

Timeline

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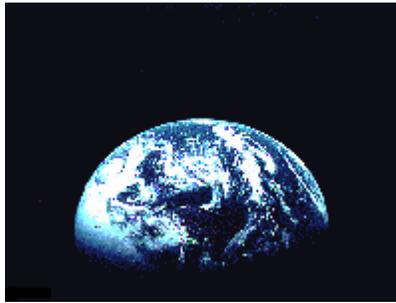
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Excerpts from a talk
by Jerry Mander

Reported by Mac Lawrence

Jerry Mander is well known in environmental circles. Ads he wrote, which appeared in national media, helped save the Cascades National Park, create the Redwood National Park, and keep the Grand Canyon from being overrun with dams.

In 1972, after a growing concern about the current state of the world, Mander left his advertising agency career to found Public Interest Communications, a pioneer nonprofit advertising and public relations firm. Since then, he has written three books: *Four Arguments for the Elimination of Television*, *In the Absence of the Sacred*, and his most recent, *The Case Against the Global Economy*, focusing on his current passion—the negative consequences of globalization.

In a talk to a standing-room only audience at the Foundation office recently, Mander explained the rationale for his three books. The first book shows how television shapes a unified, global consciousness which promotes a culture fitted to the purposes of the corporations who own and operate global media and who have a stake in people living, believing, and buying according to the corporate vision of how life should be lived.

His second book is about how modern technology substitutes mediated experiences of the world for direct experience. This, Mander noted, “separates us from our inner selves, our communities, and from effective power over our lives. It’s also about the political drift of technology. We hear a lot about the Green Revolution and the Computer Revolution and so on, but we are rarely told whether those revolutions are right-wing revolutions or left-wing revolutions. And I can tell you for sure, they’re not neutral revolutions; they have very clear consequences.

“The third book, on economic globalization, encompasses the other two books since economic globalization is aided by the globalization of consciousness and by our separation from the Earth.” While noting that economics is not a subject we all love to talk about, Mander made clear that “we’d better learn about this one because it affects each one of us, every community, every worker, every business, and the natural world.”

Economic globalization had its birth at the end of World War II, Mander noted, “at the infamous Bretton Woods meetings of the world’s leading economists and political leaders in New Hampshire.” There soon followed the formation of the World Bank and the International Monetary Fund (IMF). Next came GATT (the General Agreement on Tariffs and Trade), and most recently the World Trade Organization, NAFTA, Maastricht, and OPEC.

The idea was “to create a new model to run the world better—theoretically so

people could be fed, enjoy the fruits of the technical revolution and the consumer revolution, and to ensure that there would be no more horrible wars. These people certainly saw themselves as do-gooders and altruists, despite their self-interest in the outcome.”

The structure they chose to build this brighter future was the global corporation, to which they gave extraordinary power. As Mander noted, “Now these institutions of economic globalization are arguably producing the most fundamental redesign of the planet’s social, political, and economic arrangements, at least since the Industrial Revolution. They’re producing a power shift of gigantic proportions, moving real economic and political power away from national, state, and local governments toward global corporations and banks, and to the global bureaucracies they have created. The net result is what many of my colleagues call ‘monoculture-culture’—the global homogenization of culture, lifestyle, economic practice, and ideology, with the corresponding sacrifice of local traditions, values, arts, and traditional small-scale economic practice.

“Economic globalization actively undermines all values, except economic values. It enshrines the free market and its principal actors—global corporations—as the engines and the benefactors of the process. It places first importance on the achievement of ever-more rapid economic growth and the constant search for new markets, new resources, and cheaper labor, which is why everyone is so excited by China’s joining into this experiment.

“To achieve rapid economic growth, globalization of course requires totally unrestricted free trade, privatization of enterprise, and deregulation of corporate activity. Together they remove all impediments that might stand in the way of expanded corporate activity. In practice, the impediments are usually environmental laws, or public health laws, or food safety laws, or laws that pertain to worker rights and opportunities, or laws that permit nations to control investment on their soil, or laws that try to retain national controls over local culture.

These are now viewed as obstacles to free trade and are quickly being outlawed by the great new trade agreements. And while corporations are being deregulated and freed, nation states and local governments are being increasingly regulated and confined; they now find it more difficult to act in the cause of preservation of local jobs, identity, culture, local tradition, national sovereignty, and the environment.”

Mander is particularly disturbed by the Multilateral Agreement on Investment (MAI). For the past few years, he reported, the 29 industrial nations that comprise the Organization for Economic Cooperation and Development (OECD) have been working in Paris on an international document “that places severe restrictions on the abilities of all levels of government—national, state, provincial, city, regional, local—to regulate foreign investment. Like most of these global trade agreements, the MAI discussions are held in secret; only the ability of some people to steal an occasional draft document makes it possible to know what is in it.

“Under the MAI, no government—national or local—will be able to say, ‘OK, you can invest here but only if you hire local workers or if you make joint ventures with local partners so as to preserve a national or regional character.’ Under the MAI, no country or community can favor local enterprise for any contract—for road construction, or building stadiums, or providing luncheons in schools, or running your health delivery systems. You can have Mitsubishi running your national health care. No country or city could be allowed to say that permits for fishing, or farming, or forestry, or wood processing must go first to national or local residents or that zoning laws must be observed about what kinds of commercial operations may take place.

