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Brazilian parliament honors leading Bahá'í dignitary

In a special session, the Federal Chamber of Deputies honors Madame Mary Rabbání as an environmentalist and promoter of peace



Madame Mary Rabbání, leading dignitary of the Bahá'í Faith, is shown with school children at the Masrour School in Manaus, Amazonas. Madame Rabbání recently revisited the Amazon region on the 20th anniversary of a ground-breaking expedition which she led to survey the impact of development on the environment and indigenous cultures.

BRASILIA, Brazil — The Brazilian Chamber of Deputies, the nation's highest legislative body, held a special solemn session on 14 August 1996 to honor Bahá'í dignitary Madame Mary Rabbání, who was visiting Brazil to commemorate the 75th anniversary of the establishment of the Bahá'í Faith in this country.

More than 90 representatives of Brazil's main legislative body were present for the two-hour session. Representing the full range of Brazil's political parties, some 14 deputies spoke, honoring Madame Rabbání as a defender of the environment, a promoter of world peace and unity, and a protector of the rights of indigenous peoples.

"Mrs. Rabbání," said Deputy Luiz Gushiken (Labor Party, São Paulo), "today we invited the Deputies and the friends of the Bahá'í Faith, to pay homage to you for everything which Your Honor has done in favor of a more just and more human society."

According to Roberto Eghrari, secretary of the Bahá'í community of Brazil, some 70 deputies signed the declaration calling for the session.

"The fact that deputies from all of the different parties and regions of Brazil called for and spoke at this session is a sign that they recognize the Faith as a unifying force in the country," said Mr. Eghrari. "Deputies from

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The Importance of Agriculture

Civilization began with agriculture. When our nomadic ancestors began to settle and grow their own food, human society was forever changed. Not only did villages, towns and cities begin to flourish, but so did knowledge, the arts and the technological sciences.

And for most of history, society's connection to the land was intimate. Human communities, no matter how sophisticated, could not ignore the importance of agriculture. To be far from dependable sources of food was to risk malnutrition and starvation.

In modern times, however, many in the urban world have forgotten this fundamental connection. Insulated by the apparent abundance of food that has come from new

technologies for the growing, transportation and storage of food, humanity's fundamental dependence on agriculture is often overlooked.

The upcoming World Food Summit serves as an important opportunity to reconsider the fundamental importance of agriculture — and the degree to which the global and independent nature of human society today requires a re-thinking of our attitudes and approaches to world food production and distribution.

Scheduled to be held from 13-17 November in Rome, the Summit seeks a renewal of an international commitment made in 1974 to eradicate "the most basic problem of mankind: food insecurity." The pledge was made at the first World Food Conference, which recognized that all people have a right to an adequate diet. Governments agreed to end hunger, malnutrition, and food insecurity within a decade.

Since that resolution, progress toward food security has been made. In many nations, agricultural production has increased, food purchasing power has risen, and diets have improved.

However, advancement has been far from even. In 88 countries, a significant

portion of the population — some 800 million people worldwide — continue to suffer from deficient diets. What is more, the drive toward food security has slowed in recent years. The rate of growth in agricultural production is declining; world grain reserves have fallen to record lows; the demand for imported grain is increasing; and commitments of aid to agricultural development have decreased. This against a backdrop of expanding world population, intensifying demands on agricultural resources, and a growing recognition that the agri-food system is not sustainable.

The Food and Agriculture Organization (FAO), which is sponsoring the Summit, has expressed "deep concern" regarding the current and future status of the world's agri-food system, and called for immediate action at the national and international levels to attack the "root causes" of persistent food insecurity.

But what are the "root causes" of food insecurity? What policies and actions will contribute to eradicating food insecurity everywhere?

While there are obviously significant environmental and technical causes of food shortages, more significant are the underlying social causes. By many accounts, overall world food production is currently enough to provide everyone with a healthy and well balanced diet.

The fundamental basis of community is agriculture, tillage of the soil."

— 'Abdu'l-Bahá, 1912.

Yet fractured and unjust social systems, armed conflict, and narrowly nationalistic attitudes contribute greatly to inadequacies in food production, transportation, storage and distribution. It is no coincidence that nations suffering most from chronic malnutrition and food insecurity are also the most disrupted by war or civil strife.

Effective and lasting solutions to problems related to food insecurity will be found in policies and actions that pay adequate attention to those processes of development

that aim primarily toward strengthening the human fabric of communities and revitalizing their institutions.

In talks and letters made some 80 years ago, 'Abdu'l-Bahá, the son of the Founder of the Bahá'í Faith, outlined a bold vision for a unified global society that, rather than side-stepping the fundamental importance of agriculture, upholds the central importance of the farmer, the local community and its governing institutions in providing for the health and well-being of all of the members of society.

In this vision, spiritually motivated individuals contribute to strong families, organizations, corporations, administrative institutions and communities, animated by a new global ethic founded on universal spiritual principles such as unity, justice, equity, moderation and peacefulness. As working principles, these spiritual qualities enhance social cohesion.

More significantly, in relation to the question of food security, 'Abdu'l-Bahá indicated that solutions to socioeconomic problems begin at the village level. "The fundamental basis of community is agriculture, tillage of the soil," 'Abdu'l-Bahá said in 1912.

He advocated the establishment of community-based, elected institutions responsible for the development and regulation of resources, for social services, and for investment. Decision-making would be carried out through an enhanced consultative process involving all-inclusive participation of community members and the open, frank, and courteous airing of views. A full and fair consultative process contributes to community ownership of development. Participatory processes that are "owned" by the community are more effective, leading to self-reliance rather than dependency.

This vision goes beyond the prescription to "think globally, act locally." For while it emphasizes the proper development of the individual's intellectual, physical and spiritual capacities and his or her actions as the key to community revitalization, it also promotes the kind of institutions and systems of governance that are necessary to connect the individual and his or her actions firmly to a global and interdependent civilization. The impulse



toward globalism is more than merely a state of mind.

This vision promotes an ethic of human solidarity that implies the precedence of the general welfare of humanity over national, racial, class, gender, and personal interests. The alleviation of human suffering becomes a universal goal, regardless of where that suffering occurs. Accordingly, effective global institutions are required to manage fair and equitable trade arrangements, equitably allocate resources, and ensure that prosperity is shared. These principles ensure that effective and appropriate technical solutions to food insecurity are developed and shared with those nations and people most in need.

