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UNITED NATIONS — In the annals of history, document number "A/Conf.151/PC/WG.III/L.28" will be a minor footnote, if even that.

Yet for representatives of non-governmental organizations (NGOs), document "L.28," as it became known during a five-week conference here in March and April, represents a milestone.

For the first time in recent memory, say veterans of the United Nations system, a document drafted by NGOs was introduced as a basis for government negotiations at a major United Nations conference.

Representatives from NGOs say the mere fact that "L.28" was considered at the Fourth Preparatory Committee (Prepcom IV) for the United Nations Conference on Environment and Development (UNCED) is evidence of the growing importance of NGOs and citizens groups in charting the course for international action.

Indeed, it is clear that the entire process of preparation for UNCED, which is also known as the "Earth Summit," has brought a new level of involvement by citizens from all sectors of society.

Scheduled for June 3-14 in Rio de Janeiro, the Earth Summit aims at establishing a new international framework for sustainable development.

(Continued on page 12)



In Tanzania, the Morogoro Youth Choir entertained participants at a national youth conference held in Dar es Salaam from 29 November to 1 December 1991. The theme of the conference was "Preparation for the Holy Year." Bahá'í communities around the world are planning observances for the year, which began in April. [See page 8].

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A Declaration of Principle

The proposed "Rio de Janeiro Declaration on Environment and Development," drafted by government representatives to the United Nations in New York during five long and intense weeks of negotiations in March and early April, provides an important starting point for considering how the world will face the crucial issues of the 1990s and beyond.

Nevertheless, the Declaration, which will no doubt be further revised at the upcoming United Nations Conference on Environment and Development (UNCED) in June, fails to provide the kind of inspiring vision that many hoped such a document would have.

It does clearly affirm that the crucial problems facing humanity are global in nature—and that global solutions are accordingly required. It recognizes the "integral and interdependent nature of the earth, our home." And it commits states to "preserve, protect and restore" the earth's ecosystem—and to the "essential task of eradicating poverty."

In its original form, however, the Declaration was to have been the basis for an "Earth Charter," something that would provide the guiding principles for the creation of a peaceful, plentiful and sustainable future for all of humanity.

As it now stands, however, the document merely takes a pragmatic approach to the problems of environment and development.

Two key elements are missing. First, the document lacks an overarching vision. Second, the draft Declaration fails to suggest a guiding system of values.

The Bahá'í International Community believes that if such a Declaration is to have the capacity to inspire and motivate the world's people to a new level of commitment to resolving the environmental and developmental challenges facing humanity, it is necessary to raise the issues to the level of principle.

Only discourse at the level of principle

has the power to invoke a moral commitment, which will, in turn, make possible the discovery of enduring solutions to the many challenges confronting a rapidly integrating human society.

There are spiritual principles, or what some call human values, by which solutions can be found for every social problem. Any well-intentioned group can, in a general sense, devise practical solutions to its problems, but good intentions and practical knowledge are usually not enough.

The essential merit of spiritual principle is that it not only presents a perspective which harmonizes with the inherent nobility of human nature, it also induces an attitude, a dynamic, a will, an aspiration, which facilitate the discovery and implementation of practical measures.

By proclaiming such principles, the Rio Declaration can tap a powerful source of individual and collective motivation, which will be essential for the re-orientation of the world toward a sustainable future.

No principle is more fundamental to the environmental and developmental chal-

There are spiritual principles, or what some call human values, by which solutions can be found for every social problem.

lenges facing the peoples of the world than recognition of their common humanity. Accordingly, we earnestly propose that the principle of the oneness of humanity be given special attention as the document moves to its final form in Brazil.

Acceptance of the principle of the oneness of humanity—a principle which science amply confirms—will enable the world's diverse people to work toward a common future. It will make possible the reorganization and administration of the world as one country, the home of humankind.

Only when individuals see themselves as members of one human family, sharing

one common homeland, will they be able to commit themselves to the far-reaching changes, on the individual and collective levels, which an increasingly interdependent and rapidly changing world mandates.

The principle of the oneness of humanity does not imply abandonment of legitimate loyalties, the suppression of cultural diversity or the abolition of national autonomy, which is so essential if the evils of excessive centralization are to be avoided. Instead, it calls for a wider loyalty, a higher aspiration than has yet animated human

efforts.

Its watchword is "unity in diversity."

As a statement of truth and as the ultimate goal of human existence, the oneness of humanity provides both a unifying vision and the foundation for a new system of values. It has the power to inspire the transformation of individual attitudes and behavior. It can help chart the structural changes necessary for the emergence of a sustainable pattern of development in a peaceful, harmonious, and prosperous global society. ☉

Support UNICEF focus on the girl child, Bahá'í representative tells women's commission

VIENNA — If women are to help shape the future, underlying cultural attitudes that devalue girl children must be overcome, a representative of the Bahá'í International Community told the United Nations Commission on the Status of Women in March.

"Not only must girl children receive adequate food, health care, and education, they must be given every opportunity to develop their capacities," said Bahá'í representative Liesbeth Bos de Jong. "As mothers, they render an invaluable service to humanity by educating the next generation. In that capacity they will be the primary agents for the

transformation of society."

Ms. Bos de Jong praised a recent report from the United Nations Children's Fund (UNICEF), which called attention to the "major challenges to be overcome in efforts to improve the status and role of women" and said that particular attention must be given to girls.

"Presently the world is caught in a cycle of miseducation, wherein harmful character traits are passed from one generation to the next," said Ms. Bos de Jong. "One cause of this miseducation is the failure to respect women." ☉



At the Montreal Museum of Fine Arts in Canada, dignitaries view portions of an exhibit on the architecture of Edward and William Sutherland Maxwell, which opened in December. Two of Canada's preeminent architects, the Maxwell brothers did their most important work in Canada between 1890 and 1930. In addition to designing many well-known private homes, the pair are responsible for creating two of Canada's major Beaux-Arts landmarks: the Saskatchewan Legislative Building and the Museum of Fine Arts itself. William Sutherland Maxwell, a Bahá'í, was also responsible for designing the Shrine of the Báb in Haifa, Israel, a major Bahá'í holy site.

