

PUBLIC SYMPOSIUM . . .

**"THE ASIAN PERSPECTIVE
FOR THE NINETIES"**

NOVEMBER 2, 3 AND 4, 1990

CHIEN TAN OVERSEAS YOUTH ACTIVITY CENTER

NO. 16, CHUNG SHAN NORTH ROAD, SECTION 4

TAIPEI, TAIWAN, ROC

SPONSORED BY

THE INSTITUTE OF CULTURAL AFFAIRS INTERNATIONAL

IN COOPERATION WITH

**THE NATIONAL INSTITUTE FOR RESEARCH AND
TRAINING IN COMMUNITY DEVELOPMENT**

AGENDA

FRIDAY -- November 2, 1990

MORNING: 10 AM OFFICIAL OPENING CEREMONIES

Welcome to Chien Tan: Dr. Li, Tchong-Koei, Director General, China Youth Corps., Republic of China

Welcoming Address: His Excellency, Mr. Hsu, Shui-Teh, Minister of the Interior, Republic of China

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: 1:00 to 3:00 PM

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

"Development Through Cooperatives", Mr. Terry Bergdall, Africa Director, Swedish Cooperative Association, Zambia

"New Age Networking", Ms. Hu, Yin-Meng, Actress, Author and New Age Counselor

SESSION B: 3:30 to 5:00 PM

"Alternative Education Using Principles of Rousseau and Lao Tze", Dr. Shih, Ying, Chairman, Foundation for Humanistic Education

"The Chinese Perception of 'Respect' As A Key To Organizational Change", Mr. Robert Liang, President, Target Advertizing Agency

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

EVENING: PLENARY SPEAKER, 7:00 PM

"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 to 11 AM

PLENARY SPEAKER, 11 AM:

"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.

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

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

SESSION B: 3:30 TO 5:00 PM

"The Role of Education in National Development: The Case of Taiwan, ROC", Dr. Yung, Yi-Jong, Taiwan Normal University

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

"Urban Planning In Contemporary Taipei", Dr. Wang, Hung-Kai, National Taiwan University

"Development in Southeast Asia in the Nineties", Mr. Rodrigo Custodio, Executive Director, Agricultural Managers and Services Foundation, Republic of the Philippines

EVENING: PLENARY SPEAKER, 7:00 PM

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

SUNDAY, November 4, 1990

EARTHWISE LEARNING SERIES:

MORNING: PRESENTATION, 9 to 10:30 AM

"The Transformation of Education and Training: New Modes of Learning for Individuals, Organizations and Societies", Mr. James F. Wiegel, Director, Earthwise Learning Series, U. S. A.

INPUT SESSION A: SMALL GROUP WORKSHOPS

10:30 to 12:00., Choices for Small Group Work Include:

"The New Image of Learning"

"Myth and Human Journey"

"Personal and Group Creativity"

"Making Sense of the World"

AFTERNOON:

INPUT SESSION B: SMALL GROUP WORKSHOPS

1:30 to 3:00 PM, Choices for Small Group Work Include:

"Academic Applications of the Earthwise Series"

"Earthwise and the Learning Organization"

"Expanding the Intercultural Aspects"

"Strategic Considerations in Achieving Earthwise's Objectives"

PLENARY SESSION (3:30 to 5:00 PM)

Small Group Reports and Reflections

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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THE SYMPOSIUM ON THE ASIAN PERSPECTIVE FOR THE NINETIES

THE OVERVIEW

The Our Common Future Conference was held in Taipei, Taiwan, Republic of China, November 2-11, 1990. An integral part of the conference was a three day Public Symposium on "The Asian Perspective for the Nineties". The Symposium was sponsored by The Institute of Cultural Affairs International in cooperation with The National Institute of Research and Training in Community Development and The Pacific Cultural Foundation. The symposium occurred over a weekend (Friday through Sunday) and was attended by about sixty local participants from Taiwan in addition to the eighty international delegates representing the ICAI from eighteen nations.

The major objectives for the Symposium were to:

1. Deepen the understanding of local and international participants of innovative developments and new directions in the Asia-Pacific Region that have wider implications for the globe.
2. Facilitate the exchange of information on issues, innovative projects and programs dealing with life learning, sustainable development, ecological care and organizational change among people representing nearly twenty countries.
3. Expand the network of international resources and future working relationships for individuals and groups in attendance.
4. Manifest a conferencing style of presentations, interchange and discussion that enables the fullest input and participation on the part of all.
5. Make available and publicize the results of the Symposium to other interested local and international groups.
6. Demonstrate a new style of environmental care for the natural resources of the world by making presentations and conferences findings available on computer disks rather than printed reports on paper.

The Symposium was held at the Chien Tan Overseas Youth Activity Center in Taipei. Nineteen speakers from seven countries presented papers in plenary sessions and small working groups. His Excellency, Dr. Shou-Po Chao, Chairman, Council of Labor Affairs, was the keynote speaker. Other plenary speakers included Professor Tse-Kuang Lau, Chinese University, Hongkong, Dr. Tao Ho, Friends of the Earth, Hongkong, Dr. Arshad Ayub, Malaysian Diplomat and Educational Entrepreneur, and Mr. James Wiegel, Director, Earthwise Learning Series, USA. Following each presentation and plenary talk, time was given for questions and discussion within the different groups encouraged.

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.

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SOCIAL CHANGES AND LABOR PROBLEMS IN THE REPUBLIC OF CHINA ON TAIWAN

by

Shou-Po Chao, J. S. D.
Chairman
Council of Labor Affairs
Executive Yuan

I. INTRODUCTION

For the past four decades, because of the successful and continuous implementation of many economic development plans and projects, the Republic of China on Taiwan has experienced a very rapid growth in economy. The amount of GNP in 1952, the year before the first four-year economic development plan was initiated, was 1.6 billion US dollars; it was 4.9 billion US dollars in 1969, 33.2 billion US dollars in 1979 and increased to 151.4 billion US dollars in 1989. Per capita national income was only 186 US dollars in 1952; it increased to 320 US dollars in 1969, 1,758 US dollars in 1979 and 6,942 US dollars in 1989. Big investments and great efforts have also been made in the raising of the levels of education of the people. In 1952, among those over six years of age of the total population, only 1.4% had completed college education, 8.8% were high school educated and 42.1% were illiterate. In 1989, those who had a college education constituted 10.5%, those who had finished high school education amounted to 44.9% and illiteracy rate had reduced to only around 7%. And currently about one out of four of our total population is in school for education.

Our achievements in economic and educational developments, of course, have brought great prosperity and wealth to our society, resulting in the tremendous enhancement of the quality of life of the people. However, they have also given rise to many new social problems. How to properly improve workers' well-being and to maintain a stable and cooperative labor-management relationship is one of the most important among them.

What are the major changes the society in Taiwan have gone through? what impacts they have upon labor situations; and what we have done or are going to do to make sure that our workers can have a fair share of the fruits of our economic growth and wealth expansion and that the labor and management will continue to work shoulder to shoulder in the spirits of mutual assistance and benefit are the major subjects to be explored in this paper.

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.

3. Aging of the population

The successful implementation of family planning and public health programs in addition to the rapid expansion of the economy has resulted in the aging of our population. In general, the population as a whole has become older and the so-called working population now is larger. In 1952, those aged 0 to 14 years constituted 42.4% of the total population, the age group of 15 to 64 years (working population group) was 55.1% and those aged 65 years and over were 2.5%. In 1979, it was 32.7% for 0-14 years, 63.2% for 15-64 years and 4.1% for 65 years and over. In 1989, the distribution was as follows: 0-14 years: 27.5%, 15-64 years: 66.5%, 65 years and over: 6%. Life expectancy also changes, it was 68.8 years for male, 73.9 years for female in 1979; and 71.86 years for male, 77.08 years for female in 1989.

4. Enhancement of living standards

Economic growth has also greatly enhanced individuals' living standards in Taiwan. The living conditions and the way of life, therefore, have been changed to a very large extent. In the early 1960's, not many people could afford to buy TV sets or refrigerators. Now both TV sets and refrigerators have become household necessities and every family is financially able to own them. In 1989, there were 1,127.8 TV sets and 602.2 video recorders per 1,000 households. There were 32.4 automobiles, 146.4 telephone sets per 1,000 population in 1979. It increased to 128.7 automobiles and 389.9 telephone sets per 1,000 persons in 1989. Not many people could make a trip abroad in the 1960's. During the first half of this year, 1.38 million people traveled outside of the country as tourists. The above statistics indicate that as a result of the economic expansion people in Taiwan now enjoy much more comforts and conveniences in everyday life. They have become richer and have more free time at their disposal. Furthermore, They are now more informed and have greater mobility. However, their expectation of life concerning material satisfaction becomes much higher .

5. Decline of the disciplinary and welfare functions of the family

Traditionally, a Chinese family played a very important role in the life of the family members. It had heavy influence upon the development of the personality of its members and their behavior was almost always subject to its discipline and direction. Grandparents and parents were very authoritative and dominant; challenges against parental authority were not tolerated and permitted. This, however, has changed. Parental influence and family authority now are declining. In the past, almost all the welfare needs from the cradle to the grave were taken care of by the family. For instance, because of the big extended family system, day care

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.

However, because of the rapid industrialization and tremendous continuous economic growth and the recent political democratization and liberalization, the nature of labor-management relationship now have changed to a certain extent. Although we can still regard our labor-management relations as considerably cooperative and stable, many new phenomena such as work stoppages, strikes and slowdowns which very seldom or never occurred before have happened. For instance, for the past three years or so, there have been several cases of strikes, demonstrations and protests organized or joined by workers for either labor or political purposes. Because of these new developments, relationship between the labor and the management have become not that simple as it used to be and have been much more complicated.

3. Decline of desire for work and shortage of labor fore

Since our economy has kept growing and the living standards of the people have incessantly been raised, our workers have more income and savings. Generally speaking, they do not work as hard as they used to. They also become quite choosy in employment. Some of them just want to enjoy life or work for a shorter time. This has resulted in a sharp decline of the desire for work among the labor. Therefore, we are now experiencing a serious shortage of manpower. As of this April, the labor force shortage rate for all industries was 4.04% and 4.82% for manufacturing industry, 11.49% for the industry of construction. As a result, our government is now under a very heavy pressure from the business community to bring in either alien or mainland Chinese workers.

4. Increase of demand for better welfare services

Our workers, confronted with a much more urbanized and industrialized society, have made more demands toward both the government and their employers for more fringe benefits and better welfare services. Therefore, our government has implemented many welfare programs in order to meet the increasing needs of workers.

IV. LABOR POLICY AND MORE PROTECTION FOR WORKERS

The government of the Republic of China on Taiwan, knowing the increasing importance of labor problems resulting from rapid industrialization and urbanization and the fact that stability and harmony in labor-management relations is vital for the continuous economic and social development of our country, has paid much more attention to labor issues and made greater efforts to implement our labor policy. Specifically speaking, the labor policy as adopted and implemented in the Republic of China in Taiwan has four very important fundamental goals:

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.

2. Right to reasonable labor conditions

No protection for workers is more important than the one which guarantees them the decent and reasonable labor conditions regarding work time, wage, labor contract and other related matters. The Labor Standards Law provides for such protection. The law was enacted and promulgated in 1984 and is considered the most important labor legislation. It sets forth the minimum standards a labor contract must meet. The following are the major protections it has provided for the workers:

- A. Protection against being compelled to do work.
- B. Right to terminate a labor contract without prior notice and to have a severance pay when the employer is to blame for making the good-faith enforcement of the contract impossible.
- C. Right to a reasonable wage.
- D. Protection against unreasonable work time.
- E. Compensation for occupational accidents.
- F. Right to retirement benefits.

3. Occupational safety and health

In order to guarantee workers a safe and healthy workplace, a statute called the Labor Safety and Health Law was enacted in 1974.

Under this Law, the employer must install in the workplace necessary safety and health devices to prevent hazards from work. These devices must meet the minimum standards as prescribed by the government. Any machinery or equipment which has been designated as potentially dangerous should not be used unless it has passed safety and health inspection by the relevant governmental authorities.

For the purpose of securing worker's occupational safety and health, a worker must pass a physical examination before his employment, and if the worker is engaged in work which is especially dangerous to his health, he must have periodic medical checkups. The employer must pay for all the examination before his employment, and if the worker is engaged in work which is especially dangerous to his health, he must have periodic medical checkups. The employer must pay for all the examinations expenses and the worker is legally obliged to take the medical examinations. The employer must also give his employees necessary safety and health education and training. In order to make sure that all the safety and health requirements are met and followed, the government has established occupational safety and health inspection agencies to make necessary examinations of all safety and health facilities and measures of all factories and workplaces.

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

significance in the past. With the lifting of the emergency decree in 1987, legal strikes certainly would become inevitable. And, in fact, as mentioned earlier there have been several cases of legal strikes in the past three years.

How to do the best to prevent unnecessary strikes and to ensure that the right to strike will wisely and reasonably be exercised should be an important concern of the government, employers, workers and the general public as well.

5. Employment security

Our constitution provides that equal, adequate and suitable job opportunities should be given to everyone who is capable to work. In accordance with this constitutional guarantee, the government of the Republic of China on Taiwan has implemented many programs to strengthen the employment security of our people.

The most effective way to protect people's job security, of course, is the continuous expansion of economy. Thus, through the implementation of various four-year economic development plans and several important national reconstruction projects, our government has kept the economy grow incessantly, resulting in the creation of almost more than enough jobs for our work force. Since the 1970's the unemployment rate has often been under 3 per cent.

Employment services stations and centers have been set up throughout the country to render free services to help job-seekers to find suitable employment and to assist enterprises to recruit necessary employees. They also provide employment guidance for those junior high school students who have chosen to take employment instead of continuing studies upon graduation.

The importance of vocational education and training has always been stressed. In order to meet the increasing need of the rapid industrialization, the government has continuously expanded vocational and technical education programs. Vocational school students, therefore, increased greatly from 94,547 in school year 1967-68 to 438,140 in school year 1988-89. A Vocational Training Act was passed in 1983 to strengthen vocational training programs. At the present, there are 661 public and private vocational training institutes and centers (vocational training schools not included) with the combined capacity to admit and train 223,478 persons annually. The private sector is also encouraged to sponsor necessary vocational training. In 1988, for instance, about 49% of the total trainees were trained by the various private enterprises and institutes.