For Bahá'ís, a community is more than the sum of its members. It is a comprehensive unit of civilization composed of individuals, families, and institutions that are originators and encouragers of systems, agencies, and organizations that work together with a common purpose for the welfare of people both within and beyond its own borders.

Ultimately, it is only through enhanced processes of social development which recognize the fundamental value of spiritual principles in education, community organization, and the application of technology that true food security can be established. It is necessarily a long term solution, but lays a firm foundation for a sustainable and secure food supply for all.☼

In London, Her Majesty Queen Elizabeth II greeted Mr. Hugh Adamson, Secretary of the Bahá'í Community of the United Kingdom, during a ceremony at Westminster Abbey in observance of Commonwealth Day on 25 June 1996.

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Grow food locally, support women farmers, says NGO coalition

"It is said that trade is indispensable to food security. But developing an economy's ability to produce food is also beneficial to the market."

**— Linda Elswick,
World Sustainable
Agriculture
Association**

Representatives of various grassroots non-governmental organizations (NGOs) participated in a panel discussion on food security at the United Nations on 17 September 1996.

UNITED NATIONS— Governments and international agencies concerned with improving food security in Africa should support women farmers and boost efforts to grow and process food locally, according to the Advocates for African Food Security.

An umbrella group composed of non-governmental organizations (NGOs) and representatives of UN agencies and intergovernmental organizations, the Advocates organized a panel discussion and presented a statement on food security here in New York on 17 September in connection with the UN's Mid-Term Review of the UN New Agenda for the Development of Africa in the 1990s. The Bahá'í International Community is the convenor of the Advocates.

The panel discussion and statement offered a preview of what some grassroots-oriented NGOs will be saying at the upcoming World Food Summit, scheduled to be held in Rome from 13-17 November.

The six panelists, who represented a range of local and regional organizations, expressed a general concern — which was also reflected in the Advocates' statement — that international agencies are not doing enough to support food self-sufficiency in Africa. More specifically, they said, international aid too often supports the importation of foreign foods rather than as-

sisting in the development of better methods for growing, preserving, storing and distributing locally grown food.

"It is said that trade is indispensable to food security," said Linda Elswick of the World Sustainable Agriculture Association (WSAA). "But developing an economy's ability to produce food is also beneficial to the market." Ms. Elswick said that despite arguments to the contrary, small-scale producers are capable of environmentally safe and sustainable food production.

Also addressed was the tendency of governments and agencies to focus on men farmers, even though women produce up to 80 percent of the food in Africa.

Teclaire Ntomb of Groupe d'Initiative Commune des Paysannes de Bogso spoke about a small women's project in Cameroon. Involving just 50 women in one village, it has been able to farm 20,000 hectares of cassava — without the use of modern agricultural practices — and in the process create a canteen so that children can have a balanced meal at school.

"We use archaic methods of farming, but we work as a group and this is where our strength comes from," said Ms. Ntomb.

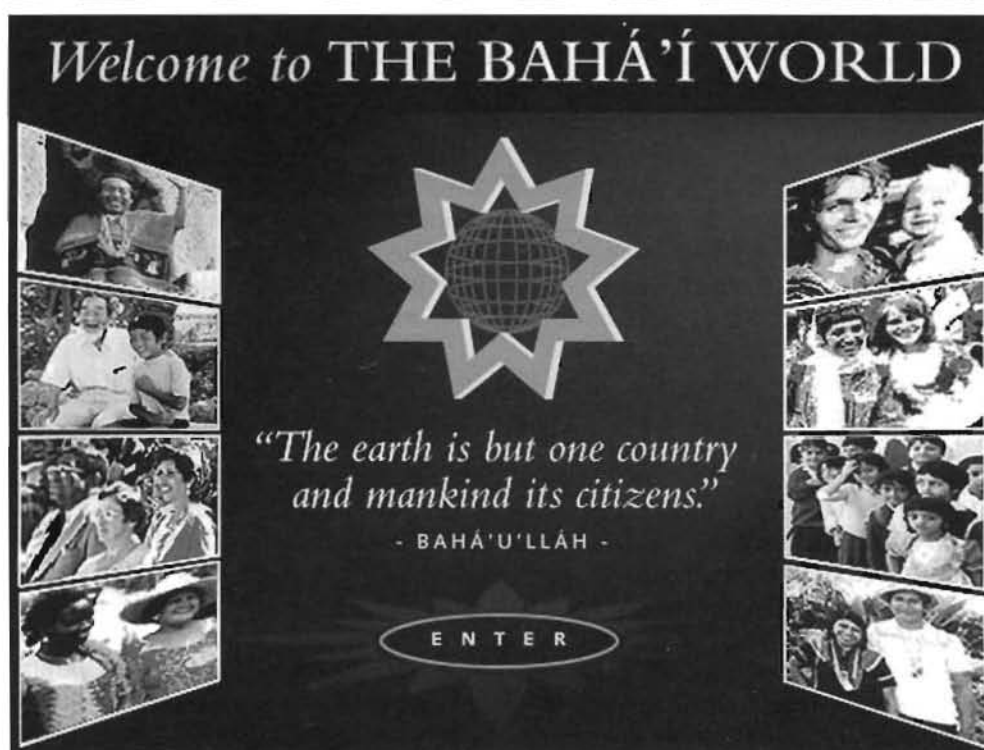
Tiati à Zock, a community development facilitator with the Bahá'í Agency for Social and Economic Development in Cameroon, spoke about a project to heighten men's awareness of the heavy work load of African women and how women's advancement benefits all.

Through song, dance, theater, and music presented in an entertaining and non-threatening way, the Traditional Media As Change Agent Project in Cameroon generated in men a greater consciousness of the burden carried by women.

"Many of the men did not realize that their wives were doing most of the daily work, and were embarrassed to find it out," Mr. à Zock said. "But when they did, they wanted to know how they could help." By creating a new awareness of the situation, men began to shoulder some of the work that women had been doing, he said, causing food production to increase. ☉

— Reported by Veronica Shoffstall





The home page screen image at www.bahai.org, the newly launched official web site of the Bahá'í Faith. The site was created and is managed by the Office of Public Information of the Bahá'í International Community. The site will be expanded on a continual basis. Future additions will feature Bahá'í activities in the arena of social and economic development and Bahá'í perspectives on current global trends and movements of social change.

