

COMMUNITIES

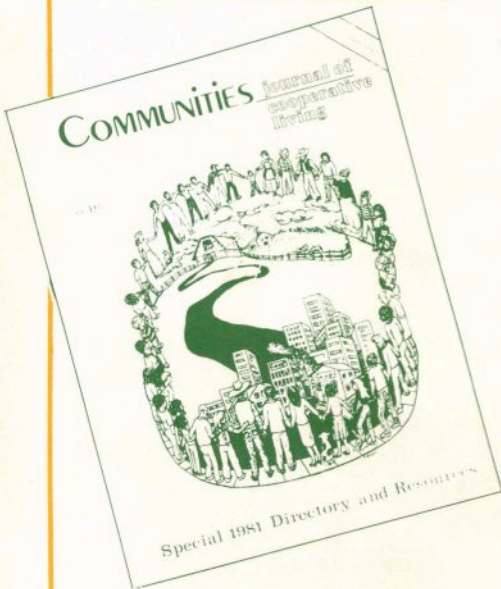
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APRIL/MAY

1981

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Introducing this issue...

The card the New Alchemists brought to China had this inscription:

中国朋友们

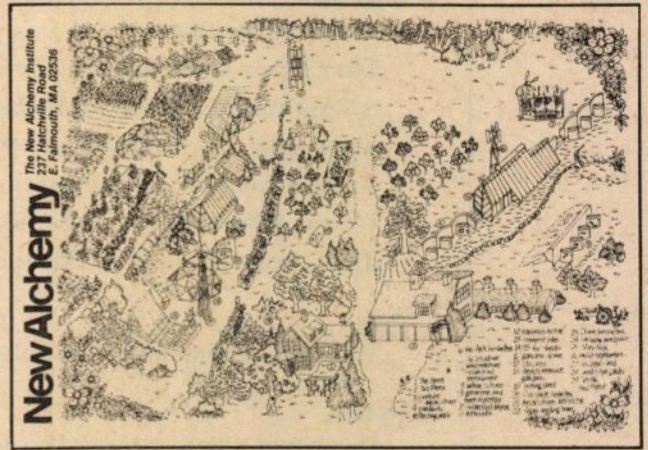
我是一个美国人到美国探访问你们学习种地,同时看你们如何利用能源

现在我无美国研究院任职,专门研究种植,如何避免利用化学农药,那些有危害人当天的身体化学药,同时研究利用太阳能和风力发电。

我给你们看?我学在过程以图表关于鱼塘和种植是利用太阳能来取暖的一个“玻璃温室,并现时我无过程任职

Translated, it reads:

I am an American visitor who has come to your country to learn how you raise food, produce energy and provide for your other basic needs. In the U S , I work at a research institute which is exploring ways of growing food without the use of chemical fertilizers and pesticides, and ways of producing non-polluting energy from the sun and wind. The drawing on this card shows the fish farms, gardens, orchards, windmills and solar heated greenhouses at the place I work.



The movement in America toward community, mutual self-reliance, ecology, feminist values and social justice (have I left anyone out?) has come to a point where the rest of the world becomes relevant again (it always was). We have something to teach, something to learn, many notes to compare.

In the early sixties, young Americans joined the Peace Corps. Challenged by the global exhortations of Kennedy and Shriver they went off to help the world save itself. In the late sixties, young Americans were sent to Vietnam. Dying in dubious battle became increasingly unacceptable, and the generational response brought a national confrontation. In the early seventies, young Americans went back to their towns and communities, trying to build sane and connected lives. In the late seventies, young Americans began connecting regionally and nationally through the cooperative and democratic institutions they had built. In the early eighties, young Americans are facing up to some personal successes, political and economic revisionism, and trying to

avoid the mistakes of the past. It's a time for looking around.

If you've been keeping count, some of those young Americans from the early 60's must be pushing into their 40's. Most are in their 30's. But whether in their twenties or older, there are common threads of idealism rooted in practice which relate to this issue of **Communities**.

- Supporting movements for social justice is different than romanticizing poverty;
- Feeling guilty about what you can't affect is less useful than building and organizing what you can.
- Small may be beautiful, but lots of small units relating can get complicated. It takes a high level of coordination and infrastructure to make a network viable.
- We're most effective closest to home, but the world is also our home. We affect it and are controlled by it.

Hello, World

Here's a world. Mostly we are dismayed by American foreign policy; admire imported goods; understand we're part of a world economy, ecology and politics with-

out being able to use that understanding.

Whoops, there goes Vietnam. Oh, there's the Middle East, Iran, Poland, El Salvador. Each crisis is a geography lesson for the American public. Of which we are a part.

The Movement for a New Society (among others) has constructed a coherent, political worldview. I commend it, and present a simpler analysis of practical participation in a very large world:

- Some local actions far away are so bad (Bangladesh, Czechoslovakia, Uganda) or America has chosen the wrong side (Vietnam, El Salvador) that even if we can't do much, we have to try. In Vietnam, it turned out we could do quite a bit.
- Some global actions are worth a steady involvement because as Americans we're equally or more than equally implicated and affected (WW III, nuclear proliferation, polluting the oceans and atmosphere).

We can participate by giving to worthy causes, keeping ourselves informed, demonstrating, letters, organizing and travel. And that's about it. The rest has to do with

building the best life, the most just economics and politics back home; looking to pass along the message that self-reliant and mutually respectful community is possible; that love can be supported by structure; exploring synergy and celebration whenever possible.

THIS ISSUE

This issue is mostly the stories and observations of some community practitioners in America. Appropriate technologists, agricultural workers, health care workers, economists and a few alternative journalists.

Off we go to China, Cuba, Spain. Once there, we look at what our opposite numbers are doing. We tell them what we're doing. We come home, probably knowing more and being sure of less than when we left.

The China section opens with a piece on **Farallones Institute** and articles by their staff observing agriculture, appropriate technology and integrated systems. John Ferrell of *Rain* and I add bizarre observations. Snatches of doggeral and odd remarks abound.

Katrina Clark, executive director of one of the finest community health care clinics in America, went to Cuba with her expertise, expectations and Latin American Peace Corps mem-

ories. She comes back affirmed and connected.

Ghost Images is some thoughts about the present struggle in El Salvador, based on my experiences and photographs from a 16mm film I made for the Peace Corps in 1967.

Jane Thiebaud visited from Switzerland, and as a result the **ISIS** collective decided their **Women's Information and Communication Service** should be included. We're delighted to have them.

Speaking of groups working internationally, the Movement for a New Society, a collection of classic, small-scale overreachers, keeps stubbornly trying to save the world. An honorable attempt (and if you notice, we're still alive). Their newsletter on international activities reached me during production. Appreciating their good work, I've included it.

Mark Shepard's article on the **Danagram Village** was a nice surprise in the mail.

David Thompson is a frequent contributor and most recently is a regional director for the National Consumer Co-op Bank (long may it wave). His article on **Prospects for the Cooperative Movement** in England is particularly instructive at this time of public non-support for cooperative development.

The Kibbutz Project at Harvard, its director Joe Blasi, and visiting professors (particularly Menachem

Rosner) provide the basis for an exploration of the present state of the kibbutz movement, and lessons which might apply to American community.

Terry Mollner has been working on the concept of *Trusteeship* for several years, including a trip to **Mondragon**, the stunning worker cooperatives in Spain. Presently he is **Bringing it Back Home** to Western Massachusetts. *Bringing it back home is what this issue is all about.*

Jack Litewka's **Bike Bus** is a bizarre and attractive concept, helped to tangibility by Phyllis Brooks' amusing drawings.

What a trip. What a world. In the midst of all the garbage and violence, nice to know the struggle and the life go on.

A final note: Besides traveling around the world and being home, one of my favorite meditative spaces is the darkroom. Watching the images of China, Cuba and El Salvador develop was a particular pleasure. Special thanks to Clark Broadbent for the use of his facilities.

Taking you to strange and curious lands (including a Los Angeles without automobiles) required some stimulus to imagination, so from Ann Wickham's drawings of China to Phyllis' Bicycle Bus, to the photographs taken by me and other intrepid souls, we've tried to make this a graphically striking issue.

Oh, yes. Accepting the reality of rises in printing and postage costs, we've gone to \$2.00 as of this issue. This is your last chance to subscribe at the old price.

Cheers, Paul



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CUBA

Impressions

by Katrina Clark, *Fairhaven Community Clinic*

Twelve years ago when I left Colombia after two years in the Peace Corps, I felt it would be difficult to return in the future as a "Gringo tourist" to Latin America. The contrasts are too great: the physical beauty and the poverty; the mansions and the shacks, the grandeur and the squalor. For several years it had been my dream to visit Cuba, to learn about its health care system — to visit a socialist country that has a culture that I know something about and where I speak the language.

For fourteen days in January, 1981, a group of 21 health care workers including nurse practitioners, physicians, physician's assistants, health educators, health administrators, social workers and medical students, went on a tour sponsored by the United States-Cuban Health Exchange. We went to learn. We went as tourists.

As a tourist, I missed the contrasts I would have found in most other Latin countries. The mansions still exist but many have been converted to day care centers, schools and centers for international friendship or dormitories for students. A few are still lived in by families of the original owners or by people who have earned them on the basis of their need for housing. The shacks are being replaced by pre-stressed concrete structures which in many places are forming entirely new neighborhoods. I was amazed to see the amount of construction that is everywhere in Cuba. In the countryside, the humble cottages that I saw all had cement floors, running water and electrical wiring with TV and radio antennae.

Cuba is thrilling — it effervesces with life, energy and spirit. I had gone with expectations of visiting a country that would be drab and oppressive. Cuba, however, has been able to eradicate the abject poverty that glares when one visits other Latin and Caribbean countries, while



retaining its Latin music and color. I saw no guns, little military presence and was constantly amazed at the openness and warmth of the Cuban people.

Cuba is a beautiful country and it is not difficult to understand why it was exploited by American gamblers, tourists and businessmen prior to 1959. The beaches are gorgeous; the palm trees and the sunsets make settings for postcards. We stayed in a hotel in Havana that was inaugurated in 1956 by Ginger Rogers singing in its nightclub. The decor has not changed, and it retains its own anachronistic elegance. The difference is that the honeymooners are now the Cubans; the people at the nightclubs are model workers (who have received free tickets from their trade unions) and the tourists whom we met were Soviets visiting a fellow socialist country, vacationing Italians, Argentinians enjoying a few weeks of political freedom and Americans come to learn about the Cuban social and political system.

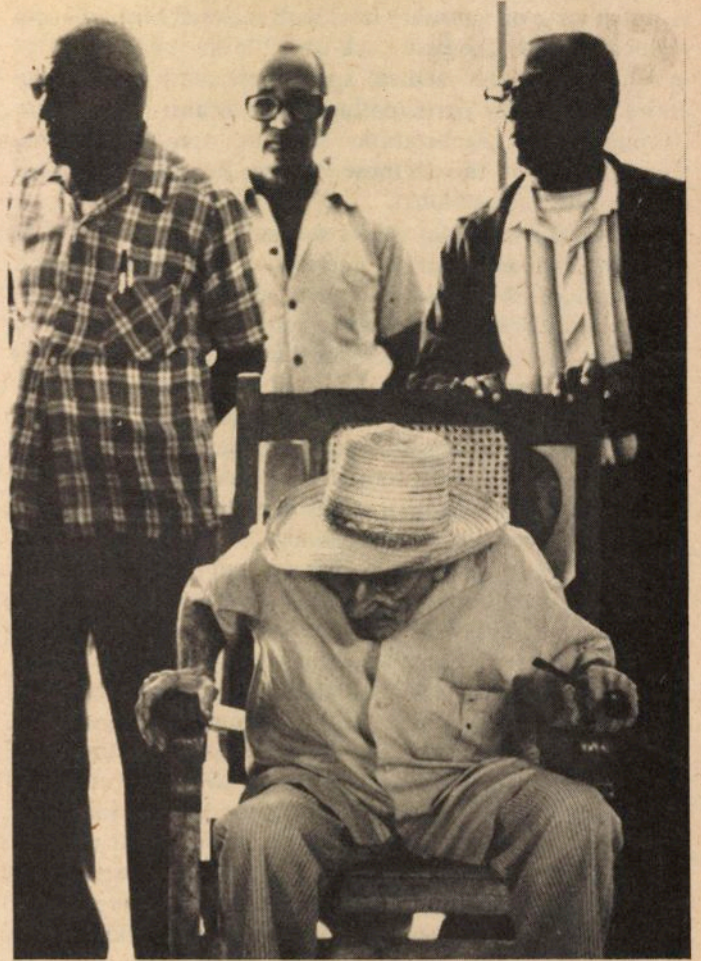
Cubans are very concerned with making a good impression on their tourists, and managed to embarrass us with vast amounts of food, beer and hospitality. It was difficult to get used to such special attentions and excellent service (especially when no tipping is allowed).

We travelled around the country by plane and bus, accompanied by a national tourist guide. We were greeted in every city by local guides who described with pride their particular locale's history, economy and the special role it played in the revolutionary struggle. In addition to visiting health facilities, we toured museums dedicated to the revolution and the colonial history of Cuba. We also saw examples of social programs such as a day care center, an old people's home, a Children's Pioneer Palace and a neighborhood block club.

On our first day in Havana, public health experts from the Ministry of Health described the organization of the health care system and explained the "Cuban Model" that includes the following approaches: 1) A medical model that is integrated into the Community, and delivers care on a neighborhood level where multi-disciplinary teams of doctors and health professionals are responsible for specific families and individuals; 2) where continuity of care is stressed and patients with special medical problems (such as diabetes, asthma, hypertension or even pregnancy and well-baby care) are registered and provided with special follow-up and review, 3) where the system is rationally organized on a primary level with local, community polyclinics; on a secondary level with the back-up of municipal hospitals and specialty services such



workers, old people's home



residents, old people's home



day care center

as psychiatry; on a tertiary level with regional hospitals and medical schools (the final back-up is the National Institutes in Havana for the medical specialties); and 4) with the entire community participating in the health care system (through mass organizations such as women's groups, Committees for the Defense of the Revolution, youth groups and trade unions).

During the next two weeks we had the opportunity to view and visit many of the services. I kept asking myself the questions: What can we learn from Cuba and its health care system? What can we bring home? It seemed ironic to me that the approaches outlined above, such as integration, coordination, continuity of care, multi-disciplinary approach, even community participation, were similar to those presented in my prestigious public health school as a model of a health care delivery system. The difference is that this system has actually been implemented on this small Caribbean island.

An especially impressive visit on our tour was being shown a model home for old people. The home was located in a rural area and most of the residents had been farmers. A large part of the home's activities centered on gardening and on performing tasks that the residents could perform — such as weaving straw hats. In that way, they could still feel they were making a contribution to society. It was not just an experiment for the 160 people who lived there. It had rooms for 140 single people, and 10 rooms for married couples — either who moved there, or who had married while at the home. This was a model that was being recreated in thirty-eight other centers around the country. Too often in this country "good demonstrations" are funded for several years, but are rarely repeated and certainly not implemented on a national scale.

During our two weeks we were deluged with statistics and epidemiological data, backed up by U.N. and W.H.O. reports, such as the success Cuba has had in lowering the infant and maternal mortality rates; in eradicating common infections and diarrheal diseases; and in reducing illiteracy among the population. In eradicating problems commonly faced by developing countries, Cuba must now face health problems similar to ours: heart attacks, obesity, smoking, cancer, etc. The Cuban officials and doctors whom we met acknowledge these new challenges. It will be interesting to see how Cuba deals with these complex health issues that are tied into life styles and behavior.

Despite the multitude of specific questions, I have returned home with tremendous inspiration and energy. Many of our dreams at Fair Haven Clinic are givens in Cuba: that people have a right to health care; that it is available to all, free of charge. Health care at the primary, community level is considered a high priority. Care is provided through the polyclinics, which are organized on a geographic basis for approximately 25,000-30,000 people. The polyclinics serve as doctors' offices, dentists' offices, local health departments, community health clinics and the principal foci of health activities in the neighborhoods or rural locales. The Fair Haven Community Health Clinic strives to achieve many of the same goals — except we are only capable of providing care to 20 percent of the people in our neighborhood (6,000 out of 30,000 people), and

similar clinics do not exist in every urban neighborhood and rural locality in the United States.

Even more striking was the comparison of Cuba to my memories of having travelled and lived in other Central and South American countries. It was particularly impressive that every child had shoes, that clothes were not in tatters, that people looked you straight in the eye and spoke with self respect, confidence and pride in their country. Everywhere people were reading and studying — with the pursuit of higher education and service to the country as collective national goals. Often I would pass the housecleaning sections of the various hotels and see the women pouring over school notebooks. One day I stopped to ask what they were studying, and the reply was "We are studying so we can move forward; Fidel says education is the most important tool."

I was envious of the spirit of the Cuban people whom we met — both their collective and individual spirit. At the home of a young Cuban law student were two prominent pictures on the wall: one of Fidel Castro and one of Jesus: politics and religion side by side. We talked about the student's dedication to the struggle and his desire to serve his country well.

We cannot ignore the reality that some Cubans are unhappy, and approximately 10 percent of the population has immigrated to the United States over the past twenty-one years. It is understandable because people work hard in Cuba and although everyone has essentials, there are few luxuries. As one of our party, Ivor Kraft, wrote to Alexander Haig: "What percentage of the populations of Mexico, Colombia, Haiti, Honduras, El Salvador . . . would emigrate? For that matter, what would happen to the populations of India, Ireland, Iraq, Israel and many other nations . . . if they were accorded the status of refugees, generously welcomed as 'freedom fighters' and helped to find jobs, apartments and new lives in the United States?"

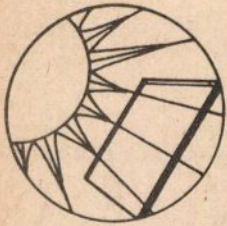
COMING HOME

When I returned home I was asked about freedom in Cuba. My response was that we were incredibly free to do whatever we wanted, go where we wanted, talk to whom we wanted. Even more amazing, was that for all our talk of freedom in the United States, we are afraid to walk the streets, go out alone after dark, and are relieved to return after a vacation and find our house intact. I had forgotten how wonderful it is to walk along a street and not be fearful of being attacked or molested. One day when we were jogging along the Malecon, the beautiful seawall in Havana, we were yelled at: "Good going, comrades," they said.

As I write this article, I am aware of the collectivity we felt, both by being in Cuba and in sharing the experience with a group of Americans. Our group leader (Helen Rodriguez-Trias) has a true understanding of group dynamics and collectivity. She helped us all to share our individual experiences so that each person's knowledge was broadened by the group. Many of us on the trip shared our ideas and dreams with each other for improving the health care systems in our communities. Now begins the effort to "bring home" what we observed and learned. □

CHINA





FARALLONES INSTITUTE

For the past six years the Farallones Institute has been providing technical assistance and information to the public on small-scale, renewable resource systems. We believe that the future quality of our lives depends on evolving a society that scales down human needs; a society in a balanced relationship with nature. We have chosen to work with tools and systems that have a light and healing impact on our social and physical environment and which maintain and increase our competence in the daily work of meeting our needs for food, shelter, and energy on a household and community level.

The Farallones Institute began in 1974 as a small independent association of scientists, designers, horticulturists, and technicians carrying out one of the country's first research and education programs in appropriate technology. In our first few years we established two education/research centers to demonstrate the design, selection, and integration of living systems that promote diversity, stability, and utilization of renewable energy resources.

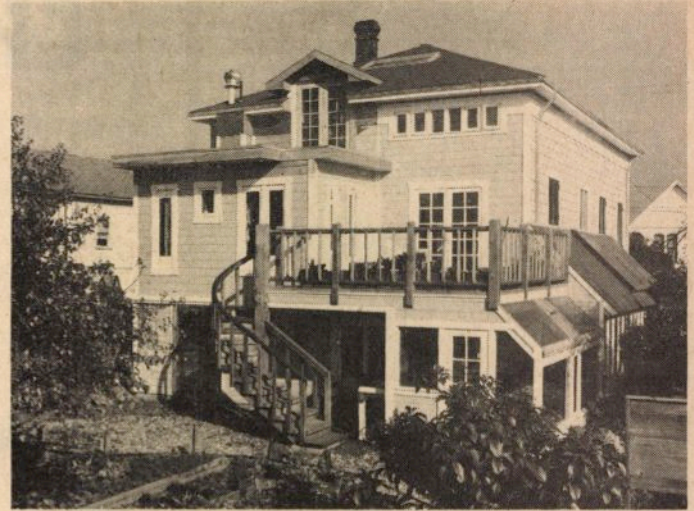
The Integral Urban House in Berkeley serves as a model of a self-reliant urban home. The house features systems for solar water and space heating, water and waste recycling and food production. As a public display the house has hosted thousands of visitors interested in urban self-reliance from the United States and many foreign countries.

