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# ASSOCIATIONS

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**International  
Labour Communications**



**Les ONG en Asie**

The review of international  
associations and meetings

**1986 - n° 5**  
Revue bimestrielle Sept./Oct.

La revue des associations et  
des réunions internationales

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## 38th year

This publication, produced by the UAI, appears with six issues per year.

The purpose of the studies, surveys and information included in this periodical concerning the international and transnational networks of nongovernmental organizations is to promote understanding of the associative phenomenon in a human society which continues to grow and evolve heedless of the implications.

The programme of the review, in accordance with the principles of the UAI, is intended to clarify general awareness concerning the associative phenomenon within the framework of international relations and, in particular, to inform associations about aspects of the problems which they tend to share or which are of common interest to them.

The columns of this review are open both to officers of associations, researchers and specialists of associative questions. The articles do not of course necessarily reflect the point of view of the publisher.

## Revue bimestrielle 1986

Cette publication, éditée par l'UAI, se présente à ses lecteurs sous la forme d'une revue de période bimestrielle.

Son objet associatif d'études, d'enquêtes, d'informations, au service des réseaux internationaux et transnationaux d'organisations non gouvernementales, s'attache aux idées et aux faits d'un phénomène de société humaine en expansion continue et en évolution hâtée.

Son programme, conforme aux principes et aux méthodes de l'UAI, vise, en général, à éclairer les connaissances du grand public sur la vie associative dans la perspective des relations internationales et, en particulier, à informer les associations des divers aspects de leurs problèmes propres et d'intérêt commun.

Les colonnes de la revue sont ouvertes à la fois aux responsables d'associations, chercheurs, spécialistes des matières associatives, dont les articles n'expriment pas nécessairement le point de vue de l'éditeur.

## 38e année

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**SOMMAIRE**

Editorial, par Paul Ghils	246
Human Development	257
La coopération par les ONG, par Yves Speeckaert	271
Les ONG en Asie	273
Medical Associations Worldwide Battle Last Epidemic, by Dr Daniel Fine	282
The Intercom Project : Research and Action Project on International Labour Communications, by Peter Waterman	248
Private Initiatives in the West, by James Robert Huntley	287
Echos de la vie associative - News on Associative Affairs	295
AIPC Date Confirms Trends, by Geoffrey Smith	307

**CONTENTS**

## Droits des associations

La reconnaissance en avril dernier de la personnalité juridique des organisations internationales non gouvernementales par les Etats membres du Conseil de l'Europe consacre de manière novatrice l'insertion des associations internationales dans la communauté internationale\*. Les commentaires nombreux et autorisés que l'événement a suscités font tous écho à cette « *démultiplication des objets du droit international* » dont parle René-Jean Dupuy, de son ouverture sur les besoins collectifs de l'humanité. Mais au-delà de l'extraordinaire multiplication des OING, c'est peut-être le véritable saut qualitatif que la Convention a fait franchir aux associations qui a le plus retenu l'attention de ses exégètes.

### Le retour des acteurs

Certes, la Convention reste de portée régionale si l'on ne considère que l'aspect territorial de l'application qui pourra en être faite. Mais les principes qu'elle incarne ont valeur universelle par l'élargissement qu'elle permet du champ des droits de l'homme, par l'espace transnational qu'elle creuse entre les individus innombrables et l'ordonnement précis des Etats. Ces dernières caractéristiques la placent dans cette perspective ouverte en un autre lieu juridique il y a tout juste dix ans, par un document fondamental dont nous voudrions rappeler l'originalité à l'heure où le

\* Voir *Associations transnationales* no 3/1986.

droit international s'ouvre au transnational. Nous pensons à la Déclaration universelle des droits des peuples, par laquelle « *d'objet, le peuple est devenu acteur* » (1).

Il est vrai que la notion de « peuple », contrairement à celle d'« association », souffre d'une absence de définition juridique, politique ou même sociologique précise, ce qui a introduit une certaine confusion sinon dans l'esprit de ses représentants, du moins dans la représentation que s'en font l'opinion publique et les instances internationales. La notion de « peuple » se voyait également entachée d'une certaine ambiguïté, dans la mesure où les mouvements de libération nationale qui lui avaient donné naissance n'avaient d'autre modèle que celui de l'Etat constitué, et n'avaient de cesse de se voir attribuer ce statut.

Sans doute fallait-il voir là la prégnance d'un universalisme qui se réduisait aux seules relations entre Etats, et non entre peuples, encore moins entre mondes associatifs transnationaux.

Les événements qui n'entraient pas dans ce schéma interétatique sont restés l'exception. Ainsi, l'Union des nations indigènes (UNI) formée en 1980 par 30 dirigeants des nations guarani, satéré - mawé et miranha au Brésil constitue un phénomène non étatique et inter-national au sens propre, mais dont la portée reste très en deçà de certaines for-

# Droits des peuples

mations « non gouvernementales » du passé qui, comme les communautés villageoises dans la Chine et l'Afrique anciennes ou les réseaux soufis du Moyen-Orient, constituaient des bassins d'attraction considérables qui transcendaient la géographie administrative des Etats.

De nos jours cependant, les communautés minorisées continuent d'espérer en des lendemains moins sombres. Si le principe d'auto-détermination s'est à peu près épuisé dans les mouvements de décolonisation, les peuples devenus Etats ou nations ont laissé à leurs marges les multiples « minorités », ethniques ou autres, qui acceptent mai que la communauté internationale ne les considère pas elles aussi comme des peuples. A cet égard, certains instruments internationaux adoptés récemment réalisent un progrès dans la synthèse des droits individuels et collectifs: la Charte africaine des droits de l'homme et des peuples (1981), qui est le premier instrument inter-gouvernemental du genre, va au-delà de la Déclaration universelle des droits de l'homme et de la Convention européenne de sauvegarde des droits de l'homme et des libertés fondamentales. La Charte africaine souffre toutefois d'une limitation importante dans la mesure où une disposition-verrou prévoit que toutes les communications relatives aux droits qu'elle énonce resteront confidentielles, à moins que la Conférence des chefs d'Etat n'en décide autrement (2). Ici encore, il apparaît

TRANSNATIONAL ASSOCIATIONS, 5/1986 247

clairement que les problèmes des droits des peuples resteront sans solution dans le cadre du droit international interétatique.

Le recours à la voie non gouvernementale utilisé de nos jours par les « minorités » - en fait majoritaires dans certains cas-, les populations tribales ou semi-tribales, autochtones ou aborigènes et les enclaves linguistiques est donc pleinement justifié. Tributaires au même titre que les associations de l'ordre juridique interétatique pour la reconnaissance de leurs droits, voire de leur simple existence, les peuples ont recouru logiquement au secteur non gouvernemental pour se faire entendre des Etats. La création du Tribunal permanent des peuples en 1979 en constitue un exemple, par l'élargissement du cadre juridique qu'elle réalise en offrant à l'opinion publique internationale la faculté de porter un jugement sur l'action des Etats. C'est pour répondre au même souci que se constitue depuis 1983 un « Réseau international pour une seconde assemblée » (3) (des Nations Unies), qui compte aujourd'hui 64 OING, et dont le but explicite est d'obtenir pour les peuples la création d'un organe transnational qui les représenterait directement et collectivement en tant qu'êtres humains, et non comme citoyens d'Etats souverains. Le Réseau réalise ainsi les projections des universitaires canadiens qui, dès 1973, avaient imaginé une organisation mondiale « bicéphale » dont l'une des chambres représenterait directe-

ment les groupes sociaux de la planète (4).

## Au-delà de l'international

Les deux démarches qui précèdent cristallisent les affinités liant le mouvement associatif au droit des peuples. En permettant à ceux-ci de se donner des structures propres qui ne se confondent pas avec celles des Etats, les associations transnationales affirment l'identité du mouvement associatif en même temps qu'elles réalisent la revendication des peuples « de former leurs propres organisations représentatives », dont la légitimité a été reconnue par l'Assemblée générale des Nations Unies en 1983 (5). Plus généralement, l'évolution qui s'est amorcée depuis quelque temps vers cet « au-delà de l'international » qu'évoque François Rigaux (6), si elle n'empiète pas réelement sur le domaine étatique traditionnel, rend sans doute un peu moins utopique l'émergence de lieux de formation du droit qui n'y soient plus confinés.

## Paul Ghils

(1) Edmond Jouvé. *Le droit des peuples*. PUF 1986.

(2) Cf. texte et commentaire in Adama Diang. *Les droits de l'homme en Afrique. Associations transnationales* no 2/1985.

(3) Fondé par la Medical Association for the prevention of War anglaise, coordonné par Jeffrey Segall.

(4) R.S.J. Macdonald, G. Morris, D. Johnson. *International Law and Society in the Year 2000*. Canadian Bar Review, May 1973.

(5) *Les Nations Unies et les droits de l'homme*, New York, 1984.

(6) François Rigaux, L'insertion de la Déclaration d'Alger dans un nouvel ordre transnational humanitaire. *Associations transnationales* no 2/1985



Transnational Communications

# The Deminter Project R Research and fiction Project on International Labour Communications

by Peter Waterman\*

## Introduction

The Demintercom Project is a research and action project on international labour communications. The project is concerned with studying and then furthering the development of a new communications model for a new labour Internationalism. It thus combines two concerns : 1) the creation of a meaningful internationalism amongst labouring people at grassroots, shopfloor and community level; 2) the democratisation of international communications as necessary for this.

The full project title is « *Democratising International Communication : The Third World, the Non-Governmental Organisations, Labour* ». The project is intended to include the following elements: 1) a collection of published and original materials under the title *Communicating Internationalism*; 2) a book which will expose the shortcomings of the traditional media of internationalism, examine critically the new media that have bloomed during the last five or ten years, and will consider future problems and prospects; 3) an action-research element consisting of either an experiment in worker-worker communication internationally or a service to further such actions. Around these core elements it is hoped to develop such spinoffs as 1) bibliography, 2) documentation in microform, 3) an audio-visual programme, 4) courses or workshops. Some background papers and annotated bibliography have already been produced.

The text that follows represents an abbreviated version of the project proposal (Waterman 1986h, Appendix A). The project is being submitted to possible collaborators or funders in Europe. It has also been extensively discussed with

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243 ASSOCIATIONS TRANSNATIONALES, 5/1986

certain trade union, labour-resource and communications centres in Peru. Whilst funding is being sought, work on the project continues. Two or three working papers have been produced, some of them already published. Publishers have also expressed interest in the proposed collection and book. These and other elements that can be developed further on the basis of the author's own efforts, and with the support of his institute, are making progress. The present article may help to raise interest amongst NGOs, communications specialists, labour movement bodies and academics.

The rest of this Introduction argues the general relevance of the project. Part 2, Background, deals with the project problem. After stressing the absence of writing on the democratisation of international communication, there are listed a number of practical projects in this area. Part 3, Objectives, lists the various elements within the total project and defines key terms. Part 4, Results, deals with expectations here and also with methods of dissemination to third world and target groups.

A note on references and bibliography is necessary. The References and Bibliography at the end of the paper include many items mentioned in the original project, since they provide a useful resource listing. Whilst one or two references to the author's own work may be found here, most will be found in Appendix A, Project-Related Products.

## Relation to

### **poorest countries and groups**

The Demintercom project relates to poorest countries and groups in so far as these are already the most interna-

## Transnational Labour Communications

tionally and nationally isolated or marginalised. The new information technology is reinforcing such isolation by adding to traditional socio-political divisions that between the information rich and information poor. The new technological power of the MNCs increases the traditional effects of the international division of labour, increasing also income and employment disparities. There are few cases of independent technology development in informatics in the Third World. Local specialists are commonly dependent for training, and even selection, on the MNCs. And when Third World countries initially order hardware and software this has been primarily for military and security purposes, rather than to meet basic needs or increase national independence (see *Cuadernos del Tercer Mundo* 1986, Mattelart 1985). The notion of democratising international communication is one oriented to the present and future needs of the information poor, whether seen as national states or as marginalised categories. Narvaes (1985) reveals how the National Conference of Brazilian Bishops sees the relationship between the interests of the national and of its marginalised categories:

*« Communications in Brazil are slanted to favour property owners and financial interests, an arrangement which perpetuates unjust social relationships... (The) bishops issue a warning about some of the technological advances, such as computers, videocassettes and others... They fault the users of these high-tech devices for failing to foster a better understanding among nations or to communicate the needs of the poor. In their view, this technological invasion uses the pretext of modernisation and progress to serve the interests of transnational corporations, in many cases actually damaging the Brazilian economy... The action of the Church in the field of communications is an effort to create organisational structures aimed at building a more just and fraternal social order... What is significant about this work... is its effort to establish a new communications system, not only on a mass level but on a local level as well ».*

The notion of democratising international communication leans on one element in particular within the above statement, the implied necessity to *« foster a better understanding among nations »* and to *« communicate the needs of the poor »*. This project is oriented to both ends simultaneously, as well as adding the necessity for the poor to control such relations and communications.

The project address to NGOs is in recognition of the actual or potential possibility of non-state, non-business organisations serving the interests of the marginalised. NGOs in the Third World, the industrialised countries and internationally are taking a specific interest in information, documentation and communication meant to serve such categories (*IDOC Bulletin* 1984, *IDOC Internazionale* 1985, *Contact-o passim*). A Dutch church conference, in which participated leading national and international specialists on information and culture, suggested that Dutch development policy should both address itself to and use NGOs in activities on new technology in the Third World:

*« ... it is worth recommending (to the Government) that co-financing and other non-governmental organisations should give more attention to projects through which particular organisations in developing countries (for example, the trade union movement, women's organisations and so on) could be better equipped with information technology ».* (van Soest 1985)

Labour is identified by the project as both problem area and target group. It is a significant problem area in so far as there exists for labour internationally no such co-ordinated information services as exist for women or for human rights. At national level, also, services for labour are severely underdeveloped in comparison with those for such other categories. The indication of *labour*, rather than *workers* or *unions* as the target group is deliberate. *Labour* includes many categories either excluded from or only peripherally and temporarily involved in wage-labour, and therefore usually non-unionised. But it does not exclude unionised workers, who are also deprived of information and who have proven the most aware of a need for it. Whilst national union leaderships in many countries may have access to international sources of information and ideas, this data is often 1) irrelevant to local labour needs, 2) heavily ideologically loaded or politically processed, 3) not passed down to be used by the rank and file, 4) not in a form accessible to the rank and file.

A Christian writing on the New World Information and Communication Order (Uranga 1985:20) mentions unions in two distinct capacities when discussing the democratisation of communications. He lists them firstly amongst grassroots organisations and secondly as representatives of workers in the culture industries.

Démocratisation of international labour communication is intended to develop grassroots labour information and power. Some national-level union movements are aware of this problem and are favouring grassroots internationalism. And numerous general or specialised NGOs, particularly the so-called labour-support or labour-resource groups, have a specific interest in communication (Waterman 1984a). Researchers on international labour are increasingly recognising the problem. This is how it is seen by two specialists on labour strategies within multinational companies (MNCs):

*« Resource work has priority over all tasks to be undertaken. The intelligence network... must parallel the resource base on which MNCs operate... This means an international structure of information gathering, processing and dissemination which... is immediately accessible in language, data-handling and political terms to all who challenge the power of international capital. This means that... information gathering and dissemination will depend on new technology-based networks which provide data for a sophisticated research effort similar to that which the MNCs maintain ».* (Haworth and Ramsay 1986:27).

Referring to the international communication needs of the marginalised, particularly in the Third World, means the creation of meaningful information exchange and solidarity relationships controlled by relevant groups themselves. It is clear that we cannot be satisfied with local communication amongst the grassroots organisations. As Paiva says:

*- A dualist vision of power and domination often impedes the setting up of « alternatives » in the socio-political "spaces" in*

*dispute, and not only in the "autonomous" spaces created and controlled by subordinated classes. New technologies, informatics, and national and international networks of communication often appear as forbidden spaces in alternative discourse. The same discourse glorifies mini-media, local and isolated experiments, without even querying the way those media and experiments can be and are conditioned by global*

## Transnational Labour Communications

developments in communications ». (Cited Uranga 1985:36. Stress added - PW.).

Such international networking, however, may also imply an increase in « old-fashioned », and « expensive » face-to-face contacts or other traditional forms of communication. Whilst there is a clear place for use of the new electronic media, we must be aware of the danger here of « worshipping a false god » (Darrow and Saxenian 1985) at the altar of « high-tech alternativism » (Athanasios 1985). The project therefore distinguishes between the needs and capacities of NGOs or international labour communicators on the one hand, and those of workers at the grassroots themselves on the other.

### Solving economic or social problems

The specific problem addressed in this project is that of lack of access to and control over international communications. Expressed positively the problem is one of self-empowerment through self-created and self controlled international communication. In so far as the rapidly-developing « information society » increases the role of information, then grassroots control of information will increase grassroots power. It is difficult to imagine a stable and meaningfully democratic society (East or West as well as South) without such a democratisation of communication.

### Collaborating institutions in the Third World

Whilst it may be that proposals for the creation of alternative international communication strategies have come initially from national or international NGOs in the industrialised West, there appears to be either an equal or a greater interest in this from those in the Third World. It may well be that Third World NGOs (particularly, but not only, those in the Newly-Industrialising Countries) have computerised earlier than those elsewhere. Many of them have long experience in the creation of alternative information and cultural activities with people at the grassroots, locally, nationally and internationally. Particularly in Latin America there is NGO interest in this new area of work. One well-known example is that of the Brazilian Institute for Socio-Economic Analyses (IBASE), a group that has been using computers in providing services for unions, churches and other grassroots-oriented movements in Brazil (Afonso 1985). In Chile the Instituto Latinoamericano de Estudios Transnacionales (ILET), has recently been initiating and leading international communication amongst NGOs, though not specifically on labour. But even in technologically less-advanced India it is possible to find a labour-support group that is feeling the need for computerisation to provide factory-level organisations with both local and (in the future) international information (Union Research Group 1986). And in New Delhi the Centre for Development of Instructional Technology (CEN-DIT) is creating documentation, communication and audiovisual resources on NGOs and popular movements.

### International forums and declarations

Debates around the New World Information and Communication Order (NWICO) led to recognition that « national » control over information could mean simply state control. Numerous international lay and church declarations therefore stressed that a new world communications model must be a democratic one (UNESCO 1980:166, mbu 1982:No 26). Extensive discussion followed on the democratic ASSOCIATIONS TRANSNATIONALES, 5/1986

ratification of information - particularly within the Latin American context (Chasqui 1983, Roncagliolo 1982, White 1982, 1983, 1984). To the best of my knowledge such debate or declarations have not addressed themselves to *international communication*. This lacuna represents a serious short-coming. One purpose of this project is to highlight the short-coming and to work out proposals that could themselves lead to new international norms and aims here. This same project has already led to the issuing of one such modest declaration on international labour communication, signed by interested persons from all three major world areas (Item 1 2 in Waterman 1986b). Increasing numbers of international consultations are taking place on the broader or narrower problem area (i.e. either the democratisations of international communication generally, or that of international labour communication specifically). We can expect more-influential declarations in the near future.

### Originality

As may have been already suggested by the above, there does not yet exist such a recognised research area or problem as « democratisation of international communication », nor is there one on « international labour communication ». There is considerable practical activity which could be seen as fitting under the one category or the other but even those so involved do not thus conceptualise their own work.

### General nature and significance

It is evident from what has been said above that whilst this project is oriented toward NGOs, the Third World and labour, it has a general significance. In so far as it is concerned with international communication it implies relations with the industrialised world. Within the West there is considerable debate on the democratisation of communication (see, for example, Barbrook 1985, Kellner 1985). Within the East it is a major political demand as well as a crucial political activity (*samizdat* in the Soviet Union, the past and present activities of *Solidarnosc* and its supporters in Poland). The spread of video in Eastern Europe is even making it possible for exiled opposition movements to make and smuggle in their own videotapes (Kyncl and Laird 1986).

### Relevant Third World research and interested institutions

There are numerous Third World research and action-research bodies concerned with the democratisation of culture and communications, particularly in Latin America. There is also a growing interest - again primarily in Latin America - in alternative international communications.

### Government acceptability

In so far as governments in the country or region primarily concerned claim democratic or participatory concerns, they should be either friendly or, in any case, not hostile to such a project. Even authoritarian regimes, as in Chile or South Africa, may be indifferent in so far as the project addresses itself in the first place not to direct power-political issues but to information-exchange on areas which pose no direct threat to the local elite. It is significant that alternative international communication activities exist (usually with international NGO support) in both the above-named countries. Even in countries in which total state control on international communication is believed to exist, the reality is one of increasing leakage. With video spreading in the communist



## Transnational Labour Communications

countries, the state is unable to prevent the importing and reproducing of banned material, although the implications of this for democratisation may be ambiguous (Urban 1986).

### **Direct applicability**

Even in so far as the project is an academic and theoretical one, it will still be producing information and ideas that can also be used by those involved in action-research or in support-group activities. A number of such items have al-

ready been produced during the project preparation phase (see bibliographies attached in Appendix A). In so far as the project is action oriented, it is meant to involve an experiment and/or service for international labour communication. In so far as the project as a whole feeds (via papers, bibliographies, collections, audio-visuales, workshops) into the growing international activity on the democratisation of international communication, it is also making a practical contribution to its development.

## Background

### **General outline of the problem which the project seeks to help solve**

The general problem is, as stated above, that of communication poverty amongst the politically, economically, socially and culturally marginalised social categories. This is an international phenomenon that has its most dramatic expression in the most information-poor area of the globe, the Third World. It is a problem that is growing more acute with the development of a global information society, since information technology and skills are concentrated in the most advanced industrial societies.

There is, of course, nothing original in the above recognition. It has become a commonplace of critical communication research and of Third World political activity (IDOC Internazionale 1985). The implicit or explicit solution offered in both the academic and political critique is that of *national* control. A later recognition that national control often means *state or elite* control, and that this could imply a reproduction at nation-state level of the problems recognised at the international one, has led to the demand for *democratisation* as well as nationalisation. This is, however, usually a demand for democratisation *within* the nation state (as see the Brazilian bishops' declaration cited above). The nation-state remains the crucial unit of analysis and arena of political action.

In the meantime there has been taking place a dramatic growth in democratic or alternative international communication. This is a result of the felt needs of social categories or interest groups which cannot hope for, do not seek and - indeed - tend to criticise or condemn the nation-state form (Waterman 1986e). The environmental, peace, womens', consumer, third-world-aid, human-rights-and new labour-movements have increasingly been developing their own means of communication. Developing identically or analogously in the West and the East as well as the South, these new movements have also been internationalist. They have therefore been actively involved in the development of cheap, direct means of communication internationally.

Given the absence of either theory or strategy, the alternative international communication media have developed

### **Completed, current or planned initiatives in affected regions**

There are no complete projects in this area. Recognition of the problem is too recent for this. Amongst current and planned projects (for which see also Waterman 1984a, 1985f and 1986b) are the following.

TRANSNATIONAL ASSOCIATIONS, 5/1986 251

haphazardly, with much repetition and wastage, but also leaving major communications lacunae. One major lacuna is - predictably - the *Third World* as an area. The information-poor categories within this information-poor area are subjects of systematic information loss, with such information moving to expensive and inaccessible databanks in the North. Development aid and solidarity projects do not necessarily break with this pattern (Waterman 1985f;12-13). Another major lacuna is - surprisingly - *labour*. Whilst most of the other mentioned interests and movements have over two or more decades set up extensive means of international communication, labour has been heavily dependent on trade unions or political parties that largely reproduce the dominant communication structures and practices (Waterman 1984a, 1985f). Labour movements at factory, farm or community level lack the international information and communication facilities that exist for the womens', consumer or environmental movements.

The agencies that seem to have become the most aware of the general need for alternative international communication are the development-oriented non-governmental organisations (NGDOs). This is due to the fact that their work is largely that of documentation, information and communication, that they are concerned with the third world, and that they are concerned with the self-empowerment of the marginalised within the third world. Curiously enough, the major stimulus to the development of international labour communication has come as much from this source as from labour movements themselves.

*In the light of the above, the general purpose of this project is research into and action on the democratisation of international communication, in collaboration with non-governmental organisations, focused on the Third World, and taking labour as the case study and target group.*

Work on the project so far has been a matter of the analysis of primary materials available, of the search for and reading of relevant secondary materials, of conference attendance, consultations and paper writing. A listing of published and unpublished products of work so far can be found in Appendix A.

1. The *Interdoc Project*, connected with the International Documentation and Communication Centre (IDOC) in Rome. It is intended to establish a network of groups exploring the use of new information technologies for the ex-

change of feasibility studies, experiences and findings. In April 1986 Interdoc held its second meeting. By this time it had a Spanish-language bulletin published for it by ILET in Santiago (see Contact-O passim) and plans for an English-language one. to be produced by CENDIT (see below) in New Delhi.

ILET appears to have actually initiated computer networking amongst NGOs in Latin America (with connections to the US and Canada). And IBASE. in Rio. has specific experience in computer services for unions.

**3. The International Labour Research and Information Group (ILRIG)**, in Cape Town, South Africa, has been producing popular-style brochures and audiovisuals in English and African languages, on labour in the Third World and internationally. This is a quite unique operation which has booked some success in South Africa. Indeed, the brochure it produced on Brazilian workers was requested for translation in Brazil by a worker-support group there. Important is the nature of this enterprise, since it is concentrated on written (as well as some audio-visual) communication for workers at a low level of literacy.

**4. The Poptel Project** in London, is currently developing resources for low-cost computerised documentation and communication. This is oriented to NGOs in general, as well as to the unemployed and MNC workers in particular. Whilst in the first instance focused on the UK, one Poptel affiliate, the Transnational Information Centre, is actively engaged in developing international computerised networking.

**5. Jusocan** is a socio-legal advice centre in the Canary Islands that has for some years been producing an English-language newsletter for grassroots portworker organisations in Europe. It has produced a strategy document on workers and the information society. It has recently begun to produce its English-language newsletter on a mini-computer. It favours the use of both computer and modern audio-visual technologies for international labour communications.

**6. The International Coalition for Development Action (ICDA)**, in Brussels, Belgium, is the major coordinating and lobbying organisation of European and North American NGOs. It is now identifying information, documentation and communications as an area of work that requires serious development in the future. It is collaborating with IDOC.

**7. The Coordination Office Abroad of Solidarnosc in Brussels**, with associated publication activities in Paris, is in large part concerned with the provision to the Western unions and public of information about workers in Poland. Whilst in form these activities may be those traditionally associated with exiled labour movements, both the nature and the scale of the movement it represents gives these activities special significance. Radical labour movements in the Third World (Brazil, South Africa) have expressed solidarity with Solidarnosc. Sensitivity to such communication activities allows for a more universal understanding of international labour communication processes than would otherwise exist.

**8. Asia Labour Monitor** is a Hong-Kong based documentation service that produces a regular and well-structured news bulletin on labour in the continent. This is an original and unique publication, although the form in which it struc-

tures its information may not be the best suited for its putative audience(s). ALM is, however, well-experienced in computerised documentation and publication and has been one of the most active members of Interdoc.

**9. The Programme International d'Information sur le Développement (PID)** is an international computer communication project based on CINTERAD, a development research-action centre in Brussels (see *Transnational Associations* 4/1985). It has two interlinked proposals for computerised communication projects. One is for that between Third World states (LIANE), another for grassroots development projects (SICOB). As so far presented, however, PID would seem to suffer from a number of deficiencies: no costs are mentioned for what would inevitably be an expensive project; it has been conceived « top down », without taking account of local capacities; it is technically unspecific; and it is not necessarily democratic (SICOB is « on » rather than « for » or « by » grassroots communities). It also appears to be based on an unstated assumption that SICOB would serve or extend LIANE and that there are no interest conflicts between the state and the grassroots.

**10. The UNITE Project** was the initiative of a Norwegian computer specialist to create a computerised international trade union database, with the support of the Western trade unions. The project had hoped to find a base within the development-oriented computer facility projected by the new Mitterrand government in France. When this proved impossible, efforts were made to base it within union movement itself, if the project has not further advanced, it seems likely that this is due more to the disinterest of the union movement than to either technical or financial problems.

**11. The Centre for Development of Instructional Technology (CENDIT)** in New Delhi is a well-established audio-visual, documentation and communication centre with a growing interest in computerised communication. It has recently taken responsibility for the English-language bulletin of Interdoc. Although CENDIT has in the past paid little direct attention to labour documentation and communication, it is expected to do so in the future.

**12. Interpress Service (IPS)** is the world's sixth largest press agency, but is neither state nor privately owned, and orients itself to the needs of the Third World, the UN system and NGOs. It is supported by Dutch co-financing funds and has recently opened an Amsterdam office. IPS is currently researching information needs in fields it has previously left inadequately covered.

Some of the above projects are Third World based, some are not. Some of them are Third World oriented, others not. Some are specifically concerned with labour, others not. Some are specifically concerned with labour, others with grassroots communication more generally. Several, but not all, are linked with Interdoc. None of them are specifically research projects. All are or would be interested in one or more elements of this project. They would certainly have much interest in the *research-faction* element, whether the *service* or the *experiment*. All of them are likely to be subjects of the *book*. Several of them would be contributors to or examples for the reader. Since they themselves have little money or resources, they are unlikely to themselves initiate proposals or action. In so far as my project finds such resources there can be little doubt that they will respond actively.

## Objectives

### Aims

The main long-term aim is to demonstrate, by activity concentrated on one or more category of labouring people, in one or more information-poor area, the necessities and possibilities that current world developments imply for the democratisation of international communications. This end is to be achieved by the following means.

1. A **research-action** element, consisting of an experiment in international labour communications and/or a service for international labour communicators, to be carried out in cooperation with interested NGOs in the Third World and internationally.
2. A **book** on the same topic, under the provisional title : **Democratising International Communication: The Case of Labour.**
3. A **reader** (collection) of published and unpublished materials on international labour communication, under the provisional title, **Communicating Internationalism.**  
The order of priority for these elements is dependent both on current consultations and on financing. Subsidiary short-term activities include :
  1. **Documentation.** This is a matter of systematising materials on labour internationally collected since 1978 and earlier, as also those on and around the theme of democratisation of international communication. One or both could be put on microfiche.
  2. **Bibliography.** One computerised bibliography has been produced. Other materials could be added, using either mainframe or a personal computer.
  3. **Audiovisual aids.** It is proposed to make a 30-minute tapeside or video production. Any tapes, photos or archive materials collected would be held in an archive.
  4. **Computerised communication facility.** The possibility of developing low-cost computerised communication facilities within my own institute is being exposed. Action-oriented international labour researchers in the UK are interested in the development of such. Such facilities could make data on the research area available to NGOs and researchers rapidly and at low cost.
5. **Seminars, workshops, courses.** I have presented various seminars on this area both inside and outside my

own institute. I have also organised two brief, low-cost, workshops in the area. I am proposing the organising of an international workshop on the democratisation of international communication or international labour communication, and exploring possibilities for courses at my institute or elsewhere.

### Definitions relating to project aims

1. **Communication** : To be understood not as an instrumental means to an undefined end but in terms of exchange and relations. In so far as we recognise the generalisation of intra- and inter-class, community and national exchanges under the process of industrialisation, commercialisation, stratification and modernisation generally, we must also understand communication to mean the formation of certain kinds of human interrelationships and thus certain types of human-being (Siegelau 1983 : 11 -16).

2. **Democracy/alternative** : Used here interchangeably to describe communications with the following characteristics : 1) a form and content coming from the marginalised and confronting those of dominant sectors; 2) an orientation toward total social transformation; 3) a mobilising and organising role by surpassing both vertical and horizontal communications models; 4) an active role in production and distribution by the relevant populations sectors (see Stangelaar 1986);

3. **International**: Used here as a relationship between self-identified nationality or kindred groups. To be distinguished from a relationship between nation states ("internationalism"). Following from this, internationalism is understood as a solidarity relationship which neither denies national/ethnic differences (« universalism », « cosmopolitanism ») nor accepts their reification within the nation state, but seeks to surpass nation-state identity by creating direct relationships independent of the state and market (see Waterman 1986f).

4. **labour**: As applied to people, taken here to include all social categories whose work activity is dominated and which contributes directly or indirectly to national and international capital accumulation. Whilst wage-labourers are here considered the central and crucial category, the definition is explicitly broadened from these to include labourers in urban petty-production, « peasants » (increasingly outworkers for the national and international market) and housewives (the process of « housewifisation » being understood as essential to capital accumulation North and South, East and West) (see Waterman 1981).

## Results expected

### Direct results

We are here addressing to the *research-action* element.

In the case of the proposed *experiment* we are talking of the first such one to be systematically set up and monitored. We cannot be sure that such an experiment would be successful but we can be certain of the learning experience, as well as of the model that this would provide for future efforts in the democratisation of international communication.

In the case of the proposed *service* we **again cannot guarantee success**. However, it can be reasonably **expected that the establishment of an international labour communication and documentation service, on however modest a scale, would act as a point of attraction to efforts in this field**. Again this element implies recognition, demand and contributions by those concerned, in this instance international labour communicators. It seems more likely - and

## Transnational Labour Communications

more in keeping with the nature of the project - that the result would be a network of international labour communications centres rather than the creation of just one.

### **Dissemination methods, particularly to third world and target groups**

Given that this is a communications project, the dissemination methods are built into it. A book, reader and audiovisual have already been mentioned. Two further necessities/possibilities might be mentioned at this point. One is that of translation. Another is that of using strip cartoons. A third is that of using audio-tapes to actually make publicity for the project.