The Bahá'í Faith launches an official page on the World Wide Web: www.bahai.org

NEW YORK — The Bahá'í Faith, which in a century and a half has been established in 235 countries and dependencies, and which embraces a cross-section of the human race, has launched an official site on the World Wide Web.

Located at <http://www.bahai.org>, the site is called "The Bahá'í World" and reflects the unified and global nature of the five-million-member Bahá'í community, offering a wealth of information about the 152-year-old religion, its teachings, and the activities of its followers.

Announced on 7 August, the site had more than 15,000 visits as of 10 October. It has also received a number of reviews, including a notice in *USA Today*, a national daily newspaper in the United States with a circulation of more than 1.5 million.

"The World Wide Web provides a depth and breadth of information about religious groups that is nowhere else as easily available," said Dr. Ann Boyles, coordinator of the Office of Public Information of the Bahá'í International Community, which sponsors the site.

"We think that this new site will not only inform inquirers about the Bahá'í Faith, but

will suggest some innovative answers to the deep social problems facing the world.

"Much of the information is personalized, featuring stories and comments from Bahá'ís from all over the world," said Dr. Boyles. "The result is a graphically attractive and intellectually appealing site that offers a virtual window on a dynamic worldwide community of individuals about which many know far too little."

Researchers will find a detailed introduction to the central figures and institutions of the Faith, an overview of basic Bahá'í beliefs and practices, articles highlighting aspects of Bahá'í community life and the perspectives of individual believers, and a repository of Bahá'í International Community documents that present the Bahá'í vision for the advancement of society.

The site was announced to the Bahá'í community on 24 July 1996 and officially presented to the public on 7 August. It is multi-lingual, currently featuring information in English, French and Spanish. Information will be made available in more languages as the site is expanded and developed. ☉

Researchers will find a detailed introduction to the central figures and institutions of the Faith, an overview of basic Bahá'í beliefs and practices, articles highlighting aspects of Bahá'í community life, and documents that present the Bahá'í vision for the advancement of society.

"Only the bringing together of the spiritual forces of all origins — and this is where I see that the Bahá'í Faith is a very strong example of tolerance for other beliefs — will make us move forward."

— Deputy Tilden Santiago of Minas Gerais.

Madame Mary Rabbání (left) smiles after remarks by Deputy Alzira Ewerton of Amazonas (standing, center) in the Brazilian Chamber of Deputies. At right is Deputy Fernando Ferro of Pernambuco.



Madame Rabbání honored in Brazil

(Continued from page one)

all sorts of philosophical and ideological backgrounds were involved in the process."

Among her other accomplishments, Madame Rabbání was honored for her work in Brazil some 20 years ago, when she led a six-month expedition through the Amazon basin to survey the impact of development on the environment and indigenous cultures. Born out of Madame Rabbání's long-abiding concern for the environment and indigenous peoples, the expedition was a ground-breaking effort in the recognition of the importance of indigenous cultures and the need for their protection.

The widow of Shoghi Effendi Rabbání, who led the Faith from 1921 to 1957, Madame Rabbání is considered the highest ranking dignitary in the Faith and she travels widely to represent its interests. Since 1963, the Faith has been led by an internationally elected governing board.

The day after the session, Madame Rabbání met with President Fernando Henrique Cardoso at the presidential palace. They spoke about the environment, global governance, and the development of the Faith in Brazil, according to an aide to Madame Rabbání.

Two days after the special session, Madame Rabbání returned to the Amazon for a reunion with other members of the Amazon journey, known as the Green

Light Expedition. In Manaus, capital of Amazonas state, she was honored at the city's famous opera house by some 400 people, who represented some 30 different state, municipal and non-governmental organizations from the region.

During her visit to Brazil, Madame Rabbání also addressed the First Latin American Conference on World Citizenship. *(See facing page.)*

The speeches by the deputies in the 14 August special session, in addition to honoring Madame Rabbání, covered a wide range of topics related to the presence and activities of the Faith in Brazil, from its involvement in social and economic development projects to the efforts of the Brazilian Bahá'í community to promote unity and tolerance.

"In many cities," said Deputy Flávio Arns (Brazilian Social Democratic Party, Paraná), "in addition to the spiritual and moral development work, Bahá'ís also carry out projects in the economic and educational fields, such as School of the Nations in Brasília; the Monte Carmelo Association in Mogi Mirim, São Paulo; the Educational Centre of Salvaterra, in Salvaterra, Pará; and the Rural Poly-technical Institute in Iranduba, Amazonas."

Two deputies, Alzira Ewerton (Brazilian Popular Party, Amazonas) and Maria Valadão (Liberal Front Party, Goiás), praised the Faith for its promotion of the principle of the equality of women and men. "The Faith of Bahá'u'lláh did not merely foresee equality in theory but, above all, presented a concrete model of how equality should become real in society," said Ms. Valadão.

Others spoke of the need for all to embrace the themes of tolerance, unity and respect that are promoted by the Faith.

"I believe that only the bringing together of the spiritual forces of all origins — and this is where I see that the Bahá'í Faith is a very strong example of tolerance for other beliefs — will make us move forward," said Deputy Tilden Santiago (Labor Party, Minas Gerais). "Certainly, it is a very strong spiritual force that is needed to face the world of conflict and contradictions in which we live." ☉



A plenary session at the First Latin American Conference on World Citizenship.

Latin American Conference on World Citizenship issues declaration

SAO PAULO, Brazil — Some 250 people from 13 countries attended the First Latin American Conference on World Citizenship, held 22-23 August at the Permanent Seat of the Latin American Parliament.

The Conference, the first of its kind in the region, brought together a wide range of elected officials, representatives of non-governmental organizations (NGOs), and social activists. It resulted in a 10-point declaration on world citizenship, which will be presented to heads of state at the Sustainable Development Summit for the Americas. The Summit will be held in Santa Cruz de la Sierra, Bolivia, later this year.

The 10-point statement declared that "the establishment and promotion of world citizenship" is "the greatest means for achieving peace, security and prosperity" in the world. It also called for all states to join into "some sort of world federation," saying it was "the best form of sociopolitical organization for the present-day world."

