The Forum

VOLUME II NUMBER 1
FEBRUARY 1987

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THE FORUM is a publication of reflections of the people involved in the movement in its widest sense. It is intended as an informal publication for us to share our reflections and therefore is not an "ICA" or "O:E" public relations piece. The material is entirely the personal opinions and viewpoints of the authors. No Institute or Order funds will be used to finance this publication. It is published every 6 weeks, 9 times a year. Book reviews, letters, papers, poetry, position papers and other reflections are requested. Material may be submitted in written form or on diskette, IBM 5 inch (wordstar or multimate) or Tandy 8 inch (scripsit). The only restriction is space. THE FORUM will be approximately 40, A5 pages. The cost is US$ 27.00 a year for a subscription.
Checks, in any convertible currency, should be made out to Anna Stanley.

THE FORUM
RUE AMEDEE LYNEN 8
1030 BRUSSELS
BELGIUM

February, 1987

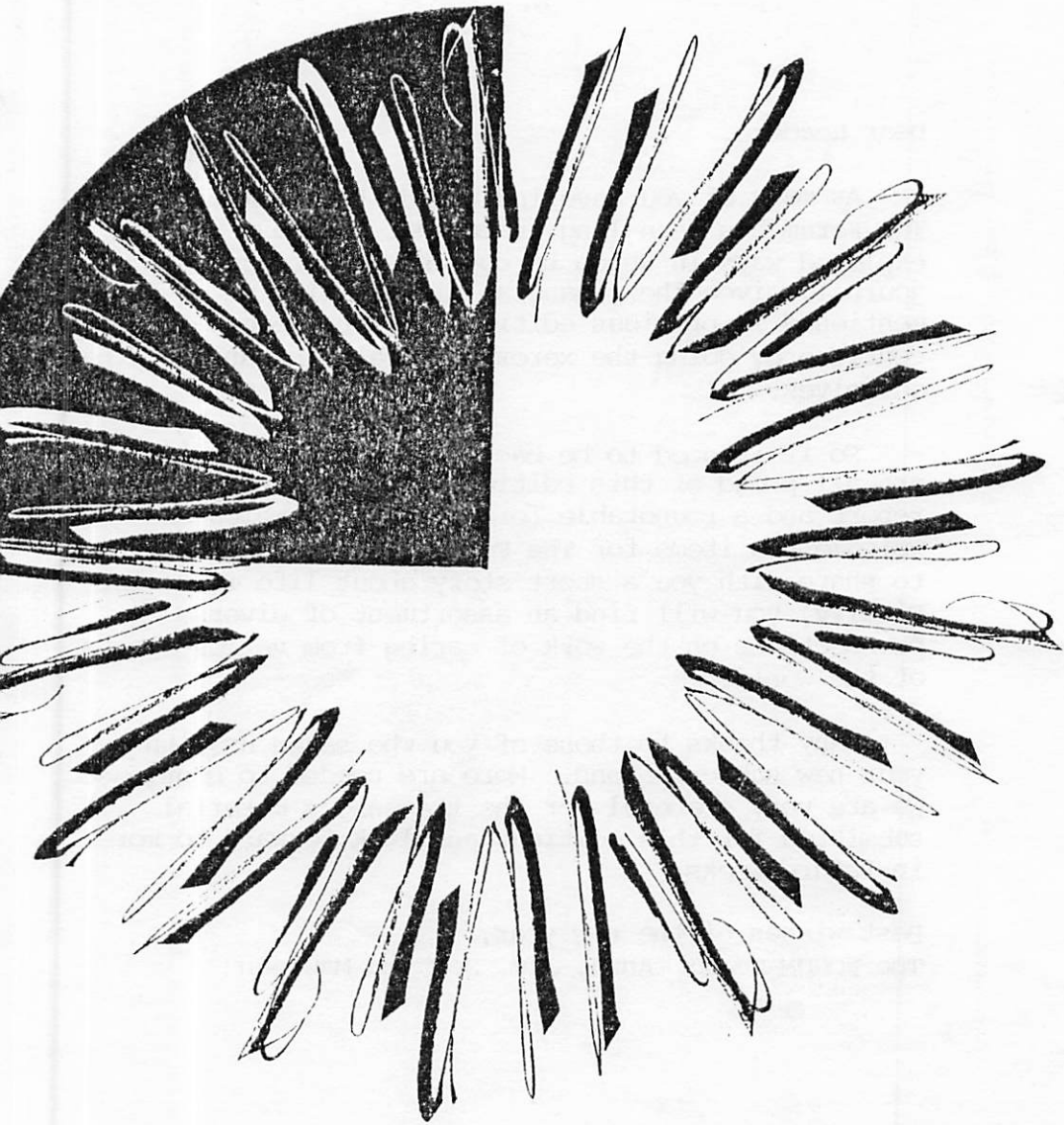
Dear Readers,

As many of you have indicated, this number of The Forum has been long in coming. We have explored ways in which to continue to produce the journal, given the financial difficulties we mentioned in previous editions. We believe we can continue by doing the xeroxing, coalating and folding ourselves.

So it is good to be back in production again. We are all proud of this edition. There is a book report and a roundtable format, both of which are welcome new items for The Forum. We are delighted to share with you a short story about life in Paris. Finally, you will find an assortment of diverse perspectives on the work of caring from various parts of the world.

Many thanks to those of you who saved us with your new subscriptions. More are needed to continue. We are very grateful for the tremendous material submitted for this edition, and look forward to more in future weeks.

Best wishes of the new year,
The FORUM Team: Anna, Jim, Jon and Maureen



THIS IS WHAT WE CALL A DEAD MAN

February, 1987
Arthur Devon

You hear older preachers call death "rest" and younger ones making it "spiritization" or "transcendence." Same fog, more syllables. Dreadfully suave in both cases. How nice it is to be mystified instead of grief-stricken, confused instead of shocked, bemused instead of sad, when hit by a hard fact.

I went on a march yesterday to protest the killing of a youth by a drunk policeman. There were only about a thousand of us, all we did was walk from his home to the place where he had been shot, about three miles away, and sat down there for a few minutes, blocking the traffic, while his parents and brothers and sisters laid wreaths and then we dispersed. We did it because death is final and irrevocable and the police were trying to make light of it. It was necessary to state somehow that murder is the epitome of crime because it is irreparable. Some things must not be covered up. The boy is not sleeping or somethingizing his whatdoyoucallitness, he is dead.

