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Once known for their volatility and tribal fighting, the Daga seem transformed, outsiders report

MILNE BAY PROVINCE, Papua New Guinea — About two years ago, after his son accidentally killed a member of the Daga people in an automobile accident, Mr. Levi George fully expected that he and his own family would face death in a traditional "payback" killing.

Mr. George, a former official in the Milne Bay provincial planning office, spent a week in hiding after the accident. Finally, forced to return to work, he found a group of Daga waiting to see him—people that Mr. George had regarded as among the "worst known killers and sorcerers in the area." He felt certain he was to be attacked and killed.

"To my great surprise they smiled and walked towards me, extended their arms, and shook hands with me," Mr. George recounted recently. "They said 'Brother, we are from the area of the dead boy. We came to tell you that you and your family must not be worried. We are brothers and sisters. We are from the Bahá'í Faith and we want to assure you and your children that there will be no payback killing.'"

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In a new classroom erected recently in the Daga region of Papua New Guinea, Bahá'ís—many of them new—gather for the first day of a Bahá'í summer school, an adult education program that includes courses about cooperation and consultative decision-making.



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# Ending Ethnic and Racial Strife

Can we live in harmony with those from different racial and ethnic groups?

The question is an urgent one. Apartheid in South Africa, ethnic violence on the Indian sub-continent, deteriorating race relations in the United States, and, recently, the re-emergence of long-simmering animosities in Eastern Europe and the Soviet Union are but a few examples of the seemingly endless stream of ethnic and cultural conflicts that threaten humanity's hope for a lasting and universal peace.

Education of men and women everywhere, of course, condemn such conflicts and argue for universal tolerance and equality of rights. Yet, as lofty as these notions may seem, such calls for tolerance and reconciliation among the "races" belie a fundamental fallacy in the prevailing analysis of the problem.

Too often, despite good intentions, the idea is proposed that ethnocentrism is an innate human characteristic. According to this line of thinking, the best we ever can do is to "paper over" our differences with laws and rights that will at least ensure that our public institutions are blind to ethnic and racial distinctions.

For Bahá'ís, however, the issue of human diversity requires an understanding that goes beyond mere tolerance, equality of rights or even the oft-repeated call to universal brotherhood. It goes beyond a reconciliation of the "races" or any other concept which presumes that the barriers currently dividing humanity are in any way fundamental or fixed.

Rather, Bahá'ís start from the teaching of Bahá'u'lláh that humanity is but one single race. In this view, all attempts to distinguish separate "races" in the contemporary world are artificial and misleading. Humanity exists on this planet as one people, dwelling, as our newsletter's banner proclaims, in *one country*, the earth.

This concept of human unity runs deep. Bahá'ís understand that all peoples are component parts of a single great organism—an organism that is civilization itself.

In this view, individuals have a role to play in maintaining the vitality of this great social organism, regardless of their background or genetic heritage. Discord among the races and ethnic sub-groups is accordingly likened to disease, and eradication of this disease is a primary goal.

This vision of human unity is not a mandate for uniformity and sameness. Diversity is embraced. In Bahá'í circles, the variety of ethnic and cultural backgrounds is sometimes compared to the flowers of a garden. Only when the flowers display a diversity in their size, shape and color, does the garden reach its fullest beauty.

Putting this ideal into practice is not always easy. Yet the worldwide Bahá'í community, it must be noted, has been notably successful at integrating diverse peoples and races—while at the same time maintain-

**...the issue of human diversity requires an understanding that goes beyond mere tolerance, equality of rights or even the oft-repeated call to universal brotherhood... Bahá'ís understand that all peoples are component parts of a single great organism—an organism that is civilization itself.**

ing their distinctive individuality.

Although it originated less than 150 years ago in Iran, the Bahá'í Faith today is the world's second most widespread religion, with significant followings in more countries than any religion except Christianity.

This geographic spread reflects the world-embracing character of Bahá'í beliefs. In most of the more than 160 countries where Bahá'ís are established, native-born believers are in the majority. In all, members of more than 2100 distinct ethnic, racial

(Continued next page)





Prince Alfred of Liechtenstein, center, was among the more than 100 guests at a reception held in his honor at the Bahá'í International Community office in New York on 24 May. Shown above with him are Archbishop Renato Raffaele Martino, permanent observer to the United Nations for the Holy See, right, and Feng-Haung (Phoenix) Lee, left, an intern at the Bahá'í International Community from Taiwan. Prince Alfred is the president and founder of the Vienna Academy for the Study of the Future. The New York reception was part of a recent United States tour by the Prince in an effort to expand the Academy's relations with U.S.-based organizations. The Academy is a private, multidisciplinary postgraduate institute dedicated to encouraging and developing an integrated and interdisciplinary approach to complex international problems.

## Ending Ethnic and Racial Strife

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and tribal groups can be found among the more than five million Bahá'ís worldwide.

Despite this diversity, the Bahá'í Faith manages to administer its affairs peacefully through a grassroots-based system of freely elected governing councils, which function at the local, national and international levels.

