

GLOBAL EXPRESS

No. 2 Vol. 2 1996

POST-MODERNISM

MIGRATION

GENDER

FRAGMENTATION

NATIONALISM

INTEGRATION

BODY IMAGE

CONFORMITY

INTROVERT

DEMOCRACY

SPIRITUALITY

GLOBALISATION

RACE

EXTROVERT

AGE

POLITICAL CORRECTNESS = IDENTITY POLITICS

ETHNIC

CLASS

COLOUR

IDENTITY

AN INTERACTIVE QUARTERLY FOR THOSE WHO CARE ABOUT THE FUTURE

EDITORIAL

Happy New Year!



With articles from Canada, England, India, Italy, Kenya, Korea, Malaysia, Netherlands, New Zealand, Scotland, South Africa, Sweden, USA, Vietnam (and naturally, Australia), *Global Express* is really starting to live up to

its name. To be truly global, however, we need material from South America and Eastern Europe.

Please feel free to write on anything you want, particularly those subjects/issues you are passionate about. (Send a photo of yourself, too!) Go ahead and 'commission' others to send us articles, photos and artwork. It would be most helpful to have a pool of resources to draw on for ideas, especially in times of editorial crisis.

Meanwhile, we'd like to thank designer Michael Lelliott (6'7") for the great covers he's produced over the past four issues. And special thanks to Christine Karrer, our production assistant, who is now back in her native Switzerland, proof-reading by fax and e-mail. It was also great to have Janet Gunning (UK Regional Contact) visit us recently. She is now joining the editorial core group. The decentralisation begins!

ETHOS

GLOBAL EXPRESS

seeks to:

- > be an independent, culturally inclusive media service for 17-30 year olds
- > understand and respond to a rapidly changing world
- > connect personal and global issues
- > encourage personal integrity and responsible attitudes
- > be a medium to explore hopes and dreams
- > encourage active response to creative inspiration

believing that:

- > you matter
- > you can make a difference
- > goodness has an image problem and spirituality is marginalised
- > we are a global generation and have a lot to learn from each other
- > peace and unity are possible if we confront the root causes of division and injustice in our own lives and communities
- > time for reflection is essential to find direction

Why Global Express?

Global Express (GE) was started to link up young people who care about the future. Dissatisfied with what we were being offered by the media, we felt an alternative was needed.

Our aim is to inspire and encourage people to fulfil their potential. In GE you can question the way things are, and search for solutions. It is also a great opportunity to make contacts outside your 'comfort zone'.

Most of the GE team met through MRA (Moral Re-Armament), which is a world-wide network of people working for personal responsibility and conflict resolution. Ideals of honesty, integrity, unselfishness and love, together with a search for inspiration from a higher source are central to this way of life. MRA is a Non Government Organisation recognised by the United Nations. For more information visit: <http://sirius.lns.ed.ac.uk:8050/>

Global Express, 226 Kooyong Road, Toorak, VIC 3142, AUSTRALIA
E-mail globalex@melbourne.dialix.oz.au Tel +61-3-9822 1218 Fax +61-3-9822 6871

Global Express goes to:

Africa: Kenya and South Africa; **Asia/Pacific:** Australia, Cambodia, Fiji, Hong Kong, India, Japan, Malaysia, New Zealand, Papua New Guinea, Sri Lanka, Taiwan, Thailand and Western Samoa; **Europe:** Croatia, France, Germany, Italy, Poland, Scandinavia, Serbia, Switzerland and UK; **Americas:** Brazil, Canada and USA.

Contents

Just in Time...

- ♦ Just In Time3
- ♦ World Eye: identity.....4-9
- Political Correctness9
- ♦ Feature: **body image**
- Actress Maggie Millar speaks out10
- ♦ Fax-Think-Link:
- What is True Democracy?12-15
- What would you do with
a day left to live?15-17
- the change alternative13
- ♦ Slow to Surface14
- ♦ Cool Bananas.....15
- ♦ Insight Out:
post-modernism16
- ♦ express reviews: Books: *Ripples in
the Zambesi, A Bridge Across My Sorrows,*
CD: *Craig Schneider*19
- ♦ Scattered Thoughts20

Published by: Grosvenor Books, 226 Kooyong Road, Toorak, VIC 3142, Australia **Printed by:** Shepparton Newsprinters **Editors:** Erik Parsons, Laura Trevelyan **Co-Editors:** John Bond, Libby Boxer, Jean Brown, Janet Gunning, Ben McSkimming, Paul Shrowder **Proofreading:** Christine Karrer, Rob Wood **Computer Support:** Jit-Mun Chong, Jonathan Lancaster **Consultants:** Mohan Bhagwandas, Steve McLoughlin **Section Co-ordinators:** **World Eye** - The Editors; **Insight Out** - Janet Gunning; **express reviews** - Ben; **Scattered Thoughts** - Miriam Boxer **Cover:** 6'7" (Photos: Christine Karrer, Schona Dodd) **Layout & Design:** Erik, Laura **Artwork:** Adam Brown, Tom Herring, Lisa Kesby, Helen Stacey **Admin:** Tracey Driscoll **Marketing:** Cathie-Jean Weeks **Finance:** Duc Tran, David Weeks **Subscriptions:** Libby **Distribution:** The Adelaide Gang **Special Thanks:** Evelyn Bedford, Krystal Cook, Regional Contacts, Chang Ching-Chiang, Stephen Goodswen, Liz Hayes, Jonathan Lancaster, Dennis Mayor, Ian and Karin Parsons, Fetu Paulo, Viv Siede, Mike Tate-Davis, Chie Takahashi, Peter Thwaites, Liz Weeks, John and Barbara Williams and the Woodies.

Not all opinions in GE are shared by the editors!

HEALING THE PAST IN SOUTH AFRICA

In April a conference will be held in Bloemfontein in South Africa. Its theme is 'Healing the past, building the future - an honest conversation on reconciliation, responsibility and renaissance.' It has been called by South Africans of all races who believe that the political changes in their country must be matched by 'a fundamental change in the motives and attitudes of all our people.' People from many parts of the world are expected, including a group of East African youths who held their own conference last June in Kenya. The theme was, 'Healing the Heart of East Africa'.

Moses Obiero, Kenya

THE FIRST CRUSADE

The 27th November 1995 marked the 900th anniversary of Pope Urban II's declaration of the First Crusade. At a commemorative conference, I listened to top historians discuss this medieval event. But can we simply treat the crusades as a medieval event? Perhaps the best answer was provided by Dr. Carol Hillenbrand, an expert of medieval Islamic history. She observed that in the overall context of medieval Islamic history, the crusades were no more than a ripple. But she acknowledged that the impact of the crusades on modern Islamic consciousness has been profound. If the West and the Islamic world are to develop a relationship of mutual respect and trust, the painful realities of our joint past must be acknowledged and healed.

Janet Gunning, UK

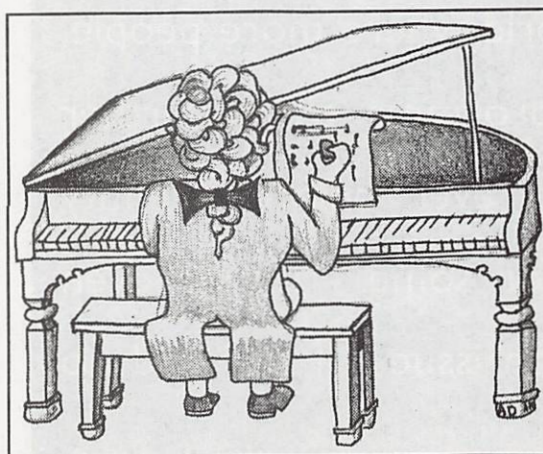
DIVORCE IN IRELAND

Recently, the people of Ireland voted on whether or not to allow divorce and

remarriage. A strongly Catholic nation, Ireland had been the only country in the European Union to out-law divorce. As a Christian, I would have found the decision facing the Irish a difficult one. In the end, I would have agreed with the majority, voted yes, and allowed divorce and remarriage.

I believe that marriage is a life long commitment. However, I know of people whose spiritual and emotional well-being was destroyed by their first marriage, but who experienced profound healing through the joy and success of their second.