The Conference was organized by a group of Latin American NGOs, including the Bahá'í Community of Brazil, and it featured speeches by a wide range of regional and international figures. Among them were: Madame Mary Rabbání, leading dignitary of the Bahá'í International Community; Professor Ervin Laszlo of the Club of Budapest; Brazilian Minister of Culture Francisco Weffort; Brazilian Minister of Administration Luis Carlos Bresser

Pereira; Brazilian Federal Deputy Luiz Gushiken; Maria Terezinha Godinho, São Paulo State Secretary for Childhood, Family and Social Well-being; and Pierre Weil, President of the City of Peace Foundation.

"This conference is a proof that society is realizing the need to consider a person as a 'global human being,'" said Regina Migliori, a representative of the Institute for World Citizenship, a new NGO with a major role in organizing the Conference. "This 'global human being' is one able to deal with the challenges related with peace. The world is very diverse and the reality very complex with positive and negative aspects and what we need is to promote a complementarian perspective and not an antagonistic one. Conferences like this are the signals of a new era."

State Secretary Godinho said the Conference's main topics — "World Citizenship, Education for World Citizenship and Unity in Diversity" — are central to "a new vision of humankind and the search for a new humanism.... The themes above bring us to discover a new era, a new world, a new society, a new humankind."

Rabbi Henry Sobel, from the Jewish community of São Paulo, spoke of the role of the individual in promoting change. "Everything is possible," he said. "It only depends on us, each one of us, from inside to outside, from inner development to outer development." ☉

"This conference is a proof that society is realizing the need to consider a person as a 'global human being.' Conferences like this are the signals of a new era."

**— Regina Migliori,
Institute for World
Citizenship**

At the annual White River Traditional Pow Wow on the Rosebud Sioux Reservation, Lakota dancer Kevin Locke works with young boys — and girls — to teach them the hoop dance. Known worldwide for his dancing and traditional flute playing, he has traveled to more than 70 countries to perform. Yet Mr. Locke nearly always finds time to teach the dance to young people, passing along a traditional art that had nearly died out.



Hoop dancing and world citizenship: meet Kevin Locke

Known for his revival of the Lakota courting flute and the hoop dance, Kevin Locke, a tireless promoter of indigenous arts and human oneness, takes his art beyond traditional boundaries

WHITE RIVER, South Dakota, USA — As the name implies, the annual White River Traditional Pow Wow on the Rosebud Sioux Reservation is one of the most tradition-oriented of such gatherings among the Lakota people. Sitting in the ring-shaped Pow Wow stands, the audience was shaded from the hot August sun by fresh-cut pine boughs. And for supper, members of the Rosebud Sioux tribe feasted on fry bread and buffalo soup — the latter cooked over an open fire and made with the tribe's own range-fed stock.

So it was not surprising when Master of Ceremonies Francis Morrison asked that young boys come up for a participatory hoop dance lesson by Kevin Locke, a well-known Lakota dancer and flute player: historically, only adult males may perform the traditional hoop dance.

But Mr. Locke, who had dropped by unexpectedly, had quite explicitly offered to teach all young people, both boys and girls. Standing in the announcer's booth with Mr. Morrison, he was quick to ask for a correction. "Could be girls, too," said Mr. Locke, gently prompting Mr. Morrison.

"Okay," Mr. Morrison said good naturedly into the microphone, "girls, too." And in a short time, several dozen young boys and girls were out on the grassy Pow Wow grounds, working with the 42-year-

old Mr. Locke and his multicolored hoops, having fun and at the same time learning about their own culture.

The incident reflects the changes occurring today in American Indian society — and Mr. Locke's role in them.

First, the active presence of so many young people at traditional gatherings like the White River Pow Wow speaks of the general revival of Indian culture that is now

flourishing on — and off — the reservations in the North American midlands. After

Profile

many years of poverty, problems with alcohol, and the forced acceptance of the white culture, many Indians are finding hope and spiritual renewal in the rediscovery of native traditions — as are a new generation of non-native spiritual seekers in North American, European and Asian urban centers.

Secondly, as was evident by the welcoming reception given to Mr. Locke by the Pow Wow committee and others in White River, the incident bespeaks his part in this revival. Some 20 years ago, Mr. Locke taught himself to speak Lakota, the language of his ancestors, whose tribe is more commonly known as the Sioux. A few years later, he taught himself to play the Lakota courting flute and the hoop

dance, helping to revive two important traditional arts. Today, he is known worldwide for his flute playing and hoop dancing, and hundreds of Indian youth have followed his example.

On yet a third level, the incident reflects a critical aspect of Mr. Locke's approach in this revival: his willingness to take his art beyond traditional boundaries, promoting an inclusiveness that embraces concepts like equality of the sexes, human oneness and world citizenship.

A Gift to the World

Indeed, a few days spent on the road with Mr. Locke as he visited Lakota communities in South Dakota during the late-summer Pow Wow season revealed that he views himself as a world citizen as well as an American Indian. In both his life and his art, he strives first and foremost to show how traditional Lakota arts are not only important to the well-being of his people — but are also a reservoir of joy and healing for people everywhere.

"I see that the Lakota people have many gifts to bring to the world," said Mr. Locke, whose Indian name is *Tokeya Inajin* (which means "First to Arise"). "The people are desperate for these gifts. We know that humankind is in a crisis. Now we need to draw from all of these wellsprings of knowledge that are within the treasures of the hearts of the peoples of the world."

Among the offerings of the Lakota, he believes, are certain key spiritual values of giving, nobility, fortitude, and respect, as well as an abiding sense of the interconnection of nature and all peoples — symbolized by the dozens of circular hoops used in the dance he performs.

For Mr. Locke, the best way to share these values is through traditional Lakota art forms. Since 1978, he has traveled to more than 70 countries to perform, playing in venues ranging from the 1992 Earth Summit's Global Forum in Rio de Janeiro to a recent tour through 12 countries in Asia. Last June, he performed at the United Nations Conference on Human Settlements (Habitat II) in Istanbul. His appearances are in increasing demand, and he has sold more than 200,000 recordings worldwide.

"When I go out to different parts of the world," said Mr. Locke, "the people are so receptive, saying 'this is great, this is beautiful.' People say, yes, this affirms who I am

and it affirms my nobility as a member of the human family. In this way, these authentic traditions have the power to connect our global civilization."

