EDITORIAL

Los tejemanejes de Nairobi (Adriana Santa Cruz) 2

LOCAL SPACE

Popular theatre as integration and conscientization (Oga S. Abah) 3
Desarrollo, medio ambiente y cultura (Javier Herrán) 15
Case study of Maori community action (Betty Williams) 25

NATIONAL SPACE

The universal grant (Collectif Charles Fourier) 31

THIRD WORLD SPACE

Problématique méditerranéenne (Rachid Krim) 39

GLOBAL SPACE

Redefining national security (Sadruddin Aga Khan) 51
Contribution of economic science to peace keeping (Jan Tinbergen) 59
Gamani Corea reviews William Clark's Cataclysm 61
Why European activists should oppose operation Flood (C. Alvares) 65
Fighting the importers of Third World women (Roberto Ampuero) 70

NEWS FROM THE THIRD SYSTEM

Socially Appropriate Technology International Information Services 71
WISE: World Information Service on Energy 75
India: Kalpavriksh - The Environmental Action Group 76
India: Samakhya and the Cooperative Movement 78
International Credit Union Week 79
Philippines: BATAS, Center for People's Law 80
Cameroon: Simulation game in Buea 81
Les économies arabe et européenne en l'an 2000 82
America Latina: ECIEL 83
USA: Stelle Foundation 85

LETTERS 87

FOOTNOTES 89

MATERIALS RECEIVED FOR PUBLICATION 103

executive committee: ismail-sabri abdalla, ahmed ben salah, godfrey gunatilleke, jan meijer, marc nerfin (president), ignacy sach, marie-angélique savané, juan somavia, rodolfo stavenhagen, inga thorsson, bernard wood
council co-chairs: 1985-1986: aldo ajello, rajni kothari
2 place du marché, 1260 nyon, switzerland; phone 41 (22) 61 82 82; telex 28840 ifda ch rome office: 207 via panisperna, 00184 rome, italy; phone 39 (6) 48 65 87
LOS TEJEMANEJES DE NAIROBI

UNA VEZ MÁS, Y ESTA VEZ EN SU CONFERENCIA CUMBRE, LAS MUJERES PARECEN IR MÁS DE RING DE UN DEBATE POLÍTICO QUE DE PROTAGONISTAS DE UN NUEVO CAPÍTULO DE SU HISTORIA.

por Adriana Santa Cruz

A medida que se aceleran los preparativos de la Conferencia Mundial de Nairobi que pondrá fin a la Década de la Mujer, se hace cada vez más evidente que los intereses de las propias mujeres son secundarios en las instancias organizativas del encuentro.

Mientras en los confines del Tercer Mundo las mujeres llenan formularios, evalúan el Decenio y sacan cuentas para ver si les alcanzan los escasos dólares para participar en el evento de julio, las grandes potencias realizan sus habituales juegos de poder y amenazan con boicotearlo.

Durante la segunda y tercera semana de marzo, se reunió en Viena el Comité Preparatorio de la Conferencia y las tensiones llegaron a mayores. A pesar de que hubo sesiones que se prolongaron hasta altas horas de la madrugada para llegar a acuerdos, las intransigencias de Estados Unidos y la Unión Soviética llevaron a que ardiera Troya y las cosas quedaron en el aire. No hubo humo blanco ni respecto a la documentación de la Conferencia ni para definir procedimientos y por qué? Porque estos son juegos de estrategia y guerra fría más que la ocasión de unir voluntades para corregir las discriminaciones que las mujeres del mundo entero vienen sufriendo desde tiempos inmemoriales.

Algunos de los principales impasses se dieron porque los Norteamericanos quedaron muy disgustados con el antiamericanismo y las críticas a Israel y a Sudáfrica que se dieron en las conferencias previas de México y Copenhague en 1975 y 1980 respectivamente. Ahora exigen que las decisiones se adopten por consenso, donde puedan tener derecho a vetar. Los Soviéticos, por su parte, exigen las mismas condiciones de Copenhague y México, donde tuvieron mayoría para adoptar las resoluciones que les interesaban. Esa mayoría está actualmente alterada porque se ha aumentado el número de votos de Asia a de Latinoamérica, quienes se reclamaban sub-representados y hay riesgos de que se altere la balanza.

Una anécdota que ilustra el tipo de políticas clásicas que están en juego, es el panel de mujeres refugiadas. Estados Unidos no acepta que las Palestinas sean consideradas refugiadas refugiadas y la URSS no acepta la presencia de una Afganista... 

Para tratar de componer las cosas, se reunieron los 77, incluido Kenya, el país invitante, pero los Americanos reusaron las fórmulas de arreglo. Ahora Kenya amenaza con dejar de ser la sede del evento.

(sigue en la página 60)
POPULAR THEATRE AS INTEGRATION AND CONSCIENTIZATION:
THE EXAMPLE OF THE KATSINA-ALA (NIGERIA) PROJECT

by Oga S. Abah
Ahmadu Bello University
Zaria, Nigeria

Abstract: This is both a detailed description and a candid analysis of a "popular theatre for development" workshop held in Nigeria. In the village presented here, participants from outside first interviewed the people so as to define with them their problems - relations between men and women; water; fertilizers; administration; middlemen... Then they worked out a first scenario, tested it with the people, and largely revised it. In the evaluation section of the paper, the author explains some choices made by the participants (such as trying to promote a spirit of local self-reliance) and thus throws light on the purpose of the exercise. Finally, he or she discusses without complacency the shortcomings of the project, including the difficulties of ensuring full participation of the people concerned.

LE THEATRE POPULAIRE COMME EFFORT D'INTEGRATION ET DE CONSCIENTISATION: L'EXEMPLE DE KATSINA-ALA AU NIGERIA

Résumé: Cet article est à la fois un compte-rendu détaillé et une analyse franche d'un atelier de théâtre populaire tenu dans un village de la Nigéria. Dans une première étape, les participants de l'extérieur se sont entretenus avec les villageois afin de définir, avec eux, leurs problèmes: rapports entre les sexes, eau, engrais, Etat, intermédiaires... Ils ont formulé un premier scénario, l'ont testé et largement révisé. Dans la partie analytique, l'auteur explique certains choix faits par les animateurs (p.ex. essayer d'encourager l'esprit d'autonomie locale) et met ainsi à jour l'objectif du travail. Dans une dernière partie, il examine sans complaisance les faiblesses du projet, notamment la difficulté d'assurer la pleine participation des intéressés.

EL TEATRO POPULAR COMO UN ESFUERZO DE INTEGRACION Y CONCIENTIZACION: KATSINA-ALA, UN EJEMPLO EN NIGERIA

Resumen: El artículo es al mismo tiempo una descripción detallada y un análisis franco de un taller de "teatro popular para el desarrollo" en un pueblo de Nigeria. En una primera etapa, los participantes del exterior se entrevistaron con los pobladores a fin de definir, conjuntamente, los problemas existentes: relaciones entre sexos, agua, fertilizantes, administración, intermediarios... A continuación propusieron un primer escenario, lo probaron con los pobladores y lo revisaron ampliamente. En la parte analítica del artículo, el autor explica cierta selección hecha por los participantes (p.ej. tratar de promover el espíritu de autonomía local) a fin de clarificar el propósito del trabajo. Finalmente, se examinaron sin concesión los inconvenientes del proyecto, especialmente la dificultad de asegurar la plena participación de los interesados.
What is here referred to as the Katsina-Ala Project is officially called "Popular Theatre for Development Workshop". The workshop was organized by the Benue State Council for Arts and Culture, Makurdi, Nigeria. This workshop lasted two weeks from the 28 December 1982 to 8 January 1983. The Katsina-Ala workshop was the second of this kind of Development Workshop. The first one took place the same time in 1981/82.

The four target villages for the 1982/83 workshop were Abaji, Abwa, Ngibo and Wombo. My write-up concentrates on Wombo, the simple reason being that this is the village in which I worked.

Wombo village

The village is 36 km on the Katsina-Ala-Zaki Biam road. It is a fairly large village with an approximate population of 2,000. It is a family clan, and everyone in the village is related. The village takes its name from its patriarch, Wombo.

First impressions

Wombo lies on two sides of the tarred road. What strikes the visitor when he first enters in the village is its neatness. The combination of grass roofed huts and houses roofed with zinc stand in amiable alliance and gives a tranquil look to the village. This tranquility is complemented by a warm disposition on the part of the inhabitants.

Problems

When we began to interview the people we discovered an irony: the neatness of the village had water shortage underscoring it. In the rainy season (April-October) there is abundant water in the village. But as from November the streams and wells begin to dry up. The problem of water shortage begins. Now the women have to go long distances in search of water. If the streams dry up easily why do the wells dry quickly as well? Are they too shallow?

From the interviews we found two reasons:

The demand on the wells (there is actually only one main well) is very high. The well is the main source of water for all domestic uses. The people on the one side of the road inhabited mainly by the descendants of Wombo accused some of the people on the other side of being responsible for the
quick depletion of water from the well. These people they called sojourners who had increased the population and therefore the demand on the well. Was this reason genuine or were the "indigenes" scapegoating the "sojourners"? It looked more of scapegoating than anything else.

The second and more causal factor is geography. The water table is very low and this appears to be receding with the years. The people told us that the situation was better in the past than now. The seriousness of the situation is summed up in the words of two farmers from the village:

"If I offer you water it is only because my tradition demands it. But if I had my way I would rather not".

"We should be shedding tears when we talk about water, and not treat it with levity".

What are the people doing about this terrible water situation? They informed us that they had sent several delegations to the government. They have also made the plea via panel discussions on the radio. Nothing much has happened. All the village has is a well sunk by the Local Government.

This well is inadequate for all the inhabitants of the village. Apart from this inadequacy another problem exists. Some of the people in the village complained that the location of the well was unfavourable in two ways. First of all, it sits on a knoll. This allows the water to drain to the lower area making the well dry easily. Secondly, the well is controlled by the clan head's family (the Wombo family). The opening is erratic; and whenever it is opened the people (apart from the clan head's household) are allowed to fetch only one container of water. Now the problem becomes more complex than just water shortage. It begins to appear as if the problem is that of discrimination. This stratification was made stark when at the end of the day's research two water tankers arrived in the village. The tanker brought water to only one household! This was the clan head's household. The household had influential sons in government positions. Their brother at home who was a farmer-cum-businessman took delivery of the water.

**Fertilizer**

Wombo is primarily an agrarian community. The soil is however not very fertile. The farmers told us that the soil nutrients are easily washed away (the soil is sandy and percolation is therefore great). The farmers need fertilizer as a result. The supply of fertilizer is however short. The farmers said that they would need as much as seven thousand bags per planting season. But the farmers never get more than two thousand bags when the supply is most abundant.

The inadequate supply is attributed to the corrupt tendencies of the Ministry for Cooperatives and Rural Development.
The farmers complained that the officials pay more attention to businessmen who give "tips" than to those who cannot afford such extravagance. The Farmers' Association in Wombo folded up because it was frustrated in this way. The farmers are therefore forced to buy fertilizer at inflated prices. Thus, few people can afford fertilizer.

There was however, a time that the Cooperative office at Makurdi (the state capital) made fertilizer available to the farmers, but they had no transport to take the fertilizer to the village. The farmers missed the consignment. A series of questions come to mind here: is the fault therefore not the farmers' if they failed to provide transport to carry the fertilizer? Why did the Cooperative Office in the farmers' Local Government Area (Katsina-Ala) not give fertilizer to Wombo? If the supply was exhausted like they claimed why did the local Cooperative not take delivery of the consignment from Makurdi and pass it on to Wombo?

The problem emerges as that of poor organization on the part of the government. The fact that the government can ask the farmers in Wombo to go to Makurdi for fertilizer betrays a huge lack of understanding of the farmers' problems.

There was a catalogue of other problems:

Education: The village complained of the deplorable condition of both primary and secondary schools.

Poor income: Many of the farmers complained that they did not get enough money for their farm produce. They attributed this to middlemen who prevented the farmers from selling directly to prospective buyers.

Divorce: The men complained that their wives were asserting more independence and leaving them. Some of the men said that the women were doing this because they were into a lot of commercial activities and now they had money. Some of the women therefore did not want to remain loyal to their husbands any longer. What this implies is that the assertion of independence is tied to money economy. Do the women divorce their husbands merely for the love of independence? Or is there more than meets the eye?

In the traditional Tiv society, the man does not provide such necessaries as items of clothing, and ingredients for cooking soup (the matter is obviously different if the man is a hunter). She finds the means to fend for herself in this direction. The way open to her is to own a farm of her own. Recently however, some women in the villages have started petty trading, selling consumer goods such as "geisha", washing detergents, toilet soap, etc. Where the woman decides to own a farm, the husband has a role to play. He does the land for her. He may pay labourers to do this job of cultivation for her. The woman sells the farm produce to purchase essentials.
Two things happen in the process:

(i) The woman is exposed to the good things of the urban area as she goes to and from the market. She begins to look at the people in the urban area and the amenities available to them vis-à-vis herself. She knows that her way of living in the rural area are in no way comparable to the relative comfort of her counterpart in the urban area.

(ii) She becomes aware for the first time that the set up back home which concedes her no position other than a baby factory, has an alternative. This alternative is the urban area. Maybe the change is a mere matter of nomenclature: from a rural proletariat to an urban proletariat. But it has its attractions.

Do the men help this divorce case? The women complained of neglect by their husbands; and also lamented their subservient position. They bear children, take care of them, do all the household chores, go to the farm.

The men's defence

The men refused to accept that they neglect their wives in any form at all. We then mentioned the women's complaint that the men do not take them to the hospital when they were ill. The men said that they were too poor to afford hospital bills. We said if that was the case, the women should surely know it. One of the men retorted:

"But not all women can reason!"

This retort reveals the men's chauvinism.

It is clear that there is a poverty base to the divorce problem. This base is accentuated by the position of women and therefore the need to quicken the desire for independence.

Skit balloon

The research had not been completed but meanwhile we wanted to explore the information gathered so far in play form. We hoped that the little skit would be a test balloon to know the people's reaction to some of the ideas in the play. We also hoped that the skit would lead to discussions and our inadequacies would be revealed. We quickly put some scenes together and on the 2nd of January we were in Wombo in the morning to do an all day rehearsal. The scenes, roughly, were as follows:

- Farmer returns from the farm. He is boiling with anger. The wife has not taken food to him at the farm. The woman complains of water shortage and that she has been out in search of water. The husband explodes. Fight.

- Male neighbour is brought to the scene by the woman's velds. He separates the couple. Husband and neighbour go out. Wife left alone on stage; complains of her troubles and says that she is fed up. Two female neighbours on their way to search for water pass by the
aggrivated wife. They meet her putting her things together to leave for her parents' home. The neighbors find out what the matter is and plead with her to stay. Wife insists on leaving her husband.

- Husband and friends come in. Husband's friends plead with wife not to leave. She pipes down. Wife and the female neighbors go out. Husband's friends suggest they go to the village elder's house to try and discuss solutions to the water problem which now threatens to break homes. Husband resists. He is persuaded to go in the end.

- Some farmers are discussing with the village elder in his house. They are discussing the poor farm yield due to lack of fertilizer. Husband and friends come in. They discuss the water problem. Some of the farmers suggest pooling resources together in a communal effort to sink a well.

Response to skit

Mirror image - The audience was quiet and concentrated on the woman telling her woes from the eternal search for water to perpetual work in the farm and unending chores in the home. She was a woman beleaguered with problems; and she looked and sounded lonesome. The husband marched in, threw his hoe and machete down with a loud clang. He threw a tantrum and followed it up with beating his wife. Her lonely position was confirmed. But when the audience saw the husband's tantrum followed up by the beating of his wife they roared with laughter!

Did we get it all wrong? Why were they now laughing at what they described as their gravest problems? They were laughing because they saw a replica of a particular person in the village in the husband. They said that there was a man in the village who does what the husband in the skit did and for the same reasons. The people said they could see their village mirrored in the play. It is significant to note that we had no prior knowledge of the man before the group developed the skit.

What did they think of the husband-wife relationship? Great! We pursued the probing and asked who suffers in the exercise of water hunting. They said it was the woman. So why do they get beaten? The men were quick to answer: "The women are stubborn." The women do not really have a chance at a say in important decisions affecting them.

Kind against kind

Even some women supported the husband's attitude in the skit. In the discussion one elderly woman came out of the crowd and with great emphasis and conviction said:

"Even if the water is at Ibadan let the women go for it." (From Ikenne to Ibadan is not less than four hundred kilometers.)

This hyperbolic emphasis shows that the woman sided with the men. Why did this old woman not sympathize with the women?
One point was clear about this old woman: she no longer goes in search of water. Her grand children and, more significantly, her children's wives do the search for her. So is she now insensitive? She must have known the agony of the problem in her youthful days. So why this puzzling stand? The answer to the old woman's behaviour is most probably explained by the generation gap. Or maybe conservatism is a better word. She sees the traditional role of the Tiv woman in the society (domestic work, farm work, childbearing and raising etc) as unchanged. The search for water, no matter what its problems are, form an integral part of the domestic chores as far as the old woman is concerned. This is what she has known all her life and why should it change now? There is yet another side to her attitude. The woman is more of a matriarch than a wife now. She is the "husband" to her son's wives. It is therefore the responsibility of these wives to find water and do most of the domestic work for this "husband". The woman's conception of her son's full manhood is their ability to control their wives and stay firm on what constitutes their duty.

Men to the rescue

It was a few of the men who sympathized with the women's condition. They saw the enormous burden placed on the women. If things work well the husbands take the credit. If things are bad however, the wives receive most of the blame. If this sympathy holds any positive prospect for the women it is very faint. This is because the men who admit the ills of the women's predicament are civil servants working in the urban area, and are therefore away from where the maltreatment goes on. The faintness of the women's hope is seen in the duel of words as it happened during the discussion:

One of the men sympathisers said:
"It is not fair the way the woman (in the skit) is mistreated".

The retort from one of the men in the village was quick:
"The woman was not beaten hard enough. The husband should be tougher!"

Resistance to suggestion

What way forward did the people see to the water problem? The little skit suggested communal effort of pooling resources together to solve the water problem. The people resisted this suggestion. They thought that the sinking of a deep well or borehole was the responsibility of the government. There are two ways to look at the resistance to the suggestion of communal work:

(i) It is to a great extent true that the State of Federal Government should sink the borehole. The people's indignation is therefore an act of protest. The people of Wombo said they had written petitions, sent delegations to the government, but nothing had happened. There was a high level of despondency as a result. We tried to motivate them to action and to realise that their responsibility
to themselves was not a governmental issue. Where the authority is not forthcoming the village should not resign to fate. We thought that for the village to accept a project bigger than they could handle might be a way of forcing the government to take over such a project.

(ii) Whatever the people of Wambe felt about the government indifference, there was another side to it as well. They had no capital to embark on such projects. Several factors militate against the latter's case: gain. First is the acute shortage of fertilizer. Then there are the middlemen, perpetually present to frustrate the farmers in their quest to get better prices for their farm produce.

Deepening the scenario

After the rehearsal performance and discussion we saw issues in their more complex dimensions. We agreed to build the problems from their new perspectives into the play. We were careful about the structuring of the scenario. The play, we told ourselves, is not a catalogue of problems and a series of suggestions. Sometimes we had no suggestions to offer but we did not pine. The final scenario was as follows:

Scene 1

Woman returns from the stream where she has spent many hours fighting for water. House is filthy and in a mess. Woman is angry that daughter has not cleaned the house. She calls daughter, scolds her. She wants to beat daughter; daughter reveals that she has diarhoea since she drank some water in the morning. Woman now nurses daughter, tidies up the house and prepares to cook a meal. Husband returns from the farm. He is fuming with anger that the wife did not take food to him in the farm. Woman explains her problems. Husband takes no attention and beats her. Neighbours come to stop the fight. They take husband out.

Scene 2

Wife pines. She says she is fed up with everything. She begins to get her things together in order to leave her husband. Two female neighbours on their way to look for water pass by her and find her packing. They plead with wife not to leave. One of the neighbours recounts a similar experience and shows wife a gash in her head. Wife still insists on leaving. Husband and male neighbours come in. The male neighbours talk to and convince wife to stay. Female neighbours take wife out to nurse daughter. Men decide, after some resistance from husband, to see the village elder about the water problem.

Scene 3

Two farmers on their way to the village elder's house discuss their problem of poor yield. They link the poor harvest to lack of water. They continue this discussion in the elder's house. The husband and friends come in. The discussion shifts to water problems. Some of them suggest pooling resources to gather to sink a deep well. Husband opposes and insists that woman can find water. The others do not agree with him. He storms out. The others agree to try one and another to make a well.
Scene 6

Another woman is seen returning from the market where she had gone to sell yams for the husband. Woman gives money to husband. He complains that the money is too little compared to the quantity of yams the wife took to the market. Wife complains that the yams were thin and could not therefore stand a chance against fatter yams on the market. Husband not convinced. He accuses wife of keeping back some of the money. Wife is stung by the accusation and tells the husband that he abused about instead applying of fertilizer to the yams. Husband is jolted to action. He now decides to go to the cooperative shop to buy fertilizer.

Scene 5

Farmer at the cooperative shop to buy fertilizer. Cooperative clerk is uncooperative. He tells farmer that there is not fertilizer, that he should come the next day. A rich Alhaji who is also a businessman comes to the cooperative shop to buy fertilizer. He is given one hundred bags of fertilizer. He gives clerk "Kola" (tip). The farmer comes back with his wife to carry the one bag he wants to buy. Clerk once again says "Come tomorrow". Farmer and wife frustrated. They talk about the only way out to buy from the businessmen at exorbitant prices. Farmer ends the play by pointing out the price difference and a question:

"At the Cooperative shop a bag of fertilizer is N5.00. At the Alhaji shop it is N12.00! Under these circumstances what do we do?"

Analysis

The play ends with an invitation to discuss. As earlier stated we did not want our play to be a catalogue of problems and a series of suggestions. We were interested in the plays to discuss issues. As regards some of the problems we had no immediate suggestions to offer. To be able to look at the issues in their complexity we kept asking ourselves a series of questions. For example: the water problem is largely geographical in nature, but does this geography defy solution? If it does not why does the problem persist?

The fact that the genesis of the problems is known is a beginning towards the solution. The people of Wombo need a borehole to solve their water problem. To be able to sink a borehole nothing less than ten thousand naira is needed. The economy of Wombo is a subsistent one and the marginality of the surplus is brittle. The surplus that they ever have is in most cases necessitated. It is therefore not geography that defies solution but the capital to master the geography. The government could provide the capital. So far there has been no response. The representations from Wombo to the government and the government attitude of indifference did not show in the final play. This was intended to kill the overdependent spirit of the people who relied too much on the government. While the knowledge of this indifference provided a background, we avoided any form of vitriolic attack on the government. This is probably what the people wanted us to do and we saw a dead end to it. If we cannot succeed in getting what we want, then let us attack. We did not want to subscribe to this satisfaction through displacement. The de-
cision to suggest communal effort in our play is related to the avoidance of placating one group and attacking the other. We made this suggestion knowing fully well that Wumbo would not be able to finance a bore-hole project without help. We thought that the people should initiate action from within and cry for help from outside.

The water problem causes a lot of suffering in Wombo. It however came out very strongly during our interview that the woman suffers most. In the play therefore the water problem is seen through the wife's suffering. What we are watching is the suffering resulting from the shortage of water. There is another dimension to it however. Watching the group that suffers most reveals an existing relationship which is as painful as the shortage of water. It is the man-woman relationship. The nature of the society (and this is not peculiar to the Tiv society. It is so in most, if not all, African societies) makes the woman bear the burden of the water problem. Will the wife therefore find solace in her father's home? While the play talks primarily about the water shortage there is a subtle undercurrent of the theme of the subjugated woman. We did not focus attention on this. Our suggested solution therefore was about the water shortage.

The fertilizer issue defied a ready or facile suggestion, and we did not try to force it. We decided to show the forces at work. The forces at work in the play are the peasantry and the business people or the comprador class. The peasant farmer is confronting a powerful authority - in fact state power. The cooperative clerk is the immediate manifestation of this power. He does not cater for the interest of the peasant farmer. Rather, he is in alliance with the rich Alhaji and against the poor.

So should the farmer petition the Alhaji? To whom? Under circumstances such as these what should the farmers do? Such was the dilemma of the situation which we contended with in the play.

Evaluation

The workshop lasted two weeks. At the end of the performances we sat together on the last day to evaluate the workshop process, its development and gains. We wanted the entire process, from information gathering to the final performances to be highly participatory. What is meant here is that the design was to involve the people not only in the interview stage but to let them analyse the issues, and make the plays with the participants.

We did not achieve this aim of total involvement of the people in the villages. The first stage of information gathering was an enthusiastic and involving one. The people were involved for two reasons. The first time we showed our faces in the villages we were regarded as intruders. The people in the village were alert and wary, prepared to beat us back.
When however, we made our intentions clear their suspicion
was dispelled. We became colleagues sharing ideas and prob-
lems. The stage of problem analysis and scenario-making ho-
wever was lopsided. This stage of the workshop was monopol-
ised by the participants. The people in the villages moved
to the periphery.

The workshop participants were housed in a College of Educa-
tion which became the workshop camp for the two weeks it
lasted. The nearest target village to the College of Educa-
tion, Katsina-Ala was thirty-two kilometres. The longest
time that any one group could stay in the village was some
five hours. Many sessions therefore had to happen in the
camp, away from the people in the villages. The time limit
on the workshop is a constraint. Somehow the participants
bear a parallel to migrant workers who appear for a season,
disappear again until the next one. We move into a camp, do
staccato sessions in the villages and we are off. We are
even one point behind migrant workers, we may never return.
The entire workshop is a process and it requires a long
time. This requires organization and finance, which are at
the moment limited. This has an effect in another way: the
confidence of the village participants never really matures.
They feel swarmed by students and urban workers.