In this issue of *ONE COUNTRY* are two stories that reflect some aspects of the Bahá'í approach to ethnic and cultural harmony. Our correspondent in Papua New Guinea tells how the Daga people, once widely feared for their violent ways, have learned to consult together peacefully. This burgeoning spirit of collaboration, grounded in a new-found belief in the Bahá'í Faith, has helped to create an atmosphere for the blossoming of small-scale social and economic development projects.

In Chile, a Bahá'í-operated radio station is distinctive for its emphasis on broadcasting in the language of the Mapuche people

— an effort aimed at helping to promote and preserve that people's linguistic and cultural heritage. Ultimately, the effect is to bring the Mapuche as full and equal partners into the world community.

What enables Bahá'í communities to overcome traditional suspicions and rivalries is a simple belief that God Himself desires that human beings live together in harmony, without seeking advantage over one another. Bahá'u'lláh writes that all men were created from the "same dust," adding that "no one should exalt himself over the other."

"Ponder at all times in your hearts how ye were created," Bahá'u'lláh continues. "Since [God has] created you all from one same substance it is incumbent on you to be even as one soul..., that from your inmost being, by your deeds and actions, the signs of oneness and the essence of detachment may be made manifest."

As the peoples of the world wonder whether people of diverse backgrounds can truly learn to live in harmony, the experience of the worldwide Bahá'í community encourages an affirmative answer. ☉



# Helping to “rescue” a language: Radio Bahá’í in Chile offers an alternative for its Mapuche listeners



Mapuche folksinger Zeron Marivil, shown left, tapes a song for broadcast at Radio Bahá’í in Labranza, Chile.

***Half of the broadcasts are in Spanish and half in Mapudungun, the language of the Mapuche, and Radio Bahá’í is the only radio station in Chile to devote so much air time to an indigenous language.***

LABRANZA, Chile — Telephone lines are scarce among the Mapuche people here in southern Chile’s rural lake region, so when individuals suddenly take ill and are moved from local health clinics to the big regional hospital in Temuco, notifying relatives can be difficult.

Once or twice a week, therefore, someone from Radio Bahá’í visits the Temuco hospital to collect personal messages, which are then broadcast over the air. The messages range from joyous announcements, such as “It’s a boy—bring diapers,” to simple medical reports, like, “I had the operation. I’ll be home Tuesday.”

This type of community bulletin board is just one of many services—in addition to musical entertainment—provided by the Bahá’í-operated noncommercial radio station that broadcasts from a windswept plain outside this small village. Known simply as Radio Bahá’í, the 1-kilowatt station also provides health information, advice about new agricultural techniques and programs to assist in literacy development.

Perhaps the most distinctive aspect of the station’s programming, however, is its

emphasis on the language and culture of the Mapuche people, who, although a minority in Chile, form a majority within the station’s 100-kilometer broadcast radius.

Half of the broadcasts are in Spanish and half in Mapudungun, the language of the Mapuche, and Radio Bahá’í is the only radio station in Chile to devote so much air time to an indigenous language. This fact, according to specialists in the Mapuche language, has contributed significantly to a resurgence in the use of Mapudungun and a renewed pride in Mapuche culture.

## **Feared Language Was Dying**

“I had thought my language would be lost,” said Mr. Rosendo Huisca, a consultant on Mapudungun for the Catholic University in Temuco and the director of publishing for the Organization for Mapuche Literature (OLM). “Here in Cautín Province, where about 100,000 Mapuches live, it was odd that almost no radio broadcasting existed in Mapudungun. Then I heard Radio Bahá’í. And when I heard it, I felt from the first moment that a language was being rescued.”

Mr. Huisca and others say Mapudungun had never been written until about ten



years ago. Its use was discouraged in favor of Spanish, and Mapuche youth often felt ashamed of using it. Indeed, in some area schools, children were commonly punished for speaking in Mapudungun. The language was in danger of dying.

According to Mr. Huisca, at least two poets now publish their work in Mapudungun. "Chilean critics say that poetry in Mapudungun lacks aesthetics," he said. "But when I tell Mapuche stories in Spanish, they lose all their musicality, musicality from the speech of the animal characters."

Mr. Huisca produces a storytelling show in Mapudungun, called *Epeu*, for Radio Bahá'í. "We tried to tape it in Spanish, but it didn't come out well....," he said. "What are considered as legends and tales in Spanish are true oral histories to Mapuches, when told in Mapudungun."

#### A Cultural Revival

In addition to broadcasting in Mapudungun—or perhaps because of it, the station has also become a focal point for the revival of Mapuche culture.

The station sponsors music festivals and other events on its grounds, bringing together Mapuches from distant regions. Often, they have had no previous contact with each other. Frequently, they arrive in traditional dress, sometimes riding in horse-carts or oxcarts, bringing traditional musical instruments.

Personnel from Radio Bahá'í record songs for later airing—or even broadcast them directly. To the outsider, the music

sounds simple and direct. Among the basic instruments are a drum, called a *cultrun*, which is made of skin stretched over a tight bowl and tied with leather thongs; a *kulkut*, horn made like a ram's horn; and a *pifilka*, a wooden whistle.

Songs and interviews are also recorded in the field, and the station's archive of recorded music represents an important storehouse of Mapuche music.

