

In the name of God

حدیث کلمه یا معرفت کلام (قصه رقص کلمات)

Insight of the “word” or insight of the “speech” (tales dance of words)

این داستان با آهنگی که تعیین میکنم اجراء شود (دریک تناتر مناسب)

This novel be executed whit a song that I defined it (into a suitable opera)

نویسنده و اجراء کننده : محمود صانعی پور

Writer and executor: Mahmoud Saneipour



Mahmoud Saneipour

از "کلمه" سوال کردم چی هستی؟ (I asked “word” what you are?)

"کلمه" جواب داد: شیطان (“Satan”) (It replied me: “Satan”)

با اعتراض گفتم : نه نه ، تو چیز دیگری هستی ، راستش را بگو

I said protestingly: “no, no, you are another thing, tell it honestly”

“ کلمه ” اول خیلی خندید وبعد خیلی گریه کرد وبعد اشک هایش پاک کرد وگفت :من معرفت هستم ، بصیرت هستم ، یاد گیری هستم ، آموزش هستم ، دانش هستم ، شناخت هستم ، خرد هستم، معنا هستم ، حقیقت هستم ونظیر اینها

“Word” laughed and laughed firstly and then cried and cried, next, it wiped its tears and said: “I am insight, learned, educated, knowledge, being acquainted, wisdom, meaning, truth and like these”

گفتم : راست میگی ، راست میگی و بعد زدم زیرگریه ، خیلی گریه کردم و گفتم عجب دنیائی داریم!!

“You are right, you are right” I said, and then I cried and cried, “What a world we have”! I said

لحظه ای نگذشت که دیدم ، یکی دیگر در کنار کلمه قرار گرفت ، با چهره ای زیبا مثل کلمه ، هر دو زیبا و جذاب بودند.

An instant later, I saw, another was at it side, a pretty face like “word” both of them were beautiful and attractively.

از شادی فریاد کشیدم ، وه چه عالی ! واز دیدن این دو موجود زیبا سیر نمی شدم!

I shouted for joy, “oh how great!” And I was not enough for seeing these two beautiful creatures!

از مهمان تازه وارد سوال کردم ، تو کی هستی ؟جواب داد من " کلام " هستم

Who are you? , I ask from guest newcomer, it replied me: “I am speech “

،سوال کردم یعنی چه؟

“What does it mean?” I ask

گفت: من سخن هستم ، جدال هستم ، بحث هستم ، مذاکره هستم ، طعنه هستم ، مهربانی هستم ، محبت هستم ، حقیقت هستم وبی شمار صفات دیگر

“I am conversation, speaking, talking, discussion, argument, negotiation, taunting, kindness, affection, truth and countless other traits” it said

گفتم : خیلی عجیب هستی !، چقدر متضاد هستی !،از تو عجیب تر در دنیا سراغ ندارم !

You are so strange! How are conflicting!” I don’t know of clue stranger than you in the world!” I said

بمن گفت: " با من بحث نکن ، جدل نکن ، من یک آهنگ بیشتر نیستم ، جوهر وجود من از کلمات است ، وآوای من از خنجره ودهان این آدم ها که از فطرتشان حرف میزنند"

"Don't discuss with me, don't argue with me, I am not a symphony more, the essence of my existence is from "words" and my a song is from dagger and mouth of people, the singer , also the song either " , it said me

گفتم: "آها ، بلی ، دارم کم کم میفهم ، یعنی این آدم هستند که تو را خلق میکنند؟"

"Aha, yes, I began to understand, this means that these people are creating you?"
I said

گفت: " موضوع دقیق تری وجود دارد خوب توجه کن، تو نمیتوانی هر کسی را مقصر کنی !!!"

"Good Note, there is a more accurate, you cannot anyone has guilt!!!" it said

گفتم: "گیج شدم ، بگذار بفهم"

"I got confused, let me understand" I said

کلمه به سخن آمد وگفت : من ریشه کلام هستم وکلام از من قوام میگیرد

Word spoke: "I am the root of speech and speech takes consistency from me"

کلمه ادامه داد: من حرف های بی معنی را با هم جمع کرده معنا دار میکنم ، اسم هر چیز از من ساخته میشود ، مصدر فعل از من ساخته میشود ، کلمه بندی از ناحیه من است ، لغت نامه از من ساخته میشود ، کودک اول از من آغاز میکند ، تمام اشیاء جهان هستی از من نشانه دارد ، بدون من تلفظی ندارند! ولی همه اینها حقیقت هستند وگناهی ندارند ، شاید روزی شاهد شوند!!

Word continued: "I am gathering all letters those no having meaning together and then get meaning them, it's gonna be built noun of everything, the infinitive of verb built from me, wording is from me, dictionary is built from me, a child starts from me firstly, all objects of the universe having signs from me, no, they don't have articulation without me!, but all of them are truth and not guilty , perhaps Once they will be witnesses "

با خودم زمزمه کردم : خوشبختی وبد بختی !!!

I whispered to myself: "weal and woe "!!!

در این موقع ، کلام شروع به سخن کرد وگفت: "من خیلی عجیب تر از کلمه هستم ، هزاران کلمه را در استخدام دارم که آنها برای من میرقصند ومن با آهنگ هایم که بی شمارند ، سرود سر میدهم ، من اقیانوس بی کرانی هستم که قطرات زیبای آن کلمات است "

At this time, speech began to speak out and said:” I am so much stranger than I word, I have thousands words in the employ of my own those are dancing for me and I sing a song by myself cadences that numerous, I am endless ocean that their drops beautiful are words”

فریاد زد: ” غواصش کیست ؟ غواصش کیست؟ که بتواند چنین اقیانوسی را غواصی کند!!”

I Shouted: “Who is driver? Who is driver? That such an ocean dive!!”

هردوی آنها خندیدند.

Both of them laughed.

در این موقع "کلمه" به حرف آمد و گفت : "کلام راست میگوید ، او رئیس من است ، اگر او نباشد ، من هم رقص نخواهم کرد ، وادامه داد او رئیس من است ، رئیس من است ، اگر کسی " کلام حق " را فهمید معنا حق را از مفردات من درک میکند و آنگاه است که " کلمه " حامل بالاترین ارزش ها مثل نام خدا ، نام پیامبران ، اسماء فرشتگان ، دوستی ها ، وحدت ها و هرچه خوبی برای انسانهاست که خمیر مایه همه خوبیها یک جا جمع است و آن حق ، حقیقت و عدالت است ، پس غواص این اقیانوس، انسان خدائی است ، که گوهرهای رحمت خدا را صید میکند”

At this time, word spoke and said: “speech is right; it is my boss, if it does not, I will not dance “and it continued: “it is my boss, my boss, if anyone understands “word of right “he will understands that meaning of right from my simple substances and then is that “word” carrier highest values like: God (Allah), the name of prophets, the name of angles, friendships, Unities, or anything good for humans That leaven all are into a good place that is the right , Truth and Justice, then the ocean diver who is that of God's mercy is catching the gems”

کلام گفت: " من هستم که به کلمات مفهوم میبخشم ، کلمه بخودی خود معنا میشود و با آغاز گری من ، این معناها بهم پیوند میخورند و مفاهیم درست میشوند و هرکس از کلام یا سخن من باندازه فهم خودش ، صاحب معنا و مفهوم میشود ، من سرود کلمه ام ، من بزم آرای کلمات هستم ، اول در زبان کودک کلمه مستقر میشود و بعد آهنگ را از من می آموزد ، اسم ، فعل، صفت و هرگونه قیدی ، از کلمه لباس خلعت می پوشد ولی این من هستم که مایه یک سخنور هستم ، او است که باسخن پردازی ، سخن آرائی ، سخن چینی ، سخن آفرینی ، سخندانی و سخنرانی ، ساز مرا کوک میکند و با آهنگ الهی و یا شیطانی ، تخم دوستی و یا دشمنی ، سعادت یا شقاوت در قلب انسان ها میکارد" .

Speech said:” I'm that give concept to worlds, word per se that is and by started me, these meanings connected together and create concepts are and everybody be

owner meaning and concepts from my speech enough to understand himself, I am word's hymn , I am Party ideas of words , word sets based on child's tongue then he/she learned song from me , noun ,verb, adjective and any adverbial things wears clothes the robe of honour , but I am the ferment for a speaker , he is that prepares my musical voices divine or Satan with oratory ,eloquence, tale-bearing ,creator of speech ,mastery of words and lecture Sows in the hearts of men the seed of friendship or foe , Prosperity or adversity”.

من گفتم : "این یک آوازه است ، آدم ها برای معروف شدن سخن آرائی میکنند!"