#### **Translation**

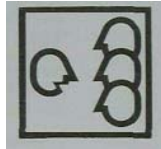
One is here thinking primarily of Spanish. Capacity to translate from English into Spanish exists widely in Latin America. The same is true for translation into other Third languages, since most internationally-oriented labour service groups either write in or at least read English.

#### **Comic strips**

Use of comic-strips is extensive in popular education and related projects particularly in Latin America (for Peruvian examples, see Acevedo 1981,1984). Apart from their self-evident immediate advantage in communicating to those at low-levels of literacy, comic strips have the advantage of comparatively simple reproduction in other languages : one can use the original drawings as a matrix and simply translate (or adapt) and write in new text.

#### **Audio-tapes**

Cassette recorders exist widely amongst Third World workers. Tape production is simple, tapes can be copied easily, exchanged and re-used, and tape exchange lends itself to technical upgrading for radio transmission. Audio-tapes can also be used for project publicity purposes. Providing the recording technology used is simple (in relation to sound effects, voice-over, etc.), translation provides no more problems than a written text.



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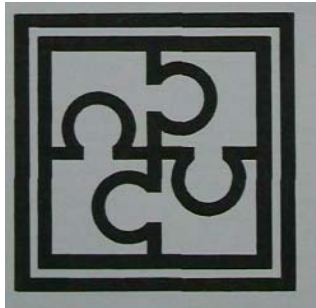
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# Human Development \*

## 1. Intent

There is a certain incongruity in attempting any verbal description of concepts and processes for which the verbal mode of presentation may be considered inappropriate, insensitive and even totally inadequate, particularly when the same editorial (information-oriented) approach is used in handling the descriptions of concepts which may be considered essentially incompatible by their respective advocates. Nevertheless many verbal descriptions have been attempted in the past and the resultant multiplicity of presentations of concepts, which presumably bear some relationship to one another since they all concern the individual human being, facilitates neither comprehension of their particular emphasis nor empathy for the seeming excesses of their advocates. The very enthusiasm of available descriptions of some concepts of human development, let alone the existence of specialized jargons and neologisms, certainly facilitates the task of those who would prefer to ignore all but the most simplistic concepts of human development.

It was therefore considered useful, both as a bridging exercise and as an experiment, to attempt to initiate an information clarification process with the following objectives:

1. Identify the range of concepts which effectively define the meanings currently attached to "human development" in its different forms and disguises.
2. Provide a context for concepts of human development concepts which are used in essentially different and frequently non-interacting sectors of society, without emphasizing either mechanistic or religious concepts of human development.
3. Draw attention to those concepts of human development which have hitherto been excluded from serious consideration (whether in the academic world or in their societal applications) but for which some legitimating documents and reports can now be said to exist.
4. Distinguish, by juxtaposition within the same context, those concepts which place importance on the psycho-social development of the individual as a unique human being, from those which effectively stress the development of the individual conceived merely as a socio-economic unit.

\* Extract from Section XH of "The Encyclopedia of World Problems and Human Potential", UAI ed. K.G. Saur, München 1986.

5. Provide sufficient description of each concept, based on available documents which depend upon and advocate its use, in order to clarify the special importance attached to each such particular concept of human development.

6. Clarify the relationships and distinctions between different concepts labelled by terms which are synonyms or homonyms, particularly where the meaning of the terms used changes with the context.

7. Provide information on the range of modes of awareness, and states of consciousness with which people identify during the process of human development, indicating where possible how these are perceived as interrelated stages.

## 2. Significance

1. Confusing range of meanings: The term "human development" is commonly used by psychologists and is increasingly used in international debate by those concerned with the limitations in practice of the conventional concern with economic and social development. One of the first working meetings (Tokyo, 1975) of the new United Nations University was on human and social development. A proposal has even been made to hold a United Nations Conference on Human Development (1). Despite the emergence of this term into favour there is little consensus as to its meaning or range of meanings. The following paragraphs attempt to highlight the extent of this confusion, the alienating sterility of the depersonalized interpretations prevailing at the international level, and the relatively recent emergence of a variety of concepts which merit greater attention and more widespread recognition.

Many seemingly unrelated concepts, perspectives and methods are considered by their advocates to be central to full understanding of the meaning of human development. But even within the domain of psychology, there are different, and even mutually antagonistic, schools of thought on the matter. For psychologists the term is commonly used to describe changes in behaviour which occur with age. But even then "development can be endowed with many connotations or it can be given limited meaning within a highly restrictive context. The precision of definition often depends on whether the writer is more interested in describing the achievement of broad stages or plateaus of behavior or the mechanisms which apparently govern the transitions between stages. How we define development subsequently limits what we then observe." (2)

2. Economic bias: Human development is frequently understood, particularly in international debate, to be an aspect of economic and social development. It may then be associated with the concept of manpower training, or human resources development. In a United Nations expert meeting on these matters one participant remarked "The words you use - manpower and human resources - are to me very repulsive words, as if this is another kind of human fodder, and we are interested solely in economic development" (3), leading to some acknowledgment there of the importance of personal integration, which however remained undefined and does not feature in more recent international discussions of the matter.

There is therefore a very important distinction to be made between the broader concept of human development, and economic and social development as currently employed by the international community and particularly in the context of the United Nations Development Decades. It is important to note the concept of human development which emerges from examples such as the following:

(a) During the United Nations Conference on Trade and Development (Santiago, 1972), Robert S McNamara, President of the World Bank, stated: "But the improvement of the individual lives of the great masses of the people is, in the end, what development is all about." But by individual lives is here meant the physical living conditions and opportunity for gainful employment. The World Bank does not employ any full-time professionals in the non-economic social sciences who would be sensitive to the full range of "day-to-day deprivations" which he noted "degrade human dignity to levels which no statistics can adequately describe."

(b) The United Nations Centre for Economic and Social Information produces a series of briefing papers "intended to promote a more general understanding... of the tremendous importance for future life on this planet Earth of development towards a betterment of human conditions everywhere. The only paper to focus on the social dimension, entitled "Social Dimensions of Development", is written by an economist. The only social development considered significant is that which contributes to economic development.

(c) In the United Nations report on the International Development Strategy, the "ultimate object of development must be to bring about sustained improvement in the well-being of the individual and bestow benefits on all." But the section on human development is divided into sections on the following topics only: population growth, employment, education for development needs, health facilities, nutrition, involving children and youth, housing, and the ecological balance.

(d) A report of the ECOSOC Development Planning Committee, after arguing the importance of adequate social structures, which makes any increase in production or income merely one of a number of relevant economic and social indicators, notes that because many of the social indicators are lacking, social goals can only be identified qualitatively. It is then able to conclude that in fact economic and social questions are so closely interwoven that there is hardly any sense in making the distinction between them. The remainder of the report identifies methods of increasing production and income. Development is in effect generally accepted as meaning first and foremost economic development.

(e) The Secretary-General of the United Nations Conference on the Application of Science and Technology

for the Benefit of the Less-Developed Areas (Geneva, 1963) stated (4): "The core of human resource development is the planning and execution of a policy of education and training - two aspects of the same coordinated process designed to provide the trained manpower at all levels of skill required to achieve the objectives of the economic development plan.

3. Non-economic dimensions: It is the interpretations of development implied in the above examples which continue to prevail internationally. As noted by Ian Miles in a review of social indicators for development: "Almost all political leaders claim that human development provides the criterion against which economic, cultural, and political development are assessed, and the framework within which their strategies and policies are designed. But, in practice, the goal is frequently obscured and obviated. Economic development, most often, is taken to be the sine qua non of all development efforts, to be intelligible in purely economic terms, and to have human development as its automatic consequence... Many aspects of well-being and quality of life are placed in jeopardy by current development patterns." (5, p.10-11).

Views such as the following do not receive much attention:

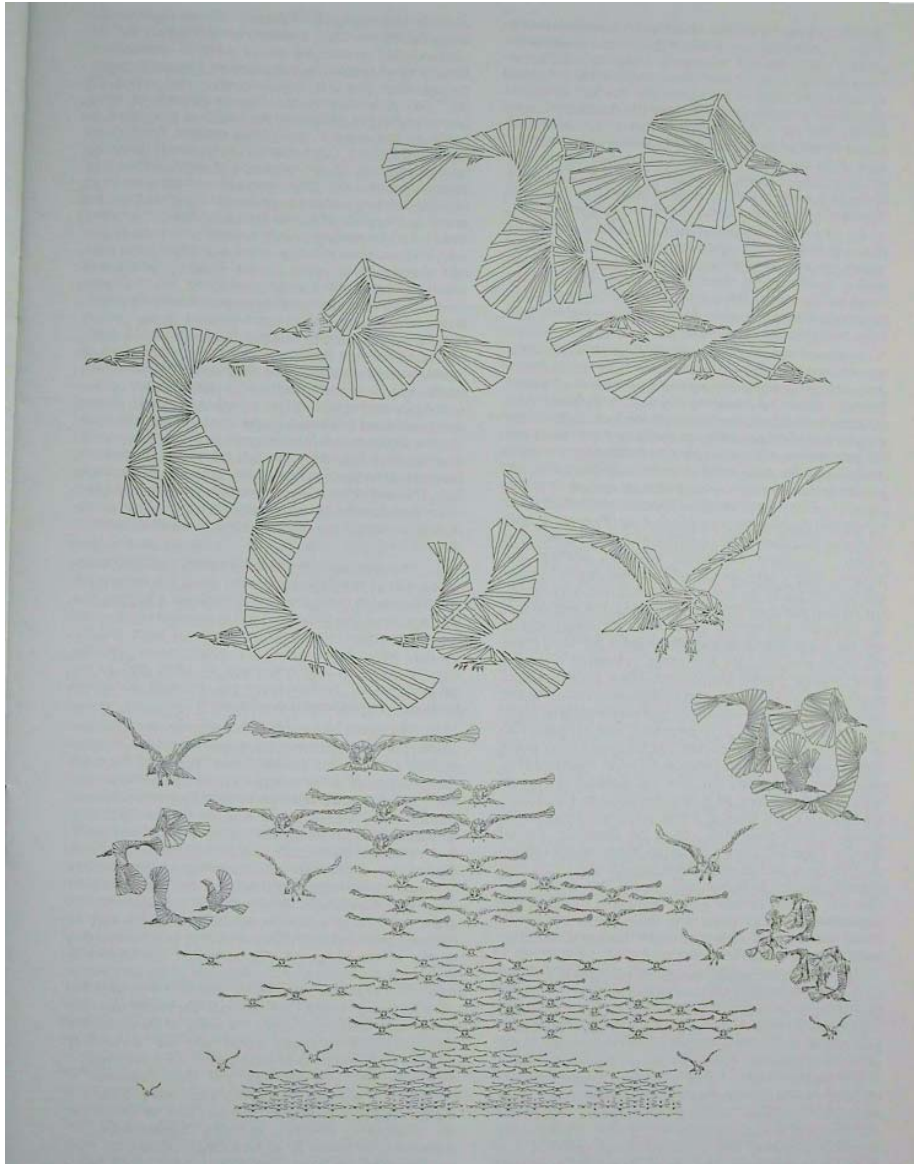
(a) The economist Frederick Harbison points out (6): "The progress of a nation depends first and foremost on the progress of its people. Unless it develops their spirit and human potentialities, it cannot develop much else - materially, economically, politically or culturally. The basic problem of most under-developed countries is not a poverty of natural resources but the underdevelopment of their human resources."

(b) In preparation for the first United Nations Conference on Trade and Development (Geneva, 1964), the secretariat of UNESCO prepared a report (7) which included the following statement: "The ultimate justification for the development of human resources is man's basic right to the full realization of his potentialities. In addition, however, the development of human resources is a crucial factor in stimulating economic growth. Numerous studies analyzing the economic history of countries at varying stages of development arrive at a common conclusion: the increase in inputs of labour and capital in a given period does not fully account for the expansion of general output achieved in subsequent periods. Indeed, in a number of cases the role of these two factors in economic growth appears to be quite minor. The residual element - often referred to as the "human" factor - which is left after the contribution of labour and capital is allowed for can be very considerable. It has been tentatively estimated that in some developing countries this element accounts for up to half of the increase in the gross national output. It is evident, therefore, that the human factor in economic growth is extremely important and warrants attention in efforts to achieve the targets of the (First) Development Decade."

(c) UNESCO, in a communication to the Preparatory Committee for the Second United Nations Development Decade, stated: "Development is meaningful only if man who is both the instrument and beneficiary is also its justification and its end. It must be integrated and harmonized; in other words, it must permit the full development of the human being on the spiritual, moral and material level, thus ensuring the dignity of man in society, through respect for the Universal Declaration of Human Rights."

(d) In an address to the Intergovernmental Conference on Institutional, Administrative and Financial Aspects of Cultural Policies (Venice, 1970), Rene Maheu, Director-





General of Unesco, stated: "The idea of development has, in fact, gradually become broader, deeper, and more varied so that going beyond the purely economic aspects of improving man's lot, it now also embraces the so-called social aspects... Man is the means and the end of development: he is not the one-dimensional abstraction of homo economicus, but a living reality, a human person, in the infinite variety of his needs, his potentialities and his aspirations... Even the economists now admit that development is not development unless it is total, and that it is no mere figure of speech to talk of cultural development cultural development is part and parcel of total development."

(e) The UNESCO Declaration on Cultural Rights as Rights of Man (1968) concludes that the right to culture implies the possibility for each person to dispose of the means necessary to develop his personality, through direct participation in the creation of human values, and to become in this way master of his condition, whether on the local level or on the world level.

(f) Aurelio Peccei, Director of the Club of Rome, notes that: "Human development means much more than universal education, professional training and productive employment, although these are becoming compelling exigencies for individual emancipation and societal progress... it also means bringing the whole population to understand their times and live as contemporaries, learning how to adjust to the world complexities, the outer limits of its life-supporting systems, and the transformations we progressively operate in it. The present predicament of mankind appears, and in fact is, so formidable precisely because the majority of people, in both developed and developing countries and in all segments of society - including intellectual, scientific, political and religious elites - have not yet fully adapted psychologically and functionally to the overall new world our "civilization" has created and is continuously reshaping. The very crux of the pervasive and baffling global crisis we are struggling with lies in this mismatch; and adaptation is the name of the key to get out of it." He also notes: "However, since the object of all our interest and concern is man, it is the multiple dimensions of man himself, with his complex personality and growing needs, wants, aspirations and manifestations, which are the very essence. It is erroneous and misleading to confine our analyses, as generally is the case, mainly to the material aspects of his existence, however important they may be, as indeed they are, then add political, social and cultural considerations as if they belonged to subordinate spheres." (1) The Club of Rome subsequently commissioned a third generation report on Goals for Global Society (Director, Ervin Laszlo) to focus on the social, psychological, and cultural inner limits which could give positive direction to human aspirations. This deals explicitly with human factors and investigates those ethical commitments, world views and value judgments which could lead beyond perennial crises toward a healthier state of global human society.

(g) There is increasing emphasis on individual health as opposed to disease, and increasing interest in psychological health and human potential, although the degree of importance attached to these changes is not always clear from official reports. The World Health Organization in the report of a Scientific Group on Human Development and Public Health (1971) delimits human development as follows: "Human development embraces every aspect of the maturation process, including its physical, biological, psychological, and social aspects. To bring about healthy human development and to realize human potential, it is necessary to draw upon many areas of scientific knowledge and many components of the health service. Such areas as

260 ASSOCIATIONS TRANSNATIONALES, 5/1986

nutrition, communicable diseases, human reproduction, mental health, handicaps, and many others, together with the corresponding services, are related to human development. Many of these services have their greatest impact on development when they are employed early in the individual's life." (9) More recently the Director-General of WHO proposed that the question of the "spiritual dimension" in health be discussed by the WHO Executive Board (73rd session, EB 73/1.5, October 1 1983). In his preparatory note he indicates that all the meanings of spiritual have one common denominator: "They infer a phenomenon that is not material in nature but belongs to the realm of ideas that have arisen in the minds of human beings, particularly enabling ideas." And by shaping people's action and ways of life, such philosophical, religious, moral or political ideas have had a profound influence on the physical, mental and social well-being of the people concerned. The text notes the impact of the spiritual dimension but skillfully avoids discussion of any form of non-material human development in the proposed Strategy for Health for All. Elsewhere, however in discussing the social dimensions of mental health in relation to this strategy, a WHO document refers only to mental health in its most limited socio-economic sense: "Economic growth and social change exert significant influences on the mental life of individuals and the structure and functioning of families. When insufficient attention is given to this fact the cost of progress, in terms of diminished quality of life, may be unnecessarily high. The application of mental health knowledge could help to prevent harmful psychosocial consequences of socio-economic change and facilitate harmonious development." (8, p. 7)

(h) The documents of the International Labour Organization hint at the general concern about job enrichment and the need to make the work experience a fulfilling one for the worker. The Director-General's annual reports note the programmes relating to conditions of work and life (namely occupational safety and health, social security, and remuneration and conditions of work) and to the development of human resources (namely vocational training and management development).

(i) The report of the UNESCO International Commission on the Development of Education (1972), in a chapter entitled "Towards the complete man" notes: "If there are permanent traits in the human psyche, perhaps the most prominent are man's rejection of agonizing contradictions, his intolerance of excessive tension, the individual's striving for intellectual consistency, his search for happiness identified not with the mechanical satisfaction of appetite but with the concrete realization of his potentialities and with the idea of himself as one reconciled to his fate - that of the complete man." But, it continues, "He is exposed to division, tension and discord on all sides. Social structures which defy all rules of justice and harmony cannot fail to affect the various realms of his being. All that surrounds him seems to encourage dissociation of the elements of his personality: the division of society into classes, alienation from work and its fragmented nature, the artificial opposition between manual and intellectual labour, the crises of ideologies, the disintegration of accepted myths and the dichotomies between body and mind or material and spiritual values." It suggests that: "Respect for the many-sidedness of personality is essential in education, especially in schools, if the individual is to develop as he should, both for himself and his associates. Complex attitudes, indispensable for balanced development of all personality components, must be stimulated and given form in the course of the individual's education." And it concludes: "The physical, intellec-

tual, emotional and ethical integration of the individual into a complete man is a broad definition of the fundamental aim for education." (9).

(j) In the Goals, Processes and Indicators of Development project (1978-82) of the United Nations University's Human and Social Development Programme, an effort to define human development led to consensus on the following: "Human development refers to the development of human beings in all life stages, and consists of a harmonious relationship between persons, society and nature, insuring the fullest flowering of human potential without degrading, despoiling or destroying society or nature." (11) The same report identifies four additional requirements for a human-centred development, namely: social equity, inter-regional and international equity, living presence of the future, sensitiveness to the present. No effort is made to defining "fullest flowering of human potential". In an excellent follow-up report on the implications for social indicators, Ian Miles notes that: "Human development does imply a process. The term leaves it open as to whether that process necessarily has a culminating point or tends towards some limit. It is distinct from human resource development which...sees human potentials in terms of their contribution as means towards other ends. The use of the term "human development" implies instead the view that human beings themselves should be the end to which economic development, political development, and other social changes are means." (5, p.152). Miles continues his report with reviews of human development as the satisfaction of human needs and the relation of such needs to political and social liberation. The insights of eastern cultures and of many schools of psychoanalysis and psychotherapy are totally absent.

(k) On the question of "human potential" raised by the United Nations University project, the Bernard van Leer Foundation (The Hague) has provided extensive funding to the Harvard Graduate School of Education to assess the state of scientific knowledge concerning human potential and its realization. This Project on Human Potential has resulted in reviews of the relevant literature in history, philosophy and the natural and social sciences, a series of international workshops on conceptions of human development in diverse cultural traditions, together with a number of books (12,13,14,15). The books provide a remarkable collection of material on the question of potential as seen in terms of human intellectual potentials

(12), philosophical aspects of the concept of potential (13), and the role of cultural factors in the progress of human development (14,15). The second volume is a deliberate effort to show the roots of the concept of potential in genuine aspects of human nature while at the same time freeing it, through analytical reconstruction, of outworn philosophical myths of fixity, harmony and value calculated to cause untold mischief in social and educational practice.

**4. Missing essential factors:** Even these interpretations of human development, which are not widely accepted, filter out certain essential elements, or at least leave the question of their presence or absence a matter of ambiguity, permitting the more subtle features to be expediently dropped at the first hint of ever-present controversy. Whilst each such interpretation seems to contain the essential key words, the meanings attached to them are not clarified. What, for example, does the World Health Organization mean by "human potential", or the International Labour Organisation by "worker fulfilment", or UNESCO by "development of personality"? Under the

TRANSNATIONAL ASSOCIATIONS, 5/1986 261

normal political and financial pressures on programme priorities, the promotion of positive psychological health must of necessity be limited to the elimination of physical disease by WHO, the promotion of worker fulfilment must be limited to the reduction of unemployment by ILO, and the development of personality to the inculcation of reading/writing/arithmetical by UNESCO. The same situation must prevail in the equivalent national agencies.

The report of the United Nations University project cited above is remarkable for the skillful manner in which it avoids any discussion of the forms of human development with which people can and do identify. These are dismissed as "individual development" in contrast to "human-centered" social development which concentrates on the relationships between people. This supposedly corrects the over-emphasis on individualistic development, despite the fact that the most elaborate explorations of individual development derive from eastern cultures in which non-individualistic social relations prevail. Similarly the Bernard van Leer Foundation's Project on Human Potential is remarkable for the manner in which it avoids reference to human potential as experienced by the "developee" in favour of discussion of the issues raised for the "developer", whether parent, educator or planner. Given the immense interest in altered states of consciousness by young people, as indicated by the increasing dimensions of the drug problem, some reference to the relationship of such altered states to human potential would seem appropriate.

It would seem that official bodies are embarrassed by matters which touch upon the nature of human potential and the stages and processes in the psychological development of the adult human being with which people themselves identify. This is particularly so at a time when even the social element is being excised from the concept of development, as in the recent debate within the United Nations on the establishment of a New International Economic Order. Many would argue that the subtler concepts of human development are a private subjective luxury which must be ignored until the basic physical needs of every human being are satisfied. Or, as the political philosopher Herbert Marcuse argues: "The traditional border-lines between psychology on the one side and political and social philosophy on the other have been made obsolete by the condition of man in the present era: formerly autonomous and identifiable psychical processes are being absorbed by the function of the individual in the state - by his public existence. Psychological problems therefore turn into political problems: private disorder reflects more directly than before the disorder of the whole, and the cure of personal disorder depends more directly than before on the cure of the general disorder."

But such arguments over-simplify the situation faced by humankind in developed or developing countries. Unless the human beings - whether ordinary voters or members of privileged élites - with control over power and resources are themselves exceptionally mature and well-integrated individuals, they will be insensitive to the needs and concerns of all those who may benefit or suffer from their decisions. Hitler is only the most obvious example: he is neither an isolated case, nor the most recent, and less extreme examples are numerous at all levels of society. Neither this well-researched fact, nor the meaning and degrees of maturity and of personality integration, can be made the subject of discussion within official bodies - where examples of immaturity are a matter of corridor gossip, even within intergovernmental organizations.

There would seem to be a myth that the good of society as it is defined by democratic and political processes is unaffected by the degree of integration of the key personalities and by the psychological maturity of the voters themselves. These factors are only incidentally related to formal education and to physical health.

The importance of these points, and of the focus on the more subtle aspects of human development, is illustrated by the following:

(a) The Constitution of Unesco states: "...that since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed—a peace based exclusively upon the political and economic arrangements of governments would not be a peace which could secure the unanimous, lasting and sincere support of the peoples of the world..."

(b) Commenting on the nature of psychological change and its relation to cultural change, Lawrence Kubie notes: "The fact which confronts us is that cultural change is limited by the restrictions imposed on change in individual human nature by concealed neurotic processes. At the same time there is continuous cybernetic interplay between culture and the individual, ie between the intra-psychic processes which make for fluidity or rigidity within the individual and the external processes which make for fluidity or rigidity in a culture. It would be naive to expect political and ideological liberty to give internal liberty to the individual citizen unless he had already won freedom from the internal tyranny of his own neurotic mechanisms... Therefore, insofar as man himself is neurotogenically restricted, he will restrict the freedom to change of the society in which he lives. This interplay is sometimes clearly evident, sometimes subtly concealed; but it is the heart of the solution of the problem of human progress." (17)

(c) In reporting on an investigation into the nature of belief systems and personality systems, Milton Rokeach states: "To say that a person is dogmatic or that his belief system is closed is to say something about the way he believes and the way he thinks - not only about single issues but also about networks of issues. The closed mind even though most people cannot define it precisely, can be observed in the "practical" world of political and religious beliefs, and in the more academic world of scientific, philosophic, and humanistic thought. In both of these worlds there is conflict among men about who is right and who wrong, who is rational and who is rationalizing, and conflict over whose convictions are dogmatic and whose intellectual... The relative openness or closedness of a mind cuts across specific content; that is, it is not uniquely restricted to any one particular ideology, or religion, or philosophy, or scientific viewpoint... Is it possible to say that the extent to which a person's belief system is open or closed is a generalized state of mind which will reveal itself in his politics ad religion, the way he goes about solving intellectual problems, the way he works with perceptual materials, and the way he reacts to unorthodox musical compositions?" Further, an individual whose intellectual or belief systems are poorly integrated may harbour logically contradictory beliefs. Rokeach continues: "Orwell, in his book 1984, has more picturesquely called this "double-think". In everyday life we note many examples of "double-think": expressing an abhorrence of violence and at the same time believing that it is justifiable under certain conditions; affirming a faith in the intelligence of the common man and at the same time believing that the masses are stupid; being for democracy but also advocating a government run by an intellectual elite; believing in freedom for all, but also believing that certain groups should be restricted; believing that science makes no value judgments,

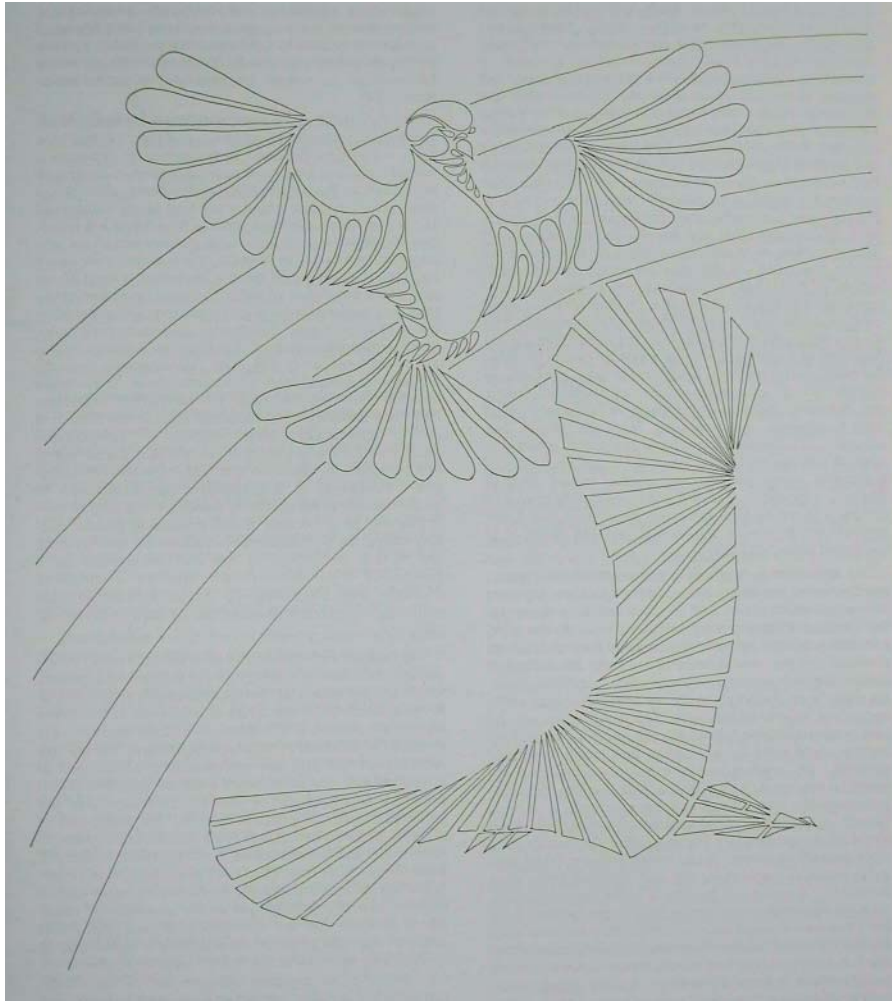
but also knowing a good theory from a bad theory and a good experiment from a bad experiment." He then notes: "A person sometimes judges as "irrelevant" what may well be relevant by objective standards... Often enough, though not always, the judgment that something is irrelevant to something else points to a state of isolation between belief and disbelief systems. It is designed to ward off contradictions and, thus, to maintain intact one's own system." (18) It is not unknown for individuals in positions of power to have closed minds harbouring contradictions in the sense used here, and in fact to have been placed in power by supporters holding similar views. There is even some recognition of what is termed psychosocial isomorphism, namely relations within a personality structure leading to formally similar relations within a social structure, and vice versa (19, 20). An extreme example being the structural equivalence between war propaganda and mental illness (19).

(d) In concluding a historical survey of the transformations which man has already undergone, Lewis Mumford notes: "The relations between world culture and the unified self are reciprocal. The very possibility of achieving a world order by other means than totalitarian enslavement and automatism rests on the plentiful creation of unified personalities, at home with every part of themselves, and so equally at home with the whole family of man, in all its magnificent diversity... In brief, one cannot create a unified world with partial, fragmentary, arrested selves which by their very nature must either produce aggressive conflict or regressive isolation. Nothing less than a concept of the whole man - and of man achieving a consciousness of the whole - is capable of doing justice to every type of personality, every mode of culture, every human potential. At this point a further transformation, so far not approached by any historic culture, may well take place." (21)

5. Experimental complement: There is therefore a strong case for opening up the debate on the nature of human development (as well as for finding out why it is so carefully closed off into isolated compartments). What in fact are the various meanings to be attached to the term? What are the related concepts? What images of human beings do such concepts imply? With what concepts or experiences do people themselves identify when considering their own development? What alternative and better varieties of experience and states of being do they suggest as being open to exploration? What methods may be used to facilitate such forms of personal development?