About half of the station's staff are Mapuches, said Paula Siegel, secretary for the National Assembly of the Bahá'ís of Chile, the national Bahá'í governing council, which owns and oversees the station's operation. "We really see it as their station," Ms. Siegel said. "The Mapuche people really identify with it."

"As Bahá'ís, we feel that the indigenous peoples of the world have a great cultural and spiritual richness," Ms. Siegel added. "This richness should be shared, as it is something from which we can learn. That's part of why Radio Bahá'í emphasizes Mapuche programming."

A young Mapuche woman, Roxana Loncon, who works at the radio station as an announcer, showed a visitor a photo of herself in traditional clothing, worn for the station's third anniversary celebration. "I never felt comfortable in wearing this before coming to Radio Bahá'í," she said. "The young people usually don't. Only the grandmothers." The pride in her native culture is evident as she speaks.—by Janet Ruhe-Schoen ☉



Above: Map of Chile shows location of Radio Bahá'í near Temuco. Left: Front view of the offices and transmitter of the station, which broadcasts to a region 100 kilometers in radius. About half of its programming is in the native language of the Mapuche people, who are a majority in its broadcast area. Housing for the station's staff is visible behind the main building.



## An Experiment in Literacy Training takes to the Air

LABRANZA, Chile — As educational strategists seek new ways to improve literacy skills, radio is becoming an increasingly important medium.

In 1989, Radio Bahá'í Chile participated in a six-month pilot program to teach reading in Mapudungun over the air.

In collaboration with the Cautín Province Ministry of Education, the station broadcast literacy classes twice daily, in both Spanish and Mapudungun. At the same time, worksheets, pencils and erasers were provided to about 60 students in five selected villages. Teachers were also made available to the students at local

Teacher Mario Cayun, left, broadcasts a literacy class in Mapudungun, the native language of the Mapuche people, at Radio Bahá'í Chile. To his right are Lia Cheuquelof and José Schiattini, who broadcast literacy classes in Spanish.



schools in those communities.

"The radio classes were found to be very useful for people who are illiterate because of disuse, such as people who left school in second or third grade and 'forgot' how to read," said José Schiattini, a ministry official who oversaw the program. The radio program was something new in our educational strategy."

Although the government strives to make school available to all children, the literacy rate in Cautín Province is lower than the national average. "Chile's national literacy campaign began in the 1980's," Mr. Schiattini said. "During the 1940s, we had 20 to 40 percent illiteracy. Now, 50 years later, we have 6 percent illiteracy. But average illiteracy in our province is about 10 percent because, in remote areas, people haven't had access to schooling."

In addition, said Mr. Schiattini, the way of life in the countryside is not oriented to the written word; there are no newspapers, circulars, billboards or street names. "People need to feel the necessity of literacy," said Mr. Schiattini. "Otherwise, some feel, 'why complicate life? I've gotten along all right so far without reading.' We presented literacy in its functional aspect, so a person could write letters, learn about bargains, find an address in town."

Radio literacy classes allowed adults, who might otherwise feel foolish going to school, to participate and learn, Mr. Schiattini said. Farm families also find it difficult to make time for education, he said.

"The radio literacy program opened up a new communication experience for the whole family," Mr. Schiattini said. "A big advantage, too, was that children listened with their parents and helped them."

Mr. Schiattini said the Ministry hopes to continue its collaboration with Radio Bahá'í. "A big advantage of Radio Bahá'í for us is that it is noncommercial," he said. "The station doesn't charge a cent. And in our region, with more than 30 radio stations, Radio Bahá'í is the only one with systematic service and educational programming."

Even if the Ministry cannot continue its funding, however, Radio Bahá'í will continue some sort of literacy education programming, said Roberto Jara, the station's director. "Learning to read and write better is a major need in the area we serve." — *by Janet Ruhe-Schoen* ☉





Mr. Ramón Nina, a staff member at the Bahá'í radio station in Caracolla, Bolivia, is shown taping a program in one of the station's production studios.

TORONTO, Canada — Radio Bahá'í Chile is one of seven Bahá'í-operated radio stations in the world. Like the station in Chile, the others emphasize using radio as a development tool aimed at reaching indigenous populations that have been underserved by the commercial media.

"Bahá'í radio stations focus primarily on the development of Bahá'í communities in the areas they serve," said Dr. Kurt Hein, who is general secretary of the International Bahá'í Audio Visual Centre. Based in Toronto, the Centre provides technical assistance and training to Bahá'í radio stations around the world.

"Secondarily," Dr. Hein added, "Bahá'í radio stations focus on preserving traditional cultural values in the community at large. Maintaining the cultural identity of a particular region is important to Bahá'ís, because we believe that maintaining the diversity of the human family is essential."

Five Bahá'í stations are located in Latin America, one is in North America, and a seventh is in Africa. The five stations in Latin America all broadcast extensively in indigenous languages.

"In general, the populations served by Bahá'í radio stations are under extreme pressure from a dominant external culture which is not their own, and as a result, especially in terms of the media, their voices and cultures have been lost in the overwhelming influence of modern, popular

media," Dr. Hein said.