“This is fame, people eloquence for Popularity!” I said

کلمه گفت: "اشکالی ندارد ، بلاخره یک سخنران مشهور میشود ، انسان ها ی خوب هم مشهور میشوند و آدم های بد هم مشهور میشوند ، اگر یک نفر بخواهد با کلام خود از من (کلمات) برای تفرقه ، آتش افروزی ، قتل و غارت ، مطامع دنیوی و بدیهای دنیا استفاده کند ، از دست من کاری ساخته نیست ، من تفصیری ندارم ، همه چیز دست گوینده است ، ولی وقتی گوینده برای سعادت بشر سخنرانی میکند ، من در حال شادی و خنده هستم و وقتی کسی با نیت ناپاک و قصد چپاول گری و ستم کاری سخن میگوید ، من در حال غم و گریه هستم و باید بگویم که همه اشیاء اطراف من ، همین حالت را دارند ولی فقط انسانهای حقیقت طلب و حق گو هستند که این رازها را مشاهده میکنند و بقیه کور هستند اگر چه با چشمان خیره به سخنگو نگاه می کنند"

“No problem, a lecturer becomes famous finally, good men or bad men become famous both of them, if one wants to use from any word for concision, incendiary, killing, worldly interests and the evils of the world, and I cannot do anything, I do not blame, everything speaker's hand but when Voiceover speaks for human well-being, I'm still joy and laughter and when a man speakswith foul intentions and going to work tyranny ravaged, I'm still sad cry and I must say that all objects around me have the same , but only humans are actually asking the right interview those can see the mysteries and the rest are blind although they watch with staring eyes to speaker” word said

با شادی گفتم: " شما دو تا جوهر موجودات زنده و با هوش هستید ، اینک کلمات پیش چشم من میرقصند ، ولی من هنوز نگاشتی روشن از انسان شیطانی و خدائی در ذهن ندارم"

“You two natures are living beings with intelligence, behold now, words are dancing before my eyes, but I still do not mind a clear mapping the divine man and evil man “I said whit happiness

در این موقع "کلام" به سخن آمد و گفت: "من هم چاره ای ندارم، این گوینده است که بار گناهان و یا ثواب ها را با خود حمل میکند، هر کس می تواند با توانا شدن در اقسام تلفظ و قدرت لفاظی مرا بخودش مقید کند، نه "کلمه" فی ذاته مسئولیت دارد و نه "کلام" ما برای این مقصد خلق شدیم که آدم ها آزمون شوند، هیچ موجودی مثل ما دوتا آزاد نیست، ولی اگر ما نبودیم، حق و باطل از نهان خانه قلوب خوب یا بد انسان ها از طریق خنجره، دهان و زبان آشکار نمیشد، من به گوینده قدرت میدهم که چگونه با الفاظ که از کلمات انتخاب میکند، نیت و مقاصد خود را به گوش مردم برساند، ما دوتا فی نفسه حقیقت هستیم، و با انسان که او نیز یک حقیقت دیگر است، می آمیزیم، و در راهی که پیامبران از طریق جریان حقیقی که خداوند متعال معین کرده است، نقش بازی کنیم، البته همه موجودات در این راه هوشمند هستند و نقش آنها نیز اینگونه است و جزء انسان ها، اختیاری جز آنچه خداوند برای آنها مقدر کرده است، ندارند بنابراین انسان ها برای هر سخنی و رفتاری آزاد نیستند و در مورد هر سخن و رفتاری مسئولیت دارد، در استفاده از همه موجودات زمین و آسمان با احکامی که مقرر شده است، مسئولیت دارد، ولی ما شاهد هستیم بر زبان، نگاه، رفتار و همه کارهای او در مواقعی که خداوند متعال بما ماموریت خاص میدهد!!"

At this time, speech spoke out and saying: "I have no choice; the speaker is who it carries Sins and rewards himself, anyone can I bind himself be able in diversity pronunciations and by power as rhetorician, not "word" has responsibility and not "speech "we created for the way of human's test, no creature free like us two, but if we were not discovered right and false from the secret home of good or bad human's hearts on the way of dagger, mouth and tongue, I will give power to the speaker selects how to terms from words to listen to its people its purposes and objectives, we us two are truth it-self get mixed by human who it is another truth too and play many roles into true current it determined from exalted God (Allah), off course, all existences are intelligent in this way and their role it is also and apart from humans not have authority except what Allah has ordained for them, therefore, Human beings are not free to every speech and behavioral actions and in regarding to all speeches and behavioral actions has responsible, but we are witness on tongue, looking, behaviors and it's all actions when exalted God (Allah) gives us a specific mission!!!"

سوال کردم: این ماموریت خاص چیست؟

I ask: "what is this specific mission?"

کلام پاسخ داد: "همه اشیاء عالم وجود در زمین و آسمانها از جانب خداوند متعال ماموریت دارند، که بر حسب فرمان او، عمل کنند، کلام گفت: ماموریت این است که حق را به قلب های سلیم وارد کنم، اگر چه دشمن انسان دارد از من استفاده میکند، اینرا باید بدانی که تنها ابزار رساندن کلام از راه خنجره

ودهان و زبان نیست ، برای همین است که معنی کلمه بمعنی چیزی نهان هست که از پنهان خبر میدهد (تا مرد سخن نگفته باشد ، عیب و هنرش نهفته باشد)، حروف کلمه میسازند و الفاظ (یا مترادف آن که درای معنی های دیگری هستند مثل نوع تلفظ ؛ اصطلاح و یا حالت بیان مطلب) با کمک کلمات بیاری کلام می آید و سخن گو و یا هر ابزار و دستگاه دیگر، آن را منتشر میکند ، بنابراین کل هستی از کلمات ساخته شده است که معارف پنهان این هستی را نشان میدهد و فراوانی و چگالی آن معرف اندازه علم و معرفت است و میتواند به صور گوناگون از طریق اشیاء مختلف به راهنمایی و آزمون انسان بپردازد و ما با درون انسانها، از طریق مختلف در ارتباط هستیم ، ما بنا به ماموریت از جانب ذات هستی که بنیانگذار این هستی است ، ایفای نقش میکنیم ، تا کسانی از نعمت بینائی ، شنوائی و غیره محروم هستند از کار این جریان هستی باز نمانند.“

Speech replied:” All objects of the universe their mission from God in the sky and in the earth, which according to his command act” next speech said:” Mission is that we bring righteous matter into peaceable hearts of people, although he be an enemy of human, It, you should know that isn't the only means of getting the word via dagger, mouth and tongue and That's why the meaning of “word” is cache the hidden announced (for example: until the man is not saying , be hidden his art and defect) , letters makes word and a synonym is a word or expression which means the same as another word or expression , pronunciations help to speech and speaker or any tools and another system get publishes it, therefore, all existences have made from “words” these are shows that hidden educations and Frequency or density of these educations are represents the size of the science and knowledge those are huge guidenesses for humankind and we are related by inner of humans via diversity ways , we have mission about this matter of the universe who is founder of the universe , those who deprived from gift of sight, hearing and so on , till they do not stop of caravan related to process of current –being”

در حالی که قلبم به شدت می‌طپید، گفتم: “پس سکوت چی ، مسئله سکوت بعضی آدم ها چیست؟”

While my heart is extremely palpitated, I said:” so what's silence, what some people's silence of anyone?”

هر دوی آنها آه سردی کشیدند!! و کلام گفت: “هر آدم احمقی خیلی حرف میزند ولی بیهوده و آدم های خردمند ، برای جمع خرد مندان زبان به سخن می گشایند و گرنه ساکت هستند و با هوشیاری شاهد و ناظر اوضاع جهان میباشند، چون سخنان او را فقط اهل حقیقت می فهمند ، تا روزی که پروانه های عاشق در گراگرد شمع های سوزان و اشک ریزان حق و حقیقت، جان به جان آفرین تسلیم میکنند و سونامی و آشوب قیام میکنند تا نابودکنند آنچه نباید باشد ، این سکوت و حشمتناک میشکند و خردمند آغاز به سخن خواهد کرد ،

چرا که آتشی زیر خاکستر نخواهد ماند و هر آرامش مستانه قبل از طوفان است و معلوم میشود که ظلم و تعدی در جهان امروز پایدار نخواهد بود"

Both of which were cold Ah! And speech said:" any foolish man very talks but vain and wise men get open tongue to speech for total wises and they be otherwise silent but they are seeing and witness the world's situations whit alertness, because its speech understand the true people only until the day that butterflies lowers are surrendering their lives to its creator around burning and tearful candles for right and truthfulness then their rebellion as tsunami and attraction's chaos will destroy what shouldn't be ,so, this terrible silence breaks and wise begun will speak, because a fire under the ashes will be ever and the calm before the storm is intoxicated and will be defined that not sustainable injustice and encroachment in the world at present age"

من گفتم : " سخن حق برای من روشن نشد ، بیشتر راهنمایی کن "

"The truth speech was not clear to me, more guides"

کلمه گفت: "سراسر این نظام هستی از کلمات است که بخش کوچکی از کلمات آفریده خداوند متعال است و هرگاه دانش انسان افزایش یابد ، فراوانی این کلمات بیشتر میشود ، ولی ما بدنبال آن هستیم که جوهر و حقیقت کلمه با قلبت ، با عقلت ، با جانت ، با ضمیر باطنت ، با حُسن نیت ات ، با قصد خیرت و نظایر اینها پیوند بخورد ، آنگاه از کلمه و کلام درک هائی میکنی که خیر خواه مردم جهان شوی ، این همان سخن حق است و شک نکن که حق و حقیقت را بر میتابد و مفید بحال همه مردم است و ما در پرتوی این حقیقت ماموریت داریم و با حقیقت می توانیم انسان ها به مقام اعلاء برسانیم و یا آنها را رسوای خاص و عام کنیم ، اینست قدرت شنوائی ، بینائی و سخنوری جهان هستی و جهان رها شده و عبث نیست!"

