

tion, will affect us all, North and South, East and West. How much wiser it is to prevent chaos than to blind oneself to its possibility?

The South will not wait indefinitely for responses, whether at a global or sectoral level, from the North. There is a growing feeling of impatience among many developing countries, leading to renewed thoughts of 'delinking' — getting out of the global system, and concentrating purely on South-South relationships. This will create some hardship, initially, but will preserve the self-respect of the poor. Additionally, it will 'punish' the rich by denying them access both to commodities and to markets. This feeling, which bites deeply into the economic and political self-interest of the North, must not be underestimated.

Finally, there is the moral factor, which in my view is the most important. A commitment to human

freedom in the widest sense of the word is the strongest cement in the 'global village'. A world afflicted by its advantages is potentially a world of discord. Differences can be papered over, but patchwork wilts at cracks, exposing the ugliness beneath. We can attempt to ignore the ugliness, and all that it implies for millions of human beings. We can acquiesce to it, rationalizing our lack of compassion, until circumstances overtake us against our will. We can attempt to talk to each other to death, in the expectation that human hope can be dimmed and snuffed out by delay. Or we can begin to search anew for universal justice and dignity. In the villages of Asia, Africa and Latin America, the fates and fortunes of millions will turn on how people in positions of trust and responsibility react to those choices. For those millions today, there is but one choice: hope. Can we fail them? Dare we?



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