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EDITORIAL

Hochverrat, sagt ein Bonmot der Staatstreichsprofession, sei eine Frage des Datums. Mutatis Mutandis gilt dies auch für die Ursachen der Schuldenkrise in der Dritten Welt. Was gestern für die "Schwellenländer" Lateinamerikas noch als erfolgreiche, weil angeblich dem westlichen Vorbild folgende, Entwicklungspolitik galt, ist heute der Inbegriff wirtschaftspolitischer Verantwortungslosigkeit, wird aber für morgen bereits wieder zum non plus ultra ökonomischer Weisheit erklärt. Die Rede ist von der exportorientierten Wachstumsstrategie und ihrer Finanzierung um jeden Preis. In der zweiten Hälfte der 70er Jahre durfte das empfohlene Entwicklungskonzept als Milchmädchenrechnung gelten: Geld war billig zu haben und der Export florierte, der Schuldendienst ließ sich bequem aus den Ausfuhrerlösen finanzieren. Als die Tide kippte blieben die Schuldnerländer als die Schuldigen auf der Strecke. Anders und doch verwandt die Geschichte der armen Entwicklungsländer. Ihre Entwicklung finanziert sich aus zwei Quellen: aus den Rohstoffexporten und aus der Entwicklungshilfe.

Als die Krise in den Industriestaaten die Nachfrage und damit den Preis für Rohstoffe verdarb und zugleich die Entwicklungshilfe zu stagnieren begann, blieb als Alternative entweder gleich in Entwicklungsruinen zu hausen oder die Lücke mit Kapitalmarktmitteln zu füllen. Letzteres veränderte die Struktur der Außenverschuldung beträchtlich, die des Schuldendienstes aber enorm. Denn es macht einen Unterschied, ob man für Entwicklungskredite der Geberländer Zinsen zu leisten hat oder den dreifachen Zins für Kapitalmarktkredite.

Ein Bild der afrikanischen Arme-Leute-Verschuldung zeichnet der Aufsatz von Herbert Pönisch. Unstreitig haben Mißwirtschaft und Korruption ihren Teil am Flasko: Mancher geliehene Dollar berührte gar nicht den Boden des Empfängerlandes sondern wurde von den defraudierenden Eliten und Herr-

schaftsklassen gleich auf ausländische Privatkonten transferiert. Aber die Vorstellung einer geteilten Schuld paßte nicht ins Konzept des internationalen Privatbankensystems, der westlichen Regierungen und des Weltwährungsfonds: Wenn die Entwicklungsländer die Zeche allein zahlen sollten - und das sollten sie - mußten sie auch die alleinigen Schuldigen sein. Daß dabei nicht die Verantwortlichen in der Dritten Welt, sondern die arme Bevölkerungsmehrheit die volle Wucht der Sanierungspläne und Austeritätprogramme zu spüren bekam, störte dabei weniger. Schließlich war das schon immer so.

Die Mechanismen des internationalen Finanzkarussells beschreibt der Artikel von Claudia Dziobek. Immerhin brachten die Umschuldungsvereinbarungen mit den wichtigsten Schuldnerländern Beruhigung für das Privatbankensystem. Dementsprechend verkündeten westliche Zentralbanker und Finanzminister, einem modernen Neville Chamberlain gleich, auch ihr "financial peace in our time". Inzwischen beschleicht aber auch professionelle Optimisten eine Ahnung, daß damit die Schuldenbombe noch nicht entschärft sein könnte. Andre Gunder Frank hat schon Mitte vorigen Jahres auf den diesbezüglich verdächtigen Trend der Rezessionszyklen aufmerksam gemacht. Auf die Rezession der Jahre 1973 - 1975 hat die eskalierende Verschuldung der Dritten Welt - durch die kreditstimulierte Importexpansion der Entwicklungsländer - noch dämpfend gewirkt, hat aber die Rezession 1979 - 1982 - durch den Einbruch bei den Entwicklungsländerexporterlösen und der konsequenten Liquiditätskrise angesichts anziehender Zinssätze - bereits verstärkt. Die nächste, durchaus absehbare, Rezession wird das Schuldenproblem zur Insolvenzkrise eskalieren und, angesichts einer Massierung von Fälligkeiten Mitte der Achtzigerjahre, die Zeitbombe zünden. Daß dann aber auch die Industriestaaten mitgerissen werden können, ergibt sich aus dem dichten Geflecht weltwirtschaftlicher Interaktionen, die gemeinhin als Interdependenz bezeichnet werden, und die Jean-Philippe Platteau in seiner Studie beschreibt.