"Over of this universe are as words, that is a small portion of words those it has created whit exalted Allah (God) and if a man of knowledge increases so, will increase density of words, but we're looking for that be grafted these truth speech whit your heart, with mind, spirit, your Good willing, With the your blessing intention and such these, then understood by you from words and speeches be benevolent people of the world labeling , this that truth speech identically no doubt be right to the truth shines and be usefulness unto all people and We have in light of the fact mission and with truth can we the position of humanity's honorable position and or expose them to become especial and publicly disgraced , this is the power of hearing, dramatics translates vision of the universe and the world not unbound and vain !!!'

من سوال کردم: "به چی تعلق دارید؟"

I ask them: "What belongs to you?"

کلام گفت: "ما همه به جریان حقیقی هستی در کائنات و به جریان تکوینی در طبیعتی که برایمان تدارک شده است تعلق داریم و همه ما با زبان تکوینی سخن میگوئیم، ما میتوانیم معرفت خود را به آنجا برسانیم که در مقابل هیچ شیئی، حالت بی عقلی، کوری، کوری و گنگی نداشته باشیم، سراسر جهان صدای حق است ولی کدام گوش میشوند، برای آدم کور دل، دنیا پرست، ظالم و خود پسند، جهان صامت است، چرا که او محرم راز نیست، در نظام تکوینی و نظام احسن، حتی کلمه شیطان نیز از کلمات مقدس است و خیر و برکت دارد، تا "شیطان" نباشد و وسوسه نکند، جهاد اکبری نخواهد بود، شهیدی بوجود نیاید و کمال و سعادت نصیب انسان نمی شود، همانطور که "رنج" و "کار و تلاش" و هزاران کلمات و کلام دیگر، مایه سعادت بشر هستند تا تو چه باشی، خدائی یا شیطانی!، این انتخاب ما است و این آزمون ما"

"We all belong to truth current of life in the universe and bringing into existence's current that nature has been provided to us and we all speak whit bringing into existence's language, we can raise our knowledge because that we don't have State of lack of wisdom, blindness, deafness and dumbness In contrast, no object, the sound is right around the world but what the ear hears, so, the world is silent for the blind heart, worldly-minded, ruthless self-friendly no doubt, Because he isn't confidant, in The best system of bringing into existence even the word of Satan is sacred and there have benefit and blessing, till "Satan" is not be and it doesn't satanic temptation so, the greater jihad will not be at all, any martre isn't expressed and giving of prosperity is not human perfection never, as "suffering" and "work effort" and thousands of words and other speeches be Cause of human happiness, till what you be? Divinity or satanic! This is our choice and this is our test!!!" speech said.

پیوستها:

Appendix

1. به چی میخندی پس؟!؟! (What are you laughing so)
2. The singer, also the song either
3. Who is guilty about poverty in the world ?

1. به چی میخندی پس؟! (What are you laughing so!?)

هیچ با دنیای حاضر آشنا هستی؟! (None of the present world, are you acquainted it?)

آیا خبر ها را میشنوی؟! (Did you hear news?)

چه اتفاقی افتاده است؟! (What has happened?)

خیلی ها با هم حرف می زنند (Much of people talk together)

خیلی ها ساکت هستند (Many are silent)

بعضی ها گریه می کنند (Some cry)

عده ای می خندند (Some laugh)

بعضی های هوشیارانه خبر ها را دنبال می کنند (Some follow the news conscious)

بعضی ها خواب هستند (some sleep)

بعضی همیشه بیدار هستند (some awake ever)

سراسر دنیا کشت وکشتار است (The world is killing over)

جای تو امن است؟! (you get instead are?)

زیاد مطمئن نباش (Do not be so sure)

شاید همین فردا ، کنارت یک بمب منفجر شود (perhaps this tomorrow , Beside you a bomb)

(explode

به چی میخندی پس؟! (What are you laughing so?!)

خبر بزرگ در راه است (The great news is on the way)

مردم از همدیگر سوال میکنند (People ask each other)

چالش و اختلاف زیاد شده (There are differences Challenge so much)

دوست و دشمن به جان هم افتادند (some also fell of fried and enemy)

این زمین برای چی است؟! (?Why is the earth)

وظیفه تو در روی زمین چیست؟ (What is your mission on earth)
آیا همه خواهیم مُرد؟ (Shall we die all?)
پس چرا از رفتن خود بی خبر هستیم؟ (So. Why are unaware of their loss)
به چی میخندی پس؟! (What are you laughing so?!)
چه کسانی پیروز هستند؟ (some victor)
چه کسانی باختند؟ (some lost)
اندیشمندان در چه فکری هستند (what do think wises)
این آشوب با آشوب های دیگر تاریخ فرق میکند (this chaos is differs by another chaos in)
(history)
همه جا تظاهرات است (every where the protests)
نفرین می کنند (curse they)
مردم خدا را می خوانند (people call Allah)
عده ای با شیطان می رقصند (some dance whit Satan)
آنهایی که باشیطان میرقصند هر روز آدم می کشند (those whoever dance whit Satan kill)
(people every day)
به چی می خندی پس؟! (What are you laughing so?!)
روز در حال غروب است (the day become to sunset)
مردم سوی خانه اشان میروند (the people go through their home)
بعضی ها خانه ندارند (some no have home)
عده ای غذا ندارند (some no have food)
بعضی ها پابرهنه هستند (Some are barefoot)
بعضی های کفش 100 هزار دلاری می پوشند (some wear shoes as 100 housed \$)
به چی میخندی پس؟! (What are you laughing so?!)

شب فرا رسیده است (Night has come)

بعضی ها میترسند (some be afraid)

بعضی های می رقصند (some dance)

عده ای شراب می خورند (Some drink wine)

عده ای نمی توانند بخوابند و فکر میکنند (some cannot sleep and is thinking)

هر کسی از این وضع سردر نمیآورد (Each one of these conditions not Help)

به چی میخندی پس؟! (What are you laughing so?!)

ولی خبر های درست است (but the news is correct)

خبر بزرگ چیست؟! (What great news ?)

تو از خبر بزرگ چه میدانی؟! (What do you know? of great news?)

به چی میخندی پس؟! (What are you laughing so?!)

هنگام جدایی فرا رسیده است. هر کس به راه خود می رود، ما می میرم و شما زنده می مانید. تنها خدا می داند کدام بهتر است؟

The hour of departure has arrived, and we go our ways I to die and you to live.

Which is the better, only God knows?

Mahmoud saneipour

6/26/2017

The singer, also the song either .2

نغمه آوای آن ، با حلقوم دارد آشنا	ناله از انسان هرگز نمی گردد جدا
گفت: نَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ	حلق مامور شد تا بگوید، از آن مجید
استخوانی که در ناله ها، گلوبیشتر درید	که استخوان مانده ، سالها در گلو
غم وانسان آمیخته ، از یک گوهرند	آواز ، ناله آوازخوان ، یک پیکرند
ناله از انسان ، هرگز نی گردد ،سوا	ناله محمود از گلویش ،نمیگردد جدا

نالہ ہم درد است ، ہم انسان را دوا

چونکہ حلقوم بشر ، با نالہ دارد آشنا

In the name of Allah the revenger

3. **Who is guilty about poverty in the world?**

Analyzing from Mahmoud saneipour (this linr from saneipour)

Western Guilt & Third World Poverty

The feeling of guilt has aptly been termed one of America's few remaining surplus commodities. Ubiquitous and repeated allegations that...

/ [JAN. 1, 1976P. T. BAUER](#)

Come; fix upon me that accusing eye. I thirst for accusation.

Dr. Murugesan Ramalingam, PhD

Director, Crescendo Consulting India

Food wasters should be punished with due deterrence, no matter who on Earth! ☺

Gratis for share: [Virgil Neacsu](#)



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.1

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Is it fate?

www.linkedin.com ○

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.2

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[M. Irfan Khatri Muhammad Umer](#)

www.linkedin.com Reply Reply to M. Irfan Khatri Muhammad Umar's comment



.3

[Mahmoud Saneipour](#)

One day the poor-people will rise for revenging, that day is near.