“Under the MAI, no country could make new restrictions on mining or forestry to protect dwindling resources or to preserve the environment. Foreign investors could challenge new rules because they could say that the new rules favor local companies who, in the past, were not restricted. In other words, it would be considered discrimination against foreign companies if local companies had cut down forests before foreign companies had even thought to enter.

No country could discriminate against foreign investors based upon their environmental or human rights, or political practice. Had the MAI been enforced during South Africa’s apartheid regime, all government boycotts and sanctions against South Africa would have been illegal. We might still have apartheid. Nelson Mandela might still be in jail.

“Under the MAI, amazingly, the rules of so-called expropriation are extended to the absurd. Corporations will now have the right, if it passes, to sue nation states to recover so-called lost profits from investments they would have made except that some new law made it unprofitable to do that. Taxpayers might have to pay for the profits on investments that were never made. Corporations could sue to recover lost profits caused by public strife, public protest, boycotts, or strikes. This would provide many governments with ample incentive to forbid free expression.”

Mander noted that advocates of economic globalization promise a \$250 billion expansion of world economic activity whose benefits will be a “rising tide that lifts all boats. But,” he asks, “will such a gigantic economic expansion actually happen? And, if it does, how long can it possibly sustain itself before it runs into the limits of a finite planet? Where will the resources, the minerals, the wood, the water, come from to feed such exponential economic growth? Where will the effluents of this hyped process—the solids and the toxics—be dumped? Who actually benefits from all this? Will it be working people who globally are already losing jobs to high-tech machines and to corporate flight, and who’ve been clearly placed in a downward wage competition with their co-workers in all other countries? Already in England they’re advertising to the global business community that English workers are the lowest paid in Europe. Imagine a developed country advertising the low wages of its own people. Asia and some countries in South America and the Caribbean have also

been advertising that way. It's a big competition towards the lowest possible wage.

“Will it be farmers that benefit who, whether in Asia, Africa, Europe, or the U.S., are now being driven off their lands by World Bank export development schemes? These schemes replace diverse local farm production and local trade with giant corporate farms that no longer grow food that local people can eat, but instead grow coffee, beef, or grain for export to the global economy. Will it be city dwellers who are now faced with millions of newly landless refugees roaming the globe, seeking some place to live and the rare poorly paid job?

“Can ever-increasing consumption be sustained? How many cars can be built and bought? How many roads can cover the land? When will the forest be gone? Is life better from all this? Are we as individuals, as families, as communities made more secure, less anxious, more in control of our destiny? How could we possibly benefit from a system that destroys local, regional, and national economies and governments while handing real power to faceless bureaucracies in Geneva?

“The famous German ecologist, Wolfgang Sachs, says that the only thing worse than the failure of this massive global experiment would be its success, for even at its most optimum level, the benefits of a global economy only go to a small minority of people who sit near the hub of the process while the rest of humanity is left fighting for fewer jobs, increasingly landless and homeless, living in violent societies.

“Already in the U.S. we begin to see how the system really works. While corporate profits are at their highest in history, with many CEOs making salaries in the millions of dollars and some as much as \$80 or \$90 million per year, real wages of ordinary workers are falling, and good jobs are being replaced by part-time or temporary work in the service sector. Meanwhile, social services are in decline in all countries. The gap between the wealthy and the poor within countries and among countries is rapidly increasing. And globalization accelerates the problem both by separating peoples from their traditional livelihoods and by creating this downward wage spiral. This includes third-world countries where low wages comprise the only so-called comparative advantage. If they don't keep wages down, there might be no jobs for them at all.

“What is improving is the power of the largest corporations and the wealthiest people. The world's 358 billionaires are collectively worth the combined income of the bottom 45 percent of humanity. Of the largest 100 economies of the world, 50 are now corporations. Mitsubishi is the 22nd largest economy in the world. General Motors is 26th. Ford is 31st. All are larger than Denmark, Thailand, Turkey, South Africa, Saudi Arabia, Norway, Finland, Malaysia, Chile, New Zealand. So much for the rising tide that lifts all boats. Actually, it mainly lifts yachts.”

Mander decries the lack of coverage in the media of the problems caused by globalization. Nor does the media connect to globalization the problems it does report, such as wars over oil, ozone depletion, ocean pollution, or

habitat destruction. Even the current financial crisis in Asia is connected to globalization, Mander says.

“The gigantic ‘bailout’ by the IMF is made to seem like a beneficent act of charity toward these underprivileged, dysfunctional, Asian friends. Rarely is it observed that the money does not go to these countries as much as to the American, European, and Japanese bankers who caused the problem in the first place by stimulating over-expansion and over-specialization in export-oriented, nontraditional economic areas, making bad loans, and who find themselves now in a desperate panic. In effect, it will be taxpayers paying bankers for their horrible mistakes. Bankers are being rescued, not countries.” Another negative Mander points out is the currency speculators who can “move unimaginably huge amounts of money instantaneously and invisibly from one part of the world to another by a mere touch of a key, destabilizing countries and currencies, forcing nations to seek the radical solutions of an IMF bailout. John Cavana calls it a ‘casino economy’ when countries cannot control the rapid entry and exit of speculators.”