Janet Gunning, UK



After making a mistake, Beethoven picked up his eraser and quietly decomposed. (Adam Brown)



identity

OCCUPATION

ATTITUDE

RAGE

MOOD

LOOKS

RACE

IDENTITY.....

AGE

MEDIA

A student, a Brazilian, an Asian, a raver, a realist, a heterosexual, a left-winger, an introvert, a Taoist, an eldest child, angry, an artist, a westerner, a world citizen, working class, a mystic, a female, a human... Who am I? We all have one, but our identity is hard to define. It is a big issue in the 90s, especially for migrants, children of inter-racial marriages and youth keen to 'belong'. In a borderless world where more people, products and programs travel further and faster than ever before, identity matters. Yet for some - maybe even you - it is not an issue. If so, read no further.....

identity shopping

Advertising appeals to our sense of identity. A British department store has the slogan: "More style, more you." If you buy their products, you get more in touch with your real self. A lot of advertising is like that. Your life will become more authentic if you drink a particular wine, or own the latest CD of Queen's Greatest Hits.

We are not just victims of all this. We can choose what to read, what to listen to, and who our heroes are. Our own habits of mind form our identities. Nevertheless, the pressures are many.

It is not easy to know the real self. How do you discover it? Do you try different lifestyles to see if they are compatible? That can be costly.

Modern thinkers have interpreted human behaviour differently. According to the psychologist Sigmund Freud, the sex drive is the primary and over-riding human motive. For the German philosopher, Friedrich Nietzsche, the 'will to power' is the dominating instinct. And for Karl Marx, perhaps the most influential modern thinker, class determines our behaviour. Behaviour can also be interpreted in the light of gender. Is there a difference in nature between men and women? Is social conditioning determine the way children are brought up?

How about national identity? Is it an integral part of our character, or a construction of recent centuries? Should we be suspicious of national loyalty? This is

REGION

UPBRINGING

RELIGION

CLASS

PERSONALITY TYPE

INTERNET

ADVERTISING

GENDER

GLOBALISATION

MIGRATION

CULTURE

ETHNICITY

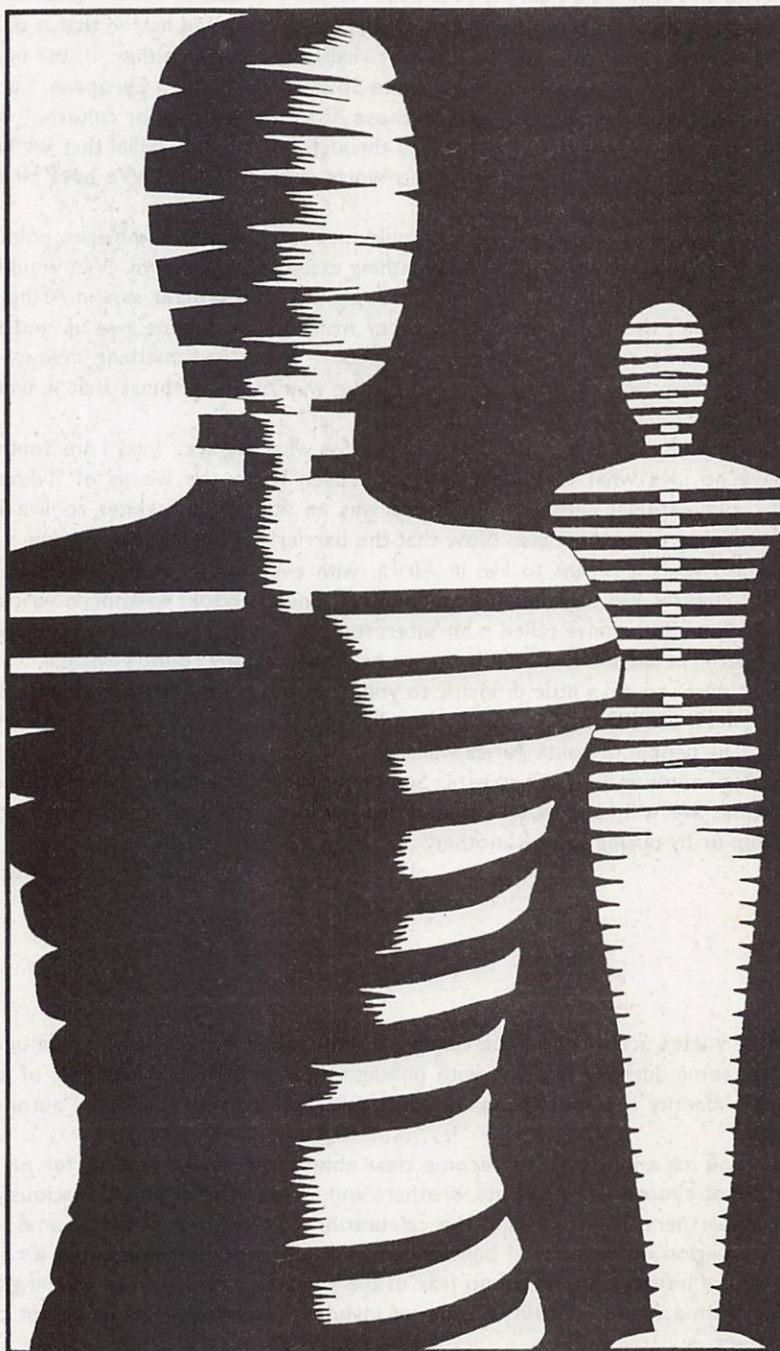
at the heart of the current argument about the European Union. The so-called Euro-sceptics in my country are concerned that by introducing a single currency into Europe, Britain's national sovereignty will be undermined. Our identity will be diluted. In France, Jean-Marie Le Pen has been getting up to 15% of the vote on a campaign which stresses that France should be much less tolerant of immigrants.

The most sensible person can go crazy when their team scores a goal. Modern liberalism is suspicious of such loyalties. If I put my family first, that is seen as a step towards intolerance.

There is probably a common sense answer which encompasses unity and diversity. Our task is to live with a variety of identities at the same time. Perhaps fanaticism emerges when one identity outweighs all the others.

How do we become whole? I think an integrated identity is a fruit of focussing on the essential. It can be argued that moral and spiritual values have disappeared from the world because we have lost the idea that human beings have essential purposes. In other words, we can only discover what right and wrong if we first ask, 'What is the purpose and meaning of life?' It is by starting with the right questions that we get the right answers. The same could surely be said for identity. Many of the questions we puzzle over might become clearer, if we first ask about the purposes of life.

Philip Boobbyer, UK
P.C.Boobbyer@ukc.ac.uk



Art: Lisa Kesby

CONFORMITY

VALUES

SPIRITUALITY

NATIONALISM

The question of identity has never been easy for me. My mother is German, my father, Belgian. I was born in South Africa. I have three nationalities, I speak five languages. My father is Roman Catholic, my mother Lutheran Evangelical.

My home, South Africa, had always been more of a place I lived in because I happened not to live anywhere else. Then I went to Europe. There I realised how much I love South Africa, and how scared I am of losing it. And yes, I am scared, because no matter how great the miracle of the peaceful elections, no matter how wonderful and inspired a man my President Nelson Mandela is, South Africa is still on a knife's edge, teetering above the chasm of hurt, anger, fear and hatred that is our past.

I have never been a racist but I haven't really been awake either. I was neither for apartheid nor actively against it. As a white South African and a European, I am deeply sorry for what my people have done to those of a different race or culture. I am sorry for the pain and suffering we have caused through our infantile belief that we knew and know better than anybody else what this world should be like. We have far more to learn than to teach.

To be one people in South Africa would mean that whites and blacks, coloured and Indians, would each have to give up something essentially their own. We would have to live in compromise, which to me is no life at all. As John Procter says in Arthur Miller's "The Crucible", there is something in every man that he cannot give up and still be a man. The same goes for cultures and races. There is something in our cultures, something in my way of doing things and your way of doing things that is unique, and that we cannot give up and still be ourselves.

