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To: Ms. Maria de Lourdes Pintasilgo FAX: 212-867-4810

FROM: Martha Heidkamp FAX: 513-683-4752

PAGES: 16

This is the draft of your talk. I have noted questions, comments and suggestions as follows: (xxxxxx - MMH)

In general I did not have any trouble in following the text. However, there were a few words I could not identify.

page 7 - middle - NATIONS?

page 10 - 2nd paragraph - Scolrity ????

After we have the text finished, I will work separately with those sections where there are "points" with hyphens and/or indentations, as that looks different in single spacing.

Please note any changes/corrections and return by FAX on Friday, if convenient. Or we could arrange to go through the text by phone -- with me taking the charges.

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CONTRIBUTING TO THE SURVIVAL OF THE PLANET

Talk by Maria de Lourdes Pintasilgo -- IGA - July 12, 1993

INTRODUCTION

We are going to think about "the survival of the planet."

Through my eyes figures, landscapes, situations, persons are flashing:

- the mutual killing in former Yugoslavia, in Cambodia, in India, in Angola -- and the people: the suffering of innocent, the slaughter of children, of those caught unaware;

- the washing away of the slopes of Himalaya mountains, through the process of deforestation;

- the "children of the street", known in so many of the big cities in Brazil, now also present in the bustling (bustling ~~2000~~) cities of Africa;

- the destruction of the rich forests in Malaysia, the unceasing logging and the disappearance of the species living there; miles and miles of wood logs going through the rivers;

- the woman in Sahel who walks more than 10 miles a day to get water;

- the seriousness of politicians signing agreements on transfer of technologies which we know are too old for some and "good enough" for others;

- the assembly line of the micro-pr/ocessors in Hong Kong and the women losing their sight at the age of 30.

I could (we could) go on and on.....

Yes, whose survival am I going to talk about?
things and persons. . .

soil and groups of humans. . .

earth and society. . .

world and history. . .

- Are things just there to be used by persons? OR

Are things just there as a frame which gives meaning to
the persons?

- How can I walk over the soil and distinguish it
from the human dwellings, roads, farms, so many groups of
humans have built and labored? (where they have labored?, *Yes*)

-- MMH?)

- Is the earth conceivable independently from human
society? Yes, the earth existed long before humankind
appeared.

Philosophically: But who was there to know it? And if

nobody knew, what is the meaning of its existence? (For Remember

Simone de Beauvoir (sp?): if I don't get ^{to the top the hill} there, the
^{down there} valley doesn't exist.)

Physically: We are seeing stars that ceased to exist
millions of years ago. . . We cannot see the many
possible stars whose light didn't reach us yet. . .

- World and history -- the physical world and human
history. . .

The further I move, the more difficult is the answer. . . .

In a world undergoing physical and biological destruction,
evolves a history of humans which seems to have reached a decisive
momentum.

A time of need



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1 billion + 2 billion living in absolute poverty:

- Among them 1 billion illiterate.
- All of them part of the 1.5 billion without access to health services.
- All of them part of the 2.5 billion without adequate sanitation.

(It is not only "out there" in a mythical South -- it is in France, in Shanghai. . .)

A time of renewed antagonisms

The survival is at the same time:

- survival of the wide eco-system in which we live, of which we are a part;
- survival of people today;
- survival of the cultures the past has built;
- survival of the future generations;
- survival of that "world that God loved so much that He has sent into it His only Son."

I will concentrate today on this link between these different levels of survival of the planet. I will do it in 5 parts:

1. The awakening of nature
2. One single model
3. A nexus of survival
4. Nature into history: towards a natural contract
5. A counter-culture movement?

1. THE AWAKENING OF NATURE

What are we witnessing then? What is the alert we are sending to each other?

We were used, long ago, to the domination of the humans by nature. In lightning and thunder, in floods and drought, we still experienced this old feeling of being alien to the upheaval taking place in nature; Sometimes fear, sometimes wonder, overwhelms us.

Long ago, when the population started to grow, catching what was near was not enough and the humans settled down and started toiling the earth. It was the beginning of agriculture. And it lasted a long time.

Then recently, so recently it can be said that it was yesterday, the humans entered a new period: they needed tools for agriculture, fertilizers to improve the fields, bags to pack the fertilizers, machines to produce the bags. . . . The industrial cycle started there.