Globalization also causes an immigration crisis, Mander says, as people flee across borders searching for jobs, only to be met with xenophobia, violence, and demagoguery. NAFTA, he says, “was a terrible blow to the remaining self-sufficient corn farming economy of Mexico’s Mayan peoples, making native land suddenly vulnerable to corporate buyouts and foreign competition. Meanwhile, in India, Africa, and South America, the mega-development schemes displaced millions of indigenous people

and small farmers to make way for gigantic dams. The result is that more people join the landless, jobless, urban mass.”

Mander also notes that in the media “rarely is the connection drawn between hunger in the world and the increasing control of the world food and production supply by gigantic corporations like Cargill. They effectively determine where food will grow and how it will grow and by whom and what ultimate price consumers will pay.”

Computers also play a role in economic globalization, Mander observes. “To use terms like ‘empowerment’ to summarize the effects of computers is, I’m afraid, to badly misunderstand what power is about in a real political and economic context. Computers may help people feel powerful or competent and surely they are useful in many ways, but they do nothing to balance the corporate centralization of power via these very same instruments. Quite the opposite. In my view, computer technology may be the single most centralizing technology ever invented. For while we sit at our PCs, editing our copy, sending our e-mail, transnational corporations are using their global networks 24 hours a day, seven days a week, with far greater resources. Their faster and better machines are spread out everywhere on the planet at a scale and a speed that makes our level of empowerment pathetic by comparison. In fact, the giant transnational corporations of today and the whole global economy simply could not exist without the global computer networks to keep those thousands of enterprises in touch and all of their

billions of parts moving in the same direction.

“When they push their buttons on their computers, they’re not just sending letters and information to their people. Their messages result in hundreds of billions of dollars in resources being transferred from banks in Geneva to Delhi or Sarawak, with concrete results. Forests get cut down, dams get built. So truly what kind of revolution is the computer revolution? Why do we fail to see who the big winner is? For despite their usefulness to all of us, and I certainly acknowledge that, the electronic revolution has far more to offer the corporations and multi-national enterprises than they ever will to you and me.”

In concluding his talk, Mander advised: “Advocates continue to speak of globalization as if it was inevitable, like a force of nature, like evolution or gravity. And they call it ‘utopianism’ to oppose it. This ‘inevitability factor’ has had until now the desired effect, which is to get most people to not even think about it or oppose it and instead to simply try and find some kind of survival niche within it. But this issue of inevitability needs to be challenged.”

Acceptance, Mander said, produces passivity. “But if we decided, within the remnants of our democratic society, that we would rather not proceed in this direction, it becomes less inevitable than it was the minute before. Options begin to appear. That is step one. Step two is: Never let anyone get away with saying that globalization is somehow a natural process. It is a system thought up by human beings, an experiment, a creation

of corporate people and economists that benefits them but destroys communities and democracy. It has structures, ruling bodies, political and economic powers. These can all be changed if we get our heads out of the inevitability box.”

For step three, getting something done, Mander cited the example of Canada, where MAI is widely discussed. He urges concerned citizens in the U.S. to put forth the same kind of effort by contacting newspapers and government officials at all levels. Mander is convinced that once county supervisors and city councils understand that MAI is not only a potential disaster at state and national levels but at the local level as well, they will join the debate.

For an analysis of MAI see the Western Governors’ Association report
<http://www.westgov.org/wga/pubicat/maiweb.htm>

Websites in opposition to MAI:
<http://www.citizen.org/gtw> (Ralph Nader’s Public Citizen Global Trade Watch)
<http://world.std.com/~dadams/MAI> (Boston Area MAI Action Groups)

Websites in support of MAI:
<http://www.wto.org> (World Trade Organization)
<http://www.oecd.org> (Organization for Economic Community Development)

Top Secret: New MAI Treaty

Should Corporations Govern the World?

(From an ad by The International Forum on Globalization in *The New York Times*, February 12, 1998.)

Business Week says it’s “the most explosive trade deal you’ve never heard of. [It] would rewrite the rules of foreign ownership, affecting everything from

factories to real estate and even securities. But most lawmakers have never even heard of the Multilateral Agreement on Investment.”

Why not? Why have the public, the press and lawmakers been excluded from these negotiations? It's time to demand the full details.

MAI Futureworld

Under the new MAI treaty, no nation will be able to restrict foreign investment into any segment of its economy. Neither could it make rules about reinvesting profits in local communities, or hiring local workers, or respecting cultural traditions, or protecting the environment. If approved, even public property, once it has been partially privatized, would be subject to foreign takeover. We may indeed see Hollywood running Canadian Broadcasting, or Bundesbank operating American Airlines or Yellowstone Park. Or, Mitsubishi managing the Louvre, or the Taj Mahal. In an era of privatization, global corporatization, and total freedom of investment, anything becomes possible.



Lynne Twist on The Soul of Money

At our Foundation Center, we offer a course where people can examine their relationship with money and make personal decisions about how they wish money to function in their lives. One person whose ideas we use is Lynne

Twist, a founding executive of The Hunger Project who serves on the boards of the State of the World Forum and the John E. Fetzer Institute. As a director and fellow of the Institute of Noetic Sciences, she has developed a curriculum and program on the philosophy of money. In this excerpt, adapted from an interview with Michael Toms on “New Dimensions” radio, Lynne Twist reflects on the use of money as a vehicle for personal and social transformation.

One of my major commitments in life has been to work as a fund-raiser to end hunger and poverty. This has given me the great privilege to interact with many people who have very, very little. In Bangladesh, India, Ghana, Senegal, I have seen in their faces and in their communal way of life, in their relationships with their children and their elders, a kind of satisfaction and fulfillment that's sorely missing in our society. People in our society, too, have a hunger. But ours is not physical: It's a hunger for meaning, for belonging, and for personal validation.