In Chile, as the accompanying story notes, broadcasts are made in the language of the Mapuche people. In Ecuador, a station in Otavalo broadcasts in Spanish and Quechua. In Peru and in Bolivia, stations based in Chucuito and Caracollo, respectively, broadcast in Spanish, Quechua and Aymará. The Bahá'í station in Boca del Monte, Panama, broadcasts in Spanish and in the language of the Guaymí people.

The North American station, based in Hemingway, South Carolina, USA, serves the surrounding population of rural Americans, and a station in Paynesville, Liberia, broadcasts to a variety of ethnic and tribal groups in that African country.

Bahá'í radio stations also carry a variety of informational programs, airing agricultural and farming tips, health care advice for mothers and children, and information on environmental issues. Many of these programs have been undertaken in collaboration with international development agencies like UNICEF and the Canadian International Development Agency.

Surveys of the potential audience at several stations have repeatedly shown that listenership is high for Bahá'í radio, with about 65 percent of the potential audience as regular listeners. "When you realize that virtually nobody else is broadcasting in their native language, that figure is not surprising," said Dr. Hein. ☉

Maintaining cultural diversity: Radio stations around the world can play an important role

***"In general, the populations served by Bahá'í radio stations are under extreme pressure from a dominant external culture... their voices and cultures have been lost in the overwhelming influence of modern, popular media."***



# A newfound cooperation emerges among Papua New Guinea's Daga people

(Continued from page one)

To outsiders, the Daga people in the mountainous interior of this South Pacific nation have long been known for tribal fighting and intimidating sorcery. By tradition, transgressions large or small call for quick and often lethal vengeance.

Recently, however, reports of dramatic changes—such as this account by Mr. George—have begun to emerge. According to regional government officials and travellers to the Daga area, several of the tribes are acquiring a reputation for peace-making and inter-tribal harmony.

The new reputation has been further enhanced through new efforts at economic development and self-education. Although the Daga district ranks among the most underdeveloped regions in Papua New Guinea, a number of small cash crop projects have recently sprung up, and coffee from the region is now renowned for its high quality. Plans have also been made to re-open a defunct regional health clinic, using local resources.

Among the causes of this multi-faceted transformation, according to those close to the scene, is the Daga people's growing acceptance of the Bahá'í Faith, which teaches peaceful resolution to conflict and the brotherhood of all peoples—a revolutionary belief for this region.

Recently, for example, a Bahá'í conference in the village of Tua—which means “new flowering”—drew nearly 1000 people.

Representatives of some 60 villages were present, speaking seven different dialects. In the past, such a gathering would have been unthinkable, a sure-fire mixture for violence. The chairman of the local government council was surprised at the lack of even nominal security for the conference.

As the conference progressed and no incidents of violence occurred, local authorities were delighted. Never before had so many villagers assembled in one place without friction or dispute welling up.

## An Historic Moment

“It is indeed a historic moment for the Daga people to come together in such large numbers, as has never happened before, in a genuine spirit of love and friendship,” said Mr. Thomas Ilaisa, a former attorney for the Milne Bay Provincial Government and now a private solicitor. “This type of large public gathering with a common unifying zeal is something which some would call a miracle.”

Yet, the Tua conference was remarkable not only for the impressive spirit of unity in evidence. For the first time that anyone can remember, consultations were held to develop a long-term social and economic development plan for the area. The plan, developed from the grassroots, calls for establishing permanent training institutes, appointing a team to rebuild an abandoned health aid post, and creating new food gardens to support these institutions.

In 1984, news of the Bahá'í Faith was

The Local Spiritual Assembly of the Bahá'ís of Bonara, the freely elected administrative council that oversees Bahá'í affairs in that locality, meets. Mr. Dale Rutstein, the author of this article, is shown using the video camera. He is producing a videotape on how Bahá'í communities work together.





first brought to the area by an educated Daga man, who was then living in Lae, a major industrial center in Papua New Guinea. Almost immediately, more than a thousand Daga people accepted the Bahá'í Faith.

People in Daga who became Bahá'ís said they were impressed when Western Bahá'í visitors showed a willingness to eat their food and sleep in their houses.

### Rejecting "Cargo Cults"

The Daga say they have always been interested in modern ways and beliefs, but were considered too remote to most missionaries and colonial officers, and were thus left behind. Indeed, to the outside world, the Daga people are perhaps best known as followers of "cargo cult" movements. Based on experiences during World War II, when Daga men were enlisted to help unload and deliver war goods and material—"cargo"—from transport ships and aircraft, the cargo cults teach that goods and money will miraculously fall from the sky in exchange for obedience to the commands of a cult leader.