The Rural Center in Occidental is an 80 acre site where we are working on the integration of food production, energy supply, water and waste reclamation in a rural community setting. The facilities include a variety of solar-heated dwellings, commercial and owner-built composting toilets, greywater recycling systems, three acres of gardens, pasture, orchards, and workshop space. By creating these prototypes we have been able to open people's eyes to possibilities and communicate the technical basis for redesign of our life support systems.

Over the last several years, the scope of our work has grown enormously. We have begun to build relationships and alliances with institutions, groups, and community organizations which want to apply our knowledge and ideas in a more complete cultural context. Working with this growing network, we have found new ways to communicate our message and further our goal; to build towards a society that lives in harmony with the natural environment.

Our work includes activities in many program areas including:

Community Education — Both centers offer a wide



variety of on-site educational programs ranging from public tours and evening lectures, to residential internships. Most of our courses combine theoretical classroom instruction with practical hands-on experience. A full schedule of classes and workshops is available upon request.

Consulting and Outreach — We can provide technical consulting and training to individuals, private groups, and organizations in integrated systems design, energy conservation, recycling and alternative horticultural practices. Our services include private on-site consultation, development of technical training programs for community leaders and CETA workers, and organization of community energy events.

Publications — Farallones has published a series of technical pamphlets and books on its philosophy and research. Our most complete publication, **The Integral Urban House**, is a 500-page manual describing the design and practical application of systems at the Integral House. We also carry a selected list of titles in our bookstore

Research — Although the focus of our activity is on educational programs and technical training, our research continues to generate new information and data on residential and community scale energy and food systems. Each center is also a working laboratory where we can test and demonstrate new technologies and resource conservation strategies.

International Programs — Farallones is actively involved in rural community development through its international programs. We offer our expertise and experience in community-based appropriate technologies to public and private agencies and groups in the United States and abroad. Our capabilities include educational curriculum development, training community workers, in-field testing and evaluation of technologies, consulting, and organization of cross cultural study programs. □

We invite you to join us!

For information contact us:

Farallones Rural Center
15290 Coleman Valley Road
Occidental, California 95465

Integral Urban House
1516 Fifth Street
Berkeley, California 94710

THE CHINESE CONNECTION

by Christopher Szecsey, *Farallones Institute*

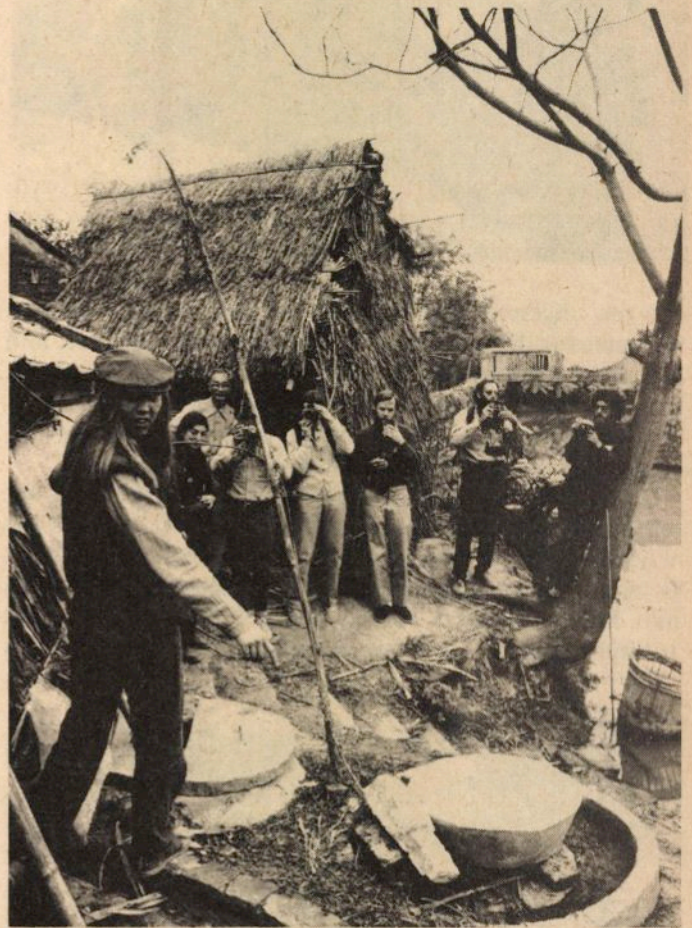
In December 1980, the Farallones Institute, in collaboration with China-American Corporation, organized a trip for appropriate technologists to visit rural China. This provided a unique opportunity for a number of community-based groups to join together in a three week study trip of Chinese land, water and resource use, small scale technologies, and rural culture.

The purposes of this year's trip were many:

- to assemble together individuals from interested appropriate community technology groups (including New Alchemy Institute, **Rain and Communities** magazines, Living Systems, Old Mill School as well as Farallones).
- to better develop our personal and professional network.

Also, given each of our individual areas of expertise, we wanted to provide ourselves with a more wholistic perspective in our study of China.

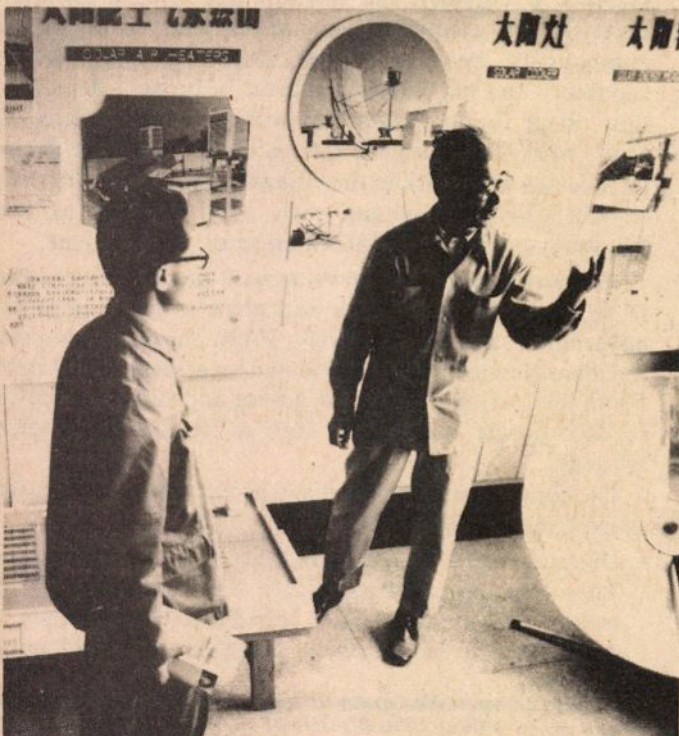
- to learn about Chinese systems of agriculture/aquaculture, small scale technologies, and their interface with local culture and their promotion of self-reliance.
- to share, upon returning, information gathered with the "network," particularly about policies of "food first" and decentralization which have been implemented. Important here is the notion that there are few examples of countries that have pursued a decentralized strategy of development and the Chinese



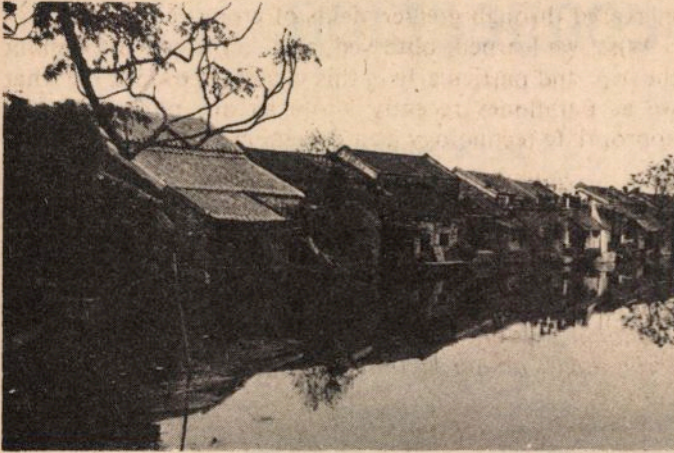
model, although not to be directly duplicated, does provide us with useful insight and information in the process of development and change at the local and community levels.

- to establish a relationship of friendship and information exchange with a Chinese regional renewable energy Institute.
- to immerse U.S. appropriate technologists in a cross-cultural experience to facilitate our understanding of technology and culture. The importance here is the increasing requests of U.S. appropriate technologists to do international development work. Unfortunately, all too often a strictly technical expertise is called upon, without sufficient attention to the social and cultural perspectives. Farallones hopes that U.S. AT people will avail themselves of opportunities to learn about other cultures; join in study trips to better understand the interface between technology and culture; and thereby better assist in overseas development work.

One of the more exciting projects we visited was an integrated rural development program in Shinde County in southern China. This project utilizes both a communal

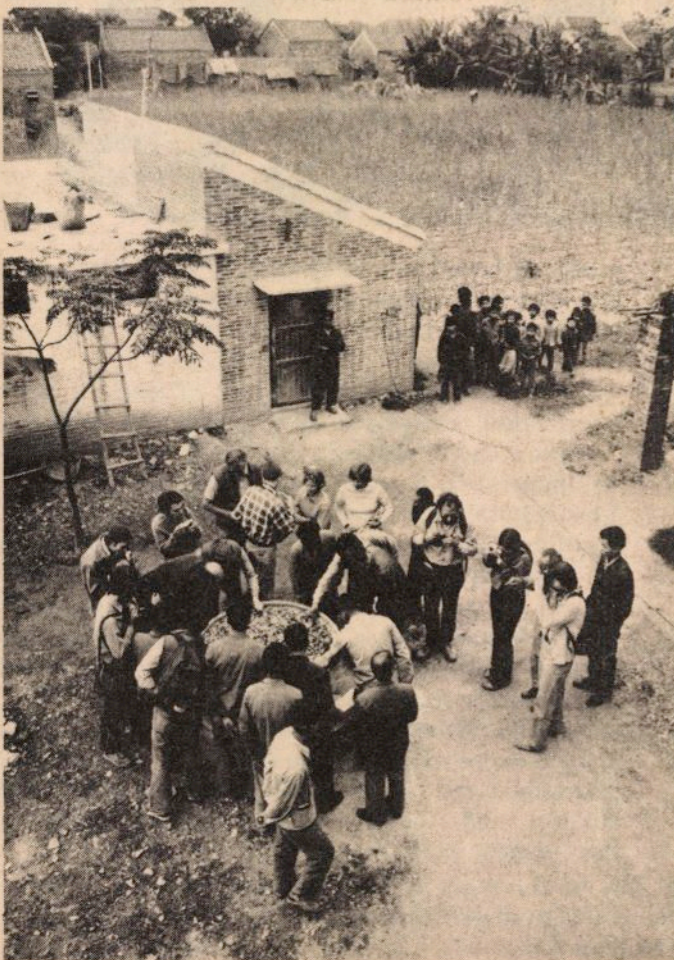


At the Guangzhou Institute of Energy Conversion



bio-gas digester and several smaller family bio-gas digesters for the production of cooking fuel, fertilizer, and electricity. Begun in 1973, it is a collaborative project of a brigade (5-6 villages) and a renewable energy institute of the Chinese Academy of Sciences called the Guangzhou (Canton) Institute of Energy Conversion.

The brigade has set up 235 bio-gas digesters in its region, of which 95 percent are still operational. Our focus was to visit one village where one of the 5 production teams (which constitutes a brigade) has established the communal and family digesters for 82 families (320 people). The project produces energy, food and fertilizer through



interconnecting biological and renewable energy systems. The bio-gas generated from the communal digester provides for 40 percent of the electrical needs of the families, saves 50-90 percent of the family firewood and coal consumption, and delivers high nutrient digester sludge replacing costly chemical fertilizer.

Before bio-gas digesters were introduced, energy was growing scarce as people had to travel far to obtain fuel for cooking, to supplement the rice straw which provides a fuel for only 4-6 months. Men cut the wood, and later in the day, the family hauled it home. As a result, the whole family wanted a change. The peasants recognized the problems and their need for assistance. Some had heard of bio-gas and visited projects in other parts of the county. Some of the villagers told the county government of their problem. Realizing that not only was theirs a problem of cooking fuel, but also of limited fertilizer and sanitation, the county government proposed and supported bio-gas as an appropriate response.

The villagers' role is to take responsibility for their involvement in the process of their development. They select one of themselves (it must be someone with a high school degree) to be trained as a village technician. That technician then is responsible for training others in the construction and maintenance of digesters as well as being accountable to the group.

Mr. MAI, the peasant technician, was trained in the village by the county government bio-gas office. After being given lectures and booklets to read, he had to construct at least one digester in the village (under the supervision of the county government) before he was considered qualified. At a later date, through a number of meetings between the brigade technicians, the county government, and the Institute for Energy Conversion, Mr. Mai became receptive to further ideas in integrated systems. Eventually, the Institute proposed a communal digester for electrical generation and solar heating components, because of Mr. Mai's growing interest, capability and his village's interest in being a demonstration village for integrated renewable energy systems. Mr. Mai's work in the brigade is assisted by two other peasant technicians who work in the village. The brigade then takes responsibility for helping with other villages to build digesters and learn the information on new systems.

Interesting here is the development process which seems to be a realization of ideas and plans originating at both government and village levels. From the peasants comes the identification of a problem and an assessment of needs: From the Institute comes the advice and support necessary to incorporate these ideas into a feasible development strategy.

The components of the village project are the following, as explained by Mr. Mai:

- Digesters are supplied to families who apply for them. They are constructed under the guidance of the technicians. Families load the digesters, and they are maintained by a person in charge who is paid by the collective.

*Portions of this article appeared in Rain, Feb/Mar, 1981
Rain, 2270 NW Irving, Portland, OR 97210*

- Families are loading their digesters, 4-6 cubic meters, with pig manure and human excreta, along with agricultural wastes such as sugar cane waste and weeds. The gas produced supplies the working fuel for a two burner brick stove. Sludge from the digester is carried to the fields. (Farmers report a 20-30 percent decrease in their use of chemical fertilizers.) Solar water heaters are now being installed to heat domestic water, thereby reducing the quantity of gas used for cooking, and extending the operational time (this method saves 50 percent of heat required to heat water).
- A communal digester, consisting of just thirty to thirty-eight meter digesters, provides for the electric consumption of 82 families through a 12 kilowatt generator. Four hours each night of bio-gas gives them their lighting as well as electricity for food grinding (we were not able to ascertain how much). In addition, the communal digester supplies 40 percent of the electricity needed for pumping water in the irrigation system.
- The waste heat from the electrical generator is diverted from the engine room to an adjacent room for drying silkworm cocoons; silk being a primary income source for the area. Sludge from this digester is added to both fish ponds and agricultural fields increasing their productivity, and hence income from these other sources, fish and sugar cane.

What we witnessed was the continuing development of local self-reliance through renewable energy technologies. The bio-gas digesters and its related components seemed well accepted and nicely integrated into the lifestyle of the families we visited. The project saves them time from having to gather fuel for cooking, lighting is gained, power for irrigation, and a fertilizer. Importantly, we were told, was that the yearly income of the villagers had

increased through greater yields of crops and fish.

What we learned, observed, and confirmed throughout the trip, and particularly in this village, reminded me what we at Farallones recently wrote as our philosophy for appropriate technology as a development strategy:

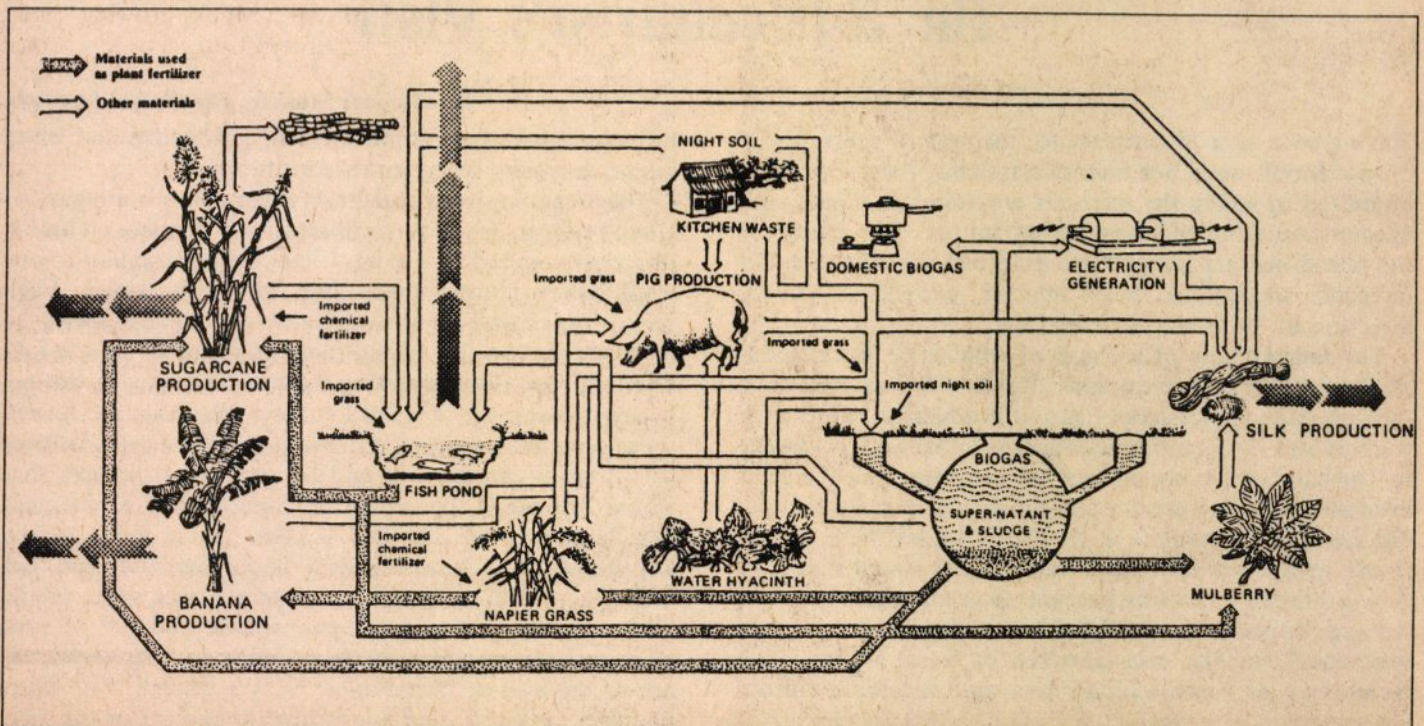
“ . . . that basic to the philosophy of appropriate community technology is the belief that solutions to fundamental problems must emphasize decentralization, full and active local participation and user control. This philosophy implies an integration of cultural, social, economic, and environmental factors; it demonstrates that technologies do not naturally exist apart, but are linked to culture.

“Potentially appropriate solutions must focus upon, and be responsive to community felt needs, and should provide lasting opportunities for local decision-making, community control, and personal involvement. As people exercise their right to manage the technology they use, there occurs an increase in community self-reliance, self-determination, and the ability to solve problems creatively.”

In our Chinese village we experienced the practical and meaningful application of that philosophy and that the appropriateness of any technology is that it has evolved from within the community, and hence is a vehicle for self-reliant development.

For further information on subsequent trips to rural China, please contact Christopher Szersey at the Farallones Rural Center.

For information in 1981 workshops and training programs in renewable energy technologies and environmental horticulture, send \$1.00 and a self-addressed envelope to Farallones, 15296 Coleman Valley Rd., Occidental, CA 95465 or call at (707) 874-3060 or 874-2441. □



Everyone I had contact with was aware of where their food came from and how it was produced. One evening when I was visiting a school class for future English teachers, I mentioned that at home I taught people how to raise food in gardens. Everyone laughed. The notion of someone not knowing how was simply inconceivable.

Rob Goodman



An Agriculturist's Visit

by Michael Stusser, *Farallones Institute*

Having been an avid gardener for the past 10 years, and a proponent of raised bed intensive systems, I was especially interested in seeing the methods employed in China, the ancient homeland of intensive agriculture. The extent of the raised bed garden practice exceeded anything I could imagine: meticulous hand tended gardens in every direction as far as the eye could see.