Our over-commercialized society has fallen into the belief that our wants and desires are really needs—we “need” more oil, more land, more cities, more freeways. But this whole myth about needs is just a result of being unclear about who we really are. Having lost our spiritual base, our connectedness with one another and with the Earth itself, the “needs” arise to fill an experienced void.

I think the outer world is a reflection of personal inner truths. So I've targeted my work more on the personal level, aiming to reach beyond surface concerns

with money to the deeper issues of the heart. The plight of the poor is often more visible than that of the rich, but the rich, too, are trapped—in a vicious cycle of wealth. People seem to be more familiar with intervening in the vicious cycle of poverty. But we must remember that the vicious cycle of wealth is what has the whole planet going down an unsustainable track

And I don't mean wealthy people only. I mean people who live in affluent societies, who are certain that they absolutely must have the next car, the next vacation, the next—fill in the blank. I'm talking about just average folks who are trapped in a "scarcity" mindset. Once you start making a little bit more than you need, you actually start acquiring so many things you really don't need—and then you have to take care of them. By then, to contribute money or invest in a better world becomes almost impossible because you have to maintain all these different parts of your life. You have extended yourself to believe that you are your car, your home, your job. In my view, this is the vicious cycle of wealth that is part of an affluent culture and a market economy. If we can break from that, just as individuals, we can begin to dismantle the great structures that are driving us in an unsustainable—perhaps cataclysmic—direction.

As one way to break from this cycle, I suggest we invest our money in not-for-profit work. When we take a stand for a better world with our money, we have our money say "This is who I am, this is my voice." Most people can look in their check book and find out exactly what they're committed to—because in our

society, money is the voice of our commitments.

As a fund-raiser for the past 20 years, my daily task, and privilege, has been to ask people for money. It's an intimate and deep interaction with the soul of who they are. I invite them to take money and bring it into the very heart of their self-expression. And then the money flows around the planet. It belongs to none of us, or belongs to all of us—that's really the way to look at it. I'd like to see a world in the 21st century where people who are prominent in society are known for what they allocate, what they invest in, rather than what they accumulate. That's a recipe for a sustainable society.

To me, wealth is another word for prosperity—a sense of joy, creativity, and fulfillment in life. People have that, but they don't label it wealth. It doesn't take money for self-fulfillment—every morning the sun comes up and lights the sky no matter where you live. And when you sit and watch the sunset, you realize the wealth, prosperity, and well-being that's available to you just in your relationship with the Earth, with the sun, with the solar system and the stars. Wealth is understanding the beauty and magnificence of a tree. Wealth is being in love with your husband, in love with your wife, in love with your work. Wealth is having the joy of raising a child.

True wealth costs nothing. It is an investment of the human spirit. When spirit is unleashed, we free the prosperity of the soul, of the heart, we experience love, relatedness, interconnectedness, and the deep truth that we are each

other. In that truth, the whole world belongs to each of us.



Those big-brained creatures aren't as intelligent as they think

Donella Meadows

I may have made a mistake when I evolved that two-legged, large-brained life form.

They have a wonderful intelligence, those creatures. They were my first full-fledged experiment with reason and moral intuition. It's been fun to watch them learn and develop. But I can see some problems in the design. They confuse the inventions of their minds with the realities of my laws. They have a hard time dealing with the long-term effects of their short-term actions. And I'm afraid I've made them think they're a lot smarter than they actually are.

Recently they met in a place they call Kyoto, trying to agree on the formula for air. They argued whether the carbon dioxide content of the atmosphere should be 450, 750, or 1,000 parts per million.

That's awfully arrogant of them. I've already done more experiments with that formula than they can imagine. I began with a lot of atmospheric carbon dioxide—3 percent, or 30,000 parts per million. Then I started playing around with life. I created the blue-green algae, which slurp up carbon dioxide as their food.

For eons now, those algae and the plants that evolved out of them have been constructing themselves out of carbon dioxide—dying and sinking to the bottoms of swamps and oceans, compressing the carbon they took from the atmosphere into oil, gas, and coal. The carbon dioxide in the air has been going down and down and down with a lot of short-term variation. During the last few hundreds of thousands of years, it's been as low as 180 parts per million in the Ice Ages and as high as 280 ppm in warm spells.

Those variations have really walloped the life forms. The ones that couldn't adapt were wiped out. I keep evolving new ones, though, ever more resilient, ingenious and, I must say, beautiful. I'm getting pretty proud of the result. Intricate! Complex! You should see my rainforests!

Then, just a couple hundred years ago, an eyeblink by my reckoning, the big-brainers figured out how to burn oil, coal, and gas. The long-stored carbon dioxide started pouring back into the atmosphere. The big-brainers have already raised the carbon dioxide in the atmosphere from 270 to 360 ppm and it's going up ever faster as they race around in cars, generate electricity, heat shelters, raise food, make all sorts of toys to play with, and increase their numbers.

Now I've gone through plenty of climate upsets—big ones—ocean currents changed all around, a thousand-mile-deep ice cap right over that Kyoto place, howling deserts where now there are forests, forests where now there are deserts. I've wiped out most of the life

forms several times and had to start again with the algae and the crawling things.