One of the inadequacies of last year's workshop was that the
people who worked in the field as extension workers did not
attend the workshop. They are the group of people who could
provide continuity in their liaison activities. This year
the fault recurred. The participants at the workshop were
mainly students and civil servants. There were thirty parti-
cipants from the Council for Arts and Culture. Out of this
number only six were research assistants who work in local
government areas. Even so their work had no direct relation-
ship to the sort of problems we were dealing with. The stu-
dents at the workshop numbered twenty-nine. Six participants
came from various other places including one from the State
Radio House. The others worked either as resource persons or
as workshop administrators. The problem is that no group in
the workshop can provide the essential continuity.

We made some gains though. The people in Wombo, our target
village, said this was the first time ever that any group of
people took interest in their problems and to discuss it
with them. The discussion, and especially the pay they ob-
served, made them see their problems clearly in their inter-
related and complex manifestations. One point which they
said struck them from the play was the need to cooperate,
and to tackle their problem collectively. They had changed
their minds from resistance to the skit to acceptance of the
play.

The majority of participants were experiencing popular the-
atre for the first time. For these people they were learning
the practice of popular theatre and how it raises mass con-
sciousness. They also came face to face with the problems of
the rural population. This group needs more workshop experience to really understand the dynamics of the people's theatre. The villages also need more work done in them for any serious impact to be made on them. This is why follow-up becomes of great importance in the whole exercise. The interesting point though is that the workshop tried to integrate people of diverse calling but with a unitary concern - the betterment of the proletarian group.

In the recently concluded workshop one of the target villages, Abwa, posed a problem which showed us the dire need for a follow-up. The village people could not talk maintaining that they had no problem.

"What should popular theatre do in such situations?"

This question came up again in the final evaluation session by all the groups. It was in relation to the overall consideration of the role of popular theatre in dealing with community problems. Should the participants petition the government on behalf of the villages?

The villagers know their own problems. They realize that the government is mostly indifferent to their suffering; they know too that officials are corrupt. Now they accept it as part of the authority, as embedded in and integral to the structure. Ironically the hierarchy in the village in some ways reflects this larger set up - the superstructure. In the face of this suffering what one finds however, are an embarrassing complacency and a dependence syndrome. In spite of living in close affinity as a village there is no group identity or class consciousness. Popular theatre should conscientize in this kind of situation. It should create group and class consciousness. This should happen by leading the people to confront issues.

In the case of Abwa there is a strong apathy to deal with their problems. There is even a tendency to escape from the realities of their existence. The problem to deal with under circumstances such as these becomes double. The immediate concern becomes that of bringing the people to face the realities of their existence and to kill the apathy. In Abwa the primary problem for popular theatre to deal with is to first of all get the people to see, and to agree that they have problems. The real problem of land, etc, in Abwa becomes secondary. In Abejii the people were prepared to talk, but nothing moved due to indifference and dependency on the government to solve their problems. At Myibo the problem of complacency was great. Words very much suited the government to solve all their problems for them. This desire to make one's situation is caused by a primary distance (the military were children of house and the other constituents were considered as outsiders).

We did not go into the villagers as salvationists; we saw our role as motivators.
DESARROLLO, MEDIO AMBIENTE Y CULTURA

UNA EXPERIENCIA DE TRABAJO DE CAMPO

por Javier Herrán

Coordinador del Proyecto de Forestación Zumbahua
c/ Fundación Natura
Casilla 243
Quito, Ecuador

*Texto original: Español

Resumen: El artículo describe un proyecto de forestación auspiciado por un grupo católico en Zumbahua, pueblo quichua en los Andes ecuatorianos. El clima, la topografía, la altura (3 a 4000 metros), la pobreza de los suelos, el deterioro genético de las semillas y la presión demográfica, contribuyen a hacer la vida difícil en la región. Es necesario mantener, aumentar y hacer un buen uso del recurso tierra, que implica, principalmente, la lucha contra la erosión. Analizando sus causas los coordinadores del proyecto concluyen que, junto a los factores geográficos y económicos, la cultura y especialmente la religión desempeñan un importante papel. Es aquí donde la necesidad de un trabajo de conscientización de la comunidad. El proyecto ha logrado la participación de los campesinos en una forestación extensiva (actualmente se plantan 500.000 árboles al año) que no sólo contribuye a disminuir la erosión sino que hace que las comunidades locales estén concientes del problema ecológico y de la necesidad de afrontarlo desde otros ángulos.

DEVELOPMENT, ENVIRONMENT AND CULTURE

Abstract: This is the story of a forestation project carried out at the initiative of a Catholic group in Zumbahua, a Chichua village in the Ecuadorian Andes. Climate, topography (3-4000 meters altitude), the poor soils, genetic seed deterioration and demographic pressure make it altogether for a very hard life. Improving the soil resources and making better use of them called for checking erosion. While trying to identify its major causes, the animators came to the conclusion that beside geograpical and economic factors, culture, and especially religion, played an important role. Hence the need for conscientization work among villagers. The project succeeded in ensuring the local people to participate in a mass forestation scheme (500,000 trees are now planted annually) which not only helped to curb the soil erosion, but also made the involved communities aware of the ecological problem and of the need to tackle it from different angles.

DEVELOPEMENT, ENVIRONNEMENT ET CULTURE

Rsumé: Cet article décrit un projet de reboisement entrepris à l'initiative d'un groupe catholique à Zumbahua, un village Quechua des Andes équatorianes. Le climat, la topographie (l'altitude varie de 3 à 4 000 mètres), la pauvreté des sols, la déterioration génétique des semences...
Javier Herrrán

DESGARLLO MEDIO AMBIENTE Y CULTURA

UNA EXPERIENCIA DE TRABAJO DE CAMPO

Zumbahua es un pequeño pueblo enclavado en los Andes Ecuatorianos. El área de influencia actual de Zumbahua abarca a unas 40 comunidades indígenas que pertenecen a las parroquias de Chuqchilán, Guanajaye y Zumbahua.

El centro geográfico de todas estas comunidades es la laguna del Quilotoa. El perfecto crater cónico del Quilotoa nos habla de focas pasadas y de la caprichosa configuración de lomas, quebradas y arenosas pampas. Tres mil quinientos metros s.n.m. es una altura considerable como para desarrollar sistemas agrícolas productivos.

Dispersos en los múltiples repliegues geográficos, entre los 3.200 m. y los 3.900 m. s.n.m. viven en estos páramos 30.000 indígenas quichuas.

Son aproximadamente 28.000 Has. que ocupan los altiplanos de páramos más irregulares del cantón Fujilí en la Provincia de Cotopaxi. En esta parte de la Cordillera Occidental de los Andes se cruzan en múltiples direcciones sistemas orográficos que determinan un colossal arrugamiento de montañas.

Su ubicación geográfica hace que en esta zona se de uno de los climas más severos de la serranía. Vientos y heladas se alternan a lo largo del año para hacer más difícil la supervivencia del grupo humano que la habita. La flora busca apoderarse de la tierra como única defensa. Especies agrícolas y forestales luchan por la vida; aquí lo importante es vivir, el cómo es secundario.

Con todo, la irregular topografía da lugar a microclimas que han permitido hasta el día de hoy a las comunidades indígenas, la práctica de la agricultura en diferentes pisos ecológicos, que aunque no sean determinantes en cuanto a las especies agrícolas, sí establecen fundamentales variaciones en el ciclo vegetativo.

Hacia 1965 la estructura agraria de la zona ocupa el 40% del área total. El resto corresponde en mayor parte a páramos cubiertos de paja. Actualmente la presión demográfica es considerable. El área agrícola promedio de que dispone una familia es de dos has.

Los cultivos predominantes son cebada, papas y habas. En la franja agrícola cercana a los páramos se ha introducido en los últimos años el cultivo de la cebolla blanca, único producto que está destinado en su totalidad a la venta.

El pastoreo es intensivo en toda el área, tanto en los páramos como en terrenos en descenso. El rebaño familiar está
compuesto por unos 20 borregos y dos puerco. La mayoría de las familias posee algún animal de carga. Los ovillos son elementos inaliables en la familia indígena y constituyen el producto fundamental para las relaciones sociales: fiestas, compadrazgos, favores, etc.

El clima, la altura y el deterioro genético de las semillas hacen que la producción no alcance a cubrir costos. Únicamente el sistema de producción campesina, no capitalista, y su vinculación a la tierra explican que estas comunidades sufran año tras año.

En la cebada los niveles promedio de producción son de 14 por 1; en papas de 8 por 1 y 6 por 1 en habas.

Este panorama se torna más trágico si tomamos en cuenta que en uno de cada cuatro años se pierde gran parte de las cosechas por heladas y otros fenómenos climatológicos.

La migración temporal a las ciudades de Quito y Cuenca se ha convertido en la mayor fuente de ingresos que con la venta de borregos y puerco permite a estas comunidades cubrir sus necesidades primarias, adquirir los productos industrializados tanto de la arroz, como de complemento de la dieta alimenticia, sal, azúcar y arroz.

Se profesan cristianos, la casi totalidad católicos. En los últimos cinco años algunos grupos se han hecho adeptos a otras confesiones no católicas. En su práctica religiosa predominan ritos vinculados a la fiesta y a los momentos fundamentales de la vida: nacimiento, matrimonio, enfermedad y muerte.

Presencia Pastoral:

En 1971 la Iglesia Católica inició una presencia pastoral mediante la formación de un equipo formado por dos comunidades religiosas: Salesianos y Madres Lauritas. Posteriormente este equipo se ve fortalecido con la venida a Zumbahua de un matrimonio de la organización de voluntarios italianos “Operación Mato Grosso”. La atención directa a esta zona indígena nace de una opción preferencial por los pobres y marginados que se ha ido haciendo práctica en numerosos estratos de la Iglesia Católica, a lo largo y ancho de América Latina. El objetivo de esta presencia se describe como un proyecto de desarrollo integral en Cristo Libertador.

Se superan dualismos de sagrado-profano, religión-vida, cielo-tierra y establece un claro camino de servicio al pobre, hijo de Dios y ser humano nuestro. La convivencia, el análisis de la realidad y la práctica pastoral ayudaron a establecer el diagnóstico. En la complejidad de la problemática global descubrimos el deterioro ecológico producto de múltiples factores íntimamente concatenados. Aquí comienza nuestra experiencia sobre medio ambiente y desarrollo.
Desarrollo y Ecología:

Describimos el desarrollo como una calidad de vida en la que la familia campesina disponga de condiciones sanitarias, educativas, en la vivienda, de alimentación y vestido, de infraestructura física básica, etc. dignas de su condición de persona y según los parámetros nacionales. Además consideramos que para hacer posible el desarrollo es necesario disponer de ingresos per cápita para cubrir los costos que posibiliten conseguir y mantener esa calidad de vida.

Al analizar las posibilidades agropecuarias de la zona, descubrimos no solo las deficiencias ya descritas de una producción que apenas puede ser de subsistencia, sino también el grado avanzado de deterioro en la mecánica de los suelos. El mantenimiento de la fertilidad del suelo y el correcto uso del mismo se presentan como tarea prioritaria en vista de optimizar los recursos que permitan mejorar en algo la calidad de vida.

Si es cierto que las características poblacionales, de tenencia de tierra y las específicas condiciones agropecuarias de la zona establecen parámetros que llevan a considerar la casi imposibilidad de que se pueda llegar a ciertos niveles de ingresos con los recursos clásicos de la zona, no es menos cierto que por esto mismo es necesario aumentar esfuerzos para mantener y mejorar lo posible el recurso tierra que permita cubrir por lo menos a niveles de subsistencia las necesidades de la población.

La erosión se presenta como el principal enemigo del recurso tierra.

La Erosión, un Fenómeno con Multiples Causas:

Al analizar el avance anual de la erosión pudimos detectar las siguientes causas:

- Se realizan cultivos en parcelas con más de 60% de pendiente.
- Las parcelas son rectangulares y de acuerdo a la pendiente.
- No se realizan sangraderas.
- En los cultivos de cebada se produce mayor erosión.
- Se ha introducido el uso del tractor, y se ara siguiendo la pendiente.
- Los terrenos casi no descansan, se cultivan todos los años.
- La frontera agrícola aumenta cada año, llegando a las cumbres de las lomas.
- Han desaparecido los arbustos de las quebradas.
- No hay franjas protectores de paja o achupallas (plantas nativas).
Se prepara el terreno en los meses de mayor viento, agosto y septiembre.

Hay sobrepastoreo.

Los elementos naturales de la erosión son la lluvia y el viento.

Las nobles condiciones del suelo, francos negros, favorecen la labor destructora de las lluvias torrenciales y de los vientos del verano. Cada año el suelo pierde miles de toneladas de tierra agrícola y los sembrados se ven privados del poco abono orgánico que se coloca y de gran parte de semillas que son arrastradas por el agua.

Interrelación de Causas:

Muchas de estas causas tienen una problemática difícil de resolver.

La falta de tierra hace que cada año se vayan incorporando tierras de párano cuya vocación no es agrícola. Una vez que a estas tierras se les quita la capa vegetal de paja que se ha formado a lo largo de los años, el suelo queda desprotegido y la erosión aparece desde los primeros años; el mismo tiempo se acelera la erosión de los terrenos de menor cuota por el aumento del volumen de materiales arrastrados. También por falta de sustrato tierra agrícola, los campesinos no dejan franjas protectoras o ancho de la parcela; por el mismo motivo los terrenos no descansan, no hay otro con qué alternar.

La presión demográfica no solamente es sobre el espacio físico de tierra, sino también sobre la ecología del medio.

El continuo uso de los arbustos como energético para cocinar ha terminado con ellos.

El sobrepastoreo de ganado equino y el aumento de pueblos no permite la recuperación de la cubierta vegetal.

La relación disyuntiva adquirida en la migración determina que se prefiera el tractor a la mano de obra. Resulta más "económico" trabajar en la ciudad de Quito y pagar el tractor.

La topografía del terreno y el efecto vegetativo de cuantas diferencias, hacen que la división de la tierra se haga en franjas verticales; de ahí estas largas tiras de parcelas con más de 50 metros de desnivel.

Cientos años de explotación y sometimiento al patrón han reducido a estas comunidades a una actitud conformista, sin ideas nuevas que favorezcan iniciativas propias o venidas de afuera.

El aporte a la tierra del campesino de esta zona está unido a un cierto halo de fatalidad en donde la frase: "Bisá da,
Dios quita”, resuelve todo problema relacionado a la tierra. Por otro lado el respeto a la Pachamama (Madre Tierra) como algo perfecto a la que se debe acercar para cumplir el “rito de la fertilidad” (siembras), choque con el criterio capitalista de la tierra como medio de producción. La tierra produce, “da” por sí misma, no se la respete cuando se la transforma para producir más. De ahí que iniciativas tan simples como sangraderas, protecciones en las cabeceras de los cultivos, etc. no encuentren el eco deseado.

El Factor Cultural y Religioso:

Algo había que hacer. Claramente apareció que se debía realizar un trabajo de concientización, tratar temas culturales y religiosos de la relación hombre-naturaleza; además se debía iniciar acciones concretas que visualicen que es posible mejorar la utilización de la tierra. Así pues dos fueron las ideas centrales:

- Dios nos da la naturaleza para que la “dominemos”. La tierra es la vida y a la vida hay que cuidarla porque es un regalo de Dios.

- Plantemos árboles. Necesitamos leña para cocinar. Los árboles detienen el viento y defienden los cultivos. Los árboles viven en terrenos que ya no sirven. Defienden las quebradas para que no sigan aumentado. Protegen la casa y el patio del viento. Sirven para hacer casas. Es una buena herencia para los hijos. En toda acción pastoral se reflexiona sobre nuestra responsabilidad de utilizar bien lo que Dios nos da. Nos dió inteligencia para usar bien las cosas. Se fomenta la iniciativa, las proyecciones fijas ayudan a la reflexión. Se lleva a extremo y a sus consecuencias sociales al fatalismo religioso con el objeto de racionalizarlo y buscar sus verdaderas causas.

- “La tierra no produce porque tenemos castigo de Dios”.
- Pero la tierra del patrón sí produce. Entonces Dios bendice al patrón y castiga al campesino pobre. Dios no quiere al campesino.

Es difícil aceptar la consecuencia del fatalismo religioso a nivel social. Al racionalizarlo aparecen más claras las verdaderas causas de la poca producción del suelo. Con estos planteamientos es posible realizar una pequeña presión en los momentos de servicios religiosos como el bautismo. La idea de la fe como “herencia” se conecta a la herencia de la tierra. Las dos hay que cuidarlas para que el hijo las pueda gozar en mejores condiciones que nosotros.

- “Aumenta la herencia de tu hijo. Planta árboles, cuando él se case tendrá madera para hacer la casa”.

Los efectos no se hacen esperar. No más fácil en plantar árboles. No se abandonan las otras tareas: introducción de pastos, sangraderas, protección en las cabeceras, rechazo al
tractor, etc. pero con resultados menos masivos. El árbol tiene un atractivo distinto, tiene vida.

El Proyecto de Forestación:

Con mirada retrospectiva podemos decir que hasta el momento se han dado tres etapas de un Plan de Forestación estructurado de acuerdo a la participación de la comunidad y a los medios disponibles.

Al principio de nuestra acción habíamos comprendido la interdependencia de la trílogía DESARROLLO - ECOLOGIA - CULTURA, pero en ningún momento concebimos "el que hacer" como un Proyecto de Desarrollo. La acción quería ser una respuesta al momento histórico que vivía la comunidad, eran acciones puntuales, coordinadas y libres de metas concretas.

Esta experiencia de campo nos ayudó a sistematizar algunos elementos metodológicos para poder servir mejor a las comunidades. Lo que se denomina Proyecto de Desarrollo, en una comunidad indígena marginada no se da en forma globalizada, casi completo, ya definido, como suele suceder en los escritorios de las agencias de desarrollo.

En estas comunidades su deseo de superación, de desarrollo, no se visualiza como un todo que debe ejecutarse. La comunidad tiene conciencia de alguna de las partes, que en ese momento, es el todo para la comunidad: conseguir agua, arreglar el camino, etc. Es en la ejecución de estas acciones en donde la comunidad descubre nuevas posibilidades de acción y participación. La experiencia de una acción realizada abre las posibilidades para profundizar, ampliar y articular nuevos elementos.

A este proceso participativo de la comunidad hemos denominado PROYECTO ABIERTO. En el Proyecto Abierto es importante determinar las acciones que nos lleven a conseguir el objetivo, e igualmente lo es el análisis del trabajo ya realizado. En este sentido podemos hablar de etapas de ejecución y comprensión del PROYECTO DE FORESTACION ZUMBAHUA.

Primera Etapa:

Desde 1974, durante los periodos de invierno se proporciona plantas de eucalipto y pinos a los campesinos. El volumen es muy pequeño, apenas alcanza a 30.000 plantas por año. Los campesinos más concientes compran de 5 a 100 plantas, como para hacer prueba. Las ponen en torno a la casa o en los linderos de los cultivos. En la medida que los árboles van creciendo aumenta la demanda.

Segunda Etapa:

Era necesario disponer de un umbráculo que permitiera tener una cantidad considerable de plantas para los momentos de mayor solicitud. Además este umbráculo permitiría producir una pequeña cantidad de plantas y tener un periodo de aclia-
matación de aquellas que eran traídas de los viveros del Ministerio de Agricultura.

La Fundación Natura consigue realizar la financiación a través de USAID por un monto de 4,760 dólares. Con estos fondos se construye el umbráculo y realizamos la primera experiencia de un bosque comunitario ubicado al lado del carretero de forma que pudiera ser visto por la mayor parte de campesinos indígenas de la zona.

Tercera Etapa:
Llegados a este punto la demanda de plantas supera enormemente a las posibilidades. Varios grupos están motivados para realizar siembras extensivas. Nuevamente la Fundación Natura consigue que la Fundación Interamericana financie los siguientes rubros: adquisición de plantas, transporte de las plantas a las comunidades y las cercas de los bosques.

Las metas que se consiguen en esta etapa eran insospechadas en 1974. Actualmente se plantan 500,000 árboles al año.

En este momento hemos iniciado trabajos tendientes a que los mismos campesinos produzcan las plantas que necesitan. Los microclimas de las diferentes comunidades permiten instalar viveros familiares para producir hasta 10,000 plantas por año. De esta forma se asegura que el proceso no quede interrumpido al faltar la financiación externa.

Problemas:
La necesidad de recurrir a especies exóticas como el pino y el eucalipto ha traído algunos problemas. Unos vinculados a las técnicas de plantación y otros a la climatología de la zona.

El campesino ha estado acostumbrado a ocupar la tierra lo más intensivamente posible, al plantar árboles aplica el mismo criterio, producto de su necesidad y experiencia. El resultado es que en varias comunidades, desoyendo los consejos técnicos que se dictan en cursos de capacitación, no respetan las distancias de siembra.

En otras partes, la participación de niños en los trabajos comunitarios ha reducido el número de prendimientos, pues no han separado suficientemente la funda de plástico de la maceta. Pero son las heladas las que mayor daño han ocasionado a todo tipo de forestación, sea en las plantaciones como en las cercas vivas.

El trabajo con especies nativas no ha tenido el éxito deseado. Para el campesino estas especies no tienen valor económico; son pequeños arbustos y el crecimiento generalmente es lento. De las mejores especies no hemos conseguido hasta el momento, un sistema práctico de reproducción. En varias comunidades las plantas autóctonas han desaparecido.
Perspectivas:

La forestación ha hecho tomar conciencia del problema ecológico y de que éste debe afrontarse también desde otros ángulos.

Uno de los problemas más graves del agro minifundista es el haber entrado en la economía de mercado. La gran variedad de plantas agrícolas andinas ha quedado reducida a aquellas que se venden en el mercado. Es urgente recuperar antes de su extinción definitiva la gama de alimentos andinos y los sistemas de cultivos asociados correspondientes.

El huerto familiar debe llegar a ser una alternativa de alimentación para estas comunidades. Solo así los grupos humanos marginados podrán reducir el impacto de la economía de mercado que cada vez diferencia más los precios industriales de los precios agrícolas.

Forestación, diversificación de cultivos, recuperación de técnicas de cultivos asociados son posibilidades al alcance de las comunidades marginadas, que les permitirán frenar el acelerado proceso de deterioro ecológico, ayudarán a mantener niveles de subsistencia con cierta independencia de la economía de mercado y finalmente serán defensa de su cultura.

IFDA DOSSIER - SUSCRIPCIONES

Norte: 48 francos suizos o 30 dólares US
Sur: 24 francos suizos o 15 dólares US

(suite de la page 15)

et la pression démographique, tout contribue à rendre la vie difficile. Le bon usage des sols exigait d'abord la lutte contre l'érosion, mais en analysant ses causes, les animateurs du projet vinrent à observer qu'outre la géographie et l'économie, il fallait également prendre en considération la culture, et notamment la religion. D'où la nécessité d'un travail de conscientisation des villageois. Le projet est parvenu à faire participer les paysans à un reboisement massif (on plante actuellement 500 000 arbres par an), qui contribue non seulement à réduire l'érosion, mais aussi à rendre les communautés locales plus conscientes des problèmes écologiques et des diverses manières de l'aborder.
Another Development and the World Crisis

Anihilators and Omnice Hanes Alfvén 3
Communications for Alternative Development: Towards a Paradigm Rajni Kothari 13
Human Rights on the Periphery: No Room in the Ark for the Yanomami? Christian Bay 23
The Myth of People’s Ignorance Andreas Fuglesang 42
Donald Snowden Edith Iglauer 63
The Don Snowden Centre for Development Support Communication 71

Developing Autonomous Publishing Capacity in Africa

The Cultural Dimensions of Development: National Cultural Values versus Transnational Cultural Domination Amir H. Jamal 76
Autonomous Publishing in Africa: The Present Situation Walter Bgoya 83
Publishing in Africa—Autonomous and Transnational: A View from the Outside Per Gedin 98
Some Principles of Publishing: A British View Matthew Evans 113
Autonomous Publishing and Financial Institutions in Africa Amon J. Nsekela 132
Towards Autonomous Publishing Capacity in Africa: Statement by the Participants 137

Document
Botswana Foreign Policy Perspectives Q. K. I. Masire 141
Book Review
A Scenario for the North-South Rift Göran Ohlin 148
Books received 153
CASE STUDY OF MAORI COMMUNITY ACTION AGAINST CONZINC RIO TINTO*

by Betty Williams
New Zealand Coalition for Trade and Development
Box 11 345
Wellington, New Zealand

Evaluation and analyses of action taken by a small Maori community in 1980 against CRA (Conzinc Rio Tinto) acquiring a mineral exploration licence in the peoples traditional fishing grounds, specifically the Manaia harbour, the outlying Hauraki Gulf, and the Manala River up to MHWM, located on the Coromandel Peninsula in the Thames region of the North Island of Aotearoa (New Zealand).

1. Goals & Issues

a) The specific goal of the campaign was to stop CRA acquiring an exploration licence to explore for minerals in our traditional fishing grounds. We maintained a no compromise stand.