The difficulty is many of us don't really know what we are. I say I am South African yet have no idea what that means. I don't even know the words of "Nkosi Sikelel' Afrika", our national anthem. Apartheid was an attempt by whites to live in Africa without having to be Africans. Now that the barrier has been broken down, we'll have to re-learn what it means to live in Africa, with everybody else. Can people of such different cultures live together in one country? Endless books have been written about this question. Some have called it an 'interesting' question. To me, it is not 'interesting'. It is a matter of life and death. If it cannot be answered, my country will die.

That might sound a little dramatic to you. It is the truth, plain and simple. We have great leaders, and I thank God for Nelson Mandela. But it is not he who will save South Africa. The people of South Africa will save it, or damn it. The decision will be taken in our sitting rooms and on our streets. Someone will have to start talking about our past. Some time, we will have to face it, and deal with it. We can do that by beating each other up, or by talking to one another.

Erik Peeters, South Africa

Identity varies according to the way we see ourselves and the way people understand us. For some, identity is a link with politics and beliefs. For a member of a militant minority, identity is a message, a dynamic springboard towards greater autonomy and security.

It took me a long time to become clear about, free in, and grateful for my identity. One cannot choose one's parents, brothers and sisters. But we can consciously choose them as partners in growth and the celebration of life. Is it not the same for one's culture, religion or country? I believe each individual and community has a role in the next step of history. So, I have no fear of the Canadian majority, nor of the giant USA. Moving from a victim mentality to one of joyful commitment helps us accept ourselves and others.

For me, the bridge between reaction and response has been reconciliation. I am grateful to those who have allowed me to become a bridge builder. And I have made a priority of helping communities to come together.

Laurent Gagnon, Canada

South Africa



Photo: Caux Information

ETHNIC AMBIGUITY

COMMUNITY

UNIQUENESS

COMPROMISE

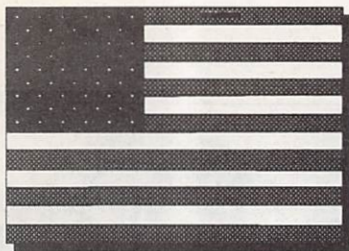
PAST

EQUALITY

MINORITY

Canada





U S A

MELTING POT

SALAD OF CULTURES

IDEALS

AS I AM SO IS MY NATION

RIGHTS

TRADITION

CONSERVATIVE

QUICK INTEGRATION

INDIVIDUALISM



Vietnam

Photo: Dennis Mayor

A recent cover of *Time* magazine pictured a lovely young woman - the "typical" American of the 21st century. When I read the story, I learned she was a computer projection - a blend of the major racial groups that make up the States: Asian, African, Hispanic, Indian, Middle Eastern, Northern European...

The point of the story was that the American identity is in the process of 'becoming' and, wherever it may end up racially, it won't be what it has been. The same could be said of our culture. This is a fact for us, as for many other countries which are experiencing huge immigrations of people from different lands. But there never has been an American identity based on racial or ethnic identity alone. We are almost all mixtures. I am of English, Scottish, Welsh, Irish, German, Danish, French and even native American origins.

In theory, we are a nation based on an idea or ideals, as opposed to shared culture or race, or attachment to a piece of ground through generations (The native Americans are exceptions to these generalisations). The question of whether there is an American culture is being debated. The ideas we share are expressed in our Constitution. We believe all people are created equal under God, and before the law, and that they are endowed with the inalienable rights to life, liberty and opportunity. This is an ideal that we have lived very imperfectly, particularly with respect to the Native American and African-American populations. But it is an ideal that continues to draw people to the States, and that many of us continue to work towards.

I embrace this vision of what America is meant to be. It forms part of my identity, together with a sense of sadness - of repentance even - for the many ways in which we have failed to live up to this ideal, both internally and in our relations with other nations.

Randy Ruffin, USA 73414.62@compuserve.com

During my childhood in Vietnam, we had neighbours from China. The children went to Vietnamese schools. They spoke Chinese at home and Vietnamese with us. I asked myself why they did not live in a Chinese speaking country. I wondered if they regarded themselves as part of our society. I certainly did not think they were "real" Vietnamese citizens.

Young people like me, who were born in Vietnam but grew up in Australia, have encountered the question of identity. With it come pressures because we are bound by two different ways of life. One is in the family, where traditional values dominate. The other is in society, where individualism prevails. We often wonder when to act as typical 'Vietnamese', and when to act as 'Australians'.

Our ancestors taught us that when you enter a house, you follow the rules of that house. So in Australia, we have to accept the Australian way of doing things. They also taught us, "First King, second teacher, third parents". We have to respect our leaders more than our teachers, and our teachers more than our parents.

Almost all of us, after several years, have unconsciously 'integrated' with the mainstream way of life. In daily conversations with our parents, many of us want to assert our independence and make our own decisions.

Migrants can be placed in three categories. There are those who are 'allergic' to Western society. Rooted in Vietnamese ways and family tradition, they avoid contact with the mainstream. Then there are those who are eager to integrate rapidly. They become just like other Australians but are strangers within the Vietnamese community.

Thirdly, there are those who know how to create harmony between their different cultures. Whilst they get on well with other Australians, the Vietnamese community also appreciates them, as they have not lost their identity.

Ly Minh Tam, Vietnam/Australia

embracing my dark side

I'm British, I'm in London and right now I'm cold. Not exactly the highlights of my identity but it's a start. Now you know how I relate to a place and its January weather. If I went through all the ways I relate, a picture of me would appear.

Identity is about relationship. Who and what I identify with or against, shows me my potential: both creative and dangerous. There are sides to who I am, and what I am capable of, that I would prefer to disregard. I do not want to accept them.

Because we choose to ignore disturbing parts within us, we do the same to people who make us feel uncomfortable. We reject those who aren't neatly boxed in easily identifiable packaging; we are consumers, and if someone is distasteful, we reject them.

Who do we treat as invisible? Ethnic minorities, refugees, the poor and the homeless? Why? Because they make us uncomfortable. Often they expose the injustices of society. We ignore them at our peril, as they teach us about our own needs. And in hurting others we only hurt ourselves in the end. That which we marginalise because it is uncomfortable is, in fact, our lifeline.

Knowing ourselves and knowing others go hand in hand. If we cannot know a peaceful quality of life without accepting the parts we find unacceptable in us, then we cannot know a peaceful society without accepting everybody. To accept the unacceptable is threatening. I have only ever found it possible because I am accepted and loved as I am. We all need respect, dignity and love. Only then can we know ourselves and others.

Jenny Carpenter, UK

Photo: Caux Information



Jenny Carpenter (centre)

MARGINALISATION

BOXES

ISOLATION

LOVE

DIGNITY

ATTITUDES

conflict resolution

HONESTY

TRANSFORMATION

Identity can be an academic question. But not if your group is under threat. Serbs and Croats have no doubts about their identity. Nor do the people of Northern Ireland. In such situations, identity can quickly become a weapon, setting one person against another.

Peter Hannon is a Northern Ireland Protestant. But his identity has been a means of bridging the gulf between Protestants and Catholics in his country. With courage, armed only with honesty about himself, he has set out to understand what has caused the gulf. It has led him into memorable encounters with people who have suffered deeply, people who hate all that his background represents. Some of the encounters have brought a transformation in attitudes, both in him and his antagonists.

Hannon has written about these encounters in a book called 'Whose side is God on?' Catholic and Protestant leaders write in warm appreciation of it. What is the secret of Hannon's effectiveness? The book gives a clue in his lively reality about himself, as seen through the eyes of his wife and children! Time and again, the perceptions he has glimpsed in the home have been key to how other communities see his own. That makes the book relevant far beyond Northern Ireland.



Available from Grosvenor Productions Ltd., 12 Palace Street, London SW1E 5JF, UK, and for AUD \$12.95 from Grosvenor Books, 24 Aisbett Avenue, Burwood VIC 3125, Australia.



identity politics

This is a story about three little pigs. We join it 'in progress':

"Let me in Little Pigs!" The wolf was becoming increasingly angry at the difficulty of exacting what he saw as his constitutional right as a wolf to eat pigs and blow down houses. This anger was evident in his use of clearly sizist remarks.

"Go away you sizist meat-eater!", the pigs of less than normal size called, living as they were, at one with the earth in a co-operative and successful socio-economic society.