Klaus Derkowitsch

Bernd Schuh-Schmeika

DREAM-ISLAND NISYROS

Mytho-logic, Religion and Social
Mobility in an Island-Community

1. A Place in Mind

The mind and the heart of the Dodecanesians, has been said by one of their most recognized members, is pagan and magic. Their rites and ceremonies, their beliefs and superstitions reach far beyond Christianity. A pagan mind is one that is willing to see correlations where there are none. It may recognize the spirit of a person in a tuft of her hair and receive joy through it or eventually try to do her harm by burning it. Modern society, we believe, has overcome this. But the civilized mind, though convinced of its superiority, does much the same. The joy and the pain we give others are based on our illusions. Often it is the illusion of irreparable conflict that brings us death and despair in the form of war. But also the correlations modern society has brought on, as for instance the correlation between sex, income and ability, are no less magic, no less artificial.

The what and the how we are seeing, and that we see or don't see what we see, the what and how we forget, and that we forget we have forgotten is constructed in and by our culture: by our collective subconscious.

The pagan mind cannot be pushed away. It cannot be overcome by repression. A repressive mind, however civilized and well educated it may be, is a dangerous mind. On the other hand, a quite simple pagan disposition may always be accessible to the natural flow of emotions and vital power. I

believe it is therefore that I have chosen to inquire into the island of Nisyros.

Nisyros is a place of power. Here paganism and Christianity still live side by side. Its people, as everywhere in the Dodecanese, are lineal descendents of the illustrious Hellenes of old - as Jacob Casavis has put it - they lived upon the same places and nursed our infant civilization on the breast of Hellenism.

At various times and places these people go back to the roots of ecstasy. Then they sing and they dance, and they improvise poetry in the succession of the Homeric rhapsods. Oh, how they enjoy it. So, you see, when I was there for the second time, I put a brief note in my diary: Nisyros is no place on the map. It is a place in the mind.

2. Nisyros on the Map

Nisyros is a tiny, mountainous island in the Aegean Sea opposite ancient Knidos of Asia Minor. Having the form of a disc with about 43 square miles, it is situated 11 miles south of Kos, 58 miles from Rhodes and 240 miles east of Piraeus. You can approach it once a week by a vessel named after admiral Miaoulis. He had anchored his frigate on Yalli, the island opposite Nisyros, during the Greek revolution where he also had dug a well that can still be seen. Since recent years a ferry named Nereus is also going there. But you may even choose to travel to Kos first and then take the "Express" or "Panormites".

Nisyros is now said to have about 1300 permanent residents. But that number fluctuates strongly because of intensive migration and mobility. There are 800 souls in Mandraki, the capital of the island, and 500 in the remaining three villages of Bali, Emborios and Nikia. But at times, in old Nikia, which is the largest, one can hardly count fifty. Most of them are living abroad most of the time. It was Nikia where the research has been carried out.

3. Myths and Superstitions

The Benedictine poet Walafrid Strabo has told us a mythical episode about the origin of Nisyros. According to this, it was formed during the war of the giants.

When Poseidon pursued Polyvotis with his trident, he cut off a piece from Cos and threw it after him. Since then Polyvotis is held down by the rocks, but sometimes he tries to deliver himself and sends signs of his anger through the volcano. This story is indeed well known, But myth and belief are playing some still greater role in Nisyrian life.

Until in our days, the Nisyrian navigators have not ceased to make supplications to Poseidon who is believed to protect, as Neptune does with the Romans, the seafaring men. When they are in doubt, they also send a prayer to St. Nicholas. Because here in Nisyros Poseidon, the ruler of the sea, was baptized as St. Nicholas. The sailors pray to him for guidance, and his icons decorate the stern or mast of their boats. Poseidon is pushed aside by Nicholas, and his trident made into a byzantine cross. It does no longer stir the ocean, but it calms it down. Since such has to be the politics of civilized religion: annihilation of real power and ecstasy. Especially the Dodecanesians have resisted this violent side of Christianity until in our days when Italian fascist troops suppressed and killed the rebelling natives who did not follow the italo-philic Archbishop Apostolos who wanted to Catholicize and thus Italianize the islands (see N.Y. Times, Jan. 23rd, 1935).