John and Kimiko Schwerin in their living room at home.



In Japan, international marriages test cultural norms

TOKYO, Japan — In the early 1970s, several years after she had married an American, Kimiko Schwerin was riding a train with her husband John when a middle-aged Japanese man walked up and abruptly slapped her in the face.

"It was because I was with a foreigner," said Mrs. Schwerin, who grew up in Nagasaki and now runs an English language school in a Tokyo suburb with her husband. "In those days, there was a strong prejudice against international marriage. It was not considered decent."

"I didn't feel embarrassed, not at all," Mrs. Schwerin added. "I just felt sorry for the man because of his prejudice. Because I'm a Bahá'í, I feel international marriage is the right thing to do."

Mr. and Mrs. Schwerin, like other members of the Bahá'í Faith in Japan, have a special perspective on international marriage. The number of native Japanese marrying foreigners has risen sharply in recent years, and the trend has become the focus of considerable discussion throughout Japan. Some Japanese fear that such marriages will disturb Japan's carefully wrought social order. Others see progress, interpreting the trend as part of a necessary integration with the outside world.

The number of Japanese Bahá'ís married to foreign spouses is sharply higher than the national average. While the percentage of marriages with one Japanese and one foreign partner in overall Japanese society is less than .2 percent (or one-fifth of one percent), among Baha'i couples in Japan the figure is more than 9 percent—roughly 45 times the national rate.

According to members of the Japanese Bahá'í community, this higher percentage of Japanese Bahá'ís who have foreign spouses can be attributed largely to the emphasis of their faith on cross-cultural unity and human oneness.

In holding to this principle—as well as to principles of women's equality, the importance of family, and shared decision-making—Japanese Bahá'ís like Mrs. Schwerin are in many ways redefining what it means to be unified and harmonious in Japanese society.

Interviews with three Bahá'í couples in Japan—each with one Japanese-born spouse and one who was born outside the country—suggest not only that the traditional prejudices against international marriage can be overcome, but that the internationalization of Japanese society can be far less painful than many currently believe.

Interviews with three couples in Japan suggest not only that the traditional prejudices against international marriage can be overcome, but that the internationalization of Japanese society can be far less painful than many believe.

In the marriage of Kanji and Marjan Kajiwara, for example, cultural differences are overcome by focusing on their shared belief in human oneness — and by making an effort to see their distinctions as qualities to appreciate and enjoy, rather than as a source of conflict.

"When I met my wife, the fact that she was foreign didn't really register," said Dr. Kanji Kajiwara, a 49-year-old Japanese Bahá'í who married an Iranian woman in 1974 while studying in England. "Because we were working together in the Bahá'í community for the same purpose, working together for world unity, it didn't matter to me whether she was Japanese, or American, or English, or Iranian."

Nevertheless, both Dr. and Mrs. Kajiwara say that overcoming cultural differences has required some effort. Mrs. Kajiwara, for example, is quite outgoing, and she finds it easy to express her feelings. "Most wives, at least where I come from, expect their husbands to say 'I love you,' or 'I'm happy with you,' once in a while," she said. "Kanji, however, rarely expresses himself like that."

Dr. Kajiwara, who is a professor of engineering and design at the Kyoto Institute of Technology, confesses that it is not in his nature to openly express such feelings. "In Japan, spoken words are less important than actions," he said.

Mrs. Kajiwara has come to terms with her husband's soft-spokenness. "Kanji is very open-minded, and both of us have complete equality and freedom in our lives and in our minds," she said. "This has been more valuable than any simple 'I love you.'"

Each has also made an effort to become familiar with one another's culture. Mrs. Kajiwara has learned to speak fluent Japanese. Dr. Kajiwara has studied Iranian history and traditions. "I wanted to understand my wife better," he said. "And if I hadn't married an Iranian, I would never have had that chance. So I'm very thankful."

The pair have also had to face the prejudices of Japanese society against international marriage. They recently moved their teenaged daughter to a private school, where foreigners are more accepted because children in their local public school "sometimes teased her and called her 'half and half,'" said Dr. Kajiwara.

Such prejudices exist in Japanese society more out of ignorance than malice, simply because there has been so little contact with foreigners until recently.

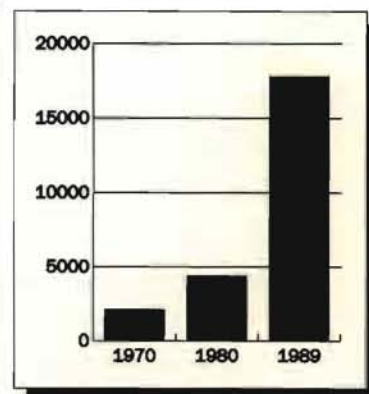
Dr. Jun Nishikawa, a professor of economics at Waseda University in Tokyo, estimated that out of a total population of 120 million people in Japan, there were fewer than 1.5 million foreigners in the country — including about 700,000 Japanese-born individuals of Korean descent, who are still considered aliens here under the law.

"Japan has had very limited immigration until recently," said Dr. Nishikawa. Increasing trade and internationalization, he said, have increased the number of foreigners in Japan. With this trend, the number of international marriages has risen.

According to the Population Statistics Office for the Ministry of Health and Justice, more than 17,800 Japanese men married foreign women in 1989, a figure that is up sharply from the 4,386 Japanese men who married non-Japanese in 1980. There were just 2,108 such marriages in 1970.

The trend has made some Japanese uncomfortable. As an island nation, Japan has been relatively isolated from foreign contact throughout history. This fact, coupled with Japan's high population density and distinctive culture, have helped to create a highly unified and harmonious society. One by-product of such homogenization, however, has been a suspicion of foreign influence.

Tadaaki Noguchi and his American-



Number of Japanese men married to a foreign-born spouse, 1970-1989.