The action was aimed at:

(1) CRA, a foreign company, which we had no knowledge of, and because of its foreignness we felt very strongly that their values of, and attitudes to, land and water would conflict with ours which were spiritually based. History of the rape of Maori land since white settlers colonised our country 140 years ago made us particularly sensitive to the intent of this new surge of interest in mining in our region;

(2) this country's Mining and Town & Country Planning legislation and policies which ignored Maori traditional and spiritual values and attitudes to land and water despite the intent of the second clause of the Treaty Waitangi (signed 1840) which guaranteed to the Maori people full possession of their lands, fisheries, and forests;

(3) highlighting the injustices of the past century where Maori land was ceded to the Crown for gold mining purposes and where the subsequent failure of the Crown to restore particular parcels of land to descendants of the original owners precipitated the owners into lengthy complex legal battles;

(4) the white majority of New Zealanders whose value systems only are translated into the laws of this country (Indigenous Maori population = 281,700; Non-Maori 2,914,100 - 1981);

(5) this government's resource development strategies which aimed at capital intensive development of energy resources and which sought the involvement of private enterprise in what were traditionally state owned development projects. At that time unemployment, particularly Maori unemployment, began a rapid incline, and Maori people, urbanised during the 1950's began clamouring for the wherewithal to return to their ancestral base to develop their land and water resources which were left idle when urbanisation intensified.

b) Corporate practises targeted: The entire operations of the Mining company were targeted. Exploration would lead to prospecting and eventually to mining. Gold prices in 1980 were at a premium. The mining frenzy which accompanied this raised very serious concerns about the impact of profit driven development on the natural, physical, social, cultural & spiritual environment of the Maori people.

c) Environmental Concerns:

The Maori conservation management system. Maori response to the environment is based in Maori spirituality, the Maori concept of the Creation. People survival depended upon resource survival. Accordingly, survival for both the Maori and their natural environment was assured through the highly sacred institution of RAHUI TAPU (RAHUI = Meeting time to impose, TAPU = Prohibition) which relates to the protection of a resource (or person/s) through the systematic imposition of prohibitions on the use of a resource in a particular environment or location, and at specific stages in the life cycle of a species. While RAHUI TAPU conserved the environment it also regulated Maori society and kept the social systems intact.

The principle concerns of the Maori people were that mining operations would:

1) destroy Maori tribal traditional fishing grounds and shellfish beds already seriously depleted by the commercial fishing industry. As one elder simply stated, "What use is gold? We can't eat it!";

2) seriously disrupt established lifestyles that are intricately related to the sea. Important customs and traditions evolved from the Maoris' intimate relationship with their water regimes which are an integral part of Maori spiritual heritage;

3) interfere with Maori aspirations to utilize their marine and river resources. Marine farming would
give natural stock the chance to regenerate while at the same time it would sustain the Maori community;

(4) interfere with Maori traditional recreational pursuits. Swimming, camping, fishing, shellfish gathering, diving, boating, etc. were all traditional seasonal pursuits;

(5) desecrate sacred sites and places located at various places on land and at sea.

2. Brief Chronology of Action Taken

a) Meeting of all members of the small Maori community occupying ancestral land on the gulf perimeter to:-

(1) inform them of CRA's application
(2) organise tribal action - set up action group
(3) analyse legislative procedures and requirements

b) Immediately submitted formal objections to the respective authorities, thereby complying with the law. Notified the Minister of Energy of our opposition to the granting of any mining privileges in our traditional fishing grounds.

c) Informed the four Maori MP's and asked that they support us.

d) Immediately sought sympathetic alliances nationwide with the emphasis on Maori organisations. These included:-

(1) related tribes occupying other territories around the Hauraki Gulf's perimeter
(2) the New Zealand Maori Council - the statutory voice of the Maori people
(3) the Maori section of the National Council of Churches
(4) the independent Maori Land Rights Movement.

Support from all organisations was instantaneous. Crown notified.

e) Sought non-Maori alliances involved in environmental and conservation issues, not to participate in determining action or policy, but to help with technicalities and matters of law. Expert opinion on marine biology and other scientific details came through these groups.

f) Publicised issue in newspapers, magazines, and journals. TV to a lesser degree.

g) Held and attended public meetings to debate the issue.
h) Invited Ministers of Energy and the Environment to look at and discuss the detrimental effects of mining on Maori traditional fishing grounds.

i) Kept up correspondence with all Ministers of the Crown who were in any way connected to energy development and lobbied their opposition for support.

j) Rejected pleas from the mining company to allow them to visit us on our marae (traditional meeting place), on the grounds that they would use the visit as a public relations exercise. Demanded that they first acquaint themselves and recognise Maori's spiritual relationships with land and water.

k) Attended Aboriginal Conference in Canberra, Australia, to establish links with the Aboriginal Mining Centre in Melbourne whose representative attended the Annual General Meeting of CRA in London and asked a question on our behalf - "Would CRA guarantee $3,000,000 to return the land to the Maori people in its natural state after mining operations ceased?" Their reply - "That is a matter for the NZ Government".

l) Compiled and submitted lengthy submissions to parliament seeking changes in the Mining Act that would recognise the special relationships Maori people have with their land and waters, Maori conservation principles, and Maori notification procedures.

m) Worked personally at silent level with Maori and non-Maori political activists on strategies for confrontation should all else fail.

3. Participants

The action was initiated and organised by the flax roots Maori people in the community supported by national Maori NGO's and GO's. Non-Maori NGO's certainly helped publicise the issue but we did not want to involve them too deeply as we did not want them to intellectualise the issue and have it detract from basic Maori philosophy underlying Maori environmental concerns which we wanted recognised in law.

4. Strength & Weaknesses of Action Taken

a) Overall the action taken was only partially successful in that, although CRA withdrew their application in 1982, the action did not achieve any of the basic underlying changes which we sought, i.e.:

(1) the Mining Act, though amended, still does not recognise the special relationships Maori people have with their lands and water regimes, Maori conservation principles, or traditional Maori notification procedures.
the white majority of New Zealanders are still basically unaware of Maori spirituality and Maori philosophy.

the mining company's attitudes remain the same.

b) Tactics that worked: (1) seeking Maori alliances, thereby unifying Maori voice and reinforcing the call of Maoridom for the recognition of the indigenous culture and for the enactment of bi-cultural laws. It was seen that opposition to mining development did not come from one tiny Maori community with its own peculiar philosophy, but from all Maori people having a common philosophy; (2) publicity; (3) dialogue with non-Maori organisations; (4) formal submissions.

Tactics that did not work: (1) communicating with MP's who found ways to skirt around the issue; (2) public speaking to groups who were all white and mainly the converted; (3) writing articles for magazines with limited circulation, in short a lot of wasted energy!

5. Corporate Reaction

Mining companies are reorganising their corporate structure and are presenting a "local" front while still maintaining links with the major foreign mining corporations. To counter the cry of anti-mining lobbyists opposed to large scale, open cast mining, companies are seeking privileges for small scale, underground mining and in order to cover a larger area have increased their applications. They are also selling minor shares to the public.

6. Maoris and Mining Resource Development Today

Unemployment, lack of capital and technology to develop Maori land and water resources, and the government's strategies for capital intensive energy resource development has brought about dramatic changes in Maori attitudes to mining today. While many still maintain a no-compromise stand others have succumbed.

7. Current Action Today

Although some Maori communities are divided on the mining issue those who remain in a no-compromise situation are beginning to seek association with non-Maori anti-mining organisations who have recently amalgamated into a national coalition to save the Coromandel Peninsula from the ravages of mining.

Campaigns have focussed on:

a) getting a Private Members Moratorium Bill introduced to parliament to halt all mining applications while a Mining Planning Study is made of the region - has not reached the final reading;
b) pressuring the local district council to conduct a mining study to determine areas of the peninsula that are sensitive to mining and areas that will support mining under specified conditions. The local council has commissioned a team of consultants who are conducting the mining study;

c) maintaining a watch on all mining applications and keeping the public informed on mining activity;

d) demanding that mining companies furnish environmental impact reports that answer environmentalists concerns;

e) maintaining links with international NGO's;

f) conducting awareness programmes.

In July 1984 the elected government was defeated in a snap-election. The Labour government has halted the granting of all prospecting licences and has adopted a policy opposing large scale, open cast mining.

Extrait de "Les cours du caoutchouc sont trop élastiques", La Découverte.
THE UNIVERSAL GRANT

by the Collectif Charles Fourier
"Economie et Société"
3, place Montesquieu
1348 Louvain-la-Neuve, Belgium

Abstract: The authors propose that all benefits, pensions, allowances, grants etc. be replaced by the universal grant, that is by an amount of money paid monthly to everyone in order to cover his/her basic needs. This would be financed with a progressive tax on the other income of each person. Thus poverty would be defeated, unemployment abolished, thankless tasks decimated, the alternative economy systematically encouraged and domestic work remoulded (and woman/man relations). The authors see the necessity of testing this scenario 'with the most rigorous tools and against the most reliable data available'. When proved workable, political forces would formulate long-term plans and think about a coherent sequence of short-term steps.

L'ALLOCATION UNIVERSELLE

Résumé: Les auteurs proposent que tous versements, au titre de la sécurité sociale, bourses, allégements fiscaux, etc. soient abolis et remplacés par une allocation universelle unique payée mensuellement à chaque citoyen et lui permettant de satisfaire ses besoins fondamentaux. Le financement serait assuré par un impôt progressif sur les autres revenus de chacun. Ce système assurerait la fin de la pauvreté et du chômage, l'abolition des tâches ingrates, l'encouragement à une autre économie, la refonte du travail domestique (et des relations femmes/hommes). Les auteurs insistent sur la nécessité de tester leur scénario avec les méthodes les plus rigoureuses et en fonction des faits les plus sûrs. Le scénario ainsi trouvé réalisable, les forces politiques pourront formuler des plans à long terme et un ensemble de mesures consistantes à court terme.

LA SUBVENCIÓN UNIVERSAL

Resumen: Los autores proponen que todos los beneficios, pensiones, salarios, concesiones, etc., sean abolidos y reemplazados por una subvención mensual universal única, que permita a cada ciudadano satisfacer sus necesidades básicas. El financiamiento estaría asegurado mediante un impuesto progresivo sobre las otras rentas de cada persona. Este sistema permitiría poner fin a la pobreza y al desempleo, la abolición de las tareas ingratas, el estímulo para otro tipo de economías, el remodelamiento del trabajo doméstico (y de las relaciones mujer/hombre). Los autores hacen ver la necesidad de probar esta perspectiva "con los métodos más rigurosos y en función de los datos más reales disponibles". Si la propuesta se demuestra realizable, los poderes políticos podrán programar planes a largo plazo y discurrir sobre una serie de medidas a corto plazo.
The Collectif Charles Fourier

THE UNIVERSAL GRANT

"On the other hand, as the vast majority, once they have secured an abundant minimum, would hardly be willing to work, if at all, one would have to unearth and organize a system of attractive industry, which would ensure that, despite their well-being, people kept on working."

Charles Fourier, La fausse industrie (Paris, 1836)

Scrap all unemployment benefits, state pensions, social security payments, child benefits, tax allowances for dependents, student grants, the Manpower Services Commission and State aid to lame ducks. But every month, pay every citizen a grant sufficient to cover her or his basic needs even if s(he) is living on her (his) own. Do so whether s(he) works or not, whether s(he) is rich or poor, whether s(he) happens to live alone, with a family, with a friend or in a commune, and whether or not s(he) has worked in the past. Vary the level of grant only as a function of age and (when necessary) as a function of disablement. And finance the whole scheme with a progressive tax on the other income of each individual. At the same time, deregulate the labour market. Abolish any law prescribing a minimum wage or a maximum length of average working day. Wipe out all administrative obstacles to part-time work. Lower the official school leaving age. Abolish any form of compulsory retirement.

When you have done all this, watch what is happening. Ask yourself what happens to work, to its content and its techniques, to the human relations surrounding it.

POVERTY DEFEATED, UNEMPLOYMENT ABOLISHED

What strikes you first is that the poverty problem is tackled more efficiently, at a lesser real cost for society and...
at a lesser psychological cost to the individuals involved. More efficiently, because by substituting an unconditional grant for a host of conditional allowances, you do away with a web of administrative procedures in which the worst off constantly run the risk of getting entangled. At a lesser cost for society, because of the savings resulting from a drastic reduction in administrative complications (unemployment offices, State pension departments, family allowance offices have all gone, and so has any sort of means test). Finally, at a lesser psychological cost to the individuals involved, since it is no longer necessary for social security offices to have a humiliating right to look into people's private lives in order to check whether they satisfy the conditions under which benefits are granted.

Moreover, you realize that the very notion of unemployment, as it has been understood so far, no longer makes sense. The active population you observe is no longer divided into two distinct groups, one of which - the unemployed - is paid an allowance which gives its members the right to enter unemployment statistics while depriving them of the right to perform paid (and sometimes even unpaid) work. Instead you observe that all individuals (of a given age) get an identical grant and at the same time are engaged, to very different extents, in paid work which is now much more widely shared out than ever before.

Why is work much more widely shared? Firstly, because all obstacles to part-time work have been removed: whether one works full time or not no longer affects in the slightest the level of what used to be called "pension" or "unemployment benefit". Secondly, because the increased amount of transfers is financed through a progressive tax (thus, the fortieth hour is taxed at a far higher rate than the twentieth) which has been individualized (the spouses' are no longer taxed jointly) - which generates an incentive, for those who work a lot, to give up part of their employment.

Finally, and above all, because by making the grant unconditional, you have destroyed the "unemployment trap": those who used to be jobless and found a job whose wage was hardly higher than the level of unemployment benefits (possibly enhanced by special family allowances for the unemployed and by job-related expenditure) had to face an actual tax rate which could exceed 100%, precisely because of the conditional nature of the benefits received.

Nowadays, those who find a low-pay job are no longer punished in this way, and those who thought they were forever stuck in the unemployment trap have been able to find a job which has increased their income rather than reduced it.

THANKLESS TASKS DECIMATED

What has been said so far concerns the distribution of work and incomes. But what about the nature of work itself, its
contents, the conditions under which it is being performed? To start with, note that one important consequence of introducing the universal grant is that work is made optional. Of course, even before it was introduced, no one was under any legal obligation to work. But then this (purely formal) freedom not to work could only be real freedom for those whose wealth was sufficient to provide them with a decent income. All the payments of the Welfare State did not even give the others similar freedom. Unemployment benefits were denied both to those who voluntarily gave up their jobs and to those who kept turning down jobs they were offered. And paltry social security payments were stingily granted under conditions which were sufficiently humiliating for them to be no more than a last resort in everyone's eyes.

As a result of the universal grant being introduced, however, work has been made genuinely optional. It does not necessarily follow that the total amount of labour performed is less than before (bear in mind that the unemployment trap has been destroyed). But it does follow that the most thankless, boring, dangerous, irksome, uninteresting jobs can now only find incumbents at a wage far higher than the wage at which those who had no alternative (except the humiliation of social security) were willing to take them. In the long run, of course, this implies that the very logic of profitability will compel firms to take account of work quality, of its attractiveness in the workers' eyes, to a much larger extent than in the past.

There is a strong incentive to automate all those tasks which lend themselves to it and to improve the quality of those which do not. Since each worker has the option of stopping work while still continuing to support himself and his family, employers who want to keep him without substantially raising his wage will need to find ways of making the tasks to be performed more attractive, less thankless, more interesting. The very desire to minimize costs forces them to take into account workers' preferences as regards the content and organization of work far more than ever before. Thankless tasks have thus been decimated. Only those which can be neither suppressed nor improved are left. And they are highly paid. Without any preconception as to the direction change should take, making work genuinely optional has proved a formidable way of making it more interesting, less irksome, more attractive to the worker.

THE ALTERNATIVE ECONOMY SYSTEMATICALLY ENCOURAGED

There is more. In order to make work optional, one could guarantee everyone a minimum income by giving those people whose income does not reach this minimum level the amount required to fill the gap. The universal grant, however, consists in paying everyone, without exception, an amount equal to the minimum income. The fundamental difference between these two systems, between these two ways of making work optional, is by no means that the latter, which redistrib-
utes to the rich too, reduces inequalities to a lesser ex-
tent than the former: since the latter system requires a
larger volume of transfers and since these transfers are
financed by a progressive tax, its equalizing impact could
well be more significant than that of the former system. The
fundamental difference is rather that the former implies a
100% tax rate (or even higher if having a job generates ex-
penditures of its own) for those people whose own incomes do
not exceed the guaranteed minimum, whereas the latter sub-
jects them to the lowest rates of the progressive tax.

This difference enables you to understand another crucial
aspect of the improvement in work quality which you witness.
The universal grant does not only make work optional and,
consequently, thankless tasks more expensive. Because of the
universal grant, it needs no longer be absurd to accept a
job for a wage which is hardly higher or even lower (and
possibly much lower) than the guaranteed minimum income. Of
course, such a wage is only acceptable if the corresponding
job is sufficiently attractive in non-material terms: be-
cause of the intrinsic interest of the tasks involved (e.g.
artistic activities), because of the workers' commitment to
the purpose of production (e.g. social action), or because
of the nature of the relationships between them (e.g. self-
management).

It is not very surprising, therefore, that as a result of
the universal grant being introduced, all kinds of alterna-
tive enterprises have sprung up. A great many enterprises
which were not able to survive because they would have had
to pay a considerable wage bill can now become profitable
providing the jobs they offer are sufficiently attractive in
non-material terms. It is impossible to say in advance ex-
actly in what direction the content of work is going to en-
volve. All depends on what workers value. For example, if
participation in a firm's decision process were of no con-
cern to its workers, there would be no reason to expect a
proliferation of self-managed cooperatives. If instead, as
you can actually observe, such participation is very import-
ant to them, workers will be willing to accept a substan-
tially lower wage in a firm which is worker-managed than in
one which is not, bearing in mind that their basic needs are
in any case covered by the universal grant. As a conse-
quence, self-management is systematically encouraged, with-
out one needing to reply, for this purpose, on any ad hoc
government subsidy (with all the risks of distortion, pres-
sure and arbitrariness which such reliance would generate).

DOMESTIC WORK REMOULDED

Work, however, is not just paid work. What about domestic
work in the broadest sense, including not only work perform-
ed within the family, but also any form of production for
oneself, study, mutual aid between neighbours, volunteer
work, etc.? As a gentle way of sharing out paid work (along
the lines described above), the universal grant, together
with the accompanying measures mentioned, is obviously a way of redistributing leisure, and hence the potential for domestic work. More specifically, it releases the huge volume of pseudo free time "enjoyed" by the unemployed, who are often trapped in an attitude of apathetic expectation because of the stigma attached to their status and because the uncertainty of their future prevents them from making any plans. By turning all this forced "leisure" into leisure which is more widely shared and freely chosen, the universal grant enables people to use their free time much more creatively than before. It has thereby abolished the division of society into two categories: those who have no time to take initiatives in the "autonomous" sphere, and those who are not in the mood to do so. Henceforth, the universal grant enables one to take the time when one is in the mood - whether by working part-time or interrupting one's career, whether in order to look after one's children, to resume one's studies, to undertake volunteer work or to devote oneself entirely to one's vegetable garden.

Furthermore, the universal grant has also substantially altered the relations of domination which tended to govern the domestic sphere in the narrow sense of the word. For access to purchasing power used to constitute - and still does constitute - a central factor in determining power. The reason why women were often reduced to a subordinate position within the household was that they used to contribute much less than men, in the average, to the "feeding" of the family, to "winning its bread", i.e. to providing the household with enough monetary purchasing power to acquire what was required to fulfill its needs.

The universal grant has profoundly modified this situation. Not only because it favours a redistribution of paid work from men to women (bearing in mind that it is being financed by individual personal income taxation and that it is accompanied by measures which facilitate part-time work). But above all because it has considerably lowered the share of paid work in the households' net incomes. Despite the fact that the bread-winner too receives the grant, his contribution has gone down, whereas the proportion of the household's income as a right of those of its members who do not "work" (or "work" little) has gone up considerably. Without needing to introduce a housewife/husband "wage", the power relations which govern the distribution of domestic work (who is going to wash up?), the choice of technology (should we buy a pressure cooker?) and the very decisions to keep living together, have thus been fundamentally changed. For biological and cultural reasons, women's average participation in paid work will probably remain lower than the men's for a long time to come. Ultimately for the same reasons, it is probably wise to give in principle to their mother the grants to watch children under (say) fourteen are entitled. The two factors converge to guarantee that the introduction of the universal grant means a massive transfer of power from men to women.
WHY NOT EARLIER?

By introducing the universal grant, as you have observed, you have not only abolished what used to be called "unemployment" and "poverty". You have also brought about a huge improvement in the quality of paid work, i.e., in its attractiveness to the workers. And you have made the power relations governing the organization of unpaid work more equitable. But, you may wonder, "why the hell wasn't it thought of earlier?"

To a large extent, presumably, because the objective conditions under which the scenario can succeed have not been satisfied, even in advanced industrial countries, until quite recently. For the success of the scenario does not only presuppose productivity increases which are large enough for massive technological unemployment to arise without average living standards ceasing to be comfortable. It also requires that the physical and human limits to economic growth make it ludicrous to claim that the labour force thus "freed" could and should be absorbed in the course of a new boom. Only under such conditions could the scenario grow from a mellow dreamer's utopia, first to a realistic possibility and then to an absolute necessity.

Moreover, what had become an absolute necessity could not be translated overnight into political decisions. Before reaching that stage, the scenario needed to be proposed, criticized, compared to others, modified and vindicated. It had to be subjected to a broad debate, far beyond the narrow world of think tanks and salons. And its consistency had to be tested with the most rigorous tools and against the most reliable data available. Only at this point did political forces dare to formulate their long-term plans for society around the scenario. Only then could one begin to think about a coherent sequence of short-term steps.

Campaigns and struggles, victories and compromises have then gradually turned what used to be sheer wishful thinking into hard facts. Pension schemes and family allowances have been unified and individualized. Unemployment benefits have been standardized, and their level has been adjusted in such a way that they could merge with family allowances and student grants for the young, with pensions for the old. And all these have gradually merged with substantially enhanced social security payments. At that juncture, the switch to an unconditional system appeared unavoidable to all. Coupled with a gradual deregulation of the labour market, the universal grant has been introduced, with the consequences you have just observed.

The universal grant is no more of a panacea than universal suffrage. But like universal suffrage, it constitutes an irreversible achievement. It is here to stay.
BEFORE AID: Agricultural life was much simpler...

NOW WE'VE GOT AID... THAT'S ALL CHANGED....

SO THEY'RE GIVING US MORE AID...!
PROBLEMATIQUE MEDITERRANEENNE

par Rachid Krim
Centre d'études, de recherches et
de documentation sur la Méditerranée (CREDOM)
Université de Paris VIII
2, rue de la Liberté
93200 Saint Denis, France

Langue originale: Français

THE MEDITERRANEAN PROBLEMATIC

Abstract: The Mediterranean Basin region has been occupying a unique position in the world - a millenar melting-pot, a meeting place of various peoples with their diversified spiritual and material cultures. The region is also an arena where conflicting trends and tendencies dominate over cooperative attitudes. There exists a number of problems on the way to an alternative solution which are difficult to overcome, including the psychological barrier (the colonial historical liability), the concentration of political East-West tensions in the region, and the economic obstacle - the unequal level of productivity among the countries of the Basin. Between a likely future and a desirable one, there is need to widen a space where the most negative trends of the former can be resisted and which could become a step towards the latter.

LA PROBLEMATICA MEDITERRANEA

Resumen: La región de la cuenca mediterránea ha estado ocupando una posición única en el mundo - un crisol milenario - un lugar de reunión de diversos pueblos con culturas diferentes tanto en lo espiritual como en lo material. La región es también la arena donde las actitudes y tendencias conflictivas dominan sobre las disposiciones cooperativas. Para una solución alternativa existen numerosos problemas difíciles de solucionar, incluyendo la barrera psicológica (el condicionamiento histórico colonial), la concentración en la región de las tensiones políticas Este-Oeste y la barrera económica-diverso nivel de productividad entre los países que forman la cuenca. Entre un futuro probable y uno deseable existe la necesidad de extenderse por algún tiempo de modo que las tendencias negativas del primero puedan ser rechazadas, lo que podría constituir un paso hacia el segundo.
La Méditerranée est telle que la font les hommes
(Fernand Brandel)

L'espace méditerranéen est le plus souvent perçu comme un espace hétéro- 
gène, constitué de pays très différents les uns des autres, appartenant 
à des sous-ensembles régionaux divers, voire contradictoires. Il paraît 
aussi être davantage un point focal de la confrontation Nord-Sud (pro-
longement, sous d'autres formes de la période coloniale) et Est-Ouest (à 
des fins de contrôle d'une zone stratégique de première importance). Ces 
luttes d'influence se traduisent par des conflits armés locaux et geo-
graphiquement, mais bloqués politiquement, dont les peuples de la région 
font exclusivement les fiches au nom d'intérêts qui les dépassent et les 
ignorent.

Pourtant, la Méditerranée est un exemple unique de lieu charnière entre 
pays de degrés de développement différents (Europe du Nord, Europe du 
Sud, Maghreb, Asie occidentale, ...); c'est aussi un croisement culturel 
millénaire, où se sont fondées les civilisations gréco-latine, judéo-
chrétienne et islamique; ces courants culturels se doublent de courants 
d'échange économiques et humains intenses, notamment entre le Nord et 
Sud; c'est enfin une région où se sont forgés des modes de vie, des 
leurs spécifiques, dont les peuples et les pays riverains conviennent 
le plus souvent de prendre conscience, rendu ainsi crédible, par d'ailleurs 
contradictions et les convictions qui traversent actuellement la scène 
Méditerranéenne l'idée d'une entité et d'une identité méditerranéenne.