Our vocation training not only offers pre-employment training, but also sponsors training programs for those who

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

Taiwan will certainly remain basically peaceful and stable.

V. MEASURES FOR MORE EFFECTIVELY STRENGTHENING WORKERS' WELL-BEING AND LABOR-MANAGEMENT RELATIONSHIP

As stated before, the goals of our labor policy are to continuously enhance the well-being of workers and to improve labor-management relations. In addition to the enactment of the necessary laws, many programs and projects have been implemented for the achievement of these goals. As a result, the living standards of workers have been incessantly raised and the labor and the management had maintained a considerably stable and cooperative relationship in the past four decades. However, as mentioned earlier, there have been some changes. Although workers in general still enjoy considerably good life, some of them have expressed dissatisfaction over the ways their rights and interests are protected. And prosperity has made workers to be less concerned with bread-and-butter issues, they, nevertheless, are demanding a greater share of the fruits of economic expansion and better safeguards for their interests. In view of these new developments, the following measures now are specially emphasized and taken to more effectively carry out our labor policy so that workers' welfare and labor-management relations can further be strengthened.

1. Accelerating the updating of labor legislation

Many of our labor laws were enacted long time ago, some of them were first made in the 1930's when the Government of the Republic of China was still on mainland China. Since there have been drastic social and economic changes, labor situations and the nature of labor problems are almost completely different from what they used to be two or three decades ago. Many of our labor laws have, therefore, become inadequate, ambiguous or obsolete. With this in mind, the government has been updating the labor legislation. And because of some of the new labor laws such as the very important Labor Standards Law have run into difficulties in application or drawn criticism for being too rigid to be applicable, efforts have also been made for their revision. Such updating and revision will be accelerated, because adequate, explicit and enforceable legal guidance is very essential to the protection of the interests and well-being of workers and the maintenance of the stability of labor-management relations.

2. Upgrading the quality of labor administration

Labor administration is chiefly responsible for the effective implementation of labor policy and enforcement of labor legislation. If there is no good and efficient labor administration, there can be no adequate protection for workers and the development of labor-management relationship

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.

As for other workers' involvement programs such as labor-management meeting, profit-sharing and employee stock ownership, the promotion of them is not that successful.

Labor-management meeting, which is required by the Labor Standards Law, is intended to strengthen communications between labor and management and to enable workers to share with management the decision-making power regarding work. If frequently and properly used, it would enhance harmony and cooperation between labor and management. Both profit-sharing and employee stock ownership, when carefully implemented, have produced at least the following desirable results: stronger mutual identification and cooperation between labor and management, more profits for workers, higher morale and greater productivity. Greater efforts therefore is being made in the promotion for the wider implementation of them and other similar programs in our country.

4. Encouraging greater participation by the private sector

The government, of course, is responsible for the strengthening of the well-being of workers and the development of sound and stable labor-management relationships. However, governmental resources are limited, the government should not and in fact cannot solely take the responsibilities in this regard. It goes without saying that workers, unions and employers with their direct involvement and built-in interests in labor affairs must have their share of responsibilities. In addition, the private sector may also play an important role. Because of economic expansion, the private sector in Taiwan now has greater capacities, interests and intentions in making contributions for the creation of a better future for the society and the country. There are many things now the private sector in our country can do in regard to labor.

It can make more investments for the building of cheaper housing or necessary recreational facilities for workers.

Right now, by law, mediation and arbitration of labor disputes in our country are administered solely by the government; that is, only the government can carry out a mediation or arbitration procedure. In other countries such as the United States of America, civic organizations are also providing arbitration services. For instance, workers and employers in the U.S. may by agreement have their disputes arbitrated by the privately organized American Arbitration Association (AAA). This organization has offered a broad range of services for dispute resolution. It has settled a great number of labor disputes, helping greatly the strengthening of the stability of labor-management relationship in the U.S.. In Taiwan, we have many people in the private sector who are strongly civic-minded; there are

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

stable and sound labor-management relationship would also be out of the question. We shall, therefore, actively promote and implement programs for both industrial and economic democracy to strengthen workers' productivity, work efficiency and labor-management cooperation so as to guarantee that our economy continues to expand and our workers can always have a better future.

NOTES

1. Council for Economic Planning and Development (CEPD), Executive Yuan (the Cabinet), Taiwan Statistical Data Book, 1989. (Taipei, 1989), PP. 3-29; and the latest statistics by CEPD.
2. Ibid.
3. Ibid.
4. Ibid at 15.
5. Ibid at 213.
6. Administratively speaking, there are three kinds of city in Taiwan, one is called special municipality and is under the direct jurisdiction of the Executive Yuan (the Cabinet), the city of Taipei and city of Kaohsiung are the only two now belong to this category, their population is at least over one million; then there are the cities under the direct jurisdiction of the Taiwan Provincial Government, and usually they have a population over one hundred thousand; the third kind are the cities under the jurisdiction of county governments and usually are the sites of the county governments or have a population around one hundred thousand. 7. Source: population statistics by the Ministry of the Interior.
8. Ibid.
9. Supra note 1 at 9-11.
10. Ibid; Manpower Planning Department, CEPD, Social Welfare Indicators, Republic of China 1989, (Taipei, 1989), and its latest statistics. 11. Ibid. 12. Ibid. 13. Source: see statistics by Directorate-General of Budget, Accounting and Statistics (DGBAS), Executive Yuan.
14. Shou-po Chao, Labor Policy And Labor Management Relation In The Republic Of China On Taiwan, (1988, Taipei).
15. Source: Statistics by the Council of Labor Affairs (CLA), Executive Yuan.

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.
25. Ibid., Article 26 and its revision draft.
26. The Constitution of the Republic of China, Article 152.
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 IRRA Series (1985), pp.214-220; Martin L. Weitzman, Share Arrangements and Macroeconomics, in IRRA Series (1986), pp. 144-151; Daniel H. Kurger, Profit-Sharing Arrangements and Collective Bargaining, in IRRA Series (1986), pp. 152- 158; Ray Marshall, Unheard Voices, (N.Y., 1987), pp. 156-204. 33. Labor Standards Law, Article 1.

SOCIAL MOVEMENTS AND DEMOCRATIZATION: THE TAIWAN EXPERIENCE IN THE 1980's

Hsin-Huang Michael Hsiao

1. SOCIAL MOVEMENTS AND THE MOBILIZATION OF CIVIL SOCIETY

Entering the 1980's, one unprecedented significant trend has been taking place in Taiwan's civil society. After three decades of capitalist development, civil society has been nurtured by necessary economic affluence and social plurality, the basic needs of various sectors and classes were by and large met. The civil society across class, sector and ethnic lines started to press demands for change in the existing imbalanced state-society power relations characterized as an "authoritarian corporatism" or a "state-dominated corporatism". (Hsiao, 1989; Chou, 1988). However, it should be pointed out that the drive of "anti-domination" in Taiwan's civil society has always been existing over the whole post-war period beginning with the island-wide administrative reform during the 2-28 incident, then the "Free China group" and the aborted "Chinese Democratic Party" attempt in the 1950's, followed by "The Intellectuals" group calling for political reform and the emergence of Opposition force in the 1970's and onward, and lastly and most significantly the establishment of the first opposition party, Democratic Progressive Party (DPP) in 1986 (Lee, 1987).

What could be characterized as political democratic movement in the past has been restricted to the demands for change in the political power structure, and various class, ethnic, sex and other social groups in civil society were not fully mobilized into such movement. Moreover, movements for "democratization" in the past have remained to be elite-centered, faction-influenced and election-oriented in nature and, therefore, could not be viewed as social movements. Undoubtedly, political movements led by oppositions before the 1980's have indeed paved the ground for other broadly based social groups to further challenge the Nationalist state. The social movements of the 1980's have even centered their objectives in acquiring autonomy from the dominations of the "authoritarian corporatism" exercised by the state.

A total of eighteen social movements have emerged in civil society to make claims on the state, they are: 1. consumers movements (1980-); 2. anti-pollution local protest movement (1980-); 3. natural conservation movement (1982-); 4. women's movement (1982-); 5. aborigines human rights movement (1983-); 6. students movement (1986-); 7. new testament church protests (1986-); 8. labor movement (1987-); 9. farmers movement (1987-); 10. teacher's rights movement (1987-); 11. handicapped and disadvantaged welfare group protests (1987-);

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,

laborers, or veterans. And the direct threat can be felt by the state immediately in spite of a rather low level of capability of mobilization of internal resources in these social movements.

The state's strategy to respond to the emerging social movements also varied depending on the current ability of the state or the political sensitivity of the issues tackled by the different movements. The intensity of the mobilization as well as the threat of the social movements and the state's willingness to respond to them then determine the life cycle of different movements at a given time.

Figure 1 illustrates the different stages of development of the eighteen social movements. It shows that since the state has already permitted the Mainlanders to visit their homeland on the mainland and allowed the New Testament church to settle in a remote mountain, these two movements have entered into the stage of fragmentation. Consumers movement, labor movement, farmers movement, students movement, Taiwanese home-visiting movement, and the Non-home owners "Snail" movement have reached the life cycle of institutionalization as the state have responded to the movements' respective demands by taking a series of active measures in policy and legal reforms or administrative reorganization. Consumers Protection Act, University Law, and Regulation governing the Taiwanese in the Mainland to visit or reside in Taiwan are pending by the legislative body, a Housing Program is being proposed, the Labor Commission has been established in the cabinet level, and a Ministry of Agriculture is also being considered.

The rest of the ten social movements are either in the incipency stage or striving into a stage of coalescence. It is expected that in the near future these social movements could coalesce more firmly and the state will have to deal with their respective demands in a more responsive and effective way.

Reflected in the new reality of social movements, Taiwan's civil society in the 1980's is no longer passive. Citizenship is no more merely trivialized and individuals or social groups are mobilized against the previous state's policies of deliberate automatization. New networks of representation are being structured, new forms of popular associability and social movement oriented grass root organizations are increasingly formed. The state's previous authoritarian corporatist rule is now being questioned and challenged. There are attempts to even extend coalition and alliance cross different social movements. Some common goals are being slowly developed as some social movements have sufficient commonality of interest that might generate an even broadly based force for political reform. By so doing, their combined strength and visibility should increase and

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

(Hsiao, 1987). It is unlikely that the Nationalist state will develop a strong alliance with either small farmers, working class, or the rising middle class, nor is becoming a servile state to the increasingly influential capitalist class in the foreseeable future.

In fact, the emerging social movements, despite its primary objectives aiming at political liberalization, in calling for more economic justice, also serves to prevent the state from being charged by the capitalist class.

In other words, the emerging social movements not only just press the state to realize its control over society, but also demand the state to redirect its class and sectoral coalitions. The state could in a way use the social movements as a backing to reshape its relation with the capitalists.

The crucial task before the Nationalist state (particularly the political centers) is to appreciate the new reality immediately. To recognize and accept the unreversible trend towards democracy should be a precondition to the reformers within the Nationalist political centers in order to generate popular supports and even to accelerate reform steps toward democratization. As for the future state-civil society relations, the state should identify the new social interest groups as emerged in the different social movements and readress the existing corporatist structures that have long been the licensed representational monopoly within their respective social groups such as farmers, laborers, teachers, and women. The existing limited numbers of hierarchical and subordinated corporatist structures under the authoritarian rule have been more and more alienated from their constituencies and even have become a target of opposition.

To recognize the new elements and forces in different corporatist structure is to accommodate the demands from the social movements and to foster a transition from "authoritarian corporatism" to "democratic corporatism". In such democratic corporatist model of state-civil society relations, the state does not assume unified state direction and control and in that the corporatist structures assume more autonomous position and less compulsory and monopolist. Yet it is distinguished from "interest pluralism" as the active role is still given to the state (Schmitter, 1974, 1977). Such model will allow the Nationalist state to continue its relative autonomy and its rule will not be drastically threatened. And it also finds roots in the Chinese political culture characterized by collectivistic ideals.

This seems to be the most likely prospect for the future model of the state-civil society relationships in Taiwan in decades ahead. To envision such prospective model, new

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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SOME BROAD ASPECTS OF EDUCATION AND DEVELOPMENT

by

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National development may be defined as the progress of the nation in all its manifold aspects, both quantitatively and qualitatively.

Quantitative development includes the favorable growth of all measurable items, such as a rise in the standard of living and an increase in the Gross National Product, in the per capita income, in real income, in the literacy rate, and a negative growth in the death rate. The achievement of quantitative development presupposes the elimination of unfavorable growth items, factors such as an increase in the birth rate and the corresponding growth in population. The assumption here is, of course, that a state of optimum population has already been reached; in other words that there are sufficient numbers of people to exploit the country's natural resources to the fullest.

Qualitative development includes the production of quality man-power, that is fully trained personnel in the various technological and professional fields. The implication here is that each receives an education and training which will ultimately reach the highest level that he can cope with, that is, he gives his best, he strives for excellence. In other words, each individual's talents, capabilities and potentialities are fully exploited by the education and training he receives, such education and training being of the highest quality possible. Taking into consideration the realistic assumption that there is a fairly wide variation in the IQ, ability and aptitude from one individual to another, qualitative development therefore indicates that a stage is reached where all individuals are fully fitted for their tasks, at all levels of management, from the semi-skilled to the highly skilled.

While quantitative development is mainly economic development, qualitative development also includes the more abstract and philosophical forms of development - aesthetic appreciation, opera, music, dance, sensitivity to the finer and higher things in life, a closer relationship with God of with the Infinite, and a complete deviation away from the practices and the degradation that were largely contributory to the fall of the Roman Empire, for example, and the many other countries, nations and societies that followed.

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.

National development is thus an all-embracing concept and the key to it really lies in education. Basically education means three Rs', Education means language, the ability to communicate, for language is the medium through which both the transmission and assimilation of man's knowledge and skills, his ideas and his feelings are perfected.

Far more than making possible economic growth, cultural development and so on, language acts as a unifying force that solidly welds even those groups who spring from widely divergent races and cultures. Language functions as a bond which is particularly indispensable in a multi-racial society such as Malaysia. A common language goes a long way towards awakening national consciousness and creating feelings of one-ness, brotherhood and mutual affinity.