Tadaaki Noguchi stands at right behind his wife Mary and their two children. With them are Mr. Noguchi's parents. "I like to believe that we are part of a process where people can come to accept such marriages," Mr. Noguchi says.

“When you see the international economic friction that exists, it is clear that Japan has to open up and internationalize. One of the fastest and easiest ways for Japanese to become more internationally minded is through international marriages.”

—Tsuneo Enari,
author of books on
international marriage

Dr. Kanji Kajiwara and his Iranian wife, Marjan. Cultural differences are overcome by focusing on their shared belief in human oneness.



born wife, Mary, have at times felt that sense of suspicion. “Sometimes, when I am out with my wife, I see Japanese people pointing at us and talking about us,” said Mr. Noguchi, a 37-year-old professor of English literature at Ritsumeikan University in Kyoto.

“But I like to believe that we are part of a process where people can come to accept such marriages, and can begin to say: ‘Yes, it is different to marry a foreigner, but it is also quite normal.’ We believe that mankind is one, and that it is possible to overcome such differences.”

Like Dr. and Mrs. Kajiwara, the Noguchis have worked to bridge the cultural gap between them — an effort that was helped by their common faith.

“When I first came to Japan, I believed that I would never marry a Japanese man because they tend to be so male chauvinistic,” said Mrs. Noguchi, who came to study Japanese in the late 1960s. “But then I met a number of Japanese Bahá’í men who were very helpful with their families and who obviously had good marriages,” she said.

“Because the Bahá’í Faith stresses the equality of men and women and the importance of family life, I believe, these men made many sacrifices in their careers and in their social status in order to have better relationships with their wives. And I found Tadaaki to be this sort of a man.”

At the same time, Mrs. Noguchi has made sacrifices of her own. In traditional Japanese society, for example, the oldest

son is expected to care for his parents when they get old. From the start of their relationship, Mr. Noguchi said he would like his parents to live with them. Although it is unusual for Americans to live with parents-in-law, Mrs. Noguchi readily consented.

“I have several American friends who are not Bahá’ís and married to Japanese men. They simply would not put up with having the in-laws in one household,” Mrs. Noguchi said. “But as a Bahá’í, I believe that the family is the basic unit of society. If we can’t have unity in the family, we can’t have unity in the world. So I encouraged Tadaaki’s parents to come live with us.”

Social Pressure to Conform

Mr. Tsuneo Enari, the author of several books about international marriage, said the Japanese spouse takes a risk when entering an international marriage. “In Japan, there is tremendous social pressure to be ‘normal,’ to be like everyone else,” he said. “Those who marry foreigners are not always accepted by their ‘in-group’. It is not something that shows on the outside. But the person who marries a foreigner understands that he is doing something different.”

Mr. Enari said he believes that Japanese society must become more accepting of international marriages if it is to continue to progress in international diplomatic and economic spheres.

“Japan is required to become more internationally minded,” said Mr. Enari. “When you see the international economic friction that exists, it is clear that Japan has to open up and internationalize.

“This process will not be as easy for Japan,” Mr. Enari said, “But one of the fastest and easiest ways for Japanese to become more internationally minded is through international marriages.”

Although the Japanese Bahá’í community is relatively small, with about 2,500 members, the number of international marriages is very high, according to the most recent statistics available. Of the 264 Bahá’í married couples in Japan in June 1991, 24 are international marriages — a ratio of about 9 percent.

John and Kimiko Schwerin see their experience as an example of how international marriage can promote a greater awareness of other cultures. “Because the Bahá’í Faith is very inclusive of all races and

(Continued on page 15)

Iran executes a Bahá'í after the UN expresses concern over human rights

GENEVA — The Iranian Government executed a prominent member of Iran's Bahá'í community in late March, the first such killing since 1988.

The secret execution of Mr. Bahman Samandari on 18 March in Teheran's Evin Prison came just two weeks after the United Nations Commission on Human Rights (UNHCR) here passed a resolution critical of Iran's human rights record—a resolution which also made mention of the Government's discrimination against the 300,000 member Iranian Bahá'í community.

Details about the execution of Mr. Samandari, a 52-year-old businessman who comes from a distinguished Bahá'í family, are sketchy. On 17 March, Mr. Samandari was summoned by the authorities.

Nothing more was heard until his wife, after repeated attempts to visit Mr. Samandari in prison, was allowed to come on 5 April. At that time, she was handed a copy of his will, which was dated 18 March.

No death certificate was issued, but the Tehran general cemetery said Mr. Samandari's name had been entered into their burial records on 20 March.

No official charge or verdict was made against Mr. Samandari. There was only a vague indication that Mr. Samandari's execution had to do with his previous arrest four years ago on 21 October 1987 when he and four other Bahá'ís were arrested for meeting in his home. They were released on 18 December 1987.

"It is a source of outrage to the international Bahá'í community that after a cessation of executions of Bahá'ís for a period of three and a half years, such a brutal act could again be perpetrated against an innocent man," said Wytze Bos, a Bahá'í International Community representative to UN. "It belies the position, repeatedly affirmed by the Iranian Government, that Bahá'ís are not being persecuted for their religious beliefs."

Between 1979 and 1988, more than 200 Bahá'ís were killed in Iran in a systematic persecution by the Government. Hundreds more were imprisoned, and tens of thousands lost jobs, pensions and/or were deprived educational opportunities.

Although the rate of executions slowed

in 1987 and 1988, and the number of Bahá'ís in prison was sharply reduced, concern for the safety of Iran's Bahá'ís has nevertheless remained high in the absence of formal recognition of Iran's largest religious minority.

That sense of concern was reflected in the latest report by Mr. Reynaldo Galindo Pohl, an internationally respected human rights specialist who has investigated the situation in Iran on behalf of the United Nations Commission on Human Rights for the last six years.