The following points give an indication that there are some very positive ways in which human development may be understood, and which are the justification for the collection of information undertaken for this section:

(a) A few psychologists are prepared to outline the goals of individual development in adults, as opposed to the stages of development to adulthood, for example: "From the point of view of psychology, a high level of development in personality is characterized most essentially by complexity and wholeness. There is a high degree of differentiation, a large number of different parts or features having different and specialized functions; and a high degree of integration, a state of affairs in which communication among parts is great enough so that different parts may, without losing their essential identity, become organized into larger wholes in order to serve the larger purposes of the person... The highly developed individual is always open to new experience and capable of further learning; his stability is fundamental in the sense that he can go on developing while remaining essentially himself." (22)



(b) Since 1933, the world's most distinguished specialists in fields relating to psychology, religion and cultural anthropology have been meeting annually, under the auspices of the Eranos Foundation, "Toward the task of encompassing and assimilating the world's wealth of poetic and religious visions, modes and dreams of life, and readings of the mystery of death". In one of the publications arising from this enterprise, on *Spiritual Disciplines*, the editor Mircea Eliade writes: "For the members of Eranos, this exceptional interest in spiritual disciplines and mystical techniques arises from the fact that they are documents capable of revealing a dimension of human existence that has been almost forgotten, or completely distorted, in modern societies. All these spiritual disciplines and mystical techniques are of inestimable value because they represent conquests of the human spirit that have been neglected or denied in the course of recent Western history, but that have lost neither their greatness nor their usefulness. The problems that now arises - and that will present itself with even more dramatic urgency to scholars of the coming generation - is this: How are means to be found to recover all that is still recoverable in the spiritual history of humanity? And this for two reasons: (1) Western man cannot continue to live on for an indefinite period in separation from an important part of himself, the part constituted by the fragments of a spiritual history of which he cannot decipher the meaning and message. (2) Sooner or later, our dialogue with the "others" - the representatives of traditional, Asiatic, and "primitive" cultures - must begin to take place not in today's empirical and utilitarian language (which can approach only realities classifiable as social, economic, political, sanitary, etc) but in a cultural language capable of expressing human realities and spiritual values. Such a dialogue is inevitable; it is part of the ineluctable course of History. It would be tragically naive to suppose that it can continue indefinitely on the mental level on which it is conducted today." (23, p.xx)

(c) An extremely well-respected establishment group, the Center for the Study of Social Policy of the Stanford Research Institute, prepared a policy research report for the Charles Kettering Foundation noting: "If the post-industrial era of the future is dominated by the industrial-era premises, images, and policies of the past, the control of deviant behavior needed to make societal regulation possible would in all likelihood require the application of powerful socio- and psycho-technologies. The result could well be akin to what has been termed friendly fascism - a managed society which rules by a faceless and widely dispersed complex of warfare-welfare-industrial-communications-police bureaucracies with a technocratic ideology. Evidence exists that this sort of future is already nascent. In contrast to such a technological-extrapolationist future, this report envisions an evolutionary transformation for society as a more hopeful possibility. Some characteristics of an adequate image of mankind for the post-industrial future were derived by: (1) noting the direction in which premises underlying the industrial present would have to change in order to bring about a more workable society; (2) from examination of the ways in which images of humankind have shaped societies in the past; and (3) from observation of some significant new directions in scientific research. A future image of man meeting these conditions would: (a) convey a holistic sense of perspective or understanding of life; (b) entail an ecological ethic, emphasizing the total community of life-in-nature and the oneness of the human race; (c) entail a self-realization ethic, placing the highest value on development of selfhood and declaring that an appropriate function of all social institutions is the fostering of human development; (d)

264 ASSOCIATIONS TRANSNATIONALES, 5/1986

be multi-leveled, multi-faceted, and integrative, accommodating various culture and personality types; (e) involve balancing and coordination of satisfactions along many dimensions rather than the maximizing of concerns along one narrowly defined dimension (eg economics); and (f) be experimental, open-ended, and evolutionary, a framework is developed in the report which demonstrates that it is at least conceptually feasible to fulfill these characteristics. Further, the report provides guidelines for actions through which fulfillment of the needed characteristics might be stimulated." (24)

(d) As a result of the work of Abraham Maslow and the humanistic school of psychology, a distinction has now been established between basic deficiency needs in a human being and what have been called self-realization or being needs. He suggested, on the basis of empirical observation, that only about 1 per cent of any sample out of the population of contemporary Americans are examples of self-actualizing individuals, namely individuals who continue to attempt to develop and manifest their latent potentialities, (his would seem to imply that at least 99 per cent of the population of one of the most developed countries may be considered to be psychologically underdeveloped, or at least only "developing", to employ the international euphemism. Robert Jungk, in an address to the 1974 conference of the Irish Management Institute, argued that cultural man is underdeveloped. The characteristics identified for such self-actualizing individuals include: a capacity for acceptance, efficient perception of reality, spontaneity, transcendence of self-concern, detachment, transcendence of environment, social feeling and compassion, tolerance and respect, ethical certainty, and creativeness. It is suggested that consciously or unconsciously every person is seeking some form of self-realization or to become a self-actualizing person, fully expressing his own innate potentialities as an individual, and in full recognition of his own uniqueness as a personality. It is believed that there are a variety of methods and processes by which self-actualization emerges, and that this diversity should itself be protected. (25)

(e) Despite well-recognized excesses of human development enthusiasts, is it appropriate to ignore the insights which prompt efforts at "re-visioning psychology" (26) or to navigate through the dross of excesses and extreme positions? Robert E Ornstein, in a book appropriately entitled *The Mind Field* indicates the problem: "We are now on the threshold of a new understanding of man and of consciousness, one which might unite the scientific, objective, external approach of Western civilization and the personal, inward disciplines of the East. The emergence of this new synthesis has caused many to flock, unthinkingly, to rudimentary spiritual sideshows, which are quick, cheap, and often flashy. These reductions have given strength to others' total lack of interest. I write to develop a more secure position, one of interested yet candid assessment, somewhere between the two dominant positions: the almost reflexive rejection of what is conventionally understood as "mysticism", by many in the "hard" areas of contemporary life; the reflexive adulation characteristic of the slavish consumers of guruism, "instant enlightenment training", and other degenerations." (27, p.ix). Such reassessments merit attention. Where would society be if, for example, "economic development" were to be rejected because of the excesses of its enthusiasts?

Only by opening up the debate on these matters, identifying the variety of concepts currently in use, and

how they are related to one another, will it become possible to establish the connections between such concerns and the topics of economic and social development problems which have been favoured by the international and academic communities with such questionable results. Given that a major obstacle to such socio-economic development is the so-called "lack of political will to change", it may be that this intangible factor is intimately related to intangible factors in individual development, however it is conceived.

### 3. Modes of awareness

Although, as indicated above, intergovernmental and official academic bodies are prepared to give limited attention to the non-economic aspects of human development, there is no indication whatsoever that they are prepared to distinguish the range of modes of awareness characteristic of such development. Even when, as in the case of UNESCO, emphasis is placed on "cultural development", no acknowledgement is made of the modes of awareness recognized by the religious and cultural figures frequently honoured by such bodies as contributors to the cultural heritage of particular regions. The focus is on their products not on their subjective experience, however much the products were designed to draw attention to such experience and to articulate it.

It is characteristic of the tragic hypocrisy and collective schizophrenia of the present time, that delegates to intergovernmental meetings discussing "human development" may be deeply aware of the subjective range of state of consciousness, for many are indeed deeply religious, and yet in debate no attention is drawn to these dimensions and to their relevance. Although the Constitution of UNESCO commences with the much cited phrase: "*since wars begin in the minds of men, it is the minds of men that the defences of peace must be constructed*", it is difficult to trace any acknowledgement of the experiences occurring in the minds of men in the programmes of bodies such as UNESCO on in those taking their lead from UNESCO.

The principal reason for not drawing attention to such dimensions is obvious. To the extent that many of these modes of awareness are associated in the minds of many with religious experience, and are in many cases defined by particular religions, any such discussion would arouse too much controversy in an international community already torn by ideological controversy. Ironically, it is the bitter conflict between such religions which hinders any recognition of the importance of such modes of awareness by the international community. A secondary reason is that the weight of expertise within the international community is oriented towards the hard facts of politics, economics and science. Where it might be assumed that some of the social sciences would acknowledge such dimensions, this has proven to be very far from being the case. Ironically, again, it is the bitter conflict between those social science disciplines which purport to be sensitive to these dimensions which hinders any recognition of the importance of modes of awareness by the international community.

This situation at the governmental and intergovernmental level has however been totally undermined over the past decade by the explosion of popular and scientific interest in these dimensions. For example, books on individual human development have proved one of the strongest growth areas in publishing. There is now a total **cleavage between** the content of human development as

understood by intergovernmental bodies and the content associated with it by those interested in it personally (as opposed to professionally). Of all the governments, surprisingly it is the USSR, with its materialist ideological commitment, which has broken through the disciplinary obfuscation of the sciences to promote extensive research on a variety of paranormal states of consciousness. Even more surprising is the remarkable synthesis by the Soviet mathematician V. V. Nalimov "using the major concepts of mathematics, physics, linguistics, psychology, psychiatry, history, philosophy, culturology, anthropology and theology". He covers all manifestations of the unconscious not encompassed within logic, synthesizing semantics, probability theory, mysticism and art into a startling new view of how the human mind perceives the world. (28, 29)

Part of such interest is stimulated by new approaches to the relationship between consciousness and insights in fundamental physics (30, 31), and their specific relation to health (32). With this burgeoning interest in human development and states of consciousness (whether altered or not), it might be expected that there would be clear indications as to what these states or modes are to which people may aspire in the course of the process of human development. In fact the literature is mainly characterized by the priorities of the authors. These may, or may not, include: research on drug-induced states, research on mystical experience, states identified by traditional religions within a well-defined framework, conditions identified by various schools of psychoanalysis and psychotherapy, and conditions emerging from the explorations of charismatic leaders of new growth movements. There is a general assumption that the different forms of awareness identified within each context may, in some cases at least, be identical. But there is little effort to catalogue these varieties of modes of awareness in their own terms, leaving open the question of what is identical with what. And the result of grouping such modes into a limited number of theoretical categories, as in the pioneering work of Charles Tart (33), tends to denature the experiences described even further, however interesting such classificatory exercises may be from an academic point of view.

What is forgotten by the establishments that deny the significance of such experiences, is that people are strongly attracted to them irrespective of such denials, or possibly even because of the alternative they offer to the sterile concepts of human development promoted by such establishments. However well-meaning, such concepts are at present alienating to those bored by the claustrophobic analyses of political economics which prevail within the international community. For an increasing number of people, whether attracted to traditional or to contemporary approaches, the variety of modes of awareness defines human potential in a much more direct and attractive manner than has been otherwise possible. It becomes a process in which people wish to be engaged. For them human development can be both challenging and fun.

Part of the challenge lies in the manner in which many of the modes of awareness accessible to man in the process of human development are incomprehensible within classical scientific paradigms. They call for new approaches and new languages in which to communicate them, as argued in Section KD. These are emerging, has is indicated by Nalimov's work, for example (29, 34). But both the traditional and the new approaches rely to a large

extent on metaphor for descriptive purposes (35). As discussed in Section CM, not only is human experience metaphorical in nature, but also that metaphor is an essential constituent of the structure of human experience. That is, part of the meaning of any experience is elusive, and it is the use of metaphor that formulates this elusive meaning and makes it available through an understandable figure of speech (36). Part of the difficulty lies in the large number of modes which have been described, whatever similarities the descriptions conceal. This raises the question as to whether it is possible to interrelate these modes in any coherent manner without denaturing them. What are the "metabolic pathways" of intra-personal processes? Some of those identified are interlinked into sets, representing stages in a process, whether linear or cyclic. But it is clear that new ways of interlinking metaphors are required to offer a language for maintaining continuity between different modes of awareness.

This is one of the reasons for experimenting with metaphors (Section CM) and patterns (Section CP), especially with the possibility of "pattern languages" discussed there.

#### 4. Definition: Human development concepts

In identifying aspects of human development in order to build up the sequence of entries, some criteria are required either to include or to exclude material. Since a principal objective was to identify the range of human development concepts, it was considered unwise to develop a precise definition of what was to be included and both easier and usefully open-ended to define what was to be excluded. A set of provisional exclusion criteria was therefore used. When the collection of material was well-advanced, a set of provisional inclusion criteria was developed.

1. Exclusion: Entries on the following were excluded:

- (a) Physical development: body building, and the improvement of particular physical capabilities together with dietary and other approaches to health, when conceived solely as a question of body tone; also augmentation of the physical body using technological devices.
- (b) Personality development: techniques used to increase the ability to influence others in personal contact, as well as techniques of persuasion and the use of personal magnetism.
- (c) Aesthetic development: development of taste and artistic appreciation.
- (d) Mental development: "mind improvement" techniques where these are completely divorced from other aspects of the human being and intended mainly to improve the individual's economic status and power in society.
- (e) Human development for the collective: techniques of human development conceived as a means of racial development for political or nationalist ends.
- (f) Non-development orientation: material concerned with the condition of man rather than focused on the development of the whole man; *ie*, material without a practical application. This also excludes philosophical approaches which consider the question of defining conceptual frameworks in which the development of man may be conceived.
- (g) Religions and spiritual orthodoxy: traditional religions, orders and sects (which include too much material

and are well coesific concepts of human development which are an integral part of such religions, or where the religion itself necessitates a self-referential approach.

- (h) Human relations: the industrial approach to the improvement of human relations to the extent that its major thrust is to improve the productivity of the individual for the benefit of the corporation rather than help the human being to grow, whatever the implications for efficiency.
- (i) Unnamed concepts: human development practices to which no name has been given.
- (j) Belief-related practices: human development concepts associated with particular belief systems and "-isms".
- (k) Goals of development as reflected in different schools of thought (eg maturity, cosmic consciousness, completeness/wholeness, harmony, fulfillment, and self-awareness). (These are included as modes of awareness in Section HM).

In its final form however a few of the entries and references included could validly have been excluded according to one or more of the above criteria. They have however been included either in order to mark the existence of borderlines or where it could easily have been assumed that they should have been in, because of confusion of terminology or because they were closely related to other concepts of human development. The core concepts of human development should therefore emerge by contrast with such limiting cases.

2. Inclusion: Entries were included on the following:

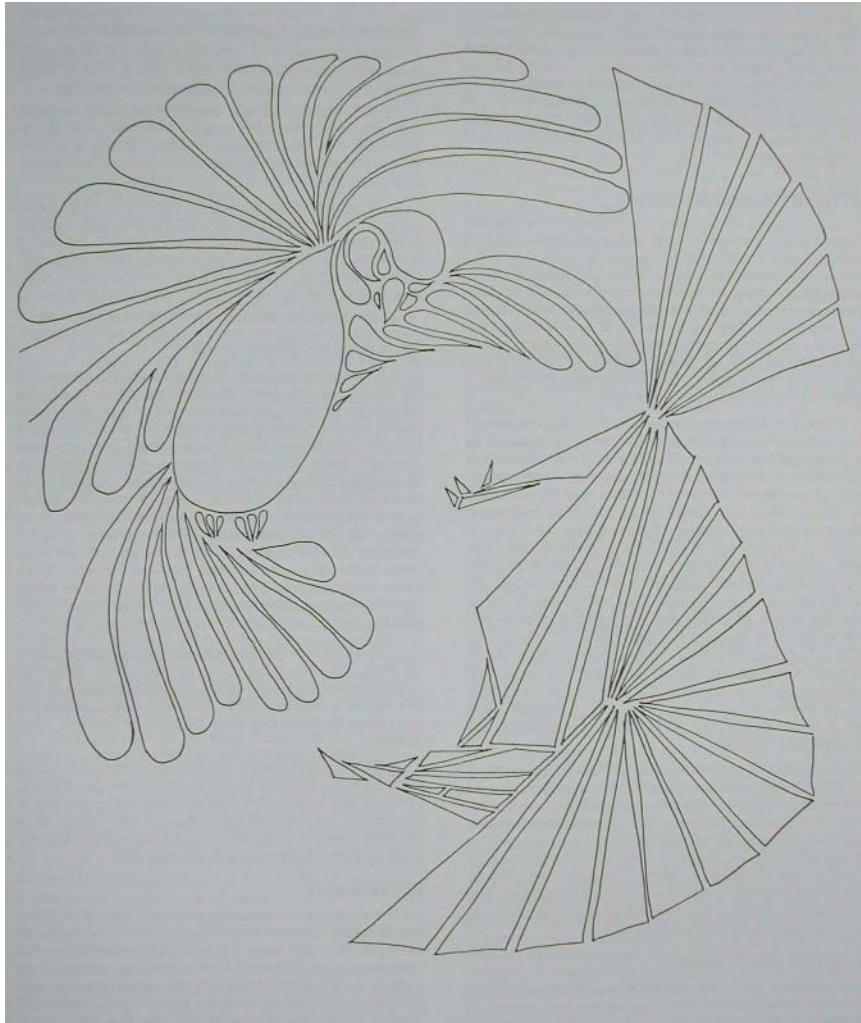
- (a) Processes of development with which "human development" may be confused: eg cognitive development, perceptual development, intellectual development, psychic development, emotional growth, and individuation.
- (b) Facilitative (non-therapeutic, non-technological) techniques: eg meditation, dance, prayer, and ritual.
- (c) Facilitative (non-therapeutic, technological) techniques: eg biofeedback, and martial arts.
- (d) Facilitative (therapeutic, non-technological) techniques: eg experiential therapy, motivational development, client-centered therapy, and growth games.
- (e) Facilitative (therapeutic, technological) techniques: eg drug treatment.
- (f) Focusing devices or symbolic systems: eg mandalas, astrology, I Ching, and Tarot.
- (g) Negative techniques or limited concepts of human development: eg thought reform, mind control, and genital maturity.

#### 5. Definition: Modes of awareness concepts

It was not considered useful or possible to make hard and fast distinctions between a level or state of consciousness as such and the less specific mode of awareness which might encompass such states or observe them. Entries were included on:

- (a) Concepts which in previous editions would have appeared in the human development section, including goals of development as reflected in different schools of thought: eg cosmic consciousness, completeness/wholeness, harmony, fulfillment and self-awareness.
- (b) Sequential or related states as described by different religious and secular sources, including very specific





entries: eg individual states in the Ascension Stages Game of Tibetan Buddhism.

- (c) States induced by specific techniques, whether therapeutic technological, symbolic systems, or negative programming: eg under conditions of brainwashing.
- (d) Commonly experienced modes in normal everyday life: eg waking, sleeping, dreaming - including emotional variations.
- (e) States experienced under abnormal conditions: eg mental disorders, self-administered drugs.
- (f) Modes intrinsic to specific personality types: eg as described by the different zodiacal modes of awareness.

#### 6. Identification procedure

A preliminary list of subject headings relating to some aspect of human development or its synonyms was first established. This list was used and extended during the course of several systematic library and literature searches, by which an initial bibliography was built up (see previous edition). Summaries of various ranges of human development concepts and modes of awareness, in the form of books or articles, were located in this way and were used to build up files on individual concepts. The information finally present in each file was then used to establish the individual concept entries.

A difficulty frequently encountered was the absence of any clear-cut description or definition of the concept or mode in question. In some cases the information available specifically mentioned the impossibility or inappropriateness of any verbal definition, and this may be reinforced by the existence of a fairly high degree of secretiveness about the methods, or even of leaving them unnamed. In addition, there are so many schools of thought, with different methods and with different objectives, that quite often the interrelationships between their concerns are not immediately evident. The stages of human development, and the modes of awareness experienced, overlap and merge into one another and may well be different for different people. Frequently the same terms are used with different meanings, or different terms are used with what appear to be the same meanings. These difficulties have not all been resolved in the information presented here, but it is hoped that the presentation will facilitate any necessary clarification.

Although all statements used in building up descriptions are very closely based on existing published documents, no explicit link is established between statement and source documents. This was avoided because the editorial process of selection and restructuring of texts from different sources may have unintentionally distorted the meanings in the original contexts (particularly when the original statements did not constitute clear descriptions). Any such misinterpretation which comes to light will be corrected in future editions.

#### 7. Cross-references

In contrast to the last edition, considerable effort was put into linking related concepts within the section. A number of hierarchical relationships were established linking general approaches and practices with their more specific offshoots. In the modes of awareness section sequences were cross-referenced, indicating previous and subsequent stages of awareness in any recognized sequence or pattern of stages. For example, possible moves in the traditional Tibetan Ascension Stages Game

are cross-referenced, as are relationships in the more recently elaborated series on the "Other World in the Midst of This World". Where a number of possible groupings/sequences are conceivable these are indicated.

#### 8. Preliminary comment on results

Since the intention is only to present the results of a preliminary compilation of material with a view to more detailed evaluation, only the following points are noted:

1. The entries included cover a very wide range of approaches, as was the original intention. It is to be expected that the inclusion of some of the concepts should be queried as well as the exclusion or omission of other concepts.

2. A number of entries may be considered to be duplicates, because the names given to the concepts are held to be synonyms. Some such entries have in fact been combined, but others have been kept separate where the different words tend to be used in different contexts, even though they may be considered to mean the same thing.

3. Considerable confusion was noted in the use of some terms, particularly those relating to self-realization, and new levels of consciousness.

4. Despite the exclusion of religions and religious sects per se, there has been considerable effort to include concepts of human development which are an integral part of specific religions and in which the eastern religions in particular are very rich. These eastern concepts have generally been related to western consciousness as associated with the religious dimension of belief and revealed knowledge, and the same is true to a lesser extent of concepts related to western religions. It is interesting to consider whether descriptions of such concepts can be meaningful to those who do not have belief in the religion from which they are derived, without some "reprocessing" by scientific disciplines to relate them to western concepts of human development which are now largely independent of particular religions.

5. A limited number of concepts were included because on first sight the terms used to label them appear to suggest some notion of human development when in fact this sense is relatively weak. Very short descriptions are then given to make this clear by contrast with the other entries.

6. As the series stands, the entries suggest a variety of classification schemes to clarify and relate the different methods and stages of human development. From further examination of the concepts included, the outline of a framework may emerge within which appropriate distinctions, and links, between them can be made.

#### 9. Comment

The current sterile debate, reinforced by the differences between Western and Eastern cultural traditions, as to whether the significance of an individual lies only in his individuality and its transformative development or only in his social context and its transformative development, can be viewed more creatively in the light of the arguments of Section KD. Unless it is to be assumed that some major schools of thought are totally misguided, each of these opposing views clearly offers valuable insights, but the transformative development of the human self-image results from the process of alternation between them.

The change of focus can perhaps be best illustrated by the possible reinterpretation of the "stimulus-response"

image of man favoured by behaviourists. This focuses on the way in which a given stimulus gives rise to a given response (as well as on ways of conditioning the desired response). In a simplistic concept of organization, a leader may be conceived as providing key stimuli and ensuring appropriate responses. This asymmetrical approach was the original basis for government and corporate funding of research on the uses of the mass media.

In a symmetrical approach a stimulus from one individual gives rise to a response, which is in turn perceived as a stimulus to which the original stimulator in turn responds. The two parties can then continue alternating between the roles of stimulator and respondent in a resonant exchange in which each takes initiatives and is conditioned by responses. Whilst this is fairly obvious, the interesting question is how the resonant exchange may be "tuned" as a vehicle for the expression of more significant possibilities. Clearly the classic asymmetric approach is just an extreme example of forced tuning by one party in his own interest. Courtship behaviour can be an example of more symmetric resonance which is progressively tuned to levels of greater significance, if it is successful.

Of greater significance in a social context is the manner in which the individual engages in resonant exchange with each of the members of the groups in which he participates. Each exchange is necessarily different, but the question is how these exchanges interweave in a process of mutual entrainment to constitute the resonance pattern of the group. And how may such a resonance pattern be tuned in turn and how many different resonators can "fit" together into what sort of pattern?

In such a context the individual is as much a non-localized pattern of propagation through the resonance network as a locus of interference within that network. Each individual is partly encoded by all the people with which he is in contact - "we carry a bit of everyone within us". This approach not only suggests possibilities for interpretation of the individual in relation to others out also for the individual in relation to the sub-personalities and modes of awareness which constitute his psychic make-up. He is as much a resonance pattern between such sub-personalities (as modes of awareness) as identified with any one of them.

There has been much recent work on the biological cycles by which human beings are characterized. Time-budget analysis has demonstrated the variety of alternative activities in which humans involve themselves at different stages of development (37). The arguments of Section KD and the interrelated modes of awareness in Section HM suggest that there is a case for exploring the nature of a human self-image based on alternation, whether between activities, roles or modes of awareness. In this sense no one mode of awareness, however "spiritually developed", can carry, encode or embody as much significance as the pattern of alternation between the set of such modes. Developing that pattern enriches the quality of life. It is the erosion or destruction of that pattern which diminishes the quality of life, for both the individual and the group.

The confusion arising from the plethora of approaches and concepts may well be due to the tendency to "freeze" this alternation and to "lock" obsessively onto particular phases of it. As Ken Wilbur states in introducing the *Spectrum of Consciousness*: "But, odd as it may sound, I have no quarrel with the particular state of our science of the soul, but only with the monopolization of the soul by that

state. The thesis of this volume is, bluntly, that consciousness is pluridimensional, or apparently composed of many levels; that each major school of psychology, psychotherapy, and religion is addressing a different level; that these different schools are therefore not contradictory but complementary, each approach being more-or-less correct and valid when addressing its own level. In this fashion, a true synthesis of the major approaches to consciousness can be effected - a synthesis, not an eclecticism, that values equally the insights of Freud, Jung, Maslow, May, Berne, and other prominent psychologists, as well as the great spiritual sages from Buddha to Krishnamurti." (38, p.11 )

Validating the phases through which alternation takes place then places extreme phases in a new context. In the light of Paul MacLean's work on brain evolution (39), some phases may indeed be governed, for example, by the lower limbic brain corresponding to the "reptilian" phase of man's evolution. Political leaders, for example, are occasionally perceived as functioning primarily in this mode when grasping to retain power. But the point is not simply to condemn such phases and attempt to "rise above them"; they too have a role to play in the psychic ecology.

Although such attempts are also appropriate, eliminating such phases completely would effectively destroy important behavioural pathways in the psycho-social ecosystem through which learning takes place. In the natural environment also it is not simply a question of eliminating "primitive" species, but rather of ensuring their appropriate function in the ecosystem. In this sense the alternation phases need to pass through all the "species" necessary to the healthy functioning of man's psychic ecosystem.

Seen in this light the widespread attempts to define some groups or modes of behaviour as "good" and others as "bad" or "misguided" do not help to move beyond the resulting dynamics. Human beings are much more richly textured than such simplistic categories imply - as any fictional literature or drama shows. Whilst labelling some as "guilty" and others, especially oneself, as "innocent" is a necessary behavioural pattern under certain local conditions, it is also necessary to be able to operate in the opposite mode. If man cannot understand how he is part of the problem, he cannot understand the nature of the "answer" required to his condition. It is even more desirable to recognize that it is not a question of being both guilty or innocent, but rather of being guilty and innocent as a responsible participant in the current global condition of society. In this sense being human is the ability to live creatively with this paradox.

If nothing else, human beings are only partially defined by the static categories in each of the many conceptual "languages" which attempt such definition. The essence of being human is uncontained by the patchwork aggregate of these definitions - it is a "quality without a name". It can be more appropriately "defined", especially as a self-image by the person concerned, by the dynamics of alternation between the roles, categories, activities and modes of being by which people are usually characterized. A richer and more "global" understanding of being human lies in identification with the "dance" between these specific, "local" or temporary definitions. The "dancer" is not limited by such specifics through which he expresses himself. Experientially he is more closely identified with the process of "dancing". Hence the production of books on the conceptual frontiers of physics with title such as *The Dancing Wu-Li Masters*. (40)

The relationship between the individual's different attitudinal postures in the dance has perhaps been best clarified by David Bohm. Each of the series of conflicting images with which an individual identifies can be conceived as a lower-dimensional projection of a higher-dimensional actuality which is their common ground but which is of a nature beyond all of them, thus constituting a challenge to comprehension. In this higher-dimensional ground an implicate order prevails in which "what is" is movement, represented in thought as the co-presence of many phases of that order. Any particular mode of awareness posture is ultimately misleading, although necessary as a well-defined vehicle of expression of the movement characteristic of the undefined totality of that higher order (30, p.209-210). The special merit of Bohm's presentation is that he demonstrates that, far from being an inaccessible mathematical abstraction, "the experiencing of the implicate order is fundamentally much more immediate and direct than is that of the explicate order, which... requires a complex construction that has to be learned." (30, p.206). His work is leading to a reassessment of the hoary mind-body Question by combining his concept of "holomovement" with that of the holographic paradigm (31).

In effect it is not so much a question of the human self-image in the face of the undefined - certainly facing uncertainty. Nor is it only a question of "containing" the undefined by a configuration of responses. The challenge is to embody and express the undefined, as it is intuitively recognized in the appreciation of the vitality of human

spontaneity. The direction of human development may then be seen to lie in the progressive embodiment (or "marriage") of more fundamental forms of the paradoxical relationship between discipline and spontaneity. The current social development crisis may be interpreted as the crucible in which human beings learn to perceive themselves in such terms. The attitude called for by these uncertain times is thus one of disciplined spontaneity or spontaneous discipline. This is not achieved by the present schizophrenic alternation between "discipline" and "spontaneity" which makes of each mode a shadowy evil to be combated by the other.

Given the magnitude of the drug problem, it is appropriate to ask whether drugs do not offer, conceptually and experientially, precisely what classical conceptual and religious approaches have been unwilling to supply, namely a means of "dancing" between systems of perceptual categories. Sterile concepts of human development, which fail to reflect either the richness of humanity's scientific and spiritual achievements or the richness of human beings, may constitute a major obstacle to more creative approaches to alienation and drug addiction. In the history of human development, static conceptual frameworks and drug addiction may prove to be unfruitful complementary responses to the fundamental challenge identified by David Bohm: "How are we to think coherently of a single, unbroken, flowing actuality of existence as a whole, containing both thought (consciousness) and external reality as we experience it?" (30, p.x)

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# La coopération par les ONG

## passer de l'aide à la croissance\*

par Yves Speeckaert

Les micro-projets en matière d'habitat se multiplient,  
mais la coordination fait souvent défaut

Les actions des organisations non gouvernementales en matière de coopération au développement connaissent actuellement un fort mouvement d'expansion. La période qui va de 1976 à 1980 a vu naître et se réaliser plus de 1.000 projets totalisant une aide financière de près de trois milliards de FB. D'autre part, si le nombre d'organisations, de projets techniques et les flux de l'aide vont croissant, on peut s'interroger sur la capacité actuelle des ONG de réellesment promouvoir un processus de développement endogène, de prise en charge des populations par elles-mêmes. Processus qui, à terme, devrait générer des circuits de croissance et stimuler les solutions locales à la crise qui touche les activités de construction, de production agricole et industrielle, d'éducation et de service dans les pays du tiers monde.

Un colloque international sur le thème de l'habitat et du développement, organisé par l'association « Espaces et Coopération », s'est tenu récemment au Centre du Botanique à Bruxelles. La Colloque, se basant sur une enquête du GRET (Groupe de recherche et d'échanges technologiques de Paris) sur la contribution de neuf pays industrialisés en matière d'habitat, s'était donné pour objectif d'évaluer l'enjeu de la construction dans le processus de croissance des populations du tiers monde et le rôle des ONG vis-à-vis de cette filière.

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TRANSNATIONAL ASSOCIATIONS, 5/1986 271

### Co-développement

En matière d'habitat, laquelle excède la question du logement et touche tant la production du cadre bâti, l'aménagement du territoire et l'urbanisme que les échanges villes - campagnes, deux lignes directrices se dégagent: d'une part, la nécessité de promouvoir les potentialités et la savoir-faire propre des populations concernées. L'aide doit mettre à profit à la fois les matériaux locaux, la tendance à l'autoconstruction, notamment dans les bidonvilles et surtout l'abondance de main-d'œuvre. D'autre part, la finalité des organisations non gouvernementales, par-delà les actions ponctuelles visant à assurer le minimum alimentaire et de logement, serait de s'inscrire dans le contexte plus global de l'aménagement du territoire et essayer de dynamiser les échanges et, pourquoi pas, des initiatives à valeur ajoutées.

On n'achète pas le développement ! Suite à un certain gaspillage de projets, rejetés, en panne " technique " ou sous-utilisés, par les populations locales, on a pris conscience que le développement, contrairement à la croissance, avait une dimension culturelle essentielle. Pour ne citer que l'exemple de l'habitat, l'analyse d'une construction traditionnelle, explique M. de Maret, anthropologue à l'ULB, renvoie à la technologie, à la structure sociale, l'univers symbolique ainsi qu'à l'ensemble des rapports de l'homme à son environnement.

On savait déjà que la construction et le logement dépendaient des compétences des architectes et des ingénieurs, mais il est tout de même frappant d'apprendre que seuls

5 p.c. des bâtisses construites actuellement dans le monde sont le fait d'architectes, les 95 p.c. restant relevant de la construction dite vernaculaire (traditionnelle - autoconstruction). L'habitat rural reste et devrait rester une écologie qui se développe avec des matériaux traditionnels et un esprit de coopération familial. En espace urbain, et particulièrement dans les périphéries débordantes, la dislocation des structures sociales semble compromettre une solution intégrée au problème du logement. Pourtant l'enjeu est précisément de développer la tendance à la fois nouvelle et ancienne des groupements coopératifs et d'entraide, comme le « mutirão » (travail communautaire) au Brésil.

Quoi qu'il en soit, en voulant exporter des recettes non adaptées, nous avons trop souvent exporté nos problèmes, un co-développement véritable nécessite une connaissance intime de la société avec laquelle on travaille dont le chemin le plus économique est de faire intervenir au maximum les acteurs et la parole indigènes.

#### **Objectif croissance**

Parents pauvres des projets de coopération, les actions de développement industriels, commerciaux et d'intensification des échanges sont rarement pris en compte dans les stratégies des ONG. Cela provient sans doute de la longue tradition coloniale et caritative d'action rurale et de la méfiance des ONG en général devant des projets démultiplicateurs (développement de nouveaux circuits financiers et commerciaux) et l'idée de croissance.

La « philosophie du don » a ceci en commun avec le transfert pur et simple de modèles, de marchandises et de capitaux, qu'elles ne font pas ou peu intervenir les populations concernées et surtout qu'elles leur nient, implicitement, la capacité de créer et de maintenir des entreprises économiques rentables, pouvant générer une quelconque valeur ajoutée, enjeu crucial dans le monde contemporain. Devant l'ampleur des échéances démographiques et économiques, il faut peut-être remettre en cause un modèle d'action centré seulement sur les plus démunis et miser davantage sur les relais économiques déjà constitués et constituables.

Deux axes d'interventions sont proposés par l'étude du GRET : promouvoir et renforcer le potentiel propre des entrepreneurs locaux par le biais du développement de nouveaux axes d'échanges, de prêts à l'exploitation, de coopération technique dans les domaines de la gestion et de la maintenance et de renforcement des réseaux de distribution. D'autre part, les actions locales des ONG doivent être coordonnées pour optimiser les activités économiques soutenues et pour mieux équilibrer la répartition des services et des charges d'infrastructure impliquées dans les projets. Cela évitera de voir, comme cela s'est passé dans un projet agricole au Mali, les prix à la vente d'une bonne récolte s'effondrer suite à l'intervention d'une autre ONG!



L'eau potable pose partout de nombreux problèmes. Dans ce village des Andes, les habitants se sont cotisés pour amener l'eau jusqu'au village. Avec l'aide d'une ONG, ils ont exécuté eux-mêmes les travaux d'adduction.

#### **Reloger l'habitat**

Dans le processus de développement, l'habitat est un poste qui coûte cher autant qu'il est vital. Dans certains cas, plus de 50 p.c. du budget des ménages sont consacrés au logement. Or, le ciment et le béton, couramment utilisés sous les Tropiques, sont coûteux et souvent non intégrés. On assiste actuellement à une redécouverte des matériaux traditionnels : terre, paille et chaume. De nombreux logements peuvent ainsi être conçus à partir des ressources locales : terre et sable stabilisés.