Just as in schools, some of the fundamental methods of encouraging the corporate spirit are the wearing of homogeneous attire (the school uniform)- one uniform for the whole country; the regular singing of the school song and attendance at the weekly school assemblies, so it is in the promotion of the national spirit and identity. The survival of the body politic (the State) is ensured by the introduction and the existence of a national language. The realization of the significance of a common language, especially in respect of its bond-function, has resulted in Bahasa Malaysia as our National Language.

In advocating a national language, the danger of provoking racial emotionalism or of being swept away by nationalistic sentiments is indeed very real.

One Community or One Race can be so taken up by the appropriateness of a particular language as a national language that all other languages may be immediately regarded with suspicion and even hatred. The merest suggestion of giving more emphasis to some other languages is at once viewed as unpatriotic, subversive and anti national. Clouded feelings and prejudices such as those tend to run highest in countries which have freed themselves from the chains of colonialism. Those are the countries which are classified as newly-independent, underdeveloped, or, in more diplomatic language, developing countries. To some extremists, Colonialism and the English Language are synonymous. They are oblivious of the overall goals of the nation and of the fact that a language is a means of acquiring knowledge and skill which would enable a person to develop his critical faculty to the uttermost. They are also oblivious of the fact that language enables a person to participate more effectively in the competition that is so obviously the pre-requisite to progress and development.

Malaysians on the whole, fortunately, believe that although Bahasa Malaysia is, as it should be, the National Language,

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

opportunity to expose the students to new technology including the use of computer and language laboratory. In any Nation, to meet the Challenge and Requirement particularly in a Multi-Cultural Society, EDUCATION is the key to national development. I believe innovative education is a must for national survival.

To meet the challenges of the 90's, our Educational Institutions at all levels must be innovative - to be courageous, to change what needs to be changed and accept the reality that we do not live in a small world confined by narrow national boundaries but we live in an inter-dependent world undergoing rapid changes.

Apart from stressing modern foreign languages, I have all along maintained the importance of English because of its international medium to acquire knowledge. I have always mentioned that we should not allow ourselves to be carried by nationalistic or political sentiment and neglect the English language. I am happy to note that my conviction on this subject has proven to be realistic and correct.

Recently the Prime Minister and the Minister of Education emphasized the importance of the English language as it should have been done. All Malaysians must have a strong and adequate knowledge of the English language in order to succeed and to survive in this modern age. It is the duty of all educational institutions to ensure that the English language is a very integral and important part of the children's education. More than half of the population of Malaysia are Muslims and with the surge of the new approach of Islamic Values, Arabic is going to be an important language in the future. This will give Malaysians a chance to trade and cooperate and understand more effectively that part of the world.

There are major forces in our society today which are changing the way in which we live and work. Consider for example how the computer has changed or should I say invaded our lives. In the 1960's and seventies, they became known as the "third parent". Busy or harassed mothers and fathers would gratefully turn on their television sets and leave their young children in the care of the TV monitor. In an increasing number of homes in Malaysia today, other busy or harassed mothers have invested in computers to keep their children occupied and entertained. They are able to do this because every make of computer comes with a plethora (or wealth) of software offering educational materials and games of skill calculated to excite the imagination and interest of even the most uninitiated of children. Similarly, in the world of work, computers, automation and other innovative applications of technology has started to make their presence felt, in some areas more strongly than in others. Some people may find themselves unprepared for these changes.

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 or 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

in mid-stream that he'd rather be doing something else. How many young, entering students can be counted on behave like the Chairman of Chrysler, Lee Iacocca, who now precisely what he wanted to do, when he went to Universities? When he enrolled, he was told, "specialize on something", and he studied aeronautical engineering. He then went into mechanical engineering. He knew he wanted to work for Ford, so he zeroed in on cars. Then around the end of his second year at University, he decided he was going to be an industrial engineer. So he took all the heavy electives in Accounts economics, statistical analysis and labor relations. He really knew how to use the curriculum to round himself out because he knew what he wanted. Also the structure of the academic curricula allowed him to do what he did. ITM during my 10 years as Director developed not less than 67 Diploma Courses, multiple curricula, at the community college and 4 year levels.

A more rapid rate of development in the Public and Private Sector must think more of the business sector future than any other sectors. This is inevitable both because of the rate of change and also because of the need to make things happen. E.g. "If there is no way, I will make the way, otherwise I will have to make way for somebody". I say the business world thinks more than the public sector because there are always a lot of things to be done, problems to be solved, opportunities to be discovered and to be developed, ventures to be conceived, projects to be organized, Human Resources to be developed, forecasts to be made, to plan and to budget, the strategies and assessments to be assessed.

The thinking may be different if you try to compare it-both academics, research and Science, where time is relatively better and coasting is easy.

To be successful in business, we must have the skill of getting things done and making things happen. In education, we have literacy and numeracy, maybe as de Bono says, we should call it operacy, the word he coined to mean "the skill of getting things done and making things happen"

If I may take a few more seconds, I would like to say my own career has had two main parts - the first, as officer of the Administrative and Diplomatic Service; the second, on my secondment as an Educational administrator for 10 years as President of ITM. Of the two, it is no exaggeration for me to say that the role that I played as an Educational Administrator was more exciting, challenging and rewarding. Even today, wherever I go, I am pleasantly rewarded by the greetings I receive from the graduates of MARA Institute of Technology who now occupy many and varied positions in our nation's economy.

BACKGROUND ISSUES OF POPULAR PARTICIPATION

by Terry D. Bergdall

People's participation in rural development is a familiar theme within the development community and is often regarded as a mainspring of social development. Few respectable rural development programs would today fail to claim some intention for ensuring local participation. In November 1989, the Institute of African Studies (IAS) of the University of Zambia (UNZA) in collaboration with the "Method for Active Participation (MAP) Research and Development Project" of the Swedish Cooperative Centre (SCC) convened a workshop in Lusaka to examine recent experiences with participation in Zambia.

The particulars of these Zambian experiences, however, need to be considered in a broader context. This brief overview places the theme of participation into the perspective of theory and practice drawn from the past four decades. Following an introduction, the structure of this presentation is divided into two parts. The first part reviews three traditional approaches to rural participation and the second examines alternative thought emerging in response to these approaches.

Introduction

As the workshop in Lusaka confirmed, participation means many things to many people and participatory approaches vary considerably from one to another. Rather than seeking to establish a single all encompassing definition, a review of the multifaceted ideas associated with the concept of participation will be a profitable introduction to the subject.

In 1984, the International Labour Office (ILO) of the United Nations published a major survey of different participatory approaches found in rural development activities. This survey offered a sampling of definitions and statements that have been made about participation and are illustrative of a broad range of interpretations. 1

(a) Participation is considered a voluntary contribution by the people to one or another of the public programs supposed to contribute to national development but the people are not expected to take part in shaping the program or criticizing its content.

(b) Participation means... in its broadest sense, to sensitize people and, thus, to increase the receptivity and ability of rural people to respond to development programs, as well as to encourage to encourage local initiatives.

(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

of cooperatives. The 1960's saw a rapid growth of cooperatives within the rural areas of developing countries. In the first year of Zambian independence, the number of registered primary societies in the country grew from 220 to 1,069 with over a thousand additional unprocessed applications. This explosion in numbers mirrored the towering expectations that were held for cooperatives. The practical experience of cooperatives, as might have been expected, has fallen far short. The resulting disillusionment is instructive to present considerations about participation.

- Local cooperative societies have been formed more on the basis of strong top down sponsorship by the state than on the local recognition of the potentials for benefits. A true sense of "ownership" of cooperatives by the members is often missing.
- Stringent government legislation and administration has resulted in a very high degree of state control. Cooperatives are often seen as mere extensions of government bureaucracies that set prices and determine the operation of internal cooperative affairs.
- Services offered by cooperatives are often inefficient and are not oriented to the ordinary members, or are provided in such a manner that they only benefit larger, better-off farmers.
- Malpractice, complemented by unqualified management, have resulted in very low efficiency of cooperative enterprises.

The need for rural people to organize in order to strengthen their position in society is self-evident. Cooperatives are merely one form of doing so, though they are also one of the most prevalent forms. Underneath many cooperative problems is the issue of external sponsorship, especially by governments. It is only logical to think that people's organizations will be much more successful if they emerge from below rather than being imposed from above. The complexities of promoting and nurturing such organizations, however, are enormous. Because of negative experiences with formal cooperative structures, some authors make a clear distinction between "pseudo-cooperatives" formally registered under legislative acts and the more informal associations of "cooperation," with their potential for process extension and movement building.

2. Community Development and Animation Rurale

Another important step in the evolution of participatory approaches in rural development has been the experience of "community development" and animation rurale. These

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.

3. Participation as an Integrating Partnership

A third general approach to participation can be distinguished from either fostering people's organizations (e.g. cooperatives) or promoting community based activities (e.g. community development, animation rurale). It is an approach that seeks to include people in the planning and implementation of large official projects which are usually externally initiated, funded, and controlled. This approach to participation can be referred to as efforts to create an integrating partnership between development authorities and the rural population.

Participation in these types of integrating partnerships can be accomplished in several ways with varying degrees of sensitivity and finesse. Input of opinions and ideas might be collected from local people prior to project planning; this in turn is incorporated by outside officials who actually prepare project plans. Or in a more crude form, authorities might bring plans that have already been formulated externally and submit them to local people for their rudimentary comments and tacit approval. Rural populations may or may not be included in some aspect of project implementation and evaluation. Such attempts at forging integrated partnerships usually remain passive forms of participation. Some observers have labelled this a "collaboration" approach to participation with the accompanying connotations. Even when efforts are made to increase the active involvement of people in planning, external authorities, be they government or non-government organizations, usually remain the primary driving forces within these projects.

Many aid projects are aware of the limitations of participation in traditional project formation and have sought other options. Decentralization programs are an attempt to transfer specifically defined aspects of authority and control to district councils or other representative bodies. But many constraints, particularly ones of financial accountability and aid administration, make this a difficult task. In any case, as observers have noted, representative bodies remains just that: participation becomes the prerogative of a privileged few who now find themselves included in a widening, but nevertheless still quite small, circle of decision-makers.

General Issues with Traditional Approaches to Participation

These difference approaches raises many interesting questions. Is participation more of a "means" to development or an "end" within itself? Is it to be considered simply a cheaper, more efficient means of achieving externally determined development aims? Is local participation more of

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 one 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,

"Beware of Participation". It describes how "the technocratic use of popular participation implies turning demands and hopes into instructions, into orders. The technocrat collects demands, analyses them, processes them, and translates them into a plan or program that, in his opinion, must lead to their satisfaction; democracy is thus turned into a bureaucracy" (13).

II. Participation and the Search for a Radical Alternative

Since the 1970's, participation has been increasingly reconsidered within the framework of larger development issues. Conventional development programs, it has been shown, were essentially conceived within a broader paradigm that advocates a strategy for economic growth (14). Though refinements and revisions have taken place over the years, the basic tenets of this strategy have held that investment priorities in major projects, especially in support of some form of industrialization, would lead an entire society into a gradual but steady improvement in the standard of living. Agriculture needed to be improved and integrated into growing commercialization efforts. Within this mode, it was crucial, therefore to mobilize the rural poor through education and extension work so that their inefficient ways could be overcome and so that they could begin to plan a role in the general development process.

Major disappointments have undermined the confidence of many people in this strategy of economic growth. Alternative strategies for development have been sought for a number of reasons: the appearance of gross inequities in distribution of resources; disruptions caused by the modernization of economies, which have raised the prospect of large segments of society losing their means of traditional livelihood without locating a place for themselves in the new economic environment; failures to meet basic human needs (15).

This search for alternatives has often been vague and idealistic, but "people-oriented" perspectives (in contrast to the old "production-centered" model) have certainly caused a renewed interest in participation (16). Participation has been seen in much of this alternative thinking "as a strategy for the creation of opportunities to explore new, often open-ended directions with those who were traditionally the objects of development". Participation thereby becomes much more of a conventional development strategy because "participation cannot be inserted as a "missing element" into most styles of development. The style itself must change, both as a result of new forms of participation and as a condition for such "participation".

"Power" and "control" are two concepts which have dominated much of the participation debate since the 70's..

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.

Disciples if Freire avoid the traditional role of teachers and extension officers who give instructions in correct ways to think and act. All action emerging from the conscientization process should arise from the consensus of a social group itself and should draw entirely upon people's own creativity and knowledge.

Much of the "empowerment" literature regarding participation, with its radical rhetoric for transformation, ultimately advocates conflict and confrontation. This often elevates its discussions to the lofty realms of abstraction. A subtle bias exists in much of this literature against any enhancement of local participation. One such writer remarks upon the surprising "paternalism" that is found in the conscientization work of Paulo Freire. An echo is heard here of the idealism of the 1981 UN paper on participation that subordinates "induced" participation to that of "spontaneous" participation.

Any serious effort that involves social change will certainly cause confrontation, but dealing with conflict in practice is far different from considering it in theory. External intervention for the sake of promoting participation must almost always function in some kind of accord with established authorities. In most participatory activities, it is a very qualitative, if not subjective, discrimination which must be made between transformation and amelioration. Short of revolution, participatory development programs are almost always going to be vulnerable to charges from radical observer of being merely reformist.

Conclusions

The Lusaka conference revealed a wide gulf between those who approached participation as "academic" and those who approached it as "practitioners". Though the characterization is over-simplistic, it is easy to see a difference between a question that asks from, a speculative distance "how can genuine participation be recognized and distinguished from counterfeits?" and one that asks from direct involvement "how can participation be effectively promoted?". The former can afford the luxury of precise criteria and radical expectations while the latter must reconcile itself to the give and take of practical action.

In practice, empowerment cannot be observed as a distinct approach parallel to other participatory approaches. Empowering of the rural poor will only be found in promotional activities that can be described as community based, fostering people's organizations or partnerships. Empowerment is an important qualitative dimension of these three approaches. Incorporating power can be a very real possibility even with the most traditional programs of

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.

REPORT ON DEVELOPMENT THROUGH COOPERATIVES

Terry Bergdall
Swedish Cooperative Association
Zambia

Summary:

The focus was on Bergdall's Dynamic Process Triangle which defined local participation in rural development. The three poles of the Dynamic Process Triangle are the Foundational Pole (Grass Roots Mobilization), Organizational Relationship (Institution Formation) and the Rational/Significating Pole (Project Integration). The group also came to the conclusion that integrating all three poles of the Dynamic Process facilitated greater participation of the people than only focussing on one or two of the poles.