C'est en ces termes que la plateforme du CREDOM a transcrit la 
spécificité d'une région dont la vocation historique semble avoir toujours été un lieu de contact entre civilisations, de rencontre entre les hommes, d'échange d'idées, de marchandises et de techniques.

Que ce rôle de plaque tournante des cultures de la Méditer-
ranée ait alimenté, à travers les siècles, une dynamique 
d'unification des pays riverains, cela n'a rien d'étonnant; 
mais on est forcé de reconnaître que les tentatives menées 
en ce sens l'ont presque toujours été par la force en vue 
d'imposer un ordre impérial ou une religion dominante et 
qu'elles ont le plus souvent débouché sur des affrontements 
violents opposant les peuples et les États des deux rives. 
La Méditerranée apparaît ainsi au cours des siècles comme un 
enjeu dans un conflit interminable où alternent domination 
et triomphe de l'une ou de l'autre civilisation : avec 
Alexandre le Grand, les Crétois, les Phéniciens, commencent, 
dès l'Antiquité, cette histoire entrecroisée qui aura comme 
points culminants l'avancée des Romains jusqu'au confins des 
déserts africain et arabe; l'assaut des Arabes islamisés 
certes le d'Europe médiévale, "barbare" à 
l'ouest, Byzantin à l'est; l'implantation durable des crois-
sés en Syrie et en Palestine; le raz de marée ottoman des
15e et 16e siècles qui submerge la rive sud de la Méditerranée et l'Europe balkanique jusqu'à Vienne; le retour en force des Européens sous la forme des colonisations française, anglaise et italienne qui, de 1830 à 1940, recouvrent l'ensemble du monde arabe à l'exception d'une partie de la péninsule arabe.

Guerres et conflits, périodes de convergence ou de divergence, forces centripètes ou centrifuges ont, en trois mille ans, provoqué l'interprétation des cultures, engendré des influences réciproques et en fin de compte contribué à la diffusion d'un message universaliste méditerranéen dont la portée a dépassé très largement les limites de la région.

C'est parce qu'elle leur ouvre un horizon intellectuel commun aux dimensions de l'humanité que la Méditerranée exerce sur les riverains cette force attractive qui amène sans cesse les deux pôles les plus influents: l'Europe méditerranéenne et le monde arabe à chercher à étendre leur hégémonie sur l'ensemble du Bassin. Plus près de nous, le lancement du dialogue euro-arabe, à la demande de la CEE, en 1974, s'inscrit dans la suite logique de cette histoire commune, à cette différence près, mais combien importante, qu'il semblait concrétiser la volonté des deux groupes d'États, CEE et Ligue arabe, de "fonder des rapports de coopération structurée entre deux régions voisines et complémentaires, sur la base de l'égalité des partenaires, l'intérêt mutuel, l'indépendance et la souveraineté de chacun" (mémorandum conjoint du Caire, 14 juin 1975).

Pour Jacques Bourrinet 1/ ce dialogue se justifiait par 3 facteurs : l'interdépendance croissante des économies; les difficultés d'un développement autonome du monde arabe; et la promotion des États arabes au rang de principal partenaire commercial de la CEE.

Ismail-Sabri Abdalla 1/ souligne pour sa part le caractère privilégié de ce dialogue car "il y a plusieurs facteurs qui devraient normalement agir en faveur du succès du dialogue euro-arabe" dont "la Méditerranée, cette mer du milieu des terres...". Pourtant, tous les espoirs ont été déçus et très rapidement il est apparu que le dialogue euro-arabe serait sans suite. Aujourd'hui il est rejeté aux oubliettes.

La compétition sauvage accentue les divisions et renforce les inégalités. Elle impose la loi du plus fort et exclut les moins favorisés. Elle entraîne la planète dans une voie coûteuse qui laisse dans son sillage ruine et obsolescence de l'appareil productif, violence et insécurité dans la société, recul des valeurs morales et risque de guerre au plan international. Refuser la fatalité de cette évolution est donc une attitude positive qui peut se traduire par la con-

---

Puisque le salut viendra du dialogue, de la concertation, de la coopération.

Le CREDOM, en se donnant comme objectif de favoriser par ses travaux, l'émergence d'un sentiment méditerranéen, de rechercher les moyens les meilleurs pour la concrétisation d'un processus de construction méditerranéenne choisit donc de se situer dans le camp des forces qui travaillent dans le sens du dialogue, du développement et de la paix.

Penser une construction méditerranéenne pose un grand nombre de questions qui ont eu le mérite d'être au centre des discussions du Colloque de Naples "Stratégie alternative de développement de la région méditerranéenne" organisé par l'UNITAR en octobre 1983.

Entre autres ont été discutés :

- les contradictions géopolitiques d'une région située au carrefour de trois continents, "centre de l'arène internationale où s'entrecroisent et s'affrontent trois niveaux de relations : Est-Ouest, Nord-Sud, Sud-Sud" (C. Signorile);
- le rôle de la CEE en Méditerranée, problèmes posés par l'élargissement de la communauté à l'Espagne et au Portugal, les choix européens;
- les contradictions internes du monde arabe et les difficultés d'intégration régionale au Sud de la Méditerranée (Unité arabe, Maghreb...); les choix arabes;
- la crise du développement, les problèmes liés à l'énergie, à stratégies d'industrialisation, à la crise de l'agriculture.

Dans la conjoncture actuelle marquée par la crise mondiale du capitalisme, un projet méditerranéen doit prendre en compte, d'une part, l'impact des politiques de sortie de crise et d'autre part le résultat des politiques de développement. A cet égard on peut citer Andréa Saba, président de l'IASM (Istituto per l'Assistenza allo Sviluppo del Mezzogiorno) "à la base de la politique du Mezzogiorno, il y a une erreur culturelle. Au début des années soixante, notre modèle de référence en matière de développement industriel était le système économique européen, c'est-à-dire le modèle de type capitaliste prédominant dans des pays comme l'Allemagne, la France, la Suisse et l'Italie du Nord. On essaya donc de transférer, de greffer cette expérience dans des régions tout-à-fait différentes... sur le plan culturel... On se proposa par conséquent d'installer de grandes industries de base dans le Mezzogiorno dans l'espoir que celles-ci puissent réaliser des économies d'échelle et générer des effets multiplicateurs qui donneraient lieu à un développement à cercles concentriques dans plusieurs zones du Mezzogiorno. En pratique, cette expérience se solda par un échec car les grands investissements apparurent immédiatement comme des manifestations exogènes par rapport au tissu social et économique des régions méridionales; ils furent même perçus par les populations locales presque comme des actions
de colonisation. Moi qui suis méridional - je suis né en Sardaigne - j'ai vu la construction de ce type d'installations, dans le secteur chimique, sidérurgique, dans les chantiers navals parce que quelque chose de tellement exogène que les gens les rejetaient, culturellement et socialement.2/

Samir Amin 2/ exprime sa crainte devant le risque de voir le projet méditerranéen récupéré pour développer davantage les inégalités. "La tendance dominante est de considérer que le développement n'est rien d'autre que l'insertion passablement passive dans la division internationale du travail. Placer les capitaux, vendre les marchandises ou des usines clé en mains, fût-ce à crédit, fût-ce également en les accompagnant de transfert de technologie, cela mérite-t-il d'être appelé "coopération"?"

Pour lui, le développement des pays européens de la rive Sud de la Méditerranée les rapproche de leurs partenaires du Nord de l'Europe et les éloigne de la rive Sud. Il se demande "est-il possible de formuler des stratégies et des politiques qui permettent d'élargir l'espace d'autonomie au sein du système mondial, au profit des états, des nations, des classes populaires qui composent ces nations de la région?"

Michel Beaud 3/, après avoir constaté la polarisation de la Méditerranée dans ses échanges avec la CEE (flux commerciaux et flux migratoires notamment) et fait l'hypothèse d'une évolution (la plus probable selon lui) vers un monde à trois pôles principaux (URSS, USA, Japon) se demande s'il n'est pas temps de "chercher à constituer entre les pays du Nord de dimension modeste (pays européens) et des pays du Sud un espace de concertation, de coopération et de solidarité."

Dans cette voie, on chercherait à substituer à une division internationale du travail "dominée" une division du travail "négociée" tenant compte des intérêts respectifs et des perspectives de développement. Rejetant l'hypothèse du "de-linking" comme non viable, Michel Beaud affirme que le "développement auto-centré est une fausse perspective s'il ne s'articule pas avec la constitution d'un espace international de coopération, d'échange et donc de division du travail".

Il s'agirait donc de construire cet espace "sur la base de nouveaux principes de coopération internationale, de développer des politiques nationales de développement et de progrès social et aller peut-être vers un co-développement".

2/ Rapport du Colloque de Naples à A.S.M. Rome, février 1984
3/ Michel Beaud : Les pays méditerranéens dans "le système national/mondial hiérarchisé", Communication au Colloque de Naples.
Samir Amin ne croit pas à la mise en place d'un monde multipolaire. Déjà "la modernisation de l'Europe du Sud s'était développée dans le cadre de (la) bipolarisation, par la construction européenne ouverte sur l'Atlantisme, tandis que le courant arabe radical s'était heurté constamment aux impératifs de l'hégémonisme américain auquel l'Europe s'était ralliée".

Aujourd'hui les États-Unis ont repris l'offensive et désormais ils "jouent l'Ouest réaligné globalement contre le Sud principalement, en avançant peut-être le prétexte de la menace de l'Est". Dans l'ensemble "la crise a accentué la tendance au ralliement atlantiste, au soutien à l'expansionnisme sioniste et à une attitude négative globale à l'égard du Tiers-Monde". L'alternative étant soit "le développement mondialisé" qui suppose "le retour à l'hégémonie des États-Unis sur l'ensemble du système occidental ou le refus de cette perspective au profit d'une autonomie maximale".

Pour le Colloque de Naples, la question d'un projet méditerranéen reste ambiguë si on ne prend pas la précaution d'en analyser en détail et en profondeur les différents aspects. Il n'en recense pas moins trois familles de "projets méditerranéens":

- un projet "maximaliste": l'objectif serait de créer un ensemble méditerranéen structuré, visant à intégrer véritablement les économies des pays de la région, ou tout au moins à en articuler les objectifs autour d'options communes importantes et prioritaires. Ce projet est envisagé par les uns dans une perspective méditerranéenne elle-même relativement exclusive, par les autres dans une perspective plus large s'inscrivant dans la construction d'un monde polycentrique (projet "Europe-Monde Arabe-Afrique" et même parfois incluant l'Amérique Latine). Il faudra donc étudier les difficultés de ces projets maximalistes: hostilité de la CEE à toute polarisation méditerranéenne propre, compatibilité discutée avec l'objectif d'intégration arabe, caractère "impérialiste" ou non d'une construction autour de l'Europe, etc...

- un projet "moyen" qui n'envisagerait que des politiques parallèles autour de projets "nationaux et populaires" et une coopération en vue du renforcement mutuel de ces politiques. Il faudrait préciser autour de quels objectifs pourrait se construire la recomposition de la mobilisation populaire dans cette perspective: en Europe (du Sud ou dans l'ensemble européen) autour d'un "autre développement" et d'un "non alignement" à définir? Dans le monde arabe autour d'une unification démocratique à préciser concrètement?

- un projet "minimal" qui n'envisagerait que des positions communes à adopter face aux grandes questions de l'heure, entre autres les rapports Nord-Sud, le non-alignement, le problème palestinien" 2/. Le Colloque de Naples est loin d'avoir épuisé le débat. Il nous semble que pour répondre à notre question "Quel projet méditerranéen sérieux et crédible peut être formulé?" il faudrait prendre davantage de recul.
Georges Estievenart 4/ a raison de dénoncer "une vision purement économiste et marchande des relations entre les peuples du Nord et du Sud d'une Méditerranée, qui pourtant a su prouver tout au long de son histoire qu'elle a davantage une vocation de foyer culturel que d'agence de douane".

Au delà des données économico-commerciales, le projet méditerranéen doit prendre en charge les systèmes de valeurs, les types de comportement, les modes de vie... plus ou moins marqués, plus ou moins conscients, qui forment le cadre de référence culturel de l'homme méditerranéen.

On peut avancer l'hypothèse que les traits communs sont encore nombreux et que leur influence s'exerce dans la plupart des détails de la vie quotidienne qui se déroule, il ne faut pas l'oublier, dans un milieu géographique, un climat, une végétation identique. Cela est certainement encore plus évident dans les campagnes et pour le mode de vie rural, tant il est vrai qu'il existe une agriculture méditerranéenne caractéristique. Estievenart ne manque pas de souligner que les cultures anciennes font "partie du patrimoine culturel des pays qui les pratiquent".

Il nous semble donc que la construction méditerranéenne, contrairement à la construction européenne, doit être pensée d'abord comme une construction d'identité qui s'appuie sur un sentiments d'appartenance à une communauté géographique, historique et culturelle. La question est de savoir si la Méditerranée est capable d'offrir une autre façon de vivre et de produire que celle qui prédomine actuellement. En effet, les formes d'industrialisation et de développement inspirées du modèle de l'Europe du Nord ont eu, comme nous l'avons souligné plus haut, des effets négatifs sur les sociétés des deux rives (blocage de la créativité technologique, réaction de rejet, réseaux économiques parallèles, dualisme...).

Définir le projet méditerranéen comme une alternative globale en faisant abstraction des frontières, des cultures spécifiques, des intérêts divergents, des contradictions nationales, parler d'une identité méditerranéenne peut apparaître comme une illusion, selon le mot de Burhan Ghalioun 5/ si l'on ne prend pas la peine de réfléchir parallèlement de façon sérieuse sur les obstacles majeurs auxquels aura à faire face un tel projet.

À notre sens, l'obstacle le plus important est d'ordre psychologique. Il s'agit du passif historique colonial. À plusieurs reprises, les dirigeants ont déclaré officiellement


que la page coloniale était définitivement tournée, qu'une ère nouvelle des rapports entre pays ex-colonisateurs et ex-colonisés était ouverte. En fait, il n'en a rien été. Des occasions de coopérer sur de nouvelles bases, notamment après la crise de l'énergie, ont été gâchées. Il en sera ainsi tant que l'on n'aura pas apuré le passif colonial, tant que l'on n'aura pas décolonisé les esprits, et même plus, tant que l'on n'aura pas décomplexé les gens, car il y a visiblement, et cela des deux côtés, des complexes à surmonter.

Le projet méditerranéen est avant tout une reconnaissance de l'autre comme partenaire. Il exige une transformation mutuelle dans l'échange. Ce travail de longue haleine pour une meilleure compréhension et une meilleure considération doit être fait en profondeur. Si cela n'est pas fait, toutes les propositions quels que soient leur intérêt, leur validité se heurtent à la méfiance, à la suspicion, à la crainte.

Dans les pays de la rive Sud, la résistance la plus vive se rencontre au niveau des intellectuels (plus que les dirigeants ou des peuples). Cette méfiance envers une démarche unitaire avec l'Europe méditerranéenne se fonde sur les arguments suivants:

1. l'Europe qui a une position dominante dans la division internationale du travail cherche à substituer au colonialisme un néocolonialisme sous couvert de coopération;

2. l'Europe est liée aux Etats-Unis; elle est un relais de la pénétration des USA qui, globalement sont hostiles au monde arabe;

3. face à une Europe forte, il faut un monde arabe au pouvoir de négociation renforcé grâce à la réalisation de l'unité arabe; l'idée méditerranéenne est conçue comme une riposte géopolitique à l'offensive du capitalisme occidental qui marginalise le monde arabe.

Le développement en Europe d'un racisme antiarabe alimenté par le sionisme et les séquelles du colonialisme n'est pas fait pour arranger les choses. Une représentation méprisante des Arabes, qui trouve un écho dans les médias, touche à vif la sensibilité des milieux intellectuels arabes au point où toute attitude d'ouverture peut être suspectée d'être au service des forces impérialistes et, à tout le moins, comme une preuve de soumission intellectuelle à l'occident.

René Habachi 6/ souligne l'hostilité rencontrée par l'intellectuel arabe qui se tourne vers la Méditerranée, soupçonné

6/ René Habachi, "Méditerranée, carrefour des cultures", Problèmes politiques et sociaux, no 446.
"d'émigrer intellectuellement en Europe", mais c'est oublier "le lien intrinsèque qui joint Arabe et Méditerranée"; cela revient (1) d'abord à méconnaître l'apport grec aux Arabes, (2) puis à tenir pour nulle la contribution arabe aux rives de la Méditerranée et à ses îles, (3) et enfin à sous-estimer la coopération de la science et la philosophie arabes à l'Europe latine du Moyen-Age et par suite au savoir de la prénaiissance". Et d'affirmer, à juste titre, me semble-t-il, "se référer à la Méditerranée, pour un Arabe, c'est s'ancrer dans sa propre mémoire".

En d'autres termes, cela signifie que la démarche méditerranéenne n'est pas exclusive de la démarche unitaire maghrébine ou arabe. Se replier sur soi n'est pas la meilleure solution même si derrière l'idée méditerranéenne il y a des préoccupations divergentes, des calculs. Pour certaines, elle n'est pas d'autre utilité que de corriger des déséquilibres commerciaux et accélérer l'intégration du monde arabe (riche en matières énergétiques) dans la division internationale du travail. Mais pour d'autres, elle est plus que cela, elle peut être à la base de la construction de rapports nouveaux fondés sur une stricte égalité et un respect mutuel.

Burhan Ghallioun remarque encore: "Un espace d'échanges méditerranéens est en train de se développer. Nier ce fait, c'est laisser les mains libres aux États pour qu'ils le façonnent et l'exploitent à leur manière". Cela est encore un argument de plus pour amener les intellectuels à ne pas ignorer la dimension méditerranéenne.

Le second obstacle à considérer est qu'en Méditerranée se croisent les lignes de tension majeurs Est-Ouest et Nord-Sud. "Ces lignes de tension se polarisent dans certaines zones de friction et se fragmentent en foyers dangereux". Pour le général Viglione, chef d'Etat-major des armées italiennes 7/ "en Méditerranée se concentrent les éléments potentiels de crise beaucoup plus nombreux que ceux qui existent dans d'autres parties du monde".

Le Figaro du 10.07.84, sous le titre "En Méditerranée la plus grande concentration mondiale de flottes de combat", donne des détails sur les forces en présence:

"de nos jours la Méditerranée appartient de moins en moins à ses riverains. Il n'est donc pas étonnant d'y trouver la plus grande concentration mondiale de flottes de combat; en premier lieu, celle des deux grands: la 6ème flotte américaine, avec ses deux porte-avions géants capables de lancer deux cents appareils, trente bâtiments de surface, une escadre de sous-marins nucléaires d'attaque, un groupe amphibie et une flotte logistique à la mesure de cet ensemble.

L'escadre soviétique avec une trentaine de bâtiments de combat hérisés de missiles parfois un porte-avions, une flotte logistique adaptée et surtout une puissante force sous-marine (une dizaine de submersibles dont quatre ou cinq SNA)...

L'escadre française... regroupe quatorze bâtiments de surface totalisant plus de 160 000 tonnes servis par 8 000 hommes. Articulée autour de 2 portes-avions, le Foch et le Clémenceau, elle met en œuvre une douzaine de sous-marins d'attaque dont deux à propulsion nucléaire....

En dehors d'un réseau dense de moyens militaires conventionnels et nucléaires, la stratégie américaine s'appuie sur des États de la région, en particulier du Nord. Elle tire sa justification de la présence soviétique qui chercherait à contourner l'Europe par le Sud. Les deux superpuissances qui se neutralisent en Europe continentale ont fait de la Méditerranée le théâtre de leur bras de fer. La création d'une zone d'instabilité et de conflits armés en Méditerranée facilite leurs initiatives en vue de contrôler le bassin.

On connaît l'importance de la Méditerranée du point de vue du commerce maritime en particulier celui du pétrole (en moyenne 2 200 bâtiments par jour dont 1/3 de pétroliers). Les responsables politiques européens auraient dû accorder une grande importance à l'évolution des problèmes de sécurité du Bassin car il y a un lien entre la sécurité en Europe et la sécurité en Méditerranée. Mais l'Europe du Sud hésite entre son attachement atlantique et sa vocation méditerranéenne tandis que le monde arabe, devenu une zone conflictuelle, est tiraillé entre la Méditerranée et le Tiers-Monde où il plonge ses racines.

En réalité, en matière de sécurité, les Arabes et les Européens du Sud ont les mêmes objectifs en Méditerranée. Pour éviter de faire les frais d'une aggravation des tensions, ils ont intérêt avec les autres riverains à s'affranchir de la double tutelle antagonique des USA et de l'URSS. Le rôle de l'URSS n'apparaît pas à tous aussi négatif. Il apparaît comme le nécessaire contrepoids de la présence américaine.

Faire de la Méditerranée un "lac de paix", comme cela est affirmé souvent dans les discours, est le seul moyen d'assurer la sécurité. C'est une affaire qui regarde les méditerranéens qui peuvent trouver dans une telle démarche un point de convergence. Zone de fracture, zone charnière, la Méditerranée ne peut survivre que si elle est en mesure de prendre sa vocation de trait d'union universel. Elle ne pourra récupérer son indépendance par rapport aux blocs que si elle parvient à promouvoir la coopération entre ses deux rives et désamorcer l'affrontement majeur entre son Nord et son Sud.

Cela n'est pas si utopique, car quand ils sont dos au mur, les Méditerranéens peuvent avoir de beaux sursauts, comme en témoigne le Plan Bleu: "L'accord signé à Split, Yougoslavie,
et portant sur le "Plan Bleu", par lequel tous les pays méditerranéens se sont mis d'accord pour sauver cette "mer de civilisation" des dangers nés de la civilisation contemporaine: les diverses formes de pollution résultant essentiellement des transports du pétrole, de l'industrialisation, du mouvement des touristes. Voilà une action concrète, réelle, commune, qui commence..." (I.S. Abdalla).

Le troisième obstacle est d'ordre économique. Les pays méditerranéens sont inégalement développés. Evidemment, on peut considérer cela comme un avantage si l'on pense à la complémentarité des économies. Toutefois, il ne faut pas se dissimuler que dans la configuration mondiale actuelle, l'inégal développement implique une hiérarchie et des rapports dominants à dominés qui, fait aggravant, sont vécus comme tels, par le peuple. La coopération internationale telle qu'elle se pratique aujourd'hui, englobe cette relation hiérarchique entre un Nord industrialisé et un Sud qui cherche encore sa voie. Les accords de coopération entre États du Nord et au Sud du Bassin méditerranéen, sont perçus comme relevant purement et simplement d'une problématique de l'impérialisme.

Pour en venir à l'Europe, il est clair que les Européens riverains ont préféré la construction européenne à la construction méditerranéenne. Toutefois, il est curieux que les décisions historiques les plus importantes pour la naissance de l'Europe aient été prises au bord de la Méditerranée (Accords de Messine, Traité de Rome...).

À ce stade de notre réflexion, il serait intéressant d'analyser les conséquences de la formation de la CEE sur l'ensemble méditerranéen. Pour certains, la CEE est un obstacle majeur au projet méditerranéen, d'autant plus que la crise qui entraîne une restructuration interne, redistribue les places à l'intérieur de la communauté elle-même. Dans cette optique, la Méditerranée n'est qu'une proche périphérie du centre européen. Certains auteurs notent l'acharnement mis par les États européens à maintenir les pays arabes exportateurs de pétrole dans une position subalterne dans la division internationale du travail. Le basculement de l'Europe vers le Sud avec l'intégration de l'Espagne et du Portugal (après celle de la Grèce) ne ferait qu'accéntuer la coupure entre le Nord et le Sud. Si cette évolution se confirme, elle ne peut qu'apporter de l'eau au moulin de ceux qui pensent que l'intégration régionale arabe et la coopération Sud-Sud sont un préalable à toute autre construction.

Il existe toutefois des courants, dont nous avons développé par ailleurs le point de vue, qui voient dans la forte complémentarité économique, un facteur pressant de coopération (sans oublier les problèmes liés au mouvement migratoire et au tourisme).

En fait, pour avancer dans la réflexion, il faudrait connaître les positions véritables (et vraisemblablement
contradictoires) des États de la CEE à l'égard d'une construction méditerranéenne. Ici le décalage entre les déclarations et les réalités est flagrant.

Au terme de ce rapide tour d'horizon au cours duquel nous n'avons fait qu'effleurer les problèmes, il faut souligner les lignes de force d'ordre géographique, historique, culturel, économique qui vont dans le sens d'un projet méditerranéen. Certes, nous avons aussi mis l'accent sur les obstacles et les oppositions que peut susciter un tel projet. Mais à la base de notre réflexion, il y a la conviction que l'espace méditerranéen est un espace homogène. Définir un espace méditerranéen, c'est délimiter à la fois un espace de développement, un espace de coopération et un espace de tolérance et de paix. Pour progresser dans cette voie, il y a au moins trois impératifs à réaliser: reconnaissance mutuelle; complémentarité (et de diversité); et solidarité (et d'échange).

Entre un devenir probable (celui qui résulterait du libre jeu des tendances lourdes, stratégiques, économiques, politiques) angoissant et un souhaitable (à la réalisation duquel il est impossible de croire dans la conjoncture présente) il s'agit de faire exister un espace possible qui puisse contrecarrer les tendances les plus fâcheuses du système tout en essayant d'en faire une étape du souhaitable. Le projet méditerranéen doit être une recherche des compromis, par la concertation, par un travail de meilleure communication. C'est donc la voie longue, mais certainement la seule possible. C'est un pari sur l'avenir, un acte politique, c'est aussi l'expression d'un choix, d'une volonté, celle du refus de l'affrontement inutile, des conflits sanglants de la dégradation des conditions d'existence.

