

The Healing of the Nations: Humanism Beyond Racism, Relativism, and Corporation

Vinson Sutlive

The discipline of anthropology was established in the 19th century to answer one major question, viz., Why are we different? The first answer was provided by anthropologists educated in the biological sciences, principally doctors and anatomists. With the establishment of the anthropological society of Paris in 1839, the first President, Paul Broca, declared in his inaugural address that the task of anthropology was to trace the long evolutionary sweep of humankind from its first appearing to the present. A second answer was provided by pioneers in the social sciences, including Sir Edward Burnett Tylor and Emile Durkheim, each of whom asserted that we learn to be different. Most anthropologists would agree that our differences are results of both our biological inheritance and our personal and social experiences.

During this century, anthropologists have identified and employed three principles in their research. These principles are *holism*, an awareness that nothing is insignificant, *relativism*, an attempt to understand human beings in terms of their own histories and situations, and *pluralism*, the affirmation of a variety of lifeways. During the past quarter century, and for several reasons, anthropologists have embraced post-modernism to the neglect of social issues.

The time when anthropologists – and, for that matter, members of all academic disciplines – could avoid involvement in local and global issues is past. We have professional and personal responsibilities to share in the search for solutions to the problems we confront and those we shall encounter. Twenty years ago, Professor Walter Goldschmidt of the University of California, Los Angeles, observed that when we find ourselves in situations of limited resources, we become most resourceful. And in an article in *Anthro Notes*, a Museum of Natural History publication for educators, the former President of the American Anthropological Association wrote that for anthropologists, the axiom is ‘public or perish’, a pun on the prescriptive ‘publish or perish’. Either we shall relate our research and writing to real social issues, or we shall diminish, if not disappear. My perception of academics is that we have a lot to say but often are reticent to share what we know. I am not sure whether this is from modesty or timidity. Exposure carries with it vulnerability – and pain. But there is no shame in trying and failing. There is only shame if we do not try.

My remarks in this paper are efforts to convey one anthropologist’s perceptions of human conditions.

I want to begin with a reference to biblical literature from which the title of this paper is taken. The human story, as presented in the Bible, swings between ‘trees’. The first is the tree of moral knowledge, from which the first humans ate and so lost their innocence.

According to the biblical narrators, from this violation came the divisions between and separation of the sexes, sibling rivalry, violence, murder, social and cultural differences and, the state. All because the woman ate the fruit. (The presumption of Eve has been used as a put-down of women. But, as Rabbi Harold Kushner writes in *How Good Do We Have to Be?*, it was Eve who brought moral knowledge to humanity.) About 1000 years after this myth was recorded, the author of the Apocalypse, or Revelation, writes (Revelation 21) that the leaves of tree of 'moral knowledge' will effect the healing of the nations. It is to this end that I want to write and to apply some of the insights of anthropology, as we leave the 20th and enter the 21st century and, finally, to propose some moral verities that I think have transcultural applicability.

I. Life in the 21st century

A. Populations will increase as will disproportionate consumption

First, there will be a lot more of us. The fact seems indisputable that populations will continue to increase. Though there is some evidence of slowdown in a few areas, nevertheless each year the world's population grows by 90 million people, and will double in the next 35 to 40 years, to 11–12 billion people. Almost one billion people are being added to the world's population in the 1990s, or the same number of people as the entire world's population in 1850.

Population increase – one of the engines that drives social and cultural changes – will also increase environmental degradation. Paraphrasing the eminent Australian biologist, Charles Birch: each person on earth has a negative impact on the environment. An American or an Australian has a much larger impact than a Kenyan, a Chinese, or an Indonesian. In developed countries, we require five times the support area per person of someone in a developing country. Each member of a developed country consumes on average one ton of steel and three tons of crude oil each year.

As analyzed by Birch:

The total negative impact of all the people on earth is in the simplest terms a product of three items:

Total Population × Consumption of Resources Per Person × Environmental Deterioration Per Person

Every item of the impact equation is important. The more people, the greater the impact, the more consumption of resources, the greater the impact, the more environmental degradation per person, the greater the impact. Every item of the equation is increasing. We already have noted that the world's population will double in the next 35 years. Many components of consumption, such as energy use, have doubled every 10 years. Pollution has doubled in 14 years. The result is a huge and steadily multiplying impact of human beings on the environment which cannot possibly continue without the gravest consequences to both humanity and the rest of the world.

