

# GLOBAL EXPRESS

Vol 2, No 4

\* Please, please be heroes! What would you most like to say to the leaders of the G-7? \* Who are the JRT? \* Coping with the Future \* World Media Forum

# G-7

AN INTERACTIVE QUARTERLY FOR THOSE WHO CARE ABOUT THE FUTURE

\* The 'How' and the 'Why' - Science Versus Religion \* The Change Alternative in Japan

## EDITORIAL

### Durham Doughnuts!

In July, Erik Parsons and Laura Trevelyan represented *Global Express* at the 'World Media Forum', in Caux, Switzerland. Sixty-eight from the media in nineteen nations met to discuss the responsibility of the media for the direction of society. The speeches given by Michael Medved, the Hollywood film critic, and Martyn Lewis, the BBC news presenter, were a highlight. Following Caux, Erik and Laura met with Janet Gunning and Katy Roucoux in Durham, England. This was an historic moment. For the first time *GE* editors from both sides of the globe could actually meet under one roof and brainstorm without resorting to fax, e-mail or telephone. We talked, debated, pondered, wondered, ironed out some problems, got to know each other better, envisioned the future, ate doughnuts and parted after two days full of zest and bright ideas! We hope you enjoy this issue. As with the last one, it was edited in the UK and then e-mailed to Australia for layout and design.

The Editors

Erik, Janet and Katy hard at work



Photo: Laura Trevelyan

## ETHOS

### GLOBAL EXPRESS seeks to:

- be an independent media service
- establish and support a global network
- be culturally inclusive
- respond to a rapidly changing world
- connect personal and global issues
- encourage personal integrity and responsible attitudes
- encourage people to act on creative inspiration

### believing that:

- you matter
- you can make a difference
- goodness has an image problem and spirituality is marginalised
- sincere communication at every level is essential
- peace is possible if we face the causes of division and injustice in our 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 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://www.mra.org.uk/>

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*Global Express goes to:*

**Africa:** Kenya and South Africa; **Asia/Pacific:** Australia, Cambodia, Fiji, Hong Kong, India, Japan, Korea, 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.

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*Not all opinions in GE are shared by the editors!*

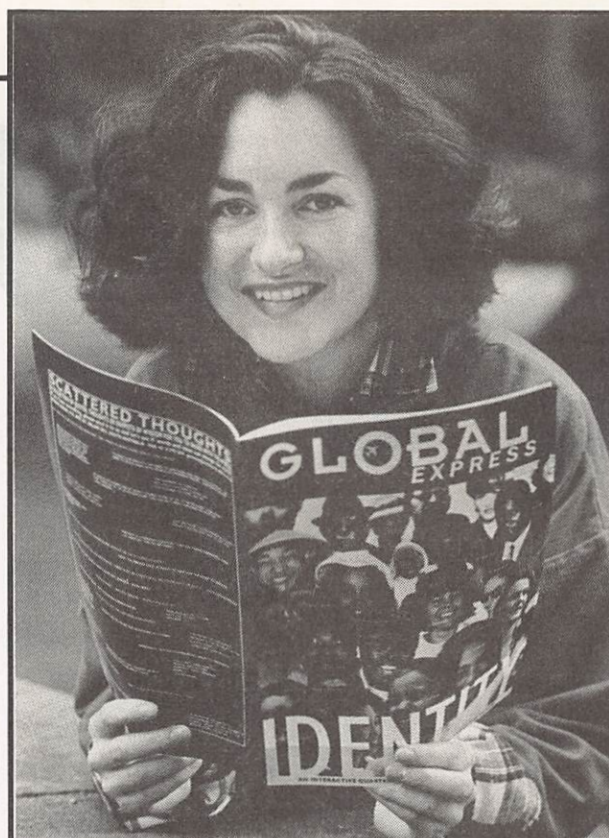


Photo: courtesy of Hexham Courant

## HOT SPOT

G.U.T or G.U.M? That was the question. Glasgow University Theatre won. Five years of student life elapsed and I never managed to put pen to paper for Glasgow University Magazine, despite the fact I love to write.

Later, the opportunity arose to work on *Global Express*. I took it, not because I particularly wanted to change the world, but because of the journalistic experience. Typical motivation for 'twenty-something' in the nineties, eh?

It's not easy to keep a non-profit magazine afloat. Only when threatened with the loss of *GE* in '95 did I realize its importance. 'Young people deserve something of quality', I thought. I was reminded of the mainstream magazines I grew up on and how disillusioned they had left me. Since then I have been much more passionate about *GE* and much clearer about its aims.

I enjoy being part of a team which creates a challenging alternative to the offers of the mass media. I like to try and inspire others to believe in themselves and to be their best.

On a practical note, the past two and a half years have been akin to a crash course in writing, editing, layout, design and marketing. And if it has taught me one thing, it has taught me that 'Nothing worthwhile ever came about easily'.

Laura Trevelyan, UK

# G-7



Artwork: Jo Cooper

**“Please, please  
be heroes!”**

**What would *you*  
most like to say to  
the leaders of the G-7?**

**—What or who are the G-7?** The Group of Seven are a mini-version of the Group of Ten (now Eleven) but an expanded version of the Group of Five, if that makes any sense. In 1962, ten countries agreed to lend the International Monetary Fund extra currency, on condition that they had some influence over how this money was used. Financial representatives of this Group of Ten and the IMF have meetings regularly through the year. In 1967 the finance ministers of five G-10 countries (France, Japan, UK, USA and West Germany) began to meet regularly for informal and confidential discussions. With the addition of Canada and Italy in 1975, the Group of Five formed the Group of Seven. G-7 summits now have an agenda wider than economic cooperation - including international terrorism and arms control. *Global Express* asked young people from around the world what they would most like to say to the leaders of the G-7. Here are their replies...

Be decisive, but always consider that you may be wrong. Be strong, but keep your heart open and unjudgemental. Be compassionate, but not naïve. Be righteous in your own life before attacking another's. Make sure your decisions, your relationships and lifestyle, your choice of words and tone of voice, your very principles are not the product of your own needs and weaknesses - however subtle!

People who are above the fray are targets. Only in weakness and fear do they return fire. All the great heroes of the past have things in common. Many have power in common - but not all. It is self-deception to think they were great because they were powerful. They were great as a result of what they did with power. The 'truly great' reached levels of power not because they sought it, but because they were wise enough, mature enough and connected enough. But ultimately, because they passionately cared for the state of humanity, their nation or the world. Please, please become heroes.

**Melanie Trimble, USA**

As the richest nations in the world, the G-7 have used huge natural resources. This brings a lot of problems to our environment. I think these nations should take responsibility for dealing with environmental issues. If we could reduce our use of natural resources, such as oil and coal, it would greatly

benefit the environment. The G-7 leaders should make an effort to make this part of their national policies.

**CHANG, Ching-Chiang,  
Taiwan ROC**

I come from Ukraine, a country that was under Communism for more than seventy years, and is now starting to build a democratic society. Caught behind the Iron Curtain, it was never exposed to the world, but closed in on itself - although geographically part of Europe. The beginning is difficult and uncertain when you start something new. It will take a long time for our country to develop prosperity and stability. A shattered economy stagnates and slows down all progress in a developing country.

I do not think that foreign companies investing money in Ukrainian enterprises to use our cheap workforce is the answer. There must be another form of cooperation and integration that will bring support and help. The most difficult thing to change is the mentality of people, so we need more shared experience and knowledge from the West.

