or develop, there must be a desire for change and willingness to accept the direction of changes.

government agencies should be established, bureaucracy should also be fashioned. By so doing, the state then can effectively respond to the increasing social demands and interest articulation within the civil society and make it compatible with the long-term interests of society as a whole. However, the validity of this prospective model must remain to be assessed by the ever-evolving social and political reality in Taiwan.

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the state will be forced to speed up its reform process. Through the social movements, the civil society as a whole, also have re-learned to exercise citizenship. Such experience has great implications for the emergence of "participatory political culture". And it has served to accelerate the Nationalist state's steps to transform its rule from a "hard" to a "soft" authoritarian posture as manifested in the recent liberalization move (Hsiao, 1989).

A possible "popular upsurge" is even gradually emerging by different layers of civil society in an convergent effort to expand the limits of mere liberalization and to call for genuine democratization. This possibility would certainly raise the perceived costs any counter-action by the state in trying to restrict or detour such transition to democracy (O'Donnell and Schmitter, 1986).

2. FUTURE PROSPECTS OF THE STATE-SOCIETY RELATIONSHIPS AND DEMOCRATIZATION

It would be safe to view the current status of state-civil society relations as an evolving consequence of the macro-development trends of capitalist industrialization manifested in economic affluence and societal plurality and the subsequent social class transformations, and certainly the rise of social movements.

The Nationalist state's long-lasting authoritarian corporatist mode of control over the civil society has been under question, and the seemingly weakening executive power of state apparatus and its concerned bureaucracies has also caused the worry of some ruling elites and the public. Whether or not the Nationalist state's dominant position already has been severely threatened as a result of the emerging social movements is still a debatable issue. Though there are signs to indicate the state has indeed felt great pressures from different layers and categories in the society and also felt great pressures from different layers and categories in the society and also felt puzzled in formulating effective strategies to face such mobilized and resurrected civil society. However, a puzzled state is not necessarily a weak or malleable state. The currently puzzled Nationalist state yet still enjoys a great degree of autonomy vis-a-vis different classes and can have reasonable autonomous power in maneuvering its relations with different sectors in the civil society. The state is puzzled simply because it is still reluctant to face the new reality or because of its decision to redirect the past state-society relations and not because it is already subordinated to the control of certain powerful classes or interest groups within the civil society. The class structure is still in its formative stage and no one particular class has yet exerted definite dominant control over the state, though the capitalists have stronger influence compared to other classes

12. veterans welfare protests (1987-); 13. political victims human rights movement (1987-); 14. mainlanders home-visiting movement (1987-); 15. Taiwanese home-visiting movement (1988-); 16. anti-nuclear power movement (1988-); 17. Hakka rights movement (1988-); and 18. Non-home owners "Snail" movement (1989-) (Hsiao 1989).

Among the above eighteen social movements, though different specific objectives can be clearly identified, all demand a change in the existing state-society relations. The most commonly shared goal is to search for more autonomy to civil society cross class boundary. The state rather than adversary class was taken as a critical target to which the participants have made strong and direct appeals. In other words, the emerging social movements in Taiwan so far have not been restricted to class conflicts. Rather the social movements as a whole have generated support and participation from different class, ethnic, sex and age groups and no clear class line has been witnessed.

The core participants in different social movements are recruited from a wide range social identities in the civil society, such as small farmers, working class, middle class intellectuals, women, students, veterans, welfare groups, pollution victims, political prisoners, and church members. Therefore, it is quite difficult to identify the reality of emerging social movements as a clear-cut class-based phenomenon, though in a few movements such as labor movement, farmers movement, and antipollution local protest movements, a quasi-class antagonistic sentiment has been gradually expressed. Nevertheless, the most widespread collective sentiment expressed in most of the social movements has been a feeling of "being ignored and excluded" shared by the participants. The organized collective actions are seen by them as a rational alternative to influence the state's current and future attitudes and behavior.