Je citerai en conclusion Jacques Berque 8/: "Ce large est d'abord entre nous, hommes de la rive Nord et la rive Sud, le grand large de cette mer qui constitua trop longtemps une lice disputée, mais où se croisent les éclairs de trois religions du livre, et de deux grandes civilisations, avec ce qu'elles ont pu engendrer de variétés et de nuances, d'anticipations et de sauvegardes".


---

IFDA DOSSIER - TARIF DES ABONNEMENTS

Nord: 48 francs suisses ou 30 dollars US
Sud: 24 francs suisses ou 15 dollars US

---
Abstract: National security can no longer be isolated from global security. Global security is not merely a question of military disarmament, or the beheading of swords into ploughshares. Widespread and profligate biological and agronomic deficit financing, pose equally profound threats to the security of future generations, as does scientific ingenuity and discovery if wrongly used. Both transgress national boundaries. At the centre of the dilemma, stands man - and his assault on the planet which sustains him. It is science, in its broadest sense, which gives us the energy, the tools and the systems to destroy our planet. The scientist, today, must help society to evolve the ethical and moral judgements necessary to avoid self-destruction. Above all the human family needs a breathing space. We need to take stock, and to catch up with the implications of the last 50 years of scientific discovery and the pressure the application of those discoveries is placing upon the environment.

REDEFINIR LA SECURITE NATIONALE

Résumé: La sécurité nationale ne peut plus être isolée de la sécurité globale, et celle-ci n'est pas simplement une question de désarmement militaire et de transformation des épées en chariots. Le financement de déficits biologiques et agronomiques largement répandus et gaspillés pose des menaces non moins graves à la sécurité des générations futures, tout comme le mauvais usage de l'imagination et des découvertes scientifiques. L'un et l'autre ignorent les frontières nationales. Au centre du dilemme, l'être humain et ses agressions contre la planète qui lui permet de vivre. C'est la science, au sens le plus large, qui nous donne l'énergie, les instruments et les systèmes pour détruire la planète. Le savant, aujourd'hui, doit aider la société à formuler les jugements éthiques et moraux nécessaires à éviter l'auto-destruction. La famille humaine a besoin de respirer. Il nous faut faire le point, et nous mettre à jour avec les implications des dernières 50 années de découvertes scientifiques et les pressions que l'application de ces découvertes font peser sur l'environnement.

*Statement at the Madrid meeting of the International Union for Conservation of Nature and Natural Resources, November 1984*
In attempting to redefine national security, I propose to examine three, inter-related themes.

First, the relationship between environmental degradation and national security; secondly, to argue that important as national security is, a number of critical environmental issues simply do not conform to national boundaries and therefore, outdated concepts of national sovereignty must begin to give way to regional and even global priorities; thirdly, against this background, to consider the role of the scientist in terms of global security.

Since the Stockholm Conference of 1972, we have increasingly been aware that environmental degradation, where it leads to hunger and starvation, is a very powerful element in destabilising nation states. Historically, this has always been the case. Every continent on earth has archeological evidence which speaks eloquently of the downfall of nations where environmental collapse precipitated famine. When this has given rise to rebellion or war, the wasting away of the nation, or even of a whole civilization proves to be the inevitable result.

In recent times, the loss of tree cover, and the consequential increase of arid zones, can be the trigger to a sequence of events in which the rural peasant finds it impossible to produce food. This leads to increases in food prices, followed by food shortages for the urban dweller. Dissatisfaction mounts, bread riots break out, and eventually governments fall, or rulers are toppled. The tendency is for this process to spill out, beyond national frontiers and to destabilise the whole region. People flee their homes in search of food, or jobs, and in so doing largely ignore national boundaries - not least where such boundaries were little more than lines drawn at random by old colonial powers, with scant respect paid to tribal or territorial loyalties on the ground. As the victims move they carry their famine with them, much as they might carry an infectious disease. They impose intolerable burdens in terms of food requirements on the territory they enter. At the same time they flood the labour market, creating a slump in wages, endangering the economic security of the local population. Fuse the two elements, and you have a perfect recipe for widespread human suffering, social disorder and political instability.

This basic sequence of events can produce varieties of national insecurity. Who can doubt that the sorry history of instability in Central America, over the last half century,
is not rooted, in part, in environmental degradation? The removal of tree cover from the hills, has produced one of the most extreme examples of erosion on our planet. In some areas it has lead to total soil loss. You cannot grow maize on bare rock. The people, forced into grinding poverty as a consequence, are ripe for subversion, disorder and conflict. This more often than not leads to repressive policies. As time passes these include, in some countries, the refinements of torture, death squads or enforced population transfers. Violence breeds violence and the vicious circle widens.

Or consider Ethiopia. Here widespread ecological breakdown has contributed to cyclical famine conditions. A massive international relief operation gets under way. Yet in the first week of the current operation, we learn that over six million people are at risk, and that as many as 2.5 million people have already fled their homes. They are moving outwards, mainly across their own country, but also towards Somalia, the Sudan and Kenya. Ironically, those countries are struggling with exactly the same problems of environmental breakdown, and where increased desertification, leading to food shortages, creates famine. Dangerous as these conditions are, they are exacerbated when armed conflict lays waste whole provinces, destroying tree cover, disrupting fragile farm economies and depleting scarce food and water resources, so that the numbers of people on the move increase substantially.

It is not just the Horn of Africa which experiences such regional disruption - the whole continent now seems to be vulnerable; desertification has dominated the Sahelian drought zone of West Africa for decades; crop and harvest failures in Central and Southern Africa multiply; as rains fail, tree and shrub cover is removed; population increases significantly. Should total ecological collapse occur, then the insecurity which would result world-wide, as debts remain unpaid and raw material supplies to Northern markets dwindle, leaves little to the imagination.

We are entitled to ask therefore how many governments have bothered to calculate the rate of soil erosion, or to estimate, as part of the nation's wealth, existing soil, water and tree reserves, with the same precision used to calculate national gold or foreign currency reserves or military weapons? Were it realized how central these life sustaining assets are to national security, then we can be certain they would be treated with the seriousness they deserve.

In all of this, it is a short step, therefore, to move from national security to regional security and, in turn, to considerations of global security. In fact, national and global security have a certain identity of interest. In the final analysis, each depends ultimately on our capacity to create sustainable societies within which, and between which, economic and social policies are so shaped, as to ensure that
natural life support systems are secure and permanent for ourselves and our children.

The time is fast approaching when we shall be compelled to define national security in terms of global security.

From a planetary point of view, our accelerating capacity to self destruct through nuclear war, and its aftermath, adds an extra and daunting dimension to the challenge. The bottom line of the global balance sheet shows that humankind is a threatened species. When the bleak potential of a "nuclear winter" is added to the intolerable strain already imposed on so many of the earth's support systems, and without which neither national nor global security are possible, then the time allowed for solving the central threat is limited.

Just because we inherit one earth, and are interdependent, the linkages between dwindling genetic resources and food scarcity on the one side, and nuclear warfare on the other, to take but one instance, are not unconnected. By 1995, no less than 31 countries are likely to possess a nuclear capability. World food shortage, or the collapse of genetic diversity, could become the trigger leading to nuclear conflict. These prospects have not received the attention given to the political analysis of East-West tension.

To take another environmental issue of global proportions, we might reflect on the consensus which exists in respect of the causes of the "greenhouse effect" - but question whether this is leading to heat build up, or whether it is creating the opposite effect - an ice age which may be imminent some have argued, by the end of the present century. Solar age or ice age? Which is the most likely scenario? It takes only a two degree centigrade increase in temperature to melt the ice cap, or the same drop in temperature to trigger an ice age. If, in fact, we are on the threshold of the latter, and time is limited for taking corrective action to radically reduce CO2 and regenerate the world's tree cover, then global security may also be at risk, and national security should be subordinated to that higher objective.

I need hardly remind you of the world community's prolonged attempts to produce a universally respected "law of the sea", or how to protect and preserve Antarctica. Both contain the potential for national as well as super-power rivalry, which could lead to conflict.

These are all daunting and depressing scenarios, but I wish to develop the issue of global security, to examine how scientists, in particular, might reconsider their role, and the contribution they can make to minimising the risks of international conflict.

Scientists and technologists must accept increased personal responsibility, and influence the course of human history and ethical boundaries which, since the enlightenment, have
tended to be the preserve of priests and politicians. For 300 years scientists have held that the consequences of their discoveries and inventions, were largely the business of other people. The task of the true scientist was confined to the unbridled pursuit of knowledge through reasoned research and invention. So fruitful has been this process that science has forged ahead and outstripped our ethical and spiritual insights. Immense forces have been unleashed, powerful machines and processes created, systems imposed through economic order which open up prospects, at once beneficial and malign, to man's future. But, given the complexity of the global social structure and the discoveries of science, who is to differentiate between the two, and on what basis are we to charter our course of action? What responsibility does the scientist have for controlling the process within which he operates and to which he indirectly contributes in significant measure? Can we continue to leave to the politician, the financier, or the industrialist, the exploitation of scientific ingenuity, when none is likely to comprehend where the path laid for them by the scientist, is going to lead?

In fact, the best of our scientists have rarely wanted to avoid their humanitarian responsibilities. Einstein, for instance, argued that "when we released the energy from the atom, everything changed except our way of thinking. Because of that we drift towards unparalleled disaster. We shall require", he concluded, "a substantially new manner of thinking if mankind is to survive".

I note in this context, that Russell Peterson in his paper on "the nuclear winter", brings that challenge up to date when he asks why so many scientists remained silent about the nuclear issue for 35 years and whether, given that silence, other issues remain unaddressed by scientists. Those are pertinent questions. Where is the evidence, in 1984, of the "new thinking" urged by Einstein?

Do we need a change of direction? Can we look to scientists themselves - for they are human beings first - for greater participation in determining the use to which the fruits of their labour are put? In fact models for our purposes already exist within the scientific tradition. One of the most ancient lies in the field of medicine. Doctors have long since developed ethical codes of conduct which are meant to restrain the unprincipled from exploiting their knowledge for personal benefit, to the disadvantage of the patient, or the general public. When those codes were transgressed in the experimental laboratories of Belsen and Dachau, we were horrified and declared that crimes against humanity had been committed.

More recently, in the field of bio-chemistry, enquiries into the "social, ethical and legal implications" of new developments in human fertilization and embryology, argue persuasively for the need for severe ethical and moral constraints
to foreclose certain lines of research, because of their inherent potential for human disaster. Surely here are clues as to how we might proceed.

Ecological equilibrium in the fields of soil, water and forest conservation, of energy dissipation or pollution, of genetic erosion in the plant and animal kingdoms, of climatic changes, are vital to global security, and equally demand a new approach. Scientists will increasingly need to contribute towards the elaboration of social and political policies which seek to control those processes which threaten our future, as well as the obvious ones which derive from, say, biological or chemical warfare.

Where our wisdom is inadequate for our knowledge, we must seek to redress the balance. The planet and not the nation state should be our focus. Traditionally, our attitude to these issues is rooted in the philosophy of the enlightenment, the essence of which was that we should look to science as the creator and protector of our collective security. Reason would be our salvation. The scientific method was promoted as the intellectual framework within which global security would be developed. Patently that formula has proved inadequate, despite the undoubted material benefits which have accrued from it.

I submit that we cannot develop a new ethos without trying to evolve an intellectual framework sanctioning those self-imposed restraints which become necessary, as we cross more and more scientific frontiers. This calls for a revolution of Copernican dimensions. The conceptual basis of any new code of scientific conduct must be soundly based. Such a basis should be rooted in a holistic view of life as the natural corollary to our interdependence as a species, and our dependency on the life support systems of nature. A balanced, sustainable eco-system, will only emerge if our political, economic and ethical policies coincide in seeking that objective. The discipline thus imposed should enable our ethical and spiritual insights to keep pace with our scientific discoveries. The most advanced work undertaken by physicists and astronomers toiling at the frontiers of science, encourages us to move firmly in this direction.

Part of a new approach might be to aim at a code of conduct which permits the research scientist, who experiences genuine conscientious objection as to the direction taken by his research, or the possible consequences of the use to which his work may be put, to have access to an appropriate humanitarian forum, made up of eminent scientists and others who could hear his/her plea and assist in solving his dilemmas. This principle has been enshrined in the laws of a number of countries in respect of military service and could by analogy be extended.

There could be an equal need for the creation of fora within different scientific disciplines at which questions of con-
science can be openly discussed and debated without feelings of hesitation or anxiety. The value of such initiatives will be further enhanced in terms of some of the major global issues confronting us, if an inter-disciplinary approach to their resolution is seen to be essential.

National security can no longer be isolated from global security. Global security is not merely a question of military disarmament, or the beating of swords into ploughshares. Widespread and profligate biological and agronomic deficit financing, pose equally profound threats to the security of future generations, as does scientific ingenuity and discovery if wrongly used. Both trangress national boundaries. At the centre of the dilemma, stands man - and his assault on the planet which sustains him. It is science, in its broadest sense, which gives us the energy, the tools and the systems to destroy our planet.

The scientist, today, must help society to evolve the ethical and moral judgements necessary to avoid self-destruction. Above all the human family needs a breathing space. We need to take stock, and to catch up with the implications of the last 50 years of scientific discovery and the pressure the application of those discoveries is placing upon the environment.

IUCN can play a leading role by redoubling its efforts to communicate the seriousness of this message, by encouraging boldness of thought, and by advocating the practical steps we might take, to help secure what Barbara Ward described, in the last words she wrote, as "a more stable, a more peaceful, and ultimately a more human planet". Those are the only terms in which "national security" has any meaning as we move into the 21st century.

(REDEFINICION DE SEGURIDAD NACIONAL)

Resumen: La seguridad nacional no puede continuar estando asilada de la seguridad mundial. La seguridad mundial no es sólo un asunto de desarme militar, o de transformación de espadas en rejas de arados. La disseminación y descuido biológico y el déficit financiero agronómico plantean un enorme peligro para la seguridad de las futuras generaciones, del mismo modo que, si el talento y los descubrimientos científicos son utilizados en forma errada. Ellos traspasan los límites nacionales. Al centro del problema, se alza el hombre - y su invasión sobre el planeta que lo sustenta. Es la ciencia, en su sentido más amplio, la que nos da la energía, las herramientas y métodos para destruir nuestro planeta. En este momento, los científicos deben ayudar a la sociedad a desarrollar la ética y criterio moral necesarios que evite la autodestrucción. La familia humana necesita, sobre todo, un espacio para respirar. Necesitamos aprovisionarnos y lograr con las implicaciones de los últimos 50 años de descubrimientos científicos y la presión de aplicación de estos descubrimientos se ejerce sobre el medio ambiente.
Hernán Santa Cruz

El dilema de la comunidad mundial

COOPERAR O PERECER

1941-1960

Los años de creación

Tomo 1

Grupo Editor Latinoamericano

(Sarmiento 1474, 1°, "7", 1042 Buenos Aires, Argentina)
THE CONTRIBUTION OF ECONOMIC SCIENCE TO PEACE KEEPING

(SUMMARY OF A DISCUSSION IN THE NETHERLANDS)

Jan Tinbergen
Haviklaan 31
The Hague 2023, Netherlands

In a recent article in the Dutch economic weekly Economisch Statistische Berichten I proposed that economic science internalize the problem of peace keeping (or its opposite, welfare). By internalization I mean to consider the problem (of the choice between peace and war) as part of economic science and not as a problem exogenous to economics. I based my proposal on the fact that warfare affects human welfare to such an extent that economists must raise their voices against it, together with polemologists and the medical profession. Some of the factors which have contributed to the increasing negative impact of war on welfare are the increasing number of victims among non-combattants, conscription and the introduction of nuclear energy into war technology.

My proposal may also be defended by pointing out that economic science is able to make substantial contributions to polemology. The main examples of such contributions are discussed in this summary.

1. The study of stable and unstable equilibria is familiar to economists, in particular to mathematical economists studying different types of markets or market groups.

2. Parallel to such research is the analysis of the stability or lack of systems - such as weapon systems in polemology, now of topical interest in connection with the Strategic Defense Initiative (the "Star War" initiative of President Reagan).

3. Economics started research of counterproductive activities, such as vandalism, pollution, etc., the strongest of which is modern war.

4. The study of conversion (of production of military goods into production of peace goods) in essence is already part of conventional economic science.

5. The concept of the optimal level of decision making in a hierarchy has proven to be very important for the identification of an optimal system of political decision making. It may contribute to a blueprint for international cooperation. At the level of federal states it is of particular relevance; and federal nations are a standard example of the banning of war between their states (provinces, cantons, etc.).
Apart from economic science more general scientific methods may also contribute to a better understanding of peace making policies. In human attitudes a number of imposed or artificial elements occur which do not reflect the real preferences of the individuals. Thus, advertising campaigns are imposing evaluations of products which can be eliminated by objective information supplied by consumer unions. Similarly, nationalist or racist preferences can be eliminated by better contacts between people of different nationality or race, and in fact reflect lack of information. Also the preferences for national sovereignty contain an artificial element: it is based on the belief that sovereignty enables a nation to maximize its welfare independently from what other nations do. With the existing interdependencies between national economies this is, at least, doubtful.

(viene de la pagina 2)

Por otra parte, se criticó duramente el trabajo de la Secretaría con la documentación preparada, lo que ha hecho temblar el incondicional apoyo que USA le brindaba a la Secretaría General de la Conferencia, la Filipina Libertad Shakiri. La cosa se puso tan dramática que al parecer las cinco regiones presentaban documentos independientes en Nairobi ... si el encuentro no se suprimió antes...

Simultáneamente, avanzan los preparativos de la conferencia paralela, llamada Foro No gubernamental. Las grandes potencias y los gobiernos tienen menos control sobre ella y por eso le temen. Es, de hecho, ahí donde se venzan y debatan con mucho mayor soltura las trabas culturales que dificultan la emancipación de las mujeres en todas las latitudes, razas y credos.

Pretender, sin embargo, que los juegos de poder no alcanzan al Foro, es mucho sonar. Se está presionando al gobierno de Kenya para que fíltre y limite al mínimo la presencia de las participantes no gubernamentales. ¿Cómo?... Dificultando las visas y restringiendo las canas disponibles. Se han fijado nuevas fechas para el Foro: se hará del 10 al 19 de julio, en lugar de la Conferencia Oficial que va del 15 al 26. Así, de una pluma, quedaron tres mil canas menos disponibles para los patitos feos constituidos por organizaciones y grupos femeninos y feministas que le dieron vida a esta década, más allá de los intereses geopolíticos de los cuales las mujeres han sido más víctimas que protagonistas.

nueve esperar que las propias mujeres vayanamos encontrando lo formas de empujar por la conquista de nuestras reivindicaciones en foros maniobrables, regionales y locales donde nuestros problemas, regionales y locales donde nuestros problemas específicos se enmarquen - pero no sepan a perdida - en cuadros políticos más interesados en usar a las mujeres que en apoyar su causa y su legítimo derecho a compartir el Poder en serio.

(FEMPRESS-ILET, Casilla 16-637, Correo 9, Santiago, Chile)
WILL THIS WARNING BE HEADED?

GAMANI COREA REVIEWS WILLIAM CLARK’S
CATACLYSM, THE NORTH-SOUTH CONFLICT OF 1987*

For almost five years now there has been no real response to
the pleas of the South for serious discussions on matters
that are crucially important for its development. Negotia-
tions in multilateral fora are stalled everywhere. The re-
covery of the industrialised countries from the recession
has been weak and halting. It has not sufficed to reactivate
development in the South. Famine in Africa and a drastic
squeeze on living standards in Latin America are already the
legacy of the politics of neglect and rejection.

Surely this situation and the policies that brought it about
cannot go on? But what happened and what considerations will
help bring about a change?

The familiar arguments for development cooperation seem to
have little impact nowadays. In the early years after the
war, the moral argument seemed to be uppermost in supporting
aid to Third World countries. Today, it inspires actions to
relieve human suffering but it is hardly a force for reor-
dering international relations. In the years of the "cold
war", aid efforts were spurred by the political argument of
winning allies in the South. But this too lost its strength
with the rise of Third World groupings and Non-alignment.

More recently, "interdependence" has become the basis of the
plea for development cooperation but so far it has evoked
lip service rather than action. The potential gains to the
North from positive actions favouring the South appear to be
too distant and indirect to outweigh anxieties about short
term costs - and particularly anxieties about a sharing of
power.

In Cataclysm, William Clark, a former Vice President of the
World Bank, expands upon a different argument. His book is
also about interdependence. But this argument is not about
gains and mutual benefits. It is about damage. His purpose
is to disturb, to shock, and in that way to forewarn. If the
North will not cooperate more decisively in the development
of the South for mutual benefit, it would eventually have to
do so to reduce or avoid the harm it would suffer from its
complacency and inaction. It is to get this message across


Gamani Corea of Sri Lanka, former Secretary-General of UNTAD
(1974-1984) is a founding member of IFHD (Horton Lodge, 37 Horton Place,
Colombo, Sri Lanka).
that Clark harnesses his unique experience, his knowledge, 
is literacy skill, and his extraordinary sensitivity to the 
changes that are taking place in the world around us.

Cataclysm, described as "a future history of a potential 
catastrophe", sets out an imaginary scenario that unfolds in 
the year 1987. The story opens with the annual meeting of 
the World Bank and the International Monetary Fund in the 
Sheraton Hotel Washington. The vast Third World debt becomes 
the subject of an unintended confrontation between North and 
South. The President of Mexico, to the dismay of the USA and 
the United Kingdom, proposes a world conference to tackle 
the subject. The proposal is adopted by a vote and the USA 
and its Western partners decide to punish the Third World 
countries voting in favour. Their assets are frozen and fur-
ther credits to them are suspended. Their ability to import 
is confined to the limit of their current external earnings. 
The USA and the UK seek to convert the International Mone-
tary Fund into an exclusive institution of the rich coun-
tries charged with managing the international economy.

Economic chaos and social unrest grip the South - demon-
strating the formidable punitive power of the rich. Southern 
governments grope around for a collective response but with 
little success. The real backlash from the South comes in 
other ways.

Clark takes considerable pains to construct a plausible sce-
nario of what could happen. There are several settings in 
which his drama unfolds.

First, the United States. Destitution and disorganisation in 
Mexico and other parts of Central America and the Caribbean 
bring waves of refugees over the US borders. They disappear 
into the cities where their activities link up with dissi-
dent minority groups to step up the tempo of protest. The 
upshot is racial violence on a large scale bringing chaos 
and disruption to American cities and leaving many of them 
in flames.

Second, the United Kingdom. Clandestine organisations of 
 restless minority communities carry out a highly effective 
sabotage of the centralised computer run traffic control 
systems and bring the life in London and other cities to a 
virtual halt.

Third, "inconvenience terror". Communications satellites are 
interfered with and messages from centres in the militant 
South are relayed to Northern homes creating a climate of 
confusion and panic.

Fourth, Israel. Saboteurs successfully penetrate its nuclear 
reactor and bring about a horrendous nuclear melt down.

Fifth, South Africa. Here, victory over the regime is total. 
A series of underground nuclear explosions rock the gold
mining belt bringing about the eventual collapse of the white regime and the expulsion of the government from the continent.

In the end the North is forced to yield. The book reaches a climax with a dramatic TV summit where world leaders are obliged to display their sanity before the eyes of billions of viewers. The outcome is an agreement to embark upon "global negotiations" within the universal forum of the United Nations.

This may sound like a tame ending but it is not. The World Conference is destined to succeed. Its goal is a new international economic order with a World Central Bank as its centre piece. The confrontation ends after a memorable demonstration by the South of the realities of present day interdependence.

The book is laced with shrewd observations on political alignments. The Soviet Union, for instance, does not fan the flames of confrontation by siding with the South. Instead, it tries to profit by offering its vast territories in Siberia for development in partnership with Western technology and capital. In the Middle East, it restores its influence by maneuvering a joint peace initiative with the United States. Japan is never at ease with the aggressive Western stand against the South. It joins with China and Australia in promoting a return to the conference table. In the end it is Asia, particularly Japan and China, that dominates and runs the Conference.

Each episode in the book is fascinating and constructed with imagination and artistry. Each is carefully researched and spiced with dramatic content. The author takes pains to ensure that the events and actions described are politically and technically plausible. He is most captivating when dealing with the environment with which he is familiar. The processes and procedures of the multilateral fora - the Bank, the Fund, and the United Nations - are vividly described as by an insider. There his fictional characters come alive. Present day personalities are thinly disguised and their doings delightfully portrayed. The events and happenings in the world outside are, inevitably, somewhat more contrived. At times, it would seem, the threads are woven into too intricate a fabric.

Cataclysm is an absorbing book because it highlights aspects of interdependence other than the familiar trading linkages. In the first place, the South is not just a number of far away countries. It is present in the North itself in the form of disadvantaged communities of immigrants and minority ethnic groups. The systems that support modern living are so complex and interdependent that societies cannot function normally if one or the other of the groups within them refuse their cooperation. Moreover, technological progress has made modern societies extremely vulnerable. Clandestine and
militant groups in any part of the world can command sufficient knowhow to penetrate and disorganise complex systems in a way that can wreak massive disruption in other parts. Above all, ecological damage can spill over national boundaries and endanger the global systems that support life itself.

It is not important to be convinced of the imminence of the particular chain of events described by Clark. The debt bomb may indeed explode some day, but one can imagine other scenarios. The toppling of moderate governments and the radicalisation of Third World countries are more commonly cited as a possible outcome of the growing economic crisis in the South.