My request to the G-7 leaders is that such experience be gained through European and world unity. Unity that follows the values and principles of democracy, and does not look down on 'a poor country'. The more prosperous

countries are, the more responsibility they should take. We must not forget that the responsibility of national political leadership is both broad and narrow - from a country and its people, to the world. One concept must not be separated from the other.

**Svitlana Bednash, Ukraine**

**Did you know that...**

- \* In 1960 the richest fifth of the world's population enjoyed twenty times the income of the poorest fifth. By 1990 it was sixty times wealthier.
- \* In 1992 Sudan's debt was over thirty times its annual export earnings.
- \* About one tenth of the South's debt is owed by the severely indebted low-income countries. Half of this is owed by Nigeria, Vietnam, Ivory Coast and Sudan.
- \* It would cost about nine billion dollars a year to meet Africa's basic health and education goals. This is less than a third of the interest due on the continent's debt.
- \* For every dollar given in aid in 1993, the North took back three dollars in debt repayments.
- \* Trade barriers to protect the North's textile industries cost the South thirty-five billion dollars a year in lost trade - more than the aid it receives.

The duty of richer countries to help the poorer is beyond dispute. It springs from the common identity of the human race. The *Jubilee 2000 Campaign for the*

# G-7 . . .

*Remission of Third World Debt* is aiming to achieve total elimination of the commercial, governmental and quasi-governmental debt of the poorest countries by the year 2000. A substantial level of debt relief for those who are still poor, but not the poorest, is also hoped for.

This proposal is long overdue - it is a practical solution to a problem that afflicts hundreds of millions of people. But like the abolition of slavery it will only succeed with wide public support. (For more information: Jubilee 2000, PO Box 100, London SE1 7RT).

**Celia, Argentina**

**Privilege** brings responsibility. You are fortunate enough to represent some of the world's most privileged nations. But it is all too easy to regard this prosperity and security as a right rather than a responsibility. Maintaining and extending your power, security and economic strength, regardless of the cost to other nations, amounts to treating it as a right. Regarding it as a responsibility involves giving the human interests of other nations the same priority as your own material interests - allowing others to share the fruits of your good fortune. Surely your greatest challenge is to motivate your people - en masse - to respect their fortune as a privilege rather than to guard it as an exclusive right.

If you could win the full support of your citizens in seeking to serve the global community, your countries would earn international respect. Ultimately, this approach would be more rewarding than being a nation where the citizens believe they have a greater right to prosperity.

**Chris Lancaster, Australia**  
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I come from a country that, even in the time of its greatest wealth, has never been regarded as economically powerful. It now has tremendous debts. I do not wish to see Poland among the world hegemonies, I just

wish for a sufficiently high income so that people do not have to worry about what to eat for dinner. I wish there were no homeless people suffering in the cold and rain. Without the help and good will of those in a better economic position this is impossible.

I hope the G-7 leaders will not only work for their own well-being - but will look at the whole world from a more human perspective. Poorer countries are your fellow-travellers on this life-journey, and they need your help right now. As the winds of history change, you may find yourselves in their position. Create bonds of friendship and trust instead of

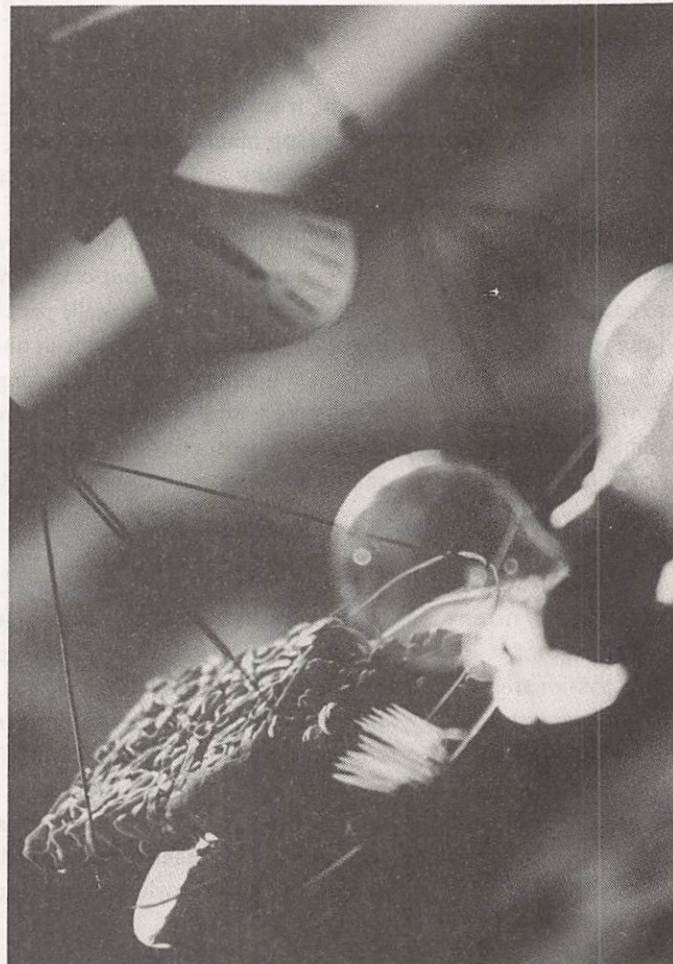


Photo: Michael Mullan

making others dependent on you. Offer, without demanding return. Let it be the beginning of a better future for this fragile world.

**Marta Dabrowska, Poland**

The collapse of the Stalinist command economies in Eastern Europe has clearly demonstrated their inability to create an economically sound society. As a result, countries of the former Eastern Bloc are engaged in the painstaking process of adapting to a market orientated economic system.

In the West, the ideological goal of protecting the free market economy demands lean management and a reduced work force. But a considerable percentage of people are now politically and economically neglected - creating an alienated and disaffected section in society. As the former Communist states

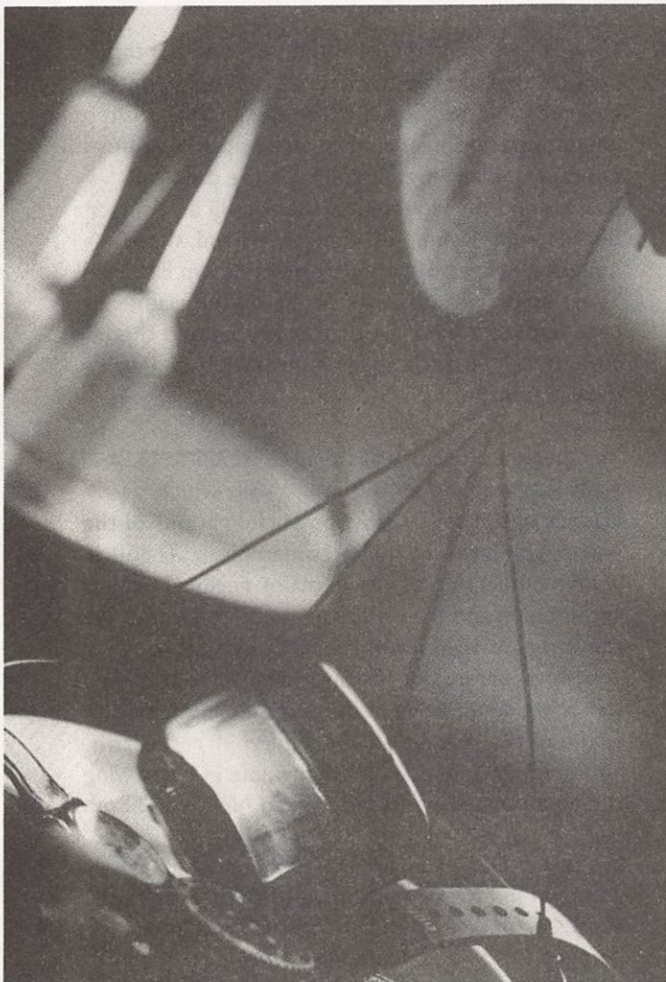


Photo: Michael Mullan

show, disaffected citizens pose a threat to the state. So the problems that East and West face are very similar.