I remember talking to a man who had been to see his brother whose wife was dying of cancer. He is a hard-baked and educated man of over forty, but he said that instead of consoling his brother and sister-in-law as he felt he should, all he could do was cry like a child. In the circumstances this struck me as more civilized than any other gesture or word he may have found - more enlightened; even, I would say, carefully, more encouraging.

Because in the light of this devastation it is clear that life is sacred, that even a very little of it, so to speak, is a miracle. This sadness of the finite is also, as Paul Ricoeur puts it, the celebration of the absolute. Then perhaps one can talk about how the spirit is indestructible, how we might build something to outlive us, how time not only unmakes but makes, how some things are worth living for and even dying for.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A HOLOGRAM OF HUMANNESS:
INDICATIONS OF THE HUMAN FACTOR
Response to comments by Dr. Van Arendonk
August, 1986
John Epps, Kuala Lumpur

INTRODUCTION

Dr. Josep Van Arendonk's speech, "New Directions in Development," posed a sensitive challenge to groups concerned with the human factor. Primary among them was the question, "What is Man?" (sic). For without a clear and adequate concept of the human, development efforts will inevitably be thwarted at best and destructive at worst. They will be guided by false notions, ancient hypotheses or cultural biases that have little to do with reality.

The question is related not only to the sector battling rural poverty; as Van Arendonk points out, efforts in the "Third World" must be complemented by efforts in the "First" and ("Second"). Tom Peters and Nancy Austin illustrate this contention in their superb analysis of top corporations, **Passion for Excellence**. Too often, they say, management is characterized by T.D.C. (Thinly Disguised Contempt) which effectively negates the maximum development of human resources. No manager (or developer) intends contempt, perhaps, but operating out of an inadequate grasp of the human factor - often derived from cultural biases and fed by preoccupation with bottom lines - people commit highly prejudicial acts that negate their announced intentions (executive parking places, for example).

Indicating the human factor is an immensely complicated undertaking. It must, for example, acknowledge that, despite some similarities, each instance of the species is unique, and differentiated from all the rest by culture, heredity, and psychology. Even biological factors contain sufficient diversity to defy precise description - which is why the practice of medicine is at least as much art as science. Countless volumes have been written on the subject, and the study of "the

humanities" has consumed a vast amount of intellectual energy through the ages. But the challenge posed by Van Arendonk is not to provide an exhaustive and definitive description of humankind.

It is rather to describe the crucial elements of humanity with sufficient clarity to focus development efforts on real issues, issues whose resolution will make a real difference and be an enduring contribution to the human enterprise. None of us engaged in human development could wish for less, yet few of us know where to begin.

Any response that approaches adequacy is bound to have a philosophical cast. The temptation is to wander off into clouds of abstraction or, on the other had, to restrict oneself to episodic insights in the manner of short stories. The former is to general, the latter too particular to be of much use.

The intent of this series is to provide a set of indicators that point towards that about humanity which, when addressed, releases creativity, responsibility and fulfillment. It may serve as a screen for identifying real issues and distinguishing them from mere symptoms of something deeper. It may provide criteria for moral action, and it may free humankind from pursuing ideals that are impossible by the nature of things. It may provoke new strategies for development. And it may not.

But some form of accountability for our participation in life is due from us all. As Sir Richard Attenborough states in his excellent documentary, A Courage to Care, "A solution that remains in isolation is itself part of the global problem." These comments, then, are an attempt to share insights into the human factor that have arisen from ICA's active and reflective involvement with people around the world.

A HOLOGRAM OF HUMANNESS

FIVE THESES:

1. HUMANKIND (MAN) IS BOTH LIMITED AND TRANSCENDENT. THIS LEADS TO THE PROBLEM OF SUFFERING AND DEATH, AND PROVIDES THE POSSIBILITY FOR RELIGION.

2. HUMAN BEINGS ARE UNIQUE YET RELATED. THIS SITUATION PRESENTS THE PROBLEM OF EVIL AND PROVIDES FOR THE POSSIBILITY OF RECONCILIATION.

3. HUMAN BEINGS ARE STRUCTURED AND YET CREATIVE. THIS DUALITY LEADS TO THE PROBLEM OF VOCATION AND PRESENTS THE POSSIBILITY OF INTEGRITY.

4. HUMAN BEINGS ARE BOTH SOLITARY AND SOCIAL. THIS PRESENTS THE PROBLEM OF PARTICIPATION AND PROVIDES THE POSSIBILITY OF RESPONSIBILITY.

5. HUMAN BEINGS ARE RATIONAL AND EMOTIONAL. THIS LEADS TO THE PROBLEM OF VALUES AND PROVIDES THE POSSIBILITY OF FULFILLMENT.

I. Humankind is limited and transcendent. This leads to the problem of suffering and death, and provides the possibility of religion.

There is no point to efforts that attempt to exclude either the limited-ness or the transcendence of human beings. Behavioral determinism and pure mysticism are both de-humanizing. Each has validity in its own sphere, but mankind is more than his biological or cultural conditioning and is also more than the capacity for unity with the cosmos. Neither will go away and both deserve enhancement - together.

The limits are faced most intimately in occasions of suffering and death; one's transcendence makes them problematic, seeming to negate any significance to life. Easy solutions don't work (e.g., "Why is it bad for babies to die if all their life will entail suffering?" or, on the other hand, "Don't grieve; he/she has gone to heaven or hell or reincarnation"). The problem of suffering and death, which is the deepest form of the problem of meaning, will not go away. However much development efforts try, suffering and death will persist as problems and crises. This is not to say that developers should not move heaven and earth to minimize suffering and prolong life. It is to say that these efforts will not rid mankind of his problem.

The possibility in this situation is religion - NOT superstitious practices nor creedal conformity nor institutional bigotry. But the possibility of human significance is found in perception and

affirmation of the ultimate Mystery from whence we come and to which we go and which permeates every instant of life. Acknowledging and affirming that "other - world - in - the - midst - of - this - world" provides a lasting significance to the human enterprise. In the most profound sense, developers are priests - secular, if you will, but priests of the profound, carrying and demonstrating the profound significance and possibility in life. Whether they be building a dam or organizing a preschool or initiating a local industry or starting a clinic, they are communicating and manifesting, in the midst of situational limits, the transcendent significance of human life. If they are doing human development.

Experience bears this out. Village after village that has participated in human development has undergone a revitalization of the local religion. This is not (simply) a resurrection of ancient culture, but rather, a renewed perception of life's ultimate meaning in the face of suffering and death.