Reply Reply to 's comment ○

_ W. B. Yeats

The feeling of guilt has aptly been termed one of America's few remaining surplus commodities. Ubiquitous and repeated allegations that the West is responsible for the poverty of the so-called Third World both reflect and strengthen this feeling of guilt. Yet while such allegations have come to be widely accepted, often as axiomatic, they are not only untrue, but more nearly the opposite of the truth. Their acceptance has nevertheless paralyzed Western diplomacy, both toward the Soviet bloc and toward the Third World, where the West has abased itself before groups of countries which have negligible resources and no real power.

The feeling of guilt toward the Third World has been reinforced by political, emotional, and financial interests. It often goes together with condescension and contempt toward the people of the Third World. On the other hand, it is unaccompanied by a sense of responsibility for the results of the policies it itself inspires—policies which have ironically obstructed development in the Third World, and have contributed to intense and widespread suffering in many parts of it.

Allegations (alligator of America) of Western responsibility are usually expressed vaguely and their ostensible grounds shift. But the general thrust is unequivocal. It is a persistent theme in the United Nations and its numerous affiliates. It is expressed virulently by spokesmen from the Third World and the Communist bloc, and is often endorsed by representatives of the West, especially of the United States. It is sounded continually in the universities, in the churches, and in the media.

First session of the United Nations General Assembly, January 10, 1946, at the _
Central Hall in ...

Marcel Bolomey/United Nations, Photo 24480

Peter Townsend, for example, perhaps the most prominent British writer on poverty, asserts in his much-acclaimed book, *The Concept of Poverty*:

I argued that the poverty of deprived nations is comprehensible only if we attribute it substantially to the existence of a system of international social stratification, a hierarchy of societies with vastly different resources in which the wealth of some is linked historically and contemporaneously to the poverty of others. This system operated crudely in the era of colonial domination, and continues to operate today, though more subtly, through systems of trade, education, political relations, military alliances, and industrial corporations.

How about above system:

1. Company stores to homes stores
2. Win-win for protecting of USA,s benefits

3. Multimedia for false information and taking possession world- wide
4. Propaganda for their numerous affiliate's confederation in the world
5. other

So too, the late Paul A. Baran of Stanford argues in another widely-used text, *The Political Economy of Growth*:

To the dead weight of stagnation characteristic of pre-industrial society was added the entire restrictive impact of monopoly capitalism. The economic surplus appropriated in lavish amounts by monopolistic concerns in backward countries is not employed for productive purposes. It is neither plowed back into their own enterprises nor does it serve to develop others.

The lavish money of USA exists in the world:

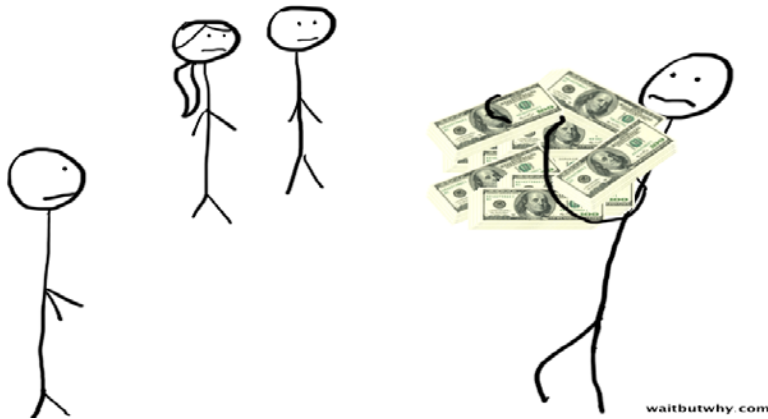
What Could You Buy With \$241 Trillion?

By Tim Urban

I

What would happen if you sold everything you own, liquidated any investments you have, paid off all of your debts, and withdrew whatever cash you have in bank accounts? You'd be standing on the street naked, with nowhere to go, holding a bunch of cash, and people would be looking at you.

It is the world of the west!



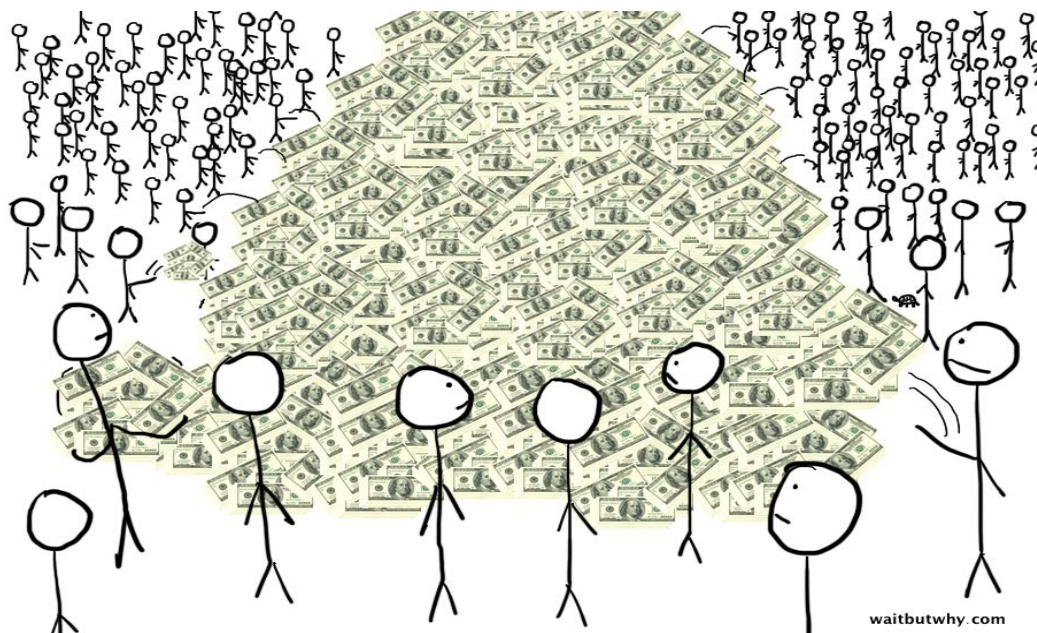
And whatever cash you were holding would be your net worth.

Okay now, imagine that everyone else in the world does that too (just pretend that makes sense), and all the people of the world, naked and holding their wealth in cash, come together and throw their wealth into a big pile together. How much money would be in that pile?

\$241,000,000,000,000.

The combined wealth of all the people of the world is \$241 trillion.¹

So at this point, the whole human race would be standing there together, all naked, all broke, looking at a massive pile of cash.



How did distribute this huge stack to the people , somebody high tower and the most of people bit by bit , even not a bit

Mark Zuckerberg's Wealth in Gold



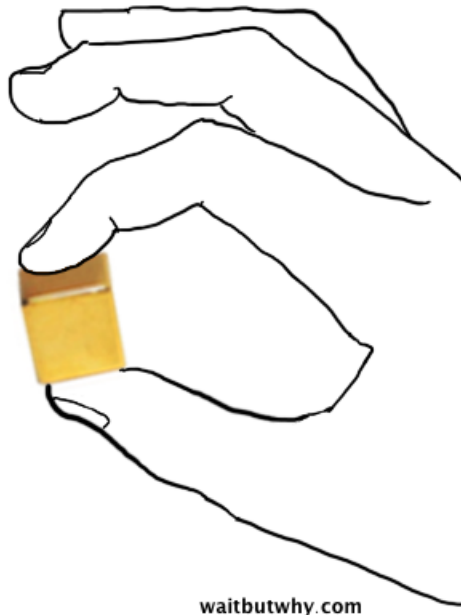
To help us appreciate how much money that is, think about this: the tallest building in the world, [the Burj Khalifa](#), cost \$1.5 billion to build. That's what Mark Zuckerberg makes each year off the interest on his wealth (if he made 5% in interest)—enough to build a new Burj Khalifa each year without denting into his wealth. Another way to look at it is by understanding how vastly richer a billionaire

is than a millionaire. To help demonstrate this point, let's bring Alex Rodriguez into the discussion, who is worth \$300 million—right around the same level as the richest movie stars? And A-Rod's wealth amounts to only 1% of Mark Zuckerberg's.

1

The Average Human's Wealth

The median human on Earth has about \$4,000 to their name, which is a gold cube with a side of 1.6cm (about the size of a sugar cube). This person is richer than half of all humans.