The Dodecanese is one of the early cradles of both Hellenism and Christianity. So it is not surprising that polytheism went alongside the worship of god the almighty. In Nisyros, in the fertile valley of Emporios, there is the chapel of Kera or Mistress. Before that, most probably, that has been the shrine of Demetra. At this place there is held an annual ceremony for increased fertility and protection from locust. One day I bought a copy-book for my notes down in Mandraki. On its cover there was an image of St. George killing the dragon. George had to replace Theseus, the great hero who travelled from Athens to Crete in order to kill the

Minotaur. There are many pagan customs handed down to the Dodecanesians from ancient Greece such as the singing of the song of the swallow, the harbinger of spring.

One of these songs is indeed very old and can be found in the "Deipnosophists" by Athenaeos (200b. Ch.). It reads as follows:

She is here, she is here, the swallow
Fair seasons she brings, fair years that follow.
Her belly is white, her back black as night.

In the days of Sextus Propertius (16 b. Ch.) people have believed that a flickering flame of a candle would bring on misfortune, and so they do now. It is regarded yet as unlucky as it was then if one hears a crow shouting from top of the house, and it is a sign of death, if there is a dog howling at night.

Even the fifty daughters of old Nereus are still residing in the islands of the Dodecanese. They are now called Anerades and considered malevolent. Thetis and her sisters are up at their tricks in desolate castles such as the Pelasgian stronghold on Nisyros, the Paleocastro. They are believed to appear at moonlit nights where they stage their wild dances. Men are seized by them and made to join in the dance, and they may carry away the newly born babies. Therefore, the young women avoid the ruins. So it goes.

4. Patterns of Life and Religion

Here we are: in Nisyros 1983, right at the beginning of lent, on a friendly and inviting isle, once doric and full of symbols of ancient mysteries. On almost every sidewalk you can find a lime-painting of the serpent of life. Modern men don't know of its meaning. For most of us the serpent coiling quiescent at the base of the spine is only an intellectual image if at all. We have no lived encounter with cosmic energy, do we? Now there are those women attending church every Sunday morning and evening looking doubtfully at those moving opposites.

And their friendly husbands, the uneducated leaders, the postman retired, bright and tall, the huge tender farmer - "only god can make a beetle, no man can do it" - the forester with his Hitler-Appearance, always in uniform, the major tall and always cigan cigan, the "have-been-fifty-years-in-America-man" walking up and down the roads and sideways, the steps and promenades in this small village in his USA-jacket. Oh, how many of them have I seen, retired and fading away with that stick in their hand.

This village is so small that anyone may be a leader if he only wishes to be one. Those houses collapse. So if you are a bricklayer, in the minds of the grateful over-aged folk you will turn into an architect. And if you happen to be the only carpenter left, that will make you into a little god. If you are a postman or bus-driver you'll equal a high official and you'll wear a fine suit everyday...

"They certainly are not humble or apologetic. No, they come in from the pit and sit down to their dinners with a bang, and their wives and daughters run to wait on them quite cheerfully, and their sons obey them without overmuch resentment".¹⁾ After all, that's not doric at all.

And the small modest doric houses with their beautiful fireside, are they modest? Oh no, they have changed into galleries of self-exhibition: badges and china, magnificent portraits, ecclesiastical utensils, documents of great granny, pedigrees, Christ in wood, Christ in tin, Christ in plastic ...

The Nisyrian woman is no longer baking her own bread, and about twenty years ago, as you may assume from fig. 1, she has stopped to give birth to her baby at home. For that purpose she now moves over to a clinic in Cos.

And the fashion cloth, is it still there? Yes it is! It is kept in a chest, quite orderly lain aside, preserved for some unknown day in the future. It's all still there, only postponed in destiny for apocalyptic times, but indeed, that is collective subconscious. Traditional Nisyrian culture is not at all dying out. It can still be found written down in nine volumes by some bunch of wise men who still remember: the Nisyriaka.²⁾

Such is the pattern of living and ideation, not fastly surprising, not turning one on, neither a challenge to supreme happiness, nor a provocation to an old-fashioned outburst against the decay of traditional culture. Since in every decay there is a beginning to life, and the new would not come upon if the old wouldn't die.

So let us inquire into some of the patterns which determine the social status quo of a small island-community such as the Nikiates in Nisyros.