Enfin, il est important de rappeler que, par-delà la coordination des projets, les ONG doivent passer par une pratique d'évaluation. Des efforts ont été entrepris dans ce sens par la CEE et par le Fonds européen de développement. Ces corrections apportées à la trajectoire des ONG posent le problème et, qui sait, une esquisse de solution à la nécessité de rendre une dynamique et une parole véritables aux populations insuffisamment développées, laquelle mènera seule à un développement intégral et intégré.

# Les ONG en Asie \*

## Lutter contre la pauvreté rurale dans le Sud de l'Asie

### Introduction

La moitié environ de la population mondiale pauvre vit aujourd'hui dans le Sud asiatique. Les stratégies et les programmes de développement des trois dernières décennies n'ont guère modifié les conditions d'existence de ces dés-herités. Il apparaît au contraire que la prolétarianisation des ruraux, la pauvreté, le chômage et les inégalités se sont accrues et que la marginalisation des paysans, des petits pêcheurs, des travailleurs de plantation et des femmes s'est encore accentuée.

Dans la majorité des pays du Sud asiatique, les organisations non gouvernementales locales et nationales soutenues dans certains cas par les ONG des pays industrialisés, se sont activement attachées à expérimenter de nouvelles méthodes pour lutter contre l'exploitation et enclencher un processus de développement participatif. Depuis plus de dix ans, la FAO s'emploie par l'intermédiaire de la CMCF/AD à épauler ces efforts en facilitant la communication horizontale aux plans tant national qu'international entre les ONG ayant les mêmes orientations. Par une série de consultations, de colloques, de programmes de formation, ainsi que par la production et la distribution de documents pertinents, la CMCF/AD a encouragé une réflexion collective et poussé les ONG à tisser des liens entre elles. Elle a contribué à la création de réseaux régionaux tels que l'ACFOD (Forum culturel asiatique sur le développement) et le PAWF (Forum femmes de la région Asie-Pacifique). Elle a aussi aidé des ONG des pays développés à nouer des contacts avec des partenaires de l'Asie du Sud.

La dernière en date de ses initiatives dans la région est la consultation de cinq jours organisée en avril dernier avec la collaboration de l'Association des organismes de déve-

\* Troisième consultation internationale FAO / ONG de la Campagne mondiale contre le faim/Action pour le développement (CMCF/AD) : Rome 3-6 septembre 1986.

loppement au Bangladesh. Cette consultation avait pour objet d'arriver à une définition commune de la nature de la pauvreté rurale dans le Sud asiatique et de permettre aux ONG de la région et des pays développés ayant des orientations analogues, d'entamer, dans le cadre d'échanges d'idées et d'expériences, une discussion sur les grands enjeux et les problèmes actuels en vue de se mettre si possible d'accord sur des stratégies communes.

Quarante-six personnes (dont 15 femmes) ont pris part à ces travaux. La majorité appartenait à l'une ou l'autre des principales ONG travaillant au Bangladesh, en Inde, au Népal, au Pakistan et au Sri Lanka. On avait pris soin que la consultation reflète les différents domaines de l'action pour le développement ainsi que ses différents niveaux. Parmi les ONG représentées, certaines tentent d'organiser les ruraux pauvres (paysans sans terre, agriculteurs marginaux, membres des tribus, pêcheurs, artisans et travailleurs de plantations); certaines essaient de les mobiliser autour de thèmes tels que la terre et les ressources foncières, les problèmes d'environnement, etc.; beaucoup cherchent à comprendre les besoins particuliers des travailleuses pauvres et à les aider à s'organiser. Plusieurs concentrent leurs efforts sur des secteurs tels que la santé, la nutrition, la planification familiale, l'éducation extrascolaire, la sociologie et la communication pour le développement.

On comptait aussi parmi les participants des chercheurs engagés dans l'action, qui utilisent leurs travaux pour renforcer les processus d'émancipation des pauvres et qui mettent au point des méthodes de recherche permettant d'allier plus étroitement la recherche et l'action.

Il y avait en outre quatre représentants d'ONG régionales (Asie), quatre représentants d'ONG donatrices de pays développés et deux représentants de la CMCF/AO.

### **Méthodologie de la consultation**

La consultation qui n'avait pas d'ordre du jour établi d'avance n'avait pas pour but de formuler des conclusions et des recommandations soigneusement élaborées; les échanges de vues se sont déroulés sans formalisme et sans plan préconçu, dans le cadre général mis au point sur place par les participants.

En guise d'introduction, les délégués se sont eux-mêmes présentés. Cette première étape, qui a duré deux jours, avait un double objectif : permettre aux participants de faire connaissance et donner à chacun l'occasion de parler de son travail, de ses préoccupations. Nombre de thèmes repris ultérieurement par le groupe ont été identifiés à ce stade initial.

Cette première démarche a été suivie d'exposés nationaux. Pour chaque pays, un participant avait été invité à préparer d'avance un rapport national sur le schéma ci-après : situation et évolution de la pauvreté rurale; principales causes de cette pauvreté; programmes gouvernementaux destinés à y remédier; réactions et activités des ONG. Les ONG donatrices ont pour leur part présenté un exposé décrivant leurs attitudes, leurs programmes (en particulier, ceux qui ont pour but de lutter contre la pauvreté rurale dans le tiers monde), les contraintes auxquelles elles se heurtent au sein de leur propre organisation et l'idéologie dont sont teintées leurs interventions, dans leur pays d'origine et dans le tiers monde.

Cette première étape a fait ressortir la dégradation générale de la situation des ruraux pauvres et le besoin, urgent d'entreprendre un effort concerté à l'échelon régional en vue de renverser, la tendance. De même, il a été unanimement reconnu que jusqu'à présent, les ONG ont d'ordinaire centré leur attention sur la fourniture de services aux paysans déshérités mais la situation ne changera guère tant qu'on ne se sera pas attaqué aux causes profondes de la misère. Cela ne peut se faire qu'en aidant les mat lotis à s'organiser de façon telle qu'ils disposent des pouvoirs nécessaires pour opérer les changements structurels indispensables à l'avènement d'une société plus juste.

### **La pauvreté rurale dans le sud asiatique**

Au delà de leurs différences culturelles, économiques et politiques, les cinq pays du Sud asiatique ont de nombreux points communs, en particulier pour ce qui concerne la pauvreté rurale et le modèle de développement. L'agriculture est le secteur dominant de la région. En milieu rural, la majorité de la population est plongée dans la misère. En Inde et au Pakistan, si l'on en croit les statistiques les plus optimistes, le pourcentage de ruraux pauvres est au moins de 50 pour cent, mais il est probable qu'il est en réalité plus élevé. Au Bangladesh, 83 pour cent des habitants n'ont pas le minimum vital. Quelle que soit la méthode selon laquelle ces chiffres ont été calculés, il est certain que la pauvreté rurale s'aggrave partout tant en termes absolus qu'en termes relatifs et que cette dégradation est le résultat direct des politiques économiques en vigueur.

#### **Une critique du développement**

Dans l'ensemble de la région, le développement s'est effectué selon les principes capitalistes, d'abord sous le régime colonialiste, ensuite, après l'indépendance, par le

Trois préoccupations principales ont été exprimées à ce stade critique de la consultation :

- l'amenuisement continu et dangereux des ressources (terre, eau, forêts, etc.) qui met en péril l'existence même de la majorité des habitants de la région;
- la nécessité de mobiliser l'opinion publique et d'organiser les ruraux pauvres:
  - la situation particulière, les expériences et les luttes des travailleuses rurales en Asie du Sud.
- Quatre groupes de discussion ont alors été constitués afin d'examiner les points suivants :
- nécessité des organisations de ruraux pauvres et leurs raisons d'être; stratégies diverses appliquées par les ONG; évaluation collective des tentatives faites jusqu'à présent et des efforts qu'il faudra déployer dans l'avenir;
- mobilisation des moyens de financement et autres ressources dont ont besoin les organisations de ruraux pauvres; collaboration nécessaire entre les organismes « donateurs » et les groupes d'action dans le Sud asiatique;
- nécessité de consolider les activités des ONG et la solidarité entre ONG, ainsi qu'entre ONG et chercheurs, communicateurs, experts, etc., aux niveaux local, national, régional et international;
- vision et conception d'un développement alternatif.

Les groupes de discussion ont travaillé pendant environ un jour et demi. Une session plénière leur a permis de faire ensemble le point de leurs réactions avant de présenter leurs conclusions et recommandations définitives. Celles-ci ont été examinées au cours d'autres sessions plénières de sorte que les conclusions générales de la consultation reflètent bien l'opinion de la majorité des participants. Les débats ont fait ressortir une remarquable similitude de vues sur les questions essentielles qui permettra de consolider les efforts des ONG ainsi que leur solidarité et leur collaboration au niveau régional.

Etant donné l'intérêt porté par la consultation à la collaboration régionale, les ONG régionales (ACFOD et ANGOC) ont brièvement décrit leurs activités. Le programme CMCF/AD pour la région a été également exposé en détail.

biais de l'assistance des prêts et du commerce extérieur. Le développement n'est donc ni autonome ni « approprié »; il ne tient compte ni des besoins de la majorité de la population, ni des particularités des institutions locales. Ce type de développement « subsidiaire », qui est lié à l'expansion industrielle et conforme aux intérêts étrangers, est appliqué dans les secteurs tant agricole qu'industriel.

Le développement de l'agriculture a été polarisé autour d'un accroissement de la production alimentaire, de l'expansion de cultures de rente et de la formation d'un excédent destiné à favoriser l'expansion industrielle. Ces orientations ne visent pas à mieux nourrir les ruraux pauvres mais à produire un volume suffisant de vivres pour alimenter le secteur urbain et les exportations. L'agriculture étant censée fournir un excédent pour activer le développement de l'industrie, les politiques agricoles ont favorisé les grands exploitants qui ont la capacité voulue pour le produire. Elles ont eu pour résultat d'accroître l'emprise des gros propriétaires terriens sur les ressources disponibles, d'évincer un grand nombre de fermiers et de déposséder les petits propriétaires fonciers. La nature même du développe-



ment agricole dans la région est donc la cause première de l'accroissement de la cohorte des sans terre, de l'accroissement des inégalités dans la classe paysanne et de la marginalisation des ruraux pauvres; les premiers touchés sont ceux qui sont directement tributaires des ressources naturelles et les femmes, pour qui il n'existe guère d'emplois de rechange.

Simultanément, au lieu d'absorber une forte main-d'œuvre, l'industrialisation a été grosse consommatrice de capitaux encore qu'elle ait été orientée vers la fabrication en série de biens de consommation bon marché plutôt que vers l'industrie lourde. Incapable d'absorber les travailleurs exclus du secteur rural, elle a d'autre part aggravé le chômage des ruraux déshérités faisant périr les petites entreprises et les activités artisanales autochtones et en mettant au rancart les techniques traditionnelles.

Les apports infrastructurels et énergétiques qu'exigé ce type de développement a provoqué l'épuisement des ressources naturelles et entraîné la chute de ceux qui en dépendent dans la marginalité. Ainsi, la construction de routes, de barrages, de dispositifs d'irrigation, les travaux de prospection des ressources naturelles notamment pétrole, charbon, gas, de la demande de bois, etc., ont chassé beaucoup de ruraux pauvres des lieux où ils étaient installés et leurs ont en outre enlevé la maîtrise et l'accès des ressources mêmes dont ils tirent leur subsistance.

#### **Les décideurs et le pouvoir politique**

Ce type de développement a été adopté parce que l'économie de la région est intégrée dans le marché mondial et le système politique occidental sous l'impulsion des élites politiques locales, qui sont issues des structures économiques traditionnelles mais sont imprégnées des idées politiques et de la culture occidentales. Priorité à ainsi été donnée aux biens de consommation « occidentaux », à l'éducation " occidentale ", au développement « occidental », aux institutions politiques « occidentales »; tout cela a servi à maintenir ces élites aux leviers de commande en creusant l'écart entre gouvernants et gouvernés. Dans le cas où la puissance économique et la distance culturelle ne suffisaient pas pour asseoir leur autorité, les notables recourent au pouvoir militaire comme moyen de domination et de

### **Panorama des ONG de l'Asie du Sud**

Les ONG de la région se comptent littéralement par milliers. La plupart sont des organismes caritatifs ou d'aide sociale. Toutefois, la situation est très diversifiée et il n'est pas possible de généraliser. L'expérience de chaque pays sera donc examinée séparément et les similitudes ainsi que les points communs seront récapitulés à la fin de la présente section.

#### **Les ONG en Inde**

Les ONG indiennes ont été les premières à travailler avec les ruraux pauvres et ont acquis dans ce domaine une très riche expérience. Avant 1947, et non sans lien avec le Mouvement pour l'indépendance, elles ont encouragé la promotion de l'artisanat et participé aux luttes en faveur d'une réforme sociale et du développement des Harijans. Dans les années 1950, leurs objectifs ont été réorientés et axés sur la restitution des terres et d'autres ressources aux ruraux

contrôle. Les super-puissances ont lié l'assistance économique à l'assistance militaire qui absorbent un fort pourcentage des budgets nationaux. Au Pakistan et au Bangladesh, 60 à 70 pour cent du budget national est consacré à la défense; officiellement, ce pourcentage est de 25 pour cent en Inde mais en termes réels, il est au moins aussi - si non plus - élevé que dans les pays précités.

Aucun indice ne laisse présager que les classes dominantes modifieront la politique et les mesures économiques en vigueur, qui répondent à leurs intérêts à court terme mais non aux intérêts à long terme de l'ensemble de la population des pays de la région.

#### **L'avenir et les ruraux pauvres**

La seule solution envisageable à l'heure actuelle pour modifier la situation des ruraux pauvres dans ces pays est de les aider à reprendre la possession et le contrôle des ressources qui leur appartenaient, de leur ouvrir l'accès à la démocratie et à un autre mode de développement.

Qui peut promouvoir ce développement alternatif? De l'avis unanime, ce sont pas les partis politiques traditionnels, inféodés aux structures de domination. Il ne semble pas non plus que l'artisanat puisse en être la gauche traditionnelle qui a pour leit-motiv l'industrialisation et les nationalisations. Ces mesures peuvent favoriser une redistribution des ressources nationales et garantir l'emploi mais elles n'entraînent pas une récupération de la propriété et de la maîtrise de ces ressources par le peuple. Mettant en relief les conflits de classe dans la société, la gauche ne paraît pas prêter suffisamment attention à d'autres facteurs de discrimination tels que la caste, le sexe, la dualité ville-campagne, etc., ni à la diversité des pratiques de production des ruraux pauvres eux-mêmes. On a estimé en conséquence que cette autre vision du développement pouvait émaner d'un carrefour, réunissant des représentants de la variété d'ONG qui travaillent actuellement à l'émancipation des paysans déshérités. Mais il faut pour cela que ces ONG se mettent préalablement d'accord, à travers un système de liaisons, d'entraide et de coopération, sur ce qu'il faut entendre par un développement axé sur le peuple et sur un programme d'action commun.

pauvres. Les groupements inspirés par Gandhi et les groupements marxistes ont soutenu ces revendications, ce qui a donné une impulsion au mouvement des ONG assez largement implanté et englobant divers secteurs ruraux. Beaucoup d'ONG ont centré leurs efforts sur l'émancipation des ruraux pauvres mais elles ont été co-optées ou supprimées, selon que l'Etat le jugeait bon. Dans les années 1960, la plupart des activités locales, notamment l'encouragement de l'artisanat, ont été prises en main par l'Etat. Il est alors apparu clairement qu'il était impossible de renverser la situation et de vaincre la pauvreté en travaillant à l'intérieur du système. Toutefois, si l'on rompt avec lui, on devient l'objet de vexations et de contrôles de la part des pouvoirs publics. Ce dilemme reste aujourd'hui irrésolu. Paradoxalement, tandis que les ONG efficaces sont supprimées, le Gouvernement augmente les crédits qu'il accorde à ce type d'organisations et reconnaît leur utilité (le 7ème Plan quinquennal de développement par exemple comporte un cha-

pitre exclusivement consacré aux ONG). Il semble bien toutefois que l'objectif soit davantage de contrôler les activités des ONG que de les encourager.

### **Les ONG au Sri Lanka**

Il y a au Sri Lanka plus d'une centaine d'ONG engagées dans des actions de développement rural. Elles peuvent se répartir en quatre grandes catégories qui s'occupent principalement : a) de services et d'action sociales; b) de projets de développement rural; c) d'activités éducatives et de recherche; d) des ruraux pauvres qu'elles visent à conscientiser et à organiser pour qu'ils prennent collectivement des initiatives en vue d'améliorer leurs conditions sociales et économiques.

La majorité des ONG entrent dans la première ou la seconde de ces catégories. D'une manière générale, elles ne cherchent pas à faire prendre conscience aux communautés des causes de la pauvreté ou de la réalité socio-économique auxquelles les déshérités sont confrontés. Ces ONG collaborent la plupart du temps avec l'ensemble de la communauté sans établir de distinction entre les riches et les pauvres et sans tenir compte des contrastes existants en milieu rural. Les structures rurales de pouvoir restent inchangées.

Une minorité seulement d'ONG peuvent être rangées dans les troisième ou quatrième catégories. Celles qui entrent dans la catégorie c) s'adonnent à des recherches et s'occupent de diffuser les informations au moyen de colloques, de publications ou d'autres activités éducatives de conscientisation visant à sensibiliser l'opinion à des problèmes cruciaux pour la population rurale. Le petit nombre d'ONG classées dans la catégorie d) collaborant directement avec les ruraux pauvres. Elles s'efforcent de les conscientiser et les encouragent à s'organiser afin améliorer leurs conditions sociales et économiques. Il va sans dire qu'il serait souhaitable de multiplier ce type d'ONG et d'accroître leur efficacité; toutefois, si leur nombre augmente, le Gouvernement commencera probablement à s'ingérer dans leurs activités.

### **Les ONG au Bangladesh**

En dehors des organisations d'action sociale, il existe au Bangladesh trois types d'ONG. Les premières sont des groupements ayant un objectif déterminé et dont les membres s'unissent pour mettre en œuvre des programmes économiques ou renforcer les dispositifs de réception de l'aide. D'autres ont pour but de conscientiser et de mobiliser les pauvres. D'autres encore, en particulier les ONG étrangères, appliquent la méthode de développement communautaire. Les unes et les autres fondent leurs programmes sur la participation populaire et se considèrent comme de simples « auxiliaires ». A leurs yeux, la mission des ONG est d'aider les pauvres à s'aider eux-mêmes. D'une manière générale, leur rôle a été particulièrement efficace dans un pays qui souffre encore des dommages causés par une guerre de libération dévastatrice. Selon la Fédération des associations de développement du Bangladesh (ADAB), 10 pour cent de la population totale bénéficie des services de ces organismes. Un mécontentement croissant résulte toutefois du fait que, tandis que les ONG ont conscience de ne pas affronter suffisamment le problème de la pauvreté sous son aspect politique, le Gouvernement a commencé de prendre des mesures visant à resserrer le contrôle financier de leurs activités.

### **Les ONG au Pakistan**

La plupart des ONG pakistanaises sont des organismes "charitables" ou « d'assistance sociale » qui jouent le rôle d' "intermédiaires" et adoptent une attitude paternaliste. Cela est vrai tant des associations dirigées par des femmes des classes supérieures engagées dans l'action sociale que des groupes communautaires qui tendent à être coiffés par les notables locaux. Parfois, des villageois s'unissent pour prendre en commun des initiatives ponctuelles, par exemple pour construire des canaux d'adduction d'eau ou des installations d'entreposage, ou encore pour acheter collectivement des moyens de production agricole; toutefois, les tentatives de ce genre qui ont donné naissance à des organisations durables sont rares.

Il existe, certes, des initiatives « novatrices », essentiellement dans les centres urbains, et qui sont en général très bien financées. Dans les zones rurales, elles tendent à être organisées par des associations missionnaires chrétiennes ou par des ONG nationales. A de rares exceptions près, leur but principal n'est pas de mobiliser et d'émanciper les ruraux pauvres; elles ne font pas non plus grand effort pour apprendre à ces derniers à se suffire à eux-mêmes. Malgré cela, le Gouvernement s'achemine vers une prise en main de leurs activités.

### **Les ONG au Népal**

Il est de plus en plus largement admis que les structures bureaucratiques et administratives sont incapables d'extraire les causes de la pauvreté rurale et un nombre croissant de gens se tournent vers les ONG pour qu'elles fournissent l'impulsion nécessaire. Le Roi lui-même a récemment affirmé qu'il fallait encourager les ONG à prendre une part active au développement national. Au Népal, comme dans tous les autres pays de la région, il existe des institutions traditionnelles mais celles-ci ne s'emploient pas forcément, sauf dans le cadre d'une caste ou dans un contexte ethnique ou religieux, à donner aux ruraux pauvres les moyens de sortir de leur servitude... Les quelques ONG modernes assurant des services sociaux ou fondées soit sur une classe, soit sur une profession, sont entièrement financées par l'Etat qui en assume aussi l'administration et on peut par conséquent les considérer comme des institutions paragouvernementales. Il est incontestablement indispensable d'avoir des ONG indépendantes et il serait possible d'utiliser à cet effet les institutions traditionnelles; toutefois, pour que de telles ONG puissent voir le jour, il faut préalablement créer un climat politique et une législation qui les favorisent.

### **Tendances et problèmes communs**

Une petite proportion des innombrables ONG de la région travaillent à l'émancipation des ruraux pauvres. La plupart tendent en général à centrer leur attention sur des problèmes locaux de sorte qu'elles sont très compartimentées et isolées. Si elles veulent consolider leurs efforts, étendre leurs activités et éviter d'être marginalisées, mises sous tutelle, voire supprimées, il importe qu'elles s'entraident. Dans tous les pays, les gouvernements ont tendance à déterminer ou à diriger les activités des ONG. Ces dernières doivent renforcer leur collaboration et utiliser tout le temps et l'espace dont elles disposent pour renverser cette tendance. Plusieurs groupes de travail ont, au cours de la consultation, examiné comment il est possible d'atteindre cet objectif.

## Organisations de ruraux pauvres

Après avoir pris conscience que, dans l'ensemble, les ONG n'orientent pas encore leur action vers l'émancipation de fond concernant la nature et le rôle des organisations de ruraux pauvres (ORP).

La plupart des ORP se sont jusqu'ici principalement soucieuses de corriger les conséquences de la pauvreté et non ses causes. Elles ont donc engagé des opérations de secours ou d'action sociale en s'efforçant de retirer certains gains du système même qui est à l'origine du problème. Aussi les solutions apportées sont-elles éphémères et coïncident-elles souvent avec celles qui sont envisagées par les pouvoirs publics. Les ORP finissent ainsi par se substituer à l'Etat; de plus, elles contribuent à perpétuer le système en y intégrant plus étroitement les ruraux pauvres, en renforçant de ce fait la domination des notables et en gommant les conflits de classes existants. Tant que les structures actuelles de pouvoir ne seront pas contestées, il ne suffira pas, pour changer le caractère de l'Etat et réformer la société de réduire ici et là des flots de misère, encore que l'on puisse arguer que des changements circonscrits mais radicaux sont de nature à favoriser une transformation

## Mobilisation des ressources

Pour mener à bien leur tâche, toutes les ONG comptent d'abord sur un personnel et des sympathisants engagés. Toutefois, le problème du financement est souvent crucial. La mobilisation des ressources financières a été le thème des échanges de vue de l'un des groupes de travail de la consultation.

La plupart des ONG du Sud de l'Asie ont démarré grâce à des dons de l'étranger, souvent faits par des ONG. Elles se sont toutefois rapidement rendu compte de la difficulté de couvrir les dépenses centrales (coordination, formation du personnel, transports, frais généraux, etc.), malgré les efforts déployés pour collecter des fonds ou réaliser des opérations commerciales soit dans le cadre de leurs activités, soit sans aucun lien avec celles-ci. Les principaux obstacles rencontrés ont été le manque de temps, la pénurie d'administrateurs compétents, le risque de reproduire des relations d'exploitation avec la main-d'œuvre employée. Dans ces conditions, les ONG continuent de faire surtout appel pour leur financement à des donateurs étrangers.

L'état actuel des relations entre les ONG du Sud asiatique et les ONG donatrices suscite un mécontentement grandissant. Les procédures bureaucratiques de traitement des demandes sont astreignantes et interminables; les ONG asiatiques doivent souvent se plier aux critères des ONG donatrices; des changements politiques et économiques dans le pays donateur compromettent fréquemment l'arrivée régulière des fonds; les délais fixés par les ONG donatrices pour parvenir à l'autonomie sont souvent irréalistes; enfin, les ONG du Sud asiatique sont froissées par l'attitude paternaliste des donateurs. De leur côté, les ONG donatrices se plaignent que les ONG asiatiques aient une mentalité d' " assistées ".

Le groupe a estimé que pour être fécondes, les relations entre ONG bénéficiaires et donatrices doivent se fonder sur la coopération. Précisant cette notion, les ONG du Sud asiatique ont insisté pour que les ONG donatrices prouvent qu'elles veulent promouvoir l'émancipation des ruraux pau-

radicale de l'ensemble de la société. La Consultation s'est ralliée à cette vue et est parvenue à la conclusion qu'en dépit de leurs limites et des échecs passés, les ORP pourraient faciliter une réforme du système à condition d'être capables de se réformer d'abord elles-mêmes.

Les ORP doivent se mobiliser autour des questions définies par la base mais elles doivent aussi accorder une importance primordiale à des problèmes plus vastes tels que la propriété et la maîtrise des ressources naturelles. Tout doit être également mis en œuvre pour coordonner la grande variété des stratégies et des méthodes d'organisation des déshérités. Des liaisons doivent être établies avec d'autres groupements aux échelons national, régional et mondial, notamment avec les partis politiques, les syndicats, des groupements politiques et professionnels divers. Des organisations populaires de soutien doivent être formées à tous les niveaux, non seulement pour apporter aux ONG un appui politique et financier mais aussi pour leur ouvrir l'accès aux ressources variées dont elles ont besoin, notamment dans le domaine de la formation professionnelle et des connaissances scientifiques.

vres en entreprenant des campagnes d'éducation pour le développement dans leur pays; elles devraient appuyer l'effort de conscientisation des pauvres et effectuer les recherches nécessaires à cet effet. Elles devraient aussi accepter de s'associer à des programmes sectoriels - par exemple en envisageant les problèmes agricoles et techniques sous l'angle écologique - et surtout, se familiariser avec le savoir et la technologie indigène.

Les ONG du Sud de l'Asie sont particulièrement sensibles au problème de la dépendance à l'égard des ONG donatrices. L'autonomie et la concertation sont, comme on l'a vu plus haut, deux moyens de réduire cette dépendance. Il a été admis d'autre part que toute activité impliquant l'octroi de crédits crée une certaine subordination vis-à-vis du bailleur de fonds. Pour sortir de ce dilemme, il conviendrait de se placer dans l'optique d'une interdépendance d'ordre mondial. Les fonds versés par les ONG occidentales pourraient être considérés comme des indemnités destinées à réparer l'exploitation antérieure ou comme une rétribution pour le savoir faire acquis par l'organisme donateur.

Il a été également souligné que les ONG du Sud asiatique doivent toujours être prêtes à poursuivre leur action même quand les moyens extérieurs de financement font défaut étant donné que des projets réussis ont toutes les chances d'attirer les investisseurs. Elles ont aussi un rôle à jouer dans la réforme des politiques coûteuses des ONG donatrices qui s'orientent dans une mauvaise direction. Elles doivent avoir le courage de refuser l'argent des organisations dont l'idéologie et le style ne sont pas conciliâmes avec leurs activités. Ce point est particulièrement important vu le nombre infime d'ONG qui sont prêtes à faire leurs intérêts à long terme des ruraux pauvres. L'exposé sur les ONG donatrices présenté au début de la consultation a mis en relief leur impuissance à s'opposer aux politiques de leurs propres gouvernements qui influent à leur tour sur les politiques officielles suivies en Asie du Sud.

Les ONG donatrices ont suggéré que les ONG de la région disent sans ambiguïté si elles veulent ou non accep-

ter des fonds du secteur public des pays riches. Elles doivent aussi préciser les méthodes et les moyens utilisables pour faire connaître leurs activités en vue de récolter des fonds destinés à financer ces dernières.

Les ONG devraient-elles accepter d'être subventionnées par l'Etat ? A ce sujet, le groupe a fait observer que les deniers publics sont les deniers du peuple, qu'ils devraient être acheminés vers les plus déshérités des pauvres et que les ONG constituent une filière appropriée à ces égards.

## Réseaux et solidarité

Les tentatives précédemment faites pour mettre en place des réseaux d'ONG en Asie du Sud sont loin d'être positives. Cependant, on considère de plus en plus que, pour tenir tête aux structures de domination défavorables aux déshérités, la voie la plus sûre consiste à créer un mouvement de solidarité. Les ONG doivent se préparer à cet effort même s'il implique parfois une modification de leur structure interne. La mise en place de réseaux est indispensable aux niveaux local, national et international.

### Ce qui a été fait

Le bilan des efforts faits dans le passé pour mettre en place des réseaux et des alliances n'est, guère encourageant. Sans doute, des ONG ont-elles réussi à mener une action commune dans des cas d'urgence mais leur collaboration a été temporaire. Dans l'ensemble, les ONG ont ten-



dance à travailler isolément, à se tailler un fief et à délimiter certains domaines qui constituent leur « territoire » réservé ou à s'attribuer certains groupes « cibles ». Les causes de cette situation sont multiples: conflits de personnalité et méfiance; rivalités dans les campagnes de collecte de fonds et la répartition des ressources; politique de division pratiquée par diverses organisations donatrices; différences de méthode, de programme et de stratégies; parfois même différences idéologiques. Beaucoup de ces problèmes dérivent du fait que les ONG se sont jusqu'à présent attachées à fournir des services aux déshérités au lieu d'entreprendre une action radicale qui attaque le mal à ses racines.

Pour lancer une telle action, un minimum d'unité idéologique est indispensable. Un peut dire que cette unité - encore que définie ou exprimée de façon vague pour l'instant - existe déjà parmi les ONG qui tentent de faire sortir les pauvres de leur assujettissement et peut servir de base à l'établissement d'un réseau. Parallèlement, les ONG doivent évaluer leur action et surmonter éventuellement leurs divergences. En effet, la faiblesse du mouvement ONG résulte

Ajoutons que dans certains cas (par exemple dans le cas des programmes de crédit) l'argent emprunté à l'Etat sera remboursé par le peuple. Essentiellement, pour utiliser des crédits publics, il convient de :

- s'assurer que les fonds offerts seront consacrés à des projets conformes à l'idéologie de l'ONG en cause;
- essayer d'introduire le maximum de souplesse dans les procédures de comptabilité;
- s'efforcer d'éviter une approche hiérarchisée coûteuse.

moins d'un manque d'envergure ou d'importance que des querelles intestines, des rivalités et des difficultés qu'elles se créent mutuellement. Une autoévaluation ainsi qu'un cadre idéologique et un programme d'action communs sont les préalables à la fondation d'un réseau ou d'alliances.



### Alliances entre ONG

Maintenant qu'un nombre croissant d'ONG reconnaissent que pour faire pencher en leur faveur la balance du pouvoir et des ressources, les ruraux pauvres doivent s'organiser, il est indispensable qu'elles fassent un sérieux effort en vue de nouer des alliances avec ceux qui se vouent à la même cause.



Des alliances sont également nécessaires entre les ONG utilisant des « plateformes » différentes les que l'éducation, la santé et la nutrition, l'assistance juridique, les crédits, l'environnement, la recherche, la communication, etc., étant entendu naturellement que l'objectif ultime est l'émancipation des ruraux pauvres. En effet, à moins que ces programmes spéciaux soient utilisés pour élargir la base de ressources des déshérités, ils ont tendance en fin de compte à fournir uniquement des services et des moyens de pro-

duction, renforçant ainsi le statu quo et affaiblissant encore la position des défavorisés.

### **Alliances avec d'autres secteurs**

L'éducation, la recherche, les moyens d'information et de communication de masse ainsi que les systèmes judiciaire, technologique et scientifique, etc., sont actuellement sous le contrôle et au service des classes dominantes et leur transformation ne peut s'opérer que par un mouvement qui s'efforce d'organiser et d'émanciper les pauvres en utilisant précisément les instruments mêmes de leur oppression. Il est donc nécessaire que se créent des alliances non seulement entre les ONG ayant une idéologie commune, mais aussi entre les ONG et des journalistes, des chercheurs, des experts de la communication, des savants, des professionnels, etc., ouverts au progrès. Une recherche participative et orientée vers l'action, effectuée en étroite coopération par des militants et des chercheurs est indispensable et utile tant à l'action qu'à la théorie. Il existe déjà quelques exemples très encourageants de ce genre de collaboration dans la région, notamment entre chercheuses et militantes de mouvements féministes, entre chercheurs et mouvements des ouvriers pêcheurs en Inde, entre savants et ONG s'occupant de problèmes de l'environnement, entre médecins, ingénieurs, architectes et ONG. Cette collaboration demande à être systématiquement améliorée.

Elle doit également être renforcée entre les ONG et les groupements s'intéressant aux moyens alternatifs d'information et de communication. Avec l'aide d'experts de la communication, les ONG doivent établir des réseaux alternatifs d'information, mettre au point des programmes alternatifs de communication, se documenter sur l'action entreprise dans leur secteur et diffuser aussi largement que possible ces renseignements. Les quelques groupements concernés par la communication pour le développement, devraient mettre leurs services à la disposition des ONG des pays voisins.