In a report to the Commission in January, Mr. Galindo Pohl said that Bahá'í holy places, historical sites, cemeteries and administrative centers remain confiscated or destroyed; that Bahá'ís continued to be considered as "unprotected infidels" under Iranian law; that Bahá'ís are denied all access to institutions of higher education; and that many Bahá'ís continued to be deprived of the means to earn a livelihood.

"The majority of the 10,000 Bahá'ís who lost their jobs in the 1980s are still unemployed," wrote Mr. Galindo Pohl, who visited Iran as part of his investigation. "The Bahá'ís still have difficulties in obtaining permits to establish and manage businesses of their own."

Using language considerably more severe than in previous years, Mr. Galindo Pohl added: "The documentation gathered is reliable evidence of unfair and discriminatory treatment toward Bahá'ís in respect of the right to property and access to universities, businesses, employment, public services, cemeteries and places of worship."

On March 4, the Commission expressed "deep concern" over "continuing reports of violations of human rights" in Iran by a vote of 22 to 15. In its resolution, the Commission took special notice of the absence of guarantees of due process of law and the "discriminatory treatment of religious groups, including the Bahá'í..."

"Bahá'ís pose no threat to the Government of Iran," Mr. Bos added. "The teachings of the Bahá'í Faith require obedience to law and support for peace. Our co-religionists desire only the right to practice their faith freely and to contribute to the development and well-being of their country." ☉

"It is a source of outrage to the international Bahá'í community that after a cessation of executions of Bahá'ís for a period of three and a half years, such a brutal act could again be perpetrated against an innocent man."

— Wytze Bos,
Bahá'í International
Community representative



Mr. Bahman Samandari



Aerial view of Bâhji, final resting place of the Prophet-Founder of the Bahá'í Faith, Bahá'u'lláh. The centenary of His Ascension in 1892 is being commemorated this year by Bahá'ís all over the world. Bâhji will be the site of a special three-day observance in late May.

1992 Holy Year observances are planned worldwide

HAIFA, Israel — Bahá'í communities around the world are preparing in a variety of ways to observe the 100th anniversary of the passing of Bahá'u'lláh on 29 May, the first major occasion in the 1992-1993 Bahá'í Holy Year.

At the international level, Bahá'í delegations from at least 165 countries and territories will come to the Bahá'í World Center here for a special three-day observance. More than 3,000 people are expected to participate in the program, which will include a visit to the site of Bahá'u'lláh's resting place outside Acre, the most holy spot in the Bahá'í world.

At the national and local levels, Bahá'í communities in virtually every country will also hold solemn ceremonies at the end of May. Many of the events will have public aspects.

In Brazil, for example, the Federal Chamber of Deputies has voted to hold a special "solemn session" for two hours on 29 May to observe the 100th anniversary of the passing of Bahá'u'lláh. Deputies from twelve major

political parties are scheduled to speak at the observance. The Federal Chamber of Deputies is the larger of two bodies in Brazil's bicameral national legislature.

"We feel this is especially significant in that the major parties in Brazil will unite for a brief period to pay their respects to Bahá'u'lláh," said Roberto Eghrari, the secretary-general of the Brazilian Bahá'í Community.

In Germany, the Bahá'í community will hold their commemoration on 26 May in the famous Paulskirche in Frankfurt. The Paulskirche, considered a symbol of a democratic Germany and a national historic site, is where the first German National Assembly met in 1848. Originally a church, the building is now the site of major political and cultural events.

In Spain, local Bahá'í communities in 100 cities have organized public conferences on 28 and 29 May to present information on Bahá'u'lláh and launch their Holy Year commemorations.

In the Solomon Islands, local Bahá'í

communities will hold traditional feasts in commemoration of the anniversary, to which tribal chiefs have been invited.

In Canada, a "Live Unity Concert" on 26 May featuring Dizzy Gillespie [see story on page 10], folk singer Buffy St. Marie, the American pop group Seals and Crofts, Brazilian singer Flora Purim, and Ming Ying Zhu of China is scheduled to be held in Toronto. The concert will be broadcast nationwide on the Youth Television Network.

"For Bahá'ís around the world, these observances will initiate a year-long process of reflection and celebration," said Douglas Martin, the director-general of the Bahá'í International Community Office of Public Information.

"The commemorative events in May will focus attention on the importance of Bahá'u'lláh's mission. Then, as the year progresses, we will be celebrating the accomplishments of the community He founded."

Throughout this summer and fall Bahá'í communities worldwide will observe the Holy Year with numerous conferences, ac-

tivities and presentations. Planned events include dramatic shows in Nepalese villages, a national inter-religious conference and two poetry conferences in Pakistan, and an art exhibition in the Netherlands.

New York World Congress

The Commemoration of Holy Year will culminate with the Second Bahá'í World Congress, to be held 23–26 November in New York. The Congress is expected to draw up to 30,000 Bahá'ís from all over the world for a celebration of Bahá'u'lláh's principles and the spiritual impetus behind His revelation.

So far, individual Bahá'ís from more than 120 countries have pre-registered for the Congress, which promises to be the largest and most diverse gathering of Bahá'ís in history.

At the center of the Congress program will be a celebration of the inauguration of Bahá'u'lláh's Covenant. Bahá'ís believe that this Covenant between God and humanity provides the framework for the unity of people through the administrative institutions and laws set forth by Bahá'u'lláh.☉

Encyclopedia Britannica lists the Bahá'í Faith as second-most global religion

CHICAGO — The Bahá'í Faith remains the second-most widespread world religion, according to the 1992 *Encyclopedia Britannica Book of the Year*.

In the section entitled "World Religious Statistics," the *Book of the Year* reports that the Bahá'í Faith has a "significant following" in 205 sovereign and non-sovereign countries.