What is it that keeps life going here? Is it 'hard economical facts' or 'political change'? Shure it is on the surface, but on the basis there is a collective dream. It is the dream of success in another country, a social implication of revelation, of postponed destiny. Their island was much too small, four miles in diameter, and so it couldn't provide them all with enough resources, they say. So some, they say, had to renounce and to leave what they loved. They went into the other country where they created another dream, the dream of lost fortune and enthusiastic remembrance. Someday, they say, they'll come back home, but they don't. The connexion is broken.

But eventually they form a religious society and build up a school in one of the four villages still alive, in the name of agios theologos, to follow their inner voice, their dream of postponed destiny.

5. Statistics and Postponed Destiny

Imagine a village like Nikia built up on the brink of a crater with about 200 houses. You can smell sulphur rising up from a small crater-lake, and eventually be reminded of John of Patmos and the Apocalyptists' lake of fire burning with brimstone in which the souls of their enemies would suffer a lot. Even the landscape fits into the prevailing world of ideas and religious belief.

If in this little village you had counted say a hundred people in the beginning of the last century, then, given the mean fertility of greek women, after eight generations the population might well increase by a

factor of about 5000. This is some rough upper bound if all would survive to some reasonable age. So the population of today would have to be counted in hundredthousands.

Well, Nikia is much older, and there are hardly a sixty people up there. There are enough of so called objective reasons: plenty of terraces to grow vegetable, but no water, to keep cattle alive.

Since the earliest times mobility must have been great, the social battle magnificent, leaving only the eldest sons in their houses. The knowledge that some day one has to go and the urge to go, to escape that small brimstone-community must have deep collective roots. One wouldn't wonder, if by the time it is become part of the dream.

By the end of the eighteenth century the traffic system was widely developed all over the world and Nikia had a population statistics. Of those who were born between 1890 and 1899 exactly one third emigrated into the USA. Today there are 800 alive people registered and about ten percent less with residence in Nikia. But on a fine day in spring-time you'll count hardly sixty, a little more, indeed, in summer. So what has happened? Those people represent the inhabitants of Nikia. Have they all forgotten to say where they are and when they'll come back? In a way, they have, and there are many reasons to that.

Firstly, as probably in any periphery region, there is a large discrepancy between what people say and what the administration says. Private information and public information do not coincide. Sure, those sixty remaining inhabitants know very well where the others are. And the secretary of the major who does the book-keeping, he also knows. But the book doesn't know. As any instrument of administration it can hardly keep track of the facts and thus contains a certain proportion of mystification. After all, administration is a result of the collective subconscious.

So what is concealed by the administrative subconscious while you are looking at those large numbers? It is the collective dream we spoke of, the accumulation of individual longings. About seven hundred people who

long for their home village and who are convinced of their future return, they do as if they were all still here and let their names be kept in that book. And the secretary of the major gives his contribution. He eagerly keeps track of the sons and daughters of all the families he got in his book. May be among them there might be someone who could be an inhabitant of Nikia. So the second reason is a tendency to mystify residence, and this, as we saw, has a micro-sociological structure. There is, finally, an increasing probability that parents attribute Nikia-residencship to their new-born. They are the heirs of their decaying houses, anyway. So old Nikia is the inheritance of the longing man, man not woman, as we shall see. And the longing goes on. Nikia is the inheritance of longing, and it is the longing of the heirs. But the decline can no longer be mystified, not even by bookkeeping. The number of new-born within ten years is fastly decreasing (table 1).

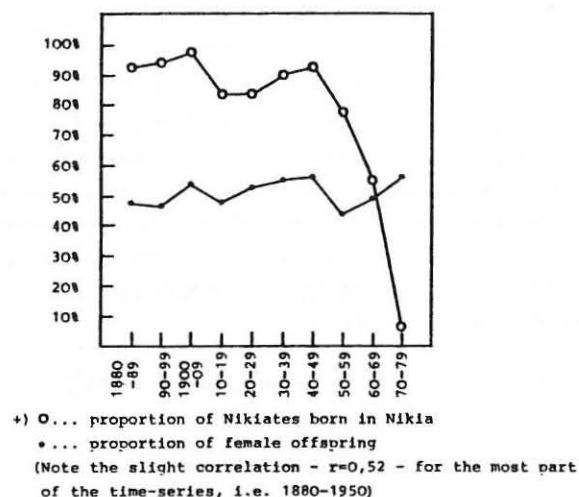
Table 1: Population of Nikia by sex and date of birth*)

	sex		
	male	female	total
birth-date			
1880 - 89	51	45	96
90 - 99	43	36	79
1900 - 09	50	57	107
10 - 19	68	61	129
20 - 29	52	57	109
30 - 39	53	63	116
40 - 49	71	88	159
50 - 59	64	48	112
60 - 69	35	33	68
70 - 79	8	10	18
(80 - 82)	3	1	4
	498	499	997

*) by 1982 of these 997 registered Nikiates 186 have died.