This is one of the many 'politically correct' fairytales that are popular at the moment. I find it funny. I also think it contains, however superficially, the key point about 'political correctness': can we recognise and value equally people who are different to us? I doubt the wolf or the ham filled quadrupeds respected each other. Do we?

In Wellington this year there's been a campaign for accessible buses for the 'disabled'. A newspaper story described the campaign spokesperson, Coral Beadle, as refusing to be "either hero or victim. Her everyday reality is overcoming adversity."

Beadle was angry about the story. She criticised it, not for using 'disabled' instead of 'differently abled' but, for missing the real story: how the bus access case had the potential to make or break Aotearoa/New Zealand's Human Rights Act. She was riled by the newspaper's focus on 'personal tragedy', thereby permitting "the non-disabled to excuse their acts of prejudice by locating the 'problem' in the individual".

The point about 'political correctness' is not what language we use but what is revealed about our values. I read the initial story about Beadle and like the editors felt very happy about its message: everyone has the right to respect. But what kind of respect? Respect based on a mindset which pities the disabled and gets righteously and paternalistically angry for them, or a respect that recognises them as different but equal? If we're serious about justice then our values will change.

Michael Mead, Aotearoa/NZ

lost

Many societies have marginalised spirituality. Yet spirituality is integral to our identity.

Psychologist, Carl Jung wrote, 'Among my patients in the second half of life [40+] ...every one of them fell ill because he had lost what the living religions of every age have given their followers, and none has been really healed who did not regain his religious outlook.'

In 1959 Ruth Topping, a prominent Chicago social worker, wrote to Jung asking him to define the phrase 'religious outlook'. He replied:

"When you study the mental history of the world, you see that people since times immemorial had a general teaching or doctrine about the wholeness of the world. Originally and down to our days, they were

considered to be holy traditions to be taught to young people as a preparation for their life. This has been the case in primitive tribes as well as in highly differentiated civilisations. The teaching had always a 'philosophical' and 'ethical' aspect.

"In our civilisation this spiritual background has gone astray. Our Christian doctrine has lost its grip to an appalling extent, chiefly because people don't understand it anymore. Thus one of the most important instinctual activities of our mind has lost its object.

"As these views deal with the world as a whole, they create also a wholeness in the individual. A primitive tribe loses its vitality when it is deprived of its specific religious outlook. People are no more rooted in their world and lose their orientation. They just drift. That is very much our condition. The need for a meaning of their lives remains unanswered, because the rational, biological goals are unable to express the irrational wholeness of human life. Thus life loses its meaning.

"That is the problem of the 'religious outlook' in a nutshell. The problem cannot be settled by a few slogans. It demands concentrated attention, much mental work and, above all, patience, the rarest thing in our restless and crazy time."

Compiled by the Editors

IDENTITY DESTINY

In the end, 'Who am I?' may not reveal much about who we are. Better to ask, 'Where am I going?' Our identity evolves as our destiny becomes clear.....

RESPECT

WHOLENESS

JUSTICE

THE END.....OR THE BEGINNING

body



Maggie Millar is a graduate of the Royal Academy of Dramatic Art in London. Her film credits include The

Mango Tree, Phar Lap, Bushfire Moon and Pieta. She has had major roles in the TV series Bellbird, The Sullivans, Prisoner, Possession and All the Way. Since leaving the industry, she has been conducting seminars and workshops on media influences, body image and self-esteem. Here she explores the connection between image culture and the increasing incidence of eating disorders.

'She smiles down at you from hundreds of billboards as you make your way to work... In various stages of undress, she coaxes you to come away to an island holiday, to buy a new car...sometimes she implores you to change your brand of cigarette and the next minute she is telling you to strive for better health. She is young, slender and so very happy... She is there again as you shop in the lunch hour... She appears in films, television and books as the sexy heroine. She is loved... She is young and has promise... She stands next to us in our mind's eye so that we can see how we measure up. We always fail. She sets the impossible standard by which we judge ourselves and others. But who is she?... Where does she spring from? Who puts her on the billboard and why is she there? Hers is not a neutral image. She has power and influence. She is our cultural ideal. She is the perfect woman.'(1)

It's enough to make you sick. And thousands of women are doing just that: starving themselves, vomiting, purging, obsessing about food, over-exercising,

having dubious plastic surgery and engaging in countless other activities, to fit this utterly impossible mould. After all these years of struggle for equality, why do so many women still believe the myth that they're only as good as they look?

It's not a comfortable thing to live with your worst enemy seven days a week, yet for increasing numbers of women this is the case. The female body has become something to be fought, subdued, reduced or artificially added to, in an effort to fit that ever-changing, impossible image.

One of the most disconcerting things about this 'ideal woman' is her propensity to change shape. Early this century, the ideal was a voluptuous hour glass figure which was achieved by wearing a tightly-laced whalebone corset. It's no wonder the ladies of that era were so prone to fainting, severe menstrual pain, and a high incidence of miscarriage.

The next extreme came with the 1920s 'flapper' look, where women showed a lot of leg, but weren't supposed



i m a g e

to have breasts. To this end, women actually bound their breasts with tape or tight bandages. Studies at New York State University found that: 'In the mid-twenties...an epidemic of eating disorders appeared among young women. That is, history is currently repeating itself. Thin is in while women starve and abuse their bodies.'(2)

Throughout the ages the female body has been subjected to extraordinary shifts in emphasis on its various parts. This is particularly true of the female breasts. They have been pushed up, squashed in, bound, and now, surgically lessened, lifted, and 'augmented' by inserting silicone bags or saline solution.

'A 1984 career guide for women advised its readers: "The sex goddess look is at odds with a professional business look. If you have a large bust don't accentuate it."'(3)

The ideal today is a sort of hybrid: tall and slender waisted, narrow-hipped and long-legged, but full-breasted - not unlike the barbie doll

in fact! The movie stars of the 1950s, when I was a teenager, were typified by a voluptuous Marilyn Monroe. The dress she wore in *Some Like It Hot* was a size 16. If she turned up at a film studio looking for work today, she'd be told to lose at least 12 kilos, and Meg Ryan would get the role!

The latest modelling sensation in Europe, Gianne Albertoni Vicente (whom Giorgio Armani described as the most beautiful woman he had seen in years), is a thirteen year old schoolgirl.(4) A few years ago, the editor of *Vogue Australia* said in a TV documentary that she would consider a model of 23, 'old'.(5) Most photographic models today are in their teens, yet they are made up and posed in sophisticated sexy ways, to appeal to the women to whom the 'market' is geared.

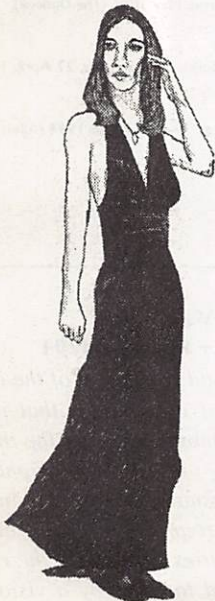
It is common practice for photographic images to be technologically altered: blemishes removed, waists made smaller, breasts made fuller, whatever is necessary to make the image 'perfect'. A generation ago, the average model

weighed 8% less than the 'average' American woman; today she weighs 23% less. (6) Therefore, women and girls are comparing themselves to images that have less and less to do with reality, and certainly cannot be considered 'normal'.

Television shows the blatant double standard regarding age and body type of both actors and TV presenters. Most female characters in popular 'soaps' and series fit the current ideal, and when you realise that the camera makes those in front of it look fatter, these women have to be very slim indeed. Yet there is a much wider range of male characters, again with regard to age and body type.

Female newsreaders and presenters must also conform to a very narrow ideal, whereas the men can be as old, large, or ordinary looking as they like. This supports the notion that women filling such roles on TV are chosen primarily for their appearance. Until we see women of all ages, shapes and sizes in such prominent roles, what else are we to think?

continued over page



Art: Tom Herring

body image

On the other side of the coin are the assumptions often made about women who do fit the ideal, and the expectations placed upon them. Beautiful women are often treated as brainless idiots, simply because they're beautiful. They are only expected to fulfil the role imposed on them by society's response to their beauty. They are often the recipients of other women's anger and hatred.