### **Cinq problèmes essentiels**

Dans le courant des discussions, plusieurs problèmes sont constamment revenus sur le tapis. Cinq d'entre eux revêtent une telle importance qu'il convient de les examiner séparément.

#### **Propriété et maîtrise**

##### **des ressources naturelles**

A maintes reprises, les participants ont mis en lumière le fait que l'effort des ONG n'a jusqu'ici tendu qu'à « aider » les pauvres à tirer marginalement avantage de certaines des possibilités qui leur sont offertes. Elles n'ont pas centré leur attention sur les changements fondamentaux de société. Pour les ruraux pauvres, la question la plus cruciale est celle de la propriété et de la maîtrise des ressources naturelles.

Le modèle actuel de développement a dégradé la base de ressources des pauvres et, en se bornant à les intégrer dans le système, les ONG rendent en fait les déshérités dépendants des structures mêmes qui les exploitent. Les participants ont reconnu que les pauvres ont droit à utiliser la base de ressources primaires et que les ONG doivent aider tant les hommes que les femmes des classes déshéritées à reconquérir la propriété de cette base de ressource.

TRANSNATIONAL ASSOCIATIONS. 5/1986 279

### **Alliances régionales et internationales**

Des alliances aux niveaux régional et international sont aussi souhaitables pour des raisons diverses dont l'une - et non la moindre - est le fait que des conflits inter-régionaux donnent aux gouvernements un prétexte facile pour détourner l'attention de l'opinion publique des véritables problèmes de la pauvreté et de l'inégalité en faisant appel aux sentiments patriotiques. Les forces progressistes de la région doivent s'unir pour dénoncer ces manœuvres. De même, les politiques et les programmes économiques nationaux peuvent avoir un effet direct ou indirect dans d'autres pays de la région; c'est le cas par exemple quand les conséquences du déboisement s'étendent au-delà des frontières du pays où il sévit. Les ONG doivent donc coordonner leur action dans l'ensemble de la région, se faire mutuellement part des connaissances et de l'expérience qu'elles ont acquises et élaborer des stratégies communes.

Parallèlement, étant donné l'impact des politiques des pays développés sur la situation dans le Sud de l'Asie, il est indispensable d'établir des relations et d'encourager la solidarité avec les ONG et d'autres forces progressistes du Nord. Il existe divers exemples de cette collaboration dans des domaines tels que l'aide alimentaire au Bangladesh; le rôle des fabricques multinationales de produits pharmaceutiques au Bangladesh; les aliments pour nourrissons; les opérations des multinationales qui encouragent l'utilisation de pesticides et d'engrais sans discrimination, etc. Dans de tels cas, ce sont les ONG du Sud de l'Asie qui devraient prendre l'initiative d'identifier les problèmes, d'entreprendre des campagnes internationales et d'inviter les ONG des pays développés à les soutenir en formant des groupes de pression et en lançant des campagnes analogues dans leur propre pays. L'appui par les ONG donatrices ne saurait revêtir un caractère exclusivement financier; celles-ci doivent aussi s'insurger contre les politiques de leur Gouvernement qui contribuent à perpétuer la misère dans le sud de l'Asie.

ces. En d'autres termes, les ONG ne doivent pas simplement œuvrer pour assurer aux pauvres un minimum vital mais elles doivent lutter pour transformer la société.

#### **Les femmes**

La situation des rurales pauvres a retenu tout particulièrement l'attention; certes on ne peut dissocier du reste les problèmes des femmes. Cependant, leurs expériences et les méthodes qu'elles appliquent pour traiter ces problèmes leur sont propres. Les femmes sont souvent les premières à être marginalisées par le développement et habituellement les dernières pour qui l'on crée des occupations ou des emplois de rechange. Dans de nombreux cas, elles ont souffert plus que les hommes des politiques de modernisation. La mécanisation de l'agriculture modifie les plans de culture tandis que la dégradation de l'environnement a eu pour conséquence d'alourdir le fardeau de celles qui n'ont pas été exclues du processus de production. La destruction des biomasses signifie par exemple que les femmes ont de plus en plus de mal à trouver les combustibles, le fourrage, l'eau, etc., indispensables à la tenue d'un ménage. Elles ont à parcourir des distances de plus en plus longues pour se les procurer. Lorsqu'on fait la somme du temps qu'elles doivent consacrer à cette collecte, aux besognes ménagères.

aux travaux agricoles et aux soins des animaux, il est évident que c'est la population féminine qui a plus particulièrement pâti de la destruction du milieu naturel.

Rares sont les politiques et les plans gouvernementaux qui reconnaissent ce fait ou considèrent les femmes comme des « bénéficiaires » éventuelles: malheureusement, la plupart des ONG ont aussi tendance à donner la prédominance aux hommes, notamment quand il s'agit de problèmes tels que la propriété foncière et l'accès à la terre et aux autres ressources. Pourtant, les femmes peuvent être plus ouvertes à l'action collective ou à l'action de groupe parce qu'elles ont besoin de s'unir pour se défendre et parce que leur rôle est de renforcer la cohésion de la cellule familiale.

Le mouvement féminin montre comment les gens peuvent collaborer et lutter ensemble. Les ONG ne doivent jamais perdre de vue les expériences, les besoins, les exigences et les aspirations des femmes, en se gardant toutefois d'essayer de coiffer ou de noyauter leur mouvement. Le rôle des femmes dans un développement alternatif est crucial parce que sans elles, il ne peut y avoir de solutions de rechange pas plus que sans elles, il ne peut y avoir de développement : mais c'est aux femmes elles-mêmes qu'il appartient de décider quel sera ce rôle.

### **L'environnement**

Le groupe a porté une attention particulière à la dégradation de l'environnement et à son incidence sur la pauvreté. Pour les ruraux pauvres, la nature est littéralement l'entité sur laquelle se fonde leur existence; étant donné que c'est aussi l'entité dont dépend tout le développement, les classes dominantes n'ont cessé de la surexploiter à leurs propres fins. Cela s'est traduit par le déboisement, des inondations et des glissements de terrain, l'érosion du sol, une pénurie de combustibles, de fourrage et de produits alimentaires, la déplacement forcé de communautés entières. Ce faisceau de conséquences a eu pour les déshérités des effets néfastes et accentué la paupérisation.

Le groupe est en conséquence convenu, que toute action de développement doit prendre en considération le problème de la dégradation de l'environnement et que les ONG doivent toujours tenir compte des effets à long terme des mesures de développement. Ce n'est pas à proprement parler la protection du cadre de vie qui est en jeu. Le nœud de la question est: comment l'environnement est-il utilisé et pour qui ? Ceux qui sont le mieux habilités pour répondre à cette interrogation sont ceux qui tirent leur subsistance de la nature, c'est-à-dire dans la plupart des cas, les ruraux pauvres.

### **Développement alternatif et stratégie des ONG**

Comme on l'a mentionné plus haut, le groupe a estimé qu'il existe une relation directe entre la pauvreté et le modèle actuel de développement. Il importe donc de trouver une solution de rechange. Toutefois, les ONG n'ont pas encore défini pour elles-mêmes ce que cette solution devrait être. L'un des groupes de travail a en conséquence préparé à titre indicatif une esquisse de caractère prospectif qui peut être utilisée comme point de départ pour les discussions futures sur ce sujet.

Le postulat posé est que les pauvres doivent avoir la priorité des ressources productives primaires (terre, eau, forêts, etc.). En d'autres termes, ils doivent satisfaire leurs besoins essentiels, étant entendu que c'est à eux de les

définir et d'y pourvoir. Cette propriété doit être attribuée sur une base individuelle, c'est-à-dire que les femmes doivent aussi y accéder. Il existe effectivement des modèles pour ce genre de situation au macro-niveau et l'on pourrait les reproduire. De même on pourrait faire appel, pour réaliser un développement alternatif, à des institutions autochtones dont beaucoup fonctionnent toujours. Durant la période transitoire, les ONG peuvent contribuer à faciliter ce changement mais elles ne peuvent ni ne doivent accepter de devenir une structure « alternative » de pouvoir.

Plus précisément, le groupe a été d'avis que la réforme agraire est un préalable de tout développement alternatif, sans qu'elle soit nécessairement coulée partout dans le même moule. Elle doit être diversifiée en fonction des besoins spécifiques à chaque communauté et des différents éco-systèmes. Une réforme agraire doit couvrir non seulement le régime foncier mais aussi l'accès et la maîtrise de l'eau, l'irrigation, les terrains de parcours, les forêts, etc.

Des excédents seraient produits pour nourrir les villes et générer un revenu monétaire, mais contrairement à ce qui se passe actuellement, leur utilisation ne serait pas pré-déterminée. En d'autres termes, les producteurs de denrées alimentaires doivent d'abord se nourrir eux-mêmes; le reliquat servirait à approvisionner le secteur urbain. Un développement fondé sur l'éco-système freinerait aussi l'urbanisation rampante, étant donné qu'il ouvre d'énormes possibilités d'emploi nouveaux dans l'agriculture et pourrait aussi conduire à une revitalisation du secteur artisanal, autre source d'emploi en milieu rural.

De même, le développement industriel serait axé sur les besoins locaux et sur ceux de la masse. Par exemple, on utiliserait l'acier pour fabriquer, disons, des bicyclettes plutôt que des automobiles ou d'autres ruineux articles de luxe.

Une telle société ne serait cependant pas "rustique" : il ne s'agit nullement en effet de tenter de ressusciter un passé idéalisé. Au contraire, un tel système suppose un niveau scientifique et technique très avancé. De fait, le savoir est la composante la plus importante de ce développement alternatif: il devra être « de pointe » et hautement sophistiqué, tout en restant ancré dans les connaissances indigènes de façon à être facilement compris et mis en pratique par tous les intéressés. Une nouvelle conception du « savoir » qui n'est ni exclusive, ni élitiste, sera ainsi créée.

La cohésion d'une telle société décentralisée serait assurée par un Etat qui ne serait ni un propriétaire, ni un producteur, ni un fournisseur, mais qui se bornerait à coordonner ou à relier entre eux les divers secteurs, à fournir les moyens de communication et les équipements collectifs, à conduire la recherche, les expériences, etc., dont le peuple a besoin. Ce type d'Etat ne dominerait pas le peuple mais il pourrait éventuellement arbitrer les conflits et les tensions susceptibles de se manifester. Il serait superflu de maintenir une armée pour la police intérieure puisque cette « police » serait alors dans les mains du peuple et cela libérerait des crédits substantiels pour la réalisation d'un développement fondé sur l'éco-système.

Pour favoriser l'adoption de cette solution, le groupe a suggéré que les ONG gardent présents à l'esprit les points suivants :

- Les ONG devraient se garder de provoquer des déséquilibres régionaux, soit en choisissant pour champ d'activité des domaines où un certain travail a déjà été accom-

- pli, soit en concentrant un volume trop important de ressources sur un seul objectif.
- Il ne suffit pas que les plans, les programmes et les stratégies des ONG se fondent sur les besoins des œuvres; il faut que la population les mettent elle-même à exécution.
  - Les programmes des ONG devraient être considérés non comme des actions ponctuelles mais comme des expériences ou des modèles visant à élargir leur influence. Une poignée d'ONG « exemplaires » sont incapables de changer le système à moins que ce faisant, elles ne changent d'autres forces.
  - Les ONG *doivent* concentrer leur attention sur le problème écologique, d'autant plus qu'aucun autre groupe (syndicats, partis politiques, unions paysannes, etc.) n'y accorde d'importance.
  - Le rôle des ONG n'est pas seulement d'expérimenter et de créer des modèles de développement alternatif, mais aussi de donner des informations, de sensibiliser et de modifier l'opinion publique, d'influer sur les orientations.
  - Enfin, il importe au plus haut point que les ONG formulent clairement leurs revendications. Celles qui travaillent avec les ruraux pauvres doivent donc exercer des pressions pour que la propriété et la maîtrise des ressources

## Recommandations

Créer des liens de solidarité à différents niveaux et entre différents secteurs est un processus de longue haleine qu'il faut rigoureusement planifier. Dans le passé, les ONG se sont efforcées de forger hâtivement ces liens, ce qui a provoqué de graves déconvenues et engendré un certain scepticisme à l'égard des roseaux. Il convient de procéder avec réalisme en commençant par apprendre à se connaître mutuellement grâce à des échanges de visites, à la participation à des programmes conjoints de formation et à des colloques. Cette interaction entre agents d'ONG différentes favorisera la compréhension et la confiance mutuelles, qui sont les prémisses d'un travail d'équipe. Graduellement, des alliances pourront être nouées sur des thèmes déterminés. A mesure que les relations de travail s'amélioreront entre les ONG, celles-ci pourront progressivement élaborer des programmes conjoints.

Il a été suggéré que les ONG lancent une campagne pour dénoncer l'érosion rapide et constante de la base de ressources primaires et productives des pauvres (terre, eau, forêts) et pour restituer à ceux-ci la propriété et la maîtrise de ces ressources.

Les ONG pourraient aussi identifier des problèmes immédiats de moindre portée, de caractère local, en relation avec la situation ambiante, et entreprendre de concert des campagnes centrées sur ces problèmes. Elles pourraient aussi

productives primaires passent aux mains des communautés et des classes rurales déshéritées (y compris des femmes). Lorsque ces ressources ne peuvent faire l'objet d'une appropriation - comme c'est le cas notamment pour la mer ou les cours d'eau - on demandera pour les pauvres l'accès et la maîtrise de ces ressources.

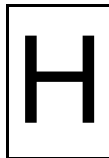
### Importance d'une solidarité régionale

Abstraction faite des divisions politiques, le sous-continent de l'Asie du Sud offre une grande homogénéité sur les plans historique, culturelle et géographique. En fait, l'entrelacs des relations entre ses diverses parties est si serré qu'il n'est guère concevable qu'un changement puisse se produire dans un pays de la région sans se répercuter sur d'autres. Cela est vrai au niveau politique, mais plus encore lorsqu'il s'agit de changements écologiques. En conséquence, si le développement alternatif doit se fonder sur l'éco-système, il devra s'étendre à l'ensemble du sous-continent. Les forces progressistes de tous les pays du Sud asiatique doivent s'unir; la base de cette union est l'éco-système lui-même. Les peuples du sous-continent se partagent une seule terre, une terre qui doit être l'héritage des pauvres de tous les pays, sans considération de frontières politiques.

mettre sur pied des campagnes de solidarité sur des questions ayant un impact régional et international. Des ONG nationales compétentes ou des ONG régionales existantes, telles que l'ACFOD, pourraient être invitées à coordonner ces campagnes.

Une campagne axée sur des questions de ce genre aurait éventuellement pour principales composantes :

- une recherche participative orientée vers l'action, visant à recueillir des informations en vue de procéder à une analyse critique des éléments négatifs qui interviennent;
- la diffusion de ces informations et des perspectives des ONG en vue d'amorcer les débats et de mobiliser l'opinion publique;
- des programmes d'action mis en œuvre à différents niveaux en vue d'éveiller la conscience du peuple et de l'aider à s'organiser pour mettre en échec les politiques et les programmes ayant des effets pervers;
- des initiatives destinées à expérimenter des programmes et des stratégies de développement. Par exemple, en cas de dévastation des ressources forestières, les ONG pourraient mettre en route des programmes de foresterie communautaire. Ces options devraient toutefois être soigneusement planifiées et suivies de très près, pour que l'on soit sûr qu'elles favorisent effectivement l'émancipation des pauvres et qu'elles ne les rivent pas au système existant.



# Medical Associations worldwide bottle lost epidemic

by Dr Daniel Fine

## Overview

### Medicine in pursuit of its highest purposes has reflected

the noblest aspirations of human civilization through the ages. In 1985, the Nobel Peace Prize was awarded to the International Physicians for the Prevention of Nuclear War because it has effectively carried medicine's commitment to life from doctors offices and hospitals into the world-at-large. For this reason, this and succeeding chapters will examine the activities and perspectives of this international medical organization as reflected by its recent World Congress in Cologne, West Germany.

More than 3,000 physicians from 60 countries worldwide traveled to Cologne, West Germany in late May 1986 for an extraordinary 4 day conclave devoted to the prevention of the modern pestilence of nuclear war. They came to participate in the World Congress of the International Physicians for the Prevention of Nuclear War (IPPNW).

In the 6 years since its founding, its membership has grown exponentially to represent more than 150,000 physicians from countries as disparate as the USA and USSR, West Germany and East Germany, Iceland and Fiji. Despite differences in nationality, political ideology and religion, these physicians have been united by their concern that human survival is threatened by nuclear war.

Paralleling its growth, the IPPNW has had increasing influence on public opinion and political leaders throughout the world. In 1985, the IPPNW was awarded the world's most prestigious humanitarian honor, the Nobel Peace Prize, because it had *« performed a considerable service to mankind by spreading authoritative information and by creating an awareness of the catastrophic consequence of atomic warfare »*. In this context, physicians came to the Sixth Congress to further the founding purposes of the IPPNW, to share in the sustenance of the Nobel recognition and most particularly to fulfill the promise of the Nobel Prize Citation that their effort *« contributes to an increase in pressure of public opposition to the proliferation of atomic weapons and to redefining priorities, with greater attention being paid to health and other humanitarian issues »*.

The program of the Congress covered a wide spectrum of issues related to medicine and nuclear war, through numer-

ous sessions addressed by distinguished physicians, public health experts, physical and social scientists and political leaders from throughout the world. It provided congress participants with technical knowledge, political insights and moral urgency. The multiplicity of events prevents an observer from reporting any more than selected highlights and personal impressions.

Heads of state including President Reagan and General Secretary Gorbachev sent personal greetings acknowledging the role of IPPNW. Prime minister David Lange of New Zealand described how in his country the medical reality of nuclear war had been transformed into a political reality which has now excluded nuclear weapons from New Zealand. Johannes Rau, the Social Democratic Candidate for Chancellor in West Germany said that it was necessary *« to stop all nuclear tests »*, urged that *« nuclear weapons should disappear once again from both Germantes »* and observed that *« what we need is food for people not weapons for outer space »*. Professor of Economics, John Kenneth Galbraith of Harvard complained that arms negotiations have obscured and delayed real arms control because they tack political will. Physicist and Weapons Expert, Dr. Richard Garwin of the IBM Research Centre explained that *« Star Wars »* proposals were unworkable and dangerously destabilizing. Professor Hans Peter Harjes of the Ruhr University Institute of Geophysics showed how advances in seismology have made all nuclear test explosions detectable worldwide. Dr. Victor Sidel, President of the American Public Health Association documented the huge cost of the arms race measured by neglected, but controllable disease and malnutrition in many parts of the world. Academician Leonid Ilyin of the USSR gave a detailed report on the Chernobyl Nuclear Power Plant disaster, while the IPPNW Council concluded that this tragic event reinforced the commitment of IPPNW, by demonstrating again that complex technological systems upon which nuclear systems depend are not fail-safe and that medical resources are overwhelmed and largely helpless even when confronted by a nuclear disaster far smaller than nuclear war. Finally, world-renowned Harvard cardiologist and IPPNW Co-Founder, Dr. Bernard Lown, gave an impassioned address calling on the members of IPPNW to intensify their efforts worldwide to teach people about the Genocidal threat of nuclear weapons, to empower people to confront and prevent the danger and to promote

\* Report to the Sixth World Congress of the International Physicians for the Prevention of Nuclear War, May 29 to June 1, 1986, Cologne, West Germany.  
282 ASSOCIATIONS TRANSNATIONALES, 5/1986



## Medical Associations and Disarmament

the solution of world health problems now as a medical model of international cooperation.

Beyond the extraordinary intellectual stimulus of new information and analyses, an observer is impressed as well by unexpected human experiences and interactions. An older physician participant is convinced that involvement in this doctors' movement is the most significant life-supporting activity of their medical career. Divergent views on nuclear power among participants produce emotional confrontations, but the shared fear of nuclear war dilutes their significance. Participants compulsively seek out people from other nations to express friendship, to affirm their common interests and to tell something of their personal lives. Here at the site of the Congress which had been an outstation of Buchenwald concentration camp, German physicians now remorsefully report the acquiescence of German physicians in Hitler's genocide and press the moral imperative of physician opposition to the threatened holocaust of nuclear war. As an » Act of Remembrance » at the gravesides of Nazi's victims in a Cologne cemetery, a thousand Congress participants hear a German physician, whose family were Nazi victims, ask us to «*Contemplate the crimes of which men are capable on political grounds* ». In a chance encounter on the streets of Cologne, an anonymous working citizen recognizes and thanks Dr. Bernard Lowm for his comments of encouragement at a public rally attended by thousands of Cologne residents.

### Medical Diagnosis

#### **Nuclear war is not survivable or treatable**

For decades, physicians have perceived nuclear war as an overwhelming threat to human life. But when life is endangered, physicians require more than mere impressions on which to base their treatment recommendations and prescriptions; they require precise diagnosis based upon scientific facts and deductions. The Sixth World Congress of the International Physicians for the Prevention of Nuclear War (IPPNW) presented information from earlier studies and recent research which establishes the « medical diagnosis » of nuclear war - a factual description of its expected medical consequences.

#### **The basic diagnosis**

In 1945, a single 15 kiloton atomic bomb (equivalent to 15,000 tons of TNT) exploding over Hiroshima, resulted in more than 175,000 dead and injured of a 275,000 population from radiation sickness, blast trauma and burns.

Today the explosive power of the world's nuclear arsenals is that of 1 million Hiroshima bombs, equivalent to 4 tons of TNT for every man, woman and child on earth. Altogether the USA and USSR have 50,000 nuclear warheads, each much more powerful than the Hiroshima bomb, enough to target every town of 10,000 or more people. Each new U.S. MX missile delivers 350 « Hiroshimas ». A single new U.S. Trident submarine possessing the destructive power equivalent to 1500 Hiroshima bombs can destroy the USSR many times over. The USSR has comparable nuclear weapons.

In a large nuclear attack envisioned by a U.S. federal agency in the 1970's, the United States could expect more than 130 million dead and 32 million injured. 80% of the

At the closing plenary session, it was reported that a special letter was being sent to President Reagan and General Secretary Gorbachev in which the IPPNW emphasized that nuclear warheads are instruments of genocide, not weapons of war; requested that the USA join USSR in a moratorium on nuclear test explosions; urged that the USA and USSR conclude a Comprehensive Test Ban and called on both to guarantee the complete immunization of the world's children by 1990.

Three major themes occupied this World Congress and provide the basis for IPPNW activity during the coming year: (1) MEDICAL DIAGNOSIS - that nuclear war endangers all human life, that its medical consequences are untreatable and that prevention is the only constructive response - will be conveyed more widely to the people of the world; (2) MEDICAL PRESCRIPTION - an end to all nuclear test explosions - will be explained to the world's people and urged as a simple and essential therapeutic action to halt the accelerating arms race; (3) MEDICAL COOPERATION WORLDWIDE - medical model providing an alternative to the arms race and a new way of thinking - will promote the immunization of the world's children and the use of space technology for health instead of warfare, in subsequent chapters, the substance and implementation of these three themes, THE MEDICAL DIAGNOSIS, MEDICAL PRESCRIPTION, AND MEDICAL COOPERATION WORLDWIDE will be examined in detail.

countries medical resources - hospitals, personnel, drugs, blood, supplies - would be destroyed. Medical needs of the injured would be hundreds of times greater than the remaining resources. Lack of resources, electric power and transportation would mean that many of the 32 million surviving casualties would die without treatment for crush injuries, compound fractures, lacerations, ruptured organs, amputated extremities, burns, blindness, radiation sickness and penetrating wounds of skull, chest and abdomen. Longer term effects of starvation, contaminated water, crop failure, cancer, and leukemia would ultimately decimate the uninjured survivors. There would be no help from the outside because other countries would be similarly afflicted.

#### **The worsening prognosis**

Recent studies and developments reviewed at the Sixth IPPNW World Congress greatly worsen the prognosis of misery, death and risk of nuclear war. Damage from huge fire storms fed by 100-200 MPH winds will be much more extensive than previously thought and will cause 100% mortality from burns and asphyxiation in the affected area; radiation exposure from focal fallout will be greater; the death rate from radiation effects will be far higher due to its combination with the effects of malnutrition, burns and infections; and extensive impairment of the immune response will result in a widespread AIDS-like epidemic. The cold and darkness of « nuclear winter », resulting from 100,000,000 tons of smoke lofted into the stratosphere, will devastate world food production.

Even worse, new developments in nuclear weapons and strategy are increasing risk of nuclear war. Nuclear forces will be placed on "hairtrigger" and firing decisions will be

## Medical Associations and Disarmament

delegated to computers due to shortened missile flight times and shortened periods of warning and response. Vast increases in numbers of nuclear weapons will be encouraged by the relatively low cost of cruise missiles. The incentives for a « first strike » or preemption will be raised by the extraordinary accuracy of new missiles. Instability and numbers of offensive missiles will be greatly increased by the extension of the Arms Race into space. The proliferation of nuclear nations will be encouraged by technological developments and the failure of arms control by the nuclear superpowers. Simultaneously, the capacity for verification and arms control will be eroded by the increasing miniaturization, mobility and numbers of nuclear weapons.

### Health costs of the arms race

The Sixth IPPNW Congress also emphasized that even without the outbreak of nuclear war, great injury is being done to the health of the world's people by the \$1 trillion dollar annual cost of the world's arms race, which diverts resources sorely needed for amelioration of world health problems. Each year seven million children die or are crippled by totally preventable infectious diseases - measles, rubella, pertussis, tetanus, polio and the like. Two billion people lack safe drinking water, the cause of 80 % of their illness. 12 hours cost of the Arms Race could immunize all of the world's children; 4 days cost would control world

## Medical prescription

### An End to All Nuclear Test Explosions

Faced by a life-threatening epidemic, the physicians' role does not end with a « medical diagnosis ». A responsible response requires active treatment - a « medical prescription » - to halt and prevent the threat to life. Because their medical diagnosis has established that nuclear war - the « last epidemic » - is not treatable or survivable, the International Physicians for the Prevention of Nuclear War (IPPNW) believe that it is their responsibility to work for its prevention. Nevertheless as the disease process - the nuclear arms race - is progressing and growing more virulent, the IPPNW is proposing urgent therapy to halt its progress and to hold it in check while the slower measures of prevention can be applied. To this end, the Sixth IPPNW Congress adopted its MEDICAL PRESCRIPTION - an end to all nuclear tests - « as the first essential step to reverse the nuclear arms race ». It cited the following benefits :

1. A nuclear test ban or moratorium is an antidote to the main growth factor of the arms race, the development of ever more dangerous technologies. It prevents perfection of new miniature and mobile weapons which defy future arms control verification and accurate first strike weapons which promote nuclear war.
2. A test ban impedes the spread of nuclear weapons.
3. A test ban is simple, comprehensible and achievable.
4. A test ban is verifiable, even with very low yield nuclear explosions, by the use of the latest seismology. Under a Comprehensive Test Ban Treaty, on-site inspections will amplify the seismic verification.

malaria; and 6 months expenditures could pay for a 20 year program to provide adequate food, water and health care to developing countries.

### Physicians' moral imperative

This IPPNW Congress gave this observer and other physicians a greater understanding of the medical diagnosis - that nuclear war would produce affliction and death unprecedented in human history and that medicine would be powerless to assuage suffering or prolong life. As guardians of a tradition which values human life above all else, informed physicians feel morally outraged at the policy of nuclear superpowers which stockpiles warheads of mass extermination, robbing the ill and the weak in the process, which threatens their limitless use as a « deterrent » and which promises to launch a genocidal attack on humankind if « deterrence » fails. Physicians departed from this congress with a deep sense of commitment and urgency - to heed the congress imperative, « MAINTAIN LIFE ON EARTH ». They will return to their own communities around the world to teach their professional colleagues and patients - the would-be-victims - what they need to know about the grave medical diagnosis of nuclear war, so that they can be empowered to apply « medical prescriptions » to halt the nuclear pestilence and ultimately prevent it.

5. A test ban is mutual, equitable and increases the security of all countries.
6. A test ban provides a psychological and political atmosphere favoring progress in arms control and disarmament.

Over the years the physicians movement for prevention of nuclear war has enhanced public pressure for ending nuclear tests. In 1962, efforts of the Physicians for Social Responsibility (PSR), the U.S. Predecessor of the IPPNW, supported the achievement by President Kennedy and Nikita Khrushchev of the Limited Test Ban Treaty, which banned nuclear tests in the atmosphere for all time. However, since 1962, underground nuclear tests by the superpowers - 560 by the United States and 368 by the Soviet Union - propagated whole generations of new warheads, including those for multiple warhead missiles (MIRV), which greatly multiplied strategic warheads and risks for both superpowers. In 1984 and 1985 together, the United States had 32 nuclear explosion tests, while the Soviet Union had 34.

In 1985, the IPPNW first proposed its « medical prescription » - the nuclear test moratorium - and campaigned vigorously for its adoption by the United States and Soviet Union. On August 6, 1985, the Soviet Union responded with a unilateral test moratorium which has since been extended to August 6, 1986 - Hiroshima Day. Since the Soviet Union stopped nuclear tests, the United States has conducted 13 additional nuclear test explosions.

The IPPNW Sixth World Congress continued pressure for a test moratorium by education, encouragement, and public

## Medical Associations and Disarmament

statements. Scientists confirmed the high reliability of seismology for test ban verification. IAN scientist, Dr. Richard Garwin called for negotiation of a Comprehensive Test Ban Treaty. Support for a nuclear test ban by the United Nations General Assembly, many heads of state and the United States Congress was emphasized. Brown University Medical School's Dr. Lachlan Forrow reviewed physicians activities in support of the « medical prescription » and discussed strategies by which physicians are promoting its adoption. As in 1962, physicians are now playing a key role in educating the public on the urgency of a nuclear test ban. Throughout the country they are explaining their recommendations to community organizations and church groups. A resolution urging that the United States join the nuclear test moratorium has been promoted by physicians and passed by United States legislative bodies representing 50 million Americans. Physicians are sending their own prescription blanks, saying « Stop nuclear tests ! » to their elected representatives in Congress. The PSR is conducting a CODE BLUE campaign in which physicians appear at press conferences and demonstrations in white coats with blue arm bands reading « Stop nuclear Testing », to dramatize that the life-threatening arms race must be brought

## Medical Cooperation Worldwide

*A Medical Model Projecting An Alternative To The Arms Race and*

*A New Way of Thinking*

Confronted by the nuclear age, Albert Einstein observed that, if mankind is to survive, « *we shall require a substantially new manner of thinking* ». Since its founding, the International Physicians for the Prevention of Nuclear War (IPPNW) has believed that the traditional values and practices of medicine - a medical model - can present an alternative to the arms race and a basis for this « *new manner of thinking* ». Major threats to human life - whether a smallpox epidemic, AIDS, a Chernobyl disaster or nuclear war - recognize no national or ideological boundaries and can be combatted only by international cooperation. Therefore, efforts of the IPPNW to prevent nuclear war have always been centered on medical cooperation worldwide to educate on nuclear war and to exemplify human values essential to a new global consciousness. Currently efforts focus on three interwoven objectives: (1) to educate and foster trust; (2) to transfer weapons monies to public health; and (3) to use space for human welfare.

### To Educate and Foster Trust

The Sixth Congress was attended by physicians from East and West, North and South; from every religion and political system. They came to educate and to listen. Typical sessions included « *Nuclear Weapons - A Medical Overview* » and « *Organized International Medical Exchanges For Peace* ». But as important for this observer, meeting person-to-person dispelled the incubus of « *enemy* », stereotypes and fostered trust. Hearing how the particularities of twentieth century experience brought Germans, Soviets, Japanese and Third-World nationals together in this Congress cause gave depth to understanding.

TRANSNATIONAL ASSOCIATIONS, 5/1986 285

under immediate control. The IPPNW is emphasizing that the efficacy and equity of its « *medical prescription* » makes its acceptance a « *litmus test* » of the sincerity of political leaders with respect to arms control. At the Sixth IPPNW congress, a formal appeal was addressed to President Reagan and General Secretary Gorbachev asking that the United States join the Soviet Union in a nuclear test moratorium and that both countries undertake immediate negotiation of a Comprehensive Test Ban Treaty. To dramatize its public education campaign, the IPPNW will commission the erection of giant medical thermometers in public centers around the world to record and call public attention to the continuation of nuclear explosion tests by the nuclear powers of the world. Finally, world renowned cardiologist and IPPNW co-founder, Dr. Bernard Lown of Harvard exhorted physicians to promote the medical prescription : « *We physicians have an urgent mission. We have not done enough to educate the public that nuclear testing is the engine of the arms race. The issue is clear-cut; it is readily understandable. Only by rousing multitudes can we hope that our policy of encouraging reciprocating initiatives in disarmament will become a vital process* ».

Recently multi-national teams of physicians from the United States, Soviet Union, United Kingdom, Sweden, Hungary, Canada, Australia and New Zealand have visited each others' countries, hospitals and medical centers to educate professionals and lay people and to demonstrate that the need, will and effort to oppose nuclear weaponry transcends national boundaries and ideology. More recently, physicians departed from the Sixth World Congress to travel across the Peoples' Republic of China to enlist the doctors of the one billion Chinese people in the international physicians' campaign to prevent nuclear war. Finally, the IPPNW has cooperated with the World Health Organization (WHO) to prepare a medical curriculum and to update the WHO report on the medical consequences of nuclear war,

### To Transfer Weapons Monies

#### to Public Health

IPPNW national affiliates have documented the huge unmet health needs of the world's people and their neglect due to the diversion of vast monetary resources to support the world arms race. The Sixth World Congress pressed this issue in such sessions as « *Socio-economic Effects of the Arms Race* » and « *International Medical Cooperation Against Hunger and Disease* ».