But the essential message of the book is that the deepening North-South divide can result in disastrous consequences for the industrialised countries as well. Neither the economic or military power of these countries provide sufficient security against consequences of disruption and dislocation in the South. The only sane response is a return to multilateralism based on a recognition of the need to accommodate the interests of the South in a restructuring of international economic relations. This is a telling point, particularly when made by a former Vice President of the World Bank.

William Clark's book brings to mind a recent film depicting the horrors of a nuclear war. The film was dismissed as propaganda and blackmail by those who support the nuclear build up. There will be some who react in a similar way to Cataclysm. But the arms lobby was able to argue that a strong nuclear defense is the way to avoid a cataclysm. Nobody can make a parallel argument about the neglect of the South. Clark's book itself, incidentally, seems to offer plenty of material for an enthralling film.

NOTE TO OUR READERS IN SWITZERLAND

The practice of including a 'bulletin de versement' in each issue is yielding positive results and we thank those who have already used it. For practical reasons, however, it is impossible to be selective in enclosing the 'green bulletin' and we apologize to those who have already contributed for its continuing inclusion.

NOTE A NOS LECTEURS EN SUISSE

Le fait d'inclure un bulletin de versement dans chaque livraison du Dossier a donné des résultats positifs et nous remercions ceux d'entre vous qui l'ont utilisé. Cependant, pour des raisons pratiques, il nous est impossible de procéder à cette adjonction d'une manière sélective; aussi, nous nous excuses auprès de ceux qui, ayant déjà contribué, trouvent régulièrement un 'bulletin vert' dans leur Dossier.
WHY EUROPEAN ACTIVISTS SHOULD OPPOSE OPERATION FLOOD

by Claude Alves
Almeda Vaddo Parra 403 510 Goa, India

What is Operation Flood?

Operation Flood is often touted as the world's largest dairy development programme. Implemented by the Government of India via the Indian Dairy Corporation and the National Dairy Development Board, the project is financed mainly through the sale in Indian markets of gifted EEC surplus stocks of Skim Milk Powder (SMP), Butter Oil (BO) and butter.

The project was initiated in 1970: at that time, the channelising agency for SMP and BO was the World Food Programme/FAO. Meant to terminate in 1975, the project was extended to 1981.

However, before it was due to end, a fresh, larger project was begun in 1978, called Operation Flood II. This was meant to terminate in 1985. It will now terminate in 1990. This second project gets its stocks of SMP and BO mainly via the EEC.

The rationale of the project is as follows:

The SMP and BO are reconstituted into liquid milk and sold in Indian urban markets. The funds generated from the sale are set aside for the dairy development of the country. Eventually, due to this massive financial investment in Indian dairying, the country's milk production will have risen at the end of the project sufficiently to dispense completely with imports free or commercial. So claimed the project authorities at the commencement of Operation Flood I and II.

The need for intervention

Operation Flood has turned out to be a massive failure as far as most of its targets are concerned. This is the conclusion of a number of Indian journalists and research scholars.

The project in fact has begun to manifest grave distortions which, if permitted to go unchecked, will have a major negative impact on Indian dairying, and may also lead to a decline in milk production and consumption in an already protein-poor country such as India. Such a consequence should be deemed unacceptable to all development activists from North and South alike.

The project has been converted into a programme for India's rich at the further expense of India's poor. Major beneficiaries in fact are not only India's upper income groups, but landed interests in the countryside, and of course, EEC transnational corporations involved in and controlling the dairy trade including the sale of equipment.
EEC citizens should be concerned that their aid is being grossly misused.

In fact, Operation Flood remains an object lesson on how food aid and other kinds of aid are invariably distributed in beneficiary countries to benefit the already rich. Further, we now have sufficient documentation to prove how Third World ruling elites will often consciously prevent food aid from reaching the poor in their countries.

The role of business interests

Operation Flood cannot be understood without some idea of the role that the Amul cooperative has played in its implementation.

Amul is the brand name for the Gujarat Cooperative Milk Marketing Federation (GCMMF), today one of the top thirty companies controlling the Indian economy. It is the personnel of this giant agribusiness cooperative that took leading positions in the implementation of the project, on the plea that they had critical experience in dairy engineering. Eventually, they were able to orient the entire project to benefit the business prospects of the company.

It was Amul that formed the inspiration for Operation Flood in the first place, because of its unique system of cooperative dairying which had begun in the Kaira district of Gujarat since the 1950s. Operation Flood was designed to duplicate this cooperative structure all over the country.

The cooperative structure eliminated the middlemen in the trade and led to better prices for farmer's milk. By providing good markets for such milk in the cities, it also generated a stimulus for more milk production. It was thought that this strategy would work in other parts of the country too.

At the core of the project is this marketing strategy: market the milk of India's villages at a proper price, and through cooperatives alone. This will automatically stimulate more milk production.

However, what succeeded at Kaira in Gujarat, failed in the rest of the country.

In order to cover up for the failure to increase milk indirectly, the project authorities decided to substitute milk procurement for production and in the final years of the project went on a spree of investments into the transport sector in dairying, travelling to remote villages to collect whatever little milk was being produced and to bring it to the cities where demand had been created artificially using EEC free supplies. Of course the country has now been made permanently dependent on EEC imports, despite the early warnings of most critics of food aid.

Two large groups of vested interests have benefited disproportionately via the project. Amul has used its control of the project to finance all its required dairy development needs for all time, including a 57 km gas pipeline from the Baroda oil refinery to Anand, the town in which Amul is based. The second group consists of European dairy transnationals. In the process, India's interests have been gravely compromised.
Dairying has always been a subsidiary activity in India: agriculture still remains primary. Milk is produced as a by-product of a policy of maintaining prime bullocks for drought power. In certain parts of the country, particularly the drought prone districts, some breeds of cattle have been selectively bred to produce milk. In the country as a whole, milk is a valued addition to an otherwise protein-poor diet. In fact, for a vegetarian population, milk consumption provides the only good source of essential animal protein.

Operation Flood was originally intended to collect surplus milk from villages for sale to city markets, and this collection would take place in the so-called traditional milk-sheds of these cities, that is, areas that have always supplied milk to cities in addition to meeting their own needs.

The original agreements between the Government of India and the WFP/EEC stipulate that the aim of the project must be to increase the consumption of milk by all, and if possible, to reduce the existing gulf in per capita consumption of milk between urban and rural areas.

Since the projected milk production increases did not take place during the course of the project (most of the money having been sunk into capital intensive plants whose main components had come from EEC transnationals), the new drive to collect milk from non-milkshed areas and elsewhere has led to draining of the rural areas of milk and milk products. Thus the main objective of the project, nutrition, has been given up. In its place, we now have a pure marketing operation whereby scarce milk is being taken from the countryside to the cities, and converted into expensive high priced milk products for the rich: butter, ghee, milk powder, baby food, shrikhand, chocolates, cheese and so on. Thus, while the poor and the rural folk, especially women and children, have been deprived of total access to milk, it has become available in a bewildering variety of forms to the country's upper classes.

This will have serious impact on the psychological development of large masses of people in India's already underprivileged and disadvantaged rural areas. It need not have taken such a course, had the project authorities seen first to milk production, and second, to marketing only the surplus milk from the rural areas.

To justify this new policy, project officials now trot out a theory of apartheid in diets. The rich should have the milk, and the poor should content themselves with cheaper cereals and pulses. For the poor, says one project official, drinking milk is like eating cake. So they should do without it, and live according to their circumstances.

Having realized that their strategy has been a massive failure, Operation Flood authorities are now attempting a strategy of milk production that is based on a further concentration of productive resources in the hands of the rich. Dramatic milk yield increases can be had if expensive, cross-bred cattle are concentrated in a few areas, and given expensive cattle feeds. In the older Indian system of dairying, animals
were fed with roughages not consumed by human beings, and such resources available to most cattle, enabled a large quantity of animals to produce minute quantities of milk, without cost, and therefore, readily self-consumed.

The Operation Flood strategy enables most of these resources now to be cornered by large landlords and cattle-shed owners, by promoting the concept of concentrate feeds. The demand for concentrates is sucking away all available nutrition from the large population of bovines to a few pockets of production. The resulting inaccessibility to such roughages and oil cake supplements is already leading to a decline in milk production. Thus a system of dairying constructed over centuries on a very slim resource base is now being disrupted beyond repair.

Distortions (three)

Most of the funds generated thus far from the sale of EEC gift stocks have gone to enhance the infrastructural development of the Amul agri-business cooperative. By the time the project ends (if it ever does), Amul will have all its capital infrastructural requirements firmly in place. Operation Flood funds have been used for example to enable Amul to become the largest baby food manufacturer in the country, and one of the principal opponents to implementation of the International and Indian Codes on the Advertising of Breastmilk Substitutes. Thus, EEC aid has been actively used to create a business company that seeks to destabilize breastfeeding practices in the country and to deprive children of their mother's nutrition.

This is in addition to draining away the rural areas of milk and depriving women and children of much needed liquid milk and milk products traditionally available, like buttermilk. Dairy development in the rest of the country lags way behind targets in every conceivable sense.

Distortions (four)

Employment has become a major casualty in the project's implementation. In fact, the Planning Commission had already observed that the project was not interested in generating employment, though it made ample claims of doing so. Traditionally, dairying has maintained many persons, especially women, in gainful employment. India boasts a wide range of dairy products that are quite different from things like chocolates or cheese. The employment involved in the processing of milk to produce these commodities has now disappeared, for the liquid milk is now being transferred directly to expensive capital intensive dairy plants, which do the processing. Such a strategy for a labour surplus economy is nothing less than criminal and totally unwarranted.

Distortions (five)

The country has been made dependent on milk powder imports for ever from the EEC. A massive taste transfer has taken place. 150 dairies in the country are now hooked on using cheap imported milk powder, and this situation is beyond remedy. Indian production of milk powder for reconstitution is effectively prohibited by the structure of market and business demand, which insists on converting milk surpluses during the flush seasons to baby food, the most lucrative product on the market and the
most unnecessary socially. In addition, the project authorities have, in 1984, contracted for an additional 20,000 tonnes of SMP from the United States of America.

Conclusion

It is not yet too late to intervene.

The stoppage of gift imports from the EEC will compel the project authorities to change their dairy policies in a more desirable direction. Right now, there is clear evidence that the EEC gifts have gone for the consumption of the rich and the rich alone. If this is the aim of the EEC's development policy, then something is seriously wrong somewhere.

If European activists wish to aid more equitable dairy development in India, and to protect India's interests from becoming prey to the dictates of European agribusiness, then there is no alternative at the moment but to ask for a total ban on such food exports for Operation Flood. Such a blockage of food aid will enable India to recover its own indigenous, self-reliant base, and lead to the exercise of alternative strategies for milk production that will not pauperize the rural areas of much needed milk protein.

Written for the World Food Assembly 1984

Claude Alvares wrote "The White Lie", an exposé of the Operation Flood project, published in The Illustrated Weekly of India (October 1983). The article caused an uproar in the Indian Parliament and led to the appointment of the L.K. Jha Committee on the Operation Flood II project. The Committee has submitted its report to the Government. Alvares has recently edited a book on Operation Flood, Another Revolution Fails, which brings together all the major Indian critics of the project. The book is available from Ajanta Books International, I-C.B. Jawahar Nagar, Delhi 110 007, India.
WEST GERMANY: FIGHTING THE IMPORTERS OF THIRD WORLD WOMEN

by Roberto Ampuero
Inter Press Service
Presshaus II, Zimmer 205-208
Heussallee 2-10
5300 Bonn 1, Fed.Rep.of Germany

West German feminists and the opposition Social Democratic Party (SPD) are waging a campaign to convince the government to crack down on the importation of Third World women and children for sexual purposes.

The "business" has become increasingly obvious to the public in recent years, since the agencies that handle it are advertising their "services" in the country's main newspapers and weeklies. Advertisements offering "affectionate Latin American women for marriage - trial period and right to return guaranteed", accompanied by photographs of attractive dark-haired women, are now common in weeklies throughout Western Europe.

The SPD sent the government a message demanding stricter laws to crack down on the groups which are trafficking in foreign human beings. SPD legislator Herta Daubler-Gmelin reported that the agencies, which now number about a dozen here, have been making large profits in West Germany since the 1970's, which has allowed them to expand to other countries. "The agencies basically work in two ways", she said. "They offer men tourist trips to Third World countries, providing them with a hotel and female companionship - sometimes from girls under 10 years old - during their stay. They also offer Third World women, who are willing to marry West German men", the legislator explained. "In both cases, they offer catalogues which contain the women's photographs and "vital statistics"."

A tourist trip through one of these agencies costs about US$ 1,500, while a "wife - correspondence and travel costs included" costs about US$ 10,000. "In both cases, they are promoting prostitution", Daubler-Gmelin said. "But in the second case, the situation is particularly dramatic, since the women who travel to West Germany are at the agency's mercy. Many manage to get married and build a home. But most end up without a husband after a few weeks, while the agency takes away their passports and claims that the woman owe them huge debts".

"Stricter legislation, an intensive publicity campaign and collaboration among West European police forces would help combat the problem", the SPD legislator said. But Daubler-Gmelin noted that the European demand for Third World women and children is also linked to "a more complex system, which, based on racist concepts, promotes this kind of situation in the press and on radio and television".

Recently, there has been a noticeable change in the agencies' advertisements. While in the 1970's, the women came almost exclusively from Asia and Africa, today they are increasingly from Latin America. "This is possibly another dramatic consequence of the serious (economic) crisis the continent is experiencing", Daubler-Gmelin remarked.
SATIS: SOCIALLY APPROPRIATE TECHNOLOGY INTERNATIONAL INFORMATION SERVICES

THE BACKGROUND

A key feature of development processes in recent years has been the proven, cost-effective "ability to deliver" of NGOs (non-governmental organisations).

The execution of many development projects is now delegated by official national and international agencies to NGOs, while they retain their valued and crucial independence.

Among the new generation NGOs are the estimated 4,000 groups engaged in technology appropriation for local, sustainable development. This paper describes one organisation – SATIS – an association of some of these groups, forming a global information network on technology and development.

The prime activity of the technology appropriation NGOs is field action-research work, promoting, supporting and sharing development efforts. In addition to their practical technical, organisational and communications work, they also have brokerage, advocacy and networking roles. They often act as links between the supply and demand of financial, technological, human and organisational resources, liaising between groups separated by a mere few kilometres, or several thousand. In this work, they adapt and enhance technologies based in existing stocks of knowledge, and they share with others their research work on upgraded and emerging appropriate technologies.

Their work also enhances the notion of technology appropriation for policy makers and planners, facilitating their decisions on education, training, rural investment and fiscal measures to promote local enterprises.

Cooperation between these groups and other agencies is growing as they move to share skills, resources and concerns, and to join in issue campaigns. Networks are emerging between groups working in the same areas of geography, ecology and/or interest: for example, consortia of AT, change and small business groups; transcontinental networks on energy, medicinal plants, pesticides and water treatment; and information/advocacy networks.

One such network, specialising in information and communication on the manufacture, maintenance and management of technologies and processes for popular development is SATIS: Socially Appropriate Technology International Information Services.

THE WORK WHICH SATIS FACILITATES

SATIS is an international association, founded in 1982 by twenty-five organisations, after a preparatory period starting in the mid-1970s. Our
founder members are principally non-governmental organisations, evenly distributed throughout the world. Their common objective is to promote economic and social improvement in rural and marginal urban areas by providing a series of technological project and consultancy services to local development agencies, peasant, women’s, village and appropriate enterprise groups.

Some examples of the wide-ranging activities of our members are:

- promotion of small-scale palm oil extraction in Cameroun
- establishment of producer/marketing cooperatives for herbal medicines in Guatemala;
- winged-bean processing plants in Java, Indonesia;
- up-grading of pottery products as construction materials and for food storage in India;
- training in improved construction techniques for sanitation systems in the Caribbean;
- publication of popular/peasant science magazines in the Andes region;
- promoting appropriate technology courses in European technical education;
- linking small business skills in appropriate bakery development between The Netherlands and Kenya;
- conducting environmental impact - and damage limitation studies - in Senegal and Indonesia;
- feasibility studies on small-scale bicycle manufacture and pedal power applications in Central America;
- recording verbal histories - including 'rural technology tales' - in Tanzania.

Our founder members, partners and the hundreds of other groups using the services of SATIS are aware that the success of their work relies heavily on access to reliable and practical information on technologies and their appropriation, and on the associated organisational and financial processes. Because our members often work in innovative, multidisciplinary ways, there is a particular demand for evaluative information on the field experiences of similar organisations.

SATIS was founded by its members to enable them and their partners to create and maintain tools for the management and exchange of information essential to their work for development.

SATIS PROGRAMMES

The work of SATIS is divided into three programme areas, aimed at enhancing information work within the broader activities of our members, partners and cooperating organisations. The programme areas are:

1. Access and exchange of information
2. Diffusion and resource development

1. Access and exchange of information

The SATIS List of Publications is a prime feature of this programme, providing development workers with access to 1,200 publications,
manuals, audio-visual materials, on sale with different members of the SATIS network. The AT Publications List, uniquely, details materials in seven languages and has a high proportion of materials created and distributed in the Third World.

The Publications List is the first step in a programme aimed at establishing a series of co-publishing activities, mail order services and "SATIS bookshops", again with the emphasis on hitherto poorly distributed Third World information. The list is available for bulk distribution through other organisations.

More detailed access and exchange comes through the SATIS library card catalogues, listing almost 10,000 documents in members' libraries. The documents listed are often unpublished, or not generally available works, describing project experiences. Through this catalogue programme, users can obtain - and keep - copies of the documents at low cost. Since the catalogues are based on a selection of documents by each network member, they provide clear guides and recommendations for the acquisition of materials. The catalogues are available for other organisations to use, as a complete collection, or using a thematic selection.

A principal problem for many development agents and agencies is obtaining materials, once selected. Thus, SATIS issues guides to the organisations and programmes which can help in financing - or providing - documentation and other communications materials. In addition, work is underway on the SATIS "Book Token", with which users could obtain materials from any member of the network.

2. Diffusion, resource development and appropriate information technology

Regional seminars, for skills exchange and training, provide a forum for paying attention to methods of technology diffusion, making possible creative exchanges between requestors and researchers at all levels.

The seminars, and other advisory services, introduce the SATIS Documentation System, with a widely used classification, basic thesaurus, registration cards and retrieval techniques. These are basic, flexible tools which enable information centres to concentrate on interaction with "the field". The SATIS system, developed through years of development of many groups, is now used by hundreds of organisations.

Within the programme of providing materials for an essential and proper management of information, attention is being paid to the potential uses of computer technology in the work of small development groups. Anxious that this technology should be neither rejected nor applied by an organisation without a rational study of its potential, SATIS is cooperating with other development groups to set up an advisory service on the question of it, when and how to appropriate computer technology in small organisations.

3. Resource guides

This third programme comprises the issue of a series of resource guides, to be compiled by members, on resources - knowledge, funds, technologies, technologists - of use to all development groups, in their own
areas of geography and interest. Already, such guides and overview of
appropriate technology activities have been issued, for example in
Cameroon, Peru, Centrafrique and The Netherlands. Additionally, the
network as a whole manages an informal resource reference service,
sharing information, often on an informal basis, on recent trends and
developments in funding, policies and technologies.

THE ORGANISATION

General policy, programmes and membership admission are decided by a
General Assembly of all members. The Assembly elects a representative
committee to supervise the execution of the agreed work programmes. A
secretariat appointed by the committee, is responsible for the daily
execution of the Committee's roles of fund raising, representation,
support to members' information/communication work, and coordination
of network tasks, many of them decentralised among members. The production
of the network newsletter, resource guides, catalogues, lists, and the
organisation of seminars are typical of these shared tasks. The
secretariat will transfer, in the near future, to a Third World country,
reflecting the overall balance of the organisation.

Any non-profit group sharing our goals and work can apply for member-
ship: annual fees are currently $US100, plus 5/1000 of the group's
budget, if above $50,000. Constitutionally, at least one-quarter of
SATIS's funds must be provided by members; in practice, their share of
the budget is higher. In addition, all members make contributions in
to the network, through their exchanges of resources and informa-
tion, and through their organisation of seminars. External funds are
provided for general programme and special activity support by principal
UN agencies, governments, aid agencies and associate partners. Intensive
links are maintained with many other organisations, at resource-sharing
and policy levels: for example, SATIS is a member of the Networking
Institute, and of the United Nations NGO Steering Committee on Science
and Technology for Development.

Member organisations, having decided on the common work programme and
being committed to its operation, participate in any or all parts of the
programme, according to their special capacities. They have - and,
equally, provide - access to the information and resources of their
colleague members. In addition, there is a status of "Associate Part-
ners" for organisations which are unable to apply for full membership,
for legal reasons, or because their own technology appropriation work is
a relatively small part of their overall programme. In these cases,
associate partners choose to make use of - and, where possible, provide
an information input to - some network activities, and provide an
appropriate financial contribution for these services.

(Mauritskade 61a, 1082 AD Amsterdam, The Netherlands).
WISE: WORLD INFORMATION SERVICE ON ENERGY

The World Information Service on Energy (WISE) was set up by safe energy activists in 1978 as an international switchboard for local and national safe energy groups around the world anxious to exchange information and support one another.

WISE has now established relay offices in 11 countries and developed a loose network of groups around the world who regularly exchange information with one another. Local and regional groups send information to their relay offices. Important information is sent to the international office in Amsterdam, where it is compiled and published in the WISE News Communique or used in other WISE publications. At the WISE relays, the News Communique is translated (currently into French, Spanish, Japanese and Dutch) and sent out to local groups and especially to movement publications, which use WISE in their international columns.

In this way, WISE reaches thousands of readers regularly, with accurate, up-to-date, first hand news about developments which are of significance to the anti-nuclear movement.

The WISE News Communique is a unique and invaluable resource for anti-nuclear activists, environmentalists, journalists, critical scientists, lobbyists and numerous others involved in safe energy, peace, and development work.

Every two weeks, WISE publishes 16 pages of international news on nuclear power and nuclear weapons proliferation, acid rain, energy and the Third World, alternative energy planning, and anti-nuclear and safe energy activities. The WISE News Communique has become a major international networking tool for groups active on proliferation, transport, uranium mining, acid rain and nuclear waste disposal issues.

The WISE News Communique also provides regular information on nuclear costs and safety, the nuclear fuel cycle, renewable energy and critical scientific studies and other valuable resources on all these issues. WISE, which was set up in 1978 to function as an international "switchboard" for the anti-nuclear and safe energy movement, has played an important role in facilitating the flow of information across national and language barriers.

The information provided by the WISE News Communique has enabled many groups to develop more effective strategies and actions, to coordinate their activities with other groups around the world, to lend support and solidarity to distant actions and to feel less isolated in their own struggles. All articles provide reference information and with few exceptions, a contact address which puts you directly in touch with groups working on similar issues across the globe.

(Editor: Ann Kirschenmann, le Helmersstraat 108, 1007 AP Amsterdam, The Netherlands)
Kalpavriksh is composed mostly of students who got together some 4 years back to act against the visible deterioration of Delhi's environmental condition. We had been feeling increasingly angry and frustrated at our learned elders, many of whom expressed concern about our environment in seminar after seminar, yet did nothing about it. The I.P. Power station continued to belch out tonnes of pollutants every day, and Delhi's largest stretch of forest, the Ridge, continued to get smaller. So we decided to act. Taking the proposed large-scale construction on the Ridge as our focal point, we along with local residents, held in October 1979 a large rally demanding an immediate stop to all encroachments. Our protest was however obscured by the political turbulence of that period. It did serve to bring us together into an action group with an aim to do our bit in securing a more livable environment.

Kalpavriksh has since then taken up a number of programmes and projects, for instance:

1. The most sustained has been the fight to save Delhi's green areas. Favourable media coverage after the October 1979 rally, increasing citizen's pressure, and finally a memorandum we presented to the P.M. in 1980, were instrumental in getting the Ridge and other green areas declared 'Protected Areas'. Sadly enough, like many government notifications, this too remained largely on paper (though the construction was partly halted). Encroachments of all sorts have continued since then, often directly or indirectly involving the Delhi Administration itself. We have been constantly bringing to the notice of the Administration violations of its laws, badgering it to properly implement its notification. At one point (October 1980) we resorted to sitting in front of bulldozers which brought into raze a wild area in Chankyapuri, shaming the authorities into admitting its 'Protected' Status, and finally getting it fenced off for proper protection.

In our struggle to save Delhi's greens, we have continuously emphasised the need to provide the legitimate fuel and fodder requirements of poor citizens. The suggestion to start fuelwood plantations in poor colonies, thereby reducing pressure on precious areas, has yet to be taken up seriously by the authorities.

2. Some amount of tree-planting has been done by us in some schools, but large-scale planting has been hindered by several factors. Last year our members in a south Delhi colony made arrangements for planting several hundred trees and involving local residents in their protection. But this could be only partially successful as the Administration provided only a portion of the saplings it had promised and no tree-guards at all. It is often hard to get many saplings of native species; the Administration buys up most of the saplings for its much publicised but only partially successful tree-planting programmes, and the ones left are usually exotics like eucalyptus.

3. We have attempted to highlight some serious environmental problems through public action. In June 1981, we held a cycle rally to protest against the Administration's disinterest in Delhi's alarming water pollution problem. What really angered us was the fact that a Rs.50 lakh
project to clean the Jamuna, mooted by the previous government, was shelved by the present one seemingly for political reasons. We have followed up this action by collecting information on pollution sources, extent of pollution etc. and publishing our findings in our newsletter.