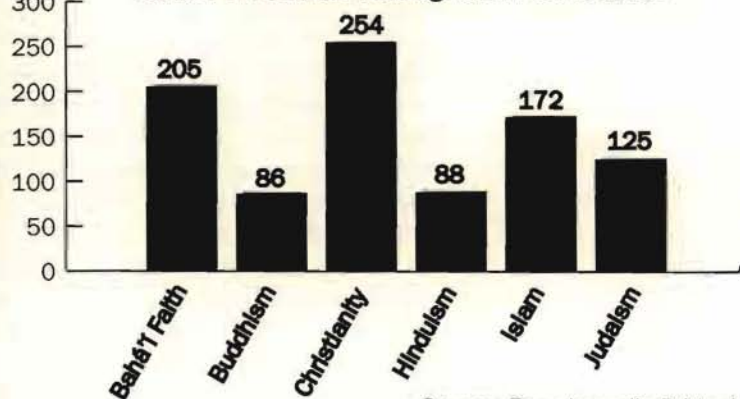
Among religions, only Christianity has a significant following in more countries, according to the *Book of the Year*, which lists Christianity as having a following in all of the 254 countries considered in the survey.

Islam is the third-most widespread religion, with communities in 172 countries, according to the *Book of the Year*. Judaism is established in 125 countries, while Hinduism and Buddhism are established in 88 and 86 countries respectively.

The statistics were compiled by Dr. David B. Barrett, who, as editor of the *World Christian Encyclopedia*, is regarded as among the world's foremost experts on religious demographics.☉

Geographic spread of the world's independent religions

Number of countries with significant communities



Source: Encyclopædia Britannica

At 75, jazz great Dizzy Gillespie just never quits

200 days a year on the road, concerts all over the world, make Dizzy Gillespie a world-class performer in every sense of the word.

Steve Berman



Jazz musician Dizzy Gillespie arrives for a concert in New York.

NEW YORK—At a casual lunch with friends here recently, jazz musician Dizzy Gillespie told a story about the time he was touring the African country of Senegal and met its president, then Leopold Senghor.

President Senghor asked Mr. Gillespie if he would carry a message to his son, who lived in Washington, when he returned to the United States. Mr. Gillespie agreed, and President Senghor wrote out his son's address on a piece of paper using a pen made of gold.

"It was a Waterman pen," Mr. Gillespie said to his friends. "You know, very expensive. When he was done writing, he handed the pen to me—as a gift.

"So, later, I was playing at the White House," Mr. Gillespie continued. "And I saw President Senghor again. So I went up to him and said: 'I lost your son's address...'"

Mr. Gillespie broke into a wide and

impish smile, as if to say that he had merely been angling for another gold pen, not another copy of the address.

The story tells much about the man who has become one of the world's most renowned musicians. Mr. Gillespie is welcome in the company of world leaders and he has an irreverent sense of humor that never quits. Neither does his itinerary.

Mr. Gillespie, who turns 75 years old in October, has in recent years averaged more than 200 days a year giving concerts—and his travels have taken him to virtually every part of the world. In 1990, for example, he played in Argentina, Brazil, Chile, Cuba, Czechoslovakia, England, France, Germany, Greece, Holland, Italy, Japan, Namibia, Russia, South Africa, Spain, Sweden, and Switzerland—not to mention his native United States. He visited nearly as many countries in 1991.

It is not only Mr. Gillespie's distinctive musical style and artistic sensibility that has made him world famous. His record as a musical innovator also transcends nationality.

"He is one of the great world figures in the arts of the twentieth century," said Ira Gitler, a well-known New York-based jazz historian. "He has been a great influence. As a result of what he has done in jazz, Mr. Gillespie has affected our world culture."

Inventor of Be-Bop

According to Gitler and others, Mr. Gillespie's real achievement came early. With Charlie Parker, he virtually invented a new style of musical expression, be-bop. A variant of jazz, be-bop has influenced modern popular music around the world since it first caught public attention in the late 1940s.

"Be-bop changed the whole lyrical emphasis of jazz," said Mr. Gitler. "It not only broke new ground harmonically, but it broke new ground rhythmically."

In 1956, Mr. Gillespie began to take be-bop out to the world, beginning a second career as a musical ambassador. That year Mr. Gillespie undertook a musical tour of the Middle East for the U.S. Department of State as part of a cultural exchange project. He has never really stopped travelling.

"If you go to any corner of the world, and you ask 'Who is Dizzy Gillespie,' they probably know," said Andy Kaufman, the entertainment director at The Blue Note, one of New York's most famous jazz clubs,

where Mr. Gillespie played for four weeks in January. "His is probably the most recognized name in the jazz world."

Mr. Gillespie's planned tour schedule for 1992 lists more than 200 concerts, in countries throughout Africa, Asia, Europe and Latin America. He is scheduled to play at the Earth Summit in Rio de Janeiro, and in New York at the 1992 Bahá'í World Congress in November. The need for surgery in March forced a temporary suspension of this schedule, but Mr. Gillespie expects to resume playing in May, said Virginia Wicks, his public relations agent.

Born in South Carolina

Mr. Gillespie was born in Cheraw, South Carolina, USA, on 21 October 1917, the youngest of nine children. His father, a bricklayer and weekend band leader, died when Mr. Gillespie was 10. Two years later, Mr. Gillespie began to teach himself the trombone and the trumpet.

In 1935, Mr. Gillespie began to play professionally in Philadelphia. In 1939, he joined the band of Cab Calloway, then one of the country's most popular orchestra leaders. While on tour in 1940, Mr. Gillespie met Charlie Parker in Kansas City. In late night jam sessions, Mr. Gillespie, Mr. Parker and a handful of others created be-bop.

"What they did was develop a new language of jazz," said Mike Longo, a pianist who played steadily with Mr. Gillespie from 1966 until 1975, and who still plays occasional concerts with him. "For example, one of the things they did was to couple African rhythmic principles with the melody lines and harmonic principles of European music."

Their innovation became a movement, and the movement caught fire. Throughout the late 1940s and early 1950s, be-bop swept the jazz world, influencing music throughout the world.

But Mr. Gillespie's influence on music didn't stop with be-bop, said Mr. Longo, Mr. Gitler and others. He was one of the first musicians in the United States to introduce and popularize rhythms from Latin America. He is credited with recording the first album of Bossa Nova music in the United States in the early 1960s, for example.