To publicize this misuse of human resources and advance the health of the world's children, the IPPNW International Council called on President Reagan and General Secretary Gorbachev to « *guarantee the resources for immunizing all of the world's children by the year 1990...* » and to « *appropriate*

## Medical Associations and Disarmament

part of the monies saved by disarmament for public health programs on behalf of children in developing countries " .

### To Use Space For Human Welfare

Space exploration and satellites can draw the human family together through the cosmic perspective of the earth's unity and global reach of communication. The threatened appropriation of space for extension of nuclear conflict is yet another appalling deformity of technology's beneficent potential. The Sixth World Congress examined the use of space technology for human health and welfare through sessions entitled « *Medical Cooperation and Space Technology* » and « *Maintaining Life On Earth - The Uses of Space* ». They suggested that a medical information system and continuing medical education, available world-wide via satellite, could narrow the information gap which separates rich and poor countries and forge new bonds of unity.

At the Sixth World Congress, the IPPNW appealed to President Reagan and General Secretary Gorbachev to « *exclude the development of space weapons and instead contribute to a health communication program to make available the advances of medicine to all mankind* ». The IPPNW will support a new international commission to explore how

space technology can be used to combat global environmental dangers. Finally, with IPPNW stimulation and WHO participation during the coming year, the Rockefeller Foundation will study the feasibility of a satellite-based health communication program.

The IPPNW has always projected the crucial understandings of medicine-the imminence of the nuclear danger, pre-eminence of life and the indivisibility of humankind - into the public world to help attain that transfiguration of global consciousness which can provide us with the awareness and the will to preserve our world. At the Sixth World Congress, co-founder Dr. Bernard Lown declared : « *Above all else, we physicians are teachers. We need to instruct that... security is either shared or it is nonexistent. Only when people in East and West realize that their true enemy is not one another but the mushroom cloud; that their ultimate self interest is the shared interest of survival - only then will survival be assured* ». In awarding the Nobel Peace Prize for 1985, Chairman Egil Aarvik of the Nobel Committee concluded that the IPPNW received this singular honor « *in recognition of a constructive work in the cause of peace. But the prize also expresses a hope - a hope for the steady advance of a new way of thinking so that bridges can be built over the chasms that represent our fear of the future. Mankind in all countries is united in that hope* ».

## Association internationale des médecins pour la prévention de la guerre nucléaire (I.P.P.N.W.)



L'Association internationale des médecins pour la prévention de la guerre nucléaire est une fédération regroupant en son sein plusieurs associations nationales de médecins qui ont pour but de mobiliser le corps médical de tous les pays du monde face au danger de plus en plus menaçant que représente l'extraordinaire développement de l'armement nucléaire.

L'IPPNW est née d'une longue et amicale collaboration de deux éminents cardiologues, le Dr Bernard Lown de la Harvard School of Public Health et le Dr Eugueni Chazov de l'Institut de Cardiologie d'URSS.

Suite à de nombreux échanges de lettres, une rencontre a été organisée, à Genève, en décembre 1980, à laquelle participèrent six médecins : trois Soviétiques et trois Américains. C'est durant cette rencontre que furent établies, de commun accord, les bases de l'IPPNW que nous résumerons ici en quatre points :

- L'IPPNW limite son activité au domaine de la guerre nucléaire.
- Les médecins membres de l'IPPNW prennent l'engagement de lutter pour la prévention de toute guerre nucléaire et ce dans le cadre de leurs obligations professionnelles qui consistent à protéger la santé et la vie humaine.
- L'IPPNW est ouverte aux médecins tant de l'est que de l'ouest. Elle s'engage à diffuser, dans le monde entier, toutes les informations utiles, dans le domaine médical, sur les conséquences d'une éventuelle guerre nucléaire.
- L'IPPNW se doit de recommander toute mesure qu'elle estime nécessaire pour éviter un conflit nucléaire, mais sans jamais s'immiscer dans les affaires de politique intérieure de quelque gouvernement que ce soit.

# Private Initiatives and the Cohesion of the Western Democracies

James Robert Huntley\*

## Part II

*This is the second extract of an inquiry in three parts published by the Battette Memorial Institute into the conditions and functions of 154 private voluntary associations (PVAs) and other independent institutions in Western countries. A first part of this study appeared in Transnational Associations, 3/1985.*

### Introduction

#### **Social Invention on an Unprecedented Scale**

If one looks back at the period 1947-1965, one can see a tremendous time of "international architecture" - a flowering of political creativeness in the West which brought into being such important elements of world order as NATO, the OEEC (later OECD), and the Marshall Plan, the European Communities. The European Free Trade Association (EFTA) the Council of Europe, ANZUS, and other subsidiary but also very important arrangements among the key countries of the West and - later - Japan. The proliferation of many less formal yet tangible and practical ties among these governments also tended to strengthen what gradually became a remarkably efficient and resilient multinational system.

Alongside these official ties, from the early 1950s grew a more or less parallel set of *non-governmental bodies* expressing the will of the peoples concerned and the desire of civic leaders and intellectuals to buttress the new intergovernmental creations with the "social tissue" of community relationships at all levels. In some cases, private associations and international "think tanks" afforded innovative thinkers the chance to move out ahead of governments and chart new paths for international cooperation. The OECD, for example, was not alone - or even especially - a creation of the governments concerned. Three or four different bodies of eminent persons outside government conceived the idea and, in private partnerships that reached across national borders, lobbied effectively for the establishment of that body, which was able to establish a high priority on development aid for the entire West, tie the United States to

TRANSNATIONAL ASSOCIATIONS, 5/1986 287

Europe economically, and give Japan its proper place in the Western economic firmament, sharing both benefits and responsibilities.

In the 1970s, the private Trilateral Commission convinced leading governments that the World Bank should open a new "loan window" for less-developed countries.

At times when NATO needed public support for difficult and urgent decisions, bodies such as the Atlantic Treaty Association of the Atlantic Institute often responded with new ideas or with public declarations and educational campaigns by groups of private citizens. It is common knowledge among those who were part of the history of this particular period that many of the unprecedented political creations of the time, including the European Communities, would probably never have come about had not a powerful effort been undertaken to organize private, non-governmental support by intellectuals, academics, businessmen, labor leaders, and other essential sectors of the societies concerned.

In the modern, interdependent, highly complex post-1945 world - and especially among the advanced democracies - major questions of war and peace, international prosperity, or of democracy itself have not been left, nor could they have been left, to governments alone to sort out. If new international arrangements were needed, or if governments had to move ahead within old arrangements simply to do the minimum that was necessary, they needed the support of publics, and above all of the thinking, educated elements of their electorates. To manage international interdependence successfully, especially among the countries which are to-

day most interdependent (for shorthand purposes, the NATO and the OECD countries, 24 in all private bodies had a vital role to play. With hindsight, it seems essential for cooperating governments and intergovernmental bodies to have relied in major ways on the support, as well as the independent criticism, of the private sector, organized internationally.

This development was unprecedented in world history.

### ***The Role of the Independent Sector in Public Affairs***

Overwhelmed by the complexity of the modern world, and bombarded by fast-media coverage of events - often haphazard, superficial, and irresponsible - the ordinary citizen of an advanced democracy had great difficulty making sense of his world, knowing how to instruct his elected officials, or how to make his voice heard when it comes to complicated international matters. It is difficult enough to cut through the complexities of local or national civic affairs; to do so with respect to world matters is today virtually impossible, except in the most general terms, for the average person.

But with or without an informed public, governments must act. And it is one burden of this paper that modern governments today do not, by themselves, constitute an adequate « critical mass of leadership » to get the necessary and important things done among and between and by the industrial democracies. An indispensable intermediary - in fact, often the key to political action - is the leadership *outside* the governments of the countries involved, interacting with those *inside* governments and with the *electorates*. Very few important international steps, short-term or long-term in nature, today can be expected to succeed unless both elements of leadership, governmental and non-governmental, are at work, and interacting well. Indeed, one measure of the truth of this statement may be the present lack of consensus among non-governmental elites in most democracies as to the dimensions of our current predicament and what should be done about it - on the one hand - and the timidity, fractionated consensus, and narrow national views now surfacing within and among the governments of the West, on the other.

Such is the historical case for building strong, well-led voluntary associations and independent research institutions, to mix liberally in the « community affairs » of the advanced democracies, playing an important role in the education of the general public. What has heretofore been done in the democracies on a domestic basis, should become a permanent feature of their international life together; so far, however, this is only partially and tentatively the case.

### ***The Present Situation among the Voluntary Associations***

The network of non-governmental, nonprofit bodies which was built up rather laboriously over the past 30 years to support and stimulate the democratic governments in their work of international community building has recently become weakened. Many of the PVAs\* (private voluntary associations engaged in this work) have had difficulty over the years remaining individually strong and consistently effective, but collectively they have played an important and help-

\* We have chosen this term as a shorthand device. For a discussion of terminology, the reader is referred to the next chapter, and to Appendix C.

ful role in keeping alliance relationships on an even keel, in filling gaps in public knowledge caused by media distortions, in keeping the publics at least somewhat informed with respect to the « basics » of international affairs, and (through independent research) in helping governments form policy based on sound knowledge and information. In the European community-building process a few PVAs (e.g., Monnet's Action Committee for a United States of Europe) were extremely effective. On the Atlantic level, an event such as the Atlantic Congress of 1959, initiated and carried out by members of parliaments and private groups, can be cited as an outstanding example of citizen action at work.

But today many of these valuable independent, voluntary organizations are struggling for survival, most of them under-financed, some in financial peril. Some have brought problems on themselves. Many are working with old ideas and old methods. Some are more or less quiescent. Ageing leadership characterizes a good number. But other problems of the PVAs are those of society at large. In particular, the problem of the « successor generation » \*\* has hit these institutions and associations with a vengeance, just as it has also, in a larger sense, eroded the continuity of allied policy, the base of public support, and the very structures of international cooperation. Furthermore, public fads and fashions - such as the emphasis on « development » in the South, at the expense of cohesion in the North itself - have led to further deterioration of the funding base for an effort of necessarily long-term nature.

The network of PVAs is still an asset of peoples and governments in the West, but it is today a wasting asset.

The Battelle Memorial Institute decided in January 1982 to undertake a survey of the principal private voluntary associations and research institutions which work independently of governments in ways which might significantly affect the « social infrastructure » and the collective public policies of what today might be called the developing « Atlantic-Pacific community » of advanced democracies. It would be an important contribution to public knowledge, we believed, to know more about the private, independent bodies which contribute to mutual understanding, to public clarification of international issues and options, and to a general atmosphere of goodwill and solidarity among these countries.

### ***Purposes, Scope and Methods of the Study***

The aims were :

1. To provide foundations, business corporations engaging in international philanthropy, governments, and PVAs themselves with a clearer picture of « who's out there », undertaking independent work which affects Western unity, and how they are faring in terms of ability and opportunity to render important public service.
2. To stimulate more attention on the part of philanthropy, the business world, and government to the work of the PVAs; if the results of the inquiry appeared to affirm the general importance of this kind of activity, it was hoped that additional support for the field would be forthcoming.

\*\* - Successor generation - was coined in the late 1970s, in Washington, to refer to the younger people who would soon replace the older generation who had managed Western affairs since the end of World War II. The - successor generation - is marked by its lack of firsthand experience with the wartime and early postwar conditions which brought forth powerful efforts for cohesion in the West.

3 To encourage cooperation among the voluntary associations and independent research institutions, if the inquiry demonstrated there was a need.

4 To help identify gaps in the overall pattern of public service rendered by these private initiatives, to the end that relations among the peoples and governments concerned might thereby be strengthened.

To accomplish these ends, Battelle took the following steps :

1. Combed our files - built up over some years - covering lion-governmental bodies of the type in question; asked some of the principal groups to help us identify and locate others; consulted various directories and surveys prepared elsewhere; and then prepared a consolidated list of « targets » for our inquiry.
2. Sent a Questionnaire to more than 200 PVAs and related bodies in NATO and OECD countries. One hundred twenty groups responded, a high percentage for mail surveys.
3. Conducted interviews with 87 leaders of PVAs and related bodies in 16 cities, 11 countries and four continents; also interviewed 64 additional generally influential persons, and widely-connected civil servants, diplomats, political figures, and others familiar with nonprofit, non-governmental activity. Some of the interviews with PVA leaders overlapped with groups which sent back questionnaires; most did not, so that we can state that we have had either detailed written responses from, or interviews in depth with, heads of more than 150 organizations.
4. Gathered further data about the work of voluntary associations and independent research institutions, in general and in particular, to supplement our other information. Annual reports, program memoranda, publications, news articles, and other materials were made available to us in a majority of cases.
5. Consulted sources -fragmentary and ambiguous as they are - concerning funds disbursed for these PVAs by foundations, governments, and other donors over the past few years.

## DEFINITIONS AND TYPOLOGY

Organizations studied in this inquiry are, with a few exceptions and borderline cases, nonprofit, non-governmental, private, voluntary associations.

These bodies have been organized by groups of private citizens of their own free will, to pursue some common purpose, without economic consideration or legal obligation. They are maintained largely by what the *Oxford English Dictionary* (Compact Edition, 1971, 3655) calls « freewill offerings », and they are, by definition, essentially free from government control.

These PVAs are situated within what Waldemar Nielsen and others have called « the Third Sector, » the other two being government and the economy. These last two spheres of life are so well-defined that they are taken for granted, but the Third (or Independent) Sector is seemingly a veritable hodge-podge of activity, ranging from religious institutions to the universities, from social and fraternal organizations to political pressure groups.

TRANSNATIONAL ASSOCIATIONS, 5/1986 289

6. Collated and analyzed this data and prepared a report with recommendations (Part I); this volume (Part II), containing documentation; and a *Directory of Organizations* (Part III).

7. Convened two meetings of advisors to review the findings of the inquiry in draft form. One group comprised officials of several foundations interested and versed in these matters; another was composed of persons formerly in government service, with special experience in a wide variety of voluntary work and independent research activity throughout the OECD group of countries, as both officials and citizen volunteers. The comments of both groups have been extremely helpful in questioning some of our original assumptions and interpretations of data, in raising questions not previously considered, and in reviewing the conclusions and recommendations of the study. We also consulted a group of Canadian PVA and foundation officials on conditions in their country.

Two final comments on the methodology of the inquiry:

(1 ) We promised anonymity to those who would share with us information about the situation of their respective PVAs, whether by means of questionnaire, interview, or both. In this way, we were able to amass a great deal of revealing data which would otherwise (probably) not have been available. This has meant, however, that in sharing highly informative anecdotal material with our readers we have, unfortunately, in most cases had to relate these stories without attribution.

(2) Battelle's Principal Investigator for this study, James Huntley, has worked in the field under scrutiny for more than three decades - as a foundation executive, diplomat, founder and director of several PVAs. The conclusions and judgments of the inquiry are thus based not only on the analysis of survey data, printed materials, and recent interviews, but on the Principal Investigator's background of extensive contacts with persons and groups in the field over some years.

This study is concerned with a portion of the Third Sector; with private voluntary associations and other independent non-profit bodies (1 ) which undertake private initiatives in the public interest, and (2) only with groups whose work is directed at the interaction of the peoples and the governments of the developed democracies.

But some of the distinctions between various types of groups within the scope of our study are inevitably less than crystal-clear. Some of the groups are, for example, « QUANGOS » - quasi-nongovernmental organizations. In England and America this term has emerged in the past decade or so to describe bodies which were outside the civil service but financed wholly or largely by government funds, and whose boards of directors might or might not be appointed by the state. Most contemporary examples would involve organi-

\* The Endangered Sector. New York, Columbia University Press, 1979, ix, 253. The reader is also directed to Appendix C of this paper for a more detailed review of relevant terminology.

zations which administer social programs; in the case of this study, we have found several QUANGOS in various countries whose activities lie in the sphere of international relations, whose directors appear to operate autonomously (with the equivalent of « academic freedom .. at a university), and whose governing bodies are, for the most part, privately appointed and self-perpetuating. Examples of such QUANGOS would be the German-Atlantic Society, the French Institute of International Relations, and the Wilton Park conference center in the UK (see entries in the companion volume to this report, Part III : *Directory of Organizations*).

Although preparations for this study originally employed the term « non-governmental organizations » to describe the groups we wanted to study, we abandoned that expression, after determining that for most of our respondents, it served more to confuse than to clarify. « NGO » seems to be directly associated, in the minds of most practitioners of internationally-oriented private institutions, with the special status accorded some private groups by the United Nations Economic and Social Council, UNESCO, and other UN bodies. This is not at all what we had in mind, although some of the organizations studied in this survey may also be registered incidentally as NGOs with the United Nations.

As some kind of shorthand seemed nevertheless necessary, we have chosen simply to refer to the rather broad range of groups studied here as private voluntary associations, or « PVAs ».

#### **Criteria**

For our inquiry, we chose as many organizations as we could identify which met the following criteria :

1. Independence: Self-directing; does not take orders from any other body with respect to establishing its priorities and programs.
  2. Self-chosen governing body: Either by a membership at large or by a self-perpetuating board of directors. In a few cases, some members of boards of PVAs may be government officials or appointees, but these are not preponderant.
  3. Paid staff members are private persons (not civil servants), appointed by and responsible to the PVA's governing body, usually through its chief executive officer.
  4. Finances come usually, or mainly, from private sources, i.e., endowments, foundations, business corporations, trade unions, voluntary contributions from the general public, sales of products (such as publications) and services by the PVA itself, membership fees, and the like. In a minority of cases, government funds are received; in a small minority of *these* cases, state subsidies may form the bulk of the PVA's finances; in all such cases, state-subsidized organizations included were also able to receive private funds.
  5. Voluntary in character: in most cases, volunteers are conspicuous in the program, contributing time, money, and ideas. In the case of certain research institutes and other « policy-oriented » groups, the role of volunteers may be pretty well confined to serving on governing boards. In all but two or three exceptional cases (e.g., Wilton Park), the genesis of the organization was voluntary, i.e., it arose as the result of private rather than governmental initiative.
  6. Nonprofit : the activity of the organization is not conducted or maintained for the purpose of making a profit.
- There are no stockholders or private owners. (Some PVAs " make money " , in the sense that they may sell goods or services, but this is to help defray costs of carrying out their public-service activities).
7. Public interest / Associations are *not* included whose main purpose is to advance the specific interests of their members, as a class or group. The PVA's primary purpose must involve service to the broader community ; private initiatives for the public good.
  8. Foundations excluded: private philanthropic bodies whose chief function is to give away money have not been included. A few foundations, however, which employ their endowments or assured income for operating their own programs, if these come within the subject-matter guidelines of the survey, have been listed.
  9. Activity related to « Atlantic-Pacific » affairs ; we are concerned with groups which make an important contribution, or seem to possess the *potential* for doing so, to the improvement of mutual understanding and the generation of goodwill among the industrial democracies: or to the elucidation or resolution of common problems which confront their peoples or governments.
  10. Universities omitted: with a few exceptions, we have not included the often important work of universities and university institutes in the international field, because there are so many such bodies it would have been beyond our capability. Exceptions have been made in the case of a few university research institutes whose academic work seemed directly related to our subject matter (e.g., the Lemnitzer Center for NATO Studies at Kent State University), or whose activity is so large and substantial, and so loosely-connected with a university, that they exercise an influence quite independent from their nominal « parent » (e.g., the Georgetown Center for Strategic and International Studies, Washington, DC).
  11. Single-issue international political pressure groups excluded : a large number of such groups appears to have arisen in the past few years. Their character and activity is widespread and heterogeneous. They are deeply concerned about important public policy issues, but on a very narrow spectrum. We haven arbitrarily omitted them because most of them are ephemeral and because we do not have the resources necessary to do an adequate study of this very large new field.
  12. Other omissions : by the same token, we have excluded from the survey churches and patriotic organizations. Inclusion of these would have created data collection problems greatly exceeding our limitations of time and money.
  13. Constructive role : we have concentrated on organizations which we believe are contributing through their work to the cohesion of the West - in other words, groups which play a constructive role in terms of fostering understanding among peoples, creating useful new knowledge, training more enlightened leaders, or raising general educational levels with respect to international affairs.

#### **Primary and Secondary « Targets »**

Having thus narrowed the universe of groups to be studied, we divided them somewhat arbitrarily into two categories :

*Primary targets of inquiry* included groups with the following characteristics :



1. Seventy-five percent or more of their activity is devoted to the study of, or the strengthening of, relations between the peoples and governments of the NATO/OECD countries.
2. Their principal program emphasis is multilateral, i.e., concerned with interaction between more than two countries or peoples.
3. Their activities appear to have a substantial impact on public opinion, on the world of scholarship and research, or on governments and intergovernmental bodies.
4. Most are fully international in the composition of their leadership and scope of activity; some national groups, however, have also been included if their main work is devoted to the subject matter of the survey and to interaction with people and institutions in the other countries of the NATO/OECD group.

A *Secondary set of institutions* has been included for analysis, but given less emphasis. These comprise PVAs which :

1. Devote at least one-fourth of their activity to strengthening relations among the NATO/OECD group, even though that may not be their primary purpose (example : The Council on Foreign Relations, New York).
2. May conduct bilateral programs (examples : Norway-America Association or the Anglo-German Foundation for the Study of Industrial Society).
3. Are national in leadership and membership, but nevertheless have a substantial international emphasis in their activity.

The companion *Directory* to this study separates these primary and secondary groups for purposes of convenience, but they have been included without distinction in the statistical analysis of the results of the inquiry which follows. A last word with respect to criteria : A few groups which have been included, such as the « Conference Group on German Politics », are completely voluntary and informal in composition. Most of the PVAs we surveyed have permanent offices, paid professional staff of some kind, legal status as incorporated charities, and a program of sustained activity. But other groups, which have none of these characteristics, may nevertheless be involved in significant forms of international cooperation. They must rely entirely on volunteer direction and help, on informal (and sometimes unreliable) networks to get their work accomplished, and they must either seek their funds from sources for whom the question of legal charitable status is irrelevant (e.g., foreign corporations or individuals), or must arrange for such funds to be channeled to them through (and controlled ultimately by) formal institutions (e.g., universities) which have compatible aims and enjoy «charitable status». Sometimes such informal activities grow into permanent and substantial institutions; sometimes they do not. We have included several which seemed to us interesting and worthwhile, both for their intrinsic value and because they are interesting examples of how « civic enterprise » or « citizen initiatives » can start in highly complex, modern, democratic societies.

### **Typology and Classification**

The groups we have scrutinized can be classified along several axes :

1. By what one might call " institutional type ", based largely on the kinds of sponsors and participants involved or, in some cases, on the relationship to established institutions, such as universities.

TRANSNATIONAL ASSOCIATIONS. 5/1986 291

2. By « functions performed » in relation to **society**.
3. By « subject matter » (if any) on which the groups concentrate, or by disciplines which they employ in their analyses.
4. By methods employed in carrying out the chosen mission (e.g., publications programs, interchanges of individuals, or conferencing).

Figure 1 displays the first three of these four dimensions. Any of the 154 PVAs included in this survey could be situated at some point within this « cube », depending on its institutional type, the functions it performs, and the subject-matter areas of knowledge or action within which it works.

To illustrate : it is fairly clear that the Trilateral Commission is a « leadership group » (Institutional Type A) and that its principal concern is the study of public policy (mainly « defining the public debate » and undertaking « research to spur action » ). To some extent, it seeks to impart knowledge to the general public and occasionally it advocates action by public authorities. The Trilateral Commission's work so far has concentrated primarily in the field of international economics and politics, with little direct attention to defense and strategic or other international matters.

Youth for Understanding, an institutions of the « I » type, concentrates solely on the interchange of youth between countries; its function is to promote international friendship and understanding; its work has little, if any, direct relationship to international questions along a disciplinary spectrum.

Employing this kind of typology, it may be possible to break down our analysis further (see Figure 2) and situate a number of PVAs, all involved in one respect or another in public policy questions, along two axes : one across the disciplinary spectrum from defense/security studies through international politics to economics, and the other across the « study of public policy » portion of the « functions performed » axis (see Figure 1 ), from (at the one end) creating knowledge for its own sake to (at the other end) advocacy and political action.

Figure 2, which attempts to display this particular analysis, is merely illustrative and indicative; the position of each individual PVA in this particular « firmament » was not discussed and verified with each respondent. The aim of this Figure is less to see where particular groups « fit », but rather to look at clusterings on both axes, and also at possible gaps in activity. One should note also that the size and shape of the « balloons » drawn for each PVA, or group of PVAs, has nothing to do with the importance or quantity of activity, but indicates merely in rough terms where in these spectra a particular PVA seems to be situated, how much matter it tries to cover, and with what scope of activity. It is also important to note that many of the bodies shown in Figure 2 are not only concerned with the study or advocacy of public policy, but are also - or even primarily - educational institutions; these would appear on still another Figure devoted to educational functions, were we to prepare one. And many of these groups are further devoted to the general cause of international friendship. In other words, some PVAs are multi-purpose and cover an very broad spectrum of audiences and activities; others are narrow in function and scope.

### **The Institutional Types**

This is our most important axis of classification. Institutional types, listed down the left side of Figure 2, are as follows :

Type A, Leadership Groups, comprises PVAs whose membership and direction is in the hand of people usually thought of as « society's leaders », in one field or another. Three particular illustrations come to mind : The Trilateral Commission, whose 180 members are drawn equally from business, the intellectual world, and the ranks of former officials in Japan, North America, and Western Europe; the Bilderberg Meetings, with similar participants from Europe and North America; and the Ditchley Foundation, which brings together high-level groups from both sides of the Atlantic to discuss important public issues in private. All of these groups issue accounts of their meetings; the Trilateral Commission in particular commissions expert reports on important topics, as on occasion does Ditchley. But the primary purpose of all three is to afford an opportunity for leaders to meet, get to know one another, and try to understand more clearly the major issues which confront their countries internationally.

Type B, Partisan Groups and Political Parties, includes those which can be identified with a certain sector of the conventional political spectrum in the democratic world, left to right. There are bodies composed directly of political party leaders, for example : The Socialist and Liberal Internationalists have been in existence for some time; the European Democrat Union and the Pacific Democrat Union, both of which tend to unite the more conservative parties in their respective areas, are relatively new bodies and are reportedly thinking of establishing a global grouping of such parties from democratic countries. Not formally identified with political parties, but nevertheless situated at a rather definite point on the ideological spectrum (for example), would be groups which are particularly concerned with the free-market and liberal (in the classic European sense) ideas of Friederich Hayek and similar thinkers. The Heritage Foundation of Washington, DC would willingly classify itself as « conservative » in its general makeup, while such bodies as the SIPRI (Swedish Institute for Peace Research, Stockholm) might not like to type themselves, but would be thought of by many observers as left-of-center, and partisan if not party-political.

Type C, Non-Partisan Cause groups, cannot be placed on the conventional political spectrum, yet they are definitely involved in political « causes » and make no bones about it. For example, the Union of European Federalists advocates federal unification of the European states. Federal Union (Washington, DC) supports a similar scheme for a transatlantic union. The recently-formed Committee for the Free World (New York and London) is pro-democracy and human rights, and anti-those countries which are not. Even members of the rather large Atlantic Treaty Association, although perhaps not pointedly engaged in politically controversial debates, nevertheless are « committed », in their case to the North Atlantic Treaty Organization and all it stands for.

The next category, Type D, Independent Research Centers, try very hard to maintain a stance which does not identify them with causes or advocacy.

Examples are the Japan Institute for International Affairs, the International Institute for Strategic Studies, the Council on Foreign Relations (New York), or the Istituto Affari Internazionali in Rome. Except for their legal form and for the circumstances of their origins and direction, these research institutes share more or less in the same tradition of academic freedom as University-Related Institutes (Type E). We have explained that we have included only a small number of university institutes, primarily because of their size and impact on public affairs (such as the Georgetown Center for Strategic and International Studies) or their pointed con-

cern with phenomena which are directly at the heart of the subject-matter with which this inquiry is concerned (e.g., the Programme for Strategic and International Security Studies in Geneva).

We move into a different area of societal activity with Type F, Media-sponsored Education. This type of private institution operates in the public interest, but is sponsored by a profit-making publishing institution. Groups of this kind have surfaced in a few European countries and Japan. In Bologna, the publishing house Il Mulino is notable; its publications deal largely with public affairs, domestic and international; it operates a research institute (Istituto Carlo Cattaneo) and it sponsors conferences. Several large Japanese newspapers, e.g., the Yomiuri Shimbun and the Sankei Shimbun, sponsor similar public service activities. It is not unusual for some newspapers in France (Figaro) or Germany (Die Zeit) or the UK (The Financial Times) also to mount public conferences, but in these cases there are not parallel scholarly institutes.

Type G comprises General Education Institutions, other than schools and universities. They are characterized by groups founded at citizen initiative to raise the public consciousness with respect to international affairs. A prime example is The European-Atlantic Movement (TEAM, Exeter, UK), which concentrates on teachers and others who affect children and young adults. In Germany, the Rheinisch-Westfälische Auslandsgesellschaft is a general-purpose body giving instruction and holding conferences for the general citizenry in one German Land. The Foreign Policy Association in New York has similar aims, as has the Aspen Institute. World Affairs Councils in the United States are typical of this species, although we have not included them in our inquiry because there are so many and, for most, inter-democracy affairs are minor program elements. A conspicuous feature of the PVA landscape is the « Hyphenated » Organization (Type H), which seeks to create goodwill or conduct some activity of a common interest on a bilateral basis between two peoples. Examples include Die Atlantik-Brücke (Hamburg-Bonn), the English-Speaking Union of the Commonwealth (theoretically multilateral, but in its essence a spider-web of bilateral relations, centering on London), the Scandinavian -American Foundation (New York), the Japan-California Association (Menlo Park), the Anglo-German Foundation for the Study of Industrial Society (London), and the Royal Overseas League of Victoria (Melbourne). Notable within this group is a special Federation of European-American Associations (Zurich) which tries to link all the numerous groups which « hyphenate » individual European peoples and the citizens of the United States. Not included in category H are groups devoted to the preservation of ethnic features among immigrant groups, e.g., the Sons of Norway in the United States, various Ukrainian and other societies in Canada, etc. Type I, which in terms of citizen involvement is quantitatively one of the most important, comprises bodies engaged in the international interchange of individuals for educational purposes. Sometimes such exchanges involve informal « homestays », typically for older children and young people; other efforts are devoted to arranging conventional university study at various levels; still others concentrate on a special class of persons, such as commercial interns or trainees, or professionals engaged in study tours. Group interchanges and large-scale joint civic events are the distinguishing feature of Type J. In this category we find the Sister-City (in French, jumelage or « twinning ») activities, which are especially prevalent among the West European cities and between American towns and those in other countries. People-to-People (USA) is another particularly

American contribution in this field, the emphasis of which is on direct exchanges of groups of people sharing similar interests.

#### International associations based on professional interest

are included as Type K, but only if their main purpose is to promote the public interest rather than the narrow interests of their members. An important example of this type is the German-American Lawyers Association, which devotes a good deal of effort to clarifying the overlapping or conflicts of German, US, and international law. The Navy Leagues in Britain, the United States, Australia, and some other countries, containing both former and serving naval officers, are also illustrative of Type K.

A final category, Type L, we have designated Alumni (in French, Anciens). Here we include special associations of people who have shared a common institutional experience. Examples: former participants in the Salzburg Seminars, who sometimes meet together in various European cities; the British Association of Fulbright Grantees, who were scholars in the United States under the official exchange programs; and the Anciens of the NATO Defense College, who return each year to the College for an update on NATO's activity and some of whom have formed national associations. The Association of Former Members of Congress is an especially notable group of alumni still engaged in extensive public service activities; counterpart groups on the US model are now developing among parliamentarians in several European countries and Japan.

#### International Networks

Many of the groups included in this survey would not be generating internationally significant activity unless they were part of a network arching over borders. The advent and deepening of such networks is a significant development that appears to have accelerated in recent years. A careful perusal of the following breakdown of networks may suggest one answer to the frequently-posed question: » Why are there so many different groups? » They simply reflect the wonderfully complex character of modern Western society, and appeal to its virtually endless facets of interest. Some examples of networks:

1. *Political parties.* The current form of the Socialist International has existed since 1922, and there were predecessors. But not until 1947 did the Liberal parties of the world create an international association. With the advent of the parliamentary assemblies of the Council of Europe and later of the European Communities, it became imperative for such party groupings to be formed on a European scale. A European Christian Democratic Union (original name; Nouvelles Equipes Internationales) was established in 1947. Later, the conservative-inclined parties of Europe formed the European Democrat Union. In 1980 the Australian Liberal Party sent representatives to EDU meetings. The Australians and similar parties in New Zealand, Japan, and Canada were invited to join EDU as « Associate Members ». In 1982, the conservative parties in the Pacific area decided to form their own « Pacific Democrat Union ». The United States Republican Party joined this new body; the US Democratic Party was said to be considering membership. The Canadian Progressive-Conservative Party joined in 1983.