Soon, it became an exalting process. Energy and its power transformed the relation of the humans to things. And the humans mastered the earth -- toiled, mined, extracted, diverted the course of rivers, built dams and buried villages (James Bay dam). What they did was not always innocent. But it took two atomic bombs and destruction of hundreds of thousands of people for those consequences to begin dawning on people's minds and attitudes. The ecological movement started. The damage done to the earth was so obvious that in a few decades what seemed to many as an aftermath of the "protest" movements of the 60's had to be taken up in the political establishment!



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earth became audible in its cries. It is telling us that we are violating its laws, its equilibrium.

The awakening of nature should open our eyes to the process of industrialization and its basic assumptions, regardless of the political ideology behind it:

- it is right to expropriate the earth; to defend this right is more important than to defend human beings (Gulf vs. Bosnia);

- there are no limits to progress;

- science can always correct its faults

The awakening of nature obliges us to question every term of the industrial equation: raw materials, technologies and energy, final product.

- From where are raw materials coming?

Are they depriving people of their wealth?

Are they depriving people of their natural environment?

- What kind of technologies are used?

Polluting or clean?

Dangerous or safe for those who manipulate them?

- What kind of energy are we using?

Oil? coal?

Hydropower?

(Renewable energies?)

- The final product is for whom? to satisfy whose needs?

When it is transformed into waste, what does it do to people?
to environment?

- Which are the by-products and the wastes of the technological process? ~~of the technological process?~~ where do they go?



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Whatever is at stake here concerns people and environment.

Nature reacts too to the strong concentration of people. The current and growing phenomenon of urbanisation is exercising a huge pressure on nature. Cities are usually build on prime farmland. They imply a huge technological process:

- transportation of food
- its storage
- disposal of wastes (urban sewage and industrial)
- energy.

Moreover the urban mode of living spreads into rural areas. We are all atuned to the same news services, the same publicity.

2. ONE SINGLE MODEL

Twenty years ago all those who were working in development theory and practice were concerned with what we called then "the cultural dimension of development." We were convinced that it was possible to develop a social, economic, political process having a basis in each group's culture. We named such a process "endogenous development."

X Such conviction gained ~~(even almost international?)~~ ^{full} ~~international~~ ^{MMH} consensus in the ~~international~~ ^{international} declaration concerning a new economic order in which the sovereignty of nations over their resources and over their processes of development was recognized. This was an invitation to innovation.

Such ideas have vanished. Simultaneous with the collapse of communism, the idea of a third way of development vanished as well. Today there is one model, gladly exported by the so-called developed countries, but equally gladly welcomed by the developing countries both in the South and in the former Soviet-led bloc. ^{(Recently I put the} ~~(Question to~~

a group of scholars + politicians from former East Germany, isn't there anything that can be "saved" in your own culture? The desire ~~is~~ ^{is} great to reach W levels of consumption is so

great that the answer was unanimous: "No, we want to change completely.")

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former East Germans about what was there to be saved, *their answer was "nothing"*

For the sake of feeding their people, for the sake of "survival," all countries are adopting the market economy. This decision takes place without any re-evaluation of the shortcomings of the market:

- in relation to the people
- in relation to the environment.

The West didn't think the concept of development applied to themselves. It was always for others, for those who were not "developed." The fallacy of such a concept was obvious. But the idea of "another development" never took off -- it remains the attachment of a few small research groups. Development was easily connected with economic growth and with the institutions and structures people ^{were used to} knew from their organized (N. nations??-MMH)

The social aspects of public policies still remain an aftermath (afterthought? ~~MMH~~), a corrective of the economic process, or submitted to the laws and results of the economy. As several of us have been saying (and attempting to implement) for many years, the social must have an autonomy of its own. If economy cannot respond, it is the economy that needs to be re-thought anew. Economy is for men (people?? -- ~~MMH~~), not mea (people??-~~MMH~~) for the economy. This thinking is in its first phases. There is no coherent body of thought about it. And yet it is of fundamental urgency. Otherwise we have to surrender and honestly recognize that the planet has no chance for survival.

This is why for me the most important task now is but this: ^{only}
(MMH -- change "but this" to "only this:" OR "to ask:" ???)