Just as biologists have noted a possible threshold that has been passed with the disappearance of frogs, so it is not impossible that we are approaching such a threshold for

our species. In our overexploitation of the earth's resources, we may make the biosphere unable to sustain not only our quality of life, but our form of life.

As Recher writes:

The dominant paradigm in human society is one of development, growth and economic gain. At both a government level and within the dominant decision making sectors of human societies there appears to be no recognition or understanding of the fundamental contradiction between the continuing expansion of world economies and the growth of the world's population and achieving ecologically sustainable environmental management.

In the *International Herald Tribune* of October 17, 1998, a cure for the recovery of depressed Asian economies is prescribed, viz. Buy and consume more.

In his book, *God's Earth*, Father Paul Collins presents a vision of the future that is most disturbing. He writes:

Those of us whose lives span the second half of the twentieth century will be among the most despised cursed generations in the history of humankind. The reason why we will be hated by our children's children and by those who come after them is simple: never before have human beings exploited, damaged, and degraded the earth to the extent that we have. Without regard for the future we have . . . rendered the earth less and less inhabitable for both our human future and that of other species . . . , many of which we have already driven to extinction.

Several years ago, four of us obtained a grant from CBS, to develop a team-taught course on 'Topics of Corporate Responsibility'. The four faculty members included two members of our business school faculty, an ethicist, and myself. Each of us gave two lectures to introduce the students to our perspectives, and then we had presentations of real-life case studies from major corporate executives – the CEO of CSX, the world's largest transportation company, the CEO of the Continental Group, which owns Hallmark cards, a bank, and insurance companies, and the Bechtel Corporation, a multinational construction company. And several others. After presentation of these case studies, we presented several test cases with which students had to wrestle. The last involved Allied Chemicals which, for years, polluted the James River by dumping *kepone*, a poison used in the manufacture of pesticides, into the river. After lengthy deliberation, the students said they saw nothing wrong with Allied's practice, as it was, in the words of one student, 'the cheapest way to get rid of the stuff.' That the company effectively killed aquatic life in the river did not strike the students as wrong. I still remember our ethicist chastising himself, and taking away a sense of failure. What we do and how we live has both immediate and long-term consequences on life.

B. Human beings must seek to recover community, not acquiesce to corporatism

Community and *identity* are essential to our collective well-being, and our health as individuals. *Community* is determined by the process of organizing patterns of behaviors that are predictable and acceptable, and the selection of values that justify those behaviors. We are programmed for community, and we fulfill our human potential only with others. Also, identity always is established within community. However, suffering the alienation

endemic to many developed countries, we project our own loss of community on others who still live with strongly supportive networks.

It is imperative that we understand our common past in order to appreciate our uncommon present and future. We are heirs of biological legacies by which we are bound to Paleolithic people of hundreds of thousands of years ago.

There is considerable ambivalence apparent in human cultures. On the one hand, we strive to distance, indeed, separate ourselves, from our pasts. Yet on the other hand, we seek to recover the past, once it is gone. Consider the elaborate rituals of separation by which we attempt to have done with our predecessors, yet we cannot, nor should we.

In *Utopia and Other Places*, Richard Eyre writes:

Our parents cast long shadows over our lives. When we grow up, we imagine that we can walk in the sun, free of them. We don't realize, until it's too late, that we have no choice in the matter; they're always ahead of us.

We carry them within us all our lives – in the shape of our face, the way we walk, the sound of our voice, our skin, our hair, our hands, our heart. We try all our lives to separate ourselves from them, and only when they are gone do we find we are indivisible.

So are we tied together – our uncommonly common humanity. We are joined by bonds of inheritance that make us human while also commonly natural. Yet, there is considerable anxiety about who we are and why we are. We live in a world that is divided along numerous lines – female and male, young and old, black and white, brown and yellow –, some physically based, most, them, cultural. That is, they are not 'natural' or 'inevitable'. Rather, they occur because of human decisions, or indecision.