There is, we understand, talk of eventually linking the PDU and the EDU with a few other conservative parties in democratic countries outside Europe or the Pacific

area (e.g., Venezuela or Costa Rica) in a global « International Democrat Union ... Meanwhile, it has not been easy for some national conservative parties to decide which sort of international grouping they wish to adhere to. Some Christian Democratic parties in Europe still look to the older European Christian Democratic Union, others to the EDU. There are similar problems, reportedly more acute, for Christian Democrats in Latin America. Both the Canadian Liberals and the American Democrats have trouble seeing how they might « fit » internationally. But there is no doubt that not just international « sharing of ideas » among kindred parties, but also transnational concerting of political action, is more and more in the wind.

A sub-category of political party networks consists of the research or overseas representational arms of parties. The Konrad Adenauer Foundation and the Friedrich Ebert Foundation in Germany perform such functions for the CDU and SPD parties. Recently in the United States, the two principal parties jointly formed « The American Political Foundation ». There are also counterparts in the Netherlands. Some of these bodies are in regular touch with one another.

2. The founding of the new *Institute for International Economics* in Washington (1981) added a strategic link to an existing network of considerable international import. There were already similar economic institutes with a global focus in Germany (Kiel, Munich and Hamburg), France, Britain, and Japan. While the initiative and the funding for the *Institute for International Economics* came from the private sector (a grant of the German Marshall Fund of the United States), most of its counterparts abroad are wholly or partly funded by government.
3. Another significant economic-oriented network groups together the « *Committees for Economic Development* ». The first was founded in the United States in the 1940s; others developed in the main Western countries over the succeeding two decades. Their membership is composed mainly of businessmen. Their work on the problems of national economies and also on the international economy is well-respected among governments and the academic community.
4. In the field of strategic and defense studies, the International Institute for Strategic Studies is preeminent. Linked with it informally are a series of national research centers of various kinds, including university-based bodies (e.g., *Strategic and Defence Studies Centre* of the Australian National University) and independent institutions such as the *Research Institute for Peace and Security* in Tokyo. Government-funded research centers (such as the *Stiftung Politik und Wissenschaft* of Munich, or the *Institut français des relations internationales*) play a role in this network. There is considerable variety in the US component (*Rand Corporation*, *Georgetown Center for Strategic and International Studies*, *Institute for Foreign Policy Analysis*, *Hudson Institute*, others). New institutes for strategic studies have recently been created in Rome and Lisbon.
5. A sub-grouping of bodies concerned with security and defense, which includes the *National Strategy Information Center* in New York, the *Foreign Affairs Research Institute* and the *Institute for the Study of Conflict* in London, as well as the *European Institute for Security Matters* (Luxembourg), might be considered more partisan than Network 4.

6. Pointing in the other direction of the international ideological spectrum are the various "peace research" institutes. Perhaps the central institution of this network is the SIPRI in Stockholm; there are similar bodies in the other Scandinavian countries, in Germany (the *German Society for Peace and Conflict Research*), and until recently in the Netherlands: in January 1983, the *Netherlands Institute for Peace Questions* was merged with two other foreign affairs institutes in The Hague.
7. Still another network focuses on the North Atlantic Treaty Organization; its international framework is the Atlantic Treaty Association, composed of national committees in each of the sixteen NATO countries. The *Atlantic Institute for International Affairs* is connected peripherally to this grouping. The *Atlantic Association of Young Political Leaders*, also with sub-groups in most NATO countries (and in a few others, such as Australia) was originally a "spin-off" of the ATA and still retains ties. The *Committee on Atlantic Studies* brings together university-based scholars for coordinated research on "Atlantic" questions; it too is linked with the ATA grouping, although rather tenuously.
8. The *Standing Conference of Atlantic Organizations* (London) is a kind of holding-group for all of the bodies in the previous category, plus a number of other organizations with related but varying transatlantic interests. SCAO members (who meet once yearly) include the English-Speaking Union, most of the Mid-Atlantic Clubs, the North Atlantic Assembly (which is a curious hybrid - sponsored jointly by the parliaments of the Atlantic Alliance countries, yet without formal governmental sanction), the Trilateral Commission, The Conference Group on German Politics, CONWEST-Europe, and others.
9. After the creation of the OECD, "Atlanticism" among the PVAs began to widen from a purely transatlantic focus, to bring together groups from across the Pacific as well. The *Atlantic Institute* broadened its base in the late 1960s to include Japanese, Australian, and New Zealand members. The *Trilateral Commission* (1972) linked Japan with North American and the European Community countries. The *Consortium for Atlantic Pacific Affairs* (Seattle, 1977) similarly concentrates on an OECD-wide constituency, as do the still never Committees for a Community of Democracies. The latter, however, look even further afield: their founders envisage study groups in any country in which democracy is fairly well-established. Also organized in an OECD-wide basis are the *Business and Industry Advisory Committee* and the *Trade Union Advisory Committee* of the OECD, private bodies with a public purpose. The two most recent newcomers to this network are CONWEST-USA and CONWEST-Europe.
10. Concentrated on the Pacific Basin are such groups as PBEC (*Pacific Basin Economic Council*), whose core group consists of businessmen from the five Pacific democracies (Japan, US, Canada, Australia, and New Zealand), but which also involves some other countries around the Pacific Rim. The Pacific Cooperation Committee, promoted on a private basis by leading Japanese figures and the Australian National University, involves the five Pacific democracies, plus the ASEAN and other East Asian countries, for discussions of future economic cooperation in the Pacific Basin. The PCC also has American collaborators. Nor can one omit from this particular focus the work of the East-West Center in Honolulu, which embraces a very large number of countries from around the Pacific in work of a scholarly character.
11. Still another cluster of PVAs focuses on US-European Community relations. Sometimes these activities spring from American initiative (*the Atlantic Visitors Association* or the *US-European Parliament Project*) or from Europe (the *West-West Bureau*, the *Association of Young Professionals of the EC*, or the *American-European Community Association* in London). Also related to this focus are some Europe-centered PVAs which are taking an increasing interest in transatlantic affairs. Examples: the *Centre international de formation européen*, which is attempting to organize a "Permanent Conference of the United States and Europe"; the *European Cultural Foundation*, also planning transatlantic dialogue; and the *Union of European Federalists*, which has recently been intensifying contacts with American federalists.
12. The rising importance of Japan in world affairs has occasioned a number of new PVAs on bilateral lines. The *European Association of Japanese Studies*, the *Anglo-Japanese Institute for Economic Studies* (London), the *Japan Society of New York* (and similar bodies in other parts of the United States), and the *Pacific Basin Institute* (Santa Barbara), which hosts seminars of Japanese and Americans, are all illustrative of this focus.
- One could cite still other networks and proto-networks, but these examples should illustrate the general trends. Not all these networks are well knit together; some organizations which concentrate on the same kinds of problems and opportunities do not seem to "coordinate" much, if at all. But there are a number which do, and the trend is gathering force. The potential for useful cooperation is still great, in our opinion; the only limits appear to be the imagination of the potential partners and the means at the disposal of generally hard pressed PVAs to engage in the practical mechanics of cooperative effort.

(to be continued)

# ECHOS DE LA VIE ASSOCIATIVE NEWS ON ASSOCIATIVE AFFAIRS

## Education physique

La réforme de la structure intérieure du Conseil international pour l'éducation physique et la science du sport fut l'un des principaux sujets de la 12ème Assemblée générale du CIEPS et de la 41ème réunion de son Comité exécutif, tenus à Gdansk, Pologne, du 11 au 13 avril 1986. A partir de 1989 le Conseil, qui jusqu'à présent travaillait surtout par l'intermédiaire des représentants géographiques (8 offices régionaux), va regrouper ses comités et les organisations membres conformément à des critères spécialisés. Trois sections seront établies: les «Disciplines de la science du sport», les «Sphères de l'application pratique de la science du sport» et la «Communication et l'interprétation dans la science du sport». Chaque section sera dirigée par un vice-président responsable de la coordination du travail des comités et des organisations membres dans le cadre de son domaine. Il aura également à faciliter la communication et la coordination avec les organisations non affiliées spécialisées en la matière. On espère que cette nouvelle structure répondra d'une façon plus adéquate aux besoins du CIEPS en tant qu'organisation scientifique internationale et permettra d'augmenter son efficacité.

TRANSNATIONAL ASSOCIATIONS. 5/1986 295

## World NGO Symposium

OISCA-International has decided to hold a World NGO Symposium in Tokyo on 6-7 October 1986. It is a roundtable meeting among three sectors deeply involved in socio-economic development efforts, namely the governments, intergovernmental agencies and non-governmental organizations.

The Symposium has two-fold major objectives - one development education among Japanese community and two promotion of cooperation among the three sectors in effectively coping with the challenge of poverty, development and survival.

Founded in October 1961, OISCA-International this year observes its silver jubilee, and the World NGO Symposium is a programme to commemorate it.

Under the general theme » Development towards the 21st Century », such issues as the roles of NGOs, of governments, of international agencies, of the people, and of development education will be debated, with a hope to establishing possible areas of trilateral cooperation among NGOs, governments and intergov-

ernmental agencies on national, regional and international levels.

## Christian Communication

The Central Committee of the World Association for Christian communication, held at the beginning of this year approved an overall budget of 7,143,165 Swiss francs, for the programmes and operation of the Association in 1987.

This total covers a broad range of projects in all the WACC regions and includes initiatives as diverse as the production of radio programmes, ecumenical press services, women's theatre and media awareness training.

An amount of SFr 80,000 was designated for consultations with women in the regions, in order to set up a specific programme for women within WACC.

Following the approval of the budget, the staff at WACC must work with donor organisations to procure funding for the projects. The numbers of projects approved in the different regions are as follows: Middle East: 8. Europe: 6. Pacific: 2. North America: 1. Africa: 36. Asia: 24. Latin America/Caribbean: 27. Inter-regional: 10.

A little older, a little wiser perhaps,

A recent shift in emphasis in the

## All in the Family

Brussels hosts major congress

1,200 family therapists and mental health workers gathered last April in Brussels for their third international congress.

The event was organised by the Belgian psychiatrist, Mory Elkaim, who has been working with families and larger networks for over a decade. Something of an eminence grise in the eyes of American mental health experts. Elkaim gives regular lecture tours in the United States.

His Institute for Family and Human Systems Studies hosted the event, and this year's theme was « Systems, Families and Crisis », with the emphasis on crises. A massive brainstorming session with guests from the United States, South America, Australia and from all over Europe, the congress was attended by stars in the field such as the American Donald Bloch, Frenchman Felix Guattari, and the flamboyant veteran Carl Whitaker, who had come to the last two meetings in 1981 and 1983.

New guests, some of them specialised in crisis situations, included Frank Pittman III who works in Atlanta, Georgia, on how to avoid or shorten hospitalisation. Diana and Louis Everstine, from the renowned Palo Alto group in San Francisco, and Lyman C. Wynne, a professor from Rochester, New York, specialised in institutions in crisis.

« Most people come to a psychiatrist in moments of intense crisis, and that very crisis is the psychiatrist's work tool », explained Elkaim.

The European Community and many of the world's non-governmental organisations (NGOs) celebrated 10 years of collaborative effort on Third World problems at a meeting in Brussels last April. The occasion was the 12th General Assembly of the Lia-

work of family therapists the world over involves ideas of subjectivity and responsibility. « You can't separate what is said from who says it, and what is seen from who sees it. That puts the therapist in a more humble position than before in relation to the family », explained Elkaim. « It's now a Question of teaching people how to look after themselves. There's a lot more freedom all around ».

This new view of the therapist's role as a person who helps bring about change but doesn't decide on the nature of the change is based on the theories about vision and perception of two Chilean biologists, Humberto Maturana and Francisco Varela, both of whom attended the congress.

Family therapy has spread all over the world, and the United States now recognises family systems medicine as a new psychiatric field. In Belgium, treatment of entire families is now reimbursed by the social security system.

Although Americans tend to be more concerned with fast results than deeper, more long-term solutions, they have grown increasingly open to theory, according to Elkaim, « and less blindly convinced that they know what is best ».

The congress was an occasion for experts to come across new ideas and broaden their outlook.

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(The Bulletin)

the EEC's aid programme to developing countries. Elected president of the Committee shortly before the Assembly was Pierre Galand, chairman of the peace movement, Cnapd, and director of Oxfam Belgium.

In the decade that they have worked together, the amount of EEC

That money is going to pay for 16 joint actions, involving both food and medical aid and technical assistance. It is part of a plan costing 120 million Ecus in all for aid to eight famine-stricken African countries.

EEC President Jacques Delors opened the Assembly. In his speech, he acknowledged that the Commission did not have all the answers and needed the special expertise only non-governmental agencies could provide.

« I have doubts », he said, « about the accumulation of the Community's food surplus, and also about how to send this food surplus to the starving populations of Africa ». These doubts were echoed by some of the 100 delegates, there on behalf of nearly 500 organisations. Many felt that they should be given a bigger role in administering aid on the ground, much of which at present goes directly to governments.



Pierre Galand, however, warned that such an attitude could be seen as « neocolonialist » by Third World governments. Some would resent having organisations come in from outside and go over their heads. But much more could be done, he said, to encourage NGOs from developing countries themselves.

Delegates also tackled themes closer to home. Racial intolerance, they feared, was on the rise in Europe and needed to be seriously addressed, especially through the school system. But a major share of the criticism was saved for the Community's own agricultural policies which, delegates felt, had to take some of the blame for the serious food problems many African countries face.

(The Bulletin)

## Private sector help to hunarv

ison Committee of Development NGOs to the EEC.

The Committee represents private and charitable bodies taking part in

296 ASSOCIATIONS TRANSNATIONALES. 5/1986

aid channelled through non-governmental agencies has increased 16 times, from 2.5 million Ecus in 1976 to 40.2 million Ecus today.

## LES ONG ET LE PARLEMENT EUROPEEN



Katharina  
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Depuis 10 ans la Communauté européenne coopère avec les organisations non-gouvernementales dans le domaine du développement. Depuis plus de 10 ans, le Parlement européen se bat avec persévérance et avec succès pour plus de ressources budgétaires en faveur de cette coopération, ce que montre l'accroissement des moyens, inscrits pour 40 millions d'ECU dans le budget de 1986 — trop peu, mais un succès tout de même. Pendant tout ce temps, la conviction du Parlement quant à l'action indispensable des ONG s'est accrue. Leur engagement durant la famine de 1984; 1985 a encore renforcé cette conviction.

Là où l'aide officielle, Communauté européenne incluse, n'a plus accès, les ONG trouvent toujours le chemin pour atteindre les hommes en détresse. Non seulement en cas de catastrophe mais surtout dans leurs projets de développement, elles sont les soutiens d'une action qui vise à aider l'homme de la base à couvrir les besoins essentiels, d'une action visant en particulier le milieu rural, le village, ses femmes et enfants, le petit paysan, l'accès aux soins médicaux fondamentaux, le puits du village; les soutiens aussi des efforts d'organisation au niveau du village, comme les coopératives, les centres de formation et de nutrition, les centres de protection maternelle et infantile; ou encore ce sont elles qui répondent aux besoins des femmes qui, souvent, sont en charge de la partie majeure et ingrate du travail. Les ONG ont trouvé des partenaires dans les pays du Tiers Monde avec lesquels elles pratiquent et essayent des formes nouvelles de coopération, de façon imaginative et flexible, en se passant, si nécessaire, de l'administration étatique et des élites établies; des partenaires avec lesquels elles sont capables de tirer les conséquences des erreurs des actions passées et, pour toutes ces raisons, d'influer positivement sur l'aide officielle au développement.

Les ONG ont leurs racines dans la société européenne, dans l'opinion publique de la Communauté, et s'efforcent — même si beaucoup reste à faire dans ce domaine — de sensibiliser celle-ci pour les nécessités de la coopération au développement, pour la reconnaissance de l'interdépendance entre le Nord et le Sud. Elles mettent en garde contre les dangers d'une aide alimentaire mal conçue et mal maniée, ne visant pas le développement des pays bénéficiaires mais la commercialisation des excédents agricoles européens.

Le Parlement européen, qui maintient des contacts réguliers avec les ONG, travaille actuellement à l'établissement d'un rapport sur la coopération avec ces organisations, rapport dont les conclusions comprendront des suggestions nouvelles pour l'amélioration continue de cette coopération.

Persévérance, franchise, imagination, apprentissage par la coopération, c'est cela qui caractérise l'action des ONG, et qui reste la devise pour la coopération entre elles et le Parlement européen.

Dr. Katharina FOCKE, Présidente de la Commission » Développement » du Parlement européen.  
(From - Partners for Development -, published by the Liaison Committee of Development NGOs to the European Communities. April 1986).

## World Bank Policies, NGO criticism

The causes of slow economic growth in Sub-Saharan Africa are mostly internal structural problems, in the view of the World Bank. The solutions, the Bank suggests, are domestic policy reforms. While African NGOs seem eager to assert that a solution to the crisis must come from African quarters, they are hardly portraying themselves to be in accord with the World Bank. Indeed, NGOs from both the South and the North are voicing pointed criticisms of Bank policies - policies, they suggest, which are symptomatic of unjust external restrictions.

### The World Bank View

Two influential reports, *Accelerated Development in Sub-Saharan Africa* (1981) and *Towards Sustained Development in Sub-Saharan Africa* (1984), are indicative of the World Bank perspective on development in Africa.

The Bank highlights overprotected industries, overextended public sectors, and overvalued currencies as the major culprits for lagging growth. The reports do acknowledge external forces such as high energy costs, declining terms of trade and worldwide recession. Nevertheless, to overcome the crisis most emphasis is given to revising domestic trade and exchange-rate policies, increasing efficiency of resource use in the public sector and reforming agricultural policies.

Raising productivity is a priority, according to the Bank. An emphasis on exports and agriculture now will lead to industrialisation in the longer term.

A noteworthy element in the 1984 report is the appearance of the problem of debt servicing for African countries, an issue previously restricted in large part to Latin American countries. Author Stanley Please has suggested, however, that with rescheduling, the debt service level can be a « not so horrendous » 20 per cent of export earnings for some of the worst affected countries.

Both reports also call for increased amounts of aid from donors.

In its structure, the World Bank is legally two distinct organisations, although they are both managed by the same staff. The International Bank for Reconstruction and Development (IBRD) loans money to 146 members. The loans are either to governments, or must be guaranteed by them. Since 1982, loans have been distributed with variable interest rates (previously, they were fixed) and repayment periods averaging from 15 to 20 years. The International Development Association (IDA) was established to loan money to poor countries on easier terms than the IBRD. IDA credits are interest-free, with 50-year maturities, and most go to countries with a per capita GNP under \$ 411.

The Bank is eager to present its ideas, particularly those expressed in its 1984 report, as a consensus for a solution to the African crisis. « *Neither the essential objectives of Africa's development nor the policy issues that must be addressed to achieve them are in dispute, even though views on timing and priorities may differ* », the Please report claims,

### The NGO Response

Not everybody is ready to participate in the Bank's consensus, however. Many NGOs, a group traditionally skeptical of World Bank motives and methods, are particularly reticent.

Foremost among the criticisms of the Bank's policies is the concern that not enough emphasis is given to amending external structural problems. Many of the policy-makers in Sub-Saharan Africa « *are of the opinion that the main causes of the problems are external rather than internal* », according to G.K. Ikiara, a professor of economics at the University of Nairobi, Kenya.

At an NGO workshop in Geneva in November, 1985, Please defended the Bank on this issue, saying, « *The Bank's position is very clear. It is that additional money being thrown at Africa without policy reform would be unproductive* ».

A further criticism is that the Bank does not really listen to what African governments are saying. The Lagos Plan of Action in 1980, for example, called for attaining self-sufficiency in food and manufactured goods. Even though the Bank in its 1981 report claims to build on the Plan, its call for further integration in the world market through increased commodity exports represents a fundamental point of departure. The Bank insists on the need for export-based growth and unprotected domestic markets, using external capital as an impetus for development.

Ikiara claims that emphasising primary exports in this way only exacerbates Africa's dependence on a market that is notably unstable. As for liberalised domestic industries, African countries are being urged to reduce protectionist measures at a time when the trend in industrialised countries is just

the opposite. Furthermore, it is doubtful whether many of the emerging industries in Africa would be able to survive were it not for some measure of protection.

Interestingly enough, the World Bank reports have received far more publicity and attention than the Lagos Plan of Action, due to the Bank's enormous influence.

The way the Bank has been using this clout is a further criticism. At the NGO workshop, Mazide Ndiaye, a representative of the Senegalese NGO CONGAD, described the Bank's image as that of a super power which imposes its policies on governments - in this case on African governments. Worse, when the policies fail, it is the African who foot the bill. Such an arrangement seems unjust.

The Bank is subject to considerable influence by the major powers, since voting shares are based on relative economic strength. The five industrialised countries United States, United Kingdom, Japan, France and West Germany alone hold around 43 per cent of the voting shares in both the IBRD and the IDA. The 42 members from Sub-Saharan Africa, by contrast, have a combined voting share of a little over four per cent in the IBRD and a little under eight per cent in the IDA.

Consequently, in cases where there is a conflict of Third and First World interests, it is doubtful whether the Bank can be expected to come to a just conclusion. This injustice toward the Third World countries has prompted NGOs to call for a more humane and more democratic Bank.

The idea that more money is needed is also being challenged. Higher aid quality, in the words of Terre des Hommes representative Anne Simon, is the basic issue.

The World Bank has made no secret of its recent attempts to court NGO support. It seems unlikely to materialise, however, until the differences between the Bank's emphasis on domestic policy reform and NGO calls to amend unjust external structures are resolved.

**J. Roger Kurte**



Most « think tanks » tend to think about pretty esoteric stuff, and the Worldwatch Institute is no exception. "Nuclear Power: The Market Test",

## Think, tank, think profits

An entrepreneurial institute upstages older rivals

and « *Twenty-Two Dimensions of the Population Problem* » are typical of this Washington policy shop's recent studies. Important reading, perhaps, but let's face it : by the time you've made it to dimension four the eyelids start to sag a bit. Worldwatch, however, differs markedly from the typically torpid think tank. Most of its reports, for one thing, are actually readable, and they are now acquiring a growing world-wide audience. At a time, in fact, when similar institutions are feeling the pinch of austerity, « business » at Worldwatch is booming. Led by an earnest, intense founder and staffed by a bunch of bright, young researchers, Worldwatch resembles a small growth company that's in the process of quietly upstaging its bigger, staid rivals.

Under the guidance of Lester Brown, a former analyst for the Department of Agriculture, Worldwatch produces inexpensive reports on issues of immediate interest to policymakers around the globe. Indeed, Brown's strategic coup has been to make Worldwatch's products as useful to government bureaucrats in Peking or Khartoum as they are to Washington-based policy types. Worldwatch had produced 69 papers in 11 years, and almost all have been translated into at least one foreign language. Brown's staff members, mostly recent college graduates, have no partisan axes to grind, and their reports frequently offer refreshing perspectives on complex problems. A recent Worldwatch pamphlet, for example, examined the environmental underpinnings of the African famine. It noted that diminishing forestland in some African countries has created a shortage of firewood, which is prompting people to burn cow dung as a substitute. That, said the report, has decreased the soil's fertility and led to an increase in malnutrition. The

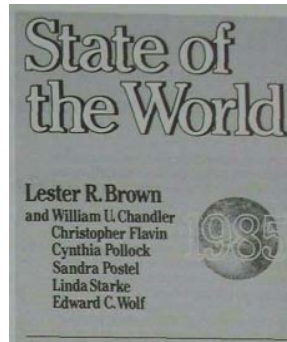


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African Development Bank snapped up 150 copies of the S 4 report. Folks at the World Bank called it « punchy and expressive » - and bought 900 copies. The institute's most popular product is its annual « State of the World Report », a 263-page, \$ 10 paperback that contains up-to-date statistics and analyses of, well, almost everything. « *Normally you have to wait five years to see (useful) data in print* », says David Hicks, professor of biology at Whitworth College in Spokane, Wash. " *Here we get it in a year* ".

Marketing doomsday : That's what Brown wants to hear. « *If (the reports) are useful, then they are marketable* », he says. Marketable is not a word you'll often hear from people at top-drawer research institutions. But



to Brown, selling is almost as important as it is to a corporate chief executive. For nonprofit research organizations, the bottom line is the ability to increase research budgets and chum out more "products". Since 1975, when Brown founded the institute with a \$ 500,000 grant from the Rockefeller Brothers Fund, Worldwatch has increased its expenditures an average of 14 percent annually over 10 years. Sales of Worldwatch's books and research reports made up almost 30 percent of its \$ 1.1 million 1985 operating budget. The rest comes from philanthropies and interest earned on the institute's endowment. By comparison, sales contributed just 5 percent to the operating budgets of more widely known think tanks, such as the American Enterprise Institute and the Heritage Foundation.

Brown's critics say the Worldwatch marketing apparatus is something of a doomsday machine : it pours out nothing but end-is-nigh analyses while generally ignoring progress. Brown disagrees. If the Heritage Foundation and others had something people really wanted, he argues, they wouldn't have to give so much of their work away for nothing. Moreover, as anyone in publishing knows, bad news is good for business. And Lester Brown & Co, seems to know as much about that as it does about famine in Africa.

Edith Brown in Washington (Newsweek)

## Déclaration de la

### Conférence internationale pour l'arrêt de la Guerre Iran-Irak

Des représentants de 33 organisations internationales et de 64 ONG nationales se sont réunis à Genève du 14 au 16 avril, dans le cadre d'une campagne internationale lancée en septembre 1985 par des ONG pour l'arrêt de la guerre Iran-Irak. La participation d'ONG d'Iran et d'Irak a été appréciée. La Conférence a eu la possibilité d'écouter les points de vue des deux parties au conflit.

Il a été clairement établi dès les préparatifs de la Conférence que celle-ci ne ferait aucune déclaration condamnatrice, mais serait menée dans un esprit de dialogue afin de trouver les moyens d'atteindre ses objectifs. Après trois jours de délibérations marquées par un désir profond et un souci de paix, la Conférence a adopté la déclaration suivante :

«La guerre Iran-Irak dure maintenant depuis presque six ans. Malgré l'ampleur des souffrances et des destructions causées par cette guerre, il reste à la communauté internationale à exprimer la nécessité politique d'arrêter la guerre. Cette Conférence est l'expression de l'intérêt croissant des peuples de la terre et de leur profond désir d'arrêter la guerre.

La guerre a déjà tué plus d'un million de personnes, en a déplacé plus de deux millions, a imposé d'immenses sacrifices, a détruit pour plusieurs milliards de dollars de biens et anéanti les perspectives de développement dans les deux pays. L'intensité et l'étendue des souffrances endurées par les populations sont incommensurables.

Des lois internationales ont été violées, des armes interdites ont été utilisées, des normes séculaires et des conventions universellement admises ont été bafouées. Cette guerre a lieu dans une des régions les plus sensibles politiquement et économiquement, avec le danger omniprésent d'extension et d'escalade. Cette guerre constitue une menace permanente à la sécurité régionale et à la paix internationale. Elle se situe dans une période de sérieuse détérioration des relations internationales, avec des implications profondes, au niveau mondial et en particulier dans la région.

Cette région est le théâtre de luttes pour la justice et l'autodétermination que les peuples d'Iran et d'Irak ont pleinement soutenues. Ces luttes ont été rendues plus difficiles et la réalisation de leurs objectifs retardés par la guerre Iran-Irak.

Nous sommes d'avis qu'il faut mettre un terme immédiatement à la guerre Iran-

Nous louons les efforts des Nations Unies, du Mouvement des Non-Alignés et de la Conférence Islamique et les prions de poursuivre leurs efforts en vue de résoudre le conflit par des moyens pacifiques. Nous estimons qu'un règlement juste et durable peut être obtenu par le respect du principe de non-ingérence dans les affaires intérieures de pays tiers, et du droit des peuples reconnus internationalement, à la souveraineté, à l'indépendance et à l'intégrité territoriale. Nous espérons que le principe de non-alignement sera observé par les deux pays et que les ressources religieuses dans la région deviendront une force unificatrice plutôt que semant la discorde.

Nous faisons appel à tous les pays de s'abstenir de toute action pouvant entraîner la prolongation ou l'escalade de la guerre. La célébration de l'Année internationale de la Paix exige de tous des efforts soutenus en vue d'arrêter cette guerre.

C'est pourquoi nous demandons un cessez-le-feu immédiat, un arrêt immédiat de toutes les opérations militaires et que des négociations sérieuses soient entamées afin de trouver une solution honorable, juste et globale qui garantisse aux deux parties leurs droits légitimes. Nous demandons aussi un retrait des forces jusqu'aux frontières reconnues internationalement.

Nous lançons un appel pour l'arrêt de cette guerre. Nous te faisons conscients des complexités et des difficultés impliquées, mais aussi pleinement convaincus que l'arrêt de la guerre est dans l'intérêt des peuples d'Iran et d'Irak, de ceux de toute la région et du monde entier. Nous demandons également un échange immédiat de tous les prisonniers de guerre.

En lançant cet appel, nous nous engageons à travailler encore plus ardemment en vue de mobiliser l'opinion publique, d'informer le public, de prendre des initiatives dans la mesure du possible, de faire pression sur les gouvernements et les Nations Unies, de collaborer et d'intensifier en général la Campagne pour garantir la fin de la guerre.

Nous endossons entièrement les initiatives prises dans le cadre de la Campagne et chargeons le groupe de travail à composition non limitée d'entreprendre de nouvelles actions dans l'esprit de cette déclaration ».

Pour la Promotion de la Campagne des ONG pour l'Arrêt de la Guerre Iran-Irak

Les propositions suivantes ont été présentées par les participants à la Conférence internationale pour la promotion de la Campagne des ONG pour l'arrêt de la Guerre Iran-Irak.

- (a) Célébrer la Journée internationale de l'action pour l'arrêt de la guerre Iran-Irak le 10 juin;
  - (b) souligner, à l'occasion de la Journée internationale de l'enfant le 1<sup>er</sup> juin 1986, et dans le cadre de l'Année internationale de la paix, le besoin de protéger les enfants dans les deux pays en guerre;
  - (c) continuer les discussions concernant les possibilités de la Déclaration par les Nations Unies d'une Année pour la tolérance religieuse;
2. Promouvoir le dialogue pour l'arrêt de la guerre Iran-Irak et instaurer la confiance dans la région par les moyens suivants suggérés:
    - (a) organiser un symposium régional (probablement au Caire);
    - (b) utiliser le forum pour la paix et la sécurité en Asie qui aura lieu en Inde en juillet 1986, afin de montrer les conséquences dangereuses de la guerre Iran-Irak;
    - (c) profiter plus particulièrement des préparatifs du Congrès mondial consacré à l'Année internationale de la paix qui aura lieu à Copenhague du 15 au 19 octobre 1986 pour promouvoir les buts susmentionnés;
    - (d) soulever et discuter ces thèmes à l'occasion d'autres manifestations appropriées organisées par les ONG internationales.
  3. Encourager par tous les moyens la libération des prisonniers de guerre et examiner les propositions d'établir un Haut-commissariat des Nations Unies pour la libération des prisonniers de guerre.
  4. Appeler le Conseil de sécurité à une réunion spéciale au niveau des ministres des affaires étrangères afin de :
    - (a) garantir un cessez-le-feu entre les deux régions,
    - (b) superviser la trêve, et
    - (c) obtenir un accord sur le rôle de gardien de paix de l'ONU dans le conflit.

## Et l'Europe ?

A la suite d'un accord entre la société Apple et le consortium d'agences pour le développement Pact, qui regroupe nombre d'organismes privés engagés activement pour les progrès dans les pays du

tiers monde, 150 micro-ordinateurs seront mis à la disposition d'organisations non gouvernementales de coopération. Pour en bénéficier, ces dernières devront faire la preuve que leurs projets en cours peuvent recevoir des solutions par l'utili-

sation d'un ordinateur individuel. Le système délivré par Apple sera composé d'un Apple II, de deux mémoires à disque, d'un moniteur monochrome, d'une imprimante et d'un modem téléphonique. (Pact. 777 United Nations Plaza, New York,

## Les Unions d'économie sociale

### Un nouvel outil partenarial

Le titre V de la loi du 20 juillet 1983, remplacé par le titre Premier de la loi française du 12 juillet 1985 sur les Unions d'économie sociale (U.e.s.) permet désormais aux structures de l'économie sociale, notamment aux associations, de mieux innover et entreprendre. Les réponses données à dix brèves questions permettent de saisir en quoi l'U.e.s. est un instrument privilégié de l'action économique et sociale et du développement local.

### Pourquoi ce nouvel outil juridique ?

Les intentions et les arguments qui ont conduit à la création des U.e.s. s'articulent autour de trois idées : celles de regroupement, de décloisonnement et d'ouverture.