Figure 1:

Proportion of Nikia-born Nikiates
and proportion of female offspring⁺⁾



Until the end of the 1950s there were always about one hundred new-born per decennium, but in the 60s it were hardly seventy and in the 70s only eighteen, and the trend seems to continue. The time-series of the proportion of new-born in Nikia resembles the decline of a dying-out population (figure 1). But may be the motion reverses, who knows?

6. Migration and Stratification

Postponed destiny is no longer bound to the USA. The dream of success can be fulfilled elsewhere, in Athens for instance. The 'have-been-fifty-years-in-America-man' really belongs to an old story. Emigration has reached its one and only climax sometime within the decennium between 1920 and 1930 (accordingly we observe a maximum of 1/3 of US-residences among those born between 1880 and 1889). it was then when over 500000 Greeks were forced to leave Constantinople and the other greek cities of Asia Mi-

nor. The core of that stream of migration was formed by the 'Rembetes' whose well known music linked them to their language and culture. But since that time the number of 'Nikiates' residing in the USA has been monotonously decreasing. There is now a trend to go to Athens.

What is the essence of the 'America-man' after all? Was he by rule a man of higher status than any ordinary Nikiatos, was he? He who stepped out to become an official, a dentist, a highschool-teacher? Let's look at the pattern (table 2). What can it tell us at a first glance?

Table 2: Residence and social class of Nikiates

Residence	Social Class			Helping Family members	Total number
	Lower Class	Middle- Class	Upper Class		
Nikia	95 26,3%	36 10%	19 5,3%	211 58,4%	361 100%
Greece	5 5,2%	20 20,6%	17 17,5%	55 56,7%	97 100%
USA	17 13,5%	8 6,4%	56 44,4%	45 35,7%	126 100%
	117 20%	64 11%	92 15,8%	311 53,2%	584 100%

*) unknown cases excluded

Obviously there is a remarkable correlation between residence and social class. For a Nikiatos it is much more probable to belong to the lower class than it is for the 'America-man'.

With a greek residence one seems to be closer to the american faith as well, just that one likely ends up with one of the middle-class professions.

This is the average result when the temporal structure is neglected. But going into details one may be led to suppose finer coherences (table 3).

Table 3: Time and social class of Nikiates^{*)}

	Social Class				
	Lower Class	Middle Class	Upper Class	Family members	Total number
Birth-date					
1880 - 89	36%	7%	9%	48%	55
90 - 99	19%	8%	31%	42%	64
1900 - 09	28%	8%	14%	50%	94
10 - 19	17%	17%	20%	46%	114
20 - 29	20%	11%	17%	52%	101
30 - 39	19%	13%	10%	58%	90
40 - 49	(10%)	(13%)	(3%)	74%	39
50 - 59	(0%)	(11%)	(11%)	(78%)	28
60 - 69	(0%)	(8%)	(0%)	(92%)	12
70 - 79	(0%)	(0%)	(0%)	(100%)	1

^{*)} unknown cases excluded

() ... Fluctuations

Those born between 1890 and 99 must have migrated sometime between 1910 and 1930. They contribute most to the 31%-share of the upper class. Those are the pioneers. But for those born in the next decennium things were much different. They contribute less to the upper class and correspondingly more to the lower class. Though many of them emigrated, they

didn't gain their high status with equally high probability. They met with the economic crisis in the 30s and their chance to take in some position of high status or else to become appointed as white-collar workers was much smaller. Only the pioneers had a considerable chance to make themselves self-employed. They founded those restaurants named after a "golden pheasant" or sheltered in some "crystal palace", they organized travels through the Aegäen or opened up greek shops. They sometimes ran a filling station or even assisted some chair at the University. During the economic crisis that had become next to impossible. But the chance rose up once more during and after the second world-war. By the time, however, the supply of high-level positions within the american colony became saturated. In a closed sub-culture not everyone can be a self-employed or white-collar worker.