The leaders of the G-7 must ensure the livelihood of all their people. In a world of

limited resources, economic growth must also be limited. With only finite resources, fair distribution is imperative. Excluding large stratas of society is not only morally despicable, but also political suicide. The experiences of Eastern Europe could hint at solutions to the problems in the West, and vice versa.

The G-7 leaders must face the social realities in our societies, be brave enough to rid themselves of ideological ballast and constructively analyse the good and ill of both experiences. Only when the welfare of people is balanced with the demands of the economy can we live in peace with each other.

**Ralf Krewer, Germany**

The leaders of the G-7 countries must have a vision and plan to achieve the happiness of the majority in the world. International relations and the economic world order are still based on inequality. You must put our spirit's pollution before the environment's pollution. Please be unselfish and live into another's situation. Without helping and learning from each other we cannot live in this world which God gives us. 'Unselfishness is the rent we pay for living on the earth' (Robert Baden-Powell).

**Ohta Atsushi, Japan**

Today there is perhaps a little more humility about the limitations of politics and economics - a mood reflected at street level with scepticism. We do, however, need leadership to encourage purpose and a spirit beyond ourselves to help make the world healthier, happier and more secure.

The New Europe, perfect by no means, gives an indication of what is possible. The founders included training and programmes that enable workers from dissimilar regions to learn from one another. The same principle applies on a world wide scale.

In the satellite age, young people in the West are politically neglected and commercially

exploited, and so they have retreated within themselves. We need more than sporting media circuses, crisis appeals, universal brand names and package holidays to explore identity and the sense of one world.

Please assume greater responsibility to make living a richer experience - through exchanges and secondments for example. Young people have the spirit - help them build for the future and let friendships grow.

**Roger Morris, UK**

I urge you to support the Peace Process in the Middle East, and to help the Palestinian people recover some of their rights by creating their own state. This will introduce stability and prosperity to this part of the Middle East - to the benefit of everyone, including Israel, who is searching for security.

**A Palestinian, Jerusalem**

My message to the G-7 leaders is: "Stop trading in weapons." A simple message, but they know why someone who cares for world peace would say this. They know that the G-7 are merchants of death, selling the developing world weapons it cannot afford and encouraging conflict in unstable regions. It is in the economic interest of the G-7 countries for wars to continue and to get more technologically complex.

Consider these statistics from the most recent yearbook of the Stockholm International Peace Research Institute: Out of the top 100 arms-producing companies in the OECD and developing countries, the G-7 businesses have the first 37 places to themselves. Altogether they have 88 out of the top 100. These include well-known companies such as General Motors, IBM, Rolls Royce, Unisys and Mitsubishi. The percentage share of total arms sales of the G-7 countries is even higher at 95%. Together, Canada, France, Germany, Italy, Japan, UK and the USA account for no less than 82% of world trade in weapons. The industrialized world accounts for most of the exports, while the developing world imports 60% of arms traded internationally.

In dollar terms this is equal to nearly US\$13 billion, money better spent on clean water, health care, education and food. The G-7 are no better than drug pushers, dealing in lethal goods with no concern for the consequences.

**Richard Davis, New Zealand**  
**Richard.Davis@vuw.ac.nz**

In war torn countries, innocent civilians are losing their lives because of prejudice, corruption and hate. Innocent children are born into poverty, suffering and premature death. Indigenous peoples all over the world continue to endure humiliation and emotional pain, as they attempt to rebuild what they once possessed - self-esteem. The unborn children of today's society will witness all this injustice - perhaps they will learn to be part of it.

Responsibility for promoting global unity and human equality lies not only with parents but also government leaders. The G-7 leaders could be pioneers. Today racial and global interaction are inevitable - so the G-7 leaders must promote unity and peace. There is no need for injustice. As we enter the next millennium there is much to learn from history - the future is still in the making.

**Trent Fox, Canada**

If I had to pick an event in the latter half of this century that altered the course of history, my choice would be the fall of the Berlin Wall. On one hand, the event itself and the lead-up showed us the courage and strength it took for the political leaders and their people to tear down a decades-old divide. On the other hand, those enduring images of young Berliners from East and West holding hands and dancing on the crumbling remnants of the edifice that had separated them for so long, signified the sheer exhilaration of a wall's destruction.

Yet there are other walls that continue to exist - walls less visible than Berlin's. Walls which, as leaders of the seven most powerful nations of the world, you have the ability to demolish. Through your membership of all the major regional trading agreements and free-trade areas of the world, you can bring down walls of protectionism; through your membership of potent security alliances you can bring down walls of distrust and suspicion; by virtue of the relative affluence of your respective countries you can play a leading role in narrowing the economic disparities between North and South.

Let this exciting and dynamic time, in which we live, go down in history as the 'Era of the Collapsing Wall'. A fence-less world does not make for a defence-less world, but a world made strong through unity.

**Shampa Sinha, India/Australia**  
**s\_sinha@postoffice.utas.edu.au**

# Who are the JRT?

To change the world, what would you need? History has shown the two ingredients necessary: first a basis in ethical behaviour and faith, and second inspired leadership. If we think of those who have contributed to making this world a better place, people like Gandhi, Mandela and Mother Teresa come to mind. Each have the aforementioned ingredients.

We hope to become inspiring leaders. Who are we? The Junior Round Table (JRT) - a network of young professionals, with different nationalities, experience and employment. We emphasise the practical application of morals and values in business. And hope to:

- \* improve the understanding and collaboration between individuals
- \* provide a broader perspective on current business issues
- \* assert the need for effective business ethics
- \* encourage members, as individuals and team mates, to take initiatives beyond their daily employment.

August 1996 saw the third meeting of the JRT at Caux, Switzerland. Fifteen participants (aged 25-35) came from nine countries (Australia, Croatia, Germany, India, Italy, The Netherlands, UK, USA, and White Russia). To break the ice, we started with a hike through the mountains. This gave us the opportunity to get to know each other and exchange ideas.

During our meetings we discussed three main issues. The first session focussed on 'Morals and Values in Business'. Most of our companies have explicit ethical codes. It was interesting to see whether employers and employees were living up to these standards.

In the second session we looked at 'The Information Society' and its impact on business and the distribution of wealth. We role-played the stake holders of an English bank, enabling us to become aware of the different perspectives involved in the decision-making process.

On the last day we discussed the role of 'Government in Business'. Highlights included meeting union leaders and international executives. All the participants agreed the third JRT was inspiring. We will remain in contact throughout the year via a quarterly group newsletter.