Supporter of Race Unity

Mr. Gillespie was also among the first musical leaders to feature racially integrated bands. "Dizzy always hired musi-



Steve Berman

cians of different races, since the beginning of be-bop," said Mr. Longo. "When I joined his band during the 1960s—and this was during the heights of the civil rights movement—most band were still segregated. But not Dizzy's. He was always an exponent of racial unity."

In 1968, Mr. Gillespie embraced the Bahá'í Faith. A fan gave him a book which outlined the Bahá'í teachings on the oneness of God, the unity of all religions, and the brotherhood of all humanity.

"The book explained just what I felt about the unity of all the Prophets of God," Mr. Gillespie said. "It all went along with what I had always believed. I always believed that we all come from the same source and that no race of people is inherently superior."

The list of awards and honors received by Mr. Gillespie is long. In the United States, he has performed at the White House at least three times, and in 1990 was awarded the Kennedy Center Honor, the highest official award for a performing artist in the United States. In 1989, he won France's highest artistic award, the *Commandeur dans l'Ordre des Arts et des Lettres*. The same year in Nigeria he was awarded the title of "Baashere of Iperu" making him an honorary chief.

Mr. Gillespie's humor and special rapport with the audience was evident at a recent concert at The Blue Note. Dizzy blew a loud, screeching note. He feigned surprise, pulled the trumpet away from his lips and then looked in the bell, shrugging his shoulders as if to say "Where did that sound come from?"

Mr. Gillespie has used a trumpet with the bell bent upwards at a 45 degree angle since 1953, when someone accidentally kicked his horn over during a performance. He decided he liked the sound, and the bent horn has become one of his trademarks.

“It is really the first time in human history that people all over the world have been participating in a process of designing the future.”

— Jack Yost, United Nations representative for the World Federalist Movement.

Bahá'í communities worldwide have established more than 1000 small scale social and economic development projects, many of which focus on sustainable development. In Dominica, participants in the Bahá'í Institute for Teenage Girls, held in August 1991, planted poinciana trees at a local beach as a service project.



Earth Summit

(Continued from front page)

And in its mandate, approved by the United Nations General Assembly two years ago, the call for citizen involvement was explicit.

That process, now well along, has succeeded beyond all expectations, say representatives of NGOs and governments. Not only have new links been established between governments and national NGOs, but NGOs from virtually every sector have begun to network and collaborate to an unprecedented degree.

“One of the most important outcomes of UNCED to date has been unprecedented dialogue across all sectors, all regions, all races, all religions and most cultures about the planet’s future,” said William Pace, director of the Washington-based Center for Development of International Law. “This has happened in the past at United Nations meetings on women or population or children, but never to this extent, involving so many issues and so many different peoples and groups.”

This new feature, say some NGO representatives, means that UNCED’s success is in some ways assured—no matter what governments decide at the Earth Summit in June.

“I honestly don’t expect too much from the government side at UNCED,” said Dr. Youba Sokona, energy program research coordinator for Third World Environment and Development, an NGO network based in Senegal. “But all of the preparations for UNCED have been an opportunity for

NGOs all over the world to strengthen their links and share their ideas.”

The Global Forum

The new found sense of solidarity will, it is hoped, come into sharp focus when representatives from an estimated 30,000 NGOs and citizen’s movements come together in Rio de Janeiro for the Global Forum, a parallel conference to UNCED.

“I don’t think the whole emphasis should be on what happens at Rio Centro,” said Global Forum Coordinator Warren H. Lindner, referring to the building in Rio where the government delegations will meet for UNCED. “That has been the historical pattern for NGO involvement. The tradition has been to monitor and critique and hold governments accountable. But if that is all we as citizens do, then that is not enough. And that is what the Global Forum is all about.”

Mr. Lindner and others hope that the Global Forum will provide an arena for the free expression of ideas from all sectors and groups during the Earth Summit. New inter-organizational links and plans for action to promote sustainable development are expected to emerge.

Indeed, some are suggesting that the entire UNCED process is really the first exercise in global citizens democracy.

“It is really the first time in human history that people all over the world have been participating in a process of designing the future,” said Jack Yost, United Nations representative for the World Federalist Movement.

Mr. Yost and others note that literally thousands of meetings were spawned around the world as governments and NGOs have prepared for the Earth Summit.

Governments around the world, for example, have consulted NGOs extensively as they prepared their national reports for UNCED. This consultation has frequently involved community groups and other organizations at the grassroots.

“I see the term NGO as covering a wider range of groups than just those that call themselves NGOs,” said Nizar Mohamed, a representative of the Ministry for Environment in New Zealand. “There are all sorts of community groups that have become involved. And for the first time, these community groups are having a say in the decision-making process at all levels.”

Increasingly, governments have come to recognize that complex global problems

like the environment/development crisis cannot be solved without active participation by NGOs. "We want to continue this process of involvement until Rio and after," said Luisa Santos, a government delegate to Prepcom IV from Portugal and representing the European Community. "It is not just up to governments."

"L.28" and the Earth Charter

As noted above, document "L.28" became the basis for government negotiations for a time. The document, put together by an ad hoc committee of NGOs early in the Prepcom, offered a suggested preamble to the so-called "Earth Charter." Just seven lines long, it was introduced as an official conference document by the Governments of Denmark and the United Kingdom. [See box.]

"The proposal not only deserves praise in respect to the example that NGOs have demonstrated in reaching consensus and cooperation in producing such a text, but we also believe that the text itself is a valuable contribution to the work of this group," said Koy Thompson, a delegate from the United Kingdom, when he introduced the document. "The proposal is short and inspirational, and captures the spirit of what we are all aspiring to achieve at the Earth Summit and beyond."

In the final hours of negotiations, the wording suggested in "L.28" was dropped by the governments at Prepcom IV—as was the concept of an Earth Charter, for now at least. Instead, governments meeting at UNCED intend to negotiate and sign "The Rio de Janeiro Declaration on Environment and Development." [See page 2.]