That would have become possible only, if the greek sub-system would have been opened and linked to the american host, but, indeed, that is only a system-theoretical assumption. So little Greece had to reflect at least to some extent the social structure of the whole: Greece at large or else USA at large or as it were a compromise between those two: little american Greece. Anyway, even today little Greece forms an orthodox whole in itself so that the greek man can still be to some extended a king in his own small empire. Such is the destiny provided by revelation. Each of us who comes in form the pit and sits down with a bang wants to be a king, at least a little one, and we need people to rule. Dependency is not quite the aim of an individual who regards himself a ruler.

As a consequence the mass of greek immigrants did not become just a single class in american society, but they formed a structured class-society themselves. That is clearly reflected in the correspondence between professions and economic sectors. Among them you will find the owners of a small flower-shop just as well as a man running a chemical factory or even a University professor. But on the whole most of them will be kings rather than peasants or manufactures. Shure, no Nikiatos will be a peasant - a peasant doesn't change the soil - neither in Greece nor in the States, and only a few will be employed in manufacture or manufacturing industry. But the fast majority, 74 out of 126, is employed in commerce and trade, service and infrastructure (table 4).

Table 4: Residence and economic division of Nikiates

Residence	Economic division			
	agriculture	manufacturing industry	trade	service
Nikia	65 18%	44 12,2%	11 3%	17 4,7%
Greece	0 0%	11 11,3%	5 5,2%	10 10,3%
USA	0 0%	7 5,6%	2 1,6%	69 54,7%
	65 11,1%	62 10,6%	18 3,1%	96 16,4%
Residence	Family-Members			Total number
	infrastructure	circulation	Helping	
Nikia	13 3,6%	0 0%	211 58,5%	361 100%
Greece	12 12,4%	4 4,1%	55 56,7%	97 100%
USA	3 2,4%	0 0%	45 35,7%	126 100%
	28 4,8%	4 0,7%	311 53,3%	584 100%

*) unknown cases excluded

There is no banker among them, however. They remain small kings, indeed. But seen from the standpoint of Nikiates, they moved higher, there is no doubt. They form a social collectivity with a thin lower-class stratum lacking almost entirely the manufacturing industry.

7. Loss of Roots

Migration, accept it or not, is no 'rational action', but it is the answer to a subconscious signal, and the signal is in the loss of one's roots, lack of power, annihilation of intimacy: highly irrational. Migration is the decay of agriculture all over the so called industrial world, is the loss of mother earth, food and sun-energy.

Once we leave the holy land, as we use to call it, we switch off the sources entirely. Once we go out of it, we are out, completely. Or? Are we not? Are we carrying on?

Longing remains, as the image of nature is repressed into our dreams. And for each hundred hectares care three machines. Sooner or later we shall comprehend the decay of the collective spirit, the fading away of the cosmic serpent, the death of our responsive centres, as D.H. Lawrence has put it, or the Kundalini coiled up in glue, as R.D. Laing has said, the breaking away of the mind from cosmos, all these things resemble one end the same bioenergetical, psychological, sociological, economical and political fact. Social change is no rational action. It is the nightmare of stupified fragments of historical consciousness addressed and initiated by a politics of violence. It is the projection of a fragmented bioenergetical structure onto the field of the conscious. So, becoming aware of that, what does the conscious say? It still says what it said 2000 years ago. You can pick it up in Plato's "Phaedrus". The soul of the peasant is the second lowest possible incarnation after the tyrant. Once it is said so, the pattern is set: Beware of peasants, and beware of becoming one. Each of us may regard that as a legitimate motivation any time, however mystified the religious origin of that statement may be.

Culture, at any time, is regarded to be a promotor of progress. Mind is ranked higher than body, production counts much more than reproduction, the work of man is more important than the work of the housewife, a farmer is no professor. What indeed !

And how are those values incarnating in a small village like Nikia ? Of 52 farmers 51 are born before 1930, 41 before 1910 and 36 before 1910. Many of them are dead now. Of 11 herdsmen 9 are born before 1930 and 7 before 1910. So most of them are older than 52 years now. Actually I know of two herdsmen living in Nikia both over 70. It's really a declining profession. Truth seems to have been victorious, and apparantly it has little to do with feta or goatsmilk (most of the feta is imported from Denmark, anyway).

8. Sex and Residence

If truth has no substantial reality, does it root then may be even deeper in mythological grounds ? We said before that important facts are not always economical ones.