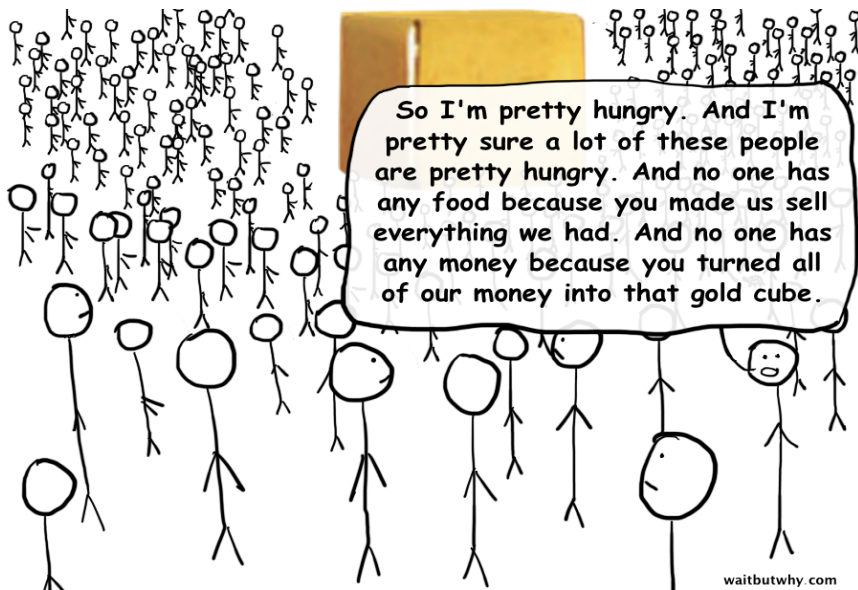


Even if you adjust for the cost of living in poorer countries, this is pretty low. And this is the *median* human wealth, meaning that *half of all adults* have less than \$4,000 to their name.

Above survey is wrong, 241, 000, 000, 000, 000 \$ per 7.3*1000,000,000 population of the world= 33,033 \$ not 4,000 \$, but we not accept this manner , should be distribute the wealth of the world according justice distributive and merrily.(justice distributive has more than 400 indexes in economy justly-www.elmemofid.com).



Sure. What seems to be the problem?



But, our discourse is not like this, because, wealth of the earth is unlimited, and it is including all oceans, seas, rivers, forests, mountains, several mines,

territories, cities , industries , man forces, plants , sciences , technologies and so on ,and if the wealth of earth devided according to justice distributive and merrily , will don't remain anybody hungry.(justice distributive has more than 400 indexes in economy justly-www.elmemofid.com).

Sources:

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3. [Forbes Billionaires: Full List of the World's 500 Richest People.](#)
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8. UNICEF – [Global Inequality: Beyond the Bottom Billion](#)
9. <http://data.worldbank.org/indicator/PA.NUS.PPP>

And finally—though of course examples could easily be multiplied¹—we have the late Dr. Nkrumah, Prime Minister and President of Ghana, perhaps one of the most influential African politicians since World War II, who declares in *Africa Must Unite*:

All these allegations are either misleading or untrue. Thus Professor Townsend cannot be right in saying that the backwardness of poor countries is explicable only in terms of an international social stratification or of colonial domination: the poorest and most backward countries have until recently had no external economic contacts and often have never been Western colonies. Baran's statement is again obviously and wholly untrue since throughout the Third World large agricultural, commercial, and industrial complexes have been built up through profits reinvested locally. Nor does Nkrumah's statement bear much relation to reality. For example, before colonial rule there was not a single cocoa tree in the Gold Coast (Ghana); when colonial rule ended, cocoa exports, entirely from African-owned and operated farms, totaled hundreds of thousands of tons annually—and this was the case with external trade in general.

The list of poorest countries in the world

Here is the list of the 23 poorest countries in the world:

	Country	2009	2010	2011	2012	2013 ▲	Estimates Start After
1	Congo - Kinshasa	\$311.89	\$328.87	\$348.53	\$368.91	\$394.25	1983
2	Zimbabwe	\$428.91	\$472.75	\$529.63	\$558.58	\$589.46	2008
3	Burundi	\$566.80	\$582.15	\$604.96	\$625.43	\$648.58	0
4	Liberia	\$564.75	\$582.63	\$625.74	\$672.56	\$716.04	2009
5	Eritrea	\$680.18	\$683.08	\$735.17	\$776.79	\$792.13	2006
6	Central African Republic	\$738.10	\$751.95	\$773.98	\$800.22	\$827.93	2004
7	Niger	\$674.52	\$733.68	\$742.43	\$815.35	\$853.43	2009
8	Malawi	\$782.72	\$821.35	\$850.82	\$857.67	\$893.84	2009
9	Madagascar	\$939.73	\$931.79	\$944.47	\$955.31	\$972.07	2006
10	Afghanistan	\$855.91	\$912.23	\$967.53	\$1,053.81	\$1,072.19	2007
11	Mali	\$1,065.86	\$1,108.75	\$1,128.03	\$1,100.24	\$1,136.77	2010
12	Togo	\$970.35	\$1,000.40	\$1,048.17	\$1,096.21	\$1,145.94	2010
13	Guinea	\$1,041.14	\$1,049.25	\$1,086.34	\$1,121.36	\$1,162.18	2009
14	Ethiopia	\$972.26	\$1,041.47	\$1,119.36	\$1,190.56	\$1,258.60	2008
15	Mozambique	\$953.29	\$1,014.19	\$1,089.85	\$1,169.17	\$1,262.96	2010
16	Guinea-Bissau	\$1,150.00	\$1,181.08	\$1,244.52	\$1,222.76	\$1,268.46	2004
17	Comoros	\$1,189.13	\$1,204.44	\$1,231.65	\$1,257.99	\$1,296.77	2003
18	South Sudan			\$2,206.23	\$1,006.16	\$1,324.10	2008
19	Nepal	\$1,148.06	\$1,198.00	\$1,249.11	\$1,308.07	\$1,347.62	2011
20	Haiti	\$1,205.54	\$1,163.46	\$1,234.93	\$1,242.82	\$1,358.10	0
21	Uganda	\$1,280.57	\$1,326.62	\$1,399.98	\$1,414.93	\$1,459.62	2010
22	Burkina Faso	\$1,188.62	\$1,261.22	\$1,302.26	\$1,399.50	\$1,488.33	2010
23	Myanmar	\$1,198.80	\$1,254.53	\$1,324.61	\$1,405.03	\$1,490.53	2006

23 poorest countries in the world Global

The World's richest countries in the world

Rankings are based on the GDP (PPP) of a country, which compares the generalized differences in the cost of living and standards between countries.

NOVEMBER 01, 2015

Author: [VALENTINA PASQUALI](#)

Project Coordinator: S.J. Yun



Overall, there are two standard methods of defining the richest countries in the world. One takes into account the economies that are the largest, as measured by total gross domestic product (GDP). However, the most commonly accepted

definition of the wealthiest countries is to determine how rich the average resident of a country is. For this reason, the best method is to use GDP data per capita.

Moreover, using a PPP (purchasing power parity) basis is arguably more useful when comparing generalized differences in living standards on the whole between nations. This is because PPP takes into account the relative cost of living and the inflation rates of the countries, rather than using just exchange rates, which may distort the real differences in income. This is the measure most economists prefer when looking at per-capita wealth and when comparing economic strength between countries and living conditions or use of resources across countries.

Values are expressed in current international dollars, reflecting a single year's

So far from the West having caused the poverty of the Third World, contact with the West has been the principal agent of material progress there. Indeed, the very idea of material progress is Western, especially in the sense of a constant and steadily increasing control over man's environment. People in the Third World did not think in these terms until the arrival of Western man. The materially most advanced societies and regions of the Third World are those with which the West established the most numerous, diversified, and extensive contacts: the cash-crop-producing areas and *entrepôt* ports of Southeast Asia, West Africa, and Latin America; the mineral-producing areas of Africa and the Middle East; and cities and ports throughout Asia, Africa, the Caribbean, and Latin America. The level of material achievement usually diminishes as one moves away from the foci of Western impact: the poorest and most backward are the populations with few or no external contacts, the aborigines being the limiting case.

All this is neither new nor surprising, since the spread of material progress from more to less advanced regions is familiar from economic history. The West was far ahead of the present Third World when it established contact with these regions in recent centuries. It was through these contacts that human and material resources, skills, capital, and new ideas—including the idea of material progress itself—flowed from the West to the Third World.

This process is especially evident in Black Africa. All the foundations and ingredients of modern social and economic life present there today were brought by Westerners, almost entirely during the colonial era. This is true of such

fundamentals as public security and law and order; wheeled traffic (sub-Saharan Africa never invented the wheel); mechanized transport (transport powered by steam or gasoline instead of muscle—almost entirely human muscle in Black Africa); roads, railways, and man-made ports; modern forms of money (instead of barter or commodity money, such as cowrie shells, iron bars, or bottles of gin); the application of science and technology to economic activity; towns with substantial buildings, water, and sewerage; public health and hospitals and the control of endemic and epidemic diseases; and formal education.²

In short, over the last hundred years or so, contact with the West has transformed large parts of the Third World for the better. Southeast Asia and West Africa provide well-documented examples. For instance, in the 1890's Malaya was a sparsely populated area of hamlets and fishing villages. By the 1930's it had become a country with populous cities, thriving commerce, and an excellent system of roads, primarily thanks to the rubber industry brought there and developed by the British. Again, before the 1890's there was no cocoa production in what is now Ghana and Nigeria, no exports of peanuts or cotton, and relatively small exports of palm oil and palm kernels. These are by now staples of world commerce, all produced by Africans, but originally made possible by European activities. Imports, both of capital goods and of mass consumer goods designed for African use, also rose from negligible amounts at the end of the 19th century to huge volumes by the 1950's. These far-reaching changes are reflected in statistics of government revenues, literacy rates, school attendance, public health, infant mortality, and many other indicators, such as the ownership of automobiles and other consumer durables.