Since the capability of mobilization of internal resources and the direct threat posed on the state are variant in different social movements, a tentative typology of the above eighteen social movements can therefore be made (Table 1). From Table 1. the Nationalist state in the 1980's has felt the most threat from the following social movements: anti-pollution protests, labor movement, farmers movement, veteran movement, mainlanders home-visiting movement, Taiwanese home-visiting movement, and political victims human rights movement, though these movements do not necessarily possess a high level of capacity of internal resources mobilization. These seven social movements compared to others, all have a stronger and direct threat to the state's existing policy such as labor policy, agricultural policy, environmental policy and Mainland policy, or a sharper challenge to the state's corporatist control over key designated classes or social groups such as farmers,

16. Labor, Insurance Act was first promulgated in July 1958 and the last amendment was made in February 1988; before the Act was enacted the government had carried out labor insurance plan through administrative regulations.
17. Union in our country are divided legally into two categories: the industrial union and the craft union; the former is organized and joined by workers belonging to the same firm or the same industry, for instance, a union organized by the employees of a bus company is usually an industrial union; the latter denotes unions organized and joined by workers with the same craft and having usually no definite employers, for example, a union organized by self-employed taxicab drivers is a craft union.
18. Labor Insurance Act, Articles 6,7,71,72.
19. Ibid, Articles 2,16.
20. Source: Statistics by the Council of Labor Affairs. (CLA).
21. Labor Standards Law, Articles 5, 75, 14, 17, 30, 32, 35, 36, 37, 39, 48, 49, and 50.
22. Council of Labor Affairs, Annual Labor Inspection Report, (Taipei, 1987), P. 167; see also the statistics by CLA.
23. Labor Union Law, Article 6.
24. Ibid, Article 35 and its revision draft.
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27. DGBAS, Yearbook of Manpower Statistics, Taiwan Area, Republic of China, 1989, (Taipei, 1989), Table 2; the unemployment rate since 1979 is as follows: 1.28% (1979), 1.23% (1980) 1.36 (1981), 2.14% (1982), 2.71% (1983), 2.44% (1984), 2.66% (1986), 1.69% (1988) and 1.57% (1989)
28. Source: Statistics by Ministry of Education, Republic of China.
29. Employment & Vocational Training Administration (EVTA), Council of Labor Affairs, Executive Yuan, The Statistics of Vocational Training, Skill Test & Employment Service in Taiwan Area of the Republic of China, (Taipei, 1988), and the latest statistics by EVTA.
30. For instance, the average monthly earnings in current price of assembly line workers in manufacturing industry are as follows: NT\$8,730 in 1981, NT\$9,495 in 1982, NT\$10,122 in 1983, NT\$11,800 in 1984, NT\$11,384 in 1985, NT\$12,592 in 1986, NT\$13, 849 in 1987, NT\$15,264 in 1988 and NT\$17,585 in 1989, see supra note 10.
31. See materials regarding the QCC program published by the Ministry of Economic Affairs Bureau of Industry.
32. Karen M. Young, Creating the Idea of Ownership; Lessons from Employee Ownership Success Stories, in IRRS Series (1985), pp.214-220; Martin L Weltzman, Share Arrangements and Macroeconomics, in IRRS Series (1986), pp. 144-151; Daniel H. Kurger, Profit-Sharing Arrangements and Collective Bargaining, in IRRS Series (1986), pp. 152- 158; Ray Marshall, Unheard Voices, (N.Y., 1987), pp. 156-204. 33. Labor Standards Law, Article 1.

also several very successful public-service civic organizations. There is no reason why we cannot have similar organizations as the AAA in our country. Thus, efforts are made now to encourage the private sector to play a much more active role in the prevention and resolution of labor disputes. Of course, there are other areas in labor the private sector can be of assistance. More effective necessary encouragement measures will be taken to encourage greater participation by the private sector in the very important task of strengthening labor-management relations and workers' well-being.

VI. CONCLUSIONS

Our policy of continuously strengthening workers' well-being and enhancing labor-management cooperation has contributed greatly to our economic growth, social progress and political stability. We shall continue to actively implement such a policy. We are fully aware that as our economy expands and our society progresses, our workers will make more demands for a greater participation in the social and political life of our country. We also realize that in order to guarantee the stability and peace in labor-management relationship, we must always make sure that our workers equitably share the fruits of our economic growth and prosperity. Thus, we shall make more and greater efforts to explore, respond and satisfy the reasonable and legitimate needs and demands of our workers.

As mentioned before, the labor movement in Taiwan has become much more active and aggressive. However, activeness or even aggressiveness in the labor movement is no reason for us to worry. What we should be concerned with is whether the labor movement is in the right direction, or well-motivated. A labor movement which stresses only confrontation, conflict or antagonism, which tries to get what workers want at any price including the sacrifice of social stability or economic growth, or which is completely politically motivated, certainly is not in the right direction, and will not be in any way beneficial to workers. Thus, we fully support the active and aggressive pursuit by workers of their legitimate rights and interests. However, we should see to it that workers' efforts stay on the right course and will not move toward extremes.