They'll survive. I'll survive. I don't know that the big-brains will. Their "civilization" based on burning stored carbon won't. They've made themselves too dependent on the sea level staying put, the rain falling in specific places at specific times, the rivers and winds and storms staying within bounds—their bounds, not mine. Their bounds won't hold, not given what they're doing to the climate.

It's touching to see how many of the big-brains have figured out the basic outline of their self-created dilemma. (They're a long way from getting the details right.) But the flaws in my design for intelligence are apparent—they're using their strange creation called "money" to decide what to do.

"Money" is one of their symbols. It's their way of keeping track, like poker chips or chess pieces, in a game they invented that has to do with which of them has power over whom. They can buy each other with their money chips, but they can't buy a sunny day or a clean river or an atmosphere that's back at 270 ppm carbon dioxide. They can pour all the money they have into my coffers, and it won't cause me to send rain to their crops or call off a flood.

Deciding the composition of the atmosphere by counting up money "costs" makes as much sense as deciding whether a plane will fly by the position of a football on a field. Wrong measure. Wrong field. Wrong game. A plane flies by my laws; so does the climate, no matter which big-brained primates end up

with however much of the stuff called money.

If they don't figure that out, I'm going to have to take a few million years and try to evolve a higher form of intelligence. It's a shame that the money-worshippers will probably take down the chimpanzees and gorillas with them. Those apes were good rough drafts; I could have used them once again as evolutionary platforms for intelligence.

Well, I can build from the dolphins, if they get through this rough spot.

Maybe that won't be necessary, though. I nearly got intelligence right this time. The big-brains do have the capacity to see beyond power and money, see into the future, understand the fundamentals of my laws, distinguish between symbols and reality. Some of them know how many kinds of energy they can harness that don't put carbon back into the atmosphere. It's not impossible for them to get it right.

But they'd better hurry. The gases they're spewing out will hang around for centuries. The climate shifts they've started will go on unfolding for decades, even if they wise up right now.

I hope they do. I'm really quite fond of them.

Donella H. Meadows, a systems analyst, author, and adjunct professor of environmental studies at Dartmouth College, writes a syndicated article each week to "present a global view, a connected view, a long-term view, an environmental and compassionate view." Timeline readers who feel that these articles deserve the widest possible distribution are encouraged to contact their local newspaper editor and suggest the paper carry them.

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Violence: Reflections on a National Epidemic by James Gilligan, MD

Book Review by Don Lathrop

I have yet to see a serious act of violence that was not provoked by the experience of feeling ashamed and humiliated, and that did not represent the attempt to prevent or undo this “loss of face”—no matter how severe the punishment, even if it includes death.

James Gilligan

One of the ways we know how important events are in our lives is to listen to how many times we refer to them in a relatively short time.

Using that as a barometer, I’m amazed to hear myself often speaking several times a day, in a variety of different contexts, about James Gilligan’s remarkable book, *Violence: Reflections on a National Epidemic*.

Dr. Gilligan directed the Center for the Study of Violence at Harvard Medical School, was medical director of the Bridgewater State Hospital for the criminally insane, and director of mental health for the Massachusetts Prison system for 10 years. Altogether, for 25 years, Gilligan has been interacting with the most violent of men and distilling from his ever-growing understanding of

their behavior the essence of the cause of their propensity for violence.

Gilligan contends that in order to create effective means for preventing violence we must understand its origins, and he lays out and defends a clear path to that understanding. He further offers implications that flow from that knowledge and are suggestive of actions for reducing our levels of violence.

One of Gilligan's conclusions is that “the attempt to achieve and maintain justice, or to undo or prevent injustice, is the one and only universal cause of violence.” He repeatedly details the internal logic of this proposition as it plays itself out in the minds of those men who have committed the most heinous crimes. The reader is left a believer, but this is not his final agenda.

His reformulation is more useful. He concludes that “the emotion of shame is the primary or ultimate cause of all violence, whether toward others or toward the self.” With many examples, he nails down that conclusion. His illustrations run from the shame and humiliation attendant in the individual life devoid of self-respect to Hitler’s ability to muster support from the downwardly mobile German middle classes using “the shame of Versailles” as a rallying point.

Gilligan uses psychoanalytic methods to liberate meaning from the tangled webs of symbolism inherent in the brutal acts of his violent subjects. One such case will illustrate the point. He describes a murder by a young man, not long out of high school, of a female classmate. There was no rape or robbery involved, yet the victim’s eyes were mutilated and her

tongue cut out. This makes no rational sense, yet Gilligan reveals the shame-laden dimension of this act, showing that the mutilations are an attempt to stop the shaming which accompanies seeing and telling, through the process of destroying the organs used for these purposes.

Gilligan's use of the term epidemic in his title is key to his work which he pursues from the perspective of preventive medicine. He indicates that our current epidemic of violence must be understood at the source, which is shame, overwhelming humiliation, sometimes displayed in the macho image, and exacerbated by factors such as the imbalance of power between men and women in our society.

Some of his most stimulating thoughts are his prescriptions for the reduction of violence. They center on suggestions for creating a society radically reduced in its causes of shame. His eighth chapter, based on Gandhi's statement that "The deadliest form of violence is poverty," is particularly instructive. The "relative poverty" of millions of Americans on the bottom rungs is not only painful in itself, as illustrated by homelessness and early death rates, among other things, but it is particularly hurtful in regard to the shame it carries with it in a setting where large numbers of fellow citizens are prosperous. It's no wonder that a high disposition to violence exists among victims of such humiliation. He draws useful related conclusions from the highly unfavorable comparison of our rates of violence with those of the rest of the technologically developed world.