The image many of us have of Maoist China includes modernization in present agricultural activities. We have seen propaganda posters of proud production teams with tractors and modern grain cleaning devices. In our 3 weeks in Taishan county, we did not see one tractor in the field even though soils were dry and tilling was in progress. We did see a few rototillers in the fields (many were on the road). Mostly we saw water buffalo and found that they were preferred 10 to 1 by peasants over any equipment yet devised for cultivation. All the winnowing devices we saw were small wooden ones powered by hand or foot. The technology of south China's rice and vegetable culture appears to have changed little from its 4,000 year legacy of

the most biologically sophisticated, productive and labor intensive system of agriculture in the world.

The area of our visit, the Pearl River delta, is a region of aluvial soils built up over millenia. It is fertile land and is referred to as the "rice bowl." The climate is similar to our southeastern United States, but warmer in winter. Each year 2 rice crops are grown, one from middle spring to early summer — the second from midsummer to late fall. The fields are flooded during most of this time. In the dry season, November through February, the soils are turned up with plows and exposed to the sun in big clod structures so the earth can dry out and be purged of diseases that would flourish if the soils were continuously submerged. The landscape of the dry season has a most barren appearance. The exposed soils look parched and dead, but all one has to do is kneel down and crumble some of the clods to discover that it is light, friable and full of root mass and organic material. In addition to rice, vegetables are of the utmost importance. This succulent, nutritious and easy to digest food constitutes 50 percent of the diet,

with the per capita daily consumption at about one pound. Cabbage of many types, cauliflower, rape, and green onions, are among the many types of winter vegetables grown in this region.

The raised beds are made by people working in pairs. After the soil has been deeply tilled, 3 foot beds are ridged up by scraping soil from path areas with a metal blade that is about 2½ feet long and 4 inches deep. One person places it on the edge of the bed while the other pulls up the soil from the other side of the bed using two light ropes. People working across from each other this way can move along quite quickly, shaping beds out of flat land. Vegetables are planted close together and quickly cover the entire surface of a bed, making a lush green canopy. Large watering cans with a gently spraying hose are carried along over the beds for irrigation.

Frequent overhead watering, precisely applied, is also an essential component in the intensive systems of gardening currently being evolved widely in America. This technique has the advantages of preventing the extremes of wet and dry that cause soil to crack and harden in other systems of irrigation. It makes it possible to keep the moisture conditions just right for plant growth. A fine spray is like a gentle rain and has many of the same benefits. The beds are artfully fenced and manage to give plants the best possible situation for health and production. Organic material is added to the soil at planting time, and sometimes added to supplement growth at a latter stage.

The ways in which the Chinese gardening systems seemed to improve on our methods the most was their inner cropping schemes and the multi use of crops. "Inner cropping" may be defined as the growing of more than one crop in the same field at the same time. It includes a variety of planting methods and types of patterns. It is done to achieve higher productivity. As an example, the small Chinese cabbage is grown with eggplant. The fast-growing, short-statured Chinese cabbage is transplanted and harvested during the long, slow growing period prior to the flowering of the eggplant. After the cabbage is harvested, the widely spaced eggplants quickly fill in the extra area as they canopy and begin fruiting.

A good example of the multiple use of a crop would be rape. This hardy brassica family plant serves numerous functions. As a young plant, its tender shoots can be cut over and over, providing a succulent broccoli-flavored vegetable for the table. When allowed to continue beyond flowering, the tiny black seeds are collected and pressed for oil. After this the dried stocks are used as fuel in cooking or composted to be returned to the fields. Additionally their strong, deep tap roots open and loosen the soil.

The absolute maximum efficiency is nutrient recycling, an old and most carefully observed practice in China. Even human urine is collected in the households and carried to the fields. There it is diluted with water and used as a liquid nitrogen fertilizer. Also collected are all vegetable trimmings, as well as excess greens such as sweet potato vines, which are cooked in a special stew for the family pig (the most efficient converter of food consumed to gained body weight). Many families are too poor to eat their own home grown pork and must sell their livestock to meet expenses. But they still benefit greatly from the quantities

of high quality manure they will collect while raising the pig. Pig manure, along with night soil, is composted and applied to the fields or used as a food source for the whole chain of organisms in the aquatic systems. The hand dug fish ponds provide a reserve water supply for drought times; a habitat for water fowl; fresh fish for the table; and every 2 years the pond is drained and a nutrient rich silt/humus is harvested from the bottom. This substance is carried out by people who use the traditional twin baskets suspended by a bamboo pole carried across the shoulder. The silt is spread in the sun to dry before being returned to the soil.

There is a great deal of biological sophistication involved in understanding and operating the interaction of all these different plant and animal cycles. There are centuries of understanding that have developed all these elements. It is this kind of understanding and conservation that has enabled such a large population to sustain itself on the same land for 40 centuries.

DEMOGRAPHY

The county of our visit has a population of 900,000. There are 24 separate agricultural communes, of about 40,000 people; each divided into brigades (often villages of a few thousand), and further subdivided into work teams. We visited several communes during our stay and saw quite a range of prosperity. There were some consistent themes that led us to conclude that this form of organization in the agricultural sector was basically successful and working. Mao began the process in the early 50's when he ordered every individual be given land. This initially created excitement among the masses, but quickly led to innumerable organizational problems and a drop in overall production. Gradually land holdings, equipment and facilities were collectivized.

One particularly prosperous brigade we visited with a population of 3,000 people was able to award each person 720 pounds of rice per year plus the equivalent of 180 US dollars. They had 2 tractors, 15 rototillers and 200 water buffalo. Since the cultural revolution they have gained considerable economic and political autonomy. They indicated they have considerable control over how they manage their resources and take care of their people. There seemed to be a genuine joy and satisfaction with being able to make important decisions affecting their own lives. New policies have given greater rewards for greater productivity. A new surge of energy and vitality in the countryside is a consequence.

During the cultural revolution individual initiative and enterprise were ideologically incorrect. The repression of the Gang of Four affected agriculture adversely in many ways. Open markets were forbidden. As a consequence, excess food produced on individual plots was not distributed. In fact individual plots were discouraged or outright eliminated. Morale was low. Everyone was on the same income level regardless of performance. Quota levels for rice were set unreasonably high, and farmers were forced to grow the same crop repeatedly on the same ground, violating the ancient practice of crop rotation. As a result, soils were pushed to the limit and beyond. In some areas there has been a serious decline of fertility that will

take many years to restore. Chaos, purges and paralysis of activities in the universities virtually halted the training of extension agents and made many of the senior experts inaccessible. A great deal of continuity was lost in many good agrarian programs, some of it still being felt.

The impact seemed most apparent in an orange orchard we visited. Citrus is relatively new in the region. A commune had financed two of its farmers to start an orchard on 6 acres of barren hill land. The soil was so bad that a cubic meter of soil had to be removed for every tree, and replaced with soil carried up by hand from a river bed far below. 11,000 trees had been planted this way in 1976-77 and now they were just starting to bear fruit. The farmers were very proud of their work and the trees looked quite healthy. They were having some problems, however, and had many questions to ask us.

As we talked, it became apparent that they lacked some fundamental understanding of the crop they were growing. They were disappointed that the fruit had so many seeds and such a thick skin. They asked what they might do to change this. They did not seem to understand that the wood they grafted onto the trees originally determined these characteristics; no alteration of farming technique could change this. The urgency of their questions indicated to us that they had no access to information resources on the management of citrus crops.

One of the biggest questions we had hoped to have answered was how Chinese farmers understood their use of chemicals, in relation to their mastery of organic principles. We were not able to find a totally satisfactory answer to the question. On one hand, their efforts to modernize include developing chemical fertilizer plants as quickly as possible. They want to produce as much as possible since the supply does not begin to meet the demand. This indicates that chemical fertilizer is being used sparingly out of necessity, if nothing else.

In an interview with a county official we were told that chemical fertilizers destroy the regenerative power of organic material in the soil. "Even a deeply fertile soil can be affected all the way down by one application of chemical fertilizer." He said that chemical fertilizers are used after crops are under way, on a spot basis in areas of the field where plants are lagging behind the rest.

We received a different impression as we talked to farmers who indicated chemical fertilizers were being used as a matter of course. They could not understand our concerns. On rice, insecticides were used 3 times per crop. People were spraying without masks or protection of any kind, obviously unaware of the hazards. It was clear that the farmers will continue to reuse every shred of organic material in their practices, but not so clear the extent to which the uninformed use of chemicals will affect their delicately balanced form of organic farming.

Certainly chemicals have a part to play in increased production. Total rice production has grown nearly every year in China since 1949. It now stands 3 times higher than at the beginning of the People's Republic. But the population has grown in almost proportion to the crop increases. To the leadership in Taishan the biggest obstacles to more production are limited electrical power for irrigation pumps; lack of the quantity and quality of

fertilizers, insecticides and seeds desired; and the shortage of advisors. The government has recognized the problem of over emphasis on rice and is seeking to promote more diversified crops as part of its new policy.

CROSS CULTURE SHOCK

Being in China with a group of environmentalists is somewhat of a culture clash. The Chinese headlong drive into modernization leaves little room for critical evaluation. People were denied the dazzle of the west for so long that given the opportunity to apprehend it, the population seems blinded. The Chinese had difficulty understanding our interest in the simpler, more mundane aspects of their lives, especially our interest in agricultural activities.

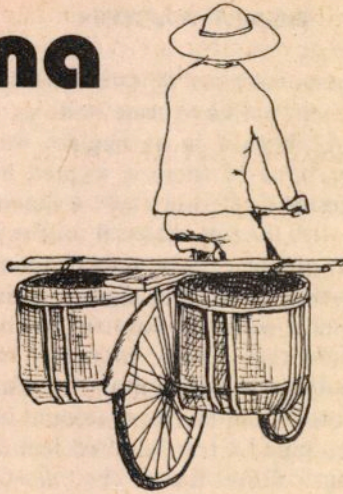
Television was the most incongruous thing we saw in rural China. We could not help but wonder what effects the images of the modern world would have. Some of the programming we saw was astounding, including an L.A. cop show, advertisements for beauty aids, quartz watches and electric rice cookers. The possibility of adding another quarter of the world's population to those wanting an energy-intensive lifestyle even America won't be able to sustain for much longer is depressing. Our being there could only add to the strength of that desire. Most of the people who could speak English or were learning wanted to leave Taishan, possibly come to America.

There seemed to be no way we could communicate the drawbacks of our society: environmental degradation, alienation, resource bankruptcy, breakdown of family structure. None of these considerations registered. It was almost as though they needed the hope that we held the key.

Clearly people are better off now on the basic needs level than they were before Mao. There is a bottom line below which no one goes. But that level is low and life is hard. It seems especially barren with the virtual absence of art and religion. In the aftermath of the Gang of Four, the political climate does not seem very secure and no one is sure what will happen next. There is a great deal of optimism being generated based on the new relationship to the West, it seems out of proportion to what can realistically be expected.



china



Appropriate Technology in the PRC

by Dale Krenk and Peter Zweig, *Farallones*

Our visit to China exposed us to many appropriate technologies. To begin, bicycles were everywhere. It seemed that everyone owned one, even though it may take six-to-twelve months of labor to be able to buy. Parts were easy to purchase, and bicycle repair shops were also common; about as common as gas stations used to be in America (one on each street corner). The repair shops were always simple, with a fair supply of tubes, chain links, locks, rear racks, etc. Many of the spare parts were recycled. It was cheaper to buy a patched tube than a new tube, for example.

Bicycles were used to carry just about everything. We estimated some loads at 500 pounds. A quarter of a ton! If a bicycle just wasn't big enough, there were flat-bed tricycles that could easily carry a thousand pounds. Some bicycles would be loaded with four good-sized pigs, others would have paper or straw reaching from the ground to three feet over the driver's head. Balancing a load like that seemed tricky, but it was done. In Guangzhou (Canton), we saw six-foot sofas being pedalled down the streets across the back of a bicycle.

CONSIDER THE WATER BUFFALO

What the bicycle is to the roads of China, the water buffalo is to the fields. As soon as we crossed the Chinese border, we began noticing water buffaloes everywhere. Some of them were laying around in the mud or eating the Chinese version of crabgrass alongside the irrigation trenches. But there were many water buffaloes being used to plow or disc the rice fields: one buffalo, one person, and one plow with one point going back and forth across five and ten-acre plots of communal land.

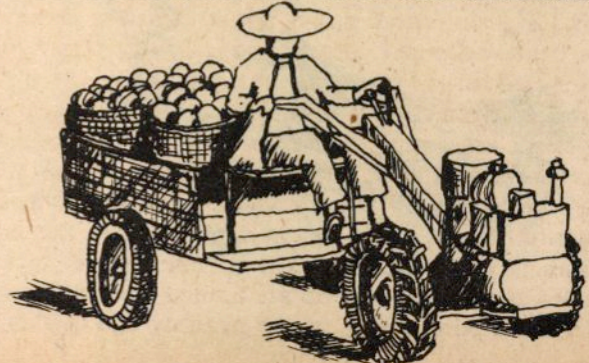
Water buffaloes are also used extensively as clay mixers in the numerous brick-factories across the countryside. The buffaloes are led around and around a clay pit, up to their knees in soft, gooey clay. With several mixing holes near every brick factory, the team of two or three buffaloes is kept busy. After the clay, sand, straw mixture is sufficiently mixed, men scoop it out and carry it a short distance to a team of women with molds. The women fill the molds, creating uniform-sized bricks, and then men carry the bricks onto the drying field. The bricks are

sun-dried for several days, turned by hand each day. When a kiln-load of bricks is dry, the kiln is filled up with bricks and coal patties, alternating one coal patty for every four bricks. The coal is ignited by hay stuffed underneath the kiln. The coal smolders for a number of days, while water vapor pours out the top of the kiln. Meanwhile the brickmakers are continuously making bricks, and the water buffaloes are mixing the clay.

TRACTORS

A few steps up the technological ladder from water buffaloes are the ubiquitous two-wheeled tractors. These tractors can be converted for use on the streets (with rubber tires, a trailing wagon with a seat, and sometimes a roof) or in the fields (with steel treaded wheels, a walk-behind or ride-on plow, or any number of farm implements). We soon noticed that we saw more two-wheeled tractors on the streets than in the fields. It could have been the time of year made them more useful on the streets or, perhaps the area of China we visited was more inclined to using buffaloes in the fields and tractors on the roads. Further north in China, it is probably too cold for the water buffaloes.

Tractors are not owned by individuals, but by the production team, the lowest organizational level of communal life in China. (There is no private ownership of any vehicles in China, except bicycles. We are not sure about the water buffaloes.) Each tractor has a fourteen horsepower, single piston, diesel engine up front. They look a lot like big roto-tillers, with the handlebars reaching towards the back, and all of the controls on the ends of the



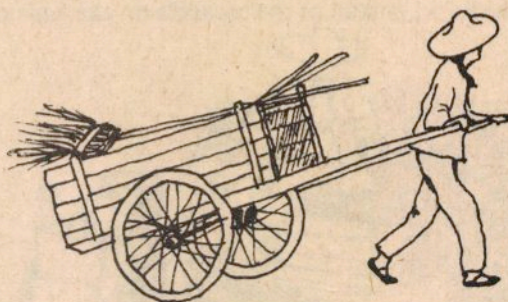
handlebars. Mechanically, they are extremely simple, dependable and similar. Like early Fords in this country; one engine, simple construction, easily repaired, interchangeable parts. The drivers of the tractors always seemed proud; proud that they could take the Production Unit's tractor into town; proud that they could pick up friends on the way; proud to travel faster than a bicycle. We did not see many women tractor drivers (maybe two during our entire trip).

PEDAL POWER

A step down technologically but a step up in appropriateness are the huge number of pedal-powered devices we saw in China. Leg muscles are much stronger than arm muscles, and pedal powered machinery is simpler and cheaper to build, use, and maintain compared to a similar electronically-driven machine. So the legs are often used in the fields (threshers, winnowers, pumps, blowers, etc.) in factories (rope-makers, wood and ivory lathes, cotton carding, pottery turning, etc.) and in the markets (cotton candy makers, tobacco shredders, sewing machines, etc.). Many of the pedal-powered devices are simple and made of wood. Others are very sophisticated (like the tobacco shredders) and made of metal. They have gears and cogs that compress, feed, slice, and chop all at once.

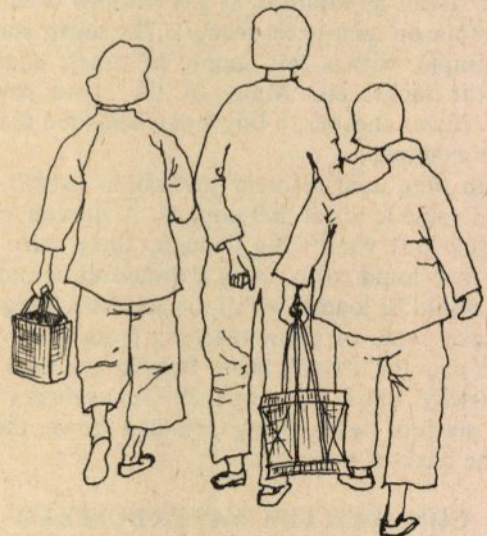
Some people load their treadle-powered sewing machine onto the back of their bicycle, pedal to work, treadle their machine all day, then pedal home with their machine strapped to the back of their bicycle to do some moonlighting at home. These people use their legs all day long! (Compare this to a factory worker in the United States who drives to work, sits all day, and drives home to sit in front of the T.V. all night.)

Even though electricity seems to be everywhere in China (there are electric lines on poles going everywhere throughout the countryside), it is still very expensive. In China, there are no subsidies as in this country. Electricity costs 25 cents per kilowatt hour. That's about two-and-a-half times the cost of electricity in New York, and three-times as expensive as the average cost of electricity in the United States. So there is an incentive to **not** install electric motors everywhere a job needs to be done. If a pedal powered device can be easily built and transported to the site of the work, then the Chinese people will probably opt for a human-powered machine instead of a motor-driven machine.



HONEY WAGONS

We visited many methane digesters while we were in China. Two of them are large scale units and are used to generate gas to be burned in an engine, which turns an electric generator. One of these is located in the city of Foshan. The digester itself is actually a converted sewage treatment plant, with the raw material for the plant coming from one third of the city's public toilets, and the high-nitrogen "waste" from the digester going to nearby fields. The digester is simple in construction and simple in its use: every night the "honey wagons" bring in fresh supplies of human waste which flow by gravity into the digester tanks, forcing out an equal amount of old sludge. The sludge is then piped a few hundred feet to small river barges, then to agricultural fields. The "waste" sits in the digesters for 22 days while it is being broken down into methane gas, and other gases, liquids and solids. The gas is collected in two large, low pressure (120 cubic meters, or 4,080 cubic feet) polyvinylchloride bags. The two bags are "drained" alternately to power the generator system, and to generate a small percentage of the electricity for the city of Foshan.



ENERGY CONVERSION

We also visited a small village in rural China vigorously trying to reduce the amount of money spent on "outside" energy sources by using solar water heaters and methane digesters (see "The Chinese Connection" in this issue). We met the designers of the digesters and the solar water heater when we visited the Guangzhou Energy Conversion Institute. The roof of their building is crowded with experimental solar devices. Since hot water is not a real need in southern China (cold showers are fine with the Chinese we met), most of the solar interest is in distillation of brackish or salt water to produce fresh.

Water in China is not treated to the point where it can be ingested by humans. Therefore all drinking water must be boiled first. A huge amount of energy is needed to boil all the drinking water in China. (Less energy, however, than we expend in the United States to treat all of our water to

the point where it can be drunk by people; especially considering that only 5 percent of our water is drunk directly from the tap and 45 percent flushed down the toilet.) So the Chinese are very interested in producing potable water using solar stills. Work is being done to determine what type of still is cheapest, lasts the longest, rapidly produces the most water.

The Energy Institute is also working on small-scale food dryers. However, all of the food that we saw being dried was spread out on large, flat concrete areas, several hundred square feet in size. It seemed to us that the cabinet-type solar food dryer that was being developed on the roof of the Energy Institute would be completely inadequate in meeting the drying demands of southern China. They could be used to dry delicate items, such as herbs, but few Chinese would go to the trouble of building a cabinet-type solar food dryer.

A type of "solar energy, once removed" is a hydroelectric dam. The Pearl River Delta Region of China used to be plagued by floods during the rainy season and drought during the dry season. The incredibly widespread use of dams, reservoirs, canals, and dikes has helped to store water during the rainy season and hold it until it is needed. A welcome by-product of these dams is hydroelectricity, which is sent all over the countryside.