Western activities—supplemented at times by the activities of non-Western immigrants, notably Chinese, Indians, and Levantines, whose large-scale migration was, however, made possible by Western initiative—have thus led to major improvements in the material conditions of life in many parts of the Third World. This is not to suggest that there has been significant material progress everywhere in the Third World. Over large areas there have been few contacts with the West. And even where such contacts have been established, the personal, social, and political determinants of economic performance have often proved unfavorable to material advance. But wherever local conditions permitted, contact with the West

most often resulted in the elimination of the worst epidemic and endemic diseases, the mitigation or disappearance of famines, and a general improvement in the material standard of living for all.

Theft of west from east

Whatever you studied above mentioned lead us as follows:

**The west always tries to render needy the East to which that the west .1
had it-self ever.**

The suitable and wise human- force is hunting from East. .2

It is pillaging valuable raw materials from East cheapness. .3

He transfer abolished technologies to third world countries. .4

**The manner of western position is that keep unaware the east its .5
innovation and upgrading and it hasn't honesty about this matter.**

**He immediately buys any Existed Eastern countries, s patents and .6
tries to make empty the east from high technologies.**

**Keeping the East in the way of development and in this method .7
closes the way of innovation opposite the developing countries.**

Satan hasn't such these policies never. .8

III

Many of the assertions concerning Western responsibility for poverty in the Third World express or reflect the belief that the prosperity of relatively well-to-do persons, groups, and societies is always achieved at the expense of the less well-off—i.e., that incomes are not generated by those who earn them, but are somehow extracted from others, so that economic activity is akin to a zero-sum game, in which the gains of some are always balanced by the losses of others. In fact, incomes (other than subsidies) are earned by the recipients for resources and services supplied, and are not acquired by depriving others of what they had.

The notion that incomes are extracted rather than earned has been among the most disastrous of popular economic misconceptions or delusions. It has, however, served the purposes of those who expect to benefit from the maltreatment of other people—through, for example, the expropriation or even destruction of relatively prosperous minorities. The notion has been used by medieval rulers and modern demagogues alike, and their victims range from medieval Jewish communities to the ethnic minorities of contemporary Asia and Africa. In Asia and Africa it is widely regarded as axiomatic that poverty reflects exploitation by foreigners, including ethnic minorities who have risen from poverty to prosperity. This belief is encouraged assiduously by local politicians; especially those who promised that political independence under their auspices would herald material prosperity, and is often propagated as well by other influential local groups who also expect to benefit from policies inspired by these ideas.

According to another set of allegations, the West damages the Third World by manipulating the terms of trade so that these are unfavorable to the latter and also deteriorate persistently. This is alleged to have contributed to a decline in the share of the Third World in international trade. A related form of damage is said to be the indebtedness inflicted on the Third World by the West. These allegations are again fictitious, untrue, or irrelevant.

To begin with, the diversity of trading patterns within the Third World renders the aggregation of their terms of trade largely meaningless because the terms of trade of particular Third World countries and groups can move differently and even in opposite directions (the experience of the OPEC countries against other Third World countries is only a recent and familiar example). And over very short periods, changes in the terms of trade as conventionally measured are of little welfare significance without reference to changes in the cost of production of exports, the range and quality of imports, and the volume of trade.

But if the idea that incomes and property are extracted rather than earned is the principal assumption behind the notion of Western responsibility, a number of more specific contentions and suggestions are also heard. Most of these are in effect variants or derivations of the main theme, geared to particular audiences. Perhaps the leading such variant is the argument that the poverty of Asia and Africa can be attributed to colonialism. This idea is axiomatic in much of the Third

World and in publications of the UN and its affiliates, and it has great appeal in the United States.

According to General Principle XIV of the first United Nations Conference for Trade and Development (UNCTAD): “The liquidation of the remnants of colonialism in all its forms is a necessary condition of economic development.” This passage (which would not have been acceptable to Marx) reflects the Leninist doctrine under which colonialism is by definition exploitative. Leninist doctrine is reflected also in the phrase, “colonialism in all its forms”—a covert reference to foreign investment, which in Leninist ideology is itself a species of external exploitation.

The manifest untruth that colonial status must imply poverty, stagnation, and exploitation is sometimes camouflaged by suggestions that without colonialism the peoples of the colonial territories would have created nation states, or developed their own industries, or undertaken economic planning. Yet it is purely fanciful to imagine that such policies would or could have been pursued by the tribal chiefs or local rajahs or sultans who were replaced by colonial governments. And even if they had, such policies would not necessarily have made for progress. Indeed, state subsidies to particular activities or centralized control of economic activity are more likely to perpetuate poverty than to relieve it.

But the terms of trade are in any case irrelevant to the basic causes of Third World poverty. This is obvious, for instance, from the material backwardness of societies and countries with little or no external trade. Changes in the share of the Third World in international trade are also irrelevant to its poverty. A reduction in the share of a country or group of countries in global trade has by itself no adverse economic implications because it often reflects the expansion of economic activity and trade elsewhere, which normally does not damage but benefits those whose relative share has declined. For instance, since the 1950’s the large increase in the foreign trade of Japan, the reconstruction of Europe, and the liberalization of intra-European trade have brought about a decline in the share of other groups in world trade, including that of the United States and the United Kingdom. Furthermore, domestic developments and policies unrelated to external circumstances—such as increased domestic use of previously exported products, or domestic inflation, or special taxation of exporters, or the intensification of protectionist policies—

frequently reduce the share of a country or group of countries in world trade. (As an aside, I may note that in recent decades the share of the Third World in total world trade has increased and not decreased, notably so since before World War I.)

So far as indebtedness is concerned, the external debts of the Third World reflect resources supplied to it. Indeed, the bulk of the current indebtedness of Third World governments consists of soft loans, often very soft loans, under various aid agreements, frequently supplemented by outright grants. With the worldwide rise in prices, including those of exports of Third World countries, the cost even of these soft loans has diminished greatly. If governments cannot service such soft loans, this reflects either wasteful use of the capital supplied, or inappropriate monetary or fiscal policies. It is worth remembering that in the course of their development many rich countries relied extensively on external loans, and hard loans at that.

Nor do persistent deficits in the balance of payments of many Third World countries mean that they are being impoverished by the West. Such deficits are inevitable if the government of a country, whether rich or poor, advancing or stagnating, lives beyond its resources and pursues inflationary policies while attempting to maintain overvalued exchange rates.

It is paradoxical to suggest that external economic relations are damaging to development. They normally benefit people by opening up markets for exports, and by providing a large and diverse source of imports, besides acting as channels for the flow of human and financial resources and for new ideas, methods, and crops. Because of the vast expansion of world trade in recent decades and the development of technology in the West, the material advantages from external contacts are now greater than ever before. The suggestion that these relations are detrimental is not only unfounded but also damaging, because it serves as a specious justification for official restrictions on their volume or diversity.

The philosophy of poverty the third world countries is more than above arguments and our information around the west is of size the Himalaya mountain moderately , so far , the west has been the East-known(Eastist) , but now we are west- known(westist) , the countries like Japan , china , southern koura, Russia, Iran, have saved from yoke of USA and its friends and BRIC(In

economics, BRIC is a grouping acronym that refers to the countries of Brazil, Russia, India and China, which are all deemed to be at a similar stage of newly advanced economic development) that more than 50% potentials of the world has raised front of western position , USA should follows a new friends in the world and its old friends have stabbed whit a danger at the back.

Study more: souvenir 1 and 2 from Mahmoud saneipour (whit many appendixes) and rebuilding order in a fragmenting world (cry to UN and save you from hell), and Patent part 1

This argument will continue in near future

In recent decades the effectiveness of the notion that incomes are extracted rather than generated has been extended and reinforced by two streams of influence whose operation in this area has been cumulative. The first is Marxist-Leninist ideology, and the second is the spurious belief that the capacities and motivations of people are the same the world over.

In Marxist-Leninist ideology any return on private capital implies exploitation, and service industries are regarded as unproductive. Thus, earnings of foreign capital and the incomes of foreigners or ethnic minorities in the service industries become forms of exploitation. Further, neo-Marxist literature has extended the concept of the proletariat—which in this scheme of things is poor because it is exploited—to the peoples of the Third World (most of whom are in fact small-scale cultivators).