The cultural traditions of many societies undergoing development and rapid change go back thousands of years. They are constructed of intimate personal knowledge of their worlds, expressed in their languages, structured in the categories unique to each language, and of their people's social histories. These traditions, that have contributed to the well-being of their creators and practitioners, contained vast stores of information that is being lost almost as rapidly as are natural resources.

We find out who we are in community – not through privacy or privatization, as popular as both are – but by interaction with other people. With the naiveté that is popular today in which people want to 'find themselves', to discover they are, the insight provided by Alan Watts is quite correct when he writes that 'trying to define yourself is like trying to bite your own teeth'. We do not define ourselves, or discover ourselves alone – we do it through interpersonal interaction.

For many citizens of western nations, we have become so alienated and cynical about meaningful friendships and community that we assume their absence among other people. Several years ago, I was invited to Ottawa as one of three consultants for a six million Canadian dollar development scheme for Malaysia. As the day-long program went on, it became apparent that those in charge of planning knew little about the people they proposed to develop, had not assessed their 'felt needs', but knew that they (the planners) knew what was needed to transform the locals. The climax to the misguided scheme came at about two o'clock in the afternoon, when the discussion leader asked me, 'How would you teach the people about community?' My response was, 'How do you teach a fish about water?' To attempt to achieve community development by teaching people about community in societies whose sense of 'community' is far more intense and voluminous

(à la Durkheim) than ours can ever be, reveals an ignorance, compounded by an arrogance, either incapable of or unwilling to learn. To *understand* members of other societies, it is necessary for us to *stand under* their tutelage.

There is an ancient Indian myth that tells that, in the beginning, God considered how to give human beings the most valuable gift. God didn't want to give the gift outright, but wanted humans to discover it for themselves. God thought to hide it on the highest mountain, but realized someone would scale it. God thought to hide it in the deepest sea, but realized someone would dive there. In the densest forest, but someone would explore there. Finally, God concluded, 'I will hide it within each human being, and I will turn human eyes outward. So, the only way by which humans can discover the most valuable gift – and know themselves – is in other people.'

If you read no other book this year, I urge you to read John Ralston Saul's *Unconscious Civilization*, the most insightful and convincing critique of corporatism and the bottom-line culture I know. I can cite no more telling examples of the impact of corporatism that the obscene salaries commanded by athletes under the policy of 'free agency', in which they sell their skills to the highest bidders, whose wealth is subsidized by constantly increasing charges to fans and stadiums provided by taxpayers, or the rapidly shrinking 'family farms' which, in the United States, will drop from over 150,000 a quarter of a century ago to less than 20,000 by the end of the century.

C. We must develop a heightened awareness of justice, and the conviction that all people matter

Though some authors write about the end of the state, we must also acknowledge that the state remains the most important human institution, directly and indirectly affecting all our lives. Several years ago, under the sponsorship of our Center for International Studies, 20 of our faculty members studied the topic 'Beyond the Nation State' over an 18-month period. We had scholars of international renown, a justice from the World Court, artists, historians, scientists, who helped us consider the nation state. At the conclusion of a weekend colloquium, the climax of the 18 month study, we concluded that as difficult as it is to live within the nation-state, it is impossible to live without it. I would extend this observation to the United Nations and its various agencies, especially UNESCO. Imperfect as all human institutions, they are the best we have.

Alvin Toffler, together with his wife Heidi, has written a pamphlet entitled *Creating the New Civilization*. Predicting a decline in participatory government and a return (or leap forward) to 'minority power', the Tofflers write that

Majorities will soon be looked upon . . . as 'an archaic ritual engaged in by communicational primitives.'

The Tofflers' prediction of 'minority power' asserts that a few would emerge to administer the affairs of the many. This is the Confucian ethic in futurist language. It is an eminently desirable message in many nations of the world, in which small minorities are enriching themselves at the expenses of their citizens. It is precisely the problem that is afflicting Malaysia. The late Alexander Spoehr, builder of the East-West Center in Honolulu, once commented that the greatest gap in developing countries is the lack of shared values between the elite and the masses. And it is growing, not shrinking.