When our Labor Standards Law was enacted, strengthening of social and economic developments was one of the important goals the Law promises to achieve. Our Constitution, when referring to labor-management relations, dictates that labor and management should work in the spirits of cooperation and harmony for economic expansion. Therefore, to make the economy grow continuously is the core of our labor policy. In fact, if there is no growth in economy and no prosperity, it would be impossible to improve the well-being of workers and a

may not be in the right direction. Thus, there have been very strong demand and advocacy for the upgrading of labor administration. The creation of the cabinet-level Council of Labor Affairs and the decision now by the government to reorganize it into a new ministry of labor in the near future therefore is a very important and highly commendable step for such upgrading.

However, it must be pointed out that according to our labor legislation, it is the labor administrative personnel at the county or city level who have the most direct and the heaviest responsibilities in the enforcement of labor policy and legislation. There have been great shortage of such personnel and not many of them are well qualified and experience for their duties. Recruitment of enough qualified people to work at local labor governmental agencies is now given the top priority in labor administration. Professionalization of personnel is also being carried out. Currently, programs for pre-job and in-service training have been sponsored for labor administrative personnel at all levels. They will be continued and strengthened.

3. Implementing more workers' participation programs

Workers' involvement, participation or industrial democracy has long been advocated as essential not only for the closer cooperation between labor and management but also for the further enhancement of productivity and competitiveness of our economy. Programs in this regard thus have been adopted and promoted by the various industries, governmental agencies and by law. Chief among them are labor-management meeting, Quality Control Circles (QCCs), profit-sharing and employee stock ownership.

The government with the cooperation of several big corporations has actively promoted the QCC program and the results have been quite positive and encouraging. This program calls for workers' participation in nine major areas: product quality, Working method, safety and health, labor-management relationship, skill level, production efficiency, personnel quality, production cost and work environment. According to the assessments by those corporations which have implemented such program, QCCs have produced several important benefits. Tangibly, the program has proven to have the following advantages: production increase, decrease in defect rate, enhancement in work quality, improvement in efficiency, sale increase and profit increase. It has also produced the following intangible benefits: boost of morale, improvement in personnel quality, betterment of human relations, more harmonious labor-management relationship, increase of the senses of achievements and esteem of workers and the boost of the image of corporation. This QCC program has become more and more popular.

are already employed or those who intend to change their job, so as to equip them with adequate skills to secure their employment.

Although unemployment rate has always been low in Taiwan, our government, knowing that the guarantee for employment security will not be complete and effective if there were no unemployment insurance for our people, has decided that an unemployment insurance plan should be implemented and is now in the process of studying of when and how to implement such insurance plan.

6. Promotion of harmonious relations and cooperative labor-management

Our government has always been of the opinion that cooperation between labor and management will benefit both and conflict between them will make both suffer. Therefore, great efforts have been made by the government to spread the value and importance of labor-management cooperation and to strengthen the relationship between them. Many programs and measures have been complemented in this regard. The most effective and popular one is the "Turn the factory into family, turn the factory into school" campaign initiated in 1982. Through this campaign, both employers and workers are asked to treat one another as family members, to regard the failure or success of the factory as that of their own family; and employers must make the work conditions and the entire environment of the factory befitting to their own family members. At the same time, employers must provide necessary training programs to upgrade workers' skill, to promote work ethics and the spirits of industriousness and offer learning opportunities for workers so that the factory can function as a school. These governmental efforts, no doubt, have helped strengthen our labor-management cooperation.

There have been, however, as indicated earlier, changes in the labor movement in Taiwan for the past three years. Workers have become increasingly conscious of their own rights and interests. In the promotion and pursuit of their own interests and well-being, they have also become much more assertive and aggressive. Organized efforts and concerted activities by workers now have become common. Different political forces are also very active in the efforts to win the support of workers and this become more actively involved in labor problems and labor-management disputes. These developments, of course, have made labor problems become more complicated and sometimes have made it necessary to take more time, patience and negotiations for the settlement of labor-management disputes. Despite these changes, since our economy keeps expanding and we are deeply committed to a policy of strengthening workers' well-being and enhancing labor-management cooperation, the labor-management relationship in

Since the promulgation of the Labor Safety and Health Law, there has been progress in occupational safety and health, however, the improvement has not been as steady and significant as expected. The per thousand work injury rate for all industries was 6.81 in 1978; reduced to 5.939 in 1980, 5.688 in 1983; raised to 6.398 in 1984; and lowered again to 5.981 in 1989. The trend for per thousand work death rate has been similar. It was 0.392 in 1978, 0.285 in 1980, 0.263 in 1983, 0.308 in 1984 and 0.148 in 1989.

