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Prev Article Next Article In this famous poem, We Alone, based on humanity, love, and money, Alice Walker reveals power in every human heart, and the power we have together when united in purpose. He started Our Own with a powerful statement and that made readers stop and contemplate the power of the human race. Alice Walker's We Alone can be fully read here. We Only Online Analysis 1-4 We can only evaluate gold (...) in the market. It's a pretty simple claim, yet it is somehow profound. It's profound because it's true, but who among us thinks about it often? The value behind gold, diamonds, and other valuables is only there because of the ideas behind the value. The American dollar, for example, is nothing but a piece of green paper, but for the fact that humans universally recognize it as worth something. Having read these first five lines, readers are aware of the power of human heart. Our first line alone gives readers a sense of responsibility. Nobody but humans can judge gold. These lines reveal the power of care. What we take care of, we value, and what we value becomes worth because people have declared it valuable. 5-10 Lines Wherever there is gold there is a chain, you know, (...) so much worse for you. Parts Of Us Alone read almost like a warning. Speakers reveal that wherever there is gold, there is a chain. The chain symbolizes a chain that will tie up prisoners. For those who live for money are tied to money. They are owned by love of money, and they are slaves to the idea of making more and more. In this line, speakers reveal that those with gold, chained to it, and that gold and chains make their owners so much worse. This is not a new idea, but it is declared in a simple and profound tone that it touches the heart and makes readers stop and figure out its own heart and whether it is money-changed. Lines 11-13 Feathers, shells (...) are all rare. With these three short and delicate lines, the speaker makes a surprising proposition. What if a universal person agrees to no longer appreciate gold? What if people decide to value beauty and nature rather than money and power. Now, this is, of course, the musings of a philosopher, not an economist. However, the idea attacks the cord in the human psychology. Readers are forced to look into their own hearts and ask themselves, what is it what I value? The recommendation of sea-shaped stones and wool and shells for which humans should appreciate reveals the speaker's awareness that the real pleasure natural is more value than wealth or power ever to be expected. These 14-17 lines can be our revolution: (...) what is afraid. With These Lines We Alone, the speaker communicates with the reader that these musings are if only everyone would agree to act. The speaker claimed that it could be our revolution to end the fight for money and power and start appreciating moments of relation with nature and other human beings. The speaker eventually expressed final thoughts on all human values. He reveals that a revolution can eventually happen when people will learn to love what's as much as what's hard. Therefore, speakers present the idea that human love is what is behind the way the world works. Because we love power and material wealth, we put value on what is rare. However, if we can together agree to love all that trait of offer, whether scarring or a lot, we will definitely enjoy a more thorough life. While the reality of such a transition occurs is almost impossible, those words cause readers to venture into self-reflection and figure out what the real values are. Readers were moved to question his own motives and values as they determined the course of his life. Alice Walker's Background Alice Walker is one of African American's most loved writers. His work has inspired many. In her early years, her mother was a maid and worked hard to provide an enthusiastic life for her and her seven siblings. Although he was raised in poverty and aspired to a well-known writer's position, this particular poem seems to suggest that the author does not release fame or wealth. Instead, he suggested that luck had a chain binding on the owner. She revealed that she had found excitement in seashells and fur and other parts of nature. Although he has suffered poverty and fame, We Alone reveal that he has not found his pleasure in fame or money or power. He prefers that people will collectively give value to nature and each other and the pleasure of living easily rather than money and power. Before Next Article Please support this website by adding us to your whitelist in your ad blocker. Ads are what helps us bring you premium content! thank you! Scroll Over Multiply © Media Rights 2020, LLC. Copyright. The material on this website may not be reproduced, distributed, transmitted, cached or otherwise used, except with the prior written permission of Multiply. The engine of growth and prosperity, announced a deep blue OceanaGold sign that greeted us as we entered a small town in the northern Philippines. We have come a long, 12-hour drive through seven regions from to the majestic Sierra Madre Mountain cloud. We stand at the base of what remains on a hill that Australian mining executives call dinki, Australian slang for the real thing. Just years ago, this was a green hill dotically dotrated with trees and a modest house of farmers. Today, after houses were demolished and successive layers of land blasted by high power it's a giant stone pile, with valuable gold and copper—the real thing—extracted for the profits of the OceanaGold corporation, headquartered away in Australia.We sit down with members of the Community Didipio Earth-Savers Multipurpose Association Inc. (DESAMA), with a bird's eye view of the swept website that is just outside the window. To you readers, and especially those who think of gold as something worth, we invite you into the room. Some of you have followed us on our way to the golden mining country in El Salvador where OceanaGold has joined forces with Canadian company Pacific Rim. We invite you to think of OeenaGold's claim: prosperity for who? Listen to her poor and distraught mother as she tells us that her family lives so close to a large conveyor belt that leads a mile to be crushed that she and her school-aged four children cannot learn or sleep. They hear loud drone sounds 24 hours a day. When a mining company blasts rocks, it feels like an earthquake. But it was his home and land, and what did he do? NationofChange fights back with one simple but powerful weapon: the truth. Can you donate \$5 to help us? Listen to the cracked voice of Lorenzo Polido, a farmer who moved to this fertile ground a few decades ago, as he recounted the demolition of the house a few years ago. He told us a neighbour who suffered a heart attack watching his home be demolished to give way to mines. During the demolition, many in the community established obstacles to try to stop OceanaGold. Allies from the national Alyansa Tigil Mina (Network Against Mining), the Philippine Rural Reconstruction Movement, and other groups were eliminated support. Carmen Ananayo, burst her voice and eyes tearful, spoke of the 2012 murder of her daughter, herself the mother of two very young children, along with another MEMBER of DESAMA. No one suggested that the mining company fired both, but the presence of OceanaGold had brought conflict and death to a peaceful municipality before. On the economic benefits of gold mines, Carmen tells us that many mine workers—often hired as irregular to avoid minimum wages and benefits—working a 12-hour shift while earning less than 50 cents an hour. It will employ these workers many lifetimes to approach the \$1.3 million compensation package of OceanaGold CEO Michael Wilkes in 2012.More, any economic benefit from the projected 16-year life of this mine will be more than greater than environmental destruction. We hear dirty water downstream from mine Dead fish washing on the beach. What are the causes? What is in the big four pots that can be seen in the middle of the mine machinery next to a stack of stones? Is OceanaGold, like other global mining firms, using cyanide to separate gold and copper from miles around it? around it? There are sulfides in the rocks now exposed by mining-sulfides that transform into sulfuric acid every time it rains, creating toxin acid rock drainage—because there are about half of mine sites around the world? And why don't people affected in this area have access to this information? The engine of growth and prosperity, dares that sign of OceanaGold. But what we're witnessing is the earth of loophole mining and the dreams of a broken society. The world government should listen to the voices of these people because they set national and international mining laws. It may be difficult for mining executives at OceanaGold and elsewhere to believe, but these farmers tell us that their dream is simply to end mining, to have their communities and clean rivers back, be able to farm peacefully and to build a better tomorrow for their children. They are proud to be a producer in a territory called one of the Philippine fruit and vegetable bowls, and they want to keep it that way. Mining executives don't seem to hear these voices. For mining executives and for too many governments, the bottom line seems to be an annual 100,000 ounces of gold (worth \$130 million) that The OceanaGold project to extract from this once odd mountainside, many of which will be shipped overseas. The OceanaGold mine here will leave just a few cents on every extracted dollar, a trivial amount that doesn't nearly compensate for social, environmental, or economic chaos. Back in the capital, Philippine Human Rights Commissioner Loretta Ann Rosales told us about the motion that the Commission filed against OceanaGold in 2011. A former Marcos-era political prisoner who was raped is jailed, Rosales stands as a bear of hope. Citing intact and illegal demolition, population harassment by police, and indigenous communities' right to distinguish, the Human Rights Commission recommended the revocation of OceanaGold mining licences. Rosales is currently in talks with his counterparts from other countries a stronger framework to protect the rights of citizens and their environment from looming mining firms. OceanaGold is but one of dozens of mining companies now in the Philippines that have celebrated the price of gold, copper, and other minerals since 2000. Collectively, these companies explode upwards and down the Philippine archipelath and open mines around the world. But in the Philippines, as in El Salvador, a broad set of groups have come together to protect land, water, and life in the face of these mining attacks, and they have proposed mining bills that will protect these basic rights. These bills, like the voices of those we visit in these remote communities, deserve to hear wide around the world. John Cavanagh and Robin Broad wrote this article for YES! Magazine, a nonprofit media organizations that combine strong ideas with practical action. Robin is Professor of International Development at the University of America in Washington, D.C. and has worked as an international economist at the U.S. Treasury Department and U.S. Congress John is director of the Institute for Policy Studies, and is co-chairman (with David Korten) of the New Economic Working Group. They are co-authors of three books and many articles on the global economy, and have travelled the country and the world to project their Local Dreams: Finding Roots in the Age of Vulnerability.Recommended: Empty Mansion: The Mysterious Life of Huguette Clark and the Spending of Great American Wealth by Bill Dedmon and Paul Clark Newell, Jr. From Audible. To be observed, if possible, from the perspective of copper miners at vast depths in the earth (temperatures as high as 135 degrees) mainly Native American workers (slaves), and their families. There are glosses all over the book trying to silence headlessness and naked people's rape and soil, teaching itself. W.A. Clark's (Huguette father) photograph that prompted himself to enjoy every surbe he could control, showing a very small person;this is probably the obvious reason he needs to feel himself giant in male affairs. Alas.AW Alas.AW

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