Gilligan notes that we all experience

shame, but those of us who were lucky enough to have had a chance to build reasonable amounts of self-esteem as we grew up are able to forge ahead without resort to violence, in spite of the humiliation. For others, lacking in self-love, self-respect, and access to some form of socially acceptable status, such as creative achievement, humiliation can be overwhelming. Brawling, drive-by shootings, spousal and child abuse are but a few examples of this behavior, short of murder or warfare. Suicide and self-mutilation are often guilt-driven responses to shame.

Gilligan's accounts of the violence inherent in our prison system are worth the price of the book by themselves. All citizens who care about the criminal justice system and yearn for safer streets would do well to read his descriptions and analysis of how the system is designed to heighten shame, thereby increasing the tendency toward violence in the 90 percent of inmates who are eventually released. His examples are chilling.

As with other important books, one feels as if one knew it all the time. However, with Gilligan's book that would only be a half truth. We know it the minute he says it, but if we, as a society, could really know it in our bones, know it where it hurts and where it can heal, we would alter our behavior in an instant, in a host of beneficial ways.

If I were asked what book I would most like our country's leaders and shakers to read and comprehend, I would strongly recommend this one. The role played by fear of humiliation and shame in the minds of our leaders as they make

decisions which may cause the death of multitudes is frightening. The result of President George Bush's humiliation by Noriega is a classic example of a war for no apparent reason other than the shame of a leader. Norman Cousins, in one of his last articles before his death, vividly described our killing of 4,000 human beings (as opposed to press reports of 400) in this shame-instigated war with Panama. That is a shame!

If humanity is to evolve beyond the propensity toward violence that now threatens our very survival as a species, then it can only do so by recognizing the extent to which the patriarchal code of honor and shame generates and obligates male violence. If we wish to bring this violence under control, we need to begin by reconstituting what we mean by both masculinity and femininity.

James Gilligan

Don Lathrop is professor of philosophy and coordinator of Peace and World Order Studies at Berkshire Community College, in Pittsfield, Maine, where one of the courses he teaches is Alternatives to Violence. He is also co-coordinator, with his wife, Marion, of the Never Again Campaign to spread the peace message of the Hiroshima and Nagasaki A-Bomb survivors. He and his wife do Alternatives to Violence Project workshops in area prisons.

Violence: Reflections on a National Epidemic, recently released in paperback by Vintage at \$14.00, was first published in 1996 under the title *Violence—Our Deadly Epidemic and Its Causes*.



Blips on the Timeline

The term "blip" is most often used to describe a point of light on a radar screen. Gathered with the assistance of Research Director Jackie Mathes, here are some recent blips which indicate positive changes toward a global community.

Editorial Restraint

The Chicago Sun-Times did not run the story of the Springfield, Illinois, school shooting disaster on the front page. Instead, the story appeared on pages two and three, and a message on the front page explained to readers a concern that more prominent coverage might harm or frighten vulnerable children. Editor-in-chief Nigel Wade explained: "If such a tragedy happened in Chicago, our readers would want to read about it on page one. But I did not think it safe to go on treating every new schoolyard incident the same way. Thirty-five years' experience in newspapers convinces me that teenagers are influenced by the news they see and read. I have no proof of that, it's my belief....I did not want to take the risk that another front-page story about another school shooting might cause some unbalanced 15-year-old to add one more disaster to the recent series." Readers' response was overwhelmingly supportive, including an e-mail which said, "Congrats on your decision....Brace yourself for accusations of responsible journalism!"

Corporate Chemical Homicide

In its most significant environmental trial ever, some of Italy's biggest chemical companies have been charged with culpable homicide for pollution they allegedly caused over several decades at

Porto Marghera on Venice lagoon. Former factory workers started the action early in 1997, claiming that pollution resulting from the production of vinyl chloride caused at least 117 people to die of cancer. A spokesman for Montedison chemical company made an interesting comment: “We adopted the same safety rules as other companies all over the world.”

Pollution Sales Halted

At the urging of New York State, the Long Island Lighting Company said it would stop selling the pollution credits it earned by cleaning its own smoke stacks to polluters in the Midwest and South. The 1990 Federal Clean Air Act established the marketplace trading of “the right to pollute” as an incentive to companies to reduce the pollution they produce but, as New York State has learned, the market-place cannot stop the wind from blowing pollution generated out-of-state into their airspace.

Species Preservation

China opened its first wildlife forensic laboratory in Shanghai in order to identify rare species when they have been ground up into traditional medicines. Xie Yi Min, deputy director of the Shanghai bureau of Forestry and Agriculture, says the lab will help police the large trade in animal parts that goes through Shanghai.

Support for Solar Investment

Issues as varied as global warming fears or seeing our technology leadership slip away to other countries have helped motivate a renewed interest in solar electric incentives. Nineteen states,

with three more pending, now have “net metering” which allows utility customers to sell power they generate to the electric utility at the same price they pay to purchase power. California has gone a step further, taking the opportunity presented by utility deregulation to implement significant cost incentives to reduce the initial cost of solar voltaic grid-intertied systems by about one-third, which, coupled with federal “team-up” incentives, can reduce the cost by nearly 70 percent.