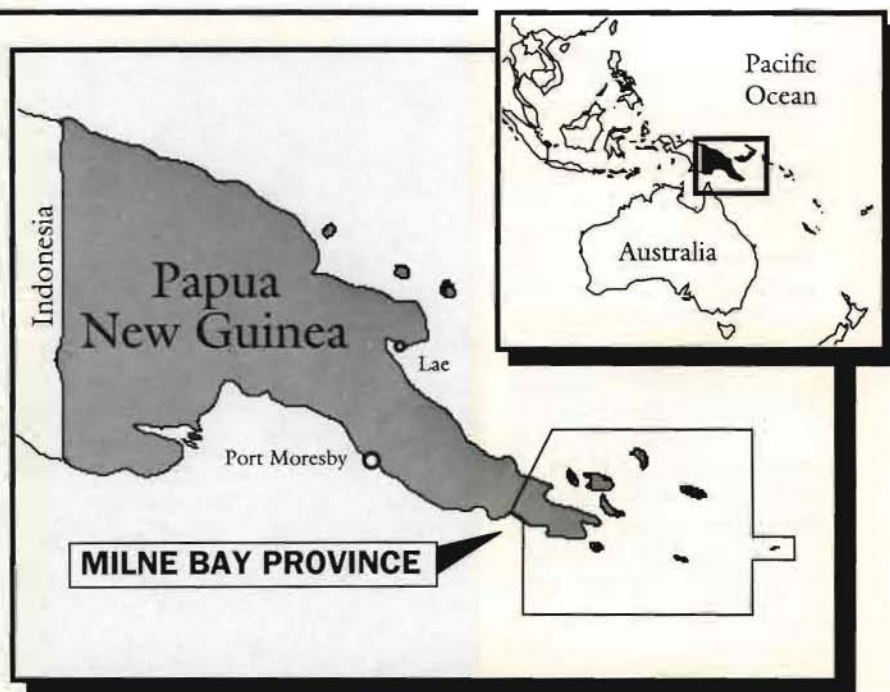
Even though the area has been increasingly visited by westerners, such practices and beliefs have been slow to fade. The inland Daga area is mountainous, and to walk from one village to another may take half a day, often along perilously steep mountain paths. New ideas have traditionally spread slowly.

The problem of sorcery is an example. In the Daga area it has been a constant source of mischief and misery. Real or imagined, spells and hexes often produce dramatic results. Accusations that magic has been used to kill or sicken a victim often result in counterspells, and, sometimes, in armed attacks.

The spread of the Bahá'í Faith, however, has curbed these practices. While recognizing the spiritual insights that underlie many ancient beliefs and practices, Bahá'í teachings condemn superstition and emphasize education. They seek a balance between spiritual teachings and scientific method. Recently, for example, when the son of a Daga leader became ill and died suddenly, many expected accusations of sorcery. Outside observers were astonished when such accusations failed to materialize.

### Learning Cooperation

Bahá'í techniques for harmonious group decision-making have also contributed to



the new atmosphere here. Mr. Hilarion Amani, a Daga villager and manager of a successful cooperative general supply store, says locally elected Bahá'í governing councils, although established primarily to administer the affairs of the Bahá'í community, now regularly solve disputes which previously would have brought on the use of sorcery and warfare. As others in the area have observed these changes, they too have accepted the Bahá'í teachings. Now some 38 locally elected governing councils, known as Local Spiritual Assemblies, offer guidance to more than two thousand Bahá'ís.

Before the Bahá'í Faith came to the area, contending villagers found it hard to work together successfully to produce and market their cash crops. Now, according to William Pandawa, a Bahá'í who has served on the area's Coffee Marketing Board, Bahá'í influence has helped villagers to organize themselves, whereas before disputes often rendered agricultural cooperation impossible.

Local Bahá'í governing councils have organized a system, for example, whereby all villages pool their resources to concentrate their labor, systematically assisting one village after another, so that obstacles, such as the lack of transport, are overcome. Last year, for the first time, the crop was transported bag by bag, on foot to the  
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Map, above, shows Milne Bay Province, in Papua New Guinea. The Daga people reside in the mountainous interior of the province.



The second largest gathering ever of astronauts and cosmonauts was one feature of the "Only One Earth" program at the United Nations on Earth Day 1990. Organized by the United Nations Environment Programme, the gala event was co-sponsored by the Bahá'í International Community and the Association of Space Explorers. Shown at right are some of the 40 space explorers, from 18 of the 20 countries whose citizens have flown in space, who appeared on the stage in the U.N. General Assembly Hall.



## Earth Day 1990: the celebration ranges from tree planting in Kenya to space explorers at the United Nations.

NEW YORK — Hundreds of Bahá'í communities in more than 40 countries participated in Earth Day 1990, engaging in activities ranging from tree planting in Malaysia to participation in a gala celebration here at the United Nations headquarters building.

Held on 22 April, Earth Day 1990 was observed by a variety of groups and individuals in more than 100 countries. The day-long event was designed to galvanize broad-based support and a long-term commitment to "building a safe, just, sustainable planet."

For its part, the Bahá'í International Community, through its national and local entities, participated in and supported Earth Day 1990 activities around the world.

"We found that Bahá'í communities were more than eager for the opportunity to participate in Earth Day 1990," said Lawrence Arturo, director of the Bahá'í International Community's Office of the Environment, which helped to coordinate Bahá'í Earth Day activities.

"Although Earth Day was criticized by

some for its emphasis on public relations and the media, we found that it had a galvanizing effect on many communities, and that it led to concrete activities such as tree planting and environmental education—activities that we expect to continue beyond the Earth Day celebration itself," Mr. Arturo added.

At the international level, the Bahá'í International Community assisted the United Nations Environment Programme (UNEP) in producing a gala Earth Day 1990 celebration, held in the United Nations General Assembly hall. The Bahá'ís were designated as co-sponsors, with the Association of Space Explorers, of the event.