'Women who have suffered from the inability to meet the stringent requirements of the ideal can feel very threatened by beautiful women, and show this by a lack of sympathy towards them, regardless of the issue at hand. Some women misdirect their anger at thin women, whom they see as perpetuating the ideal. For many women who have a tendency to thinness, changing their shape is as difficult as losing weight is for others.' (7)

And that's what it's all about: changing our shape, as if this is something over which we have complete control. We don't. But we persist in believing the myth that if we don't fit the ideal, we just haven't tried hard enough. And who perpetuates that myth? Author Kaz Cooke calls them the body police: those who have a vested interest in its promulgation, many of whom make a great deal of money out of it.

Nutritionist Rudolf Liebel says failed dieters can take comfort from his research into the body's 'set point'. There is a biological side to the "problem": they are not lazy, slothful or gluttonous. "It's not your fault if the

pounds come back," says Liebel. "People in the dieting industry have known this all along. Most of their business is repeat." (8)

As we now know, dieting can often lead to more serious problems. And all because fat is supposed to be the villain. Fat is the big no-no. Yet, the very thing that is necessary to function as a woman is FAT. Women are genetically programmed to carry fat - because that is where oestrogen is stored. If women don't have enough fat on their bodies, they cease to menstruate and cannot have babies. So what are we to say about a culture which actively encourages women - and ever younger girls - to hate the very thing that makes them what they are?

As more and more studies are showing, one of the effects of dieting is precisely the opposite of what is desired: diets make you fat. But is fat the villain it's made out to be? A certain percentage of fatty tissue is absolutely essential for women to fulfil their biological function. That is why most women put on weight at the onset of menstruation, at various times during their reproductive lives, and at menopause.

The thin ideal with which image culture bombards us daily, is for the vast majority of women unrealistic, unachievable, positively dangerous, and I believe, a profound denial of the so-called feminine principle. It is causing serious health problems for growing numbers of ever younger girls, and women, and must be rejected with the utmost vigour. Those who gain financially from the body-hatred

of thousands of women must be called to account.

'As the media appear to be able to influence people's thoughts, desires and self-concepts, their role in promoting obsession with weight, chronic dieting and eating disorders among women deserves not only further study but also, perhaps, pressure for change.' (9) An effective education program has been carried out, in some countries, to combat smoking. The same sort of campaign is well-overdue in this arena.

As Kaz Cooke says:

- *There are millions of gorgeous body shapes - yours is one of them.
- *Dieting doesn't work.
- *Your thighs are pretty cute.
- *Advertising lies.
- *Plastic surgery sucks.
- *Modelling can be miserable.
- *You can recover from an eating disorder.
- *You can read magazines and watch television critically.
- *You can fight the body police.
- *You are not your buttocks! (10)

BIBLIOGRAPHY

- 1) Kovel, Ramona: *Eating Your Heart Out*, 1986 (Penguin)
- 2) Tavis, Carol: *The Mismeasure of Woman*, 1992 (Touchstone [Simon & Schuster])
- 3) Ibid, Tavis
- 4) *The Guardian*, reprinted in *Tempo*, *The Age*, 3rd May, 1995
- 5) Video 'Eating Your Heart Out' (Trout Films, 1986)
- 6) Palmer, Verne: May 1897 (*The Outlook*)
- 7) Ibid, Kovel
- 8) Liebel, Rudolph: *New Scientist*, 22 April, 1995
- 9) Ibid, Tavis
- 10) Cooke, Kaz: *Real Gorgeous*, 1994 (Allen & Unwin)

FAX-THINK-LINK

The FAX-THINK-LINK is a meeting place of ideas giving us global perspectives on today's issues. This time we look at 'What is True Democracy?' and then, 'What would you do with a day to live?'. Next issue we'd like to hear **your** response to:

- 1) *In what ways are men and women different?*
- 2) *What is your favourite food, place, book, song and TV show? Why? What are your goals for 1996?*

Fax +61-3-9822-6871 globolex@melbourne.dialix.oz.au
(maximum - 100 words) DEADLINE: 10th March, 1996

WHAT IS TRUE DEMOCRACY?

Paolo Dealberti, Italy Fax +39-381-88704

DEMOCRACY: *Common good & interest of the individual?*
Democracy is the only form of government that mediates between the demands of the common good, and the interest of the individual. It's about working out where my rights finish and others' rights begin. Where...usually at a hazy point near infinity!?! No, a just democracy requires the maturation of individuals, where our responsibilities begin with the rights of others. Individuals are motivated to grow by a vision of society where values like 'responsibility' and 'respect' are applied.

*I am my own worst torturer
Have suffered but am the perpetrator of
my ills*

*Need to break free
A life is passing*

*The facets of my mind are like clashing
personalities
The heart is longing, yearning, reaching
The head a cruel totalitarian*

*My brain is like a wound-up spring
I have analysed not lived
Help me surrender
Let me live on air and water
Let me dance and never stop
Let me be
So that others can be too*



Art: Helen Stacey

Figure and So(ul)journ Matrix

the **change** alternative

I wrote this poem in 1994. The eating disorder I'd had since my mid-teens was really getting me down and life was pretty much unbearable.

A good friend whom I'd been confiding in, suggested I look back over my life for any events which might have contributed to the problem. That unravelled a lot. I began to understand myself better and realised that whatever had happened in the past, the future was in my hands. The change I wanted was up to me. So, instead of 'telling' my body what it should be like, I started 'listening' so that it could tell me how best to live. After many ups and downs, a new rhythm emerged. Regular meals replaced bingeing and fasting, and exercise was no longer an obsession.

Later on, I discovered a book - *Bulimia Nervosa, a guide to recovery* - by Peter J. Cooper. His explanation of the various eating disorders was a revelation. For years, I'd been convinced I didn't have a problem because I wasn't vomiting like 'real' bulimics. Cooper confirmed the reality of my condition, and gave further pointers to a solution.

Life is much more enjoyable now. A major factor has been the happy decision to accept myself as I am. This was made possible by the inner healing of past hurts, self-inflicted and otherwise.

Laura Trevelyan, UK

globalex@melbourne.dialix.oz.au

FAX-THINK-LINK

Isabel Phillips, UK

Isabel.A.Phillips@rz.ruhr-uni-bochum.de

Responsibility and Participation...The more democratic the country you live in, the more you can be held responsible for the actions of your government, even when you disagree. Why? Because democracy depends on participation. The 'tyranny of the majority' occurs when democracy is not sufficiently participatory. If I live in a democracy and my government has a policy I don't like, it is my responsibility if this policy is carried through because I haven't participated, beyond putting my X in a box once in three years...Or did I even bother doing that?

Richard Davis, Aotearoa/NZ

Richard.Davis@vuw.ac.nz

True democracy is much more than ticking a box on your ballot paper every few years. While elections are an important part of democracy, they are only part of the public participation that distinguishes true democracy. Citizens should be part of the policy making process and should be able to call their representatives to account. To reach and maintain true democracy we all have a part to play in resisting threats to our self-determination. One threat is the media's control of public discourse which limits the options put to the public. Self-

Slow to Surface

As an immigrant to the wide brown land of promise, I was constantly reminded of Australia's advantages: climate, classlessness, pollution-free. Yes, yes, yes, went my response, usually accompanied by a quick and private sigh and a sneaked vision of superior landscapes: like the Lake District or New York - in fact, anywhere that required a long flight over water.

I grew up in the coastal bubble of Australia, where we arrivees try desperately to imitate the mother country, stomping the land with our environmental hobnails and wondering why she resolutely won't comply. Only when confronted with the most adverse, the least European landscape Australia had to offer, was I convinced of her powerful beauty.

As one of a posse of five, I voluntarily spent five days without food or shelter, about 550 kilometres north of Perth, with no expectation of rescue. At first it's a nothingness - scrubby bushes that don't grow past knee height, dirty red-brown soil and a vast blue which threatens to swallow everything. This place is so flat and so wide, you can see the

earth curve at the horizon. But despite her vastness, the real brilliance of Australia is in the detail. The

gnarled and dull tree drops seeds that taste like coffee; the random holes in the earth signal subterranean life of a diversity hard to imagine; the colours which initially look so bland have a subtlety it takes practice to see; the land which initially gives nothing is suddenly showering you with prizes.