4. Right to organize and to strike

That workers should have the right to engage in concerted activities has always been a very important part of labor policy in our country. The organization of labor unions is legally protected. According to the current Labor Union Law which was first enacted in 1929, when the number of workers of twenty years of age in an industry in a county (or a city directly under the provincial jurisdiction) or in a factory or workshop is 30 or more, they should be organized into an industrial union; and if they are craft workers belonging to the same craft and the number of them is 30 or more in a county (or a city directly under the provincial jurisdiction), a craft union should be organized among them. This clearly means that workers have the right to organize but they do not have the freedom not to join a union when the number of them reaches certain level. This provision for compulsory union participation has been dropped in the Labor Union Law revision draft which is now under cabinet review. Workers will not only have the freedom to organize or join a union but also be free to choose not to do so if the revision draft is passed.

Union membership and activities are expressly protected. The employer or his agent cannot refuse to employ, nor can he dismiss or discriminate against a worker by reason of the worker's proposal to organize a union, to join a union, to hold union offices or to participate in union activities. Workers who are union board directors or supervisors are granted official leave in order to carry out their union official duties.

Right to strike is guaranteed for unions. However, no union can launch a strike unless the strike is for a labor dispute involving its members, the process of mediation for the solution of the dispute has been exhausted and failed, and the majority of the union membership have approved the strike through secret ballot in a general meeting of the union members. In the course of the strike, the union must not disturb public peace and order. It is subject to punishment if the union itself or the strike has endangered the life, property or personal freedom of others. Because of the martial law emergency decree, strikes were not legally possible before and there were indeed no strikes of any

1. The protection of the legitimate interests and rights of workers.
2. The continuous enhancement of the quality of life and the well-being of workers.
3. The cultivation and maintenance of a stable, harmonious, cooperative and mutually beneficial relationship between management and labor.
4. The creation of a continuously growing and prosperous economy so that the people's wealth can be increased, thus workers can equitably share our national wealth.

In order to give our workers more necessary and effective protection so that their well-being will greatly be strengthened, we have taken the following measures:

1. Compulsory social insurance for workers

As early as 1950, the Government of the Republic of China, having concluded that social insurance was essential for both the improvement of social stability and the strengthening of workers, well-being and that workers should be the first among the people to be covered by such a welfare program, initiated a comprehensive social insurance plan for workers. A statute called the Labor Insurance Act was enacted to implement this plan.

Basically, labor insurance is compulsory. Any worker who is employed by an enterprise with five or more employees, or who is a member of a craft union and does not have a definite employer or is self-employed, must be covered by labor insurance. Workers' failure to join the insured are both subject to fines. Currently, the labor insurance coverage provides six kinds of benefits: maternity, injury and sickness, medical care, disability, old age, and death. For those who are employed, the employer pays 80% of the premium, while the rest is paid by the workers themselves. And if the worker does not have a definite employer, he himself has to pay the 60% of the premium with the other 40% being paid by the government.

Since the labor social insurance has proven to be very effective to protect workers and their families against the many contingencies in life such as sudden illness, industrial accidents, disability and death, it has become a very popular welfare program among the workers. The number of workers to insured is increasing very rapidly. As of May this year, there were 6,566,000 workers who had joined the labor insurance plan.

Our government has decided that labor insurance be expanded from next year so that all workers and their dependants will be covered by the insurance plan.

centers were not needed for children, for they were always cared for by their own mothers or their relatives such as grandmothers, aunts, older brothers or sisters. This is almost no longer the case. Individuals now frequently have to look to the government or the society for the satisfaction of their needs for welfare services.

6. Erosion of traditional value systems

As the economy expands and grows, the ways of thinking and attitudes toward life of the people also change. Nowadays, the people in Taiwan have become much more informed and are frequently exposed to outside influence. Traditional custom, ways of life and value systems are eroding. People now become more interested in and contribute more efforts to the making of money and the pursuit of good material life. The younger generation, unlike their elders, do not readily and automatically accept and practice the traditional idea that it is their obligation to support their parents and other old relatives and that they should save all they have made in life for their children. Likewise, people are gradually giving up the expectation that their children will voluntarily take care of them once they become old. At the same time, people have become more tolerant; many phenomena, ideas or behaviors which would be considered social taboos in the past have appeared or been practiced without meeting much social resistance or criticism.