With the theme of "Only One Earth," the event was attended by more than 1000 dignitaries and featured 41 astronauts and cosmonauts, a live link-up with the Soviet Mir space station and a musical program led by the renowned children's singer, Raffi.

Elsewhere in the United States, Bahá'í communities sponsored or participated in hundreds of local Earth Day 1990 activities. Such events ranged from the sponsorship of



public talks on the environment to tree planting ceremonies. Many Bahá'í communities also participated in Earth Day fairs and festivals organized by other groups. Many also participated in conservation-oriented inter-faith services and activities.

Some efforts were quite innovative. In the state of Hawaii, for example, an "Adopt a Highway" project was launched, in which volunteers agreed to clean and beautify a length of roadway, and to maintain it free from litter.

Around the world, national and local Bahá'í communities often found themselves at the forefront of Earth Day 1990 observances. In many localities, especially in remote areas, Bahá'ís sponsored the only Earth Day program. According to Mr. Arturo, the following represent just a few of the Earth Day 1990 events with Bahá'í participation around the world:

- In Kenya, where the national Bahá'í community has worked closely with UNEP in the past, local Bahá'í governing councils were encouraged to sponsor activities in support of Earth Day 1990. Activities included tree planting, speech-making and the performance of songs on the environment, composed by local musicians.

- In Chile, the Bahá'í-operated radio station in the southern region (*see story, page 4*) incorporated short educational announcements about conservation and environmental preservation into its programming. In Santiago, the Colegio Núr school held a drawing contest, asking students to show the relationship between spirituality and conservation. The drawings were shown at an exposition on Earth Day.

- In Finland, several local Bahá'í communities participated extensively in Earth Day 1990 activities. In the village of Kolkon-taipale, Bahá'ís planted fruit trees as part of a festival focusing on agriculture and the environment. Other Bahá'í communities in Varkaus, Joensuu, Vaasa and Angeli participated in or arranged similar events.

- In Malaysia, the Bahá'í community organized an environmental awareness program for Earth Day 1990, sponsoring activities such as a nature walk, tree-planting and several talks, including one by the Malayan Nature Society.

- In Bangladesh, the Bahá'í community of Dhaka organized a day-long celebration that included a tree planting ceremony—

which launched a year-long tree planting project—and an evening panel discussion.

- In Mauritius, at the invitation of the Ministry of Housing, Lands and Environment, the Bahá'í community helped to plan the celebration for World Environment Day on 5 June. For Earth Day itself, four regional gatherings were organized, and talks on the environment were given.

In recent years, local Bahá'í communities have initiated numerous conservation projects in at least 40 countries. These projects range from on-going tree planting and reforestation efforts to the local manufacture of fuel-efficient stoves; from rural research centers investigating the application of appropriate technologies like biogas and solar energy to the preparation of conservation curricula at select primary and tutorial schools. ☼

As part of Earth Day 1990 observances in Bangladesh, the Bahá'í community of Dhaka organized an informational program, which included a tree-planting ceremony, shown below. From left to right are Mr. M.M. Babar, Mr. Nazar Abbas, Dr. P. Shahidi, and Mr. Rashid-un-Nabi.





# Alternative approach for global environmental action discussed at Bergen conference in Norway

Dr. Ervin Laszlo, Dr. Arne Næss, and Mr. Robert White say only a radical change in attitudes towards the environment can prevent ecological catastrophe.

BERGEN, Norway — In contrast to the often contentious political and technical discussions among government representatives during the "Action for a Common Future" environmental conference here in May, three environmental specialists outlined a vision of environmental consciousness that integrates science, philosophy and spirituality.

Speaking at a Bahá'í-sponsored panel discussion held in conjunction with the conference, Dr. Ervin Laszlo of Italy, Dr. Arne Næss of Norway, and Mr. Robert White of Canada, said that only a radical change in humanity's attitudes towards the environment can forestall a worldwide ecological catastrophe.

Specifically, at a seminar held on 11 May, and entitled "The Inner Limits of Mankind in Relation to Sustainable Development," each of the three offered a broad—and not entirely dissimilar—pathway for re-thinking humanity's approach to environmental concerns, suggesting that humanity's only hope lies in the widespread acceptance of attitudes that are integrative, global and ecological in their approach to development and civilization.

## Inner Changes Needed

"Coping with mankind's current predicament calls for inner changes, for a human and humanistic revolution mobilizing new values and aspirations, backed by new levels of personal commitment and political will," said Dr. Laszlo, a well-known exponent of systems philosophy. "I don't think there is any other remedy for our world than a new consciousness."

Dr. Laszlo, who is also a member of the Club of Rome, science advisor to UNESCO, and director of the Vienna Academy for the Study of the Future, said that

humanity's true limits relate to inner values and attitudes, not outward resources.

"Our values, beliefs and actions add up to vast economic, cultural and political trends which determine the pathways mankind selects towards the future," Dr. Laszlo said.

Bringing together ministers from the governments of 34 countries, international non-governmental organizations, and representatives of popular environmental groups and movements from around the world, the conference was organized by the Norwegian government in cooperation with the Economic Commission for Europe (ECE) and in consultation with the United Nations Environment Programme.