A working committee will make a feasibility study in regards to certification of ethical codes in business. This will be on the agenda of the fourth JRT meeting in Caux. Our targets for the coming two years are to establish an internet site, to recruit through Asia and to have all continents present at the next JRT meeting. Each of us left determined to recruit new members and to keep our network flourishing. Our motto is TEAM: Together Each Achieves More.

**Dorien Moret, The Netherlands**

(If you want to know more about the JRT, contact Dorien Moret: tel +31 70 3243662, or Jan Schouten: tel/fax +31 294 432845, e-mail: JRAMIREZ@netland.NL)



Photo: Unknown

—Martyn Lewis is one of Britain's best-known broadcasters, a television journalist for 29 years. He is currently presenter of the BBC's Six O'Clock News. He recently launched 'Youthnet', a computer-based information service that is the signpost to every type of opportunity and help now available for the young people of Britain.

I have long argued for **a shift in news priorities.** We must face up to the challenge of covering the positive alongside the obligation to report the negative. A mandate must be made in news agendas so that analysing human achievements becomes as important as investigating its failures. As well as reporting problems we should regularly air possible solutions.

The main criteria for each day's news should not be the degree of violence, death, conflict, failure or disaster that stories represent. The criteria should be the extent to which they shape or change our world. Such criteria will allow us to expose injustice and tragedies and to give proper weight to success and triumph.

When companies go bankrupt or strikes are threatened, we relish it. Those companies rise from the ashes, conflicts are averted, problems solved and we hurry by as though there is a bad smell in the air. Nowhere is it more important to achieve a better reporting balance than when efforts are being made to resolve conflicts between and within countries.

The BBC's Martin Bell, a leading TV war reporter, read what I had said and agreed: 'they send me to cover the wars,' he told me, 'but won't let me stay to cover the peace'.

A similar phrase was used by one of the international journalists who pulled out of Northern Ireland within days of the two ceasefires being declared: 'You can photograph violence, but you can't photograph peace.' Chronicling the attempts to bring permanent peace in the Northern Ireland communities at all levels is just as great a journalistic challenge as showing the world bodies under blood-stained sheets!

Shaun Johnson, Editor of South Africa's 'Sunday Independent', told me when their peace process started he made a policy decision to report it in as positive a light as was journalistically sensible. He refused to headline every hint that it could go wrong, but chose to give priority to stories that showed its potential. People feared that if the worst cynicism of the British and American media were transferred to the new South Africa, this fragile democracy would not get off the ground.

There remains strong peer pressure in the journalistic profession to give prominence to the world's ills. The media panders to that base human instinct which gives some people the pleasure of being the voyeurs of disaster. That is perceived as the way towards more viewers or readers. The pressure can be a breeding-ground for inaccuracy, distortion and irresponsibility. Such pressure can also be the product of lazy journalism.

It is often the easiest thing to report a negative story. It is much more difficult to take a positive story of equivalent worth and turn it into a piece of interesting journalism. The 'Toronto Globe and Mail' has told its journalists that when they cover problems they must look for answers too.

The Chairman of NBC News, Andrew Lack, said last autumn: 'We as a profession are going downhill in certain major respects. Too often we now choose to report the story that makes you feel (and it's usually repulsion) over the story that makes you think. Tapping viewers' emotions instead of their brains.'

More and more people within journalism are coming to the same conclusion. Where there is disaster, there are people trying to recover from it. Where there is suffering, there are people trying to help. Where there is conflict, there are people trying to end it. Where things go wrong, there are people trying to make sure they do not happen again. And where there are mistakes and misjudgments, there are lessons being learnt.

...have you ever  
what life is

Money

confidence  
attitude  
excitement  
happiness  
orgasms  
appeal  
sex  
insight  
youth  
fertility

AVAILABLE AT YOUR LOCAL

MEDIAON

—Michael Medved is chief film critic for The New York Post and co-host of a weekly review slot which is shown on more than 200 stations.

Any **visions of the future** in recent film have shown a darker and more violent future than the world we live in. From 'Escape from New York' to 'Mad Max' to 'Blade Runner'. Film after film shows the future as hopeless. This compliments the message on daily news broadcasts - crisis after crisis. We do not have a news business - we have a bad news business. And it produces a great and overwhelming sense of self-pity.

Released in 1996, 'Trainspotting' is Great Britain's top money-making film ever. It is about heroin addiction. The film begins with the question, 'Choose life?' and the main character says, 'No, I choose something better, I choose heroin'. The film includes young people in every kind of extreme degradation. All of this, we are told, is representative of that great body of young people known as generation X - aimless, hopeless, bereft of any sense of purpose because of their conviction that the future is bleak.

People believe, without even criticising the idea, that there is so much violence, crude language, and graphic sexuality because you need to try and titillate the public in order to sell tickets. This assumption is not supported by box office figures. If you look at the top ten money-makers for last year, they include films like 'Apollo 13', a hopeful film. Number 3 in the country last year was 'Pocahontas'. Number 4 was another "dark, cutting edged, blood-soaked shocker" called 'Toy Story'. Films addressed to family audiences do better at the box office, not worse.

If there is one message that I think is pertinent to Hollywood - that is it. Everybody accuses Hollywood of bad citizenship. I accuse them of something much worse - bad business. The problem fundamentally isn't a money problem. It is a moral problem.

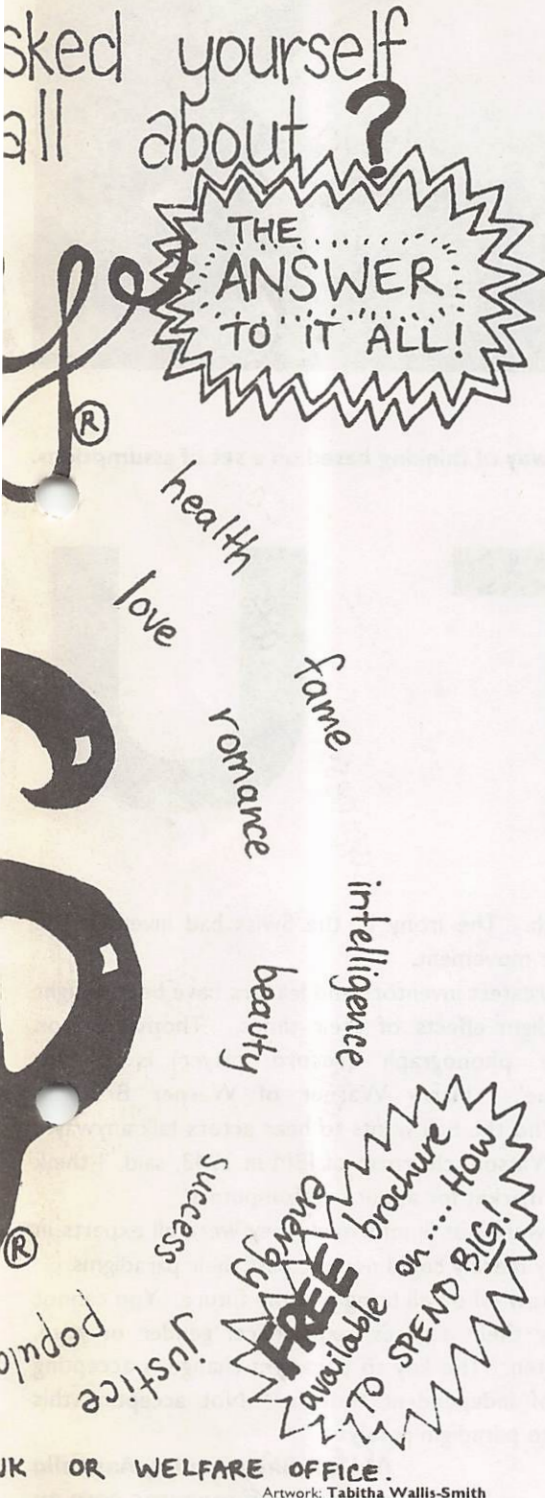
People in Hollywood desperately want to be taken seriously. Our culture has abandoned the old idea that the highest purpose of art is to uplift, to inspire, to ennoble the human spirit. We have substituted the idea that the only worthy purpose of art is to shock, horrify and depress. That notion applied to popular culture results in the name Quentin Tarantino, director of 'Pulp Fiction', being blazoned from the mountain tops.