Text:

Participants consisted of 23 people, representing 16 countries. Bergdall spoke of the MAP Project (Method for Active Participation) and the four approaches people use to promote participation. The main focus of the discussion was Bergdall's Dynamic Process Triangle which defined local participation in rural development. The three poles of the Dynamic Process Triangle are the Foundational Pole (Grass Roots Mobilization), Organizational Relationship (Institution Formation) and the Rational/Significating Pole (Project Integration). Bergdall's main point was that all of these poles in different levels and with varying forms of success have to do with Empowerment. Personal empowerment of the people accelerates and explodes the Dynamic Process. The group later broke into smaller groups to discuss the participatory dynamics in their own jobs and areas of work.

As the group continued to converse, it became clear that it was most difficult to incorporate the Rational/ Significating Pole in their approaches to participatory development. They found that although cooperatives encourage the people to initiate projects on their own and work with their own resources, it was hard for the sponsor organization to let go of their control over the projects and transfer command to the people themselves. The group also came to the conclusion that integrating all three poles of the Dynamic Process facilitated greater participation of the people than only focussing on one or two of the poles. Terry Bergdall's session on Development Through Cooperatives clarified some of the difficulties people faced in their own work and opened up new areas of thought in exploring participatory methods.

ENERGY EFFICIENT DESIGN: ASIAN CONTEXT

DR. TAO HO

Governor, Friends of the Earth (Hong Kong)

According to science, the amount of available energy in the world is finite. Efficient use of energy is a necessary survival tactic.

LOSS OF REGIONAL IDENTITY

Modern man is losing his dialogue with Nature. Modern man cannot completely conquer natural forces by mechanical means. For example, fully air-conditioned modern office buildings in New York, Tokyo, Taipei, Beijing, Hong Kong, Bangkok or Paris all look the same and share the same short comings. We have lost much of the regional identity of architecture.

DIALOGUE WITH NATURE

Response to climatic conditions in the different regions of planet Earth used to result in different forms and shapes of native architecture in different parts of the world. For example, because of heavy rain, floods and humidity, native buildings in Southeast Asia build above the ground, and often large openings under the roof for cross ventilation. In the hot and dry Middle East, buildings are built with flat roofs, thick walls with small openings to keep the sun out and to maintain the interiors cool. Native buildings thus reflect the characteristics of the climatic conditions of the region. They reflect a tradition of dialogue between the man made environment and nature.

THE ASIAN DILEMMA

Most countries in Asia are still developing. The universal architectural form has over-taken much of the wisdom of indigenous architecture of the various regions in Asia. The ill effects of universal architecture suffered by the West are being repeated in Asia. Asians should think more of their own regional characteristics. Energy wastage is one of the most serious problems.

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.

NEW DIRECTION

The energy crisis in recent years has triggered a strong reaction in the West towards challenging the validity of the universal architectural form. Climatic awareness and respect for regional factors are now being considered more seriously as part of the architectural regionalism will evolve again in the West.

(3) Awareness On The Part Of The General Public

Education in the importance of energy conservation should be actively introduced through mass media and at schools. Such awareness will generate greater public concern for the quality of the environment. People of each region should also be proud of their respective traditions in dealing with environmental issues. Some indigenous traditions can inspire energy efficient designs for modern times.

(4) Awareness On The Part Of The Professionals

Today's architects place too much emphasis on superficial styles. More emphasis should be placed on the appreciation of regional climatic factors and heritage as timeless architectural qualities. Mechanical engineers should place more emphasis on how to integrate regional climatic factors as part of the mechanical design rather than relying purely on technological means to overcome natural forces.

(B) On A Practical Level

(1) Incentives To Developers

Legislation on energy efficient design is very important but not enough. An effective step is to introduce incentive schemes for the developers. For example, for the creation of energy saving building forms and/or bona fide energy efficient devices, sun shading devices and the like, the government could award certain development bonuses such as extra floor area to the developers. With such an incentive scheme, the development becomes more profitable as the bonuses are taken advantage of. The developers will then encourage the architects and the engineers to introduce more creative energy efficient designs. A new form of genuine architectural regionalism should evolve as a result.

(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.

REPORT ON ASIA'S ECOLOGY: CHALLENGES FOR THE NINETIES

Dr. Tao Ho

Dr. Ho during the past 15 years established a professional practice that combines architecture, urban design, interior graphic design.

The philosophy he embraces came through the slide presentation he made. Here he revealed that when a project is started he becomes one with the earth and the new purpose intended. He becomes a rock, a bug or a tree. For example, instead of cutting up the earth to smooth out the rough terrain on a project like the residential apartment complex in Hong Kong, he decided to put the apartment complex on built on stilts. The stilts came from his idea of trees which come out of the earth naturally--a much more environmentally sound solution. As a result of his approach, he does not have a personal style of working. Instead, the style of his work comes out of the human and natural situation.

His strategy and hope for the planet environmentally is for the large "green movement" to continue its work but realize that it is a "grain of sand" in the shoe. The big change in the environment will take place as industrialists dialog with the green movement and become transformed. Environmental change will take place only through the economic sector.

ECOLOGY AND THE FUTURE OF EASTERN EUROPE

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"Hope is not the conviction that something will turn out well, but the certainty that something will make sense, regardless of how it turns out."

Vaclav Havel, 1985

Let me make two preliminary remarks first.

The first one concerns the question, how does this fit into the 'Asian Perspective'?

- 1 Ecological problems are global. Maybe some of our thinking about an ecological more suitable production system might be transferable to Asian countries and other countries too.
- 2 The changes in the 'Eastern Bloc', that means the vanishing of the Eastern Bloc, will affect us all wherever we live and will of course change the Asian perspective.
- 3 Some of the experiences the Germans had or are having and will have are worth sharing for those countries who are also hoping for an unification. Then you might be better prepared for at least some of the problems that might occur in such a process and not completely run over and overwhelmed as most of the people in Germany were.

The second remark has to do with the Theme of this speech: "Ecology and the Future of the Eastern Europe" can fill more than a one week-seminar, and of course take more than 45 minutes of a speech: Think of the diverse countries in Eastern Europe or the situation of the Soviet Union itself...

So I will share only some aspects of the development in East Germany, the former German Democratic Republic (GDR).

I will recall a short summary of the development in East Germany until the 'turning point' ("Wende") which led to the fall of the Berlin Wall. Afterwards I will describe the ecological situation in East Germany and some particular differences compared with West Germany. Taking this as basis I want to share some of the thinking done in Germany in our Institute on developing an environmentally more suitable production system.

I Short Summary of the History of the Two Germanys

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

in preparation. Within the GDR the people were more and more dissatisfied and had no hope any more, because the leaders made clear, that they do not want to follow the course of Gorbatshev.

In August 1989 the so-called 'refugee-wave' was enlarging. When nearly 3000 people could flee over the Hungarian and Austrian border a signal is set for thousands more people to go.

In September the Hungarian Government changed a law and opened the border to Austria. Within only 3 days more than 15000 people left from the GDR.

At the same time Embassies in Czechoslovakia and Poland were filled with refugees. You may remember the pictures of camps in the garden of the embassies. The city of Prague and the towns in Hungary near the Austrian border were also filled with people who didn't want to go back in the GDR.

In October the GDR decided to allow a train with refugees to pass through the whole country to West Germany. This led to demonstrations along the whole railroad and the stations on the way. People tried to jump on the train. They then decided travel allowances could not stop the movement any more.

But at this time the slogans at the stations changed from 'free going West' ("Freie Fahrt nach Westen") to 'we will stay' ("Wir bleiben hier"), combined with demands for political and ecological changes within the GDR itself.

On the 9th of October for the first time the police did not act against the demonstrations, and a group of citizens was selected to be the negotiators for the political demands.

This was the so-called 'turning point' ("Wende") in GDR-history.

The opening of the Berlin Wall on the 9th of November made obvious the irreversible changes that had taken place.

In the following weeks the citizen committees gained a large influence in politics and were invited to the so called round table which worked out a draft for a new constitution.

Then there were elections and the influence of the citizen committees went down. After that there was the unification.

II Ecological Situation in the GDR in 1989

What were the major demands at this time, the time before the

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.

During wintertime the air in some cities e.g. in Dresden was extremely bad, because for private heating the worst coal was sold. In February of this year I went to Dresden to attend the first conference concerned with the environment: "Umwelt braucht Bewegung" (Environment Needs Movement/Motion) with participants from Dresden and Hamburg, me and some other participants could experience ourselves how polluted the air was. Several of the Hamburgian participants had problems with their breathing system.

Compared with West Germany I can say: In West Germany there are also a lot of plants as old and polluting as those in East Germany, but in East Germany nearly all plants are old and harmful to the environment. There are only a few modern plants. And in the last ten years nearly nothing had happened there.

On the other hand the GDR was much more careful with In East Germany there was reuse of resources. They had a separate waste collecting system where they could even pay for some so-called secondary resources ("Sekundar-Rohstoffe" "SeRo") such as glass or paper. Leftovers from food were collected separately by the municipalities and brought to farms nearby.

Also there have been more areas where nature could develop without human interfering. Some animals which cannot be found in West Germany anymore could survive in these areas of retreat. The individual traffic was much less than in the West. Most of the Highways are build as avenues. The disturbance of the landscape because of settlements was much lower.

So one of the challenges now is how we can transfer these advantages into a 'Western society'. Some of these ideas were rather due to the lack of resources than to being convinced this could be necessary.

Right now the SeRo-System is broken down: it could work because e.g. there were only five different kinds of glass containers. Now there is a variety of different glasscontainers or plastics and the waste is drastically increasing in East Germany. But a lot of people are embarrassed by this. So now it is very exciting to see what will happen. Will people get used to this wastes or will they reinstall something similar to SeRo?

III Ways Into the Future

At the "turning point" most of the people, who walked on the

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

new lifestyle. That will also enable us to overcome the discrepancy between rich and poor.

Each step that we are taking will enable us to discover a new perspective and other solutions might come to sight.

Even if we now consider some of these aspects to be impossible, again the story of the eastern European countries encourages us; what seemed impossible for decades has become true in a very short period of time: The fall of the Berlin Wall.

REPORT ON ECOLOGY AND THE FUTURE OF EASTERN EUROPE

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Germany

Summary:

1. Conflicting forces are at work in German unification. Is the goal a consumer lifestyle or denying consumer lifestyle. What is sustainable?
2. The new paradigm being called for is a spiritual paradigm via reconnecting with the earth via process theology.
3. When event of Berlin wall happened and it came down, all knew that the ground was created for the event through lots of small events before; it was a gradual process.

Key Insights

1. Sharing consumer goods you are finished with, allowing more people to use same consumer item, overcomes feeling of greed.
2. Those people who went to the streets are looking for new paradigm not political structures. It is not the structures but the essence.
3. We are going to learn how to weigh up all the costs: the social and psychological costs as well as the economic costs.
4. Germany may be a model for changing lifestyle to cooperation and create products that are needed and deepen appreciation for nature.
5. Both East and West have advantages that are being brought to the new venture of a united Germany.
6. Emphasis on need for a new paradigm requires fundamental thinking.
7. Deal with economic constraints and not reduce the living standards.

Implications

1. Need to consider the poles to be more precise in what we say about the future. "Follow the models of past" is what developing world believes in, rather than consider what is necessary for the whole planet.
2. Need to consider how to influence implementing values of both developed and developing countries.
3. As people looking for a new paradigm, what are the elements we can bet on as part of this paradigm? Or what are the contradictions blocking this paradigm shift?
4. Need to discern the replicable model flowing out of Germany of how two political entities with one cultural background become unified.
5. What were the factors that enabled this visibly rapid change.
6. Need to take a careful look at the sequence of events

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.

EASTERN AND WESTERN APPROACHES TO MEDICINE

JULIA J. TSUEI, MD

An objective comparison of Eastern and Western approaches to medicine is necessary to further evaluate the validity of Oriental medical techniques such as acupuncture. The development of medicine in Western nations follows the way of hypothetical deduction and the Eastern approach uses the inductive method. The Western approach clearly divides the health from the disease, yet the Eastern approach considers health as a balanced state versus disease as an unbalanced state. The Western approach tends to change the environment and the Eastern way is to prefer to adapt to the environment. There are numerous difficulties in comparing these two approaches. The same terminology may apply to entirely different facts, the teaching and learning methods are quite different, and the evaluation of the treatment is almost not comparable.

In order to help understand the Eastern approach better, an understanding is needed of the basic Chinese concepts: the concept of a small universe living in a large universe; the duality concept of yin and yang; the concept of anatomy; the concept of physiology in Chinese medicine - the state of equilibrium expressed by the five elements; the concept of pathophysiology expressed by the external and internal insults; the concept of maintaining and promoting health expressed by the circulation of chi and hsieh; the therapeutic concept in Chinese medicine - the normalization or reestablishment of balance of the body function; the concept of preventive medicine.

Two Western states in the United States, Nevada and Hawaii, have regulated acupuncture as an independent practice not requiring medical referral or supervision. Two other states have ruled that acupuncture can be practiced under the supervision of a licensed physician as in Oregon or by physician's referral as in California. This seems to indicate that the possibility of acceptance of the practice of Oriental medical techniques by the profession and the general public in this region is promising. There is, however, a great variety of contrary opinions about acupuncture within the medical profession which is reflected by the diverse legislations in many states. An objective comparison of Eastern and Western approaches to medicine may well shed some light on the true value of Oriental medicine and help to integrate this approach into our modern medical practice.

Western medicine has developed through hypothetical deduction. Every statement in Western medicine is a result of a series of fact probings. The hypothesis is usually

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

discomfort or pain, either physical or mental. In other words, people are still suffering and unhappy. The Eastern approach may be passive toward, or may simply ignore, the idea of converting the environment. Its emphasis is from the "within" to strengthen the enormous defensive and adaptive powers of one's body so that the latter may accommodate physical or mental stress. It may work slowly and appear to be less effective; but, if successful, the result usually is a balanced, comfortable body and a happy person.

With all the dichotomies mentioned above, it follows naturally that the learning systems and the terminologies used must be different. Even if the same terms are used, they may, perhaps, have quite different meanings.