In conjunction with the conference, the Bahá'í Community of Norway and the Bahá'í International Community arranged the "Inner Limits" seminar and meetings with

**"Coping with mankind's current predicament calls for inner changes, for a human and humanistic revolution mobilizing new values and aspirations, backed by new levels of personal commitment and political will."**

**— Dr. Ervin Laszlo**

Dr. Laszlo, Dr. Næss, and Mr. White.

Dr. Næss, who coined the term "deep ecology" in 1973 and has since been at the forefront of the deep ecology movement, said that humanity must quickly define norms that focus on "global, long-range ecologically sustainable development."

"A country is not developing sustaina-





Mr. Robert White of Canada, left, Dr. Arne Naess of Norway, center, and Dr. Ervin Laszlo of Italy, right, are shown above in Bergen, Norway. The three participated in a Bahá'í-sponsored panel discussion entitled "The Inner Limits of Mankind in Relation to Sustainable Development," in conjunction with the "Action for a Common Future" conference there.

bly if it is not developing ecologically in a sustainable way," said Dr. Naess, a former professor of philosophy.

#### Deep Ecology

Deep ecology, instead of merely seeking technical solutions, attempts to penetrate to the core of the most deeply held views of nature and find common ground between the highest aims of civilization and the beauty, complexity, and mystery of nature.

Deep ecologists like Naess have argued that the emerging paradigm of "ecological consciousness" is grounded in a vision of nonexploitive science and technology. They have called for a moving away from seeing the world as a collection of resources to be exploited and consumed, towards one of humanity living as part of the ecosystem.

Mr. White, a representative of the Bahá'í International Community's Office of the Environment, described the contribution of the Bahá'í Faith in formulating the spiritual foundations of an ecologically sustainable society. The Bahá'í Faith, he said, could offer a new model for change and re-direction as humanity searches for a new vision

that is compatible with sustainability.

"In its emphasis on unity and evolutionary thinking, the Bahá'í Faith offers a view on nature that reflects both animistic wisdom and contemporary ecological understanding," said Mr. White.

Humanity, Mr. White added, is likely to become cynical and despairing about human prospects without a vision of wholeness for ourselves and for our world. "The Bahá'í Faith offers a vision which motivates individuals and promotes global transformation," he said. The key to such a vision, he added, lies in the recognition that human cultural evolution is a purposeful but organic process within the evolution of life on earth.

"The teachings and institutions of the Bahá'í Faith can be understood as nothing less than the vision and nucleus of a world order based on the central spiritual principle of unity," Mr. White concluded. "Only the complete acceptance of this organizing principle—unity—can release the constructive energy and the will needed to make the far-reaching requisite changes." — *by Thor Henning Lerstad* ☉

**"In its emphasis on unity and evolutionary thinking, the Bahá'í Faith offers a view on nature that reflects both animistic wisdom and contemporary ecological understanding."**  
— Robert White



## Dizzy Gillespie Plays to Packed Houses in Eastern Europe

BERLIN — Jazz trumpeter Dizzy Gillespie played to standing room only audiences in East Berlin, Moscow and Prague during a three-day tour in May as part of "One World Week," a European media project.

Sponsored by European Bahá'í communities, Mr. Gillespie's tour aimed "to bring the joy of jazz" to Eastern Europe and to demonstrate the possibilities for peace and global understanding. "More than any other art

form, jazz exemplifies those high ideals of freedom and democracy," said Mr. Gillespie, who is a Bahá'í. "Jazz transcends political ideologies...jazz brings people together."

On 9 May in East Berlin about 2,000 people gathered in the "Palast der Republik" to hear the trumpeter.

On 10 May, Mr. Gillespie played in Moscow before a packed audience of about 2000 people. It was the 72-year-old musi-

cian's first appearance in the Soviet Union.

In Prague on 11 May, Mr. Gillespie played to a standing room only audience at the Cultural Palace. President and Mrs. Vaclav Havel attended. Later in the evening, President Havel received Mr. Gillespie and a group of Bahá'ís privately. ☸

## Record-breaking attendance at Delhi House of Worship

NEW DELHI — More than 100,000 people visited the Bahá'í House of Worship on 3 April, the largest single-day crowd yet at the three-year-old temple. The record-breaking number of visitors coincided with a Hindu Festival associated with Rama.

Since its dedication in December 1986, the white marble-clad, nine-sided temple has won numerous architectural awards and been featured in more than 300 architectural and engineering publications. It has become one of India's most visited sites, surpassing even the Taj Mahal.

Last year, more than 2,600,000 people visited the temple, an average of more than 7000 per day. Although built by Bahá'ís, the temple is open for prayer and meditation to members of all faiths. ☸

## Briefs:



In Mbale, Uganda, the Hon. Mrs. Masaba, the Mbale District Woman Representative in Parliament, points to an item in the Bahá'í exhibit at the International Women's Day celebration on 8 March. Sponsored by the National Council of Women, the Uganda Bahá'í community participated extensively in the day's activities.