Suggestions Invited

We are always on the lookout for interesting subjects for *Blips on the Timeline*. Readers are invited to send articles or clippings indicating positive change to Jackie Mathes at the Foundation. If we use your suggestion, we’ll automatically extend your subscription for a year.



Reflections on Water by John Todd

Water is commanding more and more attention worldwide, as evinced by the United Nations declaring this the International Year of the Ocean. The next article announces the Foundation’s new video, titled Water: Sacred and Profaned.

Reprinted below are thoughts about water by a man who has spent his life enjoying it, studying it, and working with it. Dr. John Todd and his wife Nancy Jack Todd are founders of the New Alchemy Institute and Ocean Arks International, devoted to developing and implementing environmentally sustainable technologies. They have received numerous awards during their more than two decades of work,

are authors of a number of books, and currently publish Annals of Earth, in which the following first appeared.

Our liquid planet glows like a soft blue sapphire in the hard-edged darkness of space. There is nothing else like it in the solar system. It is because of water.

Water is the ultimate mystery. I was born on the north shore of Lake Ontario and was always a water child. My bedroom was only a hundred feet from the water. I lived on it, in it, under it. My favorite pastime was canoeing on it through the miles of beautiful marshes.

I used to walk to school along a creek bed and—I hate to confess—there were many days when I didn't get all the way there. The life in the lakes and streams was so rich and varied. My indulgent parents tended to overlook the fact that I had lost track of time and would end up at home at noon, thinking it was four o'clock.

The early part of my life was intimately entwined with the flowing, the moving, the sounds of water. Then, abruptly, the basis of my world began to be destroyed by development. I saw streams disappear. Burlington Bay became polluted and the fish I knew so well disappeared. That initiated my search—the journey I am still on—my commitment to water.

Many years later, I encountered Sir Alaster Hardy's theory that we human beings, we "naked apes," developed as we have during a long period in which we lived in the water. He pointed out that we, like marine mammals, shed salt tears. Like them, we have subcutaneous

fats. We have a larynx and air passages that could have evolved through diving and living in the water. These allow us, like whales and some of the other marine mammals, to make complex sounds. Perhaps the most compelling argument for our water origins is that an infant child can neither walk, nor crawl, but it can swim.

In my own work as a scientist and biological explorer, water continues to take on new meaning. This substance, water, H₂O, is really a scientific freak.

It has a rare property in that it becomes denser as a liquid than it is as a solid. And in that behavioral property is the reason for life on Earth. If it weren't so, if like other substances the solid state were the denser, lakes would freeze from the bottom up and would never melt. The whole planet would be a ball of ice.

Water is the only substance occurring naturally in solid, liquid, and gaseous states. In time it can dissolve any other substance on the planet. It is made up of two abundant elements, hydrogen and oxygen. One burns, the other aids combustion. Together they quench our thirst and douse our fires.

Apparently, no one has ever seen a water molecule. The formula H₂O is simple, the reality is complex. People who have made X-ray studies have observed that the atoms in water are so intricately laced they resemble, in miniature, what has been described as entire rivers from the headwaters to the sea.

A single water molecule is tied together by billions of tiny bonds. One of the great mysteries of water is the way in which

the hydrogen atoms are attached to oxygen. Most molecules, when they assemble themselves, adopt a regular geometry coming together at 45, 60, or 90 degrees.

In the case of water, the two hydrogen atoms always rest against the atom of oxygen at an angle of 104.5 degrees. Always. This has been described as the angle of life. This is the secret of why this is not a frozen, bleak planet. Water has so many unique attributes. The more one knows the more mysterious it becomes.

And we are water. About 70 percent of the human body is water. Roughly 150,000 pounds of it passes through us in our lifetimes—75 tons. Water is the blood of the Earth. It is the great climatic regulator. Without it there would be no climate. If, as Vernadsky said, water is life, the quality of water should determine the quality of life.

For me, this creates a real sense of urgency. I think that the restoration and protection of water should be the first order of business. Analyzing the problems can only take us so far. What is needed is to create a generation of people committed to becoming stewards of the water.



Water: Sacred and Profaned

A New Video Program

Many documentaries have focused on the various ways in which the Earth's water has

become polluted and otherwise profaned. This program, however, explores the sacred nature of this precious gift which is everywhere, surrounding us, enveloping our lives and those of every other living thing.

In this program produced by the Foundation, six unique men and women share their experiences and insights about water, the most abundant and fundamental element of the Earth.

Linda Hogan is an award-winning poet and novelist with roots in the Native American tradition. A Chicasaw by birth, she expresses her lifelong love of the living world and all its inhabitants.

Robert Hass is a naturalist and Pulitzer Prize-winning poet. For three years he served at the Library of Congress as the Poet Laureate of the United States where he created a project called "River of Words."

Susan Zwinger, an award-winning author and naturalist, has worked in Alaska as an interpretive ranger for the National Park Service. She teaches at all levels from elementary school to the university.

Colin Fletcher is the author of *The Man Who Walked Through Time*. At age 67, Fletcher decided to make a six-month solo journey down the entire 1700 mile length of the Colorado River.

Jennifer Greene is the director of the Water Research Institute of Blue Hill in Maine. She lectures in schools, universities, and at conferences around the world.

David Whyte is a poet, reading and lecturing in public and organizational

settings in the United States, Canada, and Europe.