His Path of Discovery

Mr. Locke's family has long been active in promoting and preserving their heritage. His great-great-grandfather was the famous Dakota patriot, Little Crow. His great-grandmother, *Mniyata Ojanjan Win*, was a renowned medicine woman. His mother, Patricia Locke, has been an activist for Indian rights and recognition. She was instrumental in lobbying for the milestone American Indian Religious Freedom Act of 1978, which returned to Indians the right to freely practice their spiritual traditions. She also helped 17 Lakota tribes to establish locally administered Indian colleges. In recognition of such accomplishments, she won a prestigious MacArthur Foundation Grant in 1991.

Mrs. Locke saw to it that her son was well-schooled in his heritage, sending him to the Institute of American Indian Arts in New Mexico for high school. After graduating, he returned to Standing Rock Reservation in South Dakota, the land of his ancestors, and began investigating the teachings of the White Buffalo Calf Woman, the Lakota Prophetess, who came roughly a thousand years ago, prescribing prayer, dance and fasting as a means of spiritual cleansing and preparation.

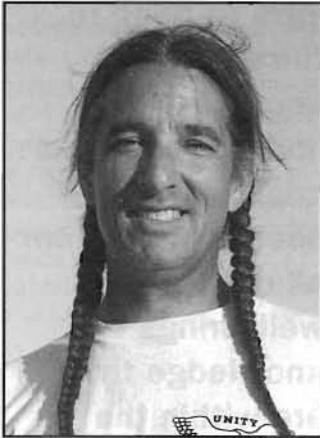
"As a child, I was exposed to many religious traditions, but then I started getting involved with native spiritual obser-

"The Lakota people have many gifts to bring to the world. We know that humankind is in a crisis. Now we need to draw from all of these wellsprings of knowledge that are within the treasures of the hearts of the peoples of the world."

— Kevin Locke

Kevin Locke performing last June at the NGO Forum during the United Nations Conference on Human Settlements (Habitat II) in Istanbul, Turkey. As is typical for him, Mr. Locke asked the audience to participate, teaching them a few steps to the hoop dance.





Kevin Locke

"He is a remarkable artist. And what Kevin has done more than most other people is to take his art outside the world of the Pow Wow circuit to the general public."

**—Andy Wallace,
National Council for
the Traditional Arts**

vances and had kind of an awakening," said Mr. Locke. "Back around 1973 or 1974, I started going out fasting every year, in the Indian style, where you go for four days with no food or water, way out alone in the wilderness."

Around the same time, he began to learn to speak Lakota. This, in itself, is a remarkable accomplishment; he rarely heard the language as a child and it was then still illegal to speak it. "Historically, the policy of the United States Government toward the Lakota people was one of eradication and extermination," said Mr. Locke, explaining why the Federal Government had outlawed native language and religious practices. "When that didn't work, they decided on a course of total acculturation or assimilation."

Despite such laws, many Indians continued to practice their religion and speak their languages secretly, and Mr. Locke turned to them. "I made a real nuisance of myself because I was always hanging around with older people who spoke Lakota and I would interrupt them when I heard a word I didn't understand and ask them to repeat and explain it," he said.

During the 1970s, as he plunged ever more into the language and traditions of his people, Mr. Locke also worked as a school teacher and administrator, completing a master's degree in educational administration from the University of South Dakota. He was also accepted into law school, but quickly quit. "By the third day, I realized I did not want to go through the whole process of totally restructuring my thinking along legal lines," he said. "I was really kind of searching for something."

Study of the Bahá'í Faith

Then, in the late 1970s, he was inspired to learn more about the Bahá'í Faith, a world religion founded in Iran in the mid-1800s. "What really motivated me was the anticipation of having our first child and trying to project what kind of a world this little child was coming into, and what were the prospects for the future," he said.

As he explored the history and tenets of the Faith, which teaches that there is only one God and that all of the world's religions, including many indigenous ones, are expressions of the same ancient and eternal faith, he decided that many of the prophesies of the White

Buffalo Calf Woman had been fulfilled.

"The central prayer of the Lakota is to be sheltered under the 'Tree of Life,' and the teachings about the great 'Hoop of Life' are that the many hoops of creation, or, peoples of the world are interconnected and destined to come together," he said, pointing out that one of the titles of Bahá'u'lláh, the Founder of the Bahá'í Faith, is the "Tree of Life."

"I realized that the teachings of the Woman were part of a great process of divine revelation that all peoples have taken part of, and that it has reached its culmination in the Bahá'í Faith," he said. "I also realized that what the Bahá'í Faith teaches does not detract from or in anyway negate my own traditional religion. Many people ask me, 'How does the Bahá'í Faith tie in with your Indian spiritual traditions?' Because there is an assumption that people get from their experience with Christianity, at least as practiced here, that you have to renounce your former practices when you join a new religion.

"But the Bahá'í writings say that all peoples have received a portion of the divine bounty, and that this bounty is all from the same source," he said. "In other words, the truly valid and beautiful spiritual traditions are from one source and they all have prophetic traditions that point to the same point of unity and to the same glorious future for humanity, which is the unfoldment of an all-embracing world civilization. So there is no need to deny or negate or invalidate each other's spiritual heritage."

Learning from Old Recordings

At about the same time he became a Bahá'í, Mr. Locke began to learn to play the traditional Lakota courting flute. He discovered an old flute at his mother's home and proceeded to teach himself two traditional songs by listening, over and over, to recordings made by a Library of Congress ethnomusicologist in the 1930s. Through experimentation, he taught himself proper breathing and fingering. "When I started playing the flute, there was only one other practitioner of the Lakota-Dakota style of flute playing, and he was quite elderly," he said.

To learn more songs, Mr. Locke again queried his elders, who often remembered the songs and the melodies even though they did not play the flute themselves. "In

this way, I began to gather songs and build my repertoire," Mr. Locke said.

Mr. Locke soon became well known for his sensitive and charismatic performances. He became a regular on the traditional music scene and in 1980 the United States Information Agency began to send him around the world on cultural exchange tours. In 1990, he won a National Heritage Fellowship from the National Endowment for the Arts, the highest award granted to such traditional artists.

He has also done nearly a dozen recordings of his flute playing, and one of his recent tapes has sold more than 175,000 copies worldwide. "That is a huge number for an album of traditional music," said Andy Wallace, associate director of the National Council for the Traditional Arts, which has sponsored Mr. Locke on a number of tours. "He is a remarkable artist. And what Kevin has done more than most other people is to take his art outside the world of the Pow Wow circuit to the general public."