The most deadly epidemic plaguing the United States is not AIDS, as devastating as that is, it is the national epidemic of whining. It is the cry-baby culture that is affecting every corner of the world. And you see it particularly where it regards young people. There are two principle causes for this epidemic: over-indulgence in the electronic media, and an inability to express gratitude.

By the time the average child in the USA, or any country in Western Europe, reaches the age of six, they will have spent more hours watching television than speaking to their father in a life time. Part of the problem with the immersion in media is not just the content of what is seen, it is the very nature of the media themselves. On American network television a new image appears, on average, every nine seconds. And when the average American watches television for twenty-six hours per week, that experience has a devastating impact on attention span - on the ability to look at long term horizons. The commercials add to this impatience. The whole idea of commercials is to create a sense of immediate want.

But there is a deeper reason for this epidemic of self-pity - the inability to express gratitude. As a culture this has become an acid corroding the soul of Western Civilisation. The answer must be to wake up a sense of joy for our blessings and for our challenges as well.

These are excerpts from speeches made by Michael Medved and Martyn Lewis at the World Media Forum, July 1996.



Artwork: Tabitha Wallis-Smith

# THE MEDIA

# COPING WITH THE FUTU



A paradigm is a way of thinking based on a set of assumptions.

## Start the Paradigm

To explore the future and to make decisions today, it is important to know how much influence paradigms exert on our perception and world. 'Paradigm', you say, 'What is that?'

Have you ever been in a situation where you can explain something which is not obvious to others? 'How did you work that one out?', you are asked. 'It's obvious', you reply. They are amazed, or even baffled, at your perception.

This 'higher' perception is governed by paradigm shifts in thinking. If we consciously identify how existing paradigms affect our perceptions, we can dramatically improve our skills and abilities.

Many people are not aware they are instigating a paradigm shift. Often people influence areas beyond their expertise. Likewise, the well informed can be stagnant in their perceptions.

Who revolutionised accounting by developing the computer spreadsheet? A computer programmer with little knowledge of accounting.

Almond B Strowger invented and patented the telephone's automatic switching system that saves the operator from manually switching hundreds of calls per day. Occupation? Undertaker.

In 1968, the Swiss controlled 80% of profits in the global watch market. By 1980, this had dropped to 20%. Why? The Japanese, led by Seiko, had developed world class technology -

the quartz watch. The irony is, the Swiss had invented the electronic quartz movement.

Some of our greatest inventors and leaders have been caught up in the paradigm effects of their times. Thomas Edison remarked, 'The phonograph (record player)...is of no commercial value'. Harry Warner of Warner Brothers Pictures said, 'Who the hell wants to hear actors talk anyway?'. And Thomas J Watson, chairman of IBM in 1943, said, 'I think there is a world market for about five computers'.

These people were not ill informed; they were all experts in their fields. They merely could not see past their paradigms.

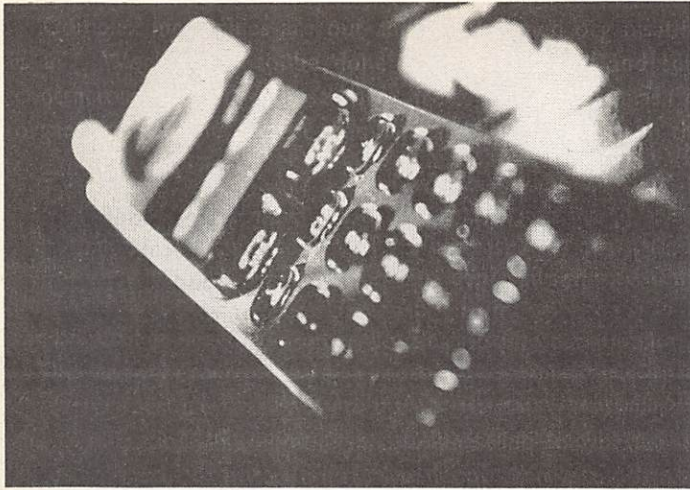
You cannot know who will bring you the future. You cannot identify them by their degrees, experience, gender or race. You can only listen. The key to paradigm change is accepting the insecurity of independent thought. Not accepting this insecurity leads to paradigm paralysis.

**Mohan Bhagwandas, Australia**  
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## The Changing Work Place

'As a way of organising work, it (the job) is a social artefact that has outlived its usefulness. Its demise confronts everyone with unfamiliar - and rich - opportunities'.

'Certain changes in business force people to switch jobs, a process which determines the three qualities that Michael Beer and his Harvard Colleagues have identified as the source of



When our assumptions change, we experience a paradigm shift.

# RE

competitive advantage: COMPETENCE, CO-ORDINATION and COMMITMENT. People are moved to unfamiliar jobs (competence declines), they are working in new teams, for new bosses, and with new customers (co-ordination declines), and they are demoralised by their new insecurities and the loss of the co-worker friends (commitment declines)'.  
The answer is to create a post-job organisation. The characteristics are to hire the right people and to restructure the organisation. This means organisations no longer hire to fill established positions. They hire people who are adaptive and flexible.

## SEVEN RULES or BELIEFS TO BREAK IN A DE-JOBBED WORLD

- 1 Do not leave a job when good jobs are hard to find.
- 2 The best jobs go to the people with the best qualifications.
- 3 Getting into the right business assures a secure future.
- 4 Do not try to change careers after 40.
- 5 It does not matter what you want, it is what 'they' want that counts.
- 6 You have to be a salesman to get ahead today.
- 7 If you have responsibilities you cannot leave the world of jobs.

'Complex hierarchies are out and the flattened organisation is in'. Work needs to be done by project teams and sub-contractors. Only these are free from the bias of organisations. The project members are able to focus on the

work that needs doing.