The Western approach looks into every aspect of a person with great detail, from a microscopic to a macroscopic view of biology, embryology, histology and microbiology, studies the cellular level of chemistry and physics, then looks to the basic anatomy and physiology, and finally moves to the clinical practical aspects of internal medicine, surgery, pediatrics, obstetrics and gynecology, psychiatry and public health. With this large field in such minute detail, no one can master everything; therefore, training and practice tend to be segmented.

In the Eastern approach, the learning process begins with the universe. The laws of nature find a parallel in bodily phenomena; the Eastern medical student must, therefore, learn astronomy and geography: "If in curing the sick you do not observe the records of heaven nor use the principle of earth, the result will be calamity." If you understand the period above; the writing of heaven (astronomy) below; the principles of earth (geography) and in between earth and heaven; the affair of man, then may you live a long life." The system of the body is classified in a way quite different from that of Western medicine. So too, are the other aspects of medicine. For instance, the body is divided into 12 anatomical physiological and psychological units. The causes of disease are divided into six environmental insults and seven internal insults. All the diseases are represented by symptom groups or syndromes. This approach may appear oversimplified in matter. In addition, the much smaller volume of written statements and literature, the writing mostly in the form of inductive recording, may appear easier to learn and largely philosophical in approach. However, this leads to the necessity for more clinical observations and practice and longer periods of individual teaching on a one-to-one basis. Even with all the differences, Western-trained physicians can clearly see that the Eastern approach emphasizes knowledge in terms of environmental health, surface anatomy, functional physiology, neurophysiology and the psychosomatic aspects of medicine, although different terms are being used. After learning the differences,

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

value, in balance with each other, and cannot exist one without the other.

In the classical Chinese medical literature, yin and yang are used to describe the state of equilibrium within and around the body, its organs and functions, and the relationship to the environment. The following illustrates this application:

* The beginning of Life

"The origin of life started with yin (female) and yang (male)."

* Structure of the Body

"When speaking of yin and yang, the exterior is yang, the interior is yin; when speaking of yin and yang in the human body, the back is yang, the front is yin; when speaking of yin and yang of the organs in the body, the solid organs are yin, the hollow organs are yang."

"Therefore, the heaven is yang and the earth is yin; the part of the body above the waist is comparable to the heaven while the region of the body below the waist is comparable to the earth."

Since the meridians, functional tracts of the body, running on the outer surface of the extremities are called yang meridians and the inner surface are called yin meridians, the outer surface is yang and the inner surface is yin.

* Activities of the Body

Yang represents the active, strong, fast and positive aspects of the body. Yin, on the other hand, describes the passive, weak, slow and negative nature of the being. As a matter of fact, all of the visible organs and structures of the body are described as yin because of their passive nature when they are not functioning. The organs classified as yang are so named because they exist only by activity.

"Yang results in spirit, yin gives the shape." "Yin in the interior is the guardian of yang; yang in the exterior is the activator of yin."

* Diagnosis of Diseases

"So to explain the yin and yang, hypofunction is a yin disease, hyperfunction is a yang disease. Chronically inactive is yin, acutely active is yang. Limpering, weakening or decaying is yin; hasty flourishing is yang"

* For Treatment

"In yang diseases, treat the yin; in yin diseases, treat the yang."

* 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."

"As to the man himself who is only eight feet tall on the average (Chinese feet), the external size of his body is measurable because its skin and flesh are nearby, and also his pulse may be taken in different regions. In addition, when a man dies, his body may be dissected for observation. For this reason there are established standards by which we determine the hardness and crispness of the viscera, the size of the bowels, the quantity of food consumed, the length of meridians ... All these aspects of the human body as outlined above are governed by a set of established standards. Therefore, these standards also govern the techniques of acupuncture therapy and moxibustion therapy".

Since we know that the Chinese did understand anatomy, this way of dividing body components which is not based upon anatomical structure alone, may offer a significant new point of view. The following shows the details of the units and the anatomical, physiological and psychological components of each unit.

The five tsang (stores): "What are called the five solid organs store life essence and energy (hsieh and chi) and do not let them leak away; therefore, they are filled but cannot be full."

- * Hsin - Stores the organ heart, the function of the brain and the psychological function of the mind. It is expressed by the element fire.

- * Kan - Stores the organ liver, the liver function, the sensory-motor system, and the psychological function of equilibrium and tranquility. The element wood represents it.

- * Pi - Stores the organ spleen-pancreas, the functions of absorption, digestion, distribution and utilization of nourishment at both the organic and cellular level. The psychological component is temper and intelligence. The element that represents it is earth.

- * Fai - Stores the organ lung and the respiratory function of gas exchange at both the organic and cellular levels. The psychological component is the willpower and the element metal represents it.

- * Shen - Stores the organ kidney and the function of the endocrine system such as the functions of the neurohormonal system. The psychological component is the willingness of the person and the element representing it is water.

The six fu (houses): "... the six hollow organs transmit and transform matter but do not store it; thus they are full and cannot be filled.

- * Tan - Houses the gall bladder. The function is to control the circulation of lymphatics and other body fluids such as the fluid in the peritoneum. The psychological and representative elements are the same as its partner kan, which are equilibrium, tranquility, and "wood".

* 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."

Because in Chinese medicine the concept of health depends upon the state of equilibrium, to keep perfect equilibrium of one's body is the goal. This calls for the five stores and six houses to be in perfect harmony with one another, and at the same time in harmony with the environment surrounding the person. In other words, the small and large universes are in perfect harmony. Any change in one part of the body or the environment will set off a chain reaction in other parts and thereby disrupt the state of equilibrium. This requires the capacity of the readjusting power within the body to regain its equilibrium. This complicated reaction and counterreaction are illustrated by the law of five elements and using the above mentioned principle.

THE CONCEPT OF PATHOPHYSIOLOGY IN CHINESE MEDICINE

In Chinese medical literature the causes of diseases are almost equally divided into six physical aspects and seven emotional factors, or outer and inner insults. The former are the wind, cold, heat, dampness, dryness and fire. The latter are happiness, anger, sorrow, anxiety, sadness, fear and shock. For instance, "The vicious energies of wind and cold attack the upper half of the body, while the vicious energy of dampness attacks the lower half. However, when vicious energies attack the yin meridians, they will cause disease to the bowels; and when they attack the yang meridians, they will cause disease to the meridians themselves...."

"Worry and fear may cause harm to the heart; exposing oneself to cold and consumption of cold food may cause harm to the lungs..." Credit should be given to the very early recognition of psychosomatic medicine by the Chinese: "in my opinion, only an unskilled physician will confine himself to the physical appearance of his patient, a skilled physician will go one step further and examine the emotions of his patient as well."

THE CONCEPT OF MAINTAINING AND PROMOTING HEALTH

Since the definition of good health means the state of equilibrium within one's body and with one's surrounding, the way of maintaining health and promoting health is eventually to keep the balance of all the body functions, the body and the mind, the person and his environment.

Within the body, there are two systems of circulation described in the classical Chinese literature: chi (air) and hsieh (blood). Chi represents the invisible circulation of the vital energy and, therefore, is classified as yang. This energy circulates along definite pathways within definite periods of the day and ceases to circulate when the organism

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."

In other words, in order to keep balance between man and his environment, the meridians are supposed to connect nearly a thousand acupuncture points (skin receptors of the acupuncture stimuli) of the body, skin is really the reactor of the body to the surroundings. This does fit into the Western theories of the cutaneous-visceral and viscerocutaneous reflexes and the referring pain tracts. That it is the relation between cutaneous caresses and the contact which stimulates the homeostasis and produces soothing effects.

THE THERAPEUTIC CONCEPT IN CHINESE MEDICINE

When there is a disruption of the balance of the body and mind, traditional Chinese physicians use either the pharmacological approach - herb medicine - or the physical approach - acupuncture and moxibustion through the meridian system (A complete text on acupuncture techniques was Jai Yi Ching containing 118 chapters.)

PREVENTIVE MEDICINE

"To administer medicine for diseases that have already developed and to suppress revolts that have already developed are comparable to the behavior of those persons who begin to dig a well after they have become thirsty, and to those who begin to make their weapons after they have already engaged in battle. Would these actions not be too late?"

"I have heard that in ancient times the people lived to be over a hundred years and yet they remained active and did not become decrepit in their activities, but nowadays people only reach half of that age and yet become decrepit and failing. It is that mankind is degenerating through the ages and losing his original vigor?"

Chi-Po answered: "In ancient times those people who understood the ways of nature, patterned themselves upon the yin and yang. Modern man drinks wine like water, leads an irregular life, engaging in sexual intercourse while he is drunk thus exhausting his vital energy. They do not know how to preserve their vital force, wasting energy excessively seeking only physical pleasure, all of which is against the rules of nature. For these reasons they reach only half of the hundred years and then they degenerate."

It is interesting to know that, although the dangers of self-indulgence were documented three thousand years ago, modern man continues to ignore those dangers.

This general review should lead the reader to a better understanding of the Chinese concept of medicine.

REPORT ON USING THE BEST OF EASTERN AND WESTERN MEDICINE

Dr. Tsuei Chiu
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Hawaii and Taiwan

Summary:

Dr. Tsuei was raised with herbal medicine, studied western medicine and is seeking to integrate the two by scientific research into the gifts eastern medicine has to offer. Much of this is being done through measurement of bio-physical (electro-magnetic) forces and relating these to the bio-chemical approach of the West. Acupuncture validation is a part of her work. The Western approach follows the way of hypothetical deduction, divides health from the disease, and tends to change the environment. The Eastern approach uses the inductive method, considers health as a balanced state versus disease as an unbalanced state, and adapting to the environment.

In order to understand the Eastern approach better, an understanding is needed of the basic Chinese concepts: the concept of a small universe living in a large universe; the duality concept of yin and yang; the concept of anatomy; the concept of physiology in Chinese medicine- the state of equilibrium expressed by the five elements; the concept of pathophysiology expressed by the external and internal insults; the concept of maintaining and promoting health expressed by the circulation of chi and hsieh; the therapeutic concept in Chinese medicine- the normalization of reestablishment of balance of the body, function; the concept of preventive medicine.

Response: (Dr. Don Elliott, Denver, CO)

Quotes from the Free China Review, Vol. 40, No. 5, May 1990.

"When the ROC government resumed control of Taiwan in 1945 one of its major tasks was to combat epidemics of malaria, smallpox, cholera, and bubonic plague. By 1954, there was a health department in every village. Plague and cholera were effectively stamped out and smallpox brought under control. After a long-term anti-malaria campaign, the UN World Health Organization (WHO) finally proclaimed Taiwan a malaria-free area in 1965. While the battle with malaria illustrates success in eradicating communicable diseases, there was one important exception-tuberculosis. It was not until the early 1980s that the disease (TB) was edged out of Taiwan's top ten causes of death. In the 1950s, while the government was still battling malaria and TB, it also began work on health care for women and children. In the 1980s, Taiwan was again forced to give greater attention to epidemic prevention. The appearance of a poliomyelitis epidemic in 1982-with over

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.

URBAN PLANNING IN CONTEMPORARY TAIWAN: ECONOMIC PREEMINENCE, POLITICAL DEBILITY AND CULTURAL INCOMPATIBILITY

By

Wang Hung-Kai
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National Taiwan University

I. INTRODUCTION

(1) A brief summary of history

Japanese Rule: Taipei Plan, 1899, "Urban Plan-ning Executive Decree", 1937; many plans for major cities and towns.

Nationalist government: first city planing legislation, 1939; the 1964, 1973 and 1988 revisions of the city planning act; Taipei zoning ordinance, 1983

(2) The Planning Apparatus

Typology of plans: city/town plans, hsiang/street plans, special district plans; master plans, detail plans.

Plans are made by the local planning department and ratified by 3 levels of city planning commission

Local commissions are formed by the chief executive and his appointees.

II. PROBLEMS OF IMPLEMENTING THE SYSTEM

Plan Preparation:

1. Lack of high level policy guidance
2. The technical illusion of the long-term, blue print type of planning.
3. Unrealistic nation-wide standards of public facilities

Plan Ratification

1. Over concentration of planning power
2. Lack of checks and balances in the city planning commission.

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

V. THE TASKS AHEAD

1. A thorough democratization process:

To completely legitimize the government, and to allow total participation of the citizens in the planning process.

2. A re-orientation of national development policies

3. Revisions and establishment of relevant laws and regulations.

4. A long term commitment in education: To promote respect and appreciation of the natural ecology; To foster grassroots movements in environmental rights of the people.

URBAN PLANNING IN CONTEMPORARY TAIWAN: ECONOMIC PREEMINENCE, CULTURAL GAP AND POLITICAL DEBILITY

HUNG-KAI WANG

This paper tries to answer the question why, after almost one century of transplantation, modern urban planning in Taiwan is still in a frustrating state of nearly total failure, and where we should focus our efforts in order to prepare for the alarmingly dazzling developments in the future.

The paper is composed of three major parts. The introductory part gives a brief outline of the history of modern urban planning (and land use control) in Taiwan, which was first initiated by the colonist Japanese, and the present administrative apparatus relevant to control of the physical environment. It also summarily describes the discouraging existing environmental conditions.

The second part analyzes the reason why the devastating environmental problems related to land use have persisted over the four decades since the Nationalist government's retreat to Taiwan, particularly after the spectacular economic growth has been well underway. It is emphasized that the reason lies in the unique socio-historical conditions of Taiwan, some of which are apparently shared by other third-world countries.

Three types of contextual factors are identified as determinants of the failure of urban planning in this country. First, the over emphasis on economic development as the supreme national policy has in effect left the physical environment, along with other aspects of societal well-being, in a state of desolation, if not sacrifice; second, since the system of modern urban planning is a reduplication of the Western world, there has been an inevitable cultural gap that makes thorough enforcement of the system virtually impossible; last, but by no means least, the particular capacities of the Nationalist government preconditioned its effectiveness in transforming Taiwan into a low-abiding society.

The interactions among these factors are also elaborated. In view of the existing difficulties and based on the above analysis, the third part attempts to suggest some possible cures which include means that are both technical and political, remedial as well as fundamental. The most basic and crucial measure is a total political overhaul leading to a completely legitimate government with undisputable consent of the people. The popular support thus generated would hopefully provide the necessary encouragement for the government to restore its badly eroded credibility and authority. In tune with the general demand for democracy, environment-related decision-making processes and

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.