Reviving the Hoop Dance

Mr. Locke learned the hoop dance, which had nearly died out, from Arlo Good Bear, a *Mandan Hidatsa* Indian from North Dakota. "We were doing a couple of performances in New York City and we were rooming together and he said, 'I'm going to teach you the hoop dance. I'm going to give you four lessons. And I will give you one lesson now and the rest later. And after I give you these lessons, you are going to be on your own. And it is going to take you a long way.' And then he got out his hoops and he made some designs and the whole thing took about 15 minutes. And the next day he took off and I took off.

"A few days later, Arlo's mom called and said he had died in an accident. So I went to his funeral. And after I returned home I had a very vivid dream — several vivid dreams — and I saw him, dancing with the hoops a very beautiful, a very powerful dance, making all of these designs, so fluid and spontaneous."

Mr. Locke later came to believe that these dreams were the promised lessons, being communicated from the next world. "They were not mechanical lessons. The message I got was that this is a way that you can connect the past with the present,

the present with the future, and the spiritual world with the material world."

He then began to teach himself the hoop dance in much the same way he taught himself the flute, by studying ancient dance forms and symbols and then gradually working out the footwork and the movements of the hoops. "There are certain standard designs that everybody does, and Arlo showed me those and made sure I knew them that first night," he said.

Now Mr. Locke is renowned as much for the hoop dance as for the flute — and for his willingness to teach both arts. "Pretty much every time I do a performance, I also teach it," he said.

Dr. Wayne Evans, a professor of education at the University of South Dakota at Vermillion, said Mr. Locke has indeed spurred many young Indians to take up traditional arts. "In his way, Kevin is really making a contribution to our culture, and having an impact on our young people," said Dr. Evans, who is also a member of the Rosebud Sioux tribe. "Instead of keeping it to himself, he is giving it to others and that is the Lakota way."

For his part, Mr. Locke believes that the work of preserving and sharing his culture is extremely important. He compares the folk arts and traditions of each of the many peoples and cultures of the world to chapters in a great book — the book of humanity. "If you don't include all of the peoples and their traditions," he said, humanity is much the poorer. "You are missing some chapters of the book." ☉

"The truly valid and beautiful spiritual traditions are from one source and they all have prophetic traditions that point to the same point of unity."

— Kevin Locke

Lakota flutist and hoop dancer Kevin Locke performing at the Crow Creek Pow Wow in South Dakota last August.



Members of a village women's group near Mokwete, South Africa, say they enjoy using a manually operated rock crusher designed by New Dawn Engineering, a Swaziland-based appropriate technology company.



New hope for Africa's beleaguered stone breakers

MOKWETE, South Africa — As jobs go, stone breaking is surely one of the worst in Africa. Squatting in the hot sun and hammering away to smash large rocks into small ones, stone breakers expend joint-straining amounts of muscle power, face a constant risk of hand and eye injury, and breathe in huge quantities of harsh stone dust.

The task is also one of the lowest paid.

One group of women in this impoverished village some 300 kilometers northeast of Johannesburg recently found that, using hammers, iron bars and even other stones, they could produce about half a wheelbarrow of crushed stone per day — an amount for which they received about US\$.70 (70 cents). Still, it was better than nothing, enough income to buy the staple foods that their children need.

Members of the BaPedi people, the women had since the late 1980s collaborated with Hlatlolanang, a local non-governmental organization working for better nutrition. Hlatlolanang, which is funded in part by the Kaiser Family Foundation, had already helped the women to create vegetable gardens. And it helped them start stone breaking in 1992 as a means of income generation — a project

the women themselves decided on.

But about two years ago, the BaPedi women began asking if there was not a better way to produce crushed stone, which is used in building construction and road paving. And so Roselyn Mazibuko, who was then director of Hlatlolanang, called a friend at New Dawn

**Appropriate
Technology**

Engineering, a Swaziland-based appropriate technology

company specializing in the development of small-scale production machinery, and raised the issue.

The result was the development of what is believed to be the first manually operated stone-crushing machine in the world — one which in its simplicity of design, low cost, and relatively high output could potentially revolutionize the lives of stone crushers throughout Africa and elsewhere.

"Today the women are really excited about this stone crusher," said Ms. Mazibuko. "They have bought one and are now rotating it amongst themselves, taking turns. There is a lot of demand for

The technological innovation behind the manually operated rock crusher is not one but many things: clever design, a combined use of high and low technologies, and all-important consultation with the target users.

crushed stone, and the machine is working as expected."

Maria Mampule Nkadimeng, one of the women who now works with the machine, put it this way: "The machine is very easy to operate. Before, we spent much time using the hammer, but sometimes we got injured on the fingers. But the machine is very easy, it is very safe. No one is getting injured." Ms. Nkadimeng is more than 70 years old.

Solid Market, Low Price

Rock-crushing machinery is notoriously energy-intensive, heavy and technically sophisticated. Such machines require a skilled staff and continuously consume a large number of spare parts. They are also costly.

In many parts of the world, however, such capital, know-how, and fuel are not always readily available — although cheap labor is. Hence there is a ready market in many areas for hand-crushed stone.

Yet as the women in Mokwete discovered, the market price is barely enough to make such work worthwhile. A 2 August 1996 article in *The New York Times* found that a similar group of women in Zambia will work for a week to produce "a knee-high pile of gravel that can be sold for \$8 to a contractor to pave a driveway or mix a concrete floor."

Faced with the challenge of creating a machine that might increase the crushing power available to such workers without pricing itself out of the range for which microcredit is available, Crispin Pemberton-Pigott of New Dawn Engineering determined that a manually operated machine would have to straddle a delicate balance between brute force and low friction and between ease of operation and the harsh economic reality of mechanized competition.

"It was a classic example of the need for an appropriate technology — in this case appropriate to the needs of a group of women clinging to the edge of the economy," said Mr. Pemberton-Pigott, who is the founder and owner of New Dawn.