Australia must be a little like meditation: the rewards are slow to surface, but exquisite when they arrive, and the process is everything.

Lynne Haultain, Scotland/Australia



Photo: Dennis Mayor

FAX-THINK-LINK

determination is also threatened by the current trend toward free trade. International agreements negotiated by politicians, on behalf of their corporate sponsors, now restrict the foreign trade legislation that can be passed in many countries. Even if the majority want to re-establish tariffs and duties, they cannot. To achieve true democracy, we must remain alert to where it is being eroded and fight for our right to decide for ourselves.

Archie Waddell, Scotland

Western democracy works on the principle of limiting minority oppression by the safeguard that 50% of voters must agree

on the level of oppression of the rest. Flawed, but a difficult principle to improve upon.

Yet, perhaps the level of understanding and debate might be improved though means of communication such as the internet? Perhaps not. The internet may be a lifeline for those fighting irresponsible corporations and countries, but mostly it is full of banned propaganda and pornography. It has become freedom without democracy - anarchy.

And is the media circus surrounding the Rodney King and O.J. Simpson trials helping things? Well, yes actually. The rest of us now know how corrupt the LA Police Department is.

"Cool bananas, kid." Those were the words that first started me thinking. Uttered in a husky, deep-throated whisper, they came wafting across the library to the carrel where I was seated. Diverted from my weekly inspection of graffiti on library carrels, I glanced around for the speaker. She was a tall, lissom woman with spiky, blonde hair and hooped earrings large enough for a dog to jump through. Very...er...'hip'... you might say.

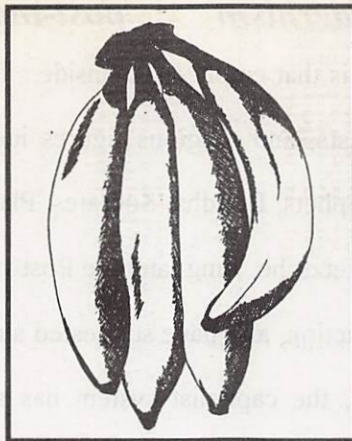
Having delivered her three-worded message to another equally 'hip' person, she stalked off.

"Cool bananas, kid". The phrase haunted and perplexed me. It was obviously some catchphrase prevalent in circles reputed to be "with it" (with what?) but what did it mean? I could handle the words "cool" and "kid", but why "bananas" as opposed to "grapes" or "oranges"? Why not promote local Tasmanian industry and go as far as to say, "Cool apples, kid"?

I sought answers from a well informed acquaintance who lives in his sunglasses. "Apples and grapes!" he scoffed, delicately fingering his newly-pierced ear, "Man, they're like THE daggiest words this century. Now ba-na-nas, that's got zip, got a zing to it, you dig?"

I dug. But I still didn't find any meaning. And then, like the stench of rotten fruit peelings, it hit me. The meaning of the phrase was that it had no meaning.

It had merely usurped the conversational status of other equally meaningless expressions such as "toodle-loo", "ta ta" or, that old childhood favourite, "see you later, alligator". By its apparent absurdity, it had exposed the senselessness of rounding off conversations with words



Art: Lisa Kesby

that no-one really listens to and rarely takes seriously. (How many times when someone departs with a 'See you later', have you questioned 'when?')

Gradually, I began to see the potential for "cool bananas" as an introductory remark replacing "how are you?" - that oft-repeated query, usually delivered with the rapidity of a speeding bullet, the speaker generally having hurried out of earshot before you've composed a comprehensive reply. In the

interests of sustaining the longevity of one's jaw and sparing oneself the trouble of producing up-to-date medical reports every time one is confronted with such a remark, it is best to treat "how are you?" as a rhetorical question.

It doesn't matter what your answer is. A friend of mine, when asked how she was for the twelfth time in three hours, replied through clenched teeth, "I died yesterday."

"That's nice, dear," said the inquirer and moved on.

Such examples only strengthen my case. So why not make it our dialectical duty to popularise the use of "cool bananas, kid" and recognise it for the piece of sheer semantic sorcery that it is? It is brief, pithy and does not burden the addressee with the onerous obligation of constructing a coherent response. Above all, it fulfils that nagging need within us to begin and end conversations with something that passes remotely as English, however nonsensical.

Of course, if you have anything against bananas, there are alternatives. Wet pyjamas, I believe, would do just as well.

Shampa Sinha, India/Australia
s_sinha@postoffice.utas.edu.au

...and a very cool banana to you too!

FAX-THINK-LINK

The trials were both farcical, but they served democracy. Millions now know the truth, even if the juries feared it. This opportunity would have been largely lost without the electronic media. True democracy comes from the strangest sources.

WHAT WOULD YOU DO WITH A DAY LEFT TO LIVE?

Kim Ackland, Australia Fax +61-54-981227

I'd probably do something totally wild like bungee jumping, parachuting or white water rafting. I'd do all the things I've

always been too scared to do and if I survived all that I'd spend the rest of the time with my family. I would tell them all how much I love them.

Kjersti Franzon, Sweden Fax +46-23-33951

Dying itself is probably the greatest trip we'll ever do. Everyone would start to think over their life and what is important. I would desperately try to sort my life out before I die. I would talk to all my friends and family, to tell them my feelings and how much I love them. I would document my life so they would understand me fully, especially my brother. I would be

The central source of human unhappiness is that empty space inside. The driving force in our lives is the need to fill the void within. Philosophers, theorists, and religious figures identify this feeling of separation from our fulfilment as 'alienation'. The Hebrew prophets, Buddha, Socrates, Plato, the Taoist masters, Jesus, Mohammed, Rousseau, Hegel, Marx, the Anarchists, Nietzsche, Jung, and the Post-modernists all regard our state of alienation as the fundamental source of our dissatisfaction, and have suggested answers. *post-modernism* But what are we alienated from? For Karl Marx, the capitalist system has alienated industrialised humanity from its creativity and ability to work. The Taoist masters say our self-centred egos alienate us from our place in the holistic unity of creation. In the teachings of Jesus and the Hebrew prophets we have become alienated from God, the creator. What is the answer? For advocates of nationalism, alienation is overcome through complete submersion within the identity of an ethnic group. For Plato, Hegel and Jung, overcoming the alienation between the physical and meta-physical worlds provides the dynamic and meaning for all life. And for Nietzsche, modern atheism has freed humanity by alienating it from all traditional meaning and value systems.* *post-modernism*

The newest arrival on the map of belief is Post-Modernist non-theory. Post-Modernism mocks the belief that history is a process towards a rational scientific utopia. It is a 'non'-theory because it represents a fracturing of all theories and accepted norms. Building on Nietzsche's declaration of the death of God, Post-Modernism has declared the death of all grand theories and ideologies, and of the very concept of progress - history has no direction. *post-modernism* In its extreme form, Post-Modernism describes a life that is unbearable - each individual living in their own unique, fragmented isolation, forced to create a personal framework of meaning from the events happening around them, or be crushed by the enormity of meaninglessness. Yet Post-Modernism

FAX-THINK-LINK

sure that I got through to him. After thinking all this I ask myself, why don't I tell my family and friends this now?

Han-Seok Ko, Korea:

Being a realist, I am unaccustomed to such unrealistic questions. If this misfortune suddenly befell me, I would stay with my family to encourage them and pray. In the past, I haven't had enough time to talk with my family because of my business commitments. Despite being the eldest son, I haven't been dutiful enough to my parents. In Korea, most parents think of their eldest son as an important support for the family.

Therefore, I would like to have time to share my feelings with my family. Of course, I would pray to God earnestly, to be forgiven my sins and to avoid the misfortune.

I hope I could meet the situation with composure on the day. However, I hope this distress would never happen to me.