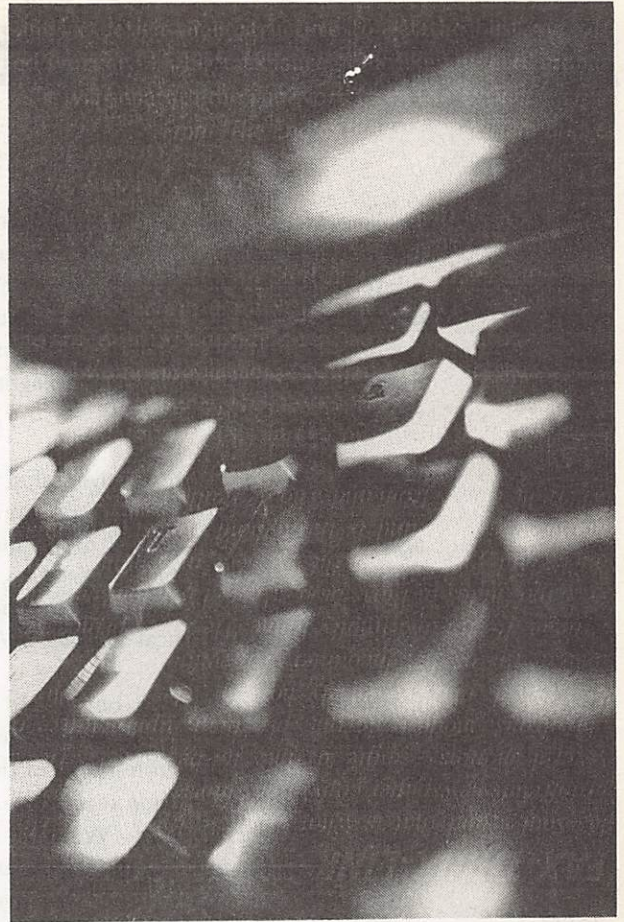
Those companies already moving towards de-jobbing find that they need rank and file employees to make management level decisions. People are shown the overall plan and given the relevant information previously reserved for management. Employees are given a wider range of education in business and management practices to increase flexibility.

Organisations moving along the path to post-job structures will need to answer these key questions.

- 1 Is the work being done by the right people?
- 2 Are the core tasks being done in-house and are other tasks being given to sub-contractors?
- 3 Are the people who do the work in each of those categories chosen to match their abilities and assets with the demands of the task?
- 4 Are such workers compensated in the most appropriate way?
- 5 Is everyone involved given the information they need to understand their part in the larger task?
- 6 Does the management of these people help them complete their assignments?

Organisations will not be able to progress unless they get rid of jobs and re-design their structure to get the best out of a de-jobbed worker. 'A big task, sure. But like any evolutionary challenge, it will separate the survivors from the extinct.'

*From 'The End of the Job' by William Bridges.*



Photos: Michael Mullan

# A Positive Future?

Looking at the fragile state of the environment, or the marginalisation of cultures, economies and the western soul, many people feel this is a time of unparalleled danger for human civilisation. The opportunities before us are just as real as the dangers. Put simply, there is nothing inevitable about the future.

Changes from one kind of civilisation to another do not happen often in history: the invention of agriculture, the rise and fall of conquest states and empires, the coming of industrialism and urbanism. An earlier generation may have been justified in discounting further radical changes. We cannot.

In the next two decades our world will either be dramatically better or dramatically worse. The one thing that cannot happen is 'more of the same'. Most trends of the past are not sustainable. We are at a tipping point in civilisation. We have to be ready to choose a good path. The quality of our 'image of the future,' and the quality of our creative efforts based on this, will determine how our civilisation develops over the next generation.

A generation ago, social researchers could find only two world views: Traditional and Modern. Because of the perceptual lag in public discourse, we still talk as if there were two. Today there are three different world views.

The Modernists represent the current cultural mainstream. Their concern about 'what this modern world has come to' is what the media emphasise. This is where the media themselves are centred. They feature more men than women, and span from lower-middle class to rich.

Traditionalists tend to be less educated, poorer, and older than Modernists. They have difficulty handling complexity and the modern world and react against change. It is a culture of memory, conservative in its values and beliefs. It is a population in slow decline; those who die are not being replaced by enough new blood.

On a centuries-long time scale, we have seen the rise of modern cultural forms; and also the decline of the Modernist paradigm. We are seeing the emergence of a new cultural form, Integral Culture. This is being created by a new group, Cultural Creatives. Compared to the rest of society, the bearers of the Integral Culture have values that are more idealistic and spiritual. They are concerned for relationships and psychological development and are more environmentally aware. They tend to be more open to creating a positive future. This group comprises about 24% of the adults in the US - about 44 million people. If an integral culture is emerging, we are experiencing a very unusual time in history.

Cultural Creatives (CCs) are coming up with the most new ideas in Western society. They tend to be middle to upper-middle class. They feature 50% more women than men. About half have both person-centred and green values. They are seriously concerned with psychology, spiritual life, self-expression; like the foreign and exotic; enjoy mastering new ideas; are socially concerned; advocate women's issues; and are strong advocates of ecological sustainability. The other half have values centred on the environment and social concerns from a secular view, with average interest in spirituality, psychology, or person-centred values.

## FAX-THINK-LINK

*The Fax-Think-Link is a gathering of ideas and opinions. Next issue we look at: 'What do you like and dislike about your country?' Contact [globalex@melbourne.dialix.oz.au](mailto:globalex@melbourne.dialix.oz.au) or fax the editors at +61 3 98226871.*

**WHAT IS YOUR FAVOURITE PLACE, BOOK OR MUSIC? WHY?**

**Shampa Sinha, India/Australia**

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*There's a lake near our flat in Calcutta I love to visit whenever I'm there on holiday. It's a place of many moods. In*

*the morning it throbs with activity, with the loud honk of office-bound traffic, the soft thud of joggers' sneakers hitting dew-drenched grass, and the birdlike chatter of bathers who gather around the edges, splashing themselves while they catch up on gossip.*

*In the late afternoon, as the sun goes from fiery yellow to a gentle glowing orange, the atmosphere mellows. Young couples trail by, whispering softly to each other, portly gentlemen take their daily constitutions, a father walks with his toddler, patiently trying to answer his continuous stream of questions.*

The CCs' subculture represents the appearance of new values and world views that were scarcely noticeable a generation ago and rare before World War II. Faced with those other two cultural forms, the CCs' response is also a withdrawal of belief in the old forms. But unlike the alienated Moderns, the CCs are well on their way to creating something new. They form a new set of concepts for viewing the world. A good beginning for a new cultural era.

The emergence of a new culture is a response to the problems of the day. Modernism did solve some of the problems it confronted, but it is no longer an appropriate response to the nature and complexity of the issues facing today's society.

Our greatest error would be to take the pessimistic temper of our times seriously, and to give in to the fear and cynicism that pervade the media. There is an alternative point of view. Sociologist Fred Polak showed in his study of 1,500 years of European history, *The Image of the Future*, that if a whole culture holds a very pessimistic image of the future, that image will be a self-fulfilling prophecy. It is a disease of belief. But the contrary is also true: when a culture holds positive images of the future, its willingness to build a good society is sufficient to make a decent way of life.

Both Traditionalists and Cultural Creatives criticise Modernists for their cynicism and lack of altruism. Altruism is a good support for group solidarity, while cynicism and alienation usually reflect group breakdown. If forming a positive image of the future

is up to the Modernists, we could be in trouble. If it is up to the Cultural Creatives, something will be invented, for it takes optimism and idealism to invent an image of a positive future in dark times.

As yet there is no mutual recognition or solidarity among the Cultural Creatives. They have acted rather like an audience - all facing the same direction, rather than towards one another. Many CCs believe few people share their values. They believe they are alone and have yet to become conscious of themselves as a subculture. They have been reading the same things, going through parallel life experiences, and coming to similar conclusions about what is most important in life. But they remain spectators, not fully engaged in creating or acting in the planetary drama.