And after visiting the women in Mokwete and studying their needs, Mr. Pemberton-Pigott determined that he would have to create a machine that could be purchased for less than US\$1,500, and that it would have to produce at least

US\$3.33 per day worth of crushed stone to be economically viable. What followed was two long years of site observation, computer modeling, bearing testing, and the building and dismantling of prototypes in a constant struggle to shave weight and cost. The project was also helped by a grant of US\$3,000 from an anonymous donor, money which was used to underwrite this sort of research and development.

The resulting crusher weighs in at 200 Kg and now sells for US\$1,435. It was introduced to the Mokwete group in May 1996. Although designed to crush 10 wheelbarrows of stone per day, the women have reportedly produced up to 16 wheelbarrows full.

The technological innovation behind the rock crusher is not one but many things: clever design, a combined use of high and low technologies, and all-important consultation with the target users.

At his shop in Manzini, Swaziland, Mr. Pemberton-Pigott experimented with various methods of crushing rock. He decided first to increase the mechanical leverage available to a stone crusher by using a flywheel on a hand crank.

"Because rock is very hard and very brittle, it became evident to me that if we could get all of the energy out of the flywheel over a short period of time, like a hammer strike, it would shatter the rock," said Mr. Pemberton-Pigott.

He accomplished this by connecting the flywheel to a "V"-shaped set of metal plates, which sit in the machine like enormous upright jaws, an arrangement commonly called "a crocodile." One plate is stationary; the other is attached to the flywheel by a short camshaft. The camshaft forces the moving plate towards the sta-

"It was a classic example of the need for an appropriate technology — in this case appropriate to the needs of a group of women clinging to the edge of the economy."

— Crispin Pemberton-Pigott, of New Dawn Engineering

Another view of the machine in operation shows the crank handle on the flywheel and where the crushed rock emerges from the bottom.



tionary plate once each revolution, opening and closing with each turn of the crank.

Force of a Dump Truck

"When the jaws move toward each other, they do not meet with resistance until they trap the rock that has been put inside the machine," said Mr. Pemberton-Pigott. "Then the pressure increases as the flywheel moves on around until, suddenly, the rock shatters. We use a 40 kilogram flywheel and we estimate that you end up with about 15,000 kilograms of pressure on the rock. It is the equivalent of putting a fully loaded, double-axled dump truck on that rock for a split-second. And that will break almost any rock."

The next challenge was to develop a machine that would hold up to the conditions in rural Africa. One problem, for example, was to find bearings that could support such loads on the flywheel and crankshaft — without lubrication. "We know that where these machines are going people are not going to lubricate them," said Mr. Pemberton-Pigott. "Even if you give them a grease gun, they will run out of grease and then just keep cranking."

The solution was to use a high technology sealed ball-bearing assembly designed for use in hydraulic machinery and earth-moving equipment. "These bearings cost about \$45 a piece, but they can take tremendous loads and, because they are permanently lubricated inside with PTFE, a sophisticated plastic, they work in a very dusty environment."

The solution tells much about New Dawn's philosophy in developing appropriate technology. "Many organizations approach appropriate technology with the idea that their machines must be completely low-tech, that they should use only parts and technologies

that are made in a given region," said Mr. Pemberton-Pigott. "But we don't accept the idea that a country or region has to be completely self-

sufficient in everything, that you can only use the materials available around you. Rather, we are perfectly willing to use high technology solutions in combination with simple designs to create machines that solve the problem appropriately. If that means using a bearing made in Japan, okay. It is sort of a one-world argument."

"With the right tools and techniques, manual methods can effectively compete against even the largest capital-intensive crushing operations," said Mr. Pemberton-Pigott. "Every increase in output by the women's groups is a bite not out of each other's income, but out of the money now going to pay for the heavy, expensive and imported machinery of the centralized crushing operations."

Isaiah Jele, the income generating projects coordinator for Hlatlolanang, said the organization now hopes to find credit to purchase more machines. He said that they are working with some 300 women in eight villages who are crushing rock for income. "The machine is working well," he said. "It does not need electricity. It does not need fuel. And it does not break down or stop. And it crushes many different kinds of rock without any problem."

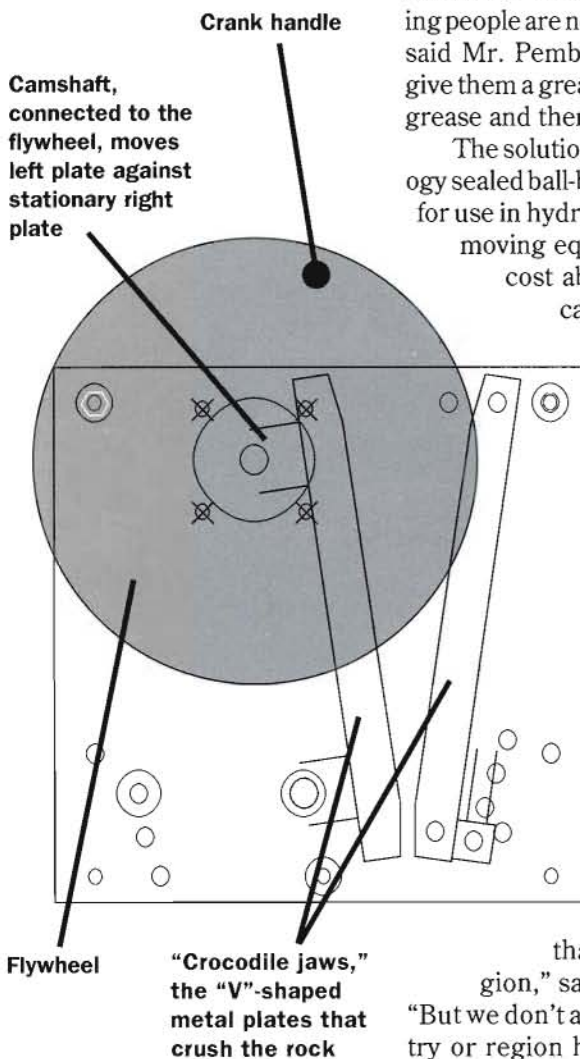
The Needs of the Women

An important element in the design process was consultation with the women in Mokwete. Mr. Pemberton-Pigott talked extensively with the women in Mokwete about their needs, discussing everything from rock type and size to grading and batching as well as the target income required to make the machine viable.

This sort of consultative process was very important to both Mr. Pemberton-Pigott and to Ms. Mazibuko. Both are members of the Bahá'í Faith, which promotes consultation at all levels as a key element of community reconstruction.