(I had the opportunity to raise this question
to the the new Chinese leadership. China is trying
to do it 10 y. - 20 y. what ~~to~~ took to E. + N.A. 100-150 y. to do.
Confronted with 10.5 to ~~of~~ econ. growth + building 200
power stations based on very poor coal + thus highly polluting,
based on



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- How is it possible to interact at all levels (grassroots, leaders, scientists, businesspersons, North, South, East, West) and to create alternatives to this model?

All the shortcomings of the prevailing model point to its most radical failure: it is basically unethical.

In the spreading of this same model, which seems to respond to the consumption needs of people who are poor, there are two elements deeply intertwined:

- the damage to the environment
- the violation of human rights.

(For example, for the economic growth of China, they tried to do in 10 years what it took Europe and North America 100-150 years to do!)

One question to ask: What about pollution? about participation in decision-making? ~~at this case limit (!? - MMH)~~ we can see that the survival of the planet is at the same time

- ↳ the survival of its life support systems,
- ↳ the survival of human people.

Another question: Is it still possible to have shortcuts? *in level? maybe through*
Not to imitate, but to introduce the newest technologies: ODA linked with the transfer of the ~~most appropriate (?-MMH)~~ *not recent* technologies. This is what the Social Development Summit and ECOSOC recommend. (MMH -- any further explanation in the text??)

3. NEXUS OF SURVIVAL

At what level is there a survival of the planet?

It is impossible to speak only at one level. A current saying



is "we can not get out of under-development through development only." Likewise, "we cannot get out of pollution of all kinds through pollution control only."

Several global issues are interconnected. It is their combined effect that damages the earth and renders inhuman the life of people. It will be their combined effort that will ensure the survival of the planet.

I call this combined effort "the nexus of survival." It implies development, environment, population, poverty, social, financial and technological choices. By stating this I go beyond more simple relationships like:

- development versus external debt
- fight against poverty versus economic growth.

These are real connections, but they cannot solve the problem because they don't take into account other factors.

In establishing a wider relationship, we appeal to multiple points of entry. This means that often the development process will have to be formulated in the social context of poverty, population, environment, science and technology.

Likewise, environmental policies would be limited if they remain sectorial (MMH -- "narrowly focused"). They can become successful only under the condition of being at the crossroads of urbanisation and industrial policies; of struggle against poverty; of the improvement, guidance, evaluation and control of economic growth.

Direct struggle against poverty is the decisive test for a sustainable development. The old recipes of macro-economic stability and tax policies are not anymore sufficient. Development



policies (in themselves ~~MMH~~) have no capacity to absorb massive poverty. Specific strategies geared to the poor sector of society are needed.

Population growth -- as a joint result of intensification of under-development, of absolute poverty and of absence of ~~education~~ ~~(scolarity?? - MMH)~~ -- contribute to all the other elements at thier root. It can lead to ecological explosion. It may render impossible a dignified quality of life for all human beings. It increases drastically the number of those who live in absolute poverty. It evokes under-development that is impossible to be overcome.

But throughout all these factors, there are the technological choices. At the level of absolute poverty the technologies are felt by their absence: they create marginality in the mega-cities, they prevent development. At the other end, technologies introduce artificial needs, make inter-personal relations part of technical mediation: give the frame for an ever eager consumption. To denounce the role of technology transfer is the role/fallacy of technology experts. (~~Francoise Ki-Zerbo~~) (~~MMH-verify name~~)

I am suggesting that there are not anymore simple relations of cause/effect. A radical change in the way of thinking is necessary. Our approach has to be trans-disciplinary, our institutions trans-sectorial. Our management of issues and problems has to be an integrated one.

We have reached a stage when we know that the planet is finite, as are the resources, as is everything that lives. The unlimited growth, the unceasing progress are dreams of the past. (And yet young women are saying: "I can do all I want.") -- ~~very modern (?)~~

across departments?

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within the same paradigm.)

4. NATURE INTO HISTORY: INTEGRATING THE NATURAL CONTRACT

INTO ALL ASPECTS OF THE SOCIAL CONTRACT

"Global history enters into nature; global nature enters into history". In this simple statement, centuries and millenia of thinking are erased. Challenges are affecting our own perception of things (the philosophy), politics, economics, the broader social contract in may of its dimensions.

Take politics: for the first time, in modern history, nature is becoming a social actor. Politicians cannot anymore decide anything, propose any measure, without taking nature into account. In itself, this represents a revolution in politics. Thus, we not only create a Ministry of Environment, but also ask: is politics capable of taking this seriously?