There is this apparent correlation between the timeseries of sex-proportions and the fraction of people born in Nikia. What does it mean ? At first glance it seems that Nikia is a place where preferable girls are born, at least at certain time periods. And the name of Nisyros has always been ladden with a female symbolism: Nisyros the "round one" and the "fig" under turkish occupation, and doricallly "porphyra" the island of coloured earth. So take it as a joke or not, but there is some sort of truth in that symbolism. By fortune I came upon a table on intergenerational mobility which looks as follows.

Of all the people born between 1890 and 99 living in the USA there are nineteen who appear as children of Nikiates, most of them are born in Nikia. There is a significant correlation between sex and residence. While the mother is living in Nikia, the father's residence is usually unknown but probably in the USA. We count fiveteen fathers and mothers, and eleven mothers stay in Nikia, four have unknown residence, but only three

fathers live in Nikia, twelve have unknown residence. Those are the pioneers. Unknown is their residence as god's place in the heavens. Their wives the good ones resemble a conserving power, care for the island and given birth to their children at home. And there is a hint to an inequality still more surprising. Looking at those in the offspring who appear as parents themselves: altogether they bore seventeen children, eleven of whome are girls. Is it fortune or faith ? The table is much too small to discover significant correlations. So what is the outcome when we look not only at those born between 1890 and 99, but at all those who reside in the United States ?

Table 5: Intergenerational mobility - place of birth and residence in three generations of Nikiates (offspring-cohort: USA-residence)

Sum										
		place of birth					place of residence			
		Nikia	USA	else- where	un- known		Nikia	USA	else- where	un- known
offspring-cohort (USA-resid)	male	58	0	4	0	62	0	62	0	0
	female	42	0	2	0	44	0	44	0	0
their parents	male	82	9	12	3	106	41	19	1	45
	female	105	0	0	1	106	66	13	3	24
parents ori- ginat.from offspring-co.	male	24	0	1	6	31	0	25	0	6
	female	23	0	0	8	31	11	12	0	8
their children	male	9	0	1	0	10	7	2	1	0
	female	29	0	0	0	29	19	8	1	1

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ÖSTERREICHS MULTILATERALE FINANZHILFE AM BEISPIEL DER INTER-AMERIKANISCHEN ENTWICKLUNGSBANK

Wien war Ende März 1985 Schauplatz der Jahrestagung des Gouverneursrates der Inter-Amerikanischen Entwicklungsbank (IDB). Es war dies erst das zweite Mal seit der Gründung dieser multilateralen Finanzinstitution vor 26 Jahren, daß die Jahrestagung außerhalb Amerikas abgehalten wurde. Die Tatsache, daß damit Österreich in der Person des Finanzministers für das nächste Jahr den Vorsitzenden des Gouverneursrates stellen wird, unterstreicht die aktive Rolle, die Österreich in den multilateralen Finanzinstitutionen spielt. Die heimischen Medien haben diese Rolle - wie auch die Konferenz selbst - nur sehr am Rande erwähnt, was Rückschlüsse auf den Stand der Entwicklungshilfediskussion in Österreich zuläßt. Dabei wäre gerade in Zeiten der ständig steigenden weltweiten Interdependenz ein starkes Interesse für internationale Fragen von Politik und Wirtschaft wünschenswert.

Die Inter-Amerikanische Entwicklungsbank wurde im Jahre 1959 gegründet. Sie hat die Aufgabe, die wirtschaftliche Entwicklung ihrer zu den Entwicklungsländern zählenden Mitglieder durch Gewährung von Krediten und Leistung Technischer Hilfe zu fördern. Der Bank gehören derzeit 27 Staaten aus der Region und 16 nicht-regionale Länder, also insgesamt 43 Staaten als Mitglieder an. Oberstes Gremium der IDB ist der Gouverneursrat (Board of Governors), dem die wichtigsten Beschlüsse über die Bank vorbehalten sind und in dem jedes der Mitgliedsländer vertreten ist. Die Geschäftspolitik der Bank sowie die Vergabe von Darlehen für Entwicklungsprojekte werden in Kooperation mit der Geschäftsleitung der Bank von einem Exekutivdirektorium beschlossen. Jeder Exekutivdirektor wird von einer sogenannten Stimmrechtsgruppe, bestehend aus einem oder mehreren Mitgliedsländern der Bank, bestimmt. Er vertritt für die Dauer seiner Funk-