This is not to suggest that part of the development task is to verbally promote the verities of a particular religion - even a "transparent" one. That activity is the surest - and quickest - way to be thrown out of the community, at least figuratively, but more likely, literally. It IS, however, to say that fully engaging with people in their never-ending struggle with life's limits is mute but powerful communication of the significance that goes beyond successes and failures. In short, it is to be a priest. In this sense, the enterprise of human development propagates religion which belongs naturally in the range of profoundly human pursuits.

II. Human beings are unique, yet related. This situation presents the problem of evil and provides the possibility for reconciliation.

The uniqueness of each individual is self-evident. Excessive emphasis on self-actualization, however, whether through psychology or the numerous faddish schemes that emerged in the late 60s and early 70s soon runs up against relationships. As John Donne noted, "No man

is an island, entire of itself; each is a piece of the continent, a part of the main..." Nor, however, can humanity or a community be regarded solely as a "lump," conforming automatically to established structures. Structures are necessary for development to be effective - but so also is attention for those who, for whatever reason, manage to "fall out" of them.

Because of our relatedness, individual activities have consequences far beyond the person or persons involved. Likewise, as Freud observed, group structures and values often have harmful consequences for individuals. This is the basis of the problem of evil. For even if the individual and the group are well-intentioned, the consequences of benevolent activities are frequently destructive. Charitable acts, for example, usually create a de-motivating dependency on the part of the recipient, even though they are intended for his benefit and serve to pacify the conscience of the donor. This barrier to full actualization of the self in its inevitable relatedness is part of life's structure, and its consequences - wars, crime, insanity, tyranny, oppression - are experienced as evil.

Efforts at human development need to go to extreme lengths to foresee and minimize negative consequences as they attempt to maximize both individual and group potential. But they need not be surprised to find spin-offs that wreak havoc on innocent parties. The problem of evil ("estrangement" in Tillich's terms) will not go away. Human life exists in the tension of being bound to that which frustrates. However non-adversarial and wholistic the paradigm, this human condition will persist.

The possibility in this situation is reconciliation, a term too often used to mean escape from the tension. The tension, however, is inescapable. Real reconciliation occurs in its midst - when a bridging of the separateness appears providing a new linkage among people in their unique and tension-filled diversity. This reconciliation is the aim of human development.

Three approaches to development are now contending for the hearts and minds and pocketbooks and policies of our time. All three are attempts to deal with the individual-relation tension. One focuses on helping individuals and is marked by relief efforts to victims of natural or social disaster. The second emphasizes relatedness, and attempts to strengthen the dispossessed so that they can successfully contend with oppressive social structures. It is most clearly dramatized by insurgency movements and guerilla warfare. The third is the approach of human development in which individuals and communities are mobilized to do their own development alongside people from the public and private sectors.

The latter is the approach of reconciliation, for a coalition of this sort achieves a 2-way bridge of communication and action, and so "unblocks" the relationship between "haves" and "have-nots." Promoting this link among people of care and integrity on both sides is the role of the developer. It entails being firmly rooted on both sides and, often as not, being trampled on by each. Such is the nature of a bridge. Without this role, attempts at naive reconciliation will be overcome by the inevitable tensions between the individual and human relatedness.

III. Human beings are structured and yet creative. This duality leads to the problem of vocation and presents the possibility of integrity.

Everybody wants to do something creative with their lives. Whether it be for one's own power or prestige, or on behalf of family, friends, community, nation, profession or ideal, people are always facing the question of how to use their lives in a way that makes a difference. Simultaneously, people are determined by accident of birth to act out their lives within the confines of particular structures...organizations that provide protection to members and afford a mechanism through which creativity can be exercised effectively.

Paradoxically, the very structures - family, community, job, profession, etc. - constrict the

creative impulses they exist to promote. To the creative spirit, personal capacity is too little, friends too narrow, the community too moribund, the job too confining, the ideal too distant. This disillusionment is the vocational problem, and it is the inevitable accompaniment to the human journey.

Response to the problem ranges from quiet despairing resignation to "occupation-hopping" (which only moves the problem to a different particular) to frantic and sometimes violent attempts to change the system and make room for more creativity. None of these responses resolves the problem, though each has a legitimate place in the scheme of things.

In looking at the lives of admirable people - "heroes" of the culture or recognized "saints" of the people - one finds, not an absence of the problem but a transformation of it. The problem of vocation for them is not something to be escaped but something to be owned and valued and struggled with continuously. This is the mark of INTEGRITY - to know, to own and to struggle with one's creativity-within-limits, AS PART OF ONE'S UNIQUE CONTRIBUTION TO CIVILIZATION. This posture and not defiance or transcendence is behind the famous "Here I stand" statement of Luther, often recognized as the motto of integrity.

Promotion of integrity, then, is the task of the human developer. More than and alongside of providing employment and income-generating ventures, the developer is attempting to promote local "ownership" of both the creativity and the structural limits of the particular situation. This task has to do with continually generating stories of the civilizational impact of the particular situation; for integrity is fed by the same stream as the vocational problem - an unlimited care about the future.

IV. Human beings are solitary and social. This presents the problem of participation and provides the possibility of responsibility.

A common phenomenon affecting us all is the painful sense of being "left out." Whether it has to do with being "ganged up on" by schoolyard bullies or being by-passed in company decision-making, all of us

sense ourselves cut off from the seat of power, the core of decisions, and the majority opinions. There is no more powerful witness to our solitary /social nature than this feel. It seems as if we do belong and want to belong, but find ourselves a left-over piece of a re-assembled machine relegated to an insignificant corner shelf. When in a group, we feel called on to "back off" or "stand out" and protect our selfhood from absorption; but when left to our solitude, we are unbearably lonely.

Curiously, no matter what level in the organization one attains, the experience is the same: "They" are in charge; "I" want to participate. Youth, women, elders and men are all coming to terms with the drive for a significant role in the scheme of things and are inventing new ways to have a say. This is a tremendous breakthrough in its potential for releasing human resources. But it is only the tip of the iceberg.

For participation does not exist apart from the interior decision of responsibility. Whatever one's organizational level, so long as someone else is responsible FOR the organization, one's drive for participation will be frustrated. Responsibility (and participation) involve commitment of the self, the very opposite of protecting my solitude. Paradoxically, when the solitary self IS committed, it does not go away, but rather is intensified.