III. SOCIAL CHANGES' IMPACT UPON LABOR PROBLEMS

The trends of social change and the new social developments mentioned above have directly or indirectly resulted in the following major changes in the nature and development of the labor-management relationship and the labor situations in Taiwan:

1. Workers become much more conscious of their rights and interests

Owing to the great economic expansion and its accompanying higher expectations of life, and in part because of the lifting in 1987 of the emergency decree under martial law and its resultant rapid social pluralization and large-scale political liberalization, our workers have become much more aggressive and outspoken in the pursuit of their well-being and the demand for more effective enforcement of their legally-guaranteed rights. Concerted actions by workers for the sake of asking for more benefits or protection thus are becoming more and more common.

2. Labor-management relationship becomes more complicated

Generally speaking, labor-management relations in Taiwan had been quite stable and peaceful during the last four decades.

II. MAJOR SOCIAL CHANGES IN TAIWAN

There have been many new phenomena, concepts, ideas, products, life styles and problems in Taiwan because of our tremendous and continuous economic growth. In short, many new social developments and changes have appeared. Specifically speaking, the major changes in the society in Taiwan are as follows:

1. Industrialization of economic structures

This is the most important change. Agriculture used to be the mainstream of the economy of the Republic of China on Taiwan. This is not the case anymore. Of the total labor force, 56.1% were engaged in agriculture, only 16.9% were employed by the industrial sector in 1952. In 1989, of the working population only 12.9% worked in agriculture, 42.2% were engaged in the secondary industry and 44.9% were employed in service industry. The percentage distribution of the composition of exports also reflects the fact that our economy has been highly industrialized. In 1952, the total value of our exports was 116.5 million US dollars, agricultural and processed agricultural products constituted 91.9%, industrial products only amounted to 8.1%. In 1989, our exports value increased to 66.2 billion US dollars, only 4.6% was of agricultural origin, the rest 95.4% came from the industrial sector. Because of this great industrialization, more and more young people have migrated from the countryside to cities. This has created many social problems such as housing, transportation, medical care, etc. in the urban areas. The number of wage earners has also increased steadily. Labor problems have now become one of the major concerns of both the government and the people.

2. Rapid urbanization

One of the direct results of the industrialization in Taiwan is the rapid urbanization of our society. Since the 1960's more and more people have moved to the cities and more and more places have become urbanized. There is now a great shortage of manpower in the agricultural sector and the population of the urban areas has increased rapidly. In 1951, the number of people living in cities including and bigger than those under the direct jurisdiction of the provincial government constituted 18.24% of the total population of Taiwan; the percentage increased to 20.9 in 1961, 26.62 in 1971, 30.99 in 1983 and 31.96 in 1987. If those people who live in the cities under the direct jurisdiction of the various county governments are included, the number of people living in the urban area now constitute 52.53% of our total population. This clearly indicates that Taiwan has been rapidly urbanized.

Following the Symposium, the conference participants discussed some of the common threads or topics they perceived running through the various presentations. One overarching theme was the importance today of seriously addressing cultural factors in achieving social change. It is clear that a very lively dialogue is underway about the future of Confucian values and styles in the Sinic nations of Asia. The Symposium presentations catalyzed vigorous discussion about topics such as the role being played by cultural values in the effort to apply urban planning concepts to Asian societies, the dialogue between traditional and Western medicine and the changes occurring (and needed) in the structural form of business organizations.

One focus was on how traditional cultural concepts and practices in areas such as health and medicine are now being scientifically validated in surprising new ways. In other cases, concepts alien to the local cultures of Asia (like centralized urban planning) frequently experience difficulties or fail because of inadequate cultural adaptation. The conclusion that emerged was that any efforts at significant social change today must primarily address the cultural dimension rather than focusing essentially on the economic or political.

Several speakers emphasized the critical role of education in achieving cultural adaptation and change. There were frequent calls for a greater commitment to education for all, along with a recognition that distinctly new modes of education and learning are now required. One day of the Symposium was devoted to hands-on experimentation with some of these and the demonstration of new curricula embodying innovative learning aspects. It has become apparent that in order to change ourselves and our societies, we will have to approach learning from several new perspectives.

The wide diversity of the Asian region was clearly evident throughout the Symposium. Economic, political and cultural realities take on many distinctly different forms in the societies of Asia. What was surprising to many participants, however, was the underlying similarity of the challenges faced by these societies today. The issues of ecology and development today, for example, are no longer exclusively or even primarily national concerns nor can they be successfully addressed simply as a matter of national policies.

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