"The rural women for which the crusher was designed are illiterate, and they were not used to being consulted," said Ms. Mazibuko, who has moved on from Hlatlolanang to a government position as Chief Director for Districts, Primary Health Care, Northern Province. "The rural poor seldom get listened to by people who have know-how. Their self-esteem is now much greater. The people now feel they belong in society." ☉

A schematic diagram of New Dawn Engineering's manually operated rock crushing machine. The view is an "X-ray" view, from the side.



Review: Justice

(Continued from back page)

between women and men — and that such a step can only be achieved when men adopt new attitudes toward women. To achieve that, she writes, men must come to understand that the promotion of equality is in their best interests. She quotes from the Bahá'í writings in support of this view:

"Abdu'l-Bahá writes: 'As long as women are prevented from attaining their highest possibilities, so long will men be unable to achieve the greatness which might be theirs,'" Ms. Mahmoudi quotes. "This view explodes traditional notions characteristic of dominance hierarchical thinking, that if one group flourishes or benefits it must necessarily be at the expense of another group's well being."

One of the most revealing essays in the book is the opening one, entitled "Justice as a Theme in the Revelation of Bahá'u'lláh." In it, the book's editor, Prof. Lerche, discusses the philosophical and theological underpinnings of the Bahá'í

view of justice, stating that it can be seen as stemming from a "perfect" standard established by God. Although this is perhaps an oversimplification of Prof. Lerche's point, he essentially compares the Bahá'í view to an updated and more modern version of Plato's theory of a "universal Good."

"The Bahá'í writings unequivocally portray justice as a reality, and as a fundamental, attainable virtue for both the individual and social institutions," Prof. Lerche writes. "Furthermore, they provide a unique perspective on, and insight into, many of those problems and contradictions in current thinking which have contributed in large measure to the prevailing skepticism."

It is on that point, really, that the power of this entire volume hinges. In an age when, as Prof. Lerche points out, many traditional standards of justice have been rejected as inadequate and secular approaches have bogged down in the cross-fire of cultural relativism and ideological analysis, the views expressed in these nine essays offer a refreshing antidote. ☺



Stephen E. Karnik, center, was welcomed as the newly appointed Chief Administrative Officer of the Bahá'í International Community's United Nations Office at a reception on 13 September 1996. Shown with Mr. Karnik are Mildred Mottahedeh, left, and Victor de Araujo, right. Ms. Mottahedeh was the Community's first UN representative, appointed in 1947 and serving until 1967. Dr. de Araujo served as the Community's principal UN representative from 1967 to 1990. As the Chief Administrative Officer, Mr. Karnik will provide administrative support and coordination to the Community's team of UN representatives in New York and Geneva. Mr. Karnik, 44, is a graduate of Rutgers University. A personnel and management specialist, he has worked both in private industry and for non-profit organizations.

And don't
forget
truth,
honesty,
beauty and
love

*Toward the
Most Great
Justice:
Elements of
Justice in the
New World
Order*

Edited by
Charles O.
Lerche

Bahá'í
Publishing
Trust

London

If asked to summarize the teachings of the Bahá'í Faith in a single word, many of its followers would give this simple answer: "unity."

Yet, as a new book from the Bahá'í Publishing Trust of the United Kingdom shows, the question could as easily be answered by the word "justice."

For as *Toward the Most Great Justice: Elements of Justice in the New World Order* demonstrates, a deep concern for the concept and promotion of justice is a major theme in the Bahá'í writings — and a major thrust in the activities of Bahá'í communities.

Composed of nine essays by Bahá'í authors from around the world and edited by Charles O. Lerche, a professor of political science at the University of Limburg/Maastricht in the Netherlands, *Toward the Most Great Justice* offers readers a broad survey of how Bahá'ís approach questions of justice, covering issues from its theological underpinnings to its practical expression in society.

More specifically, the essays address the creation of social justice, the relationship between justice and law, the necessity of establishing equality between women and men as a requisite of justice, the means by which our economic system might be made more just, and the imperative of including justice in the formulation of a new global ethic.

In an essay entitled "The Process of Creating Social Justice," for example, Holly Hanson argues that simple obedience to religious law, such as the exhortations to act unselfishly or to associate lovingly with others, can foster a powerful movement for the creation of social justice.

"If we think concretely about what happens when people follow the exhortation to associate and love each other and create the emotional bonds that are to characterize a united community, it is clear that love of God is the essence of economics. When we begin with the human heart, we can arrive at a redistribution of wealth that incorporates a redistribution of power, authority and the right to be perceived as

honorable and worthy."

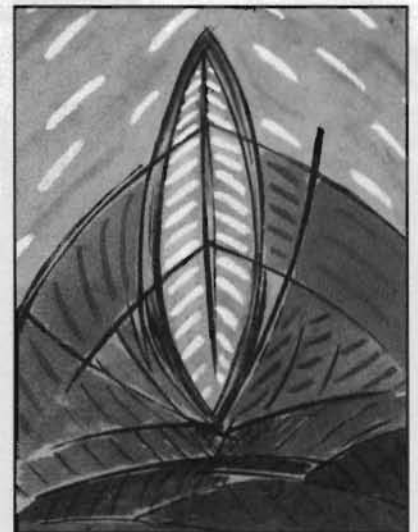
Sun Libo, an assistant professor of politics and law at China University in Beijing, contrasts the Confucian, the Western (as rooted in ancient Greece), and the Bahá'í views of justice. Confucianism, Prof. Libo writes, essentially argued that justice is best achieved through the proper moral education of individuals, who will then act justly in society. The Greeks and the West, he writes, essentially believe that justice comes from the establishment and enforcement of good laws, which keep injustice in check.

In the Bahá'í view, he writes, these two ideas come together, saying that while it "emphasizes the importance of individual spiritual development in realizing justice, it also stresses the need for the establishment of a universal administrative order...." Without such an order, he writes, "universal peace, unity and love will be like a beautiful flower which will eventually wilt."

Review

TOWARD THE MOST GREAT JUSTICE

Elements of Justice in the *New World Order*



Edited by Charles O. Lerche

In an essay entitled "Shifting the Balance: The Responsibility of Men in Establishing the Equality of Women," sociologist Hoda Mahmoudi argues that the implementation of true justice on a global scale requires full equality (Continued on page 15)