You want to be where the action is? Then be RESPONSIBLE for the action. It works.

The task of human development, then, is to design and promote mechanisms of participation - neighborhood meetings, village meetings, farmers' groups, women's organizations, health guilds, etc. - so that everyone in fact IS involved in the knowing and action of the community. But structures with lots of members and frequent meetings is not sufficient. Until the people begin to OWN the task, to sense personal responsibility FOR its success, then the malaise of participation and suspicion of the nebulous "them" will persist. Eliciting responsibility is at the heart of the development task.

V. Human beings are both rational and intuitive. This leads to the problem of values and presents the possibility of fulfillment.

The first half of this century saw the demise of absolutist values - a milieu in which good and bad, right and wrong were clearly and universally defined. The second half has seen a proliferation of value-systems, often existing side-by-side. The value problem of today is not an absence, but a multitude of systems, each claiming exclusive validity. Such is our situation that the rock culture exists alongside conservative Islam and fundamentalist Christianity; in one place drug traffickers are hanged, in another, barely noticed. Revolution and counter-revolution in drugs, sex, education and family circles have left a bizarre assortment of practices in place - not just in California! It is perfectly clear that values are invented, NOT built into the mechanism of the universe. (**The Nine Nations of North America** is a vivid illustration of a bewildering array of conflicting values existing even within a single Western nation.)

The problem people encounter in this situation is: by what standards shall I measure life? Rational ethical systems exist to guide behavior in the most diverse directions. It's quite confusing to one who would be authentic.

At that point it is clear that values go beyond the rational; indeed, the human capacity of reason functions principally to elucidate the implications of values selected by other means. The intuitive (right-brain, emotional, spiritual, etc.) capacity is more active than the rational in selecting values. There is a certain arbitrariness in the choice of systems ("relativity" is the nicer term), a fact which provides the capacity to take all judgements with a grain of salt.

In this situation, the arbitrariness provides a unique opportunity to affirm the given as the good. After all, who says my life (education, health, looks, family, income, community, etc.) is bad? Another option is to regard them as good - the very

measure of authenticity. My life is not judged by alien criteria (unless I choose so to judge it), but is itself the norm and measure of fulfillment. As absurd and arbitrary as this sounds, it is no more so than blindly accepting the norms of culture. And it has decidedly positive practical consequences.

The starting point for local development shifts away from "helping the poor bastards change their abominable situation" to a more human and respectful "releasing the greatness latent in the situation." The difference is profound. For however great the attempt to be tolerant, and however benevolent the intent, regarding the target of development as defective is condescending and will result in subtle or not-so-subtle arrogance. This is neither human nor effective. Regarding the given as the good (different, to be sure, but good none the less) provides a basis for respect, for eliciting and using local input, and for celebrating local events, all of which are recognized necessities for human development. The possibility for eliciting fulfillment depends on its already being there. Our job is to release it.

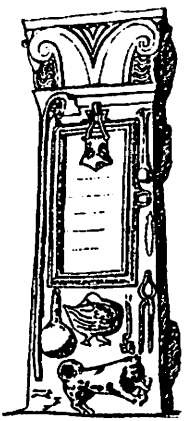
CONCLUSION

Dr. Van Arendonk has been exceedingly complimentary towards the ICA's work in human development, and we deeply appreciate his insightful and challenging comments. His comments about us as "People of the Question" are especially provocative as they force us to an open future with no "axes" to grind or philosophies to defend. But it would be an exaggeration to suggest that we move in a void with no guidelines. In these remarks I have attempted to indicate what some of our answers have been to the perennial question "What is man?"

We may well be people of the question; certainly in the sense of constantly attempting to be on the edge of discovery. But not in any sense of valuing inquiry for its own sake. Given the two options of "Viseo Dei" or "Das Probleme," we would opt for the vision. Since that is not our option, we settle for answers that are partial and transitory - but none

the less useful. As new discoveries arise, it is our intent to embody them in the working models that underlie our action.

In the meantime, we offer these insights into the profoundly human as a contribution to the disclosure of that which will release resources for our new global civilization. And, as the good doctor recommends we will keep our questions alive.



LIFE AS SEEN AT A GROCERY STORY IN A SUBURB OF PARIS

August, 1986

Haia Rochelle, Paris

(Haia Rochelle, who grew up in Franet, Tunisia, works with the ICA in La Courneuve - Translation by Ann Avery.)

I went into Viniprix in La Courneuve with my little girl, Sophie, to get a package of cookies. It was 3 o'clock. The neon lights make the inside of the store almost white. At the entrance there are pots of chrysanthemums, for All Saints Day. They call it the feast day of the dead. I don't know why. When I hear these words, I have the impression that all the dead people are having a party, wearing their dinner jackets and evening dresses, sitting on their tombstones, drinking to their death with glasses of champagne.

I don't like chrysanthemums. Their colors are dull, autumnal. Maybe they are sad because they are so often bought to end up on cold marble, alone with death.

In this store they let you put everything you want in your cart. You can tell yourself you can take whatever you like, and then do it. You can touch and smell and take things. I often put things I want in the cart, and then, when I'm getting in line at the cash register, I realize that I've fooled myself into thinking I could have everything, and I have to go and put things back on the shelves.

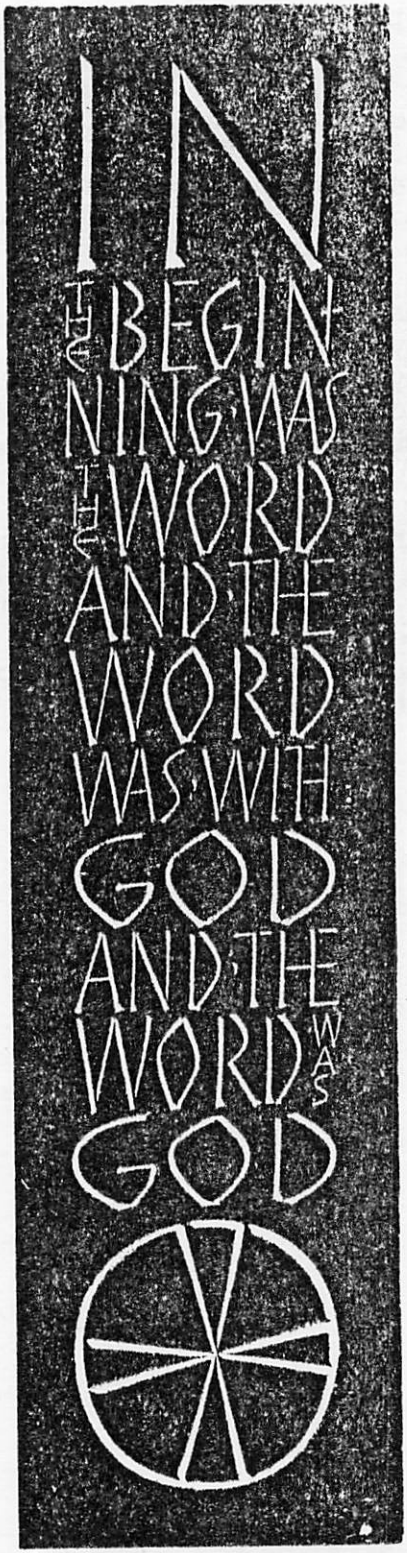
At the end of the store there is a man, standing by a cart with toilet paper in it, his eyes fixed on a mirror attached to the ceiling. I recognize him. He's the guard. He is always there and pretends to be shopping. He is trying to photograph in his head the image of the thieves.