For many NGOs, it is clear, this Declaration falls short of what they had hoped for. Yet, many say that the process itself has unleashed a movement that will continue regardless of what governments accomplish.

"This is the beginning of a big process that will take off over the next ten years," said Dr. Mansuer Franck, executive director of the Ivory Coast Environment Network, a network of NGOs, who was at Prepcom IV. "Because the basic decisions probably won't be taken at Rio."

"But this process has allowed people from all over the world to think together about the problems of environment and development, in order to make proposals for basic changes for the behavior of all the people of earth," Dr. Franck said.

One important aspect to the UNCED preparation process has been a coming together of NGOs representing the North and the South. Representatives say each region has developed a new appreciation for the concerns of the other—and a new global consensus is emerging.

"What is clear now is that when we started this conference the North focused mainly on environment and the South on development," said Dr. Sokona of Senegal. "Now people in developing countries see that the environment is a problem. And Northern NGOs have moved in the other direction, so that they see poverty as a problem."

This new consensus has emerged at meetings held in anticipation of UNCED, such as the World Women's Congress for a Healthy Planet [see last ONE COUNTRY], February's Global Structures Conference in Washington and the Global NGO Conference in Paris in December.

"The most dynamic events during this process have been meetings between northern and southern NGOs," said Charlie Arden-Clarke, a policy analyst with the World Wide Fund for Nature (WWF)-International. "Sometimes these meetings were very confrontational. On the other hand, there have been times when we really worked for a common theme—and a consensus would just appear."

NGOs around the world are starting to realize that they can be most effective if they work in harmony.

"The Earth Summit is bringing all of these different types of people together," said Peter Adriance, who represents the National Spiritual Assembly of the Bahá'ís of the United States of America, which has been active in UNCED preparations in the United States. "Often the groups have never worked together, or were antagonistic to each other."

"But just as we now realize that the ecosystem is interconnected, and that everything touches everything else, so we have come to realize that the complex problems faced by humanity are interconnected," Mr. Adriance said. "The recognition is growing that these problems can be resolved only through a new spirit of global unity and cooperation that involves not only governments everywhere, but also citizens in every land. In this sense, the Earth Summit has already been a phenomenal success." ☉

"L.28"

Preamble

We honour Earth as the home of all living things;

We cherish her intrinsic beauty and the interdependence and diversity of her life;

We welcome her finite ability to renew herself as being the basis of all life on Earth;

We recognize the special place of Earth's first peoples, their territories, their customs, and their unique relationship to Earth;

We accept a shared responsibility to protect and restore Earth and to allow certain rights to use her resources sustainably and equitably to meet our social, economic and spiritual needs without compromising the rights of future generations;

In all our diversity we are one human family sharing a common and increasingly threatened home, which urgently requires action;

We affirm the principles of the Declaration of the United Nations Conference on the Human Environment, held in Stockholm in 1972, to which we add the following principles, noting at all times the particular needs of women, indigenous peoples, the developing countries and all those who are disadvantaged.

In Brazil, Bahá'ís plan diverse projects for the Global Forum

The following article is reprinted from the March 1992 edition of NETWORK '92, a publication of The Centre for Our Common Future and the International Facilitating Committee.

RIO DE JANEIRO — As its contribution to the '92 Global Forum and the Earth Summit, the Bahá'í community has undertaken five projects to take place in Rio at the time of UNCED.

First, children from all over the world will have the opportunity to voice their opinion and concerns about our planet at an exhibition where artistic and written statements from primary schoolchildren around the world will be on display. The project, entitled "Tomorrow Belongs to the Children: Contributions to the Earth Summit '92," has already received responses and entries have been arriving for presentation.

Furthermore, the Bahá'í community aims to publish a selection of these children's statements in a volume to be presented to the world leaders and delegates participating in the Earth Summit. The pieces chosen for publication will be announced on April 6 and then bound in time for delivery to Rio. Extra volumes of the publication will be contributed to UNICEF in support of its children's environmental education projects.

All pieces received, however, will

be on display at the '92 Global Forum.

Also underway, is the design and construction of a proposed monument that would stand in celebration of the '92 Global Forum and its far-reaching potential. The

"Peace Monument" as it is being called, will be five meters high and will cast a shadow in the shape of an hourglass on all four sides, as a reminder to all of us that time for global change is running out.

The Bahá'í community will ask all nations participating in the '92 Global Forum to bring a 1 kilogram sample of earth from their homelands to be symbolically placed inside the hourglass as a monument to universal participation in achieving world peace.

Engraved on the structure's four sides will be the following phrase: "The Earth is but one country and mankind its citizens — Bahá'u'lláh."

The third contribution is a symposium entitled "Value and Institutional Changes for a Sustainable Civilization," and it is scheduled for June 8 in the Flamengo Park auditorium. The event is designed to stimulate active dialogue amongst its participants by dividing them into four working groups dealing with the following relevant world issues: Leadership for a New Sustainable World Order; Spiritual Foundations for an Ecologically Sustainable Society; Peace and Security; and Institutional Changes for a Sustainable Society. The event will conclude with a plenary session.

The fourth prong of the Bahá'í contribution will be a "Unity Show" as part of the Evening Series in the Park. This show will seek to celebrate cultural diversity with various music and dance performances from around the globe. Included are a Brazilian Children's Choir, a Native American Hoop Dance, an Andean Flute performance, a jazz trio from the United States, and possibly an Eastern European music and dance performance. The show is scheduled for the night of June 11th in the '92 Global Forum Amphitheater.

In addition to all of this, an exhibition of Bahá'í grassroots sustainable development projects (including rural women's training institutes, locally managed radio stations, and literacy programs from around the world) will be on display throughout the entire '92 Global Forum. Bahá'í books, pamphlets and other literature will also be on location for public access and perusal. ☉

Among the projects of the Bahá'í community in connection with the Earth Summit is a "Peace Monument," which is to be erected near Flamengo Park in Rio. Shown here is a similar monument, which was erected in the city of Goiânia by the local Bahá'í community there.