The notion that all individuals and societies are basically alike has also promoted the belief that Western prosperity has been achieved at the expense of the Third World. For if human aptitudes and motivations are substantially the same everywhere and yet some societies are richer than others, then the more prosperous must have oppressed and exploited the rest.

IV

Whatever one thinks of colonialism, however, it is certainly not incompatible with economic development. Some of the richest countries were formerly colonies and were even as colonies already very prosperous (North America, Australasia). As I have already stressed, many of the African and Asian colonies of the European

powers progressed very rapidly during colonial rule, usually much more so than the independent countries in the same area. And at present one of the few remaining European colonies is Hong Kong. Conversely, some of the materially most backward countries in the world never were colonies (Afghanistan, Tibet, Nepal, Liberia). Ethiopia is perhaps an even more telling example, though it was an Italian colony for a very brief period (six years) in its long history.

The terms economic colonialism and neocolonialism have sprung up recently to describe almost any form of economic relation between relatively rich and poor countries, regions, or groups. This terminology confuses poverty with colonial status, a concept which has always been understood to mean lack of political sovereignty. Since the late 1960's, the usage has been extended to cover the activities of multinational corporations in the Third World. In fact, these activities have promoted progress in poor countries by expanding opportunities and raising incomes and government revenues. Thus not only does the new terminology reflect a debasement of language; it also distorts the truth.

The decline of particular economic activities—e.g., the Indian textile industry of the 18th century—as a result of competition from cheap imports is sometimes instanced as an example of Western responsibility. This argument identifies the decline of one activity with the decline of the economy as a whole. But except under most peculiar conditions, rarely specified in this context, cheap imports extend the range of choice and of economic opportunities of people in poor countries. These imports are usually accompanied by the development and expansion of other activities: if this were not so, the population would be unable to pay.

Insofar as changes in the terms of trade do affect development and welfare, what matters is the amount of imports which can be purchased with a unit of domestic resources, and this cannot be inferred from the ratio of import and export prices. (In technical language, the comparisons relevant to economic welfare and development are the factoral terms of trade and not the crude commodity terms.) Further, expressions such as unfavorable terms of trade are meaningless except by reference to a base period. In recent decades, however, even the crude commodity terms of trade of Third World countries have been exceptionally favorable. When changes in the cost of production, the great improvement in the range and quality

of imports, and the huge increase in the volume of trade are taken into account, the external purchasing power of the exports of the Third World in the aggregate is now very favorable, probably more so than ever before. This in turn has made it easier for governments to retain a larger proportion of export earnings through major increases in royalty rates, export taxes, and corporation taxes.³

VI

Yet another batch of arguments holds that the mere presence of the West and the day-to-day activities of its peoples are in themselves harmful to the Third World. One form of such damage is said to derive from the so-called international demonstration effect, brought about by the new availability of cheap consumer goods supplied by the West. This availability supposedly obstructs the material progress of the Third World by encouraging spending there, an argument which of course completely disregards the level of consumption and the extension of choice as criteria of development. Yet these are what economic development is about. The notion of a damaging international demonstration effect also ignores the role of external contacts as an instrument of development; it overlooks the fact that the new consumer goods have to be paid for, which usually requires improved economic performance, such as more work, additional saving and investment, and readiness to produce for sale. In short, it overlooks the obvious consideration that a higher and more varied level of consumption is both the principal justification (and even the meaning) of material progress, and also an inducement to further economic advance.⁴

An updated version of the international demonstration effect proposes that the eager acceptance of Western consumer goods in the Third World is a form of cultural dependence engendered by Western business. (Rather paradoxical!) this charge is often accompanied by allegations of the damage to the Third World done by Western patents, which are said to obstruct the spread of technology.) The implication here is that the peoples of the Third World have no independent minds, that they are manipulated at will by foreigners. In fact, however, Western goods have been selectively and not indiscriminately accepted in the Third World and have been of massive benefit to millions of people there.

As was to be expected, allegedly lavish consumption habits and the pollution of the environment in the West have also been pressed into ideological service. A standard formulation is that per-capita consumption of food and energy in the U.S. is many times that in India, so that the American consumer despoils his Indian opposite number on a large scale—or even, according to Professor Rene Dumont, is guilty of a kind of cannibalism (for “in over-consuming meat which wasted the cereals which could have saved them, we ate the little children of the Sahel, of Ethiopia, and of Bangladesh”). Apart from everything else, such formulations fail to note that per-capita production in America exceeds production in India more than the difference in consumption, allowing it not only to pay for this consumption, but also to finance domestic and foreign investment, as well as foreign aid.

The so-called brain drain, the migration of qualified personnel from the Third World to the West, is again influentially canvassed as an instance of Western responsibility for poverty in the less-developed countries. This is a somewhat more complex issue, but it certainly does not substantiate the charge it is meant to support. As an adverse factor in Third World development, the voluntary departure of formally trained people seeking to improve their condition is almost certainly less important than the enforced exodus of highly educated people and of others with commercial and administrative skills, or the discrimination of Third World governments against ethnic minorities who remain, or their refusal to employ foreigners. Indeed, many voluntary emigrants leave because their own governments cannot or will not use their services—and not only when they belong to ethnic minorities. Thus their departure does not deprive the society of resources which are productive at present or in the foreseeable future.

Finally, there is the allegation that the West has damaged the Third World by ethnic discrimination. Yet the very countries in which such discrimination occurred were those where material progress was initiated or promoted by contact with the West. The most backward groups in the Third World (aborigines, desert peoples, nomads, and other tradesfolk) were quite unaffected by ethnic discrimination on the part of Europeans, whereas many communities against which discrimination was often practiced—Chinese in Southeast Asia, Indians in parts of Southeast Asia, Asians in Africa, and others—made great material strides forward. In any

case, discrimination on the basis of color or race is not a European invention but has been endemic in much of Africa and Asia, notably so in India, for many centuries or even millennia.

VII

The West may indeed be said to have contributed to the poverty of the Third World in two senses. But these differ radically from the familiar arguments.

The changes which have come about in much of the Third World through contact with the West have resulted in a significant decline in infant mortality and a greatly increased life expectancy for the population in general. That many more people in the Third World survive also means that many more poor people are alive. But if this represents a Western contribution to Third World poverty, it also represents an improvement obscured in conventional national-income statistics, which do not register health, life expectancy, and the possession of children as components of welfare. People, after all, prefer to survive and to see their children survive.

A second sense in which the West may be said to have contributed to the poverty of the Third World is through the politicization of social and economic life—that is, through the tendency to make everything a matter of politics. Thus in the terminal years of British rule extensive and pervasive state economic controls came to be introduced in the colonies, such as widespread licensing of economic activity, and state trading monopolies, including state monopolies over agricultural exports. This last measure was particularly important because it enabled the government to exert direct control over the livelihood of producers, and it has also served as a major source of government finance and patronage. In most British colonies, especially in Africa and in Burma, the ready-made framework of a *dirigisme* or even totalitarian state was handed over to the incoming independent governments.

Inefficient allocation of resources is a familiar result of state controls. Less familiar but more important results of these controls are restrictions on the movement of people between jobs and places, and also on the volume, diversity, and local dispersion of external contacts which are of special significance for the progress of poor countries. Still more important is the exacerbation of social and political tensions. The question of who runs the government has become paramount in many Third World countries, and is often a matter of life and death for millions of

people. This is especially so in multiracial societies, like those of much of Asia and Africa. In such a situation the energies and resources of people, particularly the most ambitious and energetic, are diverted from economic activity to political life, partly from choice and partly from necessity. Foreign aid has also contributed to the politicization of life in the Third World. It augments the resources of governments as compared to the private sector; and the criteria of allocation tend to favor governments trying to establish state controls.

Many Third World governments would presumably have attempted such policies even without colonial rule or foreign aid, probably with the help of international organizations. But they could hardly have succeeded without the examples set by colonial governments or the personnel and money provided by Western aid or by international organizations, which in turn are financed largely by the West. Yet far from deploring these policies, the most vocal and influential critics of colonial rule and Western influence, both in the West itself and in the Third World, have usually urged their adoption and extension and have blamed Western governments for not having pursued them sooner and more vigorously.

VIII

I have already indicated my belief that it is the feeling of guilt over material prosperity which accounts for the widespread promotion and acceptance of the bizarre and insubstantial arguments on which allegations of Western responsibility for poverty in the Third World are based. A striking example of much Anglo-Saxon sentiment in this area is an article by the late Cyril Connolly published several years ago in the London *Sunday Times* under the title “Black Man’s Burden.” Connolly writes:

There is not a single country of which we can truthfully say that its occupation by a European power did it better than harm. . . . It is a wonder that the white man is not more thoroughly detested than he is. . . . In our dealings with every single country, greed, masked by hypocrisy, led to unscrupulous coercion of the native inhabitants and worse, the culture and civilization which we brought was rotten to the core. . . . Cruelty, greed, uncertainty, and arrogance—the affectation of superiority exemplified by the color bar characterized what can be summed up in one word:

exploitation. . . . We are to blame (I say we for nearly everyone has had some family connection with India, Africa, or the Far East).