We come to the cash register. A woman is in front of us, her face like a barely ripe fruit, her skin is the warm matte color of North Africa and her hair red like the sun. Her plain clothes serve only

to cover her body. A little boy is with her, 6 or 7 years old, I think. His body seems fragile but the features of his face are hard, sombre and adult already. They come up to the cash register. A voice says to them, "26 francs." The mother puts the things in a plastic bag and the child, quick and sure, opens the purse and takes out three coins of 10 francs and hands them to the cashier.

The scene is moving and tragic. It hit me like a slap in the face because of the responsibility of the child, so young and yet already adult in his actions. I saw in his eyes that he had to be a grown-up already. Tragic also was the image of the woman, who at this moment could depend only on the child to understand the words that were said and to give the amount of money that was asked for.

It is very difficult today for certain women to take the step to go to a course to learn to read and write, because they feel guilty about learning things for themselves. They feel guilty at the idea of getting something for themselves, because they accept the right to be mothers but they deny themselves the right to be women.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THE CHALLENGES FACING THOSE WHO CARE IN AFRICA

November, 1986

Dr. Ken Gilbert, Abidjan

(A presentation to friends and advisors of the ICA in Abidjan.)

I want to start by thanking you all for coming to this meeting. Your interest and support is very important to our work. Ruth and I are new comers to Africa, having come just in November, 1984, almost exactly two years ago. As newcomers, we are constantly aware of the hospitality of African culture and the energy of Africa's peoples. We enjoy our life here very much.

Because this is the first meeting of the friends of the ICA in Abidjan, I feel I must say a little about who we are and why we think the ICA should be in Africa at all. I myself am more interested in talking about what the ICA thinks it will be able to do in Africa, and we will spend most of the talk responding to that question.

The ICA is a group of people who have loosely joined together out of a shared belief that the most important thing in life is caring for one another, and creating the social systems and structures which care for the needs of each person is our particular approach to that intent to care for one another. Our colleagues in Canada have said it well with their new publicity slogan: "Re-creating the Art of Service." As a group we have no religious or political ideology that we offer except to offer to others the opportunity to join us in our caring.

But caring cannot be done in the abstract, it must be done in a particular location, serving a particular community with particular problems and people. Wherever one happens to live, there is plenty of work to be done, plenty of service to offer, so each of us could have served very well in the country of our own citizenship. Yet, in this century of violence and tensions between races and national groups, it seems important to us that some

people should be seen working together as colleagues in the midst of our racial, national and religious diversity. And so we of the ICA have organised that some of us from North America and Europe locate our caring in Africa. And at the same time, you should know, the ICA has organised for Africans to be part of a caring team in places such as Brussels, New York and Toronto.

So, what should we do in our adopted land? There are advantages to being new. Your seeing is not limited by habit. But we must also pay close attention to what is written about this situation, what has already been undertaken by those who have lived here a long time. So we have read a lot, and talked a lot with people like yourselves. It seems to me that three major themes are being worked on in Africa today. They are:

Food Production
Participation
Ecology

By food production, I mean the larger question of basic self sufficiency. My purpose is not to debate whether it is really a question of production, or distribution, or farmers' incentive. I am pointing to the need for Africa to feed and cloth itself, to escape forever the colonial patter of importing BASIC commodities from more industrialized nations, and to have those commodities distributed throughout the continent. Of course the question of food production is seen most dramatically these years in the Sahel, but even a place as well endowed as the Cote D'Ivoire will not be able to feed itself by the year 2000 if current trends continue.

By participation, I do not mean to refer to a particular political structure, but rather to point to the rising insistence of the common man and woman in Africa to be involved in the decisions which affect his or her life in these decades of rapid transition. In the larger sense, participation also implies political autonomy on the global scene, but that aspect is beyond the scope of my attention today. Of course the question of participation is seen dramatically in South Africa, but in town after

town people are looking for ways that they can meaningfully have input into the decision making process.

Ecology is the word we use to talk about the fruitful interaction of water, soil, and living things. Recent events in large sections of Africa have shown us that we cannot assume that this interaction will always be fruitful, and that the actions of man in raising crops, raising meat animals, and obtaining fuel can dramatically upset this interaction. Several catastrophes have led to exploration of ways that these legitimate needs can be met and still keep the environment productive.

I believe any African group must orient itself to these three themes, yet there is not a simple pattern to these three themes, but a network of inter-related practical problems which must be responded to--and not with theory, but with real experience in many locations. We think there are at least 8 practical problems which a group such as ours should be trying to solve in its particular location. I intend to tell you what we are in a position to do relative to all eight of these problems, and invite your assistance in this undertaking.

First is PRACTICAL SKILLS TRAINING, providing training not only in improved agriculture, but also in the skills that can fix a moobylette or a bicycle or install electrical wiring properly and safely. Our programme in this arena is Women Farmers' Training, in which we are translating the curriculum of INADES Formation into Baoule and transcribing it onto cassette so that women who cannot read or write, and who do 90 percent of the faming in Cote D'Ivoire, can learn more effective farming methods. We have received financial sponsorship for this programme from two sources in the United States, and are working in a collaborative mode with INADES itself. Our vision for the future would be a much expanded range of skills training, perhaps something life the Peoples' College in India or the Peoples' Schools of the Philippines.