Samantha Blakeley, Australia:

The moment of our death is a fact mercifully unknown. As a result, I live each day as if it were my last and experience everything I desire. Therefore my last day on this earth would not be spent fulfilling my dreams, it would be one full of final

also describes aspects of contemporary reality. For people caught in the complicated webs of broken families, for those who go through redundancy and retraining in their work life, for immigrants or minorities struggling to combine two identities, fragmentation is a reality. And in the ideological confusion of the 1990s, many of us are disillusioned with grand theories - with the arrogance of the Western concept of progress. We are recognising the wisdom of other cultures, traditions and value systems. **post-modernism** Post-Modernism urges us to come to terms with our alienation. It demands that we shock and surprise ourselves into recognising our blind conformity to values that others have established. In so doing, it provides an important critique of the so-called 'developed' world. Post-Modernist films, art and novels offer fragmented glimpses, disjointed events, doors leading nowhere, a riot of images, in an attempt to jolt all our fundamental assumptions. But, because it insists that only we can judge what is good for us, Post-Modernism is the ultimate 'non-theory' of individualism, non-conformity and relativism. Disillusioned with the myths of modernity, it rejects the concept of objective truth. Yet why should we conclude that truth does not exist outside our individuality and consciousness, simply because no-one has been able to grasp the whole truth? Post-Modernism is like an adolescent, angry and self-piteous because its cherished illusions have been exploded, and who has therefore thrown overboard all possibility of universal truth or meaning. Maturity requires that we recognise our illusions for what they are - a means of avoiding facing our alienation. The challenge is to face our alienation without losing our belief in truth. *Janet and Jeroen Gunning, New Zealand/Netherlands*
j.w.gunning@durham.ac.uk * [Ed: Erich Fromm highlighted six basic practical responses to alienation:
 1) *Escapism through short-term pleasure*, 2) *Conformity to the ways of an individual, group or society*, 3) *Immersion in work*, 4) *Creative pursuits*, 5) *Intimate love with another*, 6) *Spirituality*. Don't we need a combination of these for a meaningful life?] And now, please turn the page for a response to Post-Modernism.

FAX-THINK-LINK

goodbyes. My first farewell would be to dawn. I would stand on the beach and watch the sun rise over the sea.

Then I would go home and organise my belongings for my family and friends. My next responsibility would be to my beautiful cat whom I would give to a close and trusted friend.

The rest of the day would be spent with my close family and friends. I would tell them not to grieve for me and to live life to the full. When the moment of my death arrives I hope to receive it bravely and cheerfully, knowing my true adventure and exploration has begun.

Jit Mun Chong, Malaysia jmchong@MSN.net

Well, I imagine most people would recall what they had done, or write a will. Not me. I would spend time with my family and friends. I would send my blessing to those who suffer from illness and war. Wish the peace will come soon. I would also send my very best wishes to my friends who work to bring happiness and peace to those who suffer. A life with joy, love and meaning is more than enough - even with only a day left to live.

a response to post-modernism

To say something is MODERN is to imply that history is going in a particular direction, that what is modern is superior to what came before. In the Middle Ages, history was understood in religious terms, and had meaning in the context of God's will for the world.

In the post-Modern world, in which we apparently live, there is no single perceived meaning. Instead, there are many truths and meanings and it is **up to us** to weave them together in a way which suits. No one thing fundamentally matters; there is no longer any particular direction. This has its merits: it sets us free from the shackles of **one way of looking at things**. But it can become relativism which means there is no final authority by which to judge anything, except perhaps the authority of my own understanding of truth. Even that is in doubt, for total relativism poses a terrible problem. *Where there is no fundamental meaning, there is no essential self by which to make judgements.* The post-modernist is totally adrift as to how to make moral decisions.

Two influential writers reveal the post-modern position. Jean-Paul Sartre, the French existentialist, noted: "You are free, therefore choose - that is to say invent. *No rule of morality can show you what you ought to do.* Man makes himself. If I've discarded God the Father, there has to be someone to invent values. Before you come alive, life is nothing; it's up to you to give it a meaning, and value is nothing else but the meaning that you choose."

Michel FOUCAULT, the French philosopher, expresses this view in an extreme form: "From the idea that the self is not given to us, I think there is only one practical consequence; we have to *create* ourselves as a work of art." In other words, **there is no 'me' at my birth**. It is my responsibility to create myself through my life. *I am my own God*. That is the burden humanity faces at the end of the 20th century, as advertising offers a **competing range of identities** from which to choose.

The Russian novelist Alexander Solzhenitsyn, in his famous Nobel Prize Lecture, highlighted the nature of the **burden**: "One artist imagines himself the creator of an independent spiritual world, takes it upon himself to create and populate this world, and accepts full responsibility for it. But he breaks down, because no mortal man, even a genius, is capable of bearing such a burden." The ALTERNATIVE, Solzhenitsyn suggests, is to accept God's world: "Another artist knows that there is a higher force above him, and finds joy in working as a young apprentice under God's heaven...This world was not created by him and is not ruled by him."

What does this mean in PRACTICE? It means letting go of ourselves, and learning to put ourselves in the **presence of God**, so that He can change, shape and create our lives. *Just as a stained glass window can only be seen when light shines through it, so our true identities are only revealed as we allow God's light into our souls.*

The Scottish natural scientist, Henry Drummond, in his essay, "The Changed Life," declares that "the clockwork of the soul is called the Will." *It is NOT UP TO US, he says, to make ourselves virtuous, or to search desperately for our identities. We cannot discover the will of God through our own efforts. It is our work* to put ourselves in the presence of God, so He can do it. Prayer, time alone in quiet and living by absolute moral standards are indispensable for this process. Then, mysteriously, a change starts to take place.

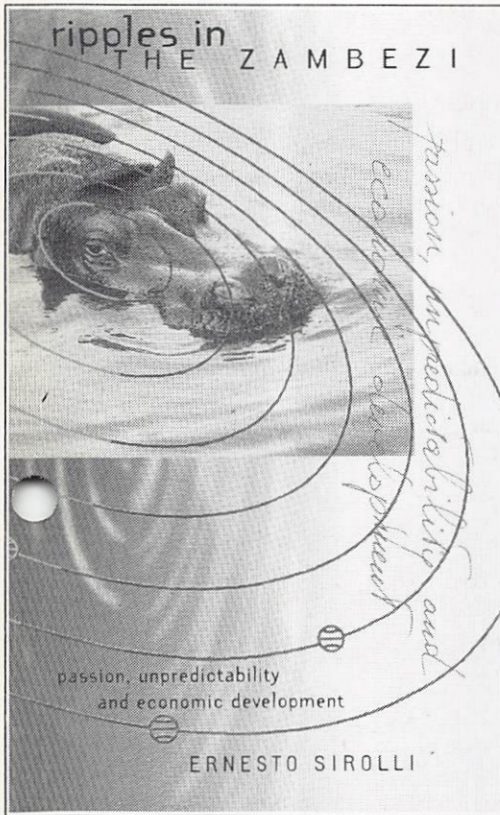
The post-modern philosophy very easily becomes an up-to-date version of an age-old temptation: that we must put ourselves first. This temptation actually offers an intolerable burden. The answer is a strange **paradox**: by LETTING GO of control, and trusting God to guide and provide, we actually become more human and more fully ourselves.

Philip Boobhyer, UK P.C.Boobhyer@ukc.ac.uk

RIPPLES IN THE ZAMBESI

A book by Ernesto Sirolli

A new job description is catching on in Australia, New Zealand and the USA. Over 250 communities now employ a 'facilitator', whose job is to help turn good ideas into viable businesses. The



idea is the brainchild of Ernesto Sirolli, an Italian immigrant to Australia, who writes about it in 'Ripples in the Zambesi - passion, unpredictability and economic development'.

As an aid worker in Zambia, Sirolli was disgusted at the effect of Western aid on Africa. This led him to search for a better means of development. In his view, economic development is a by-product of

personal growth; it is less a matter of macro-economics as of the human heart, head and hands.

In Fremantle market he saw shoddily made sandals for sale. Surely, he reasoned, their makers would prefer to produce beautiful sandals. He searched Fremantle until he discovered a skilled shoemaker who cautiously agreed to teach the sandal makers his trade. Thus began the Fremantle Shoemakers' Co-operative, which over 10 years trained two dozen people. He moved to Esperance, a tuna fishing town. Decreasing tuna stocks were driving the fishermen out of business. At their request he explored the market and discovered that, instead of selling their tuna cheaply to a cannery, it could be processed and sold as 'sashimi', a delicacy highly prized in Japan. Soon a multi-million dollar export market was pulling the town out of recession.