Like ourselves, politicians believe that acts and facts are reversible. This is why they speak about "pollution control"! And they feel innocent when they legislate that "the polluter pays." Pays for what? For the error committed? For the reversal of the tide?

Politicians seem to be convinced that there is a solution to everything. (There is a story about USA President Reagan's Secretary of State, Donald Hodel, prescribing darker sunglasses and stronger sunscreen lotions against the threat of depletion of the ozone layer!)

It is a deep philosophical standpoint - the conviction that physical, chemical, biological phenomena are reversible. The point is they are not. Prigogine: (MMH - verify name??)



We are
aware that phenomena are irreversible. If that is so, we are at the beginning of a new relationship with nature."

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The most perverse aspect of the pollution^{or} control *approach* (MMH -- of the "pollution control" approach) is the widespread theory about the wisdom of the market and its capacity to create mechanisms that control pollution. In an area of public life, where the interests cannot be of one group only, politicians and business persons are still faithful to their "competitiveness" idea. Their approach is: "The market-based initiatives should, whenever possible, be used in lieu of regulation to induce industry to pollute less."

Recently even a former president of the World Wildlife Fund was able to write: "The time has come to consider applying market incentives/pollution prevention approaches to environmental programs across the board." (~~pg 76 WPI --- MMH clarify source~~)

X
When they speak of market mechanisms, what are they thinking about? Just one example: "pollution credits." A company has exceeded all tolerated allowances in pollution? What to do? Well, easy! It buys "pollution credits" from another "innocent" firm which doesn't need them. If it can buy such rights, the process is costly and the company may be obliged to change. But, meanwhile, it has poured into the air tons of *sulfur dioxide* ~~SO₂~~ (spell out -- MMH) or any other toxic gases. The air is hostage of the market!

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It is still the conviction that you can ^{correct} amend (MMH ??) the process, while the best solution is of course to eliminate the pollution at its source. But this implies regulatory measures for the market and incentives for the non-polluting industries.



Therefore, it implies a big challenge to the free marketeers and the correction of the competitive process.

To take the planet seriously has also great implications at the economic level:

- a new system of national accounts should be drawn up, and internationally agreed upon to make visible the costs of environmental protection and to help establish real prices

- appraisal of projects should include environmental consequences and international support decided accordingly.

No doubt that in the short-term this will cost us more: practically all prices would go up. But the question remains the same: are we ready to do with less?

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~~3. COUNTER-CULTURE MOVES?~~

There is a need to redefine and sign anew the social contract. Let me take this in two dimensions: one the labour dimension and the other the gender dimension.

The labor dimension: it is clear now that the problem of employment has no solution in the terms created by the industrial revolution and defined by the economists who have given direction to the last 200 years. There won't be enough enterprises "to employ" people. First, because robots and other new technologies can do without human labour. Second, because delocalization of enterprises is a practice likely to go on until in the South there are poorer countries -- and there is always a poorer place. . . Hence, the move is the industrialized world towards a concept that



is all-embracing: active society.

Active society: What does this mean? We are all aware of the needs of many people: the sick, the old, the temporarily over-burdened, the children at different stages of their development. In a way, the care for all these sectors of the population would provide a meaningful work for many people. But the great difficulty is: such work does not enter into the rationale of the market. It is not profit-oriented, it is not geared to competitiveness. What then?

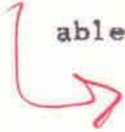
The active society is a composition of types of work responding to the needs of such a society. Two questions arise: how to finance such work? who will decide about the needs and related activities?

One possibility is to reshuffle both the welfare system and the tax system -- the contributions made by the citizens would go not into paying for temporary or long-term unemployment, but in providing salaries and structures for new socially needed activities. The decision cannot be left in the hands of governments. It has to go into the hands of the people, through what we call "the civil society."

As to the gender dimension, it is now clear that women's aspirations, after several decades of intensive participation in the labour force, go towards the idea of flexible pattern of work. A work whose daily schedule is made compatible with other duties and intents; a work whose evolution and performance is connected with the stages of one's life-cycle; a work that includes the capacity to switch over from one activity to another.

All these proposals are under strong scrutiny at this moment.

Women find themselves at the crossroads of this change. Will we be able to re-direct it??



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