Second is BASIC LITERACY EDUCATION. Our programme here is a recently started Pre-School in

Brobo. With thirty students, this programme is self-funding through school fees, and soon will expand to a second classroom in Brobo, and perhaps as we train more teachers, also to the villages. We would like to do more in this arena. There's a young man in one of our villages who is running literacy classes, and we would like to assist him and others like him, but at the moment we don't have the financial resources to do so.

Third is INCOME GENERATION. One of the real problems in the villages is that people don't have enough cash to buy essential things like medicines and pay for school fees and books. People need ways of generating wealth. Over the years we have tried a number of ideas: pottery making, brick making, knitting, etc. None have succeeded on a lasting basis, the major problem having been getting products to market. We now think that animal raising will be a viable option here. We have started raising chickens, rabbits and guinea pigs at our staff residence in Brobo, and have received a grant to be used to establish small-scale chicken keeping ventures in the villages. The local market should be adequate for sale of these animals, but we are looking for assistance and advice on the most economic form that animal raising could take in a village.

Fourth is SETTLED FARMING METHODS. In most of West Africa the traditional method of farming uses land for three years and then allows the land to lie fallow for eight years until it is planted again. Because of the growth in population in recent decades, there is now no longer enough land so that land can lie idle for eight out of every eleven years. So people are beginning to re-plant the land sooner, and the yields are going down. New methods of farming have to be adopted if Cote D'Ivoire is going to be able to feed itself. Our programme in this arena is a 10 acre Demonstration Farm. We have started this farm as part of the Women Farmers' Training programme, and have applied to a European foundation for additional assistance to allow for expansion. We want to use farming methods that are

within the reach financially of the villagers, and so we believe that organic farming methods are what the future requires. We expect an expert from Holland to be available next year to work with us on this approach.

Fifth is VILLAGE DECISION MAKING. We began our work in the villages of Brobo with a regular series of monthly village meetings. Men, women and youth met together to share ideas, hopes and dreams for the future of their village, and our staff visited them regularly to monitor progress on the plans they had made for their own development. We still conduct regular meetings with representatives from groups of villages in the area. We have no special funding for this programme, and we use the expertise that the ICA has developed over the years in participative planning as our approach.

Sixth is the AFFIRMATION OF VILLAGE LIFE. The drift of people to the urban centers has to be stopped, for our cities cannot support the mass of the population. City streets are lined with the poor, housing is often inadequate, jobs are just not available. Though our programme in this arena is perhaps a bit weak, and we have no special funding here, we have encouraged the formation of village dance groups, and encouraged villagers to display pride in their village by posting village signboards.

Seventh is a BROADENED CHOICE OF TECHNOLOGIES. The tendency of most people here is to think that there are only two ways a job can be done, either the traditional way or the French way. Now French ways are perhaps fine in France, but often they are not appropriate in Africa. And traditional ways may have solved problems for many centuries before colonial times, but they may not adequately solve problems today. As an attempt to expose people to other options we have begun a technology demonstration centre at our staff residence in Brobo. We have a simple solar hot water heater, a fuel-efficient wood burning stove, and an experimental water-lifting device that may make irrigation of gardens feasible using plentiful well water. Again, we have applied to a European source of funds to allow for the

expansion of this programme, and we are constantly in touch with local and global sources of ideas for appropriate village technology.

The eighth programme is IMPROVED HEALTH. Too many people in the villages die of malaria and other preventable or curable diseases. Four years ago as we began our first village meetings we found that as many as 40 percent of the children in the villages die before the age of five. We now have a very active pharmacy box programme, with trained volunteer village health caretakers. There is a regular programme of baby-weighing to monitor the growth of infants as a means of finding those babies who should be taken to the clinic. We have been able to assist 8 villages in constructing protective enclosures for the village pump, thus making sure that water that comes out of the well is not dirtied by stray animals before it is carried to the home for use. We have also begun the planting of gardens both at our staff residence and now also in six villages to introduce a more nutritious and varied diet. Our primary current sponsor in our health work is UNICEF, though many others have helped along the way. And we have just received a grant to allow us to begin a programme of maternal health care by providing the knowledge and means necessary for allowing mothers to space their children at least two years apart. This will become part of the pharmacy box programme.

As you can see, there is no direct relationship between the programmes and the themes I began with, or rather, each of the themes is in some way related to each of the problems. We feel that through these programmes and with your help, we have a chance of making a contribution to the challenges that face Africa.

BOOK REVIEW

Bertrand Schneider:
The Barefoot Revoloution
Report of the Club of Rome, 1986
Ann Avery, Paris

The 'barefoot revolution' is that of the peasants in the poor countries of the world who are organizing themselves to improve their lives through self-help. Mr. Schneider conducted a study of 93 projects in 19 countries to assess the 'new phenomenon of non government organizations' in the South.

Here are two of his analyses: factors that cause and maintain poverty, and factors that lead to development. Following is his "new problematique for development", or what must happen for this barefoot revolution to succeed. Then comes a question that this book and several other voices have raised for me: What is our role in this new problematique, particularly in Africa where structures of communication are less developed and NGOs are fewer than in Asia and Latin America?

First analysis: **The factors that cause and maintain poverty in the world**

1 Longstanding political instability
2 Debt which strangles the future
3 Unjust distribution of land, abuse of land
4 Migrations and population growth
5 The abandoning of traditions, customs and rites
6 Profiteers and pirates

Second analysis: **The factors that lead to development**

First, basic needs: Water, Food, Health,
Then, "Open the eyes of the villages and put them in a position to do something"

1 Group organization (all the people)
2 Increased food production (especially by women)
3 Care for the environment
4 Use of local resources
5 Hygiene and health

6 Practical economics (market, savings, loans, investments)
7 Population control
8 Education (adult and children)
9 Awareness and exercise of rights

The body of Schneider's study is an analysis of how well NGOs of the south combat the first set of factors and promote the second set. This is valuable data for a group like the ICA.

But what really interests us now, I believe, is his description of what needs to happen in society to create the environment for these barefoot revolutionaries to succeed:

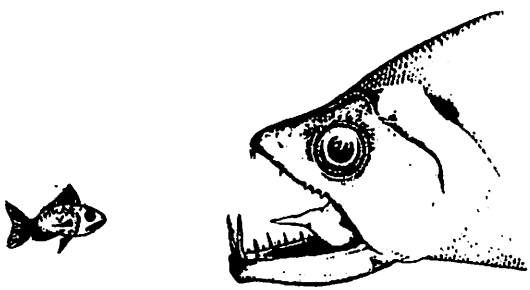
1 Construct a vision of development common to the public and private organizations who are partners in it
2 Redefine the actors and their roles
3 Redefine the relationships among the actors

It is not that this is a new awareness, but there is an increasing urgency that gives it its status of a primary strategy. Many African voices join with Schneider's in calling for increased dialogue, in which the construction of a vision and the redefinition of the actors and roles and relationships is a continuous process.