\* L'idée de regrouper, dans une même structure, des partenaires très différents, désireux, sur un objectif commun précis, de réunir leurs moyens et d'amplifier leur action est ancienne et, peu ou prou, hante tout système juridique qui veut « coller » au plus près des réalités de l'action économique et sociale. Notre droit n'échappe pas à la règle; il est riche de structures dites « englobantes » ou « synthétisantes » : l'association, l'union (d'associations ou de coopératives), le groupement d'intérêt économique, par exemple, ont été et sont encore largement et judicieusement utilisés. Cependant les formules existantes ne semblaient pas répondre - ou répondaient mal - aux principes et aux besoins des diverses familles de l'économie sociale. Quelques brèves indications peuvent nous en convaincre :

- l'association, dont l'objet n'est pas lucratif et qui, en principe, ne poursuit pas un but économique au premier chef, ne peut partager entre ses membres les bénéfices éventuels ou les bonis de liquidation; il lui est encore difficile de mobiliser des capitaux importants au démarrage. Ou de constituer de véritables réserves; elle ne dispose que d'une capacité juridique restreinte, liée à son objet, ce qui est un handicap pour certaines opérations, immobilières par exemple;
- l'union de coopératives de la loi du 10 septembre 1947 est fermée : elle ne peut accueillir que des coopératives;

- la coopérative de statut général, non soumise à un régime particulier, est intégralement tenue par les règles de la loi modifiée du 10 septembre 1947, notamment par celles : « un sociétaire = une voix » et « l'impossibilité d'effectuer des opérations avec des tiers non sociétaires ». Ainsi l'outil que pourrait, par exemple, représenter la S.a. coopérative à capital variable est inopérant dans un certain nombre de cas;

- le groupement d'intérêt économique, séduisant au premier abord, présente des inconvénients majeurs... non compensés par les avantages qu'il apporte. Doté de la personnalité morale, le G.I.E. n'est pas une société; son objet premier

n'est pas la réalisation de bénéfices mais le développement économique de ses membres de façon à leur faire réaliser des bénéfices; enfin et surtout, la responsabilité de chacun des membres du groupement (qui doivent obligatoirement avoir une activité économique) est en principe totale, solidaire et indéfinie au regard des créanciers du groupe.

Ainsi malgré l'importante panoplie des formules juridiques existantes, aucune ne pouvait satisfaire pleinement le réel désir de regroupement ressenti par et pour les différents acteurs de l'économie sociale.

\* Se regrouper n'étant pas une fin en soi, l'U.e.s. innove parce qu'elle permet de décloisonner les structures classiques de l'économie sociale : désormais, quel que soit leur objet (financier et bancaire, commercial, industriel, agricole, social, culturel, etc.), les associations, coopératives et mutuelles peuvent s'associer, créer une société nouvelle qui leur soit propre et qui, de plus, elle aussi, est d'économie sociale pour les trois quarts au moins du capital et du pouvoir juridique. L'U.e.s. est bien une entreprise d'économie sociale au service d'abord des structures de l'économie sociale qui la composent;

\* autre innovation : l'U.e.s. « ouvre » raisonnablement l'économie sociale aux deux autres secteurs, privé traditionnel et public, et lui permet de sortir du « ghetto » dans lequel certains, consciemment ou non, tentaient de la confiner. Avec elle, ce que l'on a improprement appelé le « tiers secteur » accueille à hauteur du quart au maximum du capital et des droits de vote, les personnes morales privées, les personnes physiques, mais aussi les person-

nes morales publiques ou semi-publi-

### Julien Néri

ques, notamment les collectivités territoriales. Il y a là un potentiel d'enrichissement et de développement difficilement mesurable encore, mais dont on sait qu'il peut être un levier essentiel au plan local notamment, pour les initiatives les plus diverses.

### Quelle forme juridique adopter ?

L'U.e.s. est une coopérative du statut général de 1947; elle peut donc adopter l'une des formes suivantes : société civile, société en nom collectif, société en commandite simple, société à responsabilité limitée, société anonyme.

Elle ne saurait, en revanche, se constituer en société en participation (qui n'est pas soumise à publicité).

Elle peut être à capital fixe ou à capital variable, faire ou non appel public à l'épargne.

En pratique cependant, c'est la forme S.a. coopérative à capital variable, sans appel public à l'épargne, qui sera la plus souvent adoptée.

### Quel est l'objet d'une U.e.s. ?

Il est double :

- coopérative, elle doit améliorer la qualité marchande des produits et/ou réduire les prix de revient ou de vente au bénéfice de ses membres;
- union, elle doit gérer un ou des intérêts communs et développer l'activité de ses sociétaires.

Bien évidemment elle exerce son action dans toutes les branches d'activité.

### Qui peut prendre l'initiative de la création ?

Toute personne physique ou morale, publique ou privée (de l'économie sociale ou non) peut prendre l'initiative de créer une U.e.s.; ce n'est plus une prérogative des seules coopératives comme en 1983.

### Quels associés ?

Le nombre minimal est fonction de la forme juridique choisie : deux personnes

pour une S.a.r.l. coopérative, sept personnes pour une S.a. coopérative.

**Les sociétaires se répartissent en deux catégories :**

- les structures de l'économie sociale (bloc A), associations, coopératives. Sica. mutuelles...
- les autres sociétaires (bloc B) : personnes physiques ou morales, privées, publiques ou d'économie mixte. collectivités locales, etc.

**Quelles règles pour le capital ?**

Trois quarts au moins du capital doivent être détenus par les structures de l'économie sociale (bloc A), un quart au plus par des personnes physiques ou morales, privées ou publiques (bloc B).

Comme pour toute coopérative de 1947, le capital ne saurait descendre au-dessous du quart du montant le plus élevé atteint durant la vie de la société.

**Quelles règles pour le pouvoir juridique ?**

- Deux principes :
  - l'U.e.s. étant une coopérative, chaque sociétaire dispose d'une voix, quel que

- soit le montant du capital qu'il détient :
  - l'U.e.s. étant une union, elle peut attribuer des voix supplémentaires selon deux critères : soit le nombre d'adhérents de chacun des sociétaires, soit l'importance des affaires traitées par chacun d'eux avec l'union.

En toute hypothèse, les structures de l'économie sociale (bloc A) doivent détenir au minimum trois quarts du montant total des voix (clause dite de « modulation du pouvoir juridique »).

**Quelles relations avec les tiers non associés ?**

Par exception au statut général de la coopération, l'U.e.s. est autorisée dans la limite de 20 % de son chiffre d'affaires à traiter avec des tiers non associés. Bien évidemment, l'U.e.s. peut librement prendre des participants dans des sociétés commerciales, ou à objet commercial, ou dans d'autres U.e.s.

**Qu'est-ce que la procédure de révision coopérative ?**

Comme toutes les coopératives, l'U.e.s. doit faire procéder, tous les cinq ans, à l'examen analytique de sa situation financière et de sa gestion. Il s'agit en fait d'un

audit conseil et non d'une procédure inquisitoriale.

**Quelles sanctions pour le non-respect des règles ?**

Le non-respect des pourcentages prévus par la loi entraîne la perte de la qualité d'U.e.s., qui reste néanmoins coopérative de statut général. Cette perte entraîne notamment :

- la non-utilisation du sigle U.e.s.;
- l'impossibilité de continuer à traiter avec des tiers non associés;
- le départ des sociétaires non autorisés à s'associer à une coopérative et la confirmation du maintien des autres sociétaires;
- le retour à la règle classique ; un sociétaire = une voix.

Le délai de grâce accordé à l'U.e.s. pour régulariser sa situation est celle du droit commun (un an).

De juillet 1983 à juillet 1985, six U.e.s. ont été créées; le mouvement s'accélère actuellement : près de deux projets avancés de création par quinzaine, dans toutes les régions et dans tous les secteurs : gestion, communication, services sociaux, activités culturelles, développement rural, etc.

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New... Plans	Creations...	Plans...	New...	Creations...
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#### Institut des peuples noirs

Sur l'invitation du Burkina Faso un symposium international a tenu, du 21 au 26 avril à Ouagadougou, au siège de la Communauté économique de l'Afrique de l'Ouest (CEAO), ses assises en vue de la création de l'Institut des peuples noirs (IPN). Prés d'une cinquantaine de participants du monde des sciences et de la culture venus des quatre coins du monde, d'Afrique et de la diaspora noire notamment, ont pris part aux travaux dont la cérémonie d'ouverture a été présidée par M. Sankara, président du Faso, en présence du représentant du Directeur général.

Le symposium a rappelé que fonder le développement sur la culture est désormais le nouveau credo de tous ceux qui considèrent l'homme comme la finalité du développement qui doit être intégral, intégré et harmonieux; le projet de l'IPN s'intègre ainsi dans les grands courants caractérisés par la quête de l'identité culturelle et le souci de redonner une dimension culturelle à tout plan de développement; le projet, d'autre part, s'insère dans les grandes orientations du programme culturelle de l'Unesco dont la raison d'être est de promouvoir les cultures et de favoriser les échanges.

302 ASSOCIATIONS TRANSNATIONALES, 5/1986

#### New finance agency enters into force

*The charter of the Inter-American Investment Corporation, an affiliate of the Inter-American Development Bank, entered into effect last month during the IDB's annual meeting in San José, Costa Rica.*

The Charter has been ratified by 22 of the IDB's 34 member countries, with more than two-thirds of requisite shares subscribed. IDB President Antonio Ortiz Mená is expected to call a meeting of the Bank's Board of Governors this month to elect a board of directors for the new entity and to begin its operations.

The Corporation will promote the establishment, expansion and modernization of small and medium-sized private enterprises in Latin American and Caribbean countries. It will operate as a separate and distinct body, but will be supported by the facilities of the IDB ( CTN. IX-11 ).

In accordance with the recommendation adopted in the workshop of the NGO Conference marking the International Year of Peace, on « the problem of disarmament and prevention of a nuclear catastrophe » held in Geneva at the end of January 1986, the Secretariat of the International Liaison Committee for the promotion of signature campaign sent letters to NGOs in consultative status with the Eco-

soc, calling for their support for the « Appeal from Hiroshima and Nagasaki » and to join the signature campaign. In response to this call, nine international NGOs, at the beginning of June 1986, had supported the appeal.

The Reverend Carlos A Valle, from Argentina has been elected the new general secretary of the World Association for Christian Communication (WAAC). The election took place by postal ballot among 56 members of WAAC's central committee. Mr Valle has taken up his duties in London this July.

The assembly of the World Peace Council meeting in Sofia April 24-27 1986 re-elected Rornesh Chandra as chairman of WPC; Johannes Pakaslahti of Finland was elected as secretary general.

The Andrew W. Mellon Foundation in New York has approved a grant of \$ 18,000 in support of the International Association of Scholarly Publishers. The funds will be spent during the next three years «> to maintain the present level of communication between Western university presses and other arms of scholarly publication scattered around the world and where possible to raise the level of exchange of information, particularly with third world publishing organizations announced the president Eduard Aslaksen.

## L'association des écoles européennes par correspondance

Les deux associations européennes des spécialistes de l'enseignement par correspondance ont décidé de fusionner en une seule association, dénommée Association of European Correspondence Schools (AECS). Il s'agit d'une association internationale à but non lucratif, composée de particuliers et d'institutions qui s'occupent d'enseignement par correspondance et à distance, c'est-à-dire d'une forme d'éducation où l'instruction et la communication systématiques entre l'élève et le maître ou l'institution s'opèrent principalement au moyen d'un échange régulier de documents manuscrits, imprimés ou enregistrés. L'AECS comptera environ 80 institutions de 17 pays européens, ainsi que des particuliers et des membres associés.

(Unesco, *Education des Adultes 4/1985*)

### Institute of Black Peoples

At the invitation of Burkina Faso, an international symposium to consider the creation of an Institute of Black Peoples (IPN) was held from 21 to 26 April 1986 at the headquarters of the West African Economic Community (CEAO) in Ouagadougou. It drew nearly 50 participants with scientific and cultural backgrounds who came from all over the world, particularly from Africa and the Black diaspora. The opening ceremony was presided by Mr Sankara, President of Faso, in the presence of the representative of the Director-General.

The symposium pointed out that development founded on culture was now the creed of all those who believe that development is made for man, a development which must be whole, integrated and harmonious. The IPN project thus joins the mainstream of contemporary thought which is characterized by the quest for cultural identity and concern for restoring the cultural dimension to all facets of development. It is also in conformity with the main lines of emphasis of Unesco's cultural programme the aim of which is to promote cultures and encourage exchange.

(Unesco News, 5 May 1986)

### Traduction

Parmi les recommandations de la Conférence des chefs d'Etat et de Gouvernement des pays ayant en commun l'usage du français tenue à Paris du 17 au 19 février 1986 figure la constitution d'un fonds international pour l'aide à la traduction et à l'interprétation dans les congrès et réunions internationales organisés par des ONG (3 millions de FF).

TRANSNATIONAL ASSOCIATIONS, 5/1986 303

Une plaquette consacrée au Prix Unesco 1985 de l'éducation pour la paix

## La paix à l'école

vient d'être publiée. On y trouve entre autres les discours des bénéficiaires - cette année ils sont deux - le Général Indarjit Rikhye (Inde), président de l'Académie mondiale pour la paix, et l'Institut Georg Eckert pour la recherche internationale en matière de manuels scolaires (RFA). Nous relevons dans le discours de remerciement du Général Rikhye le texte suivant :

« Il importe au plus haut point que le monde adopte une démarche transnationale pour faire face aux problèmes sociaux, politiques, économiques et environnementaux qui se posent et pour s'attacher à les résoudre. Dans l'idéal, cette tâche pourrait être confiée à des établissements d'enseignement complètement transnationaux de par leur structure, leurs personnels et la conception de leurs programmes. C'est en tous cas le vœu de l'Académie mondiale pour la paix. L'éducation transnationale est un processus d'enseignement et d'apprentissage unique en son genre qui associe à la fois des perspectives, des valeurs et des données d'expérience. On peut dire qu'il s'agit d'une réflexion interculturelle permanente sur les solutions que l'on pourrait apporter tant aux dilemmes intellectuels qu'aux problèmes pratiques, ou encore d'un dialogue fondé sur l'expérience de l'être humain et sur celle de tout élève ou étudiant. (...) »

Voici quinze ans que l'Académie mondiale pour la paix s'efforce de faire admettre la nécessité et la possibilité d'organiser

### Fondation AUPELF

L'AUPELF a été fondée à Montréal le 8 septembre 1961. C'est à Montréal qu'elle a décidé de fêter son 25<sup>ème</sup> anniversaire en septembre 1986. Mais d'autres rendez-vous sont prévus au Canada, en Europe et sur le continent africain. En outre cette année 1986 sera marquée par la création d'une Fondation de l'AUPELF. Il s'agit pour l'Association de diversifier ses sources de financement, d'ouvrir l'espace universitaire francophone sur le monde de l'économie, de constituer un pôle attractif susceptible d'aider à la réalisation de projets précis. Cette fondation aura son siège principal à Montréal.

### Centres culturels

Les Annexes au *Moniteur Belge* du 25 juin 1986 publient les statuts d'une

ser une formation de type transnational à l'intention des spécialistes dont la recher-

che porte sur l'instauration de la paix dans les domaines aussi divers que l'analyse des conflits, la négociation, la médiation, l'utilisation impartiale des ressources internationales aux fins de prévenir et de limiter les hostilités tout comme la planification et l'organisation de l'évolution et du développement de la société dans les conditions pacifiques. L'Académie a par ailleurs montré qu'il est possible d'utiliser les recherches faites par les spécialistes dans ce domaine pour découvrir les liens extrêmement étroits qui existent entre l'organisation, le maintien et la construction de la paix. L'expérience que j'ai acquise au sein des Nations Unies m'a appris que l'exercice de la fonction publique, quelle que soit la valeur de l'individu, ne correspond absolument pas au type de préparation qu'exigent l'organisation et le maintien de la paix dans le monde. La raison en est, à l'évidence, que les gouvernements des pays forment leurs militaires et leurs diplomates à adopter un comportement et des stratégies hostiles. (...)

La vérité en politique est toute subjective et suppose le parti-pris. Dans tout conflit international, le rôle de l'artisan de la paix n'est pas d'incliquer aux intéressés une vérité indivisible et immuable, mais plutôt de les aider à fonder leurs rapports sur la base d'une vérité nouvelle en faisant reposer leurs accords sur des fondements sûrs qui permettent aux deux parties de retirer des avantages concrets et de faire coïncider plus harmonieusement leurs intérêts vitaux.

association internationale dénommée « Transeuropahalle » « Association of Independent Cultural Center... L'association est composée de centres culturels indépendants dotés de la personnalité juridique dans leur pays respectif; il faut en outre que ces centres y jouent un rôle actif. L'association a pour objet : les échanges et la coopération internationale relatifs aux développements nouveaux dans toutes les formes de la création et de la production culturelle. L'assemblée générale fondatrice comprend des membres d'Allemagne Fédérale, de Belgique, du Danemark, des Pays-Bas, de Suède et de Suisse. Le président du Conseil d'administration est M. Ph. Grombeer (Belge), le vice-président M. Comélius Schiösser (Pays-Bas) et le secrétaire M. Giovanni Borelli (Suisse). Le siège social est établi à 1030 Bruxelles, rue de la Constitution, 31.

## International Network for a UN Second Assembly

Network Convenors : AUSTRALIA : Keith Suter; CANADA, Fergus Watt; GHANA : Kofi Atakora; INDIA, Radhakrishna; UK : John Carey, Jeffrey Segal; and, USA : Harry Lerner.

### (I) PREAMBLE

The International Network for a UN Second Assembly, consisting of non-governmental organizations listed hereinafter and individual participants.

Recognizes that in the General Assembly members of government missions primarily represent their respective sovereign member-states, and hence the diverse and sometimes conflicting heritage, material needs and wants, and security interests of the peoples of the world. Considers that the General Assembly therefore addresses international problems from national perspectives, and so should be supplemented by an additional institution to address global problems from a global perspective.

Concludes that there is a need for a popular world assembly to represent the interests of everyone in the survival and destiny of humankind, in the protection of our planet and in the creation of a peaceful and just civilization.

Propose that such an assembly should be structurally linked to the UN General Assembly, and that its members should be non-governmental persons.

Names such an assembly provisionally as the « United Nations Second Assembly », this name being used in the same sense as a second house of a parliament.

Believes that the Second Assembly would strengthen the efforts of the United Nations to fulfill its fundamental objectives. Therefore appeals to the General Assembly in this fortieth anniversary year of the founding of the United Nations to request the Secretary-General to establish a multidisciplinary expert group to study this Proposal in detail in all its aspects and implications.

### (II) PROPOSED PRINCIPLES

1. Status. The Second Assembly would be a subsidiary organ of the General Assembly under Article 22 of the Charter.

2. Purpose and scope. The Second Assembly would be a deliberative organ concerned from a global standpoint with problems and aspirations common to all the peoples of the world : disarmament measures, development, the environment, human rights (including social and economic rights), the prevention of war and above all the prevention of nuclear war. It would seek to foster international understanding

and would not take sides in international disputes or in ideological differences between UN member-states.

### 3. Members.

A) The members of the Second Assembly would be non-governmental persons from many different walks of life. They could include individuals with experience in international organizations, corporations and charities, and former parliamentarians, diplomats and civil servants.

B) Candidates for membership of the Assembly would be required to undertake that in their UN responsibilities they would have only a global loyalty (similar to that of UN staff).

C) If deemed necessary by the General Assembly, candidates put forward at national non-governmental level could be vetted by their government, which would then submit a short list for final selection by a body acting on behalf of the General Assembly.

D) Within UN guidelines governing the formation of « subsidiary organs » and to be approved by the General Assembly, each member-state would retain the right to decide on its own method of nominating or electing its quota of members and on funding their expenses. The tenure of membership should be limited to broaden social and age/sex participation and geographical representation. Non-governmental organizations concerned with peace, disarmament, development, human rights, the environment, world health and international culture should have the right to be involved in their country's selection process.

E) Each member-state's quota of seats could be the square root of the millions of its population. (For example, a country with a population of 100 million would have 10 seats, and one with a population of 1 million would have 1 seat; countries with less than 1 million people would also have 1 seat.) This method of representation would give a range of 1 to 31 seats and a total Assembly of about 550 seats. Other methods of representation in relation to size of population to give a smaller Assembly could be considered. Irrespective of the method of allocation of national numbers of seats, the members should be grouped regionally, and the groupings should be geographical not geopolitical, not geopolitical, e.g., Africa, Americas, Central Asia, Eastern Mediterranean, Europe, Western Pacific.

4. Organization. The World Federation of United Nations Associations and national UNAs could be asked to consider undertaking liaison functions between governments, non-governmental organi-

zation and members of the Second Assembly.

5. Funding. Governmental contributions for funding the sessions of the Second Assembly should be in proportion to their existing national contributions to the UN budget. All possible methods of additional funding by voluntary non-governmental contributions should be considered. A special fund might be required to help meet the expenses of members from low-income countries.

6. Meetings. There should be two regular sessions annually, one in the General Assembly Hall in New York and one in the Palais des Nations in Geneva. There could also be peripatetic sessions (perhaps one every two years) in capital cities. In addition to plenary meetings, the sessions could include meetings of regional commissions, working groups, and occupational and other special interest groups.

7. Input. The agenda of the Second Assembly would depend on input via its members from non-governmental organizations, other interested groups and individuals. It would also be open to input from the General Assembly and UN Agencies. The Second Assembly would supplement, not usurp, existing contacts between the UN and NGOs.

8. Deliberations. The Second Assembly would be obliged to give due consideration to all input. It could establish expert groups to study specific problems from a global or regional perspective. Substantive decisions of plenary sessions and in final documents would be made by consensus whenever possible or by other democratic means.

### 9. Output.

A) The Second Assembly should be free to make public without reference to the General Assembly its resolutions in furtherance of specific aims of the UN. However, its reports and final documents would be addressed in the first instance to the General Assembly. Any recommendations agreed only by a majority vote should have minority views appended.

B) Members would be expected to respond to their sources of input on the basis of the deliberations, conclusions and final documents of the Second Assembly.

C) The Second Assembly could also seek to relate to the public via the media and the worlds of religion, culture, sport and entertainment, to signal that it is legitimate, and indeed a responsibility, for everyone to take on a global loyalty in addition to (not instead of) their existing national, political and ideological loyalties.

## Annex

### Campaign for a un second assembly : origin and progress

The proposal that there should be established an assembly of « we the peoples » within the United Nations, with the suggested name of Second Assembly, originated in the written statement of the Medical Association for Prevention of War (MAPW) of the UK to the UN Special Session on Disarmament in June 1982. The Association of World Federalists of the UK also presented a paper to the Special Session calling for a peoples' assembly in the UN. A Network of organizations and interested individuals to campaign for a UN Second Assembly was initiated by MAPW in London in March 1983.

In the UK the proposal has been discussed at meetings called by the Network and has been presented to branches of UNA and a local meetings of other organ-

izations. Articles on the proposal have been published in *Reconciliation Quarterly* (June 1982), *Chronicle* (July 1983), the *Journal of the Medical Association for Prevention of War* (December 1983, October 1984), and the *World Federalist Newsletter* (1984, No. 1).

The proposal has surfaced at international as well as national gatherings.

During 1983 it was presented in the workshop on the UN of the Prague World Assembly for Peace and Life; in a commission of the International Peace Research Association; at the WFUNA Symposium in Geneva on the Role and Future of the United Nations; and at the Conference of Professions for World Disarmament and Development in London.

During 1984, with the support of a number of UNA branches, the proposal reached the Agenda of the Annual National Council of UNA-UK (although unfortunately the item was not called); and it was

mentioned favorably by Johan Galtung in his UNA-UK Philip Noel-Baker Memorial Lecture. It received the unanimous support of the meeting of the World Citizens Assembly held in Los Angeles.

The campaign has spread to a number of countries and there has been a steady increase in the number of participating organizations, particularly in the USA. There are now Network Convenors in Australia, Canada, Ghana, India, UK and USA. In November 1984 the proposal received the endorsement of the Federal Executive Committee of the United Nations Association of Australia.

The addition of the word « International » to the name of the Network was formally adopted at an open meeting in London on 9 February 1985.

Addresses for correspondence : UK : 308 Cricklewood Lane, London NW 2 2 PX; and for USA : 51 east 90th St. NY, NY 10028.

## Le Centre inter-africain

Un certain nombre de personnalités africaines ont décidé de mettre sur pied un Centre inter-africain de relations internationales et de coopération, renommé centre inter-africain.

Sa création est le fruit d'une réflexion commune à des responsables africains appartenant à l'ensemble des Etats du continent africain, et issus de divers horizons politiques, économiques et scientifiques.

Le Centre inter-africain a pour but de promouvoir auprès des non-Africains une image de l'Afrique conforme à l'identité et aux aspirations de ses habitants.

Son originalité réside dans la volonté de ses membres de répondre aux organisations bilatérales et multilatérales de création non-africaine, par un dialogue au départ de l'Afrique.

Le Centre répondra à la formule juridique d'une association internationale sans but lucratif, selon la loi belge de 1919. Son siège sera situé à l'adresse de la Maison des associations internationales, rue Washington 40, à 1050 Bruxelles.

Les activités du Centre auront trait au domaine culturel au sens large, comprenant les aspects économiques, scientifiques, artistiques, sociaux et humanitaires.

Dans l'esprit de ses fondateurs, elles permettront de faire mieux connaître les réalisations et les aspirations des Africains. Les interlocuteurs pourront en dégager les types de coopération les plus



prometteurs d'un succès réciproque en fonction des potentialités et des priorités exprimées par les Africains.

Ces activités comprendront notamment :

- a) organisation de conférences, de séminaires et de colloques;
- b) collecte et diffusion de toute forme d'information sur les réalisations africaines, et coopération avec des instituts de recherche et des centres académiques qui poursuivent des activités similaires en Afrique et hors d'Afrique;
- c) exécution d'études spécifiques sur des questions ayant trait aux relations africaines, à la demande d'institutions publiques et privées;
- d) diffusion de ses propres travaux de recherche, effectués conformément aux objectifs qu'il s'est assignés.

- Le programme inclut entre autres :
- 1) publication de monographies économiques et socio-culturelles sur les pays d'Afrique. Premier numéro: le Cameroun;
  - 2) collecte de publications quotidiennes et hebdomadaires éditées en Afrique, de mémoires, d'études, d'articles, d'ouvrages traitant de l'Afrique, en vue de constituer un fonds de bibliothèque à l'usage des chercheurs;
  - 3) édition d'un bulletin de liaison et d'information à l'intention des associations africaines existantes et du public intéressé;
  - 4) organisation d'un colloque sur le thème de « la Santé en Afrique », en avril 1988 à Bruxelles, avec la participation de médecins africains.

### Modèles réduits

Une association européenne pour les courses de modèles réduits a été créée le 19 décembre 1986 à Anvers (Belgique) sous le nom de ESRAC - European Slotracing Association. Participaient à la réunion de fondation 9 personnes dont 1 Autrichien, 5 Belges, 1 Britannique, 1 Français, 1 Néerlandais (Desguinlei 88, Antwerpen).

### Nickel

The United Nations Conférence on Nickel held in Geneva from 28 October to 7 November 1985 and from 28 April to 2 May 1986 decided to establish an International Nickel Study Group. The aims will be to improve the information available on the international nickel economy and to provide a forum for intergovernmental consultations on nickel. The inaugural meeting of the group is to take place in Geneva starting 20 October 1986.

### Objection de conscience

Aux Annexes du *Moniteur Belge* du 31 juillet 1986 paraissent les statuts du Bureau européen de l'objection de conscience (BEOC), en anglais European Bureau for Conscientious Objection (EBCO). L'association a pour buts de : promouvoir le droit à l'objection de conscience à la préparation de la guerre comme droit fondamental humain, tant sur le plan national que sur le plan international, obtenir les instruments juridiques permettant de faire valoir ce droit, assurer un exercice normal de ce droit, promouvoir le service alternatif au service militaire en tant que contribution concrète à la construction de la paix et de l'entente entre les peuples, œuvrer en vue de donner à ce service une dimension européenne et même internationale, notamment en rendant possible son exécution dans un pays étranger, dans des sessions internationales de formation ou dans des organisations à vocation internationale.

Parmi les membres fondateurs on trouve les noms de 2 députés du Parlement européen Ernest Glinne et Marijke van Hemeldonck, le président du War

tion, depuis le 1er août 1986 c'est Martin Bean qui assume la présidence de l'Asso-

### Personalialia

ciation internationale des étudiants en sciences économiques et commerciales (AIESEC).

\* Michel Blum, président de la Fédération internationale des droits de l'homme, a été élu le 3 juin 1986 président du Comité spécial des ONG internationales pour les droits de l'homme.

\* Le Conseil d'administration de Food and Disarmament International présidé par Jean Fabrè (France) se compose depuis le 13 février 1986 de 12 personnalités belges, britanniques (le prix Nobel Maurice Wilkins), espagnoles, françaises et italiennes.

\* Mia Doornaert, présidente de l'Association générale des journalistes professionnels de Belgique a été élue présidente de Resisters International, les présidents et collaborateurs de mouvements pacifistes nationaux (Belgique, France, Pays Bas, RFA, Royaume Uni, Suisse).

Le siège social est établi à *Bruxelles, rue van Elewijck 35.*

### ICC and the Environment

At a recent session held in Barcelona (Spain) the International Chamber of Commerce (ICC) Council approved the creation of the International Environment Bureau (IEB) as a new specialized division of the ICC. The IEB to be based in Geneva will be an international clearing house for environmental management information, with independent funding from a number of leading multinational corporations. The new ICC body is a follow-up to the World

tes lors de son 18ème Congrès qui a eu lieu du 2 au 6 juin 1986 au Danemark.

\* L'Assemblée générale du Bureau européen d'information pour le développement de la santé animale tenue à Bruxelles le 3 juin 1986 a élu à la présidence de l'association M. Horst J. Muck (RFA). M. Alfred Hoffait (Belgique) assume la charge de secrétaire.

\* At its session in March 1986, the Advisory Council of the International Association for Vegetation Science elected a new Executive Committee : Prof Pignatti is the President and Prof Dierschke the Secretary.

\* M. Jacques Georges a été réélu le 24 avril 86 à Cascais (Portugal) président de l'Union européenne de football. Il assumera ces fonctions pendant une période de 4 ans.

Industry Conference on environmental management held at Versailles (France) in November 1984. Chairman of the IEB will be David M. Roderick, Chairman of the board of US Steel Corporation.

### Jerusalem

At the beginning of this year a new organization has been formed called World Affairs Council of Jerusalem (WACOUJ). It was felt that many of the world's problems are caused by misinformation or the lack of information between competing groups, bodies or interests. The WACOUJ sponsors lectures, presentations and simulation exercises to teach people of all ages about the international and local communities. The address is POB 24012, Jerusalem 91240, Israel.



# AIPC DATE CONFIRMS TRENDS

by Geoffrey Smith

L'Association des palais de Congrès has released some of its findings following new research projects among users of conference halls in many parts of the world.

They were undertaken by Regine May of the Paris Convention Centre, and presented at the recent AIPC annual conference in the Havana International Conference Centre, Havana, Cuba, by Jean Delobel of Versailles.

Several of the questions posed by Regine May were on the lines of questionnaires circulated by UAI to International Association Secretaries-General in recent years. Allowing for the fact that the AIPC recipients were people who had, as it happens, used congress halls rather than hotels in the past, the responses provide a useful yardstick against which to evaluate the most recent UAI figures.

The latest AIPC project included sending questionnaires to over 1,500 international Association leaders. They had to have meetings of over 500 participants in order to qualify. They were situated in 35 countries 13 % replied. Most were from French-speaking countries, with English the next most-used language in the responses.

50 % of the respondents said that they selected their conference destinations following an invitation from the National Committee of the would-be host country. In 45 % of the cases, this was followed by an inspection visit.

85 % needed smaller rooms for break-out sessions. 51 % wanted between one and five of them, 16% needed up to ten; and 10% demanded up to thirty.

85 % used the services of a Convention Bureau. 68% ran an Exhibition at the same time as the annual Congress.

What about lunch ? 71 % liked to have working lunches (at least, that's what they claimed). 13% wanted a repas gastronomique. 55 % wanted just a quick light meal, so they could get back to work. 32 % were happy with self-service 74 % liked post-convention tours. And 19 % plan technical visits.

How often do you have a Congress ? That was a question Mile May asked her respondents in a earlier survey.

21 % said they have an annual meeting, 20 % met every two years, and 27 % every three years; a substantial 23 % only meet once in four years.

The length varies quite a lot. 9% last two or three days. 48 % last four or five days. 32 % meet for six or seven days, and 9 % stay at their meeting for over a week. Most like to have the event in May to October.

78 % make use of a Palais de Congrès (it has to be remembered that the people questioned had all been past users of this type of facility). 41 % often use a hotel, and 30 % a University.

How far ahead do they arrange their venues ? 11 % do it two years in advance. 29 % plan three on four years ahead. And 57 % know four years in advance just where they are going to go.

The Management Committee of the International Association usually

make the decision (51 %). The General Assembly votes on it in 40 % of the cases.

Where do these meetings take place ? In one AIPC research project, most had been to the big destinations, places like London, Paris, Hamburg, Tokyo, Madrid and Vienna.

Good news for interpreter members of AIPC. 59 % of those who replied said they have simultaneous interpretation. Of the rest, 44 % of them remarked it cost too much. Quite a batch (35 %) claimed « Everyone speaks English nowadays » (I don't know how many of them were, in fact, British). 11 % said they couldn't always find interpreters who really understood their specialised subject matter. 5 % just had one to one translation. 5 % said that they were scientists and English has become « the lingua franca of science ».

No research is infallible, and results can vary from one year to another. This AIPC investigation was done over several years, and some of the findings tended to change from one questionnaire to another.

But the figures reviewed here are a credit to the initiative of AIPC and its enthusiastic members, Regine May in particular. They are especially useful to compare with UAI's data; while there are, naturally, variations, together the two provide the most authoritative guide to the size and nature of International Association Congresses so far made available.

All credit to both these very practical organisations. We'll look forward to the results of more surveys from both UAI and AIPC