D. *We must live with appreciation of diversity and forgiveness*

Population growth will enrich human diversity and exacerbate the potential for conflict. Despite buzz-words such as 'globalization' and 'common culture', diversity will in no way diminish, rather, will become ever greater with more and more constellations of self-interested groups competing for resources and power. The most powerful lobby in the United States is the American Association of Retired Persons, followed by the National Rifle Association. (The biggest spenders are the American Medical Association [\$17.1 million], Philip Morris [\$15.8], Bell Atlantic [\$14.3 million], the U.S. Chamber of Commerce [\$14.2 million], *San Francisco Chronicle*, February 8, 1998, A6.)

An exercise we have set our students asks them to write on the future of the American population if the borders were sealed today. Would the population be more or less homogeneous? A majority writes that it would be more homogeneous, while in fact it would be more heterogeneous.

We are essentially self-centered and socially-centered beings. No society and no people is totally exempt from the capacity for bias. Several years ago, I delivered the keynote address at an international conference on 'Institutionalized Racism'. When I arrived at the Connecticut campus where the conference was being held, I was informed that the thesis had been developed that all whites are racist and only whites are racist. Would 'twere so! was my immediate response. Then they could pack up all whites and ship us off to some subcontinent, and the rest of humanity could get along without racial conflict. I stayed up most of the night, rewriting my speech, and in presenting it, used ethnographic and historic examples of racism from Asia – Chams of Viet Nam exporting hills peoples as slaves – Sub-Saharan Africa – the complicity of Dahomey in the European slave trade – and Latin America – the purposeful hunting of neighbors for sacrifices. The potential for racism exists in every person and all peoples. The realization of racism depends upon our acceptance of and participation in attitudes and actions that are abusive and discriminatory.

Rejection of diversity and disrespect for differences have far-reaching consequences. *The International Dimensions of Internal Conflict*, published two years ago by the Massachusetts Institute of Technology, edited by Michael E. Brown of Harvard's International Center for Science and 14 colleagues, analyzes 34 major interethnic conflicts since the end of the Cold War. Twenty-three have been consciously and deliberately started and engineered by political leaders inside the countries involved. The single factor that applies to all the conflicts is a willful rejection of those who are 'different'.

With the support of modern weapons, there currently are more than 50 wars or 'conflicts' around the world. Statisticians of these wars estimate that 1,000 soldiers and 5,000 citizens die daily, for a total of more than two million deaths each year, or 75 million deaths over the past 35 years. John Keegan, an English military historian, writes that 50 million people have been killed by war since the peace was established in 1945 (1994:56).

To look at human aggression on quite a different scale, the United States has become the world's largest arms sprawl mart. As Ruth Sidel documents annually in her invaluable publication, *Military and Social Expenditures*, our government postures as the world's peace-maker while we sell arms to anyone whose check clears the bank. Another example of corporatism directing national policy.

As individuals responsible for our own lives and responsible to one another, we must consider how to get along. The selfish gene has served us well for three million years of human evolution, but the challenge we face is to convince people that behavior of the past is no longer appropriate. Hannah Arendt wrote much that is enlightening and instructive, but perhaps nothing more important than her observation that 'because of our personal histories, we must each live with a perpetual attitude of forgiveness.' In one of his more memorable interviews, Sir David Frost asked President Mandela if he was bitter because of the years of unjust imprisonment. To which President Mandela replied, 'Life is too short to be bitter.'

Justice is for all persons, regardless of sex and gender, and age. Although there are notable exceptions, generally women and girls bear the greater burden of discrimination. The Jewish male's prayer – 'I thank you, O God, that I was not born a woman' – could be repeated in many cultures. Selective birthing, aided by amniocentesis, is producing a decidedly male-skewed population in some countries. As J.J. Bachofen writes in *Das Mutterrecht*, women are alleged to have controlled things but, like Eve, or whatever the name of the prototypical mother may be, they messed up and power was conveyed to males. Men have been the story-tellers.

For a majority of the world's children, their greatest needs are security, food, and shelter, or simply life. Of the 40,000 people who die daily, a majority are children, and citizens of developing countries. In my research on the Ibans, I discovered that as recently as 1970, infant mortality rates were still almost 50 percent. For one-third of the world's children, happiness is food. For the 250 million children who provide cheap labor, whether in cottage industries or in multinational factories, their need is play time. For the 100 million street children, it is a place of belonging.