REPORT ON URBAN PLANNING IN CONTEMPORARY TAIPEI

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Summary:

Dr. Wang Hung Kai began his presentation by asking the question of "Why has Urban Planning in Taipei failed, after 91 years?"

His paper had three major parts: history of urban planning, the problems encountered and the reasons they persist, and suggestion for the task ahead.

History: The first modern plan was prepared by the Japanese in 1899 during their occupation of Taiwan. Then the Japanese left Taiwan after WWII, the Nationalist government legislated urban planning, which subsequently went through several revisions, culminating in the Taipei zoning ordinance of 1983.

Plans are made by the local planning department and ratified by 3 levels of city planning commissions, that are established by the chief executive.

Problems encountered:

- 1) lack of high level policy guidance in preparing plans.
- 2) Pursuing the illusion of the long-term, blue print type of plan.
- 3) Unrealistic nation-wide standards of public facilities.
- 4) The over concentration of planning power in the hands of the government.
- 5) Lack of checks and balances in the planning commission.
- 6) The failure of policing and lack of support from the population in enforcing plans.

Some consequences of problems:

- 1) Absurd living conditions and high housing cost.
- 2) Shortage of public facilities and services.
- 3) Abuse of public spaces and other urban abnormalities.

The reason why the problems persist include the emphasis on economic growth as the pre-eminent objective and urban planning imaged as a supporting means to industrial development. Also, the crumbling of the authority of law in the face of a strong family based structure and the orientation of relationships to people not laws. The belief that laws are made by the ruling class to keep them in power. The modern urban planning system is a transplantation from the west, based on the ability to enforce the laws.

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.

STRATEGIES OF SOCIAL CHANGE AVAILABLE TO ENVIRONMENTAL ACTION

by

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Asia's rapidly developing nations face a future of short-lived economic boom along with the prospect of social turmoil and environmental devastation. The falsely labeled "economic miracles" of several Pacific Rim nations may soon be more accurately perceived as the ecological catastrophe it has fostered if various strategies of social change are mobilized in the near future.

This presentation portrays three proven models of social change. Application has been made in civil rights movements, industrial and corporate productivity changes, and in environmental advocacy. The models which are outlined here include the normative, the power coercive, and the planned change approaches.

The normative or traditional educational format is a strategy that is non-threatening, based on a set standard of achievements or expected outcomes. Oftentimes large organizations , school districts or even some environmental groups employ this model to bring about gradual change in behavior based on ecological information.

In rapidly developing nations where environmental degradation is fast-moving, violent, life-threatening and unattended by government or industry, the power coercive model may have more appeal with grassroots environmental organizations. The power coercive approach tends to identify the vulnerable part of a target institution or audience and use legal, non-violent tactics to force change. In many cases the change which is sought is compliance with environmental or human rights legislation already passed but not enforced. In other cases a power coercive tactic may seek to initiate new laws or administrative policy. The key to its success is to develop a strong informational base, to identify the access points to power and decision making, and to efficiently use timing , the aura of threat and reasonable options for the target organization to pursue. Frequently these actions are of a short term, with a focus on a single issue and an outcome that is easy to evaluate.

The planned change strategy incorporates a carefully outlined analysis of the problem and a set of actions to

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

industrial complex of the midwestern U.S. Provisions of the federal Clean Air Act were not being followed to the letter of the law by several large steel corporations including U.S. Steel, Youngstown Tube and Sheet, and Republic Steel Corporation. Serious health and other environmental problems were in evidence downwind from the major polluters who were, in fact, breaking the law.

It was determined that high ranking officials in the steel companies also held high ranking posts in other enterprises, including a major downtown Chicago bank. Repeated requests for compliance were made by labour unions, environmental groups, church and health workers. These requests went unheeded by the steel company management. Using a tactic out of the power coercive "portfolio", the effort to bring about change was directed towards a bank where a leading steel company executive also served as bank board chairman. Steel workers and friends, many thousand strong, appeared on a predetermined day in the bank lobby at the start of the business day. Their action took the form of opening a \$1.00 checking account and then going to the back of the line to make another deposit or withdrawal. Everything was legal and orderly, but very disruptive to the normal three-piece business suit patrons. It should be pointed out that the several thousand steel workers and their friends were all in hard hats, heavy boots, and other normal workday clothing.

Needless to say, after this prolonged activity, the bank executives wanted to know what demands were being requested. The bank management learned that the steel workers would leave the bank's premises if an action plan for compliance with antipollution provisions was promised in thirty days. The bank finally agreed to the demands and the steel workers left.

Another less well-documented coercive power model strategy was carried out by the environmental activists call "the Fox". Again corporate presidents were the target. Employees of companies procrastinating compliance to federal and local water pollution laws discovered that their chief executive officers were taking the brunt of the change agent's weapon. In this case, the raw waste and/or toxic untreated pollutants from the company's outfall sewer were placed in a bucket and dumped on the residential doorstep of the executive whose company failed to obey the law after several fines, rejoinders, and public protests. The normative education approach had not brought results. The power coercive model as a followup, however, did yield the results demanded by "the Fox".

In large measure, recent passage of the 1990 Clean Air Act Amendment by the U.S. Congress is the result of twelve years of a planned change strategy. Grassroots organizing,

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-

democracy. The environmental and social challenges of the future, if planetary sustainability and stewardship are to be achieved, will demand an informed, pro-active citizenry in a democracy. Perhaps that is too much to ask. Nothing less will do in this decade of preparation for the 21st Century.

In conclusion, it must be stated that we need to learn from our own mistakes and successes. We have not learned to fail gracefully and learn from the experience. Those of us who initiated the first national teach-in on the environment in 1968 at the University of Michigan learned many lessons. Earth Day 1970 grew out of that concept. But it would be appropriate to mention that every movement has a slogan (you know them well, such as "I have a dream!"). At Ann Arbor, I believe we came up with a slogan that wasn't quite on target. It was : "Give Earth a Chance."

More than twenty years later it appears that perhaps the earth as an eco-system is surprisingly resilient and tough. This spaceship earth has been through some tough times and some wild climate changes. I have come to believe the Earth is going to make it. I do have some major concerns about human adaptability. Unchanged people seem to be a serious problem. Perhaps the slogan of our teach-in on the environment should have been "Give Humankind a Chance."

*Professor Havlick is an elected Boulder, Colorado City Council Member and teaches at the University of Colorado-Boulder in the College of Environmental Design. This paper was presented at the conference "Our Common Future in an Environment of Charge " on November 3, 1990.

REPORT ON NEW AGE ENERGY --KUNDALINI

Ms Hu, Yin-Meng
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Taiwan

Summary:

There is a form of energy in the human body called Kundalini energy. In other times and other places it has had other names. This energy is experienced as a spiraling movement within the body and a sensation of heat. This energy can and at times is released spontaneously. However this can be painful and disorienting. It can also be released for you by someone who acts as a channel.

Text:

The contradiction appears to be that people do not know how to relax and release their kundalini or if it does get released how do you not get nauseated or sea sick from this sensation of a spiraling motion within the body.

The release of your kundalini creates a sensation of a spiraling movement with its base at the base of your spine moving upwards through your energy centers.

There is a continuing issue with living with this kundalini once it is spiraling inside your body. What is the care and feeding of a kundalini?

About 30 people gathered and sat on the floor in a circle to hear Ms Hu. talk about Kundalini energy. She was introduced and she asked if anyone had had a kundalini experience. It seems that one among us had already had it or something similar.

Ms Hu then described her journey starting how her mother's fallopian tubes had been opened by a kundalini facilitator, so that she was conceived when her Mother was 44 years of age. She spoke of growing up in a hate filled family and becoming an actress in a society where acting was being a vehicle of the director's creativity. After 15 years she quit acting. At some latter point, she had an experience, that she latter determined was a kundalini. She travelled to the USA to get her irregular, irritating kundalini "centered". Latter she attained the ability to turn on other people's kundalini.

Then she invited anyone who was interested to move forward. She then gave a warning that this process had the side effect of increasing your sexual energy and attractiveness. About 25 people moved forward. Ms Hu went around the group awakening people's kundalini.

CONFUCIANISM AND THE MODERNIZATION OF EAST ASIA

KWANG-KUO HWANG
National Taiwan University

A theoretical model is presented in this article to discuss the Confucian power to transform a traditional East Asian society into a modern one. It is assumed that dao is the key concept for understanding the transformative power of Confucianism. The contents of Confucianism are composed mainly of three parts: 1) a moral system of rendao (ways of humanity) which encourages an individual to interact with family members in accordance with the need rule and to deal with acquaintances outside one's family in accordance with the renqing rule; 2) practices of self-cultivation (xiushen) which urge an individual to study the dao with diligence, to effect dao with tenacity, and to have a strong sense of shame when one's behavior deviates from the principles of dao; 3) teachings to endow intellectuals with a mission to benefit the world (jishi) with dao. The Confucian rendao was believed to have three sacred properties in Imperial China: (1) It represented a system of moral knowledge corresponding to the ways of heaven (tiandao); (2) It might help an intellectual to acquire fame and wealth (by passing the civil-service examination); (3) One might benefit others by practicing or advocating the moral system. When East Asian societies become industrialized and commercialized, science, technology, and other systems of knowledge or professional expertise from the Western world may acquire the sacred properties stated above, and an individual may transfer the Confucian practices of self-cultivation to a given system of knowledge and may develop a concomitant to benefit one's own family and to serve the group, the state, or the people. In this way, Confucianism may encourage an East Asian (especially an intellectual) to pursue Western knowledge and thus contribute to the transformation and modernization of East Asian societies.

A series of psychological and sociological research done in Taiwan and other Pacific areas are cited to support the main arguments of this article.

Copies of the article are available from Dr. Hwang.

REPORT ON CONFUCIANISM

Dr. Hwang Kwang-Kuo

Summary:

Dr. Hwang presented his insights into the role of Confucianism in East Asian economic miracle. The NIC's (Newly Industrialized Countries) of Taiwan, Korea, Singapore and Hong Kong are acclaimed as the "four small dragons of Asia" and are supercompetitors in the world-trade market. The Protestant work-ethic born in the Reformation is seen as contributing to the success of the industrial revolution in the West. In the newly industrialized Asian countries, the Confucian teachings of caring for ones family, ones self and ones country, provides a similar work-ethic. Social interaction in Confucian societies is very different from the West. When doing business in a Confucian society, one must understand the principles of guanxi and renqing to reduce the amount of "face work".

Text:

Dr. Hwang presented his analysis of Confucianism's role in the rapid industrialization of Taiwan, Hong Kong, Singapore and Korea. Confucianism has three parts: (1) a moral system of rendao (ways of humanity) which encourages an individual to interact with family members in accordance with the need rule and to deal with acquaintances outside one's family in accordance with the renqing rule; (2) practices of self-cultivation (xiushen) which urge an individual to study the dao with diligence, to effect dao with tenacity, and to have a strong sense of shame when one's behavior deviates from dao principles; and (3) teachings to endow intellectuals with a mission to benefit the world (jishi) with dao.

When East Asian societies become industrialized and commercialized, science, technology, and other systems of knowledge or Western expertise may acquire sacred properties and individuals may transfer the Confucian practices of self-cultivation to a given system of knowledge and may develop a commitment to benefit one's one family, social group, company, or state. In this way Confucianism may encourage an East Asian (especially an intellectual) to pursue Western knowledge and thus contribute to the modernization of East Asian societies.

The Confucian ethic demands that parents not only give birth to children (especially boys) to continue the family name, but also to rear and to educate them so that they may have a good future. Confucian ethic views it as an obligation for parents to help their children succeed. Once a child demonstrates his academic talent it is assumed that parents

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.

THE CHINESE PERCEPTION OF 'RESPECT' AS A KEY TO ORGANIZATIONAL CHANGE

Respect holds a commanding edge in the Chinese organization, and is considered a key in any organizational change. Through observations in advertising agencies, the associate commercial and industrial organizations and advertisers, the following outline highlights 'respect' as a major factor in Chinese organizations.

I. Traditional organization

1. Role recognition

- (1) Vertical - father/son
- (2) Horizontal - brother-sister/brother-sister
- (3) Chairman/General Manager - Head of family/staff

2. Inter-relationship recognition

- (1) Care vs. honor
- (2) Assistance vs. respect
- (3) Responsibility vs. obligation

3. Communication recognition

- (1) Instruction vs. feedback
- (2) Notification vs. share
- (3) Discipline vs. confidential reports

4. Crisis-handling recognition

- (1) Horizontal organization expansion
- (2) Parachuter
- (3) Proxy level in absence of management

The atmosphere of the organization is to let its staff members feel at home, to have a sense of belonging, and enjoying the security as a member of a large, dependable family.

The successful standards of organization goals are objective recognition and measurement.

Power is more important than competence.

Promotion is mainly through age, years of service and loyalty.

Enthusiasm to the task is more important which will result in higher productivity and innovation than task process and methods does.

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) Unclearified 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.

2. The result of unsuccessful task is bound to colleagues' reluctant attitude.

IV. Conclusion

The perception of respect is the same important between people who lives together and who works together.

AGENDA

A. Presentation (30 mins.)

1. Speaker's background introduced
2. Theme of the speech (Dual existence concept of the attitude in dealing with people and task)
3. An introduction about the differences between traditional and modern organizations
4. Background of traditional organization
 - a. Atmosphere in traditional organization
 - b. Statements of the traditional atmosphere
 - c. Perceptions (4) in the traditional organization
5. Background of modern organization
 - a. Atmosphere in modern organization
 - b. Statements of the modern atmosphere
 - c. Perceptions (4) in the modern organization
6. Conclusion

B. Discussion (60 mins.)

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.

OPERA AND CULTURAL COMMUNICATION BETWEEN EAST AND WEST

Presented by

Prof. Tseng, Dau-Hsiung
Director, Taipei Opera Theatre

Opera combines literature, drama, music, dancing, fine arts, folk costume and lighting into one organic whole. It includes every aspect of the arts. It represents the cultural tradition of a nation, in which the quality of production demonstrates the level of cultural activity.