RECYCLING

China recycles almost everything, and the Chinese do it with style. We visited factories where paper is recycled into a fairly rough toilet paper; scrap steel into steel bars which are then pressed into long coils of reinforcing bar; and a glass factory that transforms broken glass into new sheets. The Chinese don't even seem to have a concept of "waste"; everything is a resource, to be used in another process of life.

SAFETY

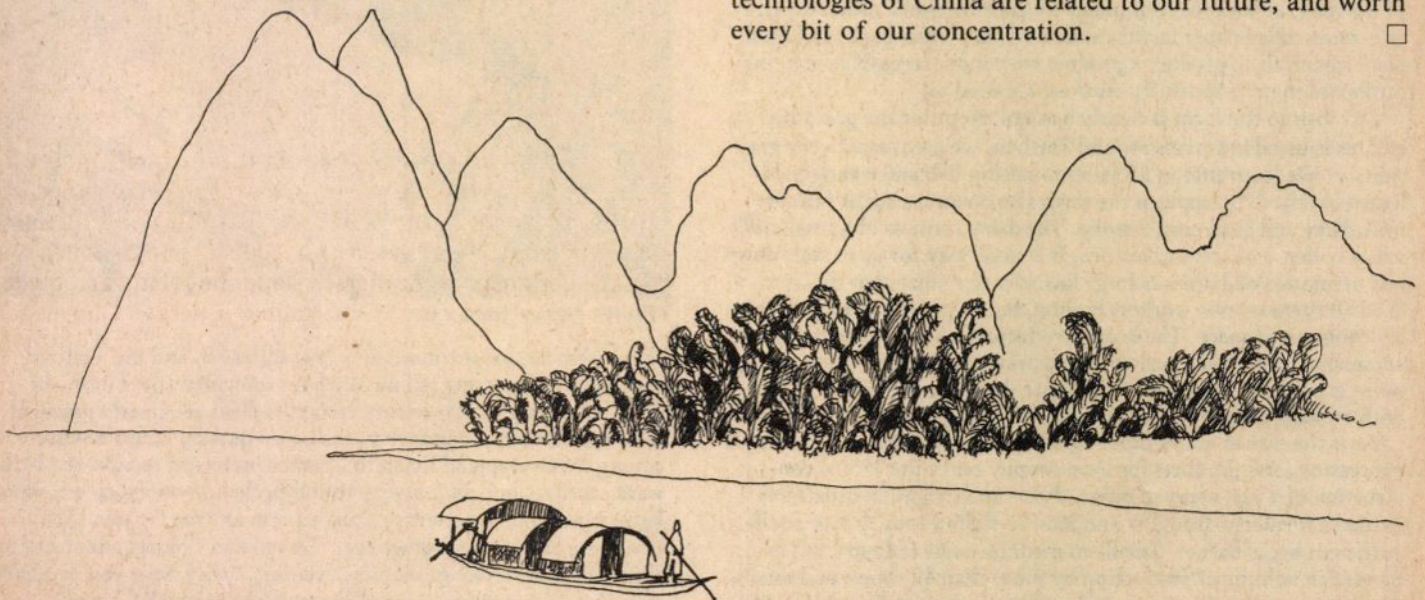
One thing we noticed in many of the factories we visited without a Chinese guide, is that there seemed a very low concern about the workers' health and safety: sandals and shirtsleeves in a steel factory; very dim lighting in printing factories; dirt floors in factories having hundreds of thousands of dollars in equipment; crowded conditions everywhere; extremely high noise levels without ear protection; huge circular saws being operated without guards; no eye protection; and the list goes on.

We also found that on-the-job accidents are few and far between. It seems that the Chinese are very conscious of their own safety. It could be that they become attuned to their bodies (via T'ai Chi, other martial arts and running) and therefore are intuitively more careful. But their health must surely suffer. Could it be that factories, loud noises, noxious fumes, low lighting levels, are all so new to China that the workers are not aware of the long-term health effects of their workplaces?

In the United States it is the employer who is responsible for a safe workplace (through union contracts, government regulations, and the fear of civil suit). In China, with cooperative factories, the workers want a safe place in which to work, but who develops the regulations and standards? Whose responsibility is it to protect the workers' health in their working environment? (Answers next trip.)

APPROPRIATENESS

Appropriate Technology has been a part of Chinese life for centuries and is alive and still prospering. With an expanding population and dwindling resources, the Chinese government and peoples have no choice but to be as appropriate as they can. The experiences of China can serve as a model for the rest of the world: we can strive for a short-term, completely technological, power-dependent world or we can look further, and see that the small-scale technologies of China are related to our future, and worth every bit of our concentration. □



china

Taishan Journal

a longer version of this essay appeared in *Rain*, Feb/Mar, 1981—*Rain*, 2270 NW Irving, Portland, OR 97210

by John Ferrell, *Rain Magazine*

Morning in Taishan City

It is 6:00 and the sounds invading our hotel room window are pronounced enough to make alarm clocks superfluous: people's voices, the jingle of bicycle bells, the pounding rhythm of hundreds of jogging feet. I pull aside the mosquito net over my bed and reach for my clothes. When I exit the hotel a few minutes later, it is still dark, but the outlines of the joggers trudging around the Working People's Lake are already dimly visible. As the sun rises, the silhouettes of people performing tai chi or doing calisthenics can be made out. One man is lifting weights (a concrete park bench serving as a weight) and two young women are preparing to play badminton without benefit of net. Exercisers everywhere: women and men, young and old. The whole town seems to be organized into a YMCA dawn patrol.

One by one, the exercisers mount their bicycles and head off for work or school. The sights and sounds of fitness give way to the sights, sounds and smells of Market Day. Every fifth day people stream into Taishan City from the countryside bringing their pigs, chickens, dogs, monkeys, produce, furniture, craft items, and a sometimes amazing etcetera, and set up shop on the streets of the business district. It seems very odd indeed to be witnessing all of this bustling free enterprise in the Peoples Republic, but we are only beginning to understand the remarkable changes which have come to China since the death of Mao and the fall of the Gang of Four. Not only are we finding people in the countryside cultivating private (in addition to communal) plots and selling their produce for a profit, but we are learning that a number of the small shops in town are now privately owned and operated.

Cottage Industry

We are visiting a commune farm near Taishan City which has some of the best examples of small-scale industry we have seen so far. (Yesterday, at another commune, we encountered a rather bizarre one-room toilet-paper factory which utilizes waste paper and local plant materials to produce a product with more resemblance to thin cardboard than to the fluffy stuff we are used to).

Our visit to the farm is clearly a major event for the peasants, and, as is usual in travels around Taishan, we are treated very graciously. We learn that in addition to raising fish and a variety of livestock, the 270 people at the farm also operate a sugar refinery, milk dairy and bean curd factory. The dairy consists of a small milk vat, a boiler, and racks of bottles. It is necessary for us to scale down our memories of dairies as huge factories to realize that this is indeed all there is: two workers boiling, bottling, and capping in one bedroom-sized space. The bean curd factory and sugar refinery are somewhat larger with perhaps ten workers each. Here again, equipment is basic, consisting of little more than heating vats supplied with steam from the farm's central coal boiler.

As is the case at many other facilities around Taishan, the farm is processing local products for local people. Since the 1950s, construction of a vast array of dams, dykes and irrigation canals has turned a formerly drought- and famine-ridden county into a self-sufficient bread basket. Small- to medium-scale industry has expanded in volume of production by more than 42 times, and much of what is produced is consumed within a radius of fifty miles. It's



Toilet paper factory

an impressive transformation by any standard, and the well-fed people we are meeting (some of whom remember the famine of 1943 in which 150,000 county residents died) are clearly proud of their agriculture and industry. Still, you quickly detect a sense among these people of living in a rather backward section of a backward country, and an inability to comprehend how much we, who have come from the country they refer to as "the Golden Mountain," are admiring what we see. "So tell me," blurts out one of our China Travel Service guides one evening, "why have you decided to travel all this distance to spend three weeks in south China?"

At the Hospital

We arrive at the Taishan City Hospital and are given a tour of several wards. The facilities seem pretty dingy by the standards to which we are accustomed, but "sterile" is a word with more than one meaning, and what the place lacks in antiseptic qualities is at least partially compensated for by a relaxed homey atmosphere in sharp contrast to the starkness we associate with hospitals at home.

Particularly interesting is the mixture of western and traditional remedies in the hospital treatment regimen. In addition to an acupuncture clinic, there is an herbal medicine department and nearby, there is a garden where a variety of plants are being grown for medicinal extracts. While walking through the garden, we ask about one particularly attractive flower and our tour guide launches into a description of its supposed medical properties. "No, no," he is corrected by one of the gardeners, "That one's just there for us to look at."

At the Normal School

We come from the country where there are supermarkets, and the supermarkets are very tall: This is one of the images of America we are encountering as we tutor an evening English class at the Taishan Normal School.

The dozen or so students in my reading group are 18-20 years old but seem much younger. They are immensely hospitable and their eagerness to practice their skills on a live American is overwhelming. The reading passages in their text are roughly equivalent to a sixth or seventh grade level in the U.S., and are on such subjects as the American moon space program, small-scale American agriculture, and the life of Abraham Lincoln. Although the material is, for the most part, scrupulously factual, my students ask me more than once if what they are reading is true.

I am curious what else these young people know about the U.S., so I begin to ask them questions. None of them has heard of President Carter. Two or three have heard the name "Reagan." Only New York and California are familiar state names. Although their fascination with the idea of America is obvious, they have only vague, somewhat distorted, but essentially accurate visions of a rich, fast-moving, highly mechanized place, full of tractors, airplanes, highways and supermarkets. I begin to sense the same ambivalent inferiority complex we keep encountering in our discussions with factory and commune people: a quiet pride in Chinese social and technological advances since the Revolution coupled with the strong image of America as the real wizard of progress.

I find myself being placed in the "Taishan dilemma"—the one which will confront members of our tour group over and over again: how can we, as appropriate technologists, transcend our stereotypes as Americans and communicate our vision of a different sort of ideal future—one which does not include skyscrapers and supermarkets among its symbols? I have brought along a supply of RAIN brochures which include a reduced-size version of one of Diane Schatz's marvelous "ecotopia" posters. I hand out the bro-



English Class Taishan Normal School Dec. 13th 1980

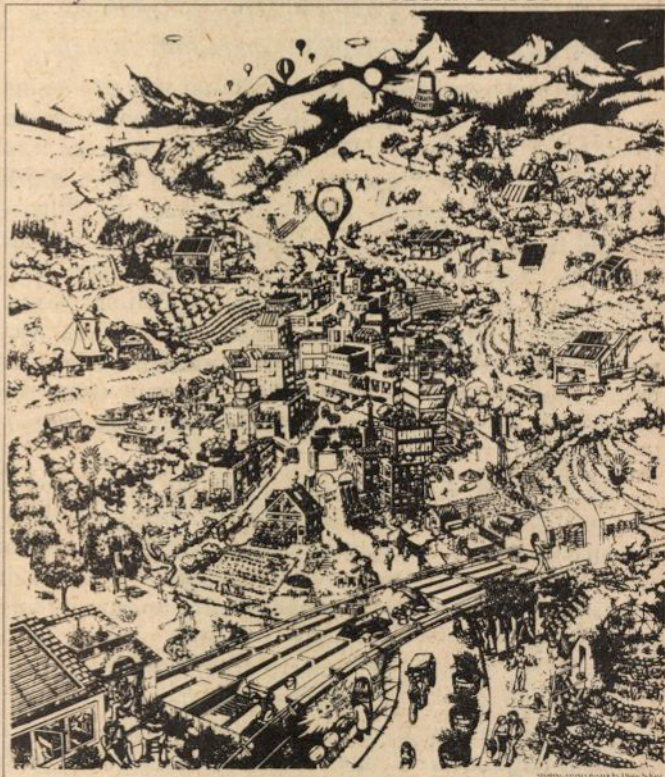


Herbal medicine department

chures to my students and they are instantly enchanted (as people always are) with the details of the poster. I begin to answer their barrage of questions and to explain, in the simplest English I can muster, how the drawings of bicycle trucks, community gardens, solar food driers, cottage industries, and recycling projects represent someone's vision of an ideal American community of the future. The more I try to explain, the more tongue-tied I become, and it finally dawns on me that what I am saying makes no sense to my listeners at all. Much of what they are seeing in the poster they have seen every day of their lives.

I am showing them a picture of Taishan. □

RAIN: JOURNAL OF APPROPRIATE TECHNOLOGY





I Want A Paper Tiger I Can Call My Own

by Paul Freundlich

There is a speech I wanted to give the Chinese. It would have gone something like this:

I want to know how things work here. I admire what you have accomplished materially, but I come from a rich country. More, I admire the efficiency, democracy and justice of your distribution.

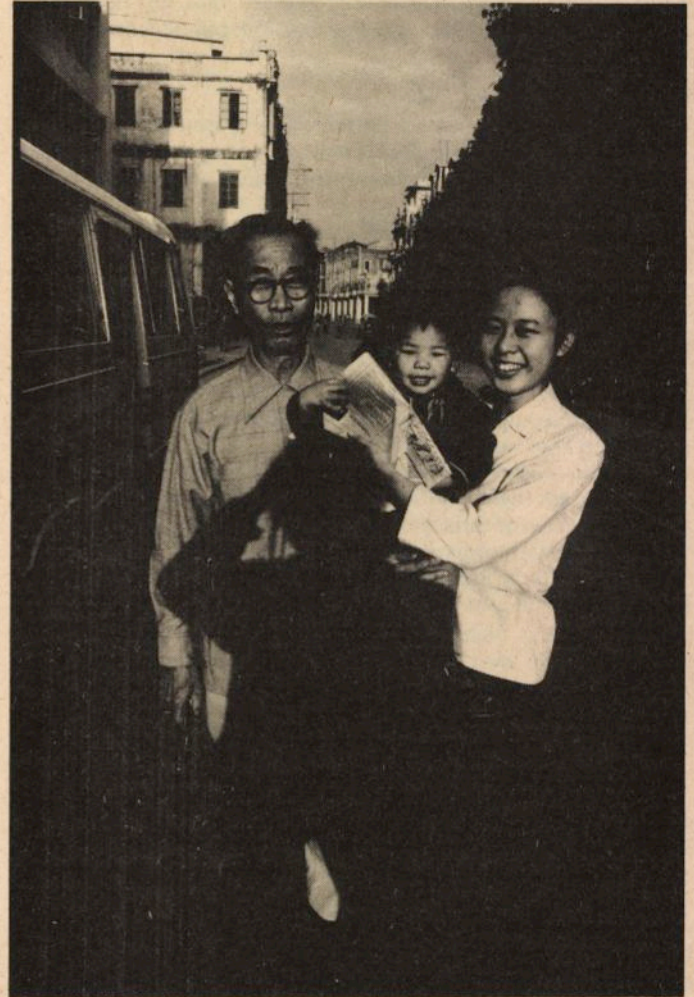
In my country, I am part of a movement which also seeks greater justice; which respects simplicity; which believes that security for the individual can best be achieved through cooperative principles.

Because I come from a rich and sophisticated country, and because I have worked and struggled within it, I know something of the contradictions you will increasingly face. Because you have an honorable basis for economic and social development, and because you have explored that development in a vast and densely populated land, you have practical and relevant models of justice, simplicity and cooperation.

I would like to help you learn from America (which you seem set on doing) without having that destroy your revolution. I would like to learn how things work here, to help America survive its complexity and contradictions.

The closest I ever came to saying all that was expressing my admiration for the justice of their economic system everytime we'd get their, "We are backward Chinese who have much to learn," speech. There didn't seem much sense to more: In the small country of Taishan, the Chinese who had struggled to understand English were hot for our technology and consumer goods. Taking away their dreams (now being carefully nurtured by Beijing) would have been a thankless task. And who were we, indescribably rich gringos by their standards to pratter about simplicity, ecology and right livelihood; voluntary simplicity in the face of *hand labor and vegetables are all we can afford*.

And yet it was a good group. There are times when I think the people from Farallones, New Alchemy and Rain (as a subset of a particularly American movement) are the salt (or the soy) of the earth. A curious blend of humor and seriousness; working hard, playing hard; spiritually and politically motivated; intensely practical — and most relevant to the Chinese, very aware of the dues to be paid. It's the eco/political/spiritual consciousness that everything is interconnected, and is skeptical of easy answers. We could see that the Chinese in many ways have a good thing. The question is — are they sophisticated enough to maintain their simplicity? □



If you have one child, you have to be crazy for three years.

— John Chan



GRACEFUL TEACHER

*A blade of grass
bends in a high wind
but does not break
Form and flexibility
are complements
not contradictions
Graceful teacher,
each movement is complete
yet implies the next
Flow and choice
are aspects
best resolved in dance
Graceful teacher,
I felt your good will
and patient amusement
My spirit reaches out to yours
delighting in the play
of sword and mind*



JOHN CHAN

*We Americans
have searched
too many fortune cookies
for truth
to miss the real thing
Still, it was a surprise
meeting Confucius
as an unrepentent Christian
This old man
matched our curiosity
energy
enthusiasm
stride for stride
Brother, father, child
friendship is the best guide
of all*

CHU LEI

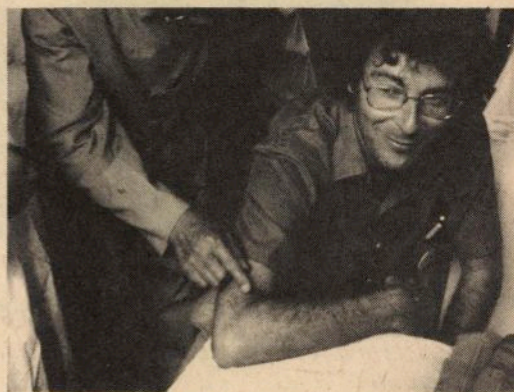
*We all take our turns
as servants
and served
In China,
labor, unromanticized
is respected
Sister,
you have served us well
Your warmth given freely
When the bird takes wing
may she find as good a welcome
in our land*

I WANT A PAPER TIGER I CAN CALL MY OWN

*I want a paper tiger I can call my own
I would serve it tea three times a day
I'd make sure it stayed well
I'd build a big hotel
overlooking Taiwan Bay*

*I want a paper tiger I can call my own
and stuff it full of television sets
And when you turned them on
I'd like to hear this song
sung by the Gang of Four*

*I want a paper tiger I can call my own
you can bet I would not put it in my soup
A very welcome guest
please bring along the rest
cause we need the currency oops cultural exchange*



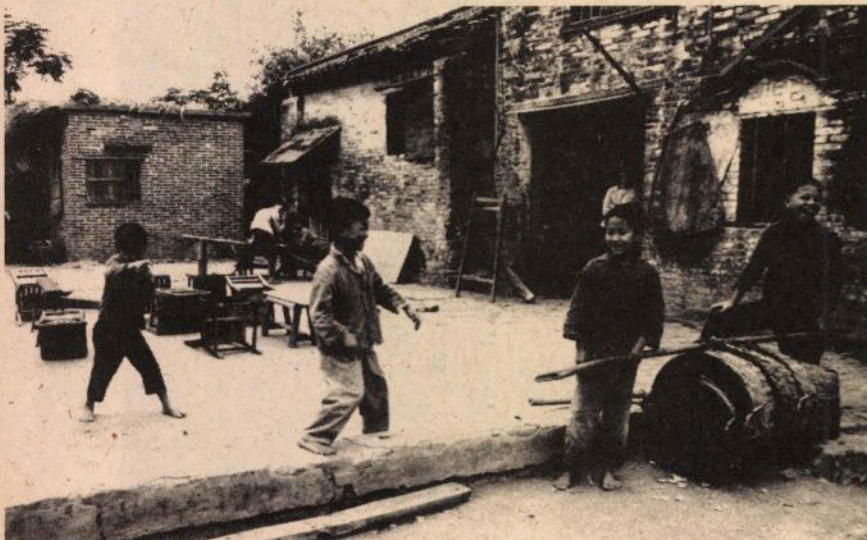
intrepid editor being accupunctured

FREE FALL

*Surely
if I leaped from the 22nd floor
of the Bayeune Hotel
in Guangzhou
aka Canton, China
and spread my arms
above the 6 million people
I'd fly for a while*

*Surely
the stares which accompany my horizontal
passage through the streets
in Guangzhou
aka Canton, China
would follow me
sky diving toward 6 million people
on the way down*

*Surely
before I landed in the middle
of some construction site
in Guangzhou
aka Canton, China
or interrupted tea
or caused another traffic jam
I'd notice someting new*





"We warmly welcome Americans. We ask you to look around and give us your suggestions and good advice."