For adolescents, it is acceptance and affirmation. Anxieties once considered distinctive of American youth are now affecting young people throughout the world. Patricia Hersch's *A Tribe Apart* is a piercing insight into the tortuous transitions of adolescents.

For adults, it is employability, or a job with the promise of advancement. We now are enjoying one of the most prosperous periods of all time. But from 1970 to 1996, the type anxiety of most young adults was, Can I remain employed? The career planning that commences in some school systems as early as the fourth grade sets students on a track that, if unrealized, leads to an enormous sense of frustration (cf. Berger et al.). Thirty percent of the Third World labor force is unemployed, and if economies in Asia, Latin America and Africa stagnate or worse, collapse, the number will soar.

For seniors, life should be a time for exploring new interests or doing what one wants. For many, however, the social systems that have provided care in previous generations are now changing. Old care-giving provisions, in which parents lived with children, are no longer possible, and parents are understandably anxious. The largest percentage of suicides for any cohort occurs among people 65 and older.

E. We must insist that education is for people, and use technology in the service of humanity

Technology will fairly explode in the next century, with implications and consequences that are beyond our imaginations. Technology is potentially a neutral variable, but also potentially seductive. Appreciation of human inventiveness may lead to an overvaluation

of technology to the devaluation of the humans, a process Edward T. Hall describes as 'extension transference'. As persons committed to the study and advancement of humanity, we must insist upon a judicious incorporation of technology in education. Education should be a process by which individuals investigate, explore, and learn according to their individual abilities and interests. Unfortunately, in order to produce more efficient, though not necessarily more effective systems, cultural traditions are being replaced with modern educational systems. As Jules Henry wrote about social studies 35 years ago in *Culture Against Man*, so today most education systems are designed to promote conformity, not to teach students to think.

Much in modern systems that passes for education is, in fact, miseducation. Education derives from *educare*, meaning 'to draw out', 'to realize potential', 'to develop innate abilities'. With the information overload, we feel that we must cram students full of information – value-free information, though in fact there is no such thing – and then measure their abilities to return that information. Two of the most influential books in the past decade in American education were E.D. Hirsch's *Cultural Literacy* and Allan Bloom's *The Closing of the American Mind*. (Contrast Bloom with Lawrence Levine.) According to Hirsch, one is 'culturally literate' if one can identify thousands of names, places, dates, and aphorisms. (It is small wonder that 'Jeopardy', a game of quick recall of trivia, is one of our favorite game shows.) The fact is that Hirsch's selective list has been shown to be deficient, but it is illustrative of the problem of modern education. Neal Postman is quite right when he observes that

... cultural literacy is not an organizing principle at all; it represents, in fact, a case of calling the disease the cure (1992:75).

The greatest challenge to the wisdoms developed in traditional societies is the information explosion. Literacy represents a great divide between the 'blind' and the 'sighted'. The divide is only going to grow in the next millennium, with the computer literate on one side and the rest of the world on the other. In a world that is becoming increasingly specialized *and* divided along lines of specialization, it is crucial that we be able to communicate across disciplinary and professional lines. In a world in which information is doubling each three months, it is important to maintain perspective on who we are. As information doubles, knowledge is halved, and wisdom, quartered. A friend who formerly worked with USAID once asked, 'How can we keep up with the increase in information?' To which I replied, We cannot. We have to recognize that we cannot know everything or do everything. And we have to choose those activities to which we commit ourselves. Over 200 years ago Samuel Johnson observed, 'A man may be so much of everything, that he is nothing of anything' (James Boswell, *Life of Samuel Johnson*, 1791:136). 'Information overload' and 'information underload' are very real problems we face, and a source of unhappiness both for ourselves and practitioners of other cultures. In the case of the former, there is more information being produced than we can possibly handle, let alone assimilate. In a news segment in early June, 1998, the dilemma of the Central Intelligence Agency was profiled. Spending \$25 billion annually on sophisticated technology, agents in the CIA estimate that they are able to evaluate less than 10 percent of the data collected.