This statement by a prominent intellectual is both ludicrous and characteristic. Actually only a tiny fraction of the British population ever had such contacts, and only a fraction of that fraction in any way misconducted itself toward the Third World. The article regards the population of Africa and Asia as much of a muchness (“the black man”), a treatment which is repugnant to millions of people both in the Third World and in the West, and especially so to the great majority of Indians, Chinese, and Arabs. The passage also suggests that incomes are extracted and not earned. And it well expresses the conception of collective guilt which has replaced individual sin in these discussions, thereby exonerating any single identifiable person of responsibility for immoral behavior.

Such feelings help to explain why Western governments support and endorse nonsensical, groundless, and offensive statements by leading Third World politicians, and why the West so often abases itself before governments (usually unrepresentative governments) whose countries are often sparsely populated by relatively small numbers of materially very backward people. It is sometimes suggested that such postures are necessary to keep the Third World outside the Soviet orbit. But with very few and rather doubtful exceptions, these stances have been counter-productive, and have not served the interests of Western political or military strategy (assuming that such a strategy exists). The references to political objectives are unconvincing ex-post-facto rationalizations of anomalous and baffling policies.

IX

But it is not only an unfounded sense of guilt which is reflected in these policies. There is also condescension or even contempt. Economic conditions in the Third World are thought to reflect Western exploitation, compounded by current Western consumption habits, while its economic future supposedly depends on Western aid. Thus it is we and not they who, it is assumed, will largely determine what happens to these societies.

The image of the Third World as a uniform, stagnant mass devoid of distinctive character is another aspect of the same condescension or contempt. The stereotype

denies identity, character, personality, and responsibility to the societies and individuals of the so-called Third World. When a distinct independent culture and set of values are recognized, they are often condemned, and their enforced removal is proposed on the ground that they obstruct material progress. For instance, compulsory transformation of man and society is a major theme of Gunnar Myrdal's *Asian Drama*.

The most brutal maltreatment of minorities and the most extensive official discrimination on the basis of color, race, or religion in the Third World are often excused by saying that they have been inspired by the West. In fact, colonial governments have usually protected the minorities and not persecuted them; and discrimination long antedates colonialism. The view that these policies and attitudes have been inspired by the West implies again that the peoples of the Third World have no will or identity of their own and are simply creatures of the West.

Toleration or even support of the brutal policies of many Third World governments, then, seems to reflect a curious mixture of guilt feelings and condescension. Third World governments are not really guilty because they only follow examples set by the West. Moreover, like children, they are not altogether responsible for what they do. In any case, we must support them to atone for alleged wrongs, which our supposed ancestors perpetrated on their supposed ancestors. And economic aid is also necessary to help the children grow up. Similarly, the most offensive and baseless utterances of Third World statesmen need not be taken seriously, because they are only Third World statesmen (a license which has been extended to their supporters in the West).

The truth, however, is that the so-called Third World is a vast and diverse collection of societies differing widely in religion, culture, social institutions, personal characteristics and motivations, political arrangements, economic attitudes, material achievement, rates of progress, and many other respects. It is a travesty and not a useful simplification to lump together Chinese merchants of Southeast Asia, Indonesian peasants, Indian villagers, tribal societies of Africa, oil-rich Arabs of the Middle East, aborigines and desert peoples, inhabitants of huge cities in India, Africa, and Latin America—to envisage them all as a low-level uniform mass, a collectivity which moreover is regarded as no more than a copy of

Western man, only poorer, and with even this difference the result only of Western responsibility.

The adoption of this stereotype and of the misleading terminology has been made easier by the lack of first-hand public knowledge of conditions in the Third World. Few people in the West know these countries, let alone the diverse policies pursued in them.

Yet had this travesty not suited certain influential interests in the West, it might never have succeeded in establishing itself. These interests have ranged from the churches seeking a new role for themselves to exporters seeking sheltered markets. Two categories may have been especially effective: the personnel and associates of the international organizations, and various disaffected groups who have come to dislike or even hate Western society.

Since World War II the people who work in one way or another for international organizations have come increasingly to consider themselves as agents and representatives of the Third World, a stance which has often suited their political, professional, and personal interests. They have helped to weld together at least superficially the representatives of extremely diverse, conflicting, or even bitterly hostile societies and countries into a bloc, united only by politically and materially profitable enmity to the West. This was achieved by preparing briefs for Third World spokesmen, by organizing meetings for the formulation of positions at international gatherings, and by other similar measures. The ideologies of the Third World and of the United Nations and its associated agencies have become largely interchangeable.

As to the second group—made up of people in the West who are sufficiently disillusioned with their own society to have become disaffected from or even hostile to it—some of them see the Third World as a useful instrument for promoting their cause in what is in essence a civil conflict in the West. The poverty of many Third World countries makes them more akin to instruments than independent allies. But whether as instruments or allies, their usefulness is enhanced if they are regarded as a homogeneous, undifferentiated mass or brotherhood united in opposition to the West.

X

Policies and activities promoted by a sense of guilt and by attitudes and interests related to it do not usually promote the welfare of the people they are supposed to help. Appeasement of guilt has nothing to do with a sense of responsibility. In the present context this is evident in the lack of concern with the conduct of governments which receive economic aid, or with the results of policies ostensibly inspired by humanitarian motives.

Thus the West supports governments whose domestic policies impoverish their own peoples and often inflict extreme hardship both on ethnic minorities and on the indigenous population. President Amin's massive and explicit persecution and expulsion of Asians is only one of many instances. Another is Tanzania (Mr. McNamara's favorite African country, as it has rightly been called) which receives large-scale Western aid while it forcibly herds millions of people into collectivized villages, often destroying their households to make them move.⁵ Western aid has conferred respectability on governments like these and helped them conceal temporarily from their own people the economic consequences of their policies.

Commodity agreements for primary products present another anomaly. They are proposed and implemented ostensibly to relieve Third World poverty. Yet these arrangements raise the cost of living in an inflationary world; they benefit the most prosperous countries and groups in the Third World, including expatriates living there; they often benefit Western exporters of the same products or their close substitutes (many rich countries are net exporters of primary products); they provoke political tensions within the exporting countries as well as between them; and they greatly damage some of the poorest groups in many Third World countries, especially people who are barred from producing the controlled products in order to raise their prices. Yet they continue to be advocated and established because any measure which appears to represent a transfer of resources to Third World governments automatically finds favor.

It would be a delusion to believe that the reasoning and evidence produced here, even if accepted as valid, could substantially influence the attitudes of those afflicted by a feeling of guilt or who profit from it, let alone modify the policies which it inspires. Argument and evidence will not affect conduct and measures

which are rooted in emotion, often reinforced by the play of personal and political interests. Moreover, the costs and sacrifices of policies inspired by such feelings are rarely borne by those who so warmly advocate their imposition. They are borne instead by ordinary people, mostly of the Third World, who will go on being harmed so long as such feelings, ideas, and policies continue to hold sway.

¹ Several remarkable ones were cited by Daniel P. Moynihan in his celebrated COMMENTARY article, “The United States in Opposition” (March 1975).

² On the other hand, of course, there was the Atlantic slave trade. But horrible and destructive as this trade was, it cannot legitimately be claimed as a cause of African backwardness. Indeed, the slave trade to what is now the Middle East began before the Atlantic slave trade and far outlasted it. (It was also even more brutal because the young males were usually castrated, often with fatal results.) And as it happens, the most backward parts of the continent, such as the interior of Central and Southern Africa and most of East Africa, were relatively unaffected by Western slavery, while the currently most advanced areas, notably West Africa, were much affected by it. (Asia was of course altogether untouched.)

³ Although these observations differ radically from the ideas reaching the public in the West, they should not come as a surprise. Some years ago, Sir Arthur Lewis noted in an important address that in the 1950’s the terms of trade of primary producers were more favorable than at any time in the preceding eighty years (cf. “A Review of Economic Development,” *American Economic Review*, May 1965). Sir Arthur wrote before the subsequent upsurge in the prices of primary products and without reference to the favorable factors noted in the text. The exporters of primary products are far from the same as Third World exporters, but they are often identified in discussions of Third World poverty.

⁴ At an official level, a damaging international demonstration effect may indeed operate by encouraging the adoption of show projects and unsuitable technologies financed with public funds. But this is not usually what the exponents of the international demonstration effect have in mind. Nor is it appropriate to blame the West for the policies of Third World governments in adopting unsuitable external models.