Apart from action programmes, we have felt a need to generate greater awareness of environmental problems, especially amongst the youth. Our activities in this regard have been:

. running some Nature Clubs in Delhi's schools, with the help of the World Wildlife Fund-India. Regular activities like group discussions, slide shows, tree-planting and labelling, trips, quizzes etc. are taken up in these clubs;

. frequent slide shows on various environmental themes, in schools and colleges not having Nature Clubs. For this we are preparing a number of audio-visuals (slide-cum-tape shows) one on deforestation in the Himalayas, and the Chipko Movement, is ready. Three others - on Delhi's environmental problems, on wildlife conservation and on the threat to the Narmada posed by a 'development' project are being prepared.

. a newsletter Nature (started in October 1979 as 'Echoes from the Wild') aimed mainly at giving information on various issues, and, importantly, at suggesting small-scale action points. 14 issues have so far come out.

. We have had some useful contacts with youth organisations in other countries, resulting in two action programmes. Last year during the CITES conference in New Delhi, we presented (along with YEASC) a memorandum to Belgium's delegate demanding that Belgium stop importing large numbers of Indian endangered species products by ratifying the convention. This coupled with similar actions by group's in Europe finally resulted in ratification by Belgium.

In 1982 we took part in an international signature campaign against the proposed dumping of nuclear wastes in the Pacific by Japan. We conducted this campaign here at the request of a Japanese anti-nuclear group.

Having felt the need to somehow bring together the scattered efforts of various environmental groups in India, we had in December 1980 held a small meeting of some groups. As a follow-up of that, we are engaged in starting a small-scale dissemination service, whereby any material we have can be duplicated and sent to organisations, on request. This has resulted in a 40-page Bibliography on Environment, brought out with the help of Lokayan.

Proposed future activities include:

. an investigation into the disruption of elephant migration patterns in North India due to construction of canals, hydro-electric projects, etc. This will be in connection with the Wildlife Institute of India;

. helping in creation of a documentation centre on environment at the Indian Institute of Public Administration;
intensive environmental study of Amarkantak, the source of the Narmada, along with the Hindu College Nature Club. This will possibly be a first step towards evolving an alternative strategy for development of the area such that local population and environment are not harmed.

(Ashish Kothari, 1 Court Road, Civil Lines, Delhi, 110054 India)

INDIA: SAMAKHYA AND THE COOPERATIVE MOVEMENT

MULTICOOPS' ASSOCIATION (MCA)

Rural India is covered by thousands of multicoops (Primary Agricultural Credit Society, Multipurpose Cooperative Society, Large Size Cooperative Society, Cooperative Rural Bank, Farmers' Service Cooperative Society, etc) each of which is expected to fulfill the financial, production, marketing, consumer and welfare needs of its members, drawn from all rural professions.

MCA, an association of multicoops, was registered in 1977 as a public society in order to help multicoops function effectively, in consonance with the principles of cooperation.

THRIFTCOOPS' ASSOCIATION (TCA)

Urban India is covered by thousands of thriftcoops (Employee Credit Coops, Urban Coop Banks, Neighborhood Credit Coops, etc) each of which is expected to help its members through provision of mutual savings and credit facilities, financial counselling and various social and welfare activities.

TCA, an association of thriftcoops, was registered in 1984 as a public society in order to help thriftcoops function effectively in consonance with the principles of cooperation.

SAMAKHYA

Samakhya was registered as a public trust in 1982, primarily to operate the cooperative development fund created by MCA, and to support professionally the work of MCA.

Today, Samakhya works closely with MCA and TCA, providing the coordination necessary between the two, and supporting both with promotional and professional services.

1984 ANNUAL REPORT

As MCA, TCA and Samakhya shared human and material resources during 1984 the 1984 annual report is being presented as a combined report of MCA, TCA and Samakhya.

Available from The Secretary, Samakhya, EOB 265, Hyderabad 500 001, India.
"Credit Union Youth: Our Next Generation" is the 1985 global theme for International Union Week, which commences October 13, culminating with Credit Union Day, Thursday, October 17. Celebrants of nearly 40,000 credit unions around the world will take part among the more than 55 million members who belong to credit unions in 76 nations affiliated with the World Council of Credit Unions.

This annual event, according to Ruseal Garcia, President of the World Council, provides every credit union the opportunity to reflect upon its own history and the worldwide application of this unique practice of cooperative savings and credit. "We set aside this time each year so that we can honour our pioneers, the men and women who have devoted substantial parts of their lives and careers, given of their time and energy, to help others to help themselves through cooperation and credit union membership", Garcia said.

"This year, in particular, we are calling attention to the need to increase our concern and the involvement of the young people of the credit union movement. They are our next generation of participating members and potential leaders with the community".

Credit unions will sponsor or join with others for a wide variety of Credit Union Day celebrations. Open houses, parades, sporting events, radio and television appearances or programmes, contests for posters and essays on cooperative or credit union themes, banquets, picnics, and salutory speeches are among the many different activities that will take place during the third week in October. The World Council has produced a kit that assists its members in celebrating Credit Union Day.

Credit unions are financial cooperatives that are member-owned, democratically operated, and not-for-profit institutions within specified fields of membership. Their cooperative roots are traced to Europe in the mid-19th century and to a variety of traditional, local and cultural, mutual self-help financial systems. Policies and guidelines of day-to-day operations are determined by individuals elected from the membership, according to the special financial and personal services found in the special common bond which established each credit union.

Credit unions, in turn, are provided services by organizations their leaders have established and maintained through the years. These second tier institutions serve to unify the credit union movement, as well. They provide both philosophical and practical support to all who seek assistance. Likewise, leagues, centrals, federations or national associations have the opportunity to belong to a larger global family within the credit union movement, the World Council.

(World Council of Credit Unions, PO Box 381, 5810 Mineral Point Road, Madison, WI 53711, USA).
PHILIPPINES: BATAS, CENTER FOR PEOPLE’S LAW

BATAS stands for law. Sentro ng Batas Pang-tao - the full name of the group - literally means Center for People's Law.

BATAS is an organic linkage between, and a legal resource support network to, social action groups, grassroots communities and legal support groups for the social, economic, political and cultural development of the urban and rural poor in the Philippines.

BATAS basically believes that genuine people's development could be achieved only through the active participation of the poor and oppressed sectors of our society in the identification and resolution of social problems. In the context of this process, the law (more particularly, legal and human rights) should be creatively utilized as a resource for mobilizing and enlightening the poor, rather than immobilizing or mystifying them.

BATAS was born out of a concrete and felt need of several grassroots organizations working with the rural poor to be able to grapple with existing legal problems faced by community groups; e.g. agrarian reform laws, the occupancy of forest land by tribal communities, or the control over municipal fishing resources. It was also set up to determine how existing laws and regulations could be of benefit to the poor, or if the existing law is unjust, what measures could be done under the circumstances (law reform, policy changes and others).

BATAS has identified five areas of concern, which reflect the different groups the member organizations have been working with: tribal communities, small farmers, small fishermen, migrant workers and the urban poor.

The BATAS program essentially consists of the following:

1. Legal Resource Workshops – the promotion of closer unity and understanding between grassroots communities and people-oriented lawyers through dialogue and workshops.

2. Legal Research – the compilation, systematization and monitoring of laws, policies, pronouncements and other official acts which affect the priority areas of concern of BATAS.

3. Legal Education – the sharing of knowledge on legal and human rights, skills, procedures and related matters both at the support group level and community level for greater awareness and sensitivity to legal issues.

4. Situational Legal Assistance – the action taken on legal matters referred to the staff by the member organizations, like referral of court suits to legal aid societies, preparation of position papers, lectures, legal opinion and others.

(Contact person: Hector D. Soliman, Director, No.423 Boni Serrano Avenue (cor.16th Avenue), Maly, Quezon City, Philippines.)
CAMEROON: SIMULATION GAME IN BUEA

Using simulation gaming as a means of teaching development staff is once again a major topic of work at the Pan African Institute for Development in Buea. While such games are not a substitute for formal classroom teaching, exercises, personal reading or field work, they provide a link between these different activities and are a new pragmatic approach in understanding and learning about the environment and the relationship of development activities to day to day life of people living in the rural areas. They are gradually becoming used in training institutes as an active teaching method which makes the learning process more effective and enjoyable.

One such game has now been designed during the Second International Workshop on Simulation Gaming, organized in Buea from 3-18 January 1985 by PAID with support from UNESCO. The workshop was led by Dr. Cathy Greemblat, Professor of Sociology at Rutgers University (USA) and Consultant to UNESCO, now on her second visit to Cameroon, where she has been able to familiarise herself with village conditions, thanks to the populations and the Chiefs of Nake, Bolifamba and Bauna villages. She worked with staff from PAID West Africa and its Secretariat General, who used an Apple micro-computer to assist them in finalizing the designs of the "Village Development Game". In this game, students are asked to play the role of men and women farmers, the Chief and the traditional doctor, field development staff, the Divisional Officer etc. After playing the game, the students are then asked to discuss with their professors the development issues raised during the game, such as peasant rationality, social organization and popular participation, tasks and activities of development staff, subsistence and marketing of surplus, capital investment at village level, etc.

During the workshop, the game was tested by playing it on an experimental basis with students at PAID, the Local Government Training Centre (CEFAM) and the Community Development Specialized Training Centre (CDSTC) in Kumba.

The outcome of the workshop is a manual giving all the instructions necessary for a trainer to organize and run the game in his own institute as well as suggestions for its integration into a programme for training development staff. The manual is planned for publication by the Division of Human Settlements and Socio-Cultural Environments of UNESCO.

The game will be promoted throughout Africa as an active training method, notably in the four regional PAID Institutes in Ougadougou (Burkina Faso), Kabwe (Zambia), Douala and Buea (Cameroon).
LES ECONOMIES ARABE ET EUROPEENNE EN L'AN 2000

APPEL DE CONTRIBUTION AU 4E COLLOQUE INTERNATIONAL DU CERMAC

Les 15 années qui nous séparent de l'an 2000 vont être jalonnées d'événements déconcertants ou fantastiques. C'est pour cela que l'an 2000 apparaît comme une échéance chargée de mythe, qu'on attend avec un sentiment mêlé d'appréhension et d'espérance, de doute et de certitude. Bref, un horizon de rupture.

Cela est vrai pour les pays développés et plus particulièrement pour l'Europe, où les vieilles certitudes sont ébranlées en même temps que naissent de nouvelles espérances avec les biotechnologies, la robotique, la conquête de l'espace et les nouvelles technologies d'information et de télécommunications. Les nouvelles découvertes bouleversent le fonctionnement des sociétés et modifient le rôle des États. Les règles du jeu changent, de nouvelles pratiques se dessinent et s'imposent. On assiste de plus en plus à:

1. la réorganisation de la société mondiale par de nouveaux acteurs autour de nouvelles données géo-économiques, technologiques et politiques;
2. l'internationalisation de l'économie;
3. l'irruption de technologies mondiales.

Dans un tel contexte, il n'est pas possible de vivre au jour le jour. Il faut prévoir, spéculer, projeter, défricher le champ des interrogations et définir les objectifs et les priorités à long terme. D'ou le foisonnement des travaux de prospective dans tous les pays développés et dans toutes les organisations internationales depuis surtout une décennie. Le programme FAST de la CEE est à cet égard très éclairant.

Mais cela est également vrai pour les pays arabes où la nostalgie d'un passé glorieux et les doutes d'un présent préoccupant enveloppent le futur d'un voile d'incertitude. Et pourtant ce futur, faute de l'appréhender totalement et d'en cerner les contours, il faut tenter de le deviner et de s'y préparer. C'est le propre de la recherche prospective.

Cest, la recherche prospective est à ses premiers balbutiements. C'est que son objet - le futur - est par définition multiple et incertain. Multiple d'abord parce que le futur ne sera jamais plus l'exact prolongement du passé: certes le poids du passé limite l'éventail des futurs possibles, mais cet éventail reste ouvert, chacun disposant d'une marge de manœuvre. Incertain ensuite, parce qu'il sera déterminé par une multitude de variables. Et il y a de fortes chances que le futur aujourd'hui ne corresponde que fort peu au futur de demain. En ce sens, le futur explique beaucoup plus le présent que le présent le futur.

Une autre difficulté de la recherche prospective tient à la confusion courante entre la projection et la prédicition et l'imprécision du tracé des frontières entre les scénarios probables, possibles et souhaitables.

Pour des raisons qui tiennent non seulement au fonctionnement même de l'économie mondiale, mais aussi à la spécificité des rapports euro-arabes, l'Europe et le monde arabe, sans délaisser leurs intérêts parti-
particuliers dans d'autres régions du monde, sont condamnés, dès à présent, à construire ensemble leur avenir. Ce n'est pas un vœu pieux. C'est une exigence économique que justifient à la fois, les lois de l'offre et de la demande et les nécessités de l'élargissement des marchés, l'inégal dotation en facteurs de production, l'inégal niveau de développement et le flux migratoires dans les deux régions.

Le rapport final du colloque devra dégager:

1. Les politiques qui devraient être prises, qui contribueraient à mettre en place un nouvel ordre euro-arabe de solidarité.
2. Les institutions qui devraient être chargées de dynamiser les rapports euro-arabes.
3. Les fondements conceptuels qui devraient servir de soubassement à une coopération pour un avenir meilleur et un autre développement.
4. Les pistes de recherche pour des réunions spécialisées.

Le Colloque se tiendra à Louvain dans la première semaine de décembre.

Pour d'autres informations: Centre d'Etudes et de Recherche sur le Monde Arabe Contemporain (CERMAC), S place Montesquieu, 1848 Louvain-la-Neuve, Belgique.

AMÉRICA LATINA: ECIEL

ECIEL (Programa de Estudios Conjuntos para la Integración Económica Latinoamericana) es una institución independiente que reúne a centros de investigación de América Latina y cuyo objetivo es coordinar estudios económicos comparados que sean útiles para el desarrollo económico y la integración de la región.

El Centro Coordinador que funciona en Río de Janeiro, Brasil, tiene como función principal integrar proyectos de investigación realizados con el esfuerzo conjunto de los institutos miembros y preparar análisis regionales comparados pudiendo, ocasionalmente, dirigir sus propias investigaciones. Al integrar el esfuerzo de diversos institutos autónomos, ECIEL abre nuevos canales intelectuales de comunicación, crea oportunidades de participación en investigaciones pioneras y de gran relevancia, y ofrece el acceso a datos y técnicas de investigación que pueden estar fuera del alcance de institutos que actúan en marcos exclusivamente nacionales y operan solamente con recursos propios.

La red de investigación de ECIEL es particularmente sensible a las necesidades y potencialidades de sus miembros y se preocupa especialmente en incentivar y respaldar a los institutos de implantación reciente y de menores recursos, mediante una cooperación profesional y a través de la interacción con los institutos mayores y más consolidados. ECIEL ha promovido un sistema de análisis y discusión interpares que contribuye a mejorar la calidad científica de los trabajos, a ampliar la experiencia en el campo de la investigación y a facilitar el acceso a nuevos datos e informaciones a todos los institutos miembros. ECIEL ofrece también a sus miembros métodos de investigación y formas padronizadas para presentación de resultados.
El tipo de investigación propiciada por ECIEL se orienta hacia una mejor comprensión de las implicaciones de la política económica y social. Los instrumentos analíticos y los fundamentos teóricos que sirven de apoyo a la realización de los estudios toman particularmente en cuenta la necesidad de formular e implementar políticas económicas y sociales a nivel nacional y regional.

Para dar cumplimiento a sus objetivos ECIEL puede, de acuerdo con sus estatutos: a) contratar los servicios de investigadores, asesores, administradores y funcionarios; b) celebrar convenios con instituciones privadas o públicas de cualquier parte del mundo; c) otorgar becas de estudio; d) celebrar congresos, reuniones y seminarios; y e) celebrar toda clase de actos que, tengan relación directa o indirecta con los objetivos de ECIEL y tienden a asegurar su desarrollo.

Estudios realizados: Los estudios ya realizados, en orden aproximadamente cronológico, han sido los siguientes:
1. Industrialización e Integración (1963-1972);
2. Patrones de Consumo e Ingreso (1966-1979);
3. Estructuras de Salarios en las Industrias Manufactureras (1966-79);
4. Comparaciones de precios, poder adquisitivo y producto real en América Latina (1966-1981);
5. Absorción de Mano de Obra y Empleo (1972-1981);
6. Distribución de Ingresos (1972-1980);
7. Educación y Desarrollo (1974-1979);

Nuevo programa de investigación

El nuevo programa prioritario de investigación comprende los temas centrales siguientes:
1. Empleo, distribución de ingresos y políticas económicas.
2. Productividad rural y aprendizaje en el medio rural.
3. El gasto público social y sus efectos distributivos.
4. La inserción de América Latina en la economía mundial.
5. Implicaciones económicas de la crisis energética.
6. Crecimiento demográfico, migración y mercados de trabajo en América Latina.

Perspectivas

En sus 19 años de existencia, ECIEL ha realizado importantes contribuciones a la investigación económica y social en América Latina destacándose particularmente el desarrollo y consolidación de una comunidad académica en la región. Por otro lado, las investigaciones empíricas realizadas por ECIEL han dado origen a publicaciones para la implementación de la política económica y social por parte de los gobiernos latinoamericanos, ECIEL continuará concentrándose sus esfuerzos en estos temas fundamentales en el curso de esta década que plantean nuevos problemas y graves desafíos.

(FCIEL, Calixto Restrepo 144, entre 15 y 17, Lima 1, Lima.)
USA: STELLE FOUNDATION FOR PERSONAL, SOCIAL AND GLOBAL TRANSFORMATION

Stelle Foundation, Inc. is an independent non-profit organization dedicated to personal, social and global transformation. Its goal is to provide increased access to new and educational resources that enhance personal growth as it believes the first step in addressing social and global issues is to help individuals realize their full human potential.

In addition to programs initiated and administered directly by the Stelle Foundation, it also supports transformational programs and organizations through the allocation of staff resources, funding and or fundraising assistance, and consulting services. The current programs and interest areas supported by Stelle Foundation are outlined below.

1. **Centers for Human Development.** The Centers for Human Development are not-for-profit associations of individuals and organizations involved or interested in the realization of human potential. Through their course offerings, the centers provide opportunities for people to learn about and take advantage of the many resources available for personal growth in the three areas of mind, body and spirit.

   Sample course offerings include: systematic training for effective parenting (STIP), a group of sessions that help parents to deal with the special challenges associated with parenting and encourages mutual respect between parent and child; and a course leading to increased cooperation, communication and self-esteem among children; **Adventures in Attitudes**, a weekend seminar that helps people to continuously expand the dimensions of their life by learning how to strengthen their inner resources and understand the interrelation of thought to life; **Continuous House**, a holistic healing center staffed by health professionals offering services in “wellness”, including clinical ecology, stress management and reflexology.

2. **Self-Help Association for the Realization of Potential (SHARP).** is a not-for-profit membership cooperative of individuals and personal growth centers and publishers. Members receive various services designed to help them find the most appropriate transformational resources to meet their particular needs.

3. **Stellar Communications** was established to produce and distribute material relevant to personal and social development. Many Stellar Communication projects may have been passed over by larger firms due to their questionable "commercial value", yet are worthy projects, nonetheless, based on their intrinsic social value.

   Communities Magazine. Conventional physical, social and economic arrangements fail to meet basic needs, people around the world are searching for ways to create new habitats and new forms of community. With thousands of "intentional communities" throughout the world, this movement is influencing the larger society and provides important indicators of the future. Since 1971, Communities Magazine has reported on the solutions being developed in intentional communities to global problems like pollution, energy shortages, inflation and rising health costs.
Model Cities. One of the major factors in determining success or failure in the realization of potential in the environment within which we live, frequently, society as we know it does not constitute a course of self-development. To address this urgent need, Stelle Foundation is involved in the longer-term development of model cities, where a supportive environment conducive to personal growth is the primary objective. A model city prototype is presently under development in the planned community of Stelle, Illinois, USA.

Technology. Stelle Foundation supports various technological research and development activities that are directly related to self-sufficiency and improving the overall quality of life. The use of passive solar designs for homes and greenhouses, windmills, organic gardening, aquaculture, and biodigesters are just a few examples of how ecologically sound technologies can result in greater self-sufficiency on both individual and community levels, thereby creating more stable and sustainable environments.

Further Information From Stelle Foundation Inc., 106 1st Street, Stelle, IL 61501, USA.

FRANCE. L'ETE AU CIR DU LARZAC

Station de L'été 85, au Cir du Larzac pour rencontrer d'autres personnes et partager des expériences d'intégration, se former autour de thèmes qui font l'actualité: question de choc, et des pétitions, dans un cadre exceptionnel, à des prix adaptés à tous les niveaux.

Violence et sécurité concernent la défense contre les agressions, libertés et sécurité, vieillie, non-violence et auto-défense, Education (éducation et non-violence, naissance sans violence), économie (économie associative et alternative économique), féminisme (féminisme de femmes, lutte pour la paix), non-violence (formation à l'action non-violente, le Cir du Larzac, naissance lumière, l'arrivée de l'appel), en cœur, pour participer à un chantier d'écriture, d'écriture et technologies appropriées, du parc ou en ville, se détendre (camping, guide de la bibliothèque, accession du Larzac)...

Pour plus d'information, de l'été du Larzac, 106 1st Street, Stelle, IL 61501, USA.
FROM NIGERIA:

I write to thank IFDA for the very informative journal received just prior to my leaving for Europe last week. I find the journal quite objective, interesting and genuinely committed to the problems facing the less fortunate peoples of the world and their plight, while I do hope that IFDA would not only serve as a voice of concern amongst us, I do earnestly hope it would have the MOVES to promote positive action in finding real solutions to the ever increasing problems of the less fortunate peoples of the world. I want to pledge my sincere commitment to the cause of the organization and to the upliftment of mankind through collective effort of the NAFES for the RAFE-NATS.

My best wishes for continued success in the struggle for a better world for us all.

Yemisi Obodo, Lagos

FROM MEXICO:

Thank you very much for continuing to send us IFDA Dossier. It is very important for our Applied Research Program in Microdevelopment, especially for the Information Center Project. We wish to interchange bibliography, experiences, suggestions, etc., on "Microdevelopment" with persons and institutions with related ideas. Thank you for the publication of this letter.

J. Carlos Gimenez, Program Director, Universidad Autonoma de Baja California Sur, Ap. Postal 585, La Paz, Baja California

FROM NEPAL:

I am a Senior Research and Training Officer in New ERA - a private non-profit organization based in Nepal. Also, I have just completed my course work for Ph.D. in Education for the Michigan State University and currently I am in the process of collecting data for my dissertation on "Perceived Qualifications of the Village Level Women Development Workers: A Case Study in Nepal". For this purpose I would like to request you to send me a copy of IFDA Dossier 13, May/June 1983 and to put my name on your permanent mailing list. It will help me a lot to receive back issues that are related to development in general, rural development, women in development, appropriate technology, indigenous knowledge system, participatory research, action research, etc., etc.

I will be very happy to send you any information that is related to New ERA and its activities.

Narayan Raji Subedi, Kathmandu, Nepal

(Editor's note: We have mailed you a copy of the May 1983 issue and have put your name on the mailing list of IFDA Dossier. Please check to make sure it has arrived.)
FROM PORTUGAL:

Thank you very much for (i) existing, (ii) keeping on improving, (iii) sending me this apparently important piece of information which has now become the essential reference to all my readings on development.

Sincerely yours, etc.

FROM THE UNITED STATES:

Project Abraao works in solidarity with the radical peasant movement of Brazil - e.g. the Brazilian branch of seeing Daju Justicia - focusing currently on the 'debt crisis' and the 'development' issues underlying it. We would very much appreciate receiving the IFBA publication.

I honour you for what you are doing.

Sincerely yours, Peter and friends.

I have followed the IFBA boletin with great interest since its beginning and I am most anxious to continue to do so. I have taught here for the past six years and for ten years at Stanford University prior to that and have found the boletin during its existence a most useful contribution to my classes on international and international development. There is great interest in this area here and elsewhere and I make use of the boletin for my US and foreign students. I will send you some work I have completed recently that I believe of interest to you.

With best wishes, [Signature].

FROM THE PHILIPPINES:

Your news is appreciated, warm greetings!

We have come across your publication, IFBA boletin and found out that the articles it carries could help us tremendously in our development work here in Mindanao, Philippines. We are therefore requesting that our group be included in your subscriber's list. Wassalam!

[Signature].

FROM YUGOSLAVIA:

I would like to thank you for sending us the special United Nations version as well as the regular IFBA with particular care of high quality and provide the best possible monitoring nd understanding of the current events and activities significant for international economic cooperation and particularly for the developing countries.

Sincerely yours, [Signature], [Date].
LOCAL SPACE


International Labour Office, Le travail dans le monde volé (Geneva: ILO, 1983) 25pp. The object of this new volume of Travail dans le monde is to present to the reader the main problems and the main questions that arise in the current work. The International Labour Office has assembled and analyzed a mass of information and data, and has extracted the most important. This volume focuses on the relations between the organizations and the employers (relations between employers and employees), the norms of international labor law (freedom of contract), labor conditions (conditions of work); the organization and distribution of labor; the condition of the labor force; the evolution of the labor force; the terms of labor force.


Ajit Kumar Chauha (ed.), Agrarian Reform in Contemporary Developing Countries (London: Croom Helm Ltd, 1985) 256pp. This book is about the meaning, relevance and process of agrarian reform in contemporary India. It includes seven detailed case studies: each on Ethiopia, Peru, Chile, Nicaragua, China, Pakistan (India) and West Bengal (India). In all cases, efforts were made to implement agrarian reform programmes in recent periods. The case studies focus on selected aspects of the reform processes - their origins, basic characteristics, problems of implementation and immediate consequences. Whenever appropriate, attempts are made to discern the emerging trends and probable long-term effects. Each region differs considerably in terms of socio-economic and administrative conditions, but the reform efforts are placed in their respective historical contexts. Several common themes emerge with which are dealt with in detail. In all cases, it is clear that agrarian reform is essentially a political process resulting from political developments and that piecemeal reforms will not solve the state problems of growth, distribution and poverty in the Third World.