'Information Age' was five years in planning, and cost the Smithsonian Institution more than \$10 million to produce. It was among the largest and most expensive exhibits ever in the Museum of Natural History. The exhibition was very much an example of the phenomenon it tried to explain – or some might say, part of the problem. Asked if it would deal with the question of information overload, chief curator David K. Allison replied with a straight face: 'Only by letting people experience it.' He wasn't kidding.

It is precisely those distinctions that the information age has blurred, if not erased. The increasing ability to store information for instant retrieval has led almost inevitably to a decline in selectivity . . . with a consequent de-emphasis – social, educational, political, and economic – on the value judgments on which selectivity is based.

. . . By turning a topic as promising as 'Information Age' over to the technicians and corporations that fund them . . . the Smithsonian, for all the exhibit's riches, has abdicated a kind of responsibility that lies close to a museum's basic function (*The Washington Post National Weekly Edition*, June 4–10, 1990, p. 34).

Let me repeat my observation that as information doubles, knowledge is halved and wisdom quartered. Feeling obliged to be 'in the know' with the latest 'information', many people have little or no time for reflection and selection.

The solutions we seek are not to be found, however, in technological inventiveness. Rather, they are to be found in changes of lifestyle and greater compassion. Ernest Schumacher wrote a quarter of a century ago,

We are suffering from a metaphysical, not just a technical deficiency.

Again, Charles Birch:

Science and technology in the service of unlimited growth may, for a time, stave off disaster, but only by delivering us into a fool's paradise from which there may be no escape. The technological fix becomes the technological trap. To act as if the cure for all the ills of technology is more of the same technology is to follow the pied pipers of technology to destruction. I have two reasons for saying this. Firstly, science and technology may not always be able to pull a technological rabbit out of the hat to save us at the last minute. To pin one's ultimate faith on science and technology to provide for the future is cargo-cult thinking. Food, energy and other resources from magical providers may never arrive. Secondly, technological rabbits of the modern kind tend to create more problems than they solve. They usually have voracious appetites and copious noxious excretions.

As we enter the 21st century, it is imperative that we choose the technologies in which we invest wisely. Development seems irresistible, in the sense that there are varying degrees of self-expression and creativity in each human being. Too often, however, development is measured in GNP, miles of roads constructed, cubic metres of timber exported, cubic feet of office space constructed. Rarely if ever does one see assessment of development in human terms: Improvement of basic services, opportunities for personal growth and learning, development of institutions for all ages. What many countries in Southeast Asia have discovered is that borrowing on the long-term for short-term development can be financially ruinous.

This is not to say that there have not been benefits from development, such as the extension of medical services into remote and previously disease-infested regions of the world. But it is to contend that as well as being potentially constructive, much development is also destructive. Two years ago my wife and I visited a huge hydro-electric dam project, built to provide cheap electricity to the city. It is doing that, but at an enormous expense to nearby residents who were experiencing an eight-month drought because of the interruption of the hydrological system.

As a corollary to problems of indiscriminate development, most are being overwhelmed by technological change.

In *Technopoly*, Neal Postman identifies three stages leading to technopoly, a state which currently exists only in the United States but which threatens all developed and developing societies. These three stages are: tool-using cultures, technocracies, and technopolies (p. 22). Most Third World nations are at the first stage, tool-using. These are giving way to *technocracies*.

The technocracies in the West have their roots in three great inventions: the mechanical clock, which provided a new conception of time and by which we regulate our lives; the printing press with movable type, which attacked the epistemology of the oral tradition; and the telescope, which attacked the fundamental propositions of Judeo-Christian theology, as it has Islam and traditional religions.

Technopoly is totalitarian technocracy. It alienates alternatives to itself. It is 'our way' or no way. It redefines what we mean by religion, by art, by family, by politics, by history, by truth, by privacy, by intelligence, so that our definitions fit its new requirements. It has many faces, among them 'increased efficiency' (cf. Walter Taylor's *The Principles of Scientific Management*), 'increased production' (Richard Arkwright was knighted for training workers, mostly children, 'to conform to the regular celerity of the machine'), and 'increased information' (about which see Elizabeth Eisenstein's *The Printing Press as an Agent of Change*). Again Postman:

(We live in) a peek-a-boo world, where now this event, now that pops into view for a moment, then vanishes again. It is an improbable world. It is a world in which human progress, as Bacon expressed it, has been replaced by the idea of technological progress. . . . We proceed under the assumption that information is our friend, believing that cultures may suffer grievously from a lack of information, which, of course, they do. It is only now beginning to be understood that cultures may also suffer grievously from information glut, information without meaning, information without control mechanisms (Postman 1992:70)

II. Seeking a grammar of values

The late Clyde Kluckhohn urged his students to analyze 'the grammar of values' by which their subjects lived. To speak of values, or a moral code, is apparently to ignore the cynicism that threatens to consume us. On the NBC evening news of Tuesday, September 15th, one segment featured the growth of cynicism and, in response, the embrace of faith. Cynicism may be in part a reaction to an uncritical assumption that the pop psychology of a former time, that insisted that 'every day in every way I am getting better and better' has been proved wrong. It may be in fact an acknowledgment of the reality that, as the

19th century Danish philosopher Søren Kierkegaard once observed, the heart of man (and woman) has not changed one whit from the time of Adam. Pope John Paul II is quite correct (as if he needs the agreement of a lowly anthropologist) in his latest encyclical in insisting that we recover a perspective and program for humankind based upon hope and positive values.

Donald E. Brown has written an important book entitled *Human Universals*. Important as the principle of cultural relativism is, in reminding us to understand one another in terms of our personal and social histories, it also is important to seek *Sciences Humaines*, with values that allow us to relate to one another across cultures and international borders.

Sir John Marks Templeton is known to many of you as an international money manager with investments of more than 30 billion dollars. As successful as Sir John has been in money management, he is much more interested in moral order and the human condition, and has endowed a chair at Princeton University for spiritual studies. In *The Templeton Plan: 21 Steps to Personal Success and Real Happiness*, Sir John identifies what he calls 'the laws of life' which, if implemented and practiced, lead to maturity and genuine happiness. These 'laws', which are strikingly similar to the value-laden systems of traditional education, are:

TRUTHFULNESS when a lie would be so much easier;
RELIABILITY when you could slack off;
FAITHFULNESS during moments of doubt;
PERSEVERANCE when you think you're too tired to go on;
ENTHUSIASM while encountering roadblocks;
ENERGY at the moment you feel burned out;
HUMILITY while others heap praise on you;
PLEASING others before thinking of your own pleasure;
GIVING to others before thinking of receiving;
LEARNING from others because you realize there's so little you know;
ALTRUISM even though you may sense around you an atmosphere of selfishness;
JOY at the very moment when your prospects seem the darkest (*Discovering the Laws of Life*, 1994, p. 3)

Significantly, morals are social products, and the values in Templeton's list are immaterial and relational. They are essential to building and sustaining human communities, for which we are programmed and within which we find our lives.

The challenge of the 21st century is to preserve and extend the technological and political advances of the 20th century to ensure environmental, social, interspecies and intergenerational equity. Humanity will fail in this challenge unless it simultaneously reduces the size of the human population and changes global economic imperative from one of consumption, material wealth and corporate growth to one of intellectual fulfillment at a personal level. Facing the challenge and meeting each of these goals requires the redirection of resources, including medical research, away from the wealthy and elderly to the less advantaged, other species, and the young. Society needs to be more caring and sharing; greener not greedier (Recher, 1997, p. 1), for the healing of the nations.

Conclusion

Participants in the ill-fated Franklin Expedition of 1845 set out to discover the true north pole and a northwest passage. The ships and their officers and crew were equipped with the best of everything. No expense was spared. Each seaman had a place setting of sterling silver cast with his family seal on it. The ships were finished with the finest woods, and even the backgammon boards were made of tropical hardwoods. Though careful attention was given to every detail, there was one major oversight. The ships were woefully undersupplied with coal for the three-year trip. Each carried only 1200 pounds, so that the crew exhausted the fuel long before they reached their destination, and the expedition ended in the tragic death of the explorers.

As we move from the 20th to the 21st century, the greatest challenge we shall face is the provisioning of our youth and theirs with social philosophies and humanistic values for the long journey. Not only with data or information, but with the wisdom to recognize what is valuable, and to commit themselves to community and conservation, 'caring and sharing, not greedier, but greener'.

Vinson Sutlive

The College of William and Mary, Williamsburg, VA

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