Throughout the program are compelling images of water in all its forms—clouds, snow, rain, ice, rivers, lakes, and oceans—culminating in a four-minute montage of beauty set to the inspiring music of David Foster. Narration is by Peter Coyote.

Water: Sacred and Profaned

27 minutes

This video can be ordered from Foundation for Global Community, Distribution Department, 222 High Street, Palo Alto, CA 94301 • (650) 328-7756 • \$24 (includes tax, shipping and handling)



Videotapes of Key Speakers

Now available for your local public access TV channel

If you live near the Foundation's Center in Palo Alto, you can hear in person the well-known speakers in our continuing speaker series; the series is free and open to the public. For those who can't attend in person, we offer audiotapes of each talk and publish edited versions of most of the talks in Timeline.

But now, thanks to the efforts of Jim Burden of our AV department, edited videotapes of these talks are appearing on local cable access television. Each program is edited to just under 30 minutes—the time preferred by TV stations—and is not “super-polished.” Jim cautions: “They're intended for local

public access stations like our Channel 6 in Palo Alto, which has been running them twice a month—not for PBS.”

Editing the programs is a labor of love for Burden, a former manufacturer's representative for high-tech equipment, and a volunteer member of the Foundation for more than 30 years. He also serves as one of two cameramen at the Foundation, working on programs like *Art of the Wild*, *Children and Nature*, and the latest, *Water: Sacred and Profaned* (see article on previous page).

So far, Jim has produced edited versions of talks given by senior research scientist and author Anne Ehrlich; eco-theologist Thomas Berry; cosmologist Sister Miriam MacGillis; evolution biologist Elisabet Sahtouris; and authors Andrew Bard Schmookler, Richard Tarnas, and Richard Brodie. An eighth tape is available featuring an interview with Satish Kumar, director of programmes at Schumacher College in England.

If you'd be interested in helping to place these videotapes on your own local cable access channel, contact Jim at the Foundation office by letter, e-mail, or phone. Jim can suggest the best way to contact your station's program director to see if there is interest. He can also supply a tape or two in VHS format for you and the station to preview and tell you how to get the details about such things as schedule, costs, and tape formats.

Response to the programs to date has been very good and, thanks to Jim's efforts, the ideas and viewpoints of these

important speakers are able to reach more people.

For more information, contact Jim Burden at 222 High St., Palo Alto, CA 94301 Phone: (800) 707-7932, Ext. 605 Fax: (650) 328-7785 E-mail: jburden@globalcommunity.org



A Shift of Consciousness

Book Review by Mac Lawrence

We live in a time of emerging consciousness (and books about it); growing interest in spirituality (more books); discussions of paradigm shifts (lots of books); and imminent disasters if we keep on doing what we're doing (lots and lots of books).

Wouldn't it be nice if someone would summarize all this in a logical way that we ourselves could make sense of—and that we could give to a friend who doesn't seem to get it?

Well, Duane Elgin and Coleen LeDrew have done it in a 40-page, graph-illustrated, nicely written, logical, fact-backed, largely hopeful report called *Global Consciousness Change: Indicators of an Emerging Paradigm*.

On the way, the authors address the following questions:

- Is the global communications revolution fostering a new global consciousness?

- What is the extent of humanity's global ecological awareness and concern? (They show bar graphs of the results, country-by-country, which contain some surprises.)

- Is there a shift underway toward "postmodern" social values?

- Is a new kind of experiential or first-hand spirituality emerging?

- Is there a shift underway toward more sustainable ways of living?

The authors first establish that there is a need for "fresh approaches to thinking and living" by quoting from a 1992 document, *Warning to Humanity*, signed by 1600 senior scientists, including a majority of the Nobel laureates in science: "We hereby warn all of humanity of what lies ahead. A great change in our stewardship of the Earth and the life on it is required, if vast human misery is to be avoided and our global home on this planet is not to be irretrievably mutilated."

Elgin and LeDrew quickly define what they mean by "paradigm," a word used a lot these days, often in seemingly trivial ways: "A paradigm is the basic way of perceiving, thinking, valuing, and doing associated with a particular vision of reality." Certainly not a trivial construct. In fact, the authors say there have been only a few true paradigm shifts in history—"from hunter-gatherers to an agricultural era, from an agricultural era to the industrial era, and from the industrial era to the fast-emerging communications era."

The authors then set about to define the Emerging Paradigm they see is next for humanity, the indicators of change that seem to herald its coming, and the implications of such a paradigm shift. The final part of their report contains things individuals who want to do something positive to help bring it about can do. There are suggestions for personal actions to take, for launching a “study circle,” a list of questions to give groups a starting point for dialogue, and a bibliography of “New-Paradigm” publications.

To obtain copies of the report, send \$7.00 (\$5 for the publication and \$2 for shipping) to Millennium Project, P.O. Box 2449, San Anselmo, CA 94960. Fax: 415-460-1797. E-mail: report@awakeningearth.org Website: www.awakeningearth.org

Every few years in Western history there occurs a sharp transformation. Within a few short decades, society—its world view, its basic values, its social and political structures, its arts, its key institutions—rearranges itself. And the people born then cannot imagine a world in which their grandparents lived and into which their own parents were born. We are currently living through such a transformation.

Peter Drucker

quoted in *Global Consciousness: Indicators of an Emerging Paradigm*.

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July 10, 1998