Alberto Arocial et Pekka Virtanen, Niescił face i La mer, Amenagement urbain participatif (EMDA, 1984) 144pp. (PP 3570, Dakar, Senegal).

People's Movements: Building Power and Maintaining the Struggle—the Philippine Experience, a report prepared and delivered by the Sindicato Coordinador de Ecumenical Centre for Development during the Asian Youth Assembly, New Delhi, October 1984 (Inq Study Series, 3rd Int. quarters, 1985), (Ecumenical Center Building, 8/1 Epitaphio de los Santos Avenue, Quezon City, Philippines).

Michael Redclift, Development and the Environmental Crisis: Red or Green Alternatives? (London: Methuen, 1984) 144pp. This book discusses the global environmental crisis as a central concern of practical economy and its structural causes; a central concern of environmentalists. Although there is a growing recognition of the environmental crisis facing the South—triggered by the Brundtland Report's North-South debate and the concern with the tropical environment set out in the World Conservation Strategy—the environment is rarely interpreted within the framework of global economic relations, nor does it form part of most current analyses of underdevelopment. Moreover, Redclift argues that a closer analysis of the environmental crisis in the South reveals the importance of the share of resources obtained by different social groups. Solutions to environmental problems—whether deforestation, desertification, or the dwindling 'gene pool'—call for determined political action on behalf of specific interest groups and classes.

Andrés Aubry, Estrategia popular e investigación científica (Instituto de Antropología y Arqueología de la Región Maya, MECU, 1984) 10pp. (Apt. 6, San Cristóbal de las Casas, Chiapas, México).

Gilbert Sassen, Biotechnologies: Challenges and Promises (Paris: CRESTO, 1984) 115pp. A comprehensive, scientific discussion of the practical applications of biology and the dominant role it is rapidly assuming for the survival of this planet. Biotechnologies represent an approach, at once biological and economic, to the basic problems of health, food and energy. The book focuses on production of basic foodstuffs, microbial fermentations, the possibilities provided by a better understanding of cells and living beings and the potential of biotechnologies and applied to plants. It does not, however, ignore the risks which these technologies entail. The possibilities, hazardous as they may be, of acting upon the very mechanisms of life, as well as the considerable financial and strategic interests involved, constitute significant challenges. This work, which is both clear and precise without losing any of its scientific value, provides a guide for specialists and the uninitiated alike.

N. W. Firth, "Technological approaches to plant productivity", Economic Geography, Tome XXXIII, N°2, 1957 pp. 163-176.

NATIONAL SPACE

As a result of the recent developments in the field of international relations, there is a growing concern among states and international organizations about the potential for space-based technologies to contribute to the promotion of stability and cooperation. The recent launching of a new satellite by the United States has sparked a debate about the implications of space power and its role in shaping international relations. This article aims to provide an overview of the current state of space technology and its potential impact on global politics.

Reference:


T. Sivaraksa, Buddhist Resurgence (Bangkok: Asia Cultural Forum on Development, 1983) 46pp. A collection of some twenty lectures, speeches and articles which give an important contribution to Buddhism, History of Ideas and beyond. The articles on Buddhism reveal the influence it has on the minds of the readers while those on history explain the ways of the administration and exercise of authority over states of the period concerned by the kings and princes. (Suksit Sam, 1715 Rama VI Road, Bangkok, Thailand).


GVC, Guinea-Bissau - Alphabeto (Bologna: 1984) 22pp. Ce livre, structuré sur la base de mots-clés qui introduisent les thèmes propres de la réalité du pays, est une composition de textes choisis de plusieurs auteurs (guinéens, africains, européens) et de photographies. Le texte est en italien et portugais. L'ouvrage est né de la collaboration entre le centre-conseil- Italiens et Carlos Lopes, actuellement directeur de l'ISER (Institut National d'Etudes et de Recherche) de Bissau. Le livre a été entièrement reproduit en forme d'exposition, par l'utilisation de 31 panneaux d'aluminium plastifiés. (Gruppo Volontariato Civile, Villa Aldini, Via dell'Osservanza 15/1, 40126 Bologna, Italia).


THIRD WORLD SPACE

Robert McKee, African Regional Organizations (Cambridge University Press, 1981) 16pp. This collection of new essays by African, Indian, European and American scholars is the first comprehensive study of African inter-governmental organizations. It deals with African relations with the United Nations, as well as continental and subcontinental (OAU, COM, ECOWAS, IGAD and AU) and subcontinental (OCAM, COM, ECOWAS, IGAD and AU) organization of a security, political, economic and common market type, and the African
comparative study of past problems, present trends and future prospects. The major problems of intercountry cooperation in Africa are analysed in historical perspective over the last quarter of a century. The theory and practice of cooperation in Africa are reassessed and possible alternative roads to cooperation suggested. After the relative eclipse of the 1970s, regionalism may re-assert itself as a major theme of the development dialogue, as the difficulties of implementing the NIRO or a strategy of national self-reliance become increasingly manifest. This collection thus hopes to signal not only an era of renewed interest in regional self-reliance but also a new understanding of the basic aims and methods of regional cooperation.

Elham Khalil, The Arab Satellite and the Flow of Information in the Arab World (Universiteit van Amsterdam, 1983) 522pp. An inquiry into the impact of the Arab satellite on the flow of information among the Arab countries, and between the Arab countries, development and cultural identity. (Elham Khalil, Domestrait 37b, 3864 PN Nijkerkerveen, Netherlands), USS 24.-

Ngo Manh-Lan (ed), Unreal Growth. Critical Studies in Asian Development (Delhi: Hindustan Publ.Corp., 1984) I vol., 898pp. A collection of studies that analyse critically the process of economic growth triggered off in the Asian countries during the post-1945 period in consequence of their liberation from the colonial rule. Most of these newly independent countries, whether under a democratic set-up or military regime, have taken the capitalist path of development. The case studies suggest that their strategy of growthmanship has evolved amidst an array of contradictions and constraints. As a result, the gains of economic growth, irrespective of its form, speed, dimension and direction in individual countries have been usurped by the small nexus of national and foreign monopoly capitalists and the self-reinforcing interrelationship between them. The entire undertaking for growth has left untouched the vast majority in these countries, it has rather led to increasing poverty and human misery. Hence the title Unreal Growth to depict the reality and to jettison the rhetorics and clichés related to development policies and strategies. The case studies of developing Asian countries committed to socialist economy reveal that their task of reconstruction has not been an easy one either. The creation of relationship of harmony vis-à-vis United States and China supported by Western Europe and Japan has stimulated a fabulous desire for advanced science and technology in China. As a result, China's undertaking for 'modernization' is still a far cry from a carefully planned socialist economy, manifested in the prevalent instability of general price index and the vulnerability of its socio-economic structural set-up and political establishment so far. (6 U.K., Jawahar Nagar, Delhi 110007, India).

GLOBAL SPACE

Peter Waterman (ed.), For a New Labour Internationalism (The Hague: MEB, 1984) 356pp. Waterman proposes that there is an urgent need for a "new labour internationalism" - not just amongst workers of trade unions, but a movement which connects with what he describes as a "growth of internationalism within the peace, environmental, human rights, women and other movements." He also proposes that there is need for a "new communications model for a new working-class internationalism", which he believes should be autonomous from capital, state or traditional labour organisations; should be sceptical of all state forms; should concentrate on grass-roots activity and should reject hierarchical structures in favour of building networks. To debate these issues, Waterman organised a small seminar of academics, researchers and organisations active in 'worker internationalism' from which For a New Labour Internationalism emerged. The book consists of 13 articles, of which some are reprints from academic or theoretical journals and some unpublished 'working papers'. It has a distinctly fresh and experimental style, and most of the articles are very up to date (Dave Sprouse, International Labour Reports, Jan.85). (Galileistraat 136, 2511 KW, The Hague, NL)

Biserka Vojkovic, La culture et le nouvel ordre économique international (Institut pour les pays en développement, 1984) (enpp. (8, maj 82/11, 41000 Zagreb, Yougoslavie).


Lester B. Brown (et al.), State of the World 1985 (New York: W.W. Norton & Co., 1985) 307pp. This book is the second in an annual series of reports from Worldwatch that measures worldwide progress in achieving a sustainable society. Using a broad network of investigative sources, the report monitors changes in the global resource base (food, water, energy, and minerals) and indicates the underlying causes by which they affect the economy. Natural growth of the Worldwatch Institute's ongoing progress, the book is published in response to a growing demand for policy-oriented interdisciplinary research. The reader will find essays on innovative or particularly successful global developments; an emphasis on global economic connections that policy makers often overlook; a review of national policies and programs including...
progress toward specific national goals; and a survey of major financial commitments by governments and international development agencies.

UNCTAD, Trade and Development Report, 1984 (Geneva: UNCTAD, 1984) 316 pp. Part II includes an analysis of the continuing world economic crisis. Special attention is given to the problems of economic recovery in some industrialized countries, in particular in the USA, to the Third World. Specific inadequacies in the transmission mechanism are highlighted. Each year in Part II of the "Trade and Development Report" a specific theme is discussed. This year it is the evolution and reform of the international trade and payments system. After an introduction on the establishment of the barter system, it goes on to examine managed trade, changes in the structure of financial flows to developing countries, the growth of bank lending and the inadequacy of official multilateral flows are discussed. This is followed by a discussion of the consequences of the floating of exchange rates. Necessary reform of the system is indicated in the light of the performance so far and related to specific issues in the field of trade and development.

UNCTAD, The Least Developed Countries, 1984 Report, Genoa: Augusto Ancora (New York: UNCTAD, 1984). An account of the recent socio-economic evolution in the so-called least developed countries is given in a masterly analysis and an analysis of the most important socio-economic sectors (trade) as well as an analysis of recent economic trends in each of the countries (Chap. 3). Chap. 4 discusses the role of exports in the economic growth of these countries. Part II of the report focuses on the mercantilism in the least developed countries which the World Bank has prepared periodically for several years.


State Council for European Affairs, The Long Agreement - Europe and the Third World (Brussels, O.M.A., 1985) 32 pp. This timely booklet - the new long agreement between the EEC and the ACP was signed in December 1979 - informs about Europe's relationship with 33 associated countries of Africa, the Caribbean and the Pacific, and stimulates them to think critically on problems of Third World development. It contains these main points set out at an outline of the new Convention: interviews with ACP representatives attending the convention; and a critical essay, "EEC and the Third World - development re-examined". It will appeal to those who want to reflect further on the merits and demerits of aid and trade arrangements in an experience of North-South solidarity, and who want to develop further the complex relationship of interdependence between North and South (pp. 1-30, 66, 101, 103, Brussels, Belgium).


Robert F. German (ed.), Private Voluntary Organizations as Agents of Development (Boulder: Westview Press Inc., 1984) 253pp. Private voluntary organizations are playing an increasing role in development cooperation either as alternative forms of resource flow or as channels of all that are systematically integrated into the official intergovernmental system. This book explores the practical and theoretical aspects of PVOS, including the nature of and prospects for PVOS/government ties, the role of PVOS as facilitators of small enterprise, PVOS relationships with indigenous voluntary agencies and the need for careful evaluation of PVOS projects from the standpoint of cost-effectiveness and replicability. The role of PVOS as advocates of development education is also discussed. (1500 Central Avenue, Boulder, Colorado 80305., USA).
The International Coalition for Development Action (ICDA), in cooperation with Health Action International (HAI), the European Bureau of Consumer Unions (BEUC) and the World Business Council for Sustainable Development (WBCSD) have published an informative report on drugs and pesticide residues. The report is available for free distribution.


The "IBAN News" (Feb-March 1985) reports on factory death actions worldwide and the latest developments in the Solidarity movement in Poland. The bulletin also includes an analysis of the "underground" labor movement in Poland and an overview of the "Solidarity" movement. The bulletin serves as a key source of information for the Solidarity movement and the fight against global capitalism.

The bi-weekly "Global Solidarity News" (Vol. 5, No. 4, April 1984) brings news about the ongoing Solidarity movement. The bulletin highlights the challenges faced by the Solidarity movement and the role of solidarity movements worldwide. The bulletin provides a valuable resource for understanding the global Solidarity movement and its impact on society.

In recent years, there has been a growth of "unofficial" international contacts between workers in transnational corporations. The background for this trend is described in the International Labour Office's "International Labour Reports" (Issue 5, March-April 1985). Additionally, an extensive section on the Bhopal disaster is included from the worker's point of view (No. 6, Oxford Ed. Manchester M13 9NE, U.K.). New Solidarity movements are discussed in "Newsletter of International Labour Studies" (Vol. 1, Jan. 1985). (Goldsteinstraat 69, 2519 ZH The Hague, Netherlands).
living conditions and social and cultural life of the working people in that country (Coordinating Office Abroad of NSZZ Solidarność, 104-112, 1040 Brussels, Belgium).

Development Community Booklet (Vol.1, Spring-Summer 1984) provides readers not only with a general idea of what this New Zealand community is but also explains how it functions (since 1978) and gives an account of the practical side of this experimental endeavor. In their issue N/10 (Dec. 83-Feb. 84) - a detailed analysis of the community's economics can be found (Mills Farm, P06 33, Albany, Auckland, New Zealand).

Child labour constitutes a topic of Asian Action (March-April 1983), a newsletter of the Asian Cultural Forum on Development. Several articles dealing with disadvantaged children who are forced - in many ways - to sell their physical strength to earn the necessary means for living for themselves and their relatives. Evidence from Sri Lanka, Thailand, India, Africa (ACOF, P08 1990, Bangkok 10390, Thailand).

Child labour is also discussed, this time in the Indian context, in Sahaja (Autumn 1984), 'Development Research Communication and Services Centre, S B Novodart House, Sahaja 19-04-01, India).

"Women - protagonists of change" - this is the leading theme of Development News of Change (N/4, 1984). The issue, edited by Maria Angelique Sardine and with articles by, among others, Shyamal Mandera, Zubaida Ahmed, Ben Todesse, N. Mona Priti and Hazel Henderson, gives an assessment of the results of the US women's decade (Fabiano della Civita, del Monte, 00144 Rome, Italy).

A quick account of the Greenham Common camp, an anti-nuclear women's action in Great Britain, is given in Peace News (April 1984), 787 Naze Lane, Nottingharn, (UK).


The Open Policy is the quarterly, published by Project Abraco (Santo Amaro), a South-North initiative, which attempts to inform the US peace movement of the value and perspectives of significant importance to the Latin American people, and to the Brazilians in particular. The recent issue (March 1985) brings excerpts from an interview with Frei de Almeida, a Brazilian priest from Sao Paulo, Brazil, entitled "Time for an accounting", in which he deals with debt "in conflict between brokers and military and the business classes", yet which burdens not only the people of the creditor, but the debtors as well. A concept is set up on an internal fiscal and social political scale of justice to do the accounting in this respect as perceived by Project Abraco (POB 223, Santa Cruz, CA 90701, USA).

One world, a monthly magazine of the World Council of Churches brings in a special issue (N/109, March 1985) an account of WCC activities over the last 15 years, a great part of WCC work has been geared
- through its specialized commissions and departments - to the betterment of the people's conditions in the Third world countries (WCC, P.O. Box 68, CH-1211 Geneva 20, Switzerland).

. The Austrian conservationists have won a major victory in their fight to save Europe's last great river forests - by obtaining a high Court decision that will halt work on a hydro-electric dam for at least 3 years. In Earthscan Bulletin (Vol. 8, N° 3, Feb. 1985), (c Earthscan Ltd, London WC1H 5DD, UK).

. Asia Labour Monitor (Vol. 1, N° 2/6, Feb. 1985) brings a compilation of news about labour actions, events and conditions in Asia, with related economic news. The publication is particularly useful to unions, labour groups and activists (Asia Monitor Resource Centre, 444 Mathin Road 3/B, Kowloon, Hong Kong).

. Transit (N° 15, 36 Spring 1985) a quarterly newsletter/directory containing a great deal of information and addresses, publications available, etc., in the field of appropriate or alternative technologies (Box 567, Bangsby, ME 04920, USA).

. The Nonaligned Movement is discussed in Mainstream 59, 19 March 1985, and particularly the last 2 years that have passed since the New Delhi summit, and the Muslim World (Vol. 20, N° 3-4, 1985) which brings an account of the Bandung Conference 40 years ago (208 5009, Karachi 5, Pakistan).

. Consumer Network News of India, a new quarterly of the Consumer Education Centre, Hyderabad, offers a list of some 106 consumer organizations in India (N° 1, Seca Vicy, 5-6-281 First Floor, Seca Vicy, Hyderabad 500029, Andhra Pradesh, India).

. A whole range of ideas and information "of use to country people in the temperate zone" touching on alternative life styles, environment, health, homestead technology and other topics is provided by The Smallholder (N° 9, Fall 1984), (Agenta L.C., Canada V0C 1BO).

. FEP Newsletter (N° 15, Jan-Feb 1985) discusses the concept of another development in the context of Southern African countries, in preparation for a forthcoming seminar on this topic (Foundation for Education with Production, POB 20098 Suburbs, Botswana).

. A brief history of the growth of the voluntary sector in Thailand is presented in Thai Development Newsletter (Vol. 3, N° 1, Second quarter 1985). Also a report on Thailand Peace Movement activities (121/2/6 Near Chaloeml Bridge, Phuthai Rd, Bangkok 10400, Thailand).


. In this issue of the twice-yearly Acid Magazine (Winter 1984/85) a new Swedish program for controlling air pollution and acidification is described (National Environment Protection Board, Box 1302, SE-25 Solna, Sweden. Subscription is free).
Turning Point, "an international network of people whose individual concerns range very widely but who share a common feeling that humankind is at a turning point". In its Newsletter (March 1985) brings a wealth of addresses and reviews (The Old Bekanewo, Cholsey, Nr. Wallingford, Oxon OX10 9WB, UK).

The Developing Country Courier (Vol.6, No.1, Issue 37, Feb.85). after 7 years of typewriter script appears in a new, much more "formal" design, bringing news about the move towards NIEO (POB 235, McLean Virginia 22101, USA).


The informal economy is discussed in Ecodevelopment News (N°31, Dec.1984), (44, bd Raspail, 75270 Paris Cedex 06, France).

A possibility of "reconstruction of multilateral cooperation through self-reliance" is examined by J. Stanicek in Public Enterprise (Vol.5, N°2). The author stresses the necessity of adopting an alternative strategy of development (Int.Centre for Public Enterprises in Developing Countries, Titova 161, POB 91, 11109 Ljubljana, Yugoslavia).

A deep analysis of "Latin America: Crisis and Development Options" by Enrique V. Iglesias and a comprehensive and historical account of the "Population, resources, environment and development interrelationships in the UK" by Franislav Gosovic are provided in CEPAL Review (N°2): Aug.,1984, (Casilla 179 P, Santiago, Chile).

Issues of "Common property resource management in development" are discussed by R.W. Bromley in Hosti Developments (Vol.5, N°1, Feb.1985). The article presents problems which made the Hosti form a panel to explore the issue. Founding its works on a variety of resource situations in the Third World countries and on the nature of existing local arrangements the panel plans to conclude its activities with a "definitive piece on common property issues" (National Research Council, 2101 Constitution Avenue, N.W. Washington, DC 20418, USA).

New directions of thought concerning policies towards rural trade in African countries which are trying to socialize their agricultural production in collective forms are shown in "Economic tactics: commercial policy and the socialization of African agriculture", by Maureen Mackintosh in World Development special issue on agriculture in socialist development (Vol.13, N°1, Jan.1985). Also articles on agriculture in Nicaragua, Zimbabwe, Mozambique, Senegal, Tanzania, Vietnam, China and Hungary (Suite 501, 1717 Massachusetts Ave NW, Washington, DC 20036, USA).

Tobacco Alert (series 2, Vol.2, N°4, Dec.1984), as the title suggests, advocates quitting smoking, analyses the tobacco economy, and provides us with references about the publications concerned with cigarette-smoking hazards (WHO, 1211 Geneva 27, Switzerland).

Utusan Kongoer (April 1985) finds "heavy metals in sausages and burgers" and explains how these metals are harmful, and warns against
"baby cereals". Also an instructive article on diarrhoea (CAP, 87 Cantonment Rd, Penang, Malaysia).

The struggle of Australia's Aborigines against mining companies which started to disrupt their sacred sites in the search for uranium is described in South (April 1985), (13th Floor, New Zealand House, 80 Haymarket, London SW1Y 4TS, UK).

Ambiente y Desarrollo, una nueva revista publicado por el CIPMA (Centro de Investigacion y planificacion del Medio Ambiente) en Chile. En el No Uno, articulos de Osvaldo Sunkel, "La problematica ambiental del desarrollo en America Latina", Igor Saavedra, "Nuestra comunidad cientifica y sus responsabilidades locales y globales" y Guillermo Geisse (director de la revista), "De la interaccion entre el hombre y el medio ambiente". Suscripciones anual (3 numeros): Chile 1 000 pesos, America Latina US$ 24, otros paises US$ 34. (CIPMA, Casilla 16362, Santiago 9, Chile).


La Cacerola, boletin de defensa del consumidor (N°4, Marzo 1985), (Casilla 179 C, Quito, Ecuador).


Cuentame tu vida, Revista de Mujeres (No.8, 1985): La salud feminina (Apdo.Aéreo 3021, Cali, Colombia S.A.).

Economie et humanisme (N°282, mars-avril 1985): "Manger cuit chaque jour", à la recherche de réponses nouvelles face aux besoins alimentaires
et énergétiques dans les villes: le cas argentin, par I. Sachs et P. Gutman. (14 rue Antoine Dumont, 69372 Lyon Cedex 08, France).


. ISIS - Ediciones de las mujeres (Vol.II, N°2, Dic.1984): "Mujeres y medios de comunicación, Asia y el pacifico" (Via Santa María dell'Anima 30, 00186 Roma, Italia y Casilla 2067, Correo Central, Santiago, Chile).

. ISIS, Suplemento N°2 (Diciembre 1984): "Mujeres en accion".

. Mujer - Unidad de comunicación alternativa de la mujer (N°45, Abril 1985) (ILET, Casilla 16, Correo 9, Santiago, Chile).


. SADEC Lettre (N°8, abril 1985): "Mexico ou la mégaville contre la santé" par Cristina Lavalle (14 rue St-Benoît, 75006 Paris, France).


International Monetary Fund: My friend, I'm sorry, but you must tighten your belt.

Peasant (or landless labourer, or worker, or civil servant, or unemployed): I'm sorry too, Sir, but it's impossible. I've already eaten it.

(Anonymous Third World philosopher, mid-1980s)

(Publisher's note: would any reader like to draw a cartoon and send it to us? Thanks).
N.B. Listing a paper below does not imply that it will be published. Decisions in this respect are based on the need for a certain balance between themes, actors, regions and languages. The editors regret that time makes it impossible to engage in direct correspondence with authors about papers. Papers may be obtained directly from the author.

LOCAL SPACE


NATIONAL SPACE

. Uwe Luck, On the Subculture of Development Extension Agents from Overdeveloped Countries (Universität Hohenheim (430), Postfach 70 05 62, 7000 Stuttgart 70, RFA) 9pp.

. Stevan Dedijer, Social Intelligence for Self-Reliant Development - Basis for Government Policy in the Intelligence Revolution (Företagsekonomiska institutionen, Box 5136, 220 05 Lund, Sweden) 47pp.


THIRD WORLD SPACE

. Tsudi Wa Kibuti Mambu-Lo, Sociétés Négro-Africaines entre un développement propre et un développement généralisé (ISDR, BP 8251, Kinshasa 1, Zaïre) 8pp.

GLOBAL SPACE

CARLOS ANDRES PEREZ, EX-PRESIDENTE DE VENEZUELA:

LAS RELACIONES INTERAMERICANAS DEBEN ESTRUCTURARSE SOBRE NUEVAS BASES

Las relaciones interamericanas deben estructurarse sobre nuevas bases, fundamentadas en el mutuo conocimiento. Sorprende el desconocimiento que de los latinoamericanos tienen los conductores del pueblo de los Estados Unidos y las equivocadas políticas que esta ignorancia ha generado, acentuando diferencias y disentimientos.

(...)

es sólo cuando surge un grave conflicto en la región, que renace la preocupación por América Latina y se preparan nuevas iniciativas para mejorar las relaciones. Como sucede ahora, cuando una parte del hemisferio está ardiendo: La América Central.

(...)

esta inestable conducta en las relaciones Estados Unidos - América Latina tiene su origen en la desconfianza esencial hacia el latinoamericano, que ha desarrollado un intolerable paternalismo.

(...)

Quien mejor nos ha entendido ha sido el ex-Presidente Jimmy Carter. Puso confianza en nuestra capacidad y aptitud para la democracia y articuló un auténtico diálogo; reemplazó el fantasma del comunismo por la actitud creadora y afirmativa de cooperar en la democratización del Continente y a la plena vigencia de los derechos humanos, sin mediatizar la acción con una supuesta o falaz apelación al interés nacional de los Estados Unidos, identificando y asociando ese interés nacional con la democracia continental. Compartió políticas y riesgos, dejando de lado el paternalismo tradicional.

(Extractos de la intervención del ex-Presidente de Venezuela en la inauguración del Instituto de las Americas, San Diego, California, Noviembre 1984.)