The potential for an Integral Culture is very real. The requisite population base of CCs is in place; global communications and transportation systems are developing rapidly; and advances in the 'new sciences' of quantum physics, holistic biology, and complexity theory are already dismantling the old Modernist paradigm. In addition, a host of new developments in humanistic and transpersonal psychology, eco-sciences and feminism, as well as a burgeoning psycho-spiritual consciousness revolution, all contribute to a Transmodern culture and a new kind of world. The transformation is happening right now, in the last decade of the 20th Century. All the ingredients required to make a truly Integral Culture are already with us.

**Paul Ray, USA**

## **FAX-THINK-LINK**

*Yet the lake remains oblivious to the changes around it. A passing breeze may, at times ripple its waters ever so slightly but the very next moment the lake will have smoothed over and once again be at peace with itself. It seems to hide deep within it, the key to handling life, and it is the hope that I may someday discover it myself, that keeps drawing me there.*

**Melanie Trimble, USA**

**mat206@is5.nyu.edu**

*My favorite book is called "The Adventures of Hiram Holliday" by Paul Gallico. It was published in 1939 and I have*

*never seen another copy of it - I have an original. Sometimes I think it is the only copy in existence and no one else has ever read it. It's the kind of book that makes you think such things.*

*This is a pretty melodramatic book with clearly evil and good characters written by an American as World War II was about to erupt, so it is necessary to make allowances for stereotypes and cultural biases, but what I like about this book is the distinction between good and evil and the fact that a plain, apparently boring nobody eventually saves the day. The non-aristocrat, non-gentleman, non-officer, not wealthy or handsome guy (Hiram Holliday) is actually all those things in*

# Our Natural Resource

I could talk about chemicals, pollution, wildlife, global warming or even government policy but it has been said before. Most people know of the extinction of the Rhino and the pollution of our seas. We see it on TV and in the paper. The problems are all around us.

Often they seem to pale to the 'real' problems of life - unemployment, the economy, home life and crime. These problems affect us directly and seem far more important. But it is easy for us to put our head in the clouds and forget the UK's 3 million unemployed. They lose their self-esteem and motivation, entering a vicious cycle of apathy. It is also easy to forget that the very basis of many people's livelihoods is in the destruction and decay around us.

To quote Jonathan Porritt, 'Why is it that millions remain unemployed while there is so much important work crying out to be done?' How do we bridge this gap? The conventional solution is to make sure the economy is growing at least 3% per year. At this growth rate more jobs are created through expanding business than disappear through technological innovations. So if the emphasis is moved away from technology and towards human beings, some of the problems will begin to be solved.

An example of this is the railways. Railways have always been labour intensive and therefore costly. However, the amount of energy they use to transport one person is minute in comparison to the car. In a job and human centred economy, an investment of £500 million in the rail network would create between 3000 and 8000 more jobs

than if it was invested in roads. The solution then seems clear; invest more money in railways.

Unfortunately, the only criteria for success and efficiency is cost. So human based decisions do not cut it with businessmen who believe public transport is too expensive. But if we look at the true price of rail alternatives, a different picture appears. Roads employ less people and each unemployed costs the tax payer £9000 per year to support. This is a significant amount when one third of the UK budget is spent on welfare. Even more important, the human cost has no monetary measure.

Electricity production by wind power created 440 jobs for every 1000 Watt hours compared to nuclear power's 100. Organic pig farming creates one job for every 30-40 pigs, whereas one person and a computer can look after several hundred battery farmed animals. The effect would be the creation of local skilled employment, revitalisation of rural communities, humane treatment of animals and less chemicals polluting the world.

It will mean sacrifice. We will no longer be able to afford many of the luxuries we now enjoy. But is it really so much of a sacrifice? The benefits will appear all around us in a better rural and urban environment.

If we do not stand up for these kinds of solutions, we are equally to blame. To quote a *Friends of the Earth* slogan, 'If you are not part of the solution, you are part of the problem.'

**Sandy Hore-Ruthven, UK**  
(*Friends of the Earth*, Bristol)

## FAX-THINK-LINK

his soul - and that is what counts. By chance, Hiram (who proofreads newspaper copy) finds himself in Europe in 1939 for several months - quite a time to be there! He is clever, chivalrous, modest, daring, practical, appreciative of culture and travel, and immensely honest. He proves himself again and again as he encounters 'adventures' in London, Paris, Prague, Berlin and finally Rome. He saves princesses, escapes Gestapo, hides in Paris as a silent clown and becomes famous, duels bad guys, earns the respect and admiration in major political circles, and is throughout honest with himself about where he comes from and who he really is.

I am an idealist and an incurable romantic, but I believe it is possible to be a hero in seemingly mundane circumstances. And "The Adventures of Hiram Holliday", dated though it is, reminds me of the possibilities of character.

**Ben McSkimming, Australia**  
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'I'm tired...I'm sorry.' The first and last mumbblings from Rivers Cuomo on Pinkerton, a classic masterpiece of contemporary expression by US band Weezer.

In Japan we have a very competitive education system. My only sister, who is younger, used to be a top student. She was and still is intelligent, artistic and musical. As a child I felt hurt when people compared us. I became suspicious of my parents, wondering if they loved me as much as her. One day, I decided to prove that I was not inferior to her by getting into a first class university. I studied so hard I had no time for friends or hobbies.

Two nights before the entrance examination I was in sheer panic. I knew in my heart that I would not make it. The future looked desperate. My mother, whom I had not felt close to for years, suggested I contact MRA (Moral Armament). Although I knew very little about it I was aware that my two cousins had done the MRA Study Course in Australia and had found something in their lives.

'Yes', I thought, 'I want to meet young people from other countries and find out what their hopes, fears and expectations are. They can't all be thinking about exams!' The exam came and I failed. Somehow, it was clear that rather than taking another exam the following year, I should get in touch with MRA and find out what it was all about.

I went to Tokyo to help in the MRA office for a year while taking English courses to prepare for going overseas. There I read a phrase in one of the MRA books which was the turning point of my life. It said, 'God has a plan for everyone.' I felt as if a heavy burden had been lifted from both my heart and shoulders. In the past I had had no religious education whatsoever. 'But if there is a God', I thought, 'He certainly has different plans for my sister and I. So what is the point of using up all my energy in comparing myself with her?' I

felt free inside, free of jealousy and was ready to find God's plan for my life.

My first foreign country was India. There I began to open my eyes and heart to the world. As soon as I saw the people living on the street and their daily struggle for survival, my self-pity left me. I wanted to do something to improve the situation. India taught me to think beyond myself and find joy not in shining but in serving. Later, I wrote and apologised to my sister for my jealousy. She replied that she knew there had been something between us but could not work out how to break down the barriers. She wrote, 'My superior sort of attitude must have hurt you in the past. I'm sorry.'

Ever since then we have been good friends. She is now a teacher, and is married with a daughter. I'm so proud of her. Meanwhile I am an interpreter and my contracts take me to interesting places. I regularly keep in touch with 250 people from 30 countries. So this has been my journey of ridding myself of jealousy and finding my self-worth. Although the finding of God's plan for my life still continues, I feel that I've been led and guided, and my life has never been the same.