Education for All Network holds first regional consultation in Bangladesh

DHAKA, Bangladesh — More than sixty people from throughout South Asia attended a regional consultation on Education for All here in February, the first of a series of regional conferences designed to improve cross-sector communication about new models and means for providing basic education for everyone on the planet.

Organized by the Education for All (EFA) Network-Bangladesh, a newly formed national organization of NGOs, the three day consultation drew representatives from governments, international agencies, international NGOs, national NGOs and the media.

The mixture of governments, international agencies and NGOs proved stimulating for many participants. "This has been important because it is a chance to interact with all these other NGOs from the region," said Mr. Safiul Alam, Secretary of Education in Bangladesh. "For us, it is a new experience."

The EFA Network-International has established a framework for a series of regional consultations over the next two years. Founded last year by a coalition of United Nations agencies, international organizations and NGOs, the Network aims to become a "network of networks" that can help education specialists form all sectors learn from each other.

South Asia was chosen as the site for the first EFA regional consultation because, in the words of Cole P. Dodge, UNICEF representative in Bangladesh: "Seventy percent of the illiterates of the world are in these three big countries: Bangladesh, India and Pakistan."

The consultation began with a series of comprehensive country reports on progress made in the region since the World Conference on Education for All, which was held in Jomtien, Thailand, in March 1990.

The Bahá'í International Community



was a founding member of the EFA network, and national Bahá'í communities are involved at the regional level. Bahá'í representatives from India and Bangladesh attended the consultation. A second consultation for South Asia is planned in October. Its aim will be to establish a permanent network for the region.☉

In Kiev, Ukraine, Bahá'ís from Nürnberg, Germany, distribute humanitarian aid at the Children's Hospital.

Japan

(Continued from page 6)

backgrounds, we avoid many of the conflicts that might come traditionally when a Japanese person marries a foreigner," said Mrs. Schwerin.

"For example, John is from a Western Christian background and I am from an Asian Buddhist background," Mrs. Schwerin said. "And the question of what faith to raise your children in is often a problem for people in international marriages. Because we believe in the oneness of religions, we have been able to educate our children to appreciate all religions."

The Schwerins see their experience — and their Faith — on the vanguard of the new ideas that are sweeping Japanese society.

"The younger generation is changing," said Mrs. Schwerin. "They are going out of the country and making friends and they are gradually seeing Japan as a nation within the world. I think the Bahá'ís of Japan are helping in this process, by assisting people to think more broadly and by setting a new example, by showing how the world today is becoming one society." ☉

Simple plot, grand ideas make for compelling cinema

Mindwalk

Directed by
Bernt Capra

Written by
Fritjof Capra and
Floyd Byars

The plot for "Mindwalk" couldn't be more simple. Two friends, a poet and a politician, visit the French medieval city of Mont Saint Michel. They meet a physicist. The three spend a day walking around the city. Come evening, they part company. All they do is converse.

But what a conversation.

It covers politics, the environmental crisis, creative expression, atomic physics and philosophy. But most of all, the talk is about relationships and the interconnectedness of all things.

Superficially, that may not sound like a recipe for a successful dramatic film in a cinematic world dominated by *Rambo* and *Star Wars*.

However, the result is as thoroughly engaging and emotionally satisfying as it is intellectually stimulating.

Based on the book *The Turning Point* by physicist/philosopher Fritjof Capra, *Mindwalk*'s central thesis is that the major crises facing the world, whether political, ecological or personal, are based largely on humanity's collective failure to embrace a holistic view of reality.

"...all the problems are fragments of one simple crisis — a crisis of perception," says the physicist, who is played by Norwegian actress Liv Ullmann. "We need a new vision of the world."

Her presentation of this view — with all of its implications for politics, ecology, and even personal fulfillment — is the substance of the day-long conversation between the three characters. The approach that each character takes, as he or she confronts this new reality and reflects on what it means for their own lives, provides the dramatic counterpoint.

The politician, for example, who is played by American actor Sam Waterston, has just lost a bid for the presidency. Burned out by traditional politics, he finds that he is at a "turning point" in his life. The conversation gives

him a fresh insight into the possibilities for change.

The poet, played by actor John Heard, sees the implications of this new point of view in terms of creative expression. "Healing the universe is an inside job," he remarks at one point.

And Ms. Ullmann, as the physicist who is intellectually able to grasp the interdependence of all things, nevertheless discovers that she has for too long failed to connect with her teenage daughter.

None of this is played out with high drama. Rather, the simple artifice of dialogue, delivered naturally and unpretentiously as the three souls wander through an ancient city, takes the characters — as well as the audience — on a journey of discovery.

This journey is made all the more compelling because of the setting and the camerawork. The environs of Mont Saint Michel, with its magnificent architecture and beautiful surroundings, are skillfully interwoven with the film's dialogue.

The three meet, for example, in the clock room of the city's cathedral. Admiration for its mechanical intricacy leads to a discussion about humanity's acceptance of the essentially mechanistic world view promoted by Newton.

The dark side of human nature is explored, conversationally, in a room full of Medieval torture devices. And questions about ecology and the interdependence of life are explored in the salt marsh which lies below the city's ramparts.

"We need a sustainable society," says Ms. Ullmann's character near the end of the film, "one in which our needs are being satisfied without diminishing the possibilities of the next generation."

The film was produced for less than \$3 million, said Klaus Lintschinger, the executive producer. "The actors worked for sharply reduced salaries because they were committed to the ideas in the film," said Mr. Lintschinger, who developed the idea—which had been seen in terms of a documentary—into a dramatic film.

"I felt we could better communicate the concepts in the film through drama," he said. "I confess I was attracted to the project because, as a Bahá'í, I feel that we have in fact entered a new age and that it demands a whole new set of values, if we are to make the world into a viable place." ☉

Ms. Ullmann, Mr. Heard, and Mr. Waterston in a scene from *Mindwalk*.



Review