Many people think opera is a product of Western culture. However, if one widens one's horizon, opera really means drama enacted through music, and through singing in particular. The Italians call it 'La Damma per la Musica' or 'Damma Musicale'. According to this definition, many music dramas from both East and West could be combined so that audio-visually it could explain the particularities of each nation's culture. Opera, therefore, is rich in portraying the value of human art. On account of the different languages, costumes, histories, religions and societies, however, the shape and form of each particular tradition is different. Unfortunately, opera became specialized and developed its own path and thus seldom had the opportunity to interact with each other. For example, not long ago, traditional Chinese music drama such as 'Nan Guan', 'Kwun Cheu' had no way of reaching Western audiences, and Western opera was, until the 19th century, completely unfamiliar to Oriental ones.

During the 19th century, Western national impulses provoked investigation into their own identities and spirit, drawing ideas from the East. Vice versa, the East, brought into contact with Western culture, wanted to understand its inner meaning and form. In music and drama, we call this 'Nationalism', and the result was an amalgamation of East and West ideas. This fruitful outcome is more than anybody expected. Artists from both sides learned from each other's specialties, which thus enriched their own cultural development. Both were surprised and excited by each others' brilliant culture and became full of admiration and appreciation.

They started using methods which could be understood by each other to explain the beauty and feelings of their own national culture. Through assimilation of each other's art, they learned to respect and understand each other.

But there was the question of what makes one appreciate a foreign culture. This is difficult to answer in a simple way. Undoubtedly, human emotion is the same in all races.

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

Chamber' written by Tsau She-Chin in the Ching dynasty is an excellent example. Ha Bao-Yu and Lin Dai-Yu experienced the same kind of love as Orfeo and Euridice. Unfortunately, Lin Dai-Yu dies, so that Bao-Yu cannot marry her. Therefore, he cuts off his hair and becomes a monk. It is obvious that the writer wanted to explain his philosophy of life. Ja Bao-Yu is a precious stone in Heaven and comes to earth. Of course, stone has no emotion, only great purity. Bao-Yu started from the 'void' or 'emptiness' and transformed himself to life with its sensual warmth. Then, he went from emotion and human feeling and back again to where he began, that is, the 'void'. This cycle from 'void to void' is the same as Orfeo's experience. The only difference between the two is the external form and scenery which makes it difficult to fathom their inner meanings.

If the religions of the East and West could meet at a deep level, then they could share their respective riches. For example, Mozart's 'Magic Flute' is a Singspiel with the text by Emanuel Schickaneder. Its central idea, in which Isis and Osiris represent the wise gods, is essentially Oriental. Many people think that the 'Magic Flute' was influenced by 'Freemasonry', but in the character of Zoroaster, one can see Oriental ideas more clearly. The name of Zoroaster was changed to Sarastro to be master of the temple. The story of the 'Magic Flute' developed according to Zoroaster's theories. As you may know, Zoroaster divides the universe into two elements: Good and Evil, so that the people can choose which element they want to belong to. 'Good' as represented by Virtue, is righteous, bright and wise, while Evil is represented by falsehoods, darkness and sorcery. In the 'Magic Flute', Sarastro represents wisdom and righteousness whereas the Queen of the Night symbolizes darkness and superstition. In Zoroaster's theory, the wisdom of the gods conquers the evil spirit. In the 'Magic Flute', the same thing happens; Sarastro tames the 'Queen of the Night' and uncovers her conspiracy. This opera illustrates that Virtue and Wisdom are sources of peace and happiness of our soul. If you reach this level, you must pass the 'Prufung' (test). However, it is not necessary for everyone to do this. Thus Papageno the bird-catcher is a simple man who cannot pass Sarastro's test, but because he is so good-natured, he is rewarded with the beautiful Papagena as his bride. Actually, this theory is very close to Buddha's way of thinking.

The magic flute which Tamino uses is made of wood; the silver bell which Papageno uses is made of metal and the final test which Tamino and Papageno have to pass is through Fire and water with dust flying in their faces. These five elements, Wood, Metal, Fire, Water and Soil are identical to the Five Elements in Chinese cosmology.

In the music, the furies can be tamed and sadness can be

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

round stage, always faces the audience. After the middle ages, the drama went indoors, so that the drama took the shape of a picture-frame with just one side facing the audience. Comparing the two, Oriental drama is closer to the people, while Western drama is more authoritative and stylized. Even in comedy, the style is subjective in its object of persuasion. It is interesting to note that when Oriental drama was established, it took many ideas from the Western picture-frame, while Western staging learned to extend the front of the stage to get closer to the people. Westerners adapted the function of Eastern staging to suit their own style.

The position of the orchestra also changed in Eastern drama. Originally all the instruments were placed on one side of the stage. For instance, in Japanese Kabuki or Non theater, the accompaniment is staged on the left-hand side. In 'Peking' opera and traditional folk opera, the instruments are divided between the 'wun' or the string and wind instruments and the 'Wu' which contains the percussion instruments. Both groups are spread out one side of the stage. In oriental opera the orchestra plays an active part in the performance, in that it is visible to the audience. Western opera orchestras however are positioned under the stage and are therefore withdrawn from public view. Its essential function is to accompany the action and support the drama. Nowadays, Oriental contemporary opera has adopted Western styles. Not only has the orchestra been placed under the stage, but also a conductor has been installed to keep all the forces together just as in the West.

Western opera has taken Eastern ideas of symbolism and abstract values to enhance the deeper meaning of its own stories. For example in 'Peking Opera', when the actor rides a horse or crosses a room, he takes mimicry to symbolize his action so that the audience will understand his meaning. Thus a table may not only be just a table but a 'bridge' or a 'mountain'. At the Bayreutun Festival in 1951 Wieland Wagner revolutionized the designing of Richard Wagner's operas. Through the imaginative use of lighting, the symbolism in Wagner's opera became clearer and simpler to understand. At first, the audience was startled by its novel effect and at the same time, felt released from its old set forms. In doing this, the ideas of space were enlarged.

Returning to the communication between East and West, the easiest way to present other nation's styles and cultures in one's own work is to remain direct and concrete. By using each other's traditions, one discovers each other's styles and this is particularly important when translating into one's own language, which is a precious experience. Learning from each other's techniques they learn new methods to compose. The contemporary oriental composer takes the method of Western opera to create their own music. Thus form and

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

guard and protect them through friendship.

Lastly, we must use our reason and wisdom to strive for a common goal of living together. Through our exchange of culture, we can learn to respect one other and appreciate our respective virtues. We can also upgrade our own understanding, trust, love and knowledge of each other. This is obviously not my personal Utopia. As a matter of fact, Europeans are moving eagerly towards this goal. Culture is an important part of this and since opera combines different kinds of culture it is a good instrument to promote the future of humankind. Through the efforts of Eastern and Western cultures, we hope that a 21st century renaissance may come about. A reasonable life style could be established just as in the 'Magic Flute':

Statt Hass, Verleumdung, Schwarzer Galle
bestande Liebe und Bruderbund
(Instead of hate, calumny and bad blood,
we have everlasting love and fraternity)

Wenn Tugend und Gerechtigkeit
der grossen Pfad mit Ruhm bestreut,
dann ist die Erd ein Himmelreich\
und Sterbliche den Gottern gleich.
(If virtue and righteousness
are spread throughout the world,
the world will become as rich as heaven,
and mortals and immortals will become one and the same.)

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.

ALTERNATIVE EDUCATION USING THE PRINCIPLES OF HUMANISM

Presented by

Dr. Shih, Ing
Chairman, Foundation for Humanistic Education

A Forest on a Beautiful Island -- The Forest School in Taiwan

In March 1990 , the new school started. It is new because it is very different from other schools in this country. First of all, it is not accepted by the government, and among other specialties, it stands on the island for a thorough educational revolution.

We will introduce the Forest School starting from its social and political backgrounds.

Education in Taiwan

Traditionally, not much attention has been paid to youngsters in Chinese educational thinking. There was Confucius and other great masters; however, none of them were child educators. There were many wise words in teaching, but very few of these words mentioned children.

The consequence is, in this well developed country, parents and teachers are still training --not educating --their children with rods. All kinds of punishment, including of course corporal punishment, are still the major, if not the only, means to satisfy the demands of adults, or to enforce their ideology.

On the other hand , the Taiwan government for the last forty years has been staying in the shadow of the failure in the mainland, which has caused its educational policies to tend to be closed and monopolized. The most extreme example is the policy that all schools in compulsory education have to be public schools, and the teachers have to be graduates from the government run normal schools .

The problem is that there is never enough financial support for the schools so that the minimum number of kids in one class cannot fall below forty, and the officially trained teachers are usually not well prepared in earnest educational concepts. In this situation the paradox is that not even the very specialized educators are allowed to build their own schools.

The Founders of the Forest School

A group of scholars gathered three years ago to form an organization totally unaffiliated with any government organ, which

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.

Besides, there is another important thinking that the humanistic educators have to make: education can not only be thought of rationally; it is an activity among human beings, so that affection is also a vital essence: the educated have to feel being loved.

However, there are two ways of loving: to love a pet or to love a human which are parallel to Fromm's "Two ways of living: having and being". We believe that the difference lies on the notion of "respect". The educators should love the children with respect.

Finally, the purpose of humanistic education is realized in students' true cognition. Children in their growing should increase their cognition in all aspects, including knowledge of literature, knowledge of affection, knowledge of truth, knowledge of himself, and especially knowledge of human nature.

The Spirit of the Forest School

The school is operated under the interaction between human beings, that is teachers and students. There are no rules for teachers, no regulations for students, no punishments in any form from teachers to students. Every problem is solved by discussion.

If two kids have a fight, teachers will wait for them to settle it themselves, usually it will come after a little while. For younger kids, when the battle is getting serious, teachers will intervene, separate them first and then conduct a talk. The talk always begins like this: "Who wants to talk first? Tell us your feelings." The talk will continue as long as possible so that the kids can in turn express themselves sufficiently till a final compromise comes up naturally.

Students are free to choose their courses, or to choose not to choose any particular course, but for the four basic items---Chinese, Math, Society, and Nature---teachers will try some persuasion. The persuasion, not to mention, is a discussion again. If one particular course loses its attendants often, teachers will hold a discussion among the students and other teachers to find out why; this usually ends up with a reform of teaching methods.

Besides all these "freelancing" discussions, there are two official meetings each week: one for the students and one for the teachers. The teachers' meeting is the highest decision making body of the school. The students' meeting is in fact a practice of group discussion; teachers do not encourage youngsters to make rules for themselves. Even when rules are made in the students' meeting, penalties are advised to be avoided.

The above descriptions are all at a rational level. However, there is another emotional area. Twice a week, the whole school gathers together to express their admiration, called "admiration

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

necessary to have a "letting go" process through which children can rebuild themselves through their own effort ----the first thing they learn is that men do the right thing because they want to.

Gradually the new students change. They start to listen to others, they think, they choose, in their little minds the power of rationality grows, and smiles, like a blossoming flower, appear on their faces. In one or two months, children become so happy and nice.

Educators' love and elicitation are important; however, it is the inner drive of the young ones, and the interaction between them that initiate the transformation. The most significant part is that children help each other in their progress; they talk things over with each other in cases of unacceptable behavior.

In academic studies students perform normally. Because of the variety of teachers' presentation, some of them have already shown enthusiasm in pursuing knowledge, but others still need some time to develop an appetite for learning. We think it natural to wait.

We are very happy, since humanistic education is not an ideal only ; it works.

The Curriculum

Roughly speaking , there are two kinds of study activities:

A, In-school courses

Academics : Chinese, Mathematics, Society, Nature.
Art : Music, Drawing, Pottery, Drama, Cooking, Carpentry.
Athletics: Ping-pong, Basketball, Hiking.
Language : Taiwanese.

B, Out-school courses

Teaching Tour: Museum, Planetarium, Specialized exhibitions, Fine arts museum, All kinds of events (including political demonstrations on the street).

Movie : One movie per week in the Movie library .
Ecology : The story of a river (starting from the source of the Tam-shui river to the outlet, they visit one spot a week along the river to investigate the pollution level. This program lasts for the whole semester).
Swimming : In a swimming pool or in the sea, mainly on warmer days.

It should be mentioned that all these courses are related in some way so that students' cognition will develop as a whole. For example, pollution investigation is connected to chemistry which

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.

ALTERNATIVE EDUCATION USING PRINCIPLES OF HUMANISM

Dr Shih Ying, Chairman
Foundation for Humanistic Education
Taiwan

Summary:

Taiwan has a very rigid public school system using methods of rote and corporate discipline; private schools are illegal. Yet a radical experimental school for primary education, The Forest School, has been launched outside of the system to challenge conventional wisdom about education in Taiwan. The curriculum is based on experiential learning and the absence of coercion and discipline. During the question and answer period, the two African participants both expressed their considerable reservations about such an open system and doubted if one could really work in their home nations. One former American teacher speculated that social context is the crucial matter and that someone familiar with American education would most likely not find Forest School to be nearly as radical as others.

Twenty-five people gathered to hear Dr Ying's presentation on the Forest School in Taiwan. Dr Ying began by describing the stringent discipline of Taiwanese schools and of the immense problems involved in establishing alternative schools outside of the official system. He explained that the Forest School is a very unique experiment of "humanistic education" for primary school students utilizing an "unrestrictive" approach. The job of a teacher is to guide and motivate students but not to force or impose: no discipline exists. Dr Ying thinks Forest School may be the only school in Taiwan where P.T.A. meetings discuss the classroom safety of teachers! He told the group that the first two months is a very difficult time of adjustment for new students during which time they become acquainted with their new freedom. Then most often they settle down and begin to learn on the basis of their own interests and natural curiosity. Twenty-four students are currently enrolled at Forest of which only three or four still struggling to make an adjustment.

Forest School is a radical experiment and teachers and parents are driven by a strong ideological desire to find alternatives to the current educational system in Taiwan. The faculty consists of twelve teachers divided into two teams of six. One team teaches while the other is involved in practical research in new innovative educational methods; the teams alternate with each other in the "classroom" on a weekly basis. Parents are actively involved in the whole process and receive weekly reports, not so much on how well the child is progressing as on how the parents can support the learning process.

VALUES EDUCATION AND THE NEW ETHICS

DR. ERNESTO LOGARTA

I was brought up in the one-truth story. All my beliefs, attitudes and patterns of thought revolved around the myth of absolute truth. It was a social contradiction that was real beautiful and served its purpose while it lasted. Then my eyes were opened to the realization of the multiple realities. Life for me became an adventure to search for meaning in the various ways of approaching the multiple realities.