"How can the experience (not the results) of the International Exposition of Rural Development before and after February 1984 serve this dialogue?" When I asked Schneider this question his answer was quick, if partial: "Write a 15 page report of the experience from the point of view of what worked and what didn't in its organization - what you learned about exchange, and circulate it among the NGOs of the North and South."

As far as I know this hasn't been done per se up to now, though I'm sure parts of it are embedded in dozens of steering committee evaluations, as well as in the work done at Jaipur just after the plenary in New Delhi. As we try to pull this together contributions will be welcome. This is one means of illustrating two of the accelerating factors for a

rural development project, the capsulized learnings for the 350 groups who participated in the IERD: "broadening horizons" and "horizontal and vertical linkages".



ROUNDTABLE TOPIC FOR NOVEMBER, 1986
Garrett Hardin,
"The Tragedy of the Common",
from People Centered Development,
edited by David Korten and Rudi Klauss,
Kumarian Press, 1984.
Original article in Science, 1975 (adapted)

The following is from Bob and Jane Coe. They have been doing roundtables in their home for some time now and have been sharing the constructs with some 80 people in several other countries. If you are doing similar things please send the constructs along. (The Editors)

1. My thesis is that the "population problem," as usually thought of, is a member of the "No technical solution problems". Most people who worry about the population problem are trying to find a way to avoid the evils of over-population without giving up any of the privileges they now enjoy. They think that farming the seas or developing new strains of wheat will solve the problem--technologically. I try to show here that the solution they seek cannot be found.
2. Population naturally tends to grow "geometrically." IN a finite world, this means that the per-person share of the world's goods must steadily decrease. Is ours a finite world? Some people try to argue that it is infinite, or at least that we don't know.
3. But, in terms of the practical problems that we must face in the next few generations with the expected technology, it is clear that we will greatly increase human suffering if we do not soon assume that the available world is finite. "Space" is no escape.
4. Of course, a positive growth rate could be evidence that a population is below its optimum. However, by any reasonable standards, the most rapidly growing populations on earth today are (in

general) suffering the most. And we cannot assume that people will control over-growth.

The Tragedy of Freedom in a Commons

5. The tragedy of the commons develops in this way. Picture a pasture open to all. It is to be expected that each herdsman will try to keep as many cattle as possible on the commons. Such an arrangement may work reasonable satisfactorily for centuries because tribal wars, poaching, and disease keep the numbers of both man and beast well below the carrying capacity of the land. Finally, however, comes the day when the long-desired goal of social stability becomes a reality. At this point the natural logic of the commons automatically creates tragedy.

6. As a rational being, each herdsman tries to maximize his gain. He asks more or less consciously, "What is the value to me of adding one more animal to my herd?" This value has one negative part and one positive part.

a. The positive part is the addition of one animal. Because the herdsman receives all the profit from the sale of the additional animal, the positive value is nearly +1.

b. The negative part is increased over-grazing by one animal. But, because the effects of over-grazing are shared by all the herdsmen, the negative value for any particular decision-making herdsman is only a small part of -1.

7. Adding together these two values, the rational herdsman concludes that the only sensible decision for him is to add another animal to his herd. And another; and another....But this is the decision reached by each and every rational herdsman sharing a commons. That is where the tragedy is. Each man is locked into a system that forces him to increase his herd without limit--in a world that is limited. Ruin is the end toward which all men rush, each following his own best interest in a society that believes in the freedom of the commons. Freedom in a commons brings ruin to all.

How to Legislate Temperance?

8. Analysis of the pollution problem as related to population density uncovers a principle of morality that most people do not recognize: THE MORALITY OF AN ACT IS DIRECTLY RELATED TO THE CONDITION OF THE SYSTEM AT THE TIME THE ACT IS DONE. Using the commons as a sewage pit does not harm the general public under frontier conditions, because there is not public; the same behavior in a city is unbearable.
9. Prohibition is easy to legislate (though not necessarily to enforce); but how do we legislate temperance? Experience shows that it can be done best through administrative law. But "Who shall watch the watchers themselves?" The great challenge facing us now is to invent the corrective feedbacks that are needed to keep the custodians honest. We must find ways to make legal the needed authority of both the custodians and the corrective feedbacks.

Freedom to Breed is Intolerable

10. The tragedy of the commons is involved in population problems in another way. If the world was ruled only by the principle of "dog eat dog", the number of children a family had would not be a matter of public concern. Parents who breed too much would leave fewer children, not more, because they would be unable to care adequately for their children. This is what happens to birds, but men do not act life birds.
11. If each human family were dependent only on its own resources; if in that way overbreeding brought its own "punishment" to the "guilty" ones--then there would be not public interest in controlling the breeding of families. But our society is deeply committed to the welfare state, and so it bumps into another side of the tragedy of the commons.
12. In a welfare state, how shall we deal with the family, the religion, the race, the class, or other group that adopts over-breeding as a policy to make itself greater? If we connect the idea of freedom to breed with the belief that everyone born has an equal right to the commons, then we lock the world into a

tragic way of action. Unfortunately, the United Nations Universal Declaration of Human Rights of 1967 does exactly that.

Conscience is Self-Eliminating

13. It is a mistake to think that we can control the breeding of mankind in the long run by an appeal to conscience. People are different. If people are asked to limit breeding, some people will surely follow the request more than others. Those who have more children will produce a larger percentage of the next generation than will those who listened. The difference between followers and producers will get bigger and bigger, generation by generation.

14. The argument has been stated here in the context of the population, but it applies equally well to any case in which society asks an individual who is exploiting a commons to limit himself for the general good -- using his conscience. To make such a request is to set up a selective system that works toward the elimination of conscience from the race.