"Chairman Mao led us from victory to victory, but he made many mistakes."

"We have been misled, but we are learning from our mistakes."





Clay, clay
 mud mixing machines
 bricks 10 stories high
 dirt between the toes

dirt in the sky
 mud to rice
 bok choy from diet
 China is mud and earth

— Chuck Hinch

“The food’s so good, I just can’t put my chopsticks
 down.”

— Mary Schmitt



The Chinese Movie Projector Incident

by John Ferrell, *Rain Magazine*

It hardly seemed like the stuff of adventure when we started. Nevertheless an evening visit to the local movie theater will no doubt stand out in several of our memories for a long time.

A week into a culture full of surprises, the prospect of a movie seemed positively tame. We'd each done it hundreds of times back home. Aside from the language barrier, how different could it be in south China? We were soon to learn.

After wandering through dark streets, we recognized the posters, crowd and an imposing building that probably meant "movies." It was to be our first and best estimate of the evening.

We spotted what looked like a ticket booth through the milling crowd. There was no discernible line, so all we could do was to join the crowd and hope to discover the correct flow pattern. Eventually, a couple of us arrived face to face with the ticket person. We managed with a combination of gestures and scribbled notes to communicate we wanted the 25 fen (17½ cents) seats. The ticket person insisted that what we *really* wanted were 30 fen seats. *Why*, didn't make it through the language barrier.

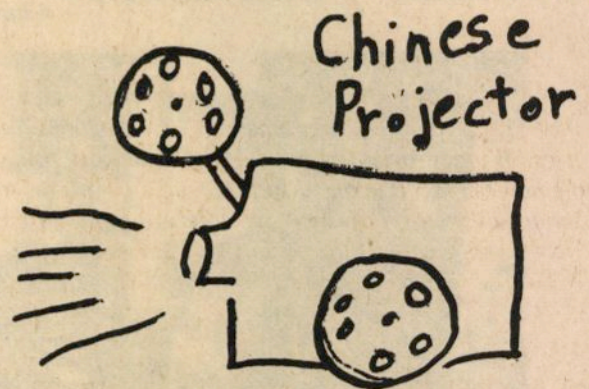
Well, what's five fen (3½ cents)? We prudently concluded that the 30 fen seats were just fine, paid our money, and moved on in search of the entrance.

We discovered some doors, but it seemed that no one was moving in or out of the theater. The crowds continued to shift aimlessly except that members of our party automatically produced a cluster effect wherever we stood.

As we were beginning to feel uncomfortably conspicuous, a door opened and a short, smiling man, clad in one of the ubiquitous gray Chinese work shirts (reminiscent of hardware clerks), motioned for us to follow him inside. We had no idea who he was or what he wanted. Inside was definitely where we wanted to be, however, so we took a chance. (Some chance — 50,000 people in Taishan city were seemingly devoted to our welfare.) We followed him up a flight of stairs and through a doorway into a large office room. There was a desk, a ping pong table, and what appeared to be a shortwave radio (had we contacted the underground?). Our host motioned for us to sit in chairs along one wall, and poured us each a cup of hot water from a large thermos bottle. We got the idea that the next film feature wasn't scheduled to start for half an hour and we were the honored guests of the management in the interim.

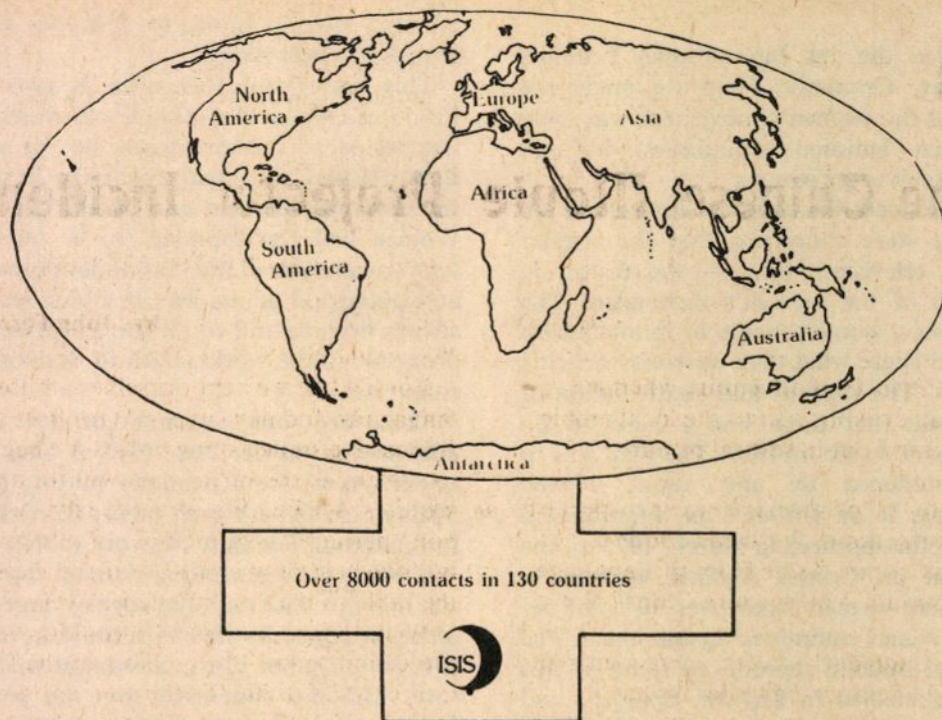
For a while we kept ourselves amused by looking at magazines and newspapers. Our host smiled. We smiled. He smiled some more. We began to wonder how to sustain all this silent goodwill for another thirty minutes. We cast about nervously. A good game of ping pong perhaps? One member of our party mimed a game but our host only looked as if the idea of actually using the table to play ping pong was very strange.

Well, then — perhaps we could get a tour of his projection room? Judy Elliott of the Farallones Rural Center and I discussed the appropriate body language for "projection room." Failing that, we decided that I should draw a picture of a movie projector on a scrap of paper. I carefully made my sketch, assuming that a Chinese movie projector couldn't look very different from what we had back home, then handed the completed masterpiece to our host. He gazed at it blankly for a few seconds. Suddenly, a glimmer of



recognition. He started for the door, motioning for Judy and me to follow. Down a long hallway and through another door. Down another corridor, around a bend and we found ourselves in the extreme left aisle of the theater balcony. Hundreds of moviegoers instantly shifted their attention to the infinitely more interesting spectacle of two tall Caucasians in their midst. Puzzled to be heading toward the screen, and thoroughly conspicuous, we continued our progress down the aisle, past row after row of staring people, toward a distant door. We began to dimly perceive some Roman lettering above the door, and, as we drew closer, the lettering became ever more familiar. Finally, with only about ten feet to go, we realized that perhaps my drawing was not so clear as we had thought.

"TOILET," the sign said. □



Women's International Information and Communication Service

Women throughout the world are beginning to share information about their lives and the conditions in their countries. Women-oriented international news is bringing a whole new perspective on local and world events. Here is the remarkable story of how an international women's information service — ISIS — got started, evolved and is today alive and vigorous in Geneva, Switzerland and Rome, Italy.

We are a collective of eight women from Asia, Europe, Latin America and North America who work with ISIS — The Women's International Communication and Information Service. Named after the Egyptian goddess of the sun and of fertility, ISIS encourages the flow and exchange of information about what women are thinking and doing throughout the world.

For a long time women's viewpoints and opinions have been suppressed or not considered important: men control the news and information flow in the world. The reality of our worlds has gone unrecorded. We have had to keep silent. Yet over the past decade women have realised that it is essential, in order to bring about positive social change, to understand what other women are doing. This is true not only in our own countries, but also in other parts of the world, in other cultures, on other continents. Today no country can live in isolation, and any major change necessarily has its effect in other parts of the world. This is

particularly true in problems affecting women.

The struggles of women in industrialized countries to ban the use of drugs harmful to women (like depo-provera for birth control) led to the withdrawal of these same drugs from the local markets and their dumping on more vulnerable women in the Third World. This is one example of how crucial it is for the women's movement to be organized at an international level and why international communication is the first necessary step in this process.

Since feminist actions and points of view are for the most part hidden or distorted by the mass media of the world, the purpose of ISIS is to facilitate sharing our experiences with each other through our own women-run information and communication network.

GETTING STARTED

As with so many women-created projects, ISIS began in the homes of three of us (English and American) who were working full time in international organizations in Geneva and Rome.

It was the early 1970s and the women's movement was starting to grow. We began collecting articles, books and information about women. In the evening, after office hours, we carefully organised the information into a Resource file. Little by little our collection of information began to grow . . . right along with the women's

movement.

In 1974 we attended the 1st International Feminist Congress in Frankfurt, Germany. Here we made the amazing discovery that the women's movement was truly international and that national boundaries did not drastically alter the situation of women.

The women who attended this congress came from all over the world. They were concerned that the regular media — newspapers, television, films — was distorting and even making fun of the women's movement. The Congress felt very strongly women should be in touch with each other directly and share what they were experiencing in their own countries. The support and confirmation of the Frankfurt Congress that there was a need to do something gave the spark to set up ISIS. The plan was to collect everything produced by and about women everywhere and to pass it on through an international bulletin. The first bulletin appeared in March, 1976 on the International Tribunal on Crimes Against Women in Brussels, an event where women from over 30 countries gave testimony of the crimes committed against them. The first ISIS International Bulletin reproduced some of this testimony, and was published in English, Spanish, and Italian.

HOW ISIS HAS EVOLVED

Now after five years, we have about 8000 contacts in 130 countries of the world. We have published eighteen bulletins in English and we are beginning the 2nd year of the Spanish edition. The bulletins continue to be thematic, presenting theoretical and practical documentation from women's groups from around the world. Some of the themes have been: Battered Women — Feminism and Socialism — Women and Health — Women in South Africa — Women and Work — Women, Land, and Food Production — Organizing Against Rape — Tourism and Prostitution — Women and Migration — Nuclear Power and Militarization — Feminist Press in Western Europe — The International Feminist Network. Future issues will deal with Women and the Media — Women in Liberation Struggles — Self-Help Movement — Women in Latin America.

We think one of the most important aspects of the bulletins is that we **reproduce** articles written by women from different geographical areas of the world, which reflect the different tendencies of the women's movement internationally. They also give extensive listings of resources — both groups and literature or films, etc. around the world. Our Spanish edition is not a translation of the English but is edited separately by two Latin American women in our Rome office. It has a specifically Latin-American perspective on topics similar to those in the English edition. We're now discussing possibilities for producing a French edition, working with a group of French-speaking women.

This collection of information and documentation from which bulletins are born is also in the form of the ISIS resource and documentation center which people can visit or write to, asking for specific information. We answer about 500 requests a year for anything from information

on rape laws in India, to addresses of women's health groups in Latin America.

This body of information is also used to produce Resource Guides. These are books which are more in-depth treatments of specific issues. So far we have produced **Bottle Babies**, an analysis of the baby foods issue; the **International Women and Health Resource Guide**; and **Women and Development** (to be published in 1981), a feminist analysis of theories of development and women — an elaboration of the way in which women are and have always been central to all the major social and economic processes in the world, both in developing and industrial countries.

These are some examples of how ISIS works as an **information service**, but ISIS is also a **communication center**. Apart from regularly putting groups and individuals in touch with each other, ISIS also coordinates the International Feminist Network (IFN).

IFN is a communication channel through which women can mobilize international support and solidarity for each other. We have devoted an entire issue of the bulletin to the IFN (No. 17) but just one example of the many different cases ISIS has supported over the past four years is a Portuguese woman who went on trial for having had an abortion. Letters of support were written from all over the world on her behalf and she was acquitted.



FEMINIST OFFICE ORGANISATION

Organizing an information and communication service is a highly creative activity. We are working out methods for maximum efficiency and at the same time creativity and attractiveness. It continues to be an exciting challenge to run our offices so that information and documents can be easily located. We also want to enjoy being in our office where the atmosphere will help communication amongst ourselves and with our visitors.

Office evolution is important and each week we discuss the basic details of our day-to-day activities, changing various aspects so that our office runs smoothly and easily.

Each woman in the collective assumes her part of the daily office tasks. In that way we are all familiar with the various aspects of the total ISIS operation.

We feel that computers and various new office machinery could make offices too impersonal, ascetic and like laboratories; not giving enough space or importance to the creative and human aspects. Therefore we have been slowly developing our own system of information organization and retrieval based on a manual system called **Oasis**. It is a system based on computer logic, without using any electronic machinery.

This year two of us in the collective are on an internship program and our living expenses and salaries are covered by the foundations which sponsor us. When we return to our own countries after one or two years at ISIS, we will have gained valuable first hand experience in running a women's information and communication center. Hopefully we will be able to set up an ISIS office in our own country.

About six women (all different nationalities) come into the offices on a voluntary basis to help out with the various and frequent tasks to be done.

JOINT PROJECTS WITH OTHER WOMEN'S GROUPS

Another important aspect of ISIS is working together with other women's groups on joint projects. Last year ISIS and the Boston Women's Health Book Collective (authors of **Our Bodies Ourselves**) jointly published an International Women and Health Resource Guide. This was the result of 3 years' work between our two groups, and brings together annotated resources and articles from around the world on issues concerning women and health.

This year ISIS is collaborating with the local Geneva Women's Health Center to organise the Third International Women and Health Meeting. This will take place in June in Geneva, and will bring together women from every continent of the world to share knowledge and experiences of women on women's health collectively.

ISIS TODAY

All of the women at ISIS are very excited about the expansion of ISIS (we move to larger office space this month). Our plans for the future include publishing more books, a newsletter, and involvement in a possible international women's press service. And of course we want to become more self sufficient. As our subscriptions increase, we get nearer this goal; but one of our policies has always been to distribute free to women in the Third World if they cannot pay or cannot obtain foreign exchange. This means we will probably have to continue relying on various humanitarian organisations for support.

In addition, we want to be able to continue to expand ISIS — to reach more and more women, to put them in touch with their sisters around the world, in order that all women might recognize the commonality of women's struggles.

Here at the beginning of 1981, the women of the ISIS

isis is...

ISIS is a *resource and documentation centre* in the international women's movement. It was set up in 1974 to collect materials from women's groups and to make these resources available to other women.

The quarterly *ISIS International Bulletin*, published in English and Spanish editions, presents theoretical and practical documentation and information from women working to bring about social and political change. It always lists women's resource material and groups.

ISIS Resource Guides are more thorough treatments of particular issues.

ISIS coordinates the *International Feminist Network*, a communication channel through which women can mobilize international support for each other.

Two offices coordinate the work: one in Rome, Italy and one in Geneva, Switzerland. Work is shared between the two groups.

ISIS is financed by its subscribers and additional funds from women's groups and non governmental organizations.

ISIS is the name of an Egyptian moon goddess.

collective have new hopes growing for the future. We hope you will join in this international movement. One way would be to set up a local discussion group, study materials for which, are available from ISIS. Another would be to become part of the ISIS network, a part of an international community of women.

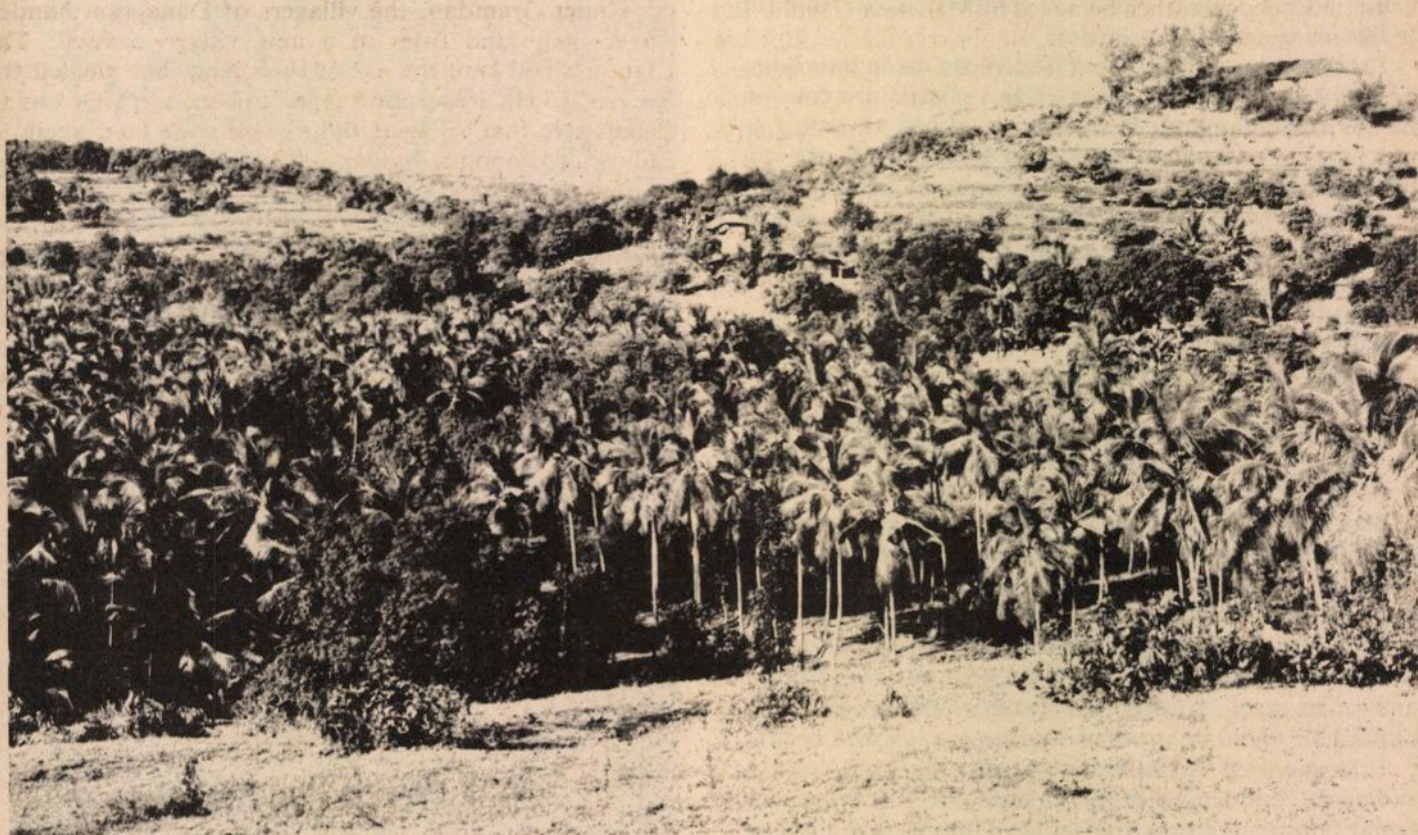
Rossana Cambi, Manuela Cienfuegos, Roxanne Claire, Daniela Claro, Jane Cottingham, Marilee Karl, Jane Thiebaud, Valsa Verghese



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□



Danagram

DANAGRAM VILLAGE

THE JOY OF UNITY

You walk along narrow dirt ridges built by hand. Rice fields, now dry, lie to either side of you. In one field sits a bullock, in another, a tractor. Though it is January, it is hotter than most summer days you have known. Luckily, it is late in the day, and the burning south-Indian sun is on its way down.

The man walking in front of you is tall and lanky. He doesn't seem to like to walk and talk at the same time — he is always stopping and turning around to say something, pulling you up short behind him. He accents his statements

with waves of his long, thin hands, and with flourishes of his bushy white eyebrows.

After half an hour's walk you round a bend in the path, and he points with his walking stick to two hills some distance ahead. Tall coconut palms cover much of the two hills. On the rest, you can make out neat little houses, and terraces where other trees and bushes are planted. Yet you know that these hills were wasteland only two decades ago.

The man is Radhakrishna Menon, and you are looking at the village of Danagram.

In southern India, in the state of Kerala, lies the thriving community of Navodaya Danagram — “New Dawn Gift-Village.” Danagram is a dramatic example of how poverty and oppression can be overcome when villagers work together. It is also an example of the important role that can be played by inspired leaders ready to commit themselves to a community over a long term.

Danagram is the “child” of Radhakrishna Menon, a wiry schoolmaster edging up to his fifty-fifth year. In his college days, Radhakrishna was active in India’s struggle for independence, then being led by Mahatma Gandhi. But like many activists of the time, Radhakrishna saw little use for Gandhi, except as a tool to mobilize the Indian masses.