El Viento Canta, a nine-member musical group specializing in the traditional music of Peru and Bolivia, are shown in the oldest theatre in Tienjin, China, where they performed in April. Sponsored by the Bahá'í International Community, the group's appearance was part of a five-month tour of Eastern Europe and China early this year. The members of the group are all Bahá'ís. Four are from Peru, two from the United States, one from Mexico, one from Liechtenstein, and one from England. El Viento Canta means "The Wind Sings" in Spanish.

## Newfound Coopertion among Papua New Guinea's Daga people

*(Continued from page 9)*

coast, a cooperative effort among the villages. In the past, much of the crop had rotted in the fields or in storage, for lack of an effective means of delivering it to market.

This year, through extensive consultations, individuals and the local governing councils are spearheading a drive to re-open an abandoned army road to the coast, a move of critical importance to future agricultural development.

Bahá'ís have also helped to re-establish an abandoned community school and health aid post. When a church-run primary school was abandoned in the village of Aragip, villagers themselves rebuilt the school in a new location, using only bush materials. Desks and benches were hewn from solid logs. Blackboards were purchased with money from the sale of coffee. Today the Bonara school has 91 students.

Similarly, after consulting among themselves and drawing on assistance from

Bahá'ís from outside, a health aid post was re-opened. The Aragip Health Post serves a population of 2000 from 25 villages.

"The transformation these people have managed touches the heart of any outsider who comes in contact with them," said Ann Hall, who, with her husband David, runs a bakery in the provincial capital and is a regular visitor to the Daga area. "They have found a great capacity of love—which is an amazing fact when you consider their history. Through becoming united, they are now striving for excellence, and desire willingly to serve others." — *by Dale Rutstein* ☉

## Review: Do'ah's lessons in World Music

*(Continued from back page)*

us to realize that we coexist on a planet with a tremendous diversity of cultures and peoples. And as we learn to let go of our own ignorances and prejudices, we have found ourselves drawn into the beauty of the many sounds played on the hundreds of instruments created by human beings." ☉



# Lessons in World Music—an Integration of Rhythms and Sounds

World Dance

By Do'ah

Global Pacific  
Records

Los Angeles

## Review

Ever since The Beatles combined the sounds and syncopations of the Indian sitar with their own brand of rock and roll, popular music has increasingly featured instruments and rhythms from the non-Western world.

Few musical groups today better exemplify this trend than Do'ah, a jazz group from the United States that has won increasing acclaim for its unique sound—a sound that some describe as “world music.”

In concert, for example, the five-member group regularly employs more than 70 instruments—instruments with origins in virtually every part of the world. In addition to the traditional jazz instruments like guitar, piano, saxophone and drums, Do'ah's musicians play such exotic and diverse instruments as the Chinese *yueh-chin*, the Indian *bansri* flute, the Bolivian *charango*, the Cameroonian shaker, and the West African *balofon*.

The result is a bright and complex sound that, although having roots in modern American jazz, resonates with influences from Africa, the Caribbean, South America and the Far East. One reviewer called the style “life affirming.”

Do'ah's latest album, *World Dance*, reflects the culmination of 15 years of steady growth and maturation for Do'ah and the two musicians that lead the group and co-compose all the songs, Randy Armstrong and Ken LaRoche.

A collection of six songs, three of which form the movements to a piece they call the “One World Symphony,” the album is bright and airy, and, at the same time, intelligent and contemplative.

The first cut, entitled “Wayo,” uses calypso and Latin rhythms to drive a series of clever dramatic hooks—short melodies that many listeners will find contagious. The next song, “Night Season,” uses not only such exotic instruments as the ceramic ocarina, the Cameroonian shaker and the Brazilian rain stick, but also actual recordings of bullfrogs and birds to paint a meditative, minor-key image of dusk and the coming “night season.”

On the second side, One World Symphony draws on an equally wide range of

instruments and themes. Written in 1985, in anticipation of the United Nations International Year of Peace, the first movement is titled “The Awakening.” That song uses instruments from the African *mbira* to the *yueh-chin*, and is driven along by an undercurrent from a breathy, choral vocalization of the word “peace” in 39 languages.

The next movement, “19 Letters,” draws on themes from India, utilizing the *bansri* flute and *tabla* drum—in addition to an acoustic synthesizer guitar. The song uses an interesting 19-beat cycle for its rhythmic underpinnings, along with wordless vocals that, when assembled, create an ethereal, almost other-worldly sound.

The final movement, “World Dance,” is the album's title cut, and it also uses an interesting beat: 10/8 time. Featuring the West African *balofon*—which might be described as a throaty, wooden xylophone—the song fuses modern American jazz with



African joy. It almost sparkles.

On the *World Dance* album, drummer Marty Quinn, saxophonist Charlie Jennison and bassist Volker Nahrman round out the group that is Do'ah—an Arabic word that means “the call to prayer.”

As to the source of inspiration, both Mr. Armstrong and Mr. LaRoche readily admit it is their practice of the Bahá'í Faith that drew them to the idea of creating music that takes its inspiration from traditional songs and instruments used around the world.

“In the Bahá'í teachings on the oneness of all humanity, we have been inspired as musicians to reach beyond the boundaries of our own Western musical training,” said Mr. Armstrong. “I think our faith has helped

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