Pathogenic Effects of Conscience
(Disease-Producing)

15. The long-term disadvantage of an appeal to conscience should be enough to condemn it; but such an appeal has serious short-term disadvantages as well. If we ask a man who is exploiting a commons to stop "in the name of conscience," what are we saying to him? What does he hear? -- not only at the moment, but also in the wee small hours of the night when, half asleep, he remembers not only the words we used but also the non-verbal communications we gave him without realizing it? Sooner or later, he senses that he has received two communications, and that they are contradictory. #1, the intended communication "If you don't do as we ask, we will openly condemn you for not acting like a responsible citizen". #2, the unintended communication: "if you do behave as we ask, we will secretly condemn you for being stupid and standing aside while the rest of us exploit the commons, just because we made you ashamed."

16. Every man then is caught in a double bind. Such double binds are seen by some psychologists as an important cause of starting schizophrenia. The double bind may not always be so damaging, but it always is a danger to the mental health of anyone to whom the double bind is applied. "A bad conscience," said Nietzsche, "is a kind of illness."
17. To produce a bad conscience in others is tempting to anyone who wishes to extend his control beyond the legal limits. Leaders at the highest level give in to this temptation. Has any President during the past generation failed to call on labor unions to moderate voluntarily their demands for higher wages? I can remember none. The speeches used on such occasions are designed to produce feelings of guilt in people who do not cooperate.
18. Paul Goodman says, "No good has every come from feeling guilty -- neither intelligence, nor good policies, nor compassion. The guilty do not pay attention to the object but only to themselves. They do not even pay attention to their own interests, but only to their anxieties."
19. Should we ever encourage the use of a technique which is psychologically damaging? If the word responsibility is to be used at all, I suggest that it be in the sense that Charles Frankel uses it: "Responsibility is the product of definite social arrangements." Notice that Frankel calls for social arrangements -- not propaganda.

Mutual Force Mutually Agreed Upon

20. The social arrangements that produce responsibility are arrangements that create force of some sort. Consider bank robbing. The man who takes money from a bank acts as if the bank were a commons. How do we prevent such action? Certainly not by trying to control his behavior solely by a verbal appeal to his sense of responsibility. It is better to follow Frankel and insist that a bank is not a commons, and we want definite social arrangements that will keep the bank from becoming a commons. So we do not deny or regret that we violate the freedom of those who want to be robbers.

21. To agree to force does not mean that we have to enjoy force. We don't even have to pretend to enjoy force. Who enjoys taxes? We all complain about them. But we accept compulsory taxes because we see that voluntary taxes would favor those who refuse to pay. We have taxes and other types of force in order to escape the horror of the commons.

Recognition of Necessity

22. Perhaps the simplest summary of this analysis of man's population problems is this: the commons are reasonable only under conditions of low-population density. As the human population has increased, the commons has had to be abandoned in one thing after another.

23. First we abandoned the commons in food gathering -- fencing farm land and restricting pastures and hunting and fishing areas. These restrictions are still not complete throughout the world.

24. Somewhat later we saw that the commons as a place to get rid of waste would also have to be abandoned. Restrictions on the disposal of domestic sewage are widely accepted in the Western world. We are still struggling to close the commons to pollution by vehicles, factories, insecticides, fertilizers, and atomic energy.

25. Every new limit to the commons means limiting somebody's personal freedom. Limits made in the distant past are accepted because no one now complains of a loss. It is the proposals for new limits that we strongly oppose. Cries of "rights" and "freedom" fill the air. But what does "freedom" mean? When men mutually agreed to pass laws against robbing, mankind became more free, not less free. People who want free commons are free only to bring ruin to everybody. I believe it was Hegel was said, "Freedom is the recognition of necessity."

26. The most important aspect of necessity that we must now recognize, is the necessity of abandoning the commons in breeding. No technical solution can rescue us from the suffering of over-population. The freedom to breed will bring ruin to all. At the moment, to avoid hard decisions many of us are

tempted to preach conscience and responsible parenthood. The temptation must be resisted, because it won't work. The good consciences will be bred out of being in the long run. It will produce mostly anxiety in the short run.

27. The only way we can preserve and nurture other and more precious freedoms is by giving up the freedom to breed, and it must be given up soon. "Freedom is the recognition of necessity"--and it is the work of education to show to everyone the necessity of abandoning the freedom to breed. Only so, can we put an end to this part of the tragedy of the commons.

Questions for Discussion:

Paragraphs 1-4:

a. What is the limitation Mr. Hardin is describing here?

b. How do we experience this limitation in the "Third World"? in the "developed" world?

c. What are the difficulties we experience in solving this problem? (Answers both from the paper and from your own experience)

Paragraphs 5-9:

Mr. Hardin says that one of the difficulties in solving the problems related to a finite world is that of "Freedom in a Commons".

d. Could someone tell us the story of how that works?

e. What are some of the natural controls for such a situation?

f. In Para. 7 Mr. Hardin says, "Each man is locked into a system that forces him to increase his herd without limit...Ruin is the end". How might it be true that people are actually forced into ruin? How is it not true?

g. In Para 9, what is the difficulty we experience in setting controls to deal with the tragedy of the commons?

Paragraphs 10-14:

h. Why is the tragedy of the commons in population problems so intractable? How do we experience this problem in our country?

i. Why has the usual appeal to conscience not been effective in the long term?

Paragraphs 15-19:

j. Why does Mr. Hardin say it is inadvisable to appeal to conscience in order to control the use of the commons?

k. Up to this point, we have been focussing on the tragedy of the commons relative to the population problem. In what other arenas is our society experiencing friction over who uses what how? (In each case, what is the commons involved? What are the ways in which we have tried to deal with the abuse/friction? What is the social mechanism that keeps us in the trap?)

l. In what ways have we found our own selves using a commons without social approval? trying to control the use of a commons?

Paragraphs 20-27:

m. According to Hardin, what is the social response called for? How will this work? not work?

n. What is the meaning of "freedom" in this context?

o. In what arenas of life of our society are appropriate social decisions most critical at this time.

Purposes of the Roundtable Dynamic:

- the stimulus and pleasure that comes from sharing
- an attempt to reach out beyond our everyday existence in order to gain distance and perspective on what we are about
- an attempt to sort through the information overload to discern the significant, the meaningful, the longer-term implications
- an attempt to develop a new kind of lens for understanding what is going on in the world

- an attempt to build community and collegiality in a society which still seems to be "A Lonely Crowd"

In September, 1986, approximately 60 people sat down to discuss the reading in 4 different sittings and 70 more participated by mail, including friends and colleagues in Mauritius, Ghana, Ivory Coast, Tonga, Belgium, India, Switzerland, the Philippines and Zimbabwe.