As the news spread, so did the demand for 'facilitators', and Sirolli found himself training others. His approach is simple: 'I tell them that I want them to get to know the community, but initiate nothing and motivate nobody. An idea will only work if a person has a passion for it. They will find creativity, motivation, even genius, in the most unexpected people.' When a person comes to them with a dream and a passion, they use all their skill to help transform that dream into good work. In many communities, a wave of new businesses has reduced unemployment, amply justifying the cost of employing facilitators. 'Economic development,' says Sirolli, 'is a result of thousands of people doing beautifully what they love doing.'

John Bond, Australia jbond@canberra.dialix.oz.au

Ripples in the Zambesi, published by the Institute for Science and Technology Policy, Murdoch University, Western Australia. 185pp AUD\$21.50.

A BRIDGE ACROSS MY SORROWS

A book by Christina Noble

This remarkable book tells of one person's victory over extreme suffering and of her attempts to remove similar hardship from others' lives. Christina Noble grew up in Dublin, Southern Ireland. Her mother died of consumption when she was ten years old. Her alcoholic father was unable to look after her and she ended up living on the streets. At 16 she was pack-raped by 4 men and subsequently gave birth to a son. After a few weeks he was taken away from her and she never saw him again.

Moving to England she felt sure she was leaving all her struggles behind. Not long afterwards she got married. It was a disaster. After thirteen years of cruelty, she had to have treatment for various psychiatric disorders.

One night, in the midst of her suffering, she had a vivid dream. It was of children running away from napalm bombing and reaching out to her for support. Above these images in bright lights appeared the word, 'Vietnam'. From then on, she was sure she was destined to go there to work with children. She believes her own traumatic experiences prepared her to care for the suffering and sick.

Her book makes inspiring reading and challenges us to find ways of reaching out to those in need - physically and spiritually - in all our societies.

Rob Wood, Australia

woodies@melbourne.dialix.oz.au

CRAIG SCHNEIDER

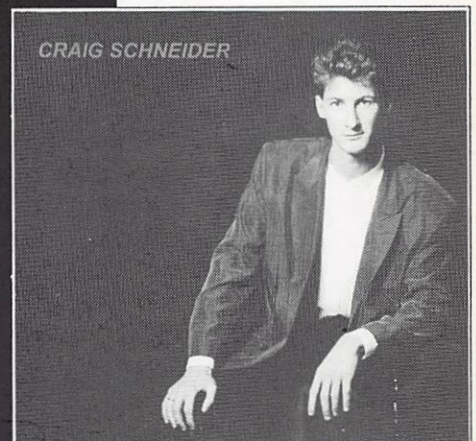
A CD by Craig Schneider

With the first ever Australian Masters degree in Jazz, Canberra's Craig Schneider is fast becoming one of the most talented Jazz pianists in the country. His debut CD contains a successful balance of mainstream and contemporary styles. With standards such as 'I Got Rhythm' (Gershwin) and 'Honeysuckle Rose' (Waller/Razaf), he takes on the style of the era but makes it his own with modern interpretations of these 'classics'. 'My Funny Valentine' (Rogers/Hart) is a personal favourite, which he sings with soulful finesse.

The CD also contains his own compositions. 'Blues for Oscar' is a tribute to the great pianist, Oscar Peterson, who Craig says, 'has probably been my greatest influence'. His arrangements accentuate the strengths of the bass and drums which accompany him.

When I met Craig, he struck me as someone of integrity. And one of the best things about his live shows is he seems to enjoy them as much as you do. He is definitely worth a 'listen', even if you're not a jazz fan.

Lisa Kesby, Australia



Order from 'Music a la Carte',
tel +61-6-288-1245

SCATTERED THOUGHTS

A COLLECTION OF QUOTES, THOUGHTS OR SNIPPETS OF WISDOM FOR YOU TO SHARE WITH THE WORLD.
If you have something, please send it to us and let's see if 'words and ideas can change the world'.
MIRIAM BOXER, P.O. BOX 207, BELAIR 5052, SOUTH AUSTRALIA. FAX +61 8 370 3379 globalex@melbourne.dialix.oz.au

NO-ONE ON THEIR DEATH BED EVER SAID, 'GEE I WISH I'D SPENT MORE TIME AT THE OFFICE!'

LIFE CAN SO EASILY BECOME LIKE A
BROKEN STRING OF BEADS LYING
SCATTERED ON THE FLOOR. THE
BEADS HAVE NEITHER USE NOR
BEAUTY UNTIL A THREAD DRAWS
THEM TOGETHER AND BINDS EACH
TO THE OTHER.

TO FIND OUR IDENTITY WE NEED TO DISCOVER OUR LINKS WITH HUMANITY. WE
NEED TO BUILD LINKS WITH PEOPLE OF DIFFERENT ROOTS. - RAJMOHAN GANDHI

THE NUMBER OF TIMES WE
ACTUALLY SUCCEED IS BASED ON
THE NUMBER OF TIMES WE TRY.

AT AGE 20 WE WORRY ABOUT WHAT OTHERS THINK OF US. AT 40 WE DON'T CARE WHAT
THEY THINK OF US. AT 60 WE DISCOVER THEY HAVEN'T BEEN THINKING OF US AT ALL.
- ANN LANDERS

I WANT TO BE WHAT I WAS, WHEN I
WANTED TO BE WHAT I AM NOW.
- FROM A GINGER MEGGS CARTOON

JUST BECAUSE YOU'RE PARANOID DOESN'T
MEAN THEY'RE NOT OUT TO GET YOU.

EVERYONE IS IGNORANT, ONLY
ON DIFFERENT SUBJECTS.
- WILL ROGERS

THE PAST IS A FOREIGN COUNTRY; THEY DO THINGS DIFFERENTLY THERE.
- L.P. HARTLEY, THE GO-BETWEEN

THOSE WHO THINK THEMSELVES INDISPENSABLE SHOULD GO ON A LONG HOLIDAY.

ONLY THE PERSON WHO IS READY TO HELP HAS THE RIGHT TO CRITICISE.

INDIVIDUALISM IS RATHER LIKE INNOCENCE, THERE MUST BE SOMETHING UNCONSCIOUS ABOUT IT. - LOUIS KRONENBERGER

YOU'RE CYNICAL, BUT THAT DOESN'T MEAN YOU'RE NOT GULLIBLE. - JOHN SMITH

FEAR IS A HABIT. I AM NOT AFRAID. - AUNG SAN SUU KYI

WATCH FOR BIG PROBLEMS. THEY DISGUISE BIG OPPORTUNITIES.

ONE SHOULD EAT TO LIVE,
NOT LIVE TO EAT.
-MOLIERE

THE MORE YOU SAY, THE LESS PEOPLE REMEMBER.

THERE IS ENOUGH FOR
EVERYONE'S NEED BUT NOT
FOR EVERYONE'S GREED. IF
WE CARED ENOUGH AND
SHARED ENOUGH
THERE WOULD BE ENOUGH.
- MAHATMA GHANDHI

DEVELOP THE EYES TO SEE THE GOODNESS IN OTHERS.

THE HEART OF THE HUMAN
PROBLEM IS THE PROBLEM OF THE
HUMAN HEART
- CHRISTINE CARYOFYLLIS

IMPRESSION WITHOUT EXPRESSION, LEADS TO DEPRESSION.

MY LIFE IS A PERFORMANCE FOR
WHICH I WAS NEVER GIVEN ANY
CHANCE TO REHEARSE.
- ASHLEIGH BRILLIANT

IT'S NOT WHAT WE DO THAT DEFINES US, BUT
HOW WE DEAL WITH OUR AFFLICTIONS.

YOU CAN'T TAKE GOD TO
PEOPLE, HE IS IN THEM
ALREADY. THAT DEMANDS
RESPECT.
- DAVID ADAM

YOU ARE NOT YOUR BUTTOCKS.

ONLY A SLAVE OF TRUTH IS TRULY FREE.

PEOPLE ARE AT THEIR MOST ATTRACTIVE WHEN THEY ARE BEING THEMSELVES.

GOD PUT ME ON EARTH TO
ACCOMPLISH A CERTAIN NUMBER OF
THINGS. RIGHT NOW I AM SO FAR
BEHIND, I WILL NEVER DIE.