**Chie Takahashi, Japan**

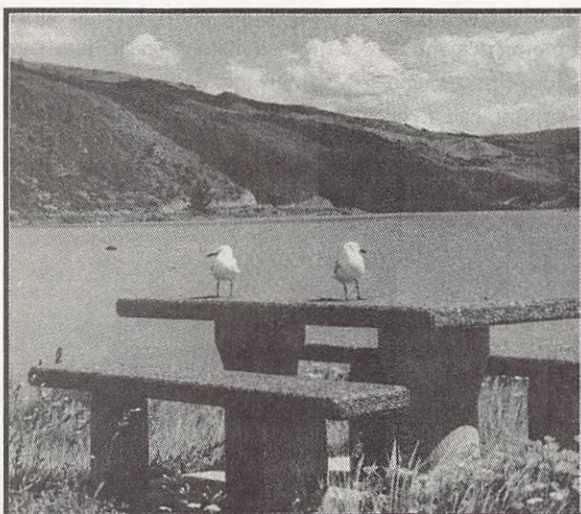


Photo: Jeroen Gunning

**change alternative**

## FAX-THINK-LINK

*Lyrical, Cuomo deals with and shares his real and imagined relationships. Light-hearted tales of falling for Asian ladies unaware of U.S. Punk, and yearning for love, not mere sex, are overwhelmed by reflective songs. 'No other one': 'my girl's a liar, but I'll stand beside her. She's all I've got and I don't want to be alone.' and 'Butterfly', a beautiful acoustic apology to a girl Cuomo feels he has used.*

*Confronting and audibly painful personal experiences contrast fantastically with pure 60's pop screened by a projector of fuzz-guitar and feedback.*

*This darkside/lightside hybrid is at once disturbing and*

*ecstasy inducing. The songcraft is perfect, the delivery, eccentric, and I absolutely love it.*

**Paul Shrowder, Australia**

*St. Patrick's Cathedral in Melbourne is my favourite place. It is the best example of Gothic architecture outside Europe. This old world feel creates an almost surreal feeling in a modern city.*

*Whether inside admiring the stained glass windows, or outside viewing its magnificence, I am awed by human achievement.*

# Science + religion

## THE 'HOW' AND THE 'WHY'

The relationship between science and religion concerns the values on which we base society and our lives. Debate has raged between the two ever since the emergence of modern science in the fifteenth century, when Copernicus argued that the Earth orbited the Sun. He and his supporters, most notably Galileo, were persecuted by the Christian Church. It remains a common view that religion and science are rivals and opposites - that the scientific and religious routes to understanding are irreconcilably different.

This is based on an inaccurate caricature of both disciplines. True, science has the greater rational component and religion is more non-rational, but they are not opposites. They do not attempt to answer the same kinds of questions: science aims to answer the 'how?' and religion aims to answer the 'why?'. Science tells us what we are able to do while religion tells us what we should do with that knowledge. There is room for both approaches in our minds and in society.

E. F. Schumacher distinguishes the two kinds of problem as 'convergent' and 'divergent'. Convergent problems are those for which each step towards a solution gets closer to a single best possible solution on which little improvement can ever be made (converging). This type of problem is solved through logical reasoning which scientific method provides. Divergent problems are those with several possible solutions. Each step towards any one of these solutions takes us further away from the other possible solutions (diverging). These problems cannot be solved by purely rational methods. Intuition, wisdom and inspiration are needed and the answer is often a paradox.

It is broadly true that science is concerned with convergent problems and religion with divergent, but there is some overlap. For example, in the field of quantum physics (where problems are often divergent and the solutions paradoxical) and in the historical criticism of sacred texts (where questions may be convergent). But the characteristics of religion and science remain, perpetuated by fundamentalists and the media.

Fundamentalists in both religion and science have a narrow view of the world, believing all other views to be irrelevant or false. They tend to set up 'either-or' alternatives because they cannot live with doubt or uncertainty. The media often reinforces conflict between the fundamentalist scientific and religious view in order to create sensational articles.

In past centuries, religion formed the basis on which society operated, while science was the preserve of a distinctly eccentric minority. With the Enlightenment, science began to command great respect and even reverence. Today the scientific approach is dominant in Western society. The popularity and rapid growth of technology and 'social' and 'political' sciences have shown this.

Many people are still wary of scientific 'experts' though. The beef crisis in Britain has caused the public to question technologically enhanced farming methods. The development of nuclear technology and genetic engineering have also forced people to question the ethics surrounding use of new technology.

Science is not a source of absolute truth - it never has been. It needs the framework of a system of values that religion provides. Progress must be constantly checked to ensure that new knowledge and technology is applied ethically - respecting both people and the natural environment. We must constantly ask: just because we have the ability to do something, does that mean that we necessarily should?

**Katy Roucoux, UK**



'Totem Soul' by Helen Stacey



Photos above and below: **Laura Trevelyan**

## DEPARTURE

Would I wash your feet  
And then offer you a hand to raise you up?

Do I wish to serve you  
And in doing so learn to love you?

Could I live complete  
If I was to honour you?

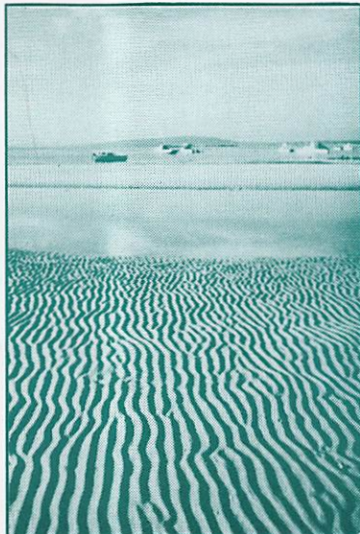
Can I offer all; in fact nothing  
For you to be what you're meant?

Who am I to make decisions, choices  
That could be impositions?

Yet I would learn the art of love,  
The humility of my race,  
The service of my heart,  
To give joy to all  
Who live on earth  
An offering of human grace  
A chance to know the one who is  
Who gave His life as a gift.  
Let me serve, Let me honour  
Let me offer, Let me be.  
Give a chance to one and all  
To live the life of eternity.

**Jacqui Daukes, UK**

**arts** expressed



# SCATTERED THOUGHTS

A COLLECTION OF QUOTES, THOUGHTS AND 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 Belair 5052, South Australia. Fax +61 8 370 3379 [globolex@melbourne.dialix.oz.au](mailto:globolex@melbourne.dialix.oz.au)

The nice part about being a pessimist is that you are constantly being either proved right or pleasantly surprised. - George Will, 'The Levelling Wind'

Are you only listening in order to confirm what you already think? - Anthony de Mello

The surest way to remember your girlfriend's birthday is to forget it once.

We are born with our eyes closed and our mouths open, and we spend our whole lives trying to reverse that mistake of nature. - Dale Turner

What would happen if everybody said 'What would happen?' and nobody went to take a look at what would happen if something happened?

If things don't improve soon I'm going to have to ask you to stop helping me.

Impression without expression leads to depression.

Life is like an onion. You peel off one layer at a time and sometimes you weep. - Carl Sandbury

The duty of the richer countries to help the poorer is beyond dispute. It springs from the common identity of the human race.

The difference between a helping hand and an outstretched palm is a twist of the wrist. - Laurence Leamer, 'King of the Night'

We are only as sick as the secrets we keep.

Life is what happens when you've planned something else.

The heart of the human problem is the problem of the human heart. - Christine Caryofyllis

Unselfishness is the rent we pay for living on the earth. - Robert Baden Powell

If fate passes you a lemon, make lemonade out of it! - Maharishi Mahesh Yogi