As a teacher I am aware of the existence of two kinds of teachers: those who care and those who do not. Teachers who do not care and love their students have their own perception of reality. The best way of dealing with negative teachers is to use affirmations, poems, bodily movement in teaching the students. The process will lead you to the leading edge of the mind-shift- the transformation of the one truth story into the multiple-truth story. Here are some examples of the poems I used in the classroom from my book "The Secret of Success":

WORKSHOP FOR GROWTH

- I have the right to my growth and development
- I acknowledge and empower and nourish myself.
- I accept the pains and joys of growing up like the pangs of a mother at childbirth
- this acceptance is what gives meaning to my life.
- I also own the responsibility of the direction of my life, death and rebirth as the dictum of creation.
- I also affirm to go through life's Rite of Passage; infant child and adult (without which life is sterile, flat and empty).
- from the sunrise, noontime and sunset of my life, I decree my right to experience in every stage of life the breakdown and the breakthrough and finding again my way from the broken pieces of my life the new, emergent and whole self. I believe that this is what it means to be a human being.

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.

WHAT CAN I BECOME

I am loving whenever there is resentment and hatred
I am calm whenever there is fear, anxiety, worry and depression
I am full of peace whenever there is disorder and turbulence
I am whole whenever there is lack, privation, evil and sickness
I am plenty whenever there is a threat of hunger and unemployment
Whenever I am in doubt I know you are within me, My God.

The other method is to teach the students how to DISCOVER THEIR WORK SPIRIT. Work spirit is the flow of energy from your being. The following are the characteristics of the work spirit:

1. Self-awareness, a positive and open state of mind.
2. One has a purpose, direction, vision of his life:
3. He has integration of his physical, cognitive, emotional and spiritual resources:
4. He tends to care for and love others:
5. The magnetic energy of love in his being spread and affects others:
6. He is a power source and often controversial:
7. His life is full of risks, and challenges as he experiences the energy of aliveness and zest for living in the here and now:
8. He possesses the synthesis of polarities such as reality and imagination, work and love, work and play, action and responsiveness, the analytical and intuitive, masculine and feminine and science and art.

WORK HIGH

We need a map of consciousness to clarify the purpose and meaning of our existence. Discovering the purpose and meaning of our lives, I believe, work in whatever form will be fun, self-rewarding and nourishing. So the task of each individual is to find something he is interested in, doing it skillfully as if it has never been done before and pursuing and loving his work with all his being.

This is the key to a work-high. Work-high gives the individual freedom, liberation, ecstasy, joyousness because self-fulfillment is dance and celebration of life.

The first thing to be done in order to achieve a work-high is to have a radical revolution of our definition of human

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.

He must do this and that. He must be a good boy or girl. His values in life must be in conformity with the values of those around him. The traditional ethics is rooted in one's ability to be pleasant to others. These values often run counter to the feelings, sentiments and aspirations of the individual. For these values are interjected into the interior life of the individual without his fully understanding whether such a belief system is valid or not for his life.

The new ethics, on the other hand, teaches self-esteem, self-actualization. It acknowledges and recognizes the power of the individual to become what he ought to become. The new ethics has its roots in the philosophy of individualism, the belief that the individual has a right to self-interest, self-transformation, expanded consciousness, the development of the self to its maximum and the pursuit of happiness.

How do you practice the new ethics? Look around you. People who have self-respect, self-esteem and human well-being are more living and caring in their behavior to their neighbor. These people, because of their positive self-esteem, can love others more deeply. Reverse the picture and observe people with negative self-esteem and you will find them involved in drugs, alcohol and crimes of violence. Many of our social, economic, psychological and even political problems are traceable to man's poor self-image.

It is time we looked seriously into the message of the new ethics as espoused by Maslow, Sutich, Rogers, Houston, Satir and many others.

By the way, the new ethics is also known as the human potential movement.

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.

THE TRANSFORMATION OF EDUCATION AND TRAINING: NEW MODES OF LEARNING FOR INDIVIDUALS, ORGANIZATIONS, AND SOCIETIES

James Wiegel
Convenor of The Earthwise Learning Series

Why do we call ourselves the Institute of CULTURAL Affairs? He reported on a conversation with the people responsible for creating the Brundtland report on Sustainable Development, who were so glad that the ICA was here, because they never got around to dealing with the deep cultural changes that will be so critical for sustainable development to happen. ICA's 30 years of experience in trying to deal with the human factor could be a great resource for the globe in its attempt to recover the cultural process. (No longer can we continue to try to solve cultural problems through economic or political means which don't work).

The question at hand posed by the ELS is whether ICA and we as individuals want to involve ourselves in INSPIRING A NEW GENERATION OF LEADERSHIP FOR GLOBAL SOCIAL INNOVATION. I want to share some reflections from four dimensions of work that have been started over the past year.

I. CREATING A PERCEPTUAL GRID OF THE WORLD WE'RE LIVING IN:

- * This is not a new paradigm, but well established for 30-40 years and just now being put into practical form
- * Several major cultural changes will take place in any of our lifetimes.
- * Children do NOT want to be like their teachers or parents.
- * Therefore, we and this curriculum need to be role models of LEARNING, NOT roles models of Teaching (we cannot simply be passing on to the next generation what we have learned about life in our time).
- * Participants then added additional phrases that are helping them grasp the world we live in, such as:
 - "strive for perfection in an imperfect world"
 - "anger shortens your life"
 - "our values and beliefs determine our behavior and future"
 - "watch your children - what they believe in and stand up for!"
 - "there are one hundred ways to draw a period"
- * Small groups then discussed the question: What is the creative enterprise you are involved in in your country, that is as risky and exciting as what's going on in Eastern Europe Now?

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!

THE EARTHWISE LEARNING SERIES

Maps for journeying into our planetary future

"The only rational way to develop individual learning is through a conscious transformation, which we take to mean the creation of a critical mass of people who have developed a new learning perspective. This perspective must be cultivated by a form of learning and education which begins with a global *raison d'être* which balances local, national, international and global requirements, and which fosters an integrative and complete development of human beings."

- No Limits to Learning
The Club of Rome

The world of the 1990s promises to be quite unlike anything we've known before. The crumbling of old political forms, the delicate state of the environment, increasingly sophisticated technology and communications - these are but a few of the faces of our evolving planet. The 'global village' we talked about in the 1960s has indeed arrived. But it's not some grandiose reality that exists at the frontiers of history. It's the very stuff of our daily lives, rooted in mundane, local situations.

The challenge we face is learning skills to live as planetary citizens in the midst of everyday life. Most of us could barely claim to have those skills, and if so, only within our own field of personal and professional expertise. At best, we are operating with the know-how, albeit updated and refined, of earlier periods of history. It's as though we are still driving around in a Model-T Ford in the age of the computerized automobile.

The last few decades have surrounded us with an amazing array of breakthroughs in almost every field of human endeavor - brain research, learning processes, wellness, communications, biotechnology, organizational change, international relations ... the list is endless. Many of these breakthroughs hold the promise of new skills for a richer life. Few, however, have trickled down to the point where most of us are able to understand them and integrate them into our daily routines.

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.

The impetus to go ahead with the ELS happened in 1988 when ICA colleague Richard Berkey proposed a plan to ICA West staff in Phoenix. "The world needs ICA's educational expertise and the ICA needs the wherewithal to deliver it," says Berkey. Along with several business associates, Berkey formed a holding company to initiate funding the research and development of the project.

Curriculum design work began in October that year when a group of fifteen experienced educators met in Phoenix. This thinktank drew upon previous ICA educational experiments, which have won recognition for their ability to take specialized areas of knowledge and present key insights from them in ways that make practical sense to people. The end product of the thinktank was threefold - a comprehensive curriculum framework, an outline of three intensive courses and initial designs for test modules to introduce the program.

The starting point of the thinktank was the framework. (See diagram). What would be an adequate context for such an inclusive learning process as this? To begin to answer this question, the group attempted to define its own standing point. It also asked itself what capabilities are needed for planetary living in the 21st century. Out of several workshops which addressed these issues, three pivotal questions emerged:

- * How does a person experience the significance of human living? (Lifewise skills)
- * What are the breakthroughs in learning today that are changing the world in which we live? (Worldwise skills)
- * What are the skills one needs to interact with others and make a creative contribution to society? (Know-how wise skills)

These questions laid the groundwork for the three intensive courses, each of which was planned as a full-time, month-long program with a central theme and related topics. The first course emphasizes breakthroughs in the natural sciences which have altered the way people think and act. The second focuses on the diversity of cultural archetypes and metaphors that make up the global mosaic. And the third highlights analytical and creative methods which enable people to function effectively in today's world.

In order to launch the ELS, three introductory modules were created: Myth and the Human Journey, Making Sense of the World and Methods of Individual and Group Creativity. These modules provide the opportunity to try different approaches to teaching the curriculum and give participants a taste of what is to come. They incorporate individual and group processes, use a variety of multi-modal teaching techniques

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

conference in Mexico in 1988, it has continued to intrigue professional educators and concerned individuals alike. A growing network of people who have expressed interest in developing and testing the ELS are being tracked via a database set up in ICA West's Phoenix office.

In addition, a resource bank of books, journals, articles, clippings, videos, teaching constructs and other materials has been established. From these small beginnings, an 'Earthwise Resource Kit' or 'briefcase library' is being put together as a companion for ELS participants.

One of the unresolved questions, or perhaps evolving answers, related to the ELS is its intended audience. When it was first conceived, it was envisaged that the ELS would be piloted with business executives undertaking university courses. Many large corporations invest heavily in educational programs that help their employees better understand themselves and the world in which their enterprise operates. The cross-cultural, multidisciplinary framework which the ELS provides, directly addresses this concern.

However, as discussions about the curriculum have been held with different individuals and organizations, a diversity of possible target groups has emerged. These range from masters students in global management to at-risk youth involved in leadership training. One suggestion has been for a mobile ELS serving the needs of advanced education in 'third world' countries. The common denominator with all these potential audiences is finding ways to develop a new style of leader or social healer - one tuned to the deep transitions taking place in the world's cultures, able to respond creatively to those challenges and capable of inspiring and teaching others.

A key to accomplishing this objective is finding suitable partner organizations with which to work. Conversations have been held with a number of interested parties but no agreements have yet been entered into. One of the aims of such partnerships is to enable the Earthwise Learning Series to gain academic accreditation in one or several organizations of higher learning. Long-term funding for the continued research and development of the ELS is still being pursued.

Input concerning content, method and implementation is welcomed from a wide variety of people. The next opportunity for broad-based participation in the creation of the ELS will be at ICA's forthcoming international conference in Taipei in November. In the meantime, if you are interested in participating in the creation of the Earthwise Learning Series, please direct your questions, comments,

reflections or recommendations to:

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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.

REPORT ON THE EARTHWISE LEARNING DAY

On Sunday, after Jim Wiegel's talk on the Earthwise Learning Series, we divided into groups and experienced parts of the Earthwise Modules. Notes were kept on these sessions and are reported here in abbreviated form.

MAKING SENSE OF THE WORLD MODULE

Thirty-six people participated in a brief sample of the "Making Sense of the World" Module. During the 1 1/2 hour session in the morning, a group of 20 persons engaged in an opening conversation and the 15 Billion Year Time Line exercise which has been the opening exercise of the module. During the 2 hour afternoon another group completed the same exercise and then undertook an evaluation of the session and prepared a brief "commercial".

Participants' comments during the evaluations of the two sessions ranged from --

"This exercise provided me with a helpful way to get beyond the ego-, human-, earth-centered perspectives in a way helpful for making ecologically sound decisions."

to;

"This exercise was hard to get into and involved too much guess work."

Others admitted that it,

"Made them feel stupid not to know when things had happened in the past, even though they had studied them before."

and still another wondered,

"Whether the 'big changes' plotted on the timeline would have been perceived as 'big changes' when they were happening."

In reflecting on the methods and procedures of the module, many suggestions were forthcoming; including:

- Use photographs instead of words on the timeline
- Use more kinesthetic exercises like a long string of small dramas
- Explain "Why do the exercise" before getting started
- Focus on a shorter period of history, like 15,000 years or the history of a nation
- Use videos like "The Business of Paradigms" or "The Global Brain"
- Provide assigned reading in advance so the content is more readily available
- Figure out how this relates to the Myth Module and eliminate any duplication, and
- Adapt the procedures to the audience.

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

in the past week that was creative?"

The second question was "What do we mean by creativity?" Some of the answers were: "Freedom to invent", "Giving form to something new", "transform something that did not make sense in to something that does", "finding new responses", "I Met a 78 year old artist here in Taiwan who at the age of sixty decided he had nothing left to do on his farm and nothing to stop him so he became a sculpture. His neighbors thought he was crazy." "Self expression", "Letting go of old ways of thinking and operating", "leaving yourself open", "I work with a group of Japanese women. One day I challenged them "Think of 50 things you could do from forty to sixty to make 60 to 100 better? Then I asked them how they are creative. They couldn't answer so I asked them how it feels to be creative. One women said "I find all of me is filled up when I've done something creative.

The module has four sessions: 1) CREATIVITY: WHY BOTHER? 2) CREATIVITY: WHAT IS IT? 3) CREATIVITY: HOW TO DO IT? 4) CREATIVITY: WHERE TO APPLY IT?

At this point in the exercise, Karen Troxel said "Okay, lets have a PO (a creative moment). In Chicago we had noses (alligator, porpoise, etc) to help us have a PO. But for Taiwan we need 2 people to volunteer to do a PO?" Shirley St. John and Cheryl Caruso volunteered to read a poem called "The Diary of a Crysalis" from a book of poems called Joyful Noises (all about animals). With great drama and passion they read as if they'd practised for many months.

Karen followed this with a brief presentation on the 7 intelligences from the book "Frames of Mind" by Howard Gardner. The seven are:
Linguistic Verbal- reading writing Spacial- environment, Alphabet hidden in decor students with
decor learned faster. Hospitals warm environment people heal faster
Kinesthetic - Body
Musical- opens more connections than any other
Logical - math, chess, data and information integration to solve problems
Interpersonal- how you learn with others
Intrapersonal - trusting your own interior intuitions

What have we used this morning?
Linguistic though speaking; logical through organization of curriculum in 4x4; spacial using the space where we sit;
Background music.

Gardner says you need to use at least 3 or you will lose most of your audience. Use more if possible. It is impossible to use only one. One thing we noted at this point is that simply being aware of the existence and implications of seven

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.