Then, on a trip across India in 1945, Radhakrishna stopped at Gandhi’s ashram in the center of the country, for a brief visit — out of curiosity, and “to scoff,” as he puts it. He wound up staying over two years. During that time, he was trained in village development work — ways of helping villages grow economically and socially.

After Gandhi’s assassination in 1948, Radhakrishna immediately returned south with his wife Nirmala (who he had met at Gandhi’s ashram) and several other village development workers. The workers moved onto a small estate owned by Radhakrishna’s family, in the village of Ramnatkara, near Calicut.

Here they opened the Sevamandir (“Temple of Service”) Village Service Center, to work in Ramnatkara and the surrounding villages. The workers helped set up village industries; taught sanitation, started a library, and did welfare work among Harijans. (*Harijan* was Gandhi’s name for the untouchables, literally meaning “child of God.”) They also set up a school for “basic education,” Gandhi’s teaching method, which used practical crafts as a springboard to all other fields of knowledge. Radhakrishna became the headmaster of the school.

Meanwhile, the remaining followers of Mahatma Gandhi throughout India were starting a land reform movement based on free gifts of land, called *Bhoodan* (“Land-Gift.”) In 1953 a Gandhian worker named Shankarrao Deo walked through Radhakrishna’s area collecting gifts of land for landless families. Radhakrishna and his fellow workers took charge of administering the collected land.

One of the plots was a short distance from the Sevamandir center — seven and a half acres, donated by a wealthy landowner. This land was distributed to landless Harijan families. Then in 1957 the area was toured by Vinoba Bhave, founder of the Bhoodan movement, widely known as Gandhi’s spiritual successor. This time the donor of the land near Sevamandir gave nearly thirty acres adjoining the original plot.

Radhakrishna now saw the possibility of a major experiment in community. He arranged for the Sevamandir center to donate fifteen more adjoining acres. (The land had originally belonged to Radhakrishna’s family.) This brought the total to fifty acres. Altogether, nineteen Harijan families were settled onto the land. Radhakrishna and his family themselves moved there in 1958, as soon as a building could be prepared. Navodaya Danagram was born.

In the beginning the Harijans looked on the Gandhian workers almost as guardian angels. So it was not hard for Radhakrishna to convince them to declare *Gramdan* — “Village-Gift.”

Gramdan was a program that had grown out of Bhoodan. The underlying idea was to create a structure in which villagers could grow together as a family. The Gandhians believed that a united village could accomplish almost any task — lift itself out of the worst poverty, or overcome the most terrible oppression.

Under Gramdan, the villagers of Danagram handed over their land titles to a new village council. The families still kept the use of their land, but yielded the rights to sell, lease, mortgage, and so on. This was to guarantee that villagers didn’t lose their land again in times of economic hardship — the usual fate of land reform programs.

The village council was made up of all the men and women of the village. Besides holding title to all village land, it handled all other affairs of the village. It made all decisions by consensus. This meant that everyone in the village had to agree to a decision, or at least not oppose it, before it could be accepted. This way, nothing could be done in the village at the expense of any person or group.

In the beginning the Harijans looked on the Gandhian workers almost as guardian angels.

A village fund was set up. Each family was expected to put one percent of its earnings into this fund. In addition, some of Danagram’s land was set aside for common use.

So the village had organization — but not much else. Danagram’s land was all located on two steep hills. Rock outcroppings were found scattered across the slopes. The soil supported only grass and low weeds. These hills were considered wasteland. In fact, the rich landowner had donated the land largely because he thought it was useless.

Led by the Gandhian workers, the villagers threw themselves into developing their bit of earth. They broke up the rock outcroppings with picks and removed them. They built earth terraces around the slopes so they could cultivate without losing the soil in heavy rains. (This technique was new to this area.) They added organic matter to the soil. They planted many coconut trees, as well as cashew, banana, tapioca, and other cash crops.

The face of the hills began to change in other ways as well. The villagers dug wells for drinking water. They built community bath stalls and out-houses. They began two roads, to connect the village with the main road two miles away. And they began to replace huts of bamboo and thatch with houses of stone and tile. (Bamboo and thatch

huts must be rebuilt every few years; so in the long run, houses of stone and tile are more economical.)

The villagers did all the work themselves, working together. They used the hand tools available to them. At first all the labor was volunteer. Radhakrishna supported much of the village with his salary from the school, while he and his family lived on the same economic level as the other villagers. Often it was hard even to buy enough to eat.

Later, foreign charities started donating funds for Danagram's development. The villagers used this money to buy materials, and to pay themselves wages for their work. Government development programs also supplied funds for specific projects.

Some of these government programs gave a village only part funding, and required the village to make up the difference. Danagram was generally the only village in the area willing to meet this requirement, so it had no trouble getting accepted in the programs. In fact, the village helped local officials fill their quotas! But the village was also prepared to badger the officials when they were slow to deliver promised help.

Danagram's economic development went hand in hand with social development. Radhakrishna called frequent village council meetings, where the villagers worked out their plans and problems. This helped them build up confidence and a spirit of initiative. And their ability to work things out as a group improved with practice. The meetings also helped develop a spirit of cooperation. For instance, the villagers learned to give the first benefits from development projects to the neediest families.

The social benefits of the council meetings were so great that Radhakrishna often called them even when they weren't needed. And sometimes he brought up issues for the council to settle, only to give the villagers a sense of accomplishment.

The underlying idea was to create a structure in which villagers could grow together as a family.

During this period, the Harijan villagers also changed their attitude toward high-caste outsiders. Before, they had cringed in front of those from the higher castes, and had even taken beatings without complaint. But now the Gandhian workers helped them stand up to abuse. (According to Radhakrishna, the adults still sometimes show traces of subservience, but the children haven't inherited it.)

Through all this, the villagers came to see more and more the benefits of cooperation. Working together meant resources for development, pooling of talents and strengths, protection from injustice, and caring neighbors.

Danagram has grown. The village has bought more land, and families on adjoining plots have joined the village. This has brought the land total up to one hundred acres. Danagram now holds fifty families, with three

hundred and fifty people. (Fourteen families have left the village, some because of moves out of the area, others because of the hardships of the early years.) Thirty-five of these families are Harijan, a few are low-caste, several are high-caste families who entered the village out of belief in Gramdan, and one is Moslem.

The economic hardships of the first years are mostly over, both for the individual families, and for the village as a whole. Foreign charities have increased their funding. And Danagram now gets extra money for development from cash crops it raises on fifteen acres of common land.

The village families now enjoy some measure of security. While garden vegetables improve their diet, cash crop trees and plants on their private plots add to their outside incomes. (Most of the village men work outside the village as farmworkers or stonecutters.) Any villager in financial trouble can now get a temporary job from the village itself. Villagers can also borrow from the village fund on easy terms, or from banks, on the guarantee of the village council.

Danagram's future prospects are also good. Within a few years, coconuts from trees planted on common land will pay for all Danagram's development needs. Also, the village is now organizing a stonecutters' cooperative. The cooperative may someday give jobs to much of the village.

The village council now meets less often, and only sets general policy. Village affairs are now managed by an executive council, chosen by consensus. (Radhakrishna is president of the village council and heads the executive.) The executive council also arbitrates disputes within the village.

A women's organization includes all the village women, and some women from outside. It runs programs that benefit women and small children, including a nursery school, an infant feeding program, and a mat-making cooperative. A youth organization donates work to the community, organizes festivals, and manages the village library. This organization is helping develop the leaders that can continue the development of the village.

Danagram is still growing, but it is in no hurry. What usually happens is that a family on a plot adjoining the village gets involved in village activities. At first the family resists the idea of joining, because it is afraid to give up title to its land. (In India, as in most other places, land ownership represents financial security.) But after awhile the family realizes it will be even more secure within the village — so it joins.

Right now Radhakrishna is luring a nearby cluster of Moslem families with the bait of a well, now being dug for them by the villagers. Also next to the village are the homes of the children of Danagram's original land doner. Radhakrishna has his eye on their land. He tells them in a friendly spirit — but in dead seriousness — that someday he will get it.

But there's no hurry. Little by little this family too is being drawn into the affairs of the village, and of the Sevamandir school. At the right moment, Radhakrishna says, he will apply his pressure at strategic points, spring his tender trap, and draw even these members of the "exploiting class" into the arms of the community.



Radhakrishna Menon

The village also grows by buying adjoining plots when they become available. At these times the village brings in landless families to occupy the land. This involves a major choice: Should each family get enough land to support itself from its produce (about one acre), so that no family member needs to work outside the village? Or should the village help more families by splitting the land into smaller plots? So far Danagram has chosen to help more families. (This choice may make special sense in Kerala. It is the *only* state in India where there is simply not enough land to go around.)

One of the acid tests of any new community is whether the children choose to remain in it. Many of the young people of the village now go to the local college. When they graduate, will they decide to stay?

It looks like Danagram will pass this crucial test.

Radhakrishna and the young people have struck a deal: The young people say they will stay if they are given enough capital to carry out their plans. Radhakrishna has taken up the challenge. In fact, he has told them the village is in their hands.

As Gandhi and his successors have realized, divisiveness is one of the root causes of India's poverty and social turmoil — divisiveness between classes, castes, religions, and ethnic groups. In this situation, massive government

programs of development aid seldom benefit the poorest people of India — instead, the benefits are hoarded by rich landowners and corrupt officials. And even when families are lifted out of poverty, they often use their new advantage to exploit their neighbors.

Danagram shows the opposite side of the coin — what villagers can do when they pull *with* each other rather than against. Of course, Danagram, small and made up largely of Harijan families, doesn't have as great a diversity as the typical Indian village. Still, Danagram's example points out that India's villages must make progress toward societal unity before they can make any other kind of progress.

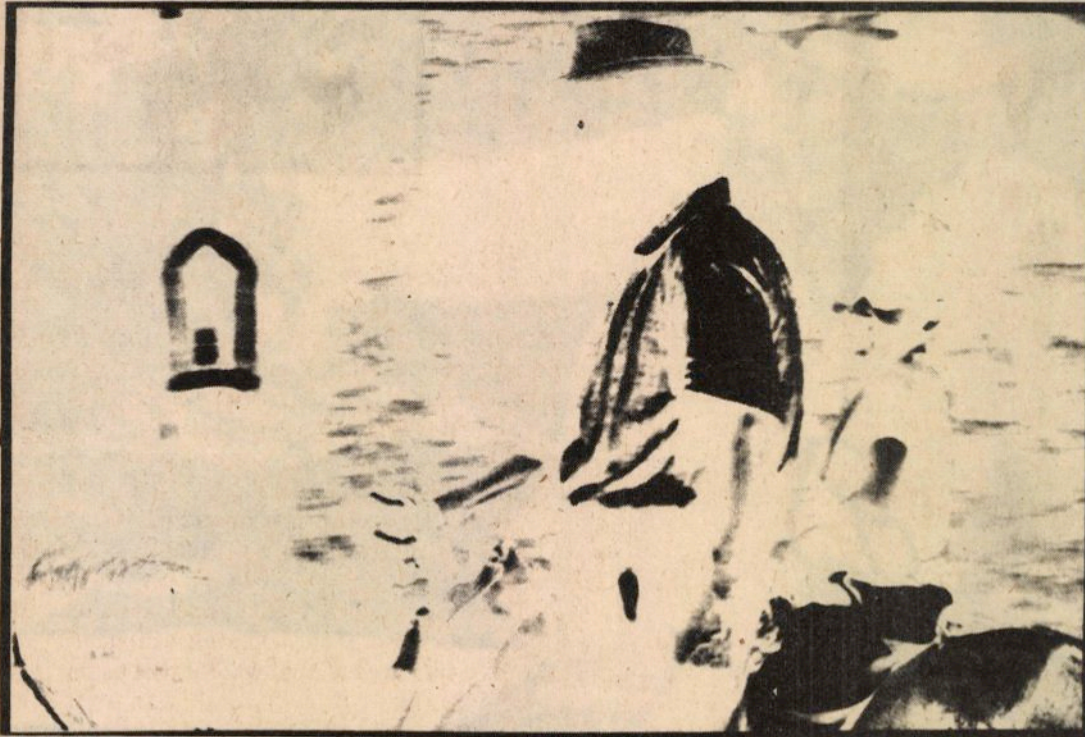
As for Radhakrishna, he is like a gardener, and Danagram like one of his coconut trees. He has sprouted the seed, planted it, stayed close to nurture it, and patiently tended its slow growth. With such a dedicated cultivator, there's no wonder that the tree is now bearing fruit. □

Mark Shepard is a freelance writer. This article is adapted from a book-length manuscript on successors of Mahatma Gandhi in India and the West.

For anyone wishing to contact Danagram, write to Radhakrishna Menon, P.O. Pudukode, via Ramnatkara, Calicut, Kerala 673633. Letters to India should be addressed in capital letters.

EL SALVADOR

GHOST IMAGES



Notes—Don Chico (riding
eldest son, Gregorio (center)
the first priest to come on
knew her fate was to follow

Ghost images. These are negative prints from a 16mm movie I made in 1967 for the Peace Corps, "Beyond Agua Caliente." It documented the struggle of poor campesinos toward a better life for their community and their children. That they did with the help of an American Peace Corps Volunteer, Tim Lavelle.

Agua Caliente is in the mountains of Chelatanango province, the heart of rebel activity, and now El Salvador is receiving a different kind of aid from America. We are helping the "centrist" government contain a "leftist" revolution.

I remember a story of government intervention I heard during the weeks I lived in Agua Caliente:

A candidate for national office came to the town — over the dirt road, into the hills, fording the stream. He said that what Agua Caliente needed was tourism. And for tourists, they should have a swimming pool.

The elections came and went, with no one thinking much more about it till a construction crew arrived. The new Minister was following through on his promise. An Olympic-size pool was duly constructed...and left. It was near no hotel. There was no source of water and no drainage.

It sat on the edge of town and filled with water and mud. Occasionally a cow fell in and drowned.

This is not a joke about stupid Latinos, for the people of Agua Caliente were courageous and resourceful. The government was the joke, reaching capriciously from San





by Paul Freundlich



Salvador. Public office was an opportunity for petty graft and advancement to larger graft.

Now the government of El Salvador is not a joke. Poor peasants could be ignored; armed peasants can't be. The police and army are law unto themselves. Supporting those who have supported them, the landowners and the rich, they and private death squads assassinate labor leaders and nuns; campesinos they just exterminate.

In the press, the U.S. government complains of Cuban, Nicaraguan, Russian...Marxist aid to the rebels. Well, who else will arm them? Will we?

Thirty five years ago, Ho Chi Minh appealed to the Americans for support against the colonialist French. We know the answer to that appeal, and what it cost us in Vietnam, twenty years later.

Now, as America prepares the groundwork for military intervention in El Salvador...Nicaragua and of course Cuba, another coalition builds to do, in the early 80's, what was necessary in the late 60's — stop American intervention on the wrong side of a civil war. (Maybe we're learning something: this time we're starting early.)

I present these pictures — ghost images of the people of Agua Caliente — in appreciation of the life they had, and for the struggle toward a more hopeful tomorrow. □

ft) was 52 in 1967, and one of the community leaders; his was studying at the seminary in San Salvador to become and return to the Chelatanango Hills; Glorio (upper right) for mother's path (below) making tortillas; wedding (l.rt.).



ENGLAND

Prospects for the Cooperative Movement

by David Thompson, *the National Consumer Co-op Bank*

The modern cooperative movement began in the small industrial town of Rochdale in Northern England. From its humble beginnings and the \$2 shares of 28 weavers, the Rochdale model of cooperation has reached into every corner of the globe. The cooperative movement obtained much of its momentum from the ravaging effect of uncontrolled industrial growth and its impact upon a rapidly changing Britain. Cooperatives seemed to be another answer which served the needs of consumers, provided quality goods and services, and helped members reduce their cost of living by sharing the surplus (the cooperative word for profit).

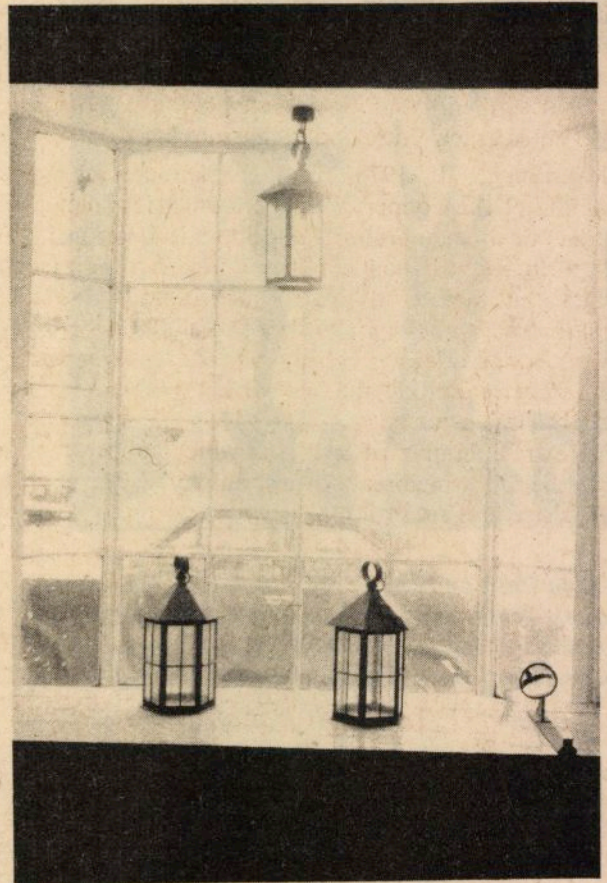
For over one hundred years the cooperative movement in Britain expanded. By 1965 it claimed over 13 million members — one half of all the families in the country. In that year there were 704 local societies owning 27,000 shops and employing 240,000 people.

By 1976 the British Cooperative Movement had made substantial changes which shook the faith of all those interested in its success. Membership had dropped to 10½ million. There were now only 237 societies with 11,700 shops and 134,000 employees. What did that imply for the future of the cooperative movement in Britain?

In that first hundred years the British Cooperative Movement had undergone numerous changes before becoming the staid, slumbering retail giant of the British High Street. Cooperatives began as a social and economic movement in answer to the deep-rooted societal weaknesses of the Industrial Revolution. Their leaders were social activists bent on creation of a new economic order based upon cooperation rather than on competition; one which rewarded labor and usage rather than capital. Their intent was to create self-sufficient colonies in which production was for use and consumption served the true needs of people.

All too soon the leadership of the cooperative movement adopted retail consumer cooperatives as their single tool for the transformation of society. This focus on retail trade to the exclusion of its other original options such as cooperative communities, cooperative housing, consumer services and worker cooperatives, led to a narrow foundation for the much discussed "Cooperative Commonwealth." The initial thrust of collective effort was later defined as serving the individual consumer through cooperative distribution. It was also evident that the long-time neglect of education in cooperatives had acted against retail success. After all, cooperative and consumer education were two elements which set them apart from the other food chains.

Some would say that in the 1960's British society once again contained the conditions for a revival of interest in cooperatives. By the late 1970's the decline of the retail



Looking through the window of the first Rochdale Coop store — founded in 1844.

"The lamps lit in 1844 were to shine around the world."

cooperatives had been halted and in fact in some areas cooperatives were beginning to regain their market.

The 1960's collapse of leadership and direction within the retail cooperative movement had allowed for other perspectives and initiated changes. They are the foundation for a richer, more diverse and probably more effective transformation of society:

- **Society** Britain continues to suffer high inflation and unemployment with fewer hopes for remedy. Shifts in forms of industrial production, and out-migration of workers from the North to the South and massive emigration to other countries deplete the nation's human resources and place immense social pressure on some areas of the country. Higher costs of production and imported raw materials plus the negative effects on the consumer from Britain joining the Common Market ensure that real income has declined considerably during the past decade and is likely to continue.

• **Politics** The recent (March, 1981) formation of a Social Democratic Party by former Labour Party members signifies that most important change in British politics in fifty years and could lead to interesting implications for cooperatives. For many years, cooperative political action supported Labour Party policy. They jointly agreed upon approximately 15 seats in Parliament which were held by Cooperative Party Members. A number of key cooperative supporters, formerly Labour Party members are now leaders of the Social Democratic group. Given tacit acceptance of cooperatives by the Conservative Party and strong support from the Labour, Liberal and Social Democrats, cooperatives may enter a new era of political support.

• **Government** In 1978, the then Labour Government established the Cooperative Development Agency with a budget of three quarters of a million dollars a year. The all-party support which initiated the Act was evident when the new Conservative Government voted to continue the funding. The agency has decided to assist those cooperatives presently underserved by existing resources and initially has set worker cooperatives as its number one priority.

There are a number of sectors in which cooperatives are active, the following breakdown should provide a snapshot of their size and substance:

Consumer Goods Cooperatives

This sector is the most evident in the economy with its ten and a half million members. Since World War II, the base of food store operations has expanded into a broad range of non-foods and consumer services. At the same time, the movement has undergone intense rationalization through the closing of 16,000 small stores and the merging of societies. While this arrested the decline of the movement, it generally centralized decision-making and further reduced membership control and participation. With the recent entry of the food store chains into Britain, the consumer cooperatives will need new strategies for dealing with the challenge of well-capitalized, centrally directed operations without becoming entirely the mirror image of the new competition. If the consumer goods cooperatives wish to avoid relegation to a footnote in history, they need to regain their original entrepreneurial role and re-activate their membership base.

Financial Service Cooperatives

The Cooperative Bank (owned by the Cooperative Wholesale Society) is now the fifth largest bank in Britain, and growing at a 20 percent annual rate. Established in 1872, it was only in the 1970's that the Cooperative Bank received the authority to offer a full range of services. With over a half of a million customers and over one billion dollars in assets, the Bank is rated the best in Britain according to the Consumer Association. Although Credit Unions are prevalent in the U.S.A. they have only just arrived in Britain, mostly as a result of the interest and experience of West Indian immigrants. The Cooperative Insurance Society (also wholly owned by the C.W.S.) is the 6th largest in Britain, serving one in every six homes, with a

yearly premium income of a half a billion dollars and assets of two and a half billion dollars.

Housing Cooperatives

The founders of the cooperative movement had in mind a series of cooperative communities built on the profits of the retail stores. This goal had limited success although many cooperative societies purchased housing which they rented to members. With the creation of Garden Cities and the New Town movement of the 1900's came an interest in the application of cooperative home ownership. The major deterrent to a cooperative housing sector in Britain has been the Labour Party's long-term commitment to municipal housing as the only method for solving the chronic shortage of low-cost, quality housing. In the 1970's, cooperative housing emerged as a viable housing alternative with the support of both the Conservative and Labour Party governments. Today, lack of access to financing is the major hurdle to cooperative housing in Britain.

Worker Cooperatives

Although worker cooperatives have a long history in Britain, a number going back longer than fifty years, there were only 75 registered in 1977. In 1980 the Industrial Common Ownership Movement claimed there were more than 400. Although a number are well known, employing between 100-1000 people, worker cooperatives are generally small. They are found mainly in the building, engineering, printing and whole foods trades, employing between 10-50 people. In fact all of the natural foods cooperatives in Britain are worker rather than consumer owned. In the past five years the worker cooperatives have built a strong infrastructure around the Industrial Common Ownership Movement which contains a sizeable Loan Fund, training and education facilities at their own college; and a government law which follows the design of their model by-laws.

After 140 years of activity the British Cooperative movement is no longer the monolithic giant built around consumer cooperation. The conditions of the inflationary economy of the 1970's demand cooperative solutions to employment, production and housing the additions to consumer needs. Clearly the 'new wave' cooperatives in Britain are worker rather than consumer owned, and as in the U.S.A. ties between the two are tenuous. However, recent actions of the Cooperative Union (CLUSA's equivalent) and the Cooperative Bank reveal a willingness to welcome the 'new wave' cooperatives into the cooperative family. The Cooperative Bank has set up a special loan fund to assist in the development of worker cooperatives, and has also provided technical assistance. Were the consumer cooperative dominated movement to commit its immense resources to developing new ideas and economic trends there would be a re-birth of cooperation.

When the lamps were first lit in Rochdale in 1844, they were intended to illuminate a new world of cooperation. The Pioneers of Rochdale had learned much from those whose attempts had preceded them and avoided earlier mistakes. What is needed are a new group of Pioneers capable of adding new oil to a time-tested lamp. □

Movement for a New Society [MNS] is a nationwide network of groups working for fundamental social change through nonviolent action. Together we are developing an analysis of present-day society; a vision of a decentralized, democratic and caring social order; a nonviolent revolutionary strategy; and a program based on changed values and changed lives. For additional information and an extensive publications list, contact Network Service Collective, 4722 Baltimore Ave., Philadelphia, PA 19143.

Dear Friends,

Greetings. There are many exciting things happening in Movement for a New Society. However, for this particular letter we would like to focus especially on recent MNS involvements with nonviolent social change movements in other countries. The following is not at all the whole story, but rather a description of some important ways MNS has connected with movements in other countries.

George Willoughby of MNS is currently in India and writes that he sees "great opportunity to share in content and style". To implement this sharing he is helping to set up a transnational nonviolent action and study center there. His trip is only the latest in a long exchange between MNS people and Indian activists. This exchange, in which Indians have come to the U.S. and MNSers to India, has included extended visits, speaking engagements, attending and performing trainings, and the development of deep friendships — to the great benefit of the movements in both countries.

It was through one of the trainings in India, the 1978 International Seminar for Training in Nonviolent Action, that Berit Lakey and David Albert, MNSers doing training there, met Sachethananthan from Sri Lanka. Sachethananthan left the seminar with the conviction that he must take action. On his return to Sri Lanka he helped young people of the Jaffna region (the northern, Tamil speaking part of Sri Lanka) organize the Nonviolent Direct Action Group (NVDAG) which formed around commitment to broad-based social action. Since NVDAG's inception, seven MNSers have visited and done training there. The group now identifies quite strongly with MNS. They have both been moved by MNS' concern for their struggles and made very good use of the skills they have developed. NVDAG is working on a number of issues including promoting the use of local products, eradication of the caste system, and ending the practice of dowry for marriages. It has organized weekend work camps during which participants have helped to improve rural conditions, in one instance by aiding villagers in building a road. NVDAG has grown substantially in numbers and has succeeded in abolishing the caste system in 102 out of 169 Hindu temples on Sri Lanka!

MNS General Training Programs (GTPs) have also provided an exciting tool for connecting with nonviolent activists from other countries. Many have come from the

German anti-nuclear movement: In August 1979 a special all-German GTP was held in Philadelphia. Since then German anti-nuke activists have continued to come to Orientation Weekends, GTPs and the Long Term Training program.

Addie Wartena and Yvonne DeBrujir from Holland also came to Philadelphia for training. Since then they have begun the Methmedura Training Center in the Netherlands. They expect that soon they will have accumulated the skills in their collective to be able to put on two ten-day training programs per year in order to provide training for nonviolent activists in Holland and the rest of Europe. They have also translated the MNS **Clearness Manual** into Dutch (a special treat for the author whose ancestry is Dutch!).

Of all the work that MNS does to foster worldwide revolution, we believe that both the most important and the most appropriate is right here, in the United States. The U.S. military and economic dominance maintains a repressive status quo in nations worldwide and poses a threat to progressive changes and governments. During the peacemaking trip to Iran which included Pamela Haines, Leslie Withers and Lynne Shivers of MNS, a prominent

இளைஞர்களே! YOUTHS

சீதனம் STOP வாங்குவதை ACCEPTING நீறுத்துங்கள்! DOWRY!

ACCEPTING AND GIVING DOWRY IS SLAVERY.

- ★ சீதனம் கொடுப்பதும் - வாங்குவதும் அடிமைத்தனம்!
- ★ RESPECT MAN - NOT DESIGNATION.
- ★ பதவிக்கு மதிப்புக்கொடாது - மனிதனை மதிப்போம்!
- ★ GIRLS PROTECT THOSE WHO DEMAND DOWRY.
- ★ பெண்களே! சீதனம் கொடுப்போரைப் பிடிக்கிறீர்கள்!!!
- ★ INFLUENCE IS A SOUL EVIL
- ★ சீதனம் என்ற கொடிய விபத்தி ஒழியட்டும்!
- ★ PUNISH DOWRY ACCEPTOR DOWRY AND RE SLAVE
- ★ ஆண்கள் சீதனம் வாங்குவது அடிமைத்தனம்!

சிந்தனைத் தெளிவு பெற, தீமை தெரியாது தவிக்கும்.
LET'S ABOLISH DOWRY SYSTEM.
ஏழைப் பெண்கள் வாழ்வு மலர மனிதனின் அடிமைத் தனையை அகற்ற
AND GIVE LIFE TO GIRLS.
ஒழிப்போம்—சீதனம்—மறப்போம் சீதனம்!
LET'S PROTECT UNITY,
தமிழர் ஒற்றுமை காப்போம்!
புதியதோர் உலகம் செய்வோம்!!
FORM A NEW SOCIETY

அறவழிப் போராட்டக் குழு
NONVIOLENT DIRECT ACTION GROUP

Iranian official told the delegation, "I am 85 percent worried about what happens in the United States and only 15 percent worried about the revolution in Iran." Change we foster in the U.S. toward a less oppressive, less consumptive, more democratic and ecologically sound society truly has global impact.

Love and Struggle,
MNS

What is a kibbutz? For a bored tourist, a kibbutz is a collection of slides, a few strange faces and some blurred memories. For an economist, the kibbutz is a rural and industrial community whose members share the means and results of production. For a housewife, a kibbutz is a community in which every woman works and in which the children sleep in their own separate children's houses.

For statisticians, the kibbutz is only 3.5 percent of the population of Israel. For the historian, the kibbutz is an active movement which took a decisive role in the formation of Israeli society.

For the dreamers, it is an attempt to create a new society. For the cynics, it is one of many attempts to change man, and will inevitably fail.

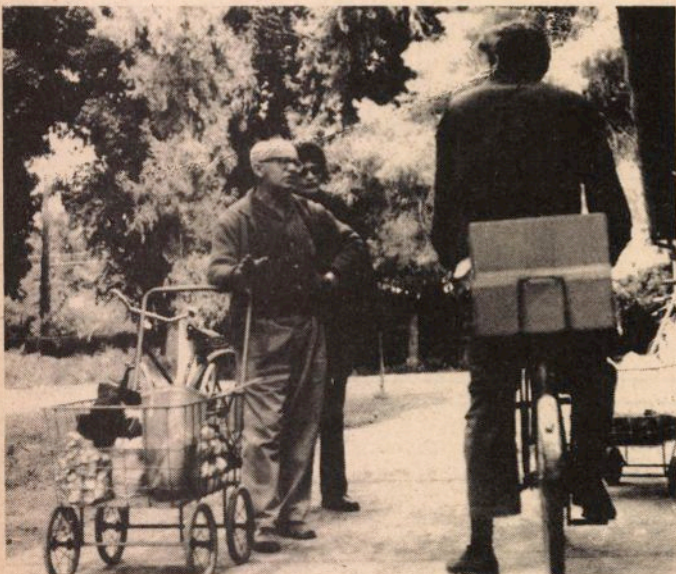
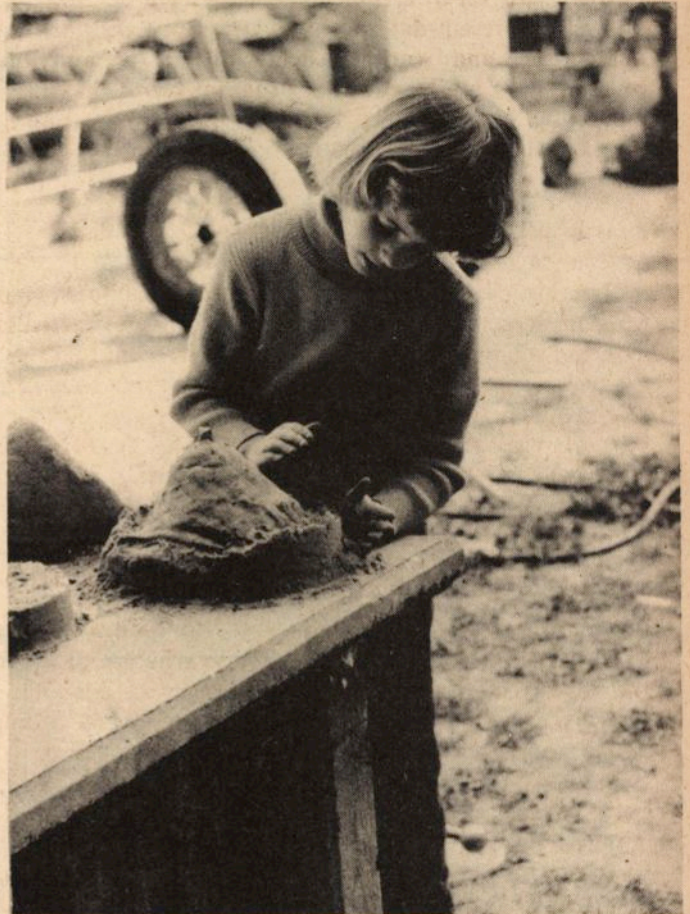
But for us, members of the kibbutz, the kibbutz is something we can't explain. Statistics, historical implications and abstract concepts are aspects of the truth, but they are frozen pictures which cannot accurately describe our changing life.

A kibbutz is our home. Can one explain what a home means? It is a landscape of the present and memories of the past, a belonging and a basis for revolt. The kibbutz is a way of life with which we struggle.

Those who decided to join a kibbutz from the outside remember the decision as a major change in their lives. Many of us never made this decision; we were born in a kibbutz. For us the kibbutz was always home, a way of life built by our parents, a world we accept and reject, want to change and to rebuild.

The kibbutz of today is a conscious community which endeavors to live by defined principles without forgetting the human needs and life of its people. It is, above all, a creation of these 100,000 people — a reality and a dream with roots in the past and aspirations for the future.

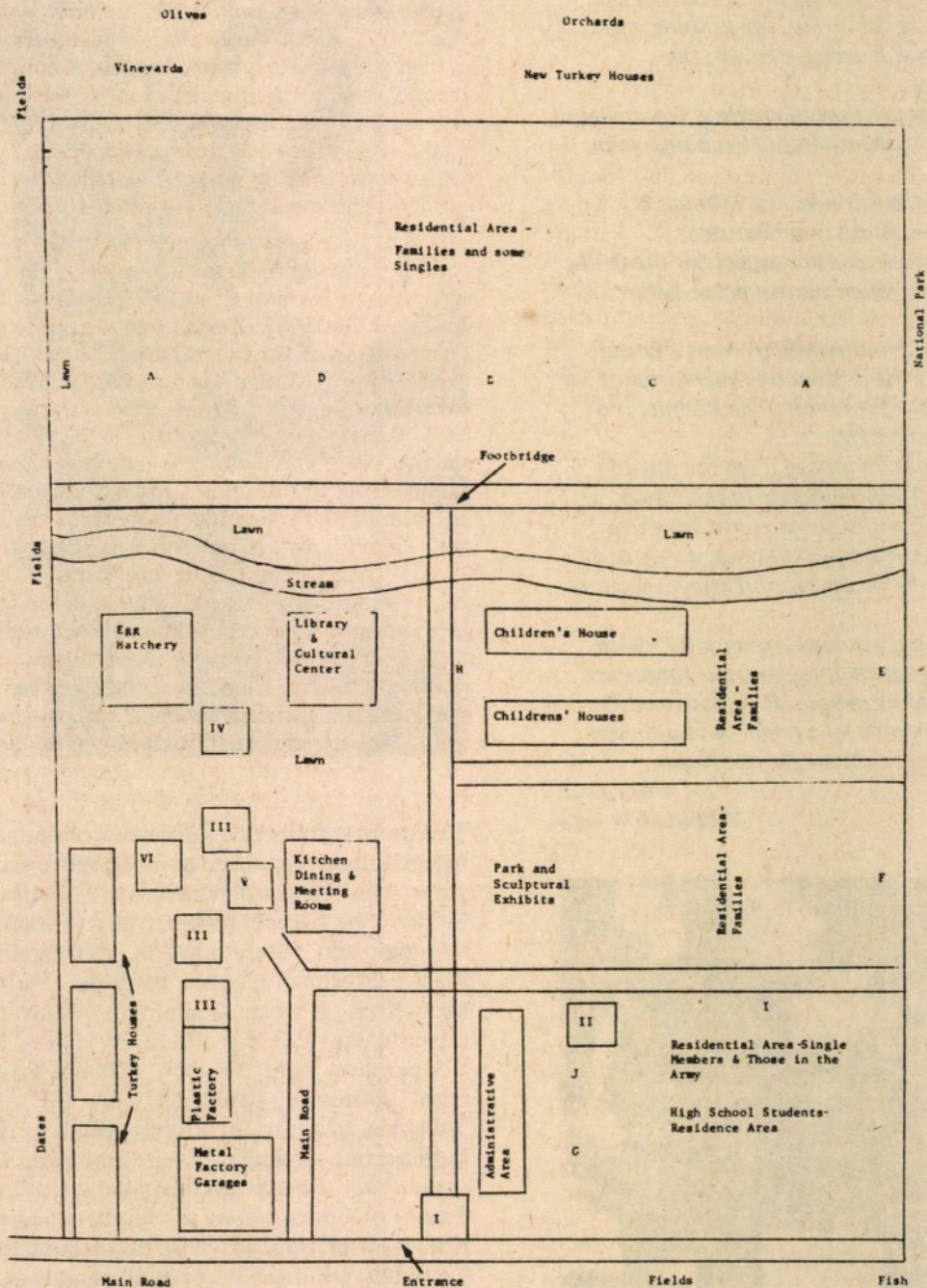
*Muki Tsur
Kibbutz Ein Gev*



The most sustained, significant communal experiment in recent history has occurred in Israel over the past seventy years. At Harvard University's Project for Kibbutz Studies, we pieced together this assessment of present struggles and future models. Participants were Joseph Blasi, director of the Institute; visiting professors, Menachem Rosner (sociologist, University of Haifa; director, Institute for the Study of the Kibbutz and the Cooperative Idea; member, Kibbutz Reshafim), Yaakov Oved (historian, University of Tel Aviv; researcher, Tabenkin Institute for Kibbutz Studies; member, Kibbutz Palmachim), Yehuda Don (economist, Bar-Ilan University), Alex Barzel (philosopher, University of Haifa, School of Education of the Kibbutz Movement; member, Kibbutz Kfar Ha Choresch); and scholar in residence at the Kibbutz Institute, Paul Freundlich (editor, *Communities*).

The section opens with Joseph Blasi's description of Kibbutz life; continues with a general presentation and conversation on the subject of challenges to the kibbutz, and the relevance to other communities; and concludes with a dialog between Paul and Menachem.

Daily Life in an Israeli Kibbutz



← To Town and Kibbutz Fields

- Fields
- I - Grain Elevator
 - II - Laundry
 - III - Shops, Storage
 - IV - Infirmary
 - V - Parking Area
 - VI - Agricultural Laboratory
- == = Main Paths

Map of Kibbutz Vitek

Kibbutz Vatik today looks like a cooperative small town. As the map (Figure 1) illustrates, all the aspects of normal life are found within its confines. The community itself takes up about 30-70 acres and is surrounded by several thousand acres of fields. The center of the community, the communal dining hall where members meet for meals, general assembly meetings, concerts and festivities, is surrounded by spacious lawns and wooded parks where people gather frequently to talk or play ball or sit with their children. Vatik is especially beautiful. To the left of the dining hall are some of the work areas of the community, the chicken houses, the grain elevators, and different workshops, along with storage houses for food. To the right is a spacious park with an on-going exhibit of the community sculptor's work. Behind the dining hall is a lawn used for outdoor movies in the evening, and the various outdoor activities mentioned above. The screen is on the side of a large cultural center that houses an auditorium for movies, visiting concerts and dance, a library, a reading room and coffee house, a discotheque for the younger generation, a patio overlooking the stream that runs through the middle of the community (used for wedding ceremonies), and a room in honor of kibbutz sons who died in their country's defense. On the other side of the park, not more than 100 feet from the dining room, is the administrative area of the community. Located here are the offices of: the central coordinator of all economic branches, the social secretary (similar to a mayor), the technical secretaries who answer telephones, process a vast quantity of mail and distribute morning newspapers, and help with internal accounts and members' needs, the internal treasurer who dispenses funds, the accounting office (with offices of the treasurer and economic planners), and the buyer of clothes. The buyer of food has an office in the dining area. A member responsible for coordinating the work schedule has an office adjoining the dining room, since most discussion of the work schedule takes place before, during and after meals.

Harvest festivals, cultural events, occasional outdoor picnics, and movies take place in the lawns, parks and fields. Most apartments flank the stream; three to a house containing a kitchenette, bedroom and living room. The houses and apartments have connecting lawns. Each couple or member (if single) may have a flower garden, but fenced-in yards, private vegetable or fruit gardens do not exist. The climate is usually hot and dry in the summer, cold and rainy in the winter. To avoid working in the heat members usually rise early -- 5:00-6:00 A.M. -- and work until 2:00-3:00 P.M. taking a snack in the apartment or in the kitchen, with a few coffee breaks at work, and more talkative and extended breakfasts and lunches in the dining room.

Kibbutz life is fairly integrated. Most of the work-branches (the service branches, dairy, field, orchards, workshops, factories, fish ponds, poultry houses, and vegetable gardens) except for the fields are within the village proper or close by. Because of the small population (about 600) members encounter each other frequently, on the walks and bicycle paths that connect the community. Cars are not allowed inside the community except to approach the parking lot near the kitchen and the garage area where a fuel pump is located. Even this track is limited

to two service roads through non-residential areas. People meet at work, at the children's houses when parents go in the afternoon to take their children from communal day care and when in the evening, they take them to bed. Connections of mutual aid and common life criss-cross the community endlessly. The woman who is social manager (figurehead executive of the community for all except economic management) may have a son in your nursery group. Your husband may work with her husband in the orange groves. Several times a year you may be on similar community jobs, committees, or even taking the podium to defend a common opinion.

On a daily basis each adult member works six to eight hours, meets with various other members for community business (relating to a work branch, a committee, personal arrangements such as a new job, a wedding or a gripe), takes care of the necessities of daily life (the house, the family, seeing the treasurer for money, going to town for a certain book, making sure one's kitchen is well stocked with light food and snacks from the kitchen and kibbutz "store").

In the afternoon most members take a nap and then prepare to spend the early evening (from 4:00-8:00 P.M.) with their children, circle of friends or family, and at dinner. At 8:00 P.M. the children are put to bed and usually people just spend time together, go to cultural events (study circles, library). A member lives with problems and joys but never needs to worry about whether there will be work, whether there will be money, whether the children will be able to go to school. Although each branch and each branch manager tries to maximize productivity and efficiency, and the community's economic planners for that year must plan hard, individuals do not have to struggle and compete. Money is distributed through individual "closed budgets", and a community budget. Members' closed budgets, all equal (except where objective events such as children's budgets or special physical needs require), provide: for clothing, transportation, vacations yearly, and occasional trips abroad, spending money, for personal matters and cultural events, and small luxuries which can be purchased through an account at the kibbutz store. The yearly personal budget (spending money outside of the "closed budgets") is about \$150-300.

The community budget provides: meals, services such as laundering and household work, child care and education, higher education, medical care, full old age social security, housing, and cultural events and special community facilities (pool, concert hall, darkroom) in unlimited fashion to all members without measuring who gets what or determining the amount according to the status or work position of that member. The general assembly and the committees determine the amount of funds that can be spent each year in the community and personal "closed" budgets. Daily economic life is relatively stable and imbued with the cooperative principle. The community could not function for one hour without thousands of mutual acts that usually take place without much supervision, without immediate remuneration, and without the presence of a police force or clear external punishments. One, for example, does not get a smaller cultural budget if one has been working poorly. Social control does exist, however. It depends on each member's awareness that the system works: if one does at least work and live peacefully in the community, many rewards are forthcoming. □



israel

CHALLENGES TO THE KIBBUTZ

Menachem Rosner Major challenges to the kibbutz movement have developed in four areas: exterior relations with Israeli society; social cohesion; industrialization; and consumption.

Exterior Relations

What role will the kibbutz play in an Israeli society which is increasingly capitalistic and consumer oriented? At one time it was the pioneer edge of that society; is it now an alternative? Can the kibbutz be an active part of the society, and also in basic opposition because of its socialistic and egalitarian values?

Social Cohesion

There is now a much more heterogeneous population than when the kibbutz movement was begun. There are several generations, and older members have different needs and are less productive. (Keep in mind that most kibbutzim are between 100-500 membership, and a significant loss in productivity among members is not to be taken lightly.)

If there are problems with aging, there are also difficulties meeting the aspirations of younger kibbutzniks, particularly for interesting work and careers. The kibbutz has created a younger generation that behaves differently than the first generation. Much of what that first generation created by concept was natural for the second.

Being educated to act in a cooperative way is very important, but it is not enough. People must also be ideologically motivated so they will always look to create cooperative situations. And in this goal we have been only

partially successful. As a result, part of the second generation is leaving. Not because they lack some mythical *kibbutz personality*, but because we haven't been successful from an ideological point of view in convincing them the kibbutz is the best place for them to live.

What is the optimal balance between the values of family and community? The kibbutz has proved it is possible to have strong families without the economic basis of dependency, and without the responsibility of the family to socialize and educate its children.

The kibbutz has surely been one of the pioneers in achieving an equality of sex roles. In the early days, women and men worked and struggled side by side. But if women joined in traditional *man's work*, the reverse was rare. Childrearing and education performed by women undercut the achievements. More recently, the Women's movement, particularly in America, has re-raised the question of men entering those traditionally women's roles. The shift away from agriculture as the primary work in the kibbutz, and the larger role of women in financial accounting and economic decision-making has brought more women to leadership positions.

Industrialization

The primary question is whether industry can be both productive and democratic. As the kibbutzim move away from a reliance on agriculture (it went from over 50% of jobs thirty years ago to about 30% now) can the same egalitarian standards be maintained?

Many kibbutz industries now require a working force larger than any one kibbutz can provide. This requires cooperation between kibbutzim (potentially valuable) and some hired labor (generally thought poorly of).

Consumption

There is an increasing demand not just for material goods, but also cultural and educational opportunities. How to decide between diverse needs without creating a monetary system (where none has existed within the kibbutz)?

COMMENTS ON CHALLENGES TO THE KIBBUTZ

Joseph Blasi Cooperation between kibbutzim has traditionally been in areas under their control. Now industrial expansion puts them in a highly competitive market. This will make the disparity between income levels among kibbutzim more serious — and there is no system to deal with it.

Menachem Even though there are differences in the income of different kibbutzim, the differential in standard of living as it applies to the individual or family is small.

Yaakov Oved There are structural limits to what a kibbutz or individual or family within the kibbutz can do with greater wealth.

Paul Freundlich Does greater consumption mean greater consumer expectations? The American experience is that expectations spiral off increased consumption.

Menachem Today's aspirations have more to do with cultural and educational needs. There was a study recently of what kibbutzniks thought should be done if the economic situation of the kibbutz continued to improve: 30 percent thought it should go to better private housing, clothes, furniture; 30 percent preferred better collective facilities — dining room, theatre; 5 percent wanted less work hours; 25 percent an improvement in conditions to make work more satisfying; 10 percent better opportunities for higher education, hobbies and leisure time.

Joseph So much goes back into communal facilities and back into investment for production. Until the percent changes, there isn't a serious problem.

Paul On the question of young people getting their needs met, particularly occupational — do you have any sense of whether the most competent and imaginative are leaving or staying?

Menachem There have been studies, and no correlation has developed between leaving and capacity.

Yaakov I think it's important to understand our education: How many ways it reaches into people's lives. First, there is education simply by living in the kibbutz. Second, students gain a better understanding of what they have by studying their reality. Third, part of their education is extended visits, even work times, to cities and towns to understand the alternatives. Fourth, most kibbutz youth are part of Youth Movements which give service while developing a common spirit, preparing them for the ideological commitment of kibbutz life. Fifth, we offer seminars for youth activists to work on ideological problems for a year or two.

Menachem It is important to remember that the Kibbutz, as an institution, has seventy years history. There may be challenges and problems, but we believe we have the resources and the will to meet them.

REPLICATION AND APPLICATION

Menachem Much interest in the Kibbutz experiment is evident among social scientists and thinkers the world over, who see the Kibbutz as a sort of social laboratory capable of testing possible solutions for the problems of modern society. The Kibbutz experience shows the possibility of:

- Managing a complex and highly productive economy, both industrial and agricultural — without using material incentives;
- Satisfying the needs of a heterogenous population, without using money, on an egalitarian basis, taking individual needs into consideration;
- Managing community and economic organization on the basis of direct democracy, with the participation of all members in decision-making together with rotation in managerial roles;
- Bridging the contradiction between town and village, while maintaining an urban, industrial economy and an urban culture in a rural environment.
- It has attained inter-generation continuity, while many other communes, the world over, crumbled when their founders aged.

COMMENTS ON REPLICATION AND APPLICATION

Joseph The apparent uniformity of the kibbutz scares people. They doubt their ability to commit or conform. Actually there is a much greater personal diversity than is projected. There's a difference between ideological commitment, day to day practice and perfect behavior.

Alex Barzel The reasons for commitment are irrelevant to the functioning of the Kibbutz. Without five or six basic points of understanding, the rules of the game, there is no kibbutz. If one disagrees, for instance, with the disconnection of income and use, it is unimportant, because the choice is to stay or leave.

If the decision is equality, the experience and the methods of achieving it are criticized according to the normative ideology. Experience comes after the decision.

Most American attempts at community are personalistic. People come to community as part of a process of personal discovery. In the kibbutz, the member is making a choice to be in accordance with the ideological features which are the attraction. In the kibbutz, self-realization is a by-product. The redemption of the soul is a by-product. The aim, absolutely, is social justice, social equality.

This may actually mean there is more room for growth. If you are going to the Bruderhoff (a spiritual community) you must believe in God from the beginning. In the kibbutz, you can be a better person tomorrow than you are today. Therefore your previous motivation is less important than your concrete deeds.

The question of applying the kibbutz experience elsewhere seems dubious. Even in the kibbutz, motivation for involvement changes from generation to generation. How much more difficult to match the kibbutz experience to America.

Yaakov When the kibbutz was created, it came out of the necessity of the Jewish nation and its rebirth. First was the necessity, then the reaction, then the rationalization, then the people adopted the theory behind the kibbutz because it seemed the most adequate way to solve social and national problems. But every response was because of their ideals.

They went to far settlements for a national ideal. They created collective forms of ownership because they had social ideals. That's not a pragmatic response: it's motivated by vision without being visionary. Pragmatic means were used to implement ideological concepts.

Yehuda Don What can be applied from the kibbutz? Certainly not the operative framework because that was a unique response to a unique set of problems.

I see one major field where the achievements of the kibbutz are imitable: the realm of work, labor relations and our relation to labor; the conversion of labor to a positive, enjoyable dimension of life. This is part of a larger shift in working patterns. There is greater mechanization and more leisure time, and the kibbutz has taken the lead in dealing with the possibilities because of its concern for its member/workers.

In labor relations, there should be an understanding about the relation between productivity and satisfaction. That understanding simplifies the adversary position between labor and management.

For alternative societies or communities, the kibbutz federations teach the importance of organization and infrastructure which provide external support for the individual kibbutz: Reducing costs, providing information, helping with lobbying and pressure groups. This institutional involvement does result in some red tape for the individual, but is undoubtedly less a cost than the benefits it confers. The great success of the Hutterites in America, who also maintain a rigorous organization, is another useful example.

Menachem In the kibbutz, the correlation is not between satisfaction and productivity, rather between commitment and productivity. The degree of identification with the kibbutz or factory is much more important than personal satisfaction. Ideology is one of the most important sources of commitment; more than social cohesion, group spirit or needs satisfaction.

What are the conditions in which intentional communities, collectives and worker-owned enterprises can exist? How can we create (or encourage) the commitment for the common good in spite of diversity?

What can we learn from the kibbutz as it is today, and what from its 70 years of history?

Infrastructure, for individual kibbutzim or for the federation, is not the answer to the need for developing commitment. The kibbutz infrastructure could never have been created without prior commitment. And day-by-day even that commitment would not be enough if there weren't a larger commitment beyond the kibbutz to common ownership and social justice.

Ideology in the kibbutz movement is a kind of intellectual structure where different values are connected. There is a large diversity in how people regard this

ideology, to the point where some small percentage will be marginal to the kibbutz at any given time.

Ideology and commitment are the most important pre-conditions of kibbutz life. I believe all your American alternative communities will fail unless there is a commitment to larger values. The calculating approach of, "my needs can be better met in this institution" is not enough.

Social cohesion does not happen spontaneously. It's important to have cohesive groups before starting the hardships involved in creating a kibbutz. It's important to develop the infrastructure to educate people and support social cohesion before.

Another basic understanding is that people need to be at a point of development where personal and material needs are not the priority. Perhaps this is clearly understood by collectives and communes in the U.S.: it's surely not understood by worker-owned businesses (or by many cooperatives) where the material motivation is often central. I'm not saying that material needs are not present, but that to the extent they have priority, they cause limitations on what is collectively possible.

What can we learn from the kibbutz? First we must ask the right question: How to get people to commit themselves to common goals.

I think there can be great diversity within commonly agreed upon ideology and values. There has to be a structure which supports social cohesion. There needs to be an infrastructure, which especially in adverse circumstances can help the individual kibbutz to overcome difficulties that a single organization could not. Finally, we must educate our young people so that when they start their own kibbutzim they will be successful.

DIALOGUE BETWEEN MENACHEM ROSNER AND PAUL FREUNDLICH ON LEARNING FROM THE KIBBUTZ MODEL

Paul What are the pre-conditions to any movement? If a social experiment demands a high level of commitment to ideology, is there a population prepared to embrace it in a sustained way?

Personal psychology may be irrelevant to a movement, but the movement or institutions only endure so long as there are enough participants.

I see two factors governing the success of social experiments: (1) Ideology which says that this path is correct because it will bring promised rewards (heaven on earth; a just society; an end to hunger; etc.) by following a consistent methodology. (2) Practical, more-or-less immediate rewards wherein the social structure takes care of personal and social needs better than otherwise or elsewhere.

The kibbutz seems particularly interesting because it has had the time to move from the first stage to the second, without losing the values of the first. The theory of the kibbutz is also the practice: Both the life and the ideals are egalitarian, just and efficient.

Using the kibbutz as a model, however, we are faced with the renewed need for theory. It may have worked in Israel, but the preconditions are different elsewhere. They

are different because an Israeli kibbutz plunked down in the middle of Missouri would be affected by its environment. The preconditions are different because those who might join such a kibbutz may not exist in America in sufficient numbers at this time.

The Israelis, B.F. Skinner, the Chinese — anyone can lay out the aims and ideals. But whether it succeeds on whatever scale depends on the historical context.

All this we're supposed to know.

Looking at the foundations of the kibbutz, what can we expect to learn from an institution created by pioneers in a bleak and largely inhospitable land? It certainly wouldn't tell us how to begin a more cooperative society in a wealthy and technologically sophisticated America.

Looking at the present state of the kibbutz, what lessons can we take from the existence of a powerful federation of cooperative communities embracing socialist ideals, and operating within the context of a small, comparatively unified nation with a mixed economy?

Are there ideals or methodology inherent in the kibbutz or the kibbutz movement which relate to the inclinations of human beings in general and Americans in particular? Are there factors in the kibbutz experience which seem to answer historical human questions: Family, tribe, community, justice, equality, productivity? Are there approaches which transcend the historical and geographical context?

From the experience of having been in Israel and from knowing the aid and comfort the kibbutz has been to American communities like Twin Oaks and East Wind, I know the answer to the question of relevance is at least a modified yes. But I'm also aware that comparatively little use has been made of the kibbutz model in America.

Menachem Here at Harvard I ran across the work of a radical economist on the faculty who begins his thesis with the point that, "if there were a significant, non-hierarchical work experience, it should be studied. Since there isn't, it becomes necessary to go back to the pre-industrial revolution . . ." Yet here is the kibbutz with 100,000 people and a 70 year history of non-hierarchical work.

There are two areas which I'll touch on where the kibbutz offers important information on what is possible. The first is the family. Historically, communities have been skeptical or negative about the family. That was also true about the kibbutz at the beginning. Yet the development of the kibbutz is that the social units are complementary rather than contradictory.

The family is actually stronger in the kibbutz than anywhere else in Israeli society. In the kibbutz there is a much lower rate of divorce. With a second generation continuing in the same small community, in some large kibbutzim, you might find 30-40 people related in some way; part of an extended family.

So the kibbutz hasn't destroyed the family. This is particularly remarkable since there aren't the traditional social and economic reasons for holding it together. After all, one can divorce without affecting one's economic status, and children are the educational responsibility of the community.

What are the lessons?



First we must ask the right question...

In a community which is becoming larger and more diversified, social bonds are not enough to satisfy the affective needs of a person. Nuclear family units seem to provide that relationship.

From the point of view of the individual, having a stable family is satisfying. From the perspective of the community, the family helps stabilize the individual.

Paul A few points which are mostly amendments and translations to our scene: First, in American communities when people don't get their deep personal and perhaps biological needs met (family, long-term relationship, mating, children), no matter how strong their ideology, at 23 or 28 or 34 they leave. I don't think nuclear relationships are the only way to meet those needs, but similar patterns seem to be emerging in American communities.

Second point. A stable community supports stable relationships. Even if the relationship is less than perfect (heaven forbid) people tend to hesitate to let their personal trauma blow them out of a strong community. They don't want to break up the friendships and the family-like experience. If splitting means one of them leaving, there's added support in getting through hard times.

Menachem In the early days of the kibbutz, people had

mostly left their families to join. This exerted a centrifugal force, pulling them away. As families and extended families have evolved, they exert a centripetal force, holding people in the kibbutz.

Paul I've seen that go the other way, too. Needs for childcare and parenting responsibilities keep people in a community: kids growing up and being able to depend on public schools lets people out. But even in our best extended modern communities, both rural and urban, we really don't have the history to apply.

Menachem The second generic area I'll explore is the motivation for work. Here, I think, we've proved on quite a large scale that it's possible to have enterprises which are productive and efficient, without having direct material rewards as the motivation.

The general assumption in the attempts to create worker-ownership in America is that they must be first based on economic motivation. There is a difference between the profitability of an enterprise, and the assumption that individual motivation is economic.

The other extreme is an assumption that efficiency and profitability are bad. Many people thought that in the 60's and preferred to let things happen, and be judged by people feeling good.

Now the kibbutz is exactly between those extremes. It must operate productively — even as a unit which is competitive within a larger market. At the same time, there is no direct personal reward for efficiency, and the satisfaction of the workers must always be acknowledged because they are also the owners.

In the kibbutz, everyone is getting rewarded according to their needs. But even without going that far, or even without saying that all people must receive the same wages — another lesson of the kibbutz is that creating a commitment for the common good is the best basis for productivity. It cannot be based on material reward or self-interest alone.

Paul Yes, but ... I don't accept that there's no self-interest in the kibbutz. Rather that the kibbutz has been successful in defining collective action as the best means of meeting self-interest. So in the kibbutz the question of self-interest contradicting community needs rarely comes up.

Here, it's the first thing. There isn't a system that takes care of our needs, except at communities like Twin Oaks.

Americans aren't bad or selfish. People do the best they can with the support they have. I wish we could create the support structures for collectivity you have (God knows, we try) but until or unless we do, that places a limitation on how well your experience translates.

Menachem All that may be true, but whatever the reasons, without commitment, the enterprises will not succeed.

Paul I think you're saying that if you need this level of commitment, then you must have an equivalent level of support behind it. Otherwise you better rely on material rewards. Because if you don't provide the material rewards or the support, the individuals will draw on their own resources (ideology, spiritual strength) up to the point they use up those resources and burn out.

Ideology is fine, but as a set of concepts unrelated to practical reality — the words go round and round and eventually out the window. In a real environment, like the kibbutz, which is an expression of an ideology, commitment is generated by life.

In fact, in America where we've achieved some measure of coherent community support for cooperative work, people have a much easier time maintaining their commitment.

Menachem Another lesson we've learned is the rotation of responsibilities. In most socialist experiments, even though there is equal pay, the leadership has special privileges. And they manipulate power to maintain those privileges — to not go back to the rank and file.

We can't say we don't have this problem at all. There are some advantages (access to cars, travel) which go with certain jobs. Partly we build-in rotation.

More important, the basic distribution is egalitarian. Also there's a community framework. You're connected to it by your family, by interest groups. It's not only an occupation. So both the egalitarian distribution and the communal framework help commitment.

It seems clear that there must be a specific goal of creating all kinds of cooperative organizations and services around any new enterprise. Certainly the social and cultural aspects have tremendous feedback on work.

You cannot offer everyone the kind of work they prefer all the time. Partially we use job rotation; we make work more interesting; the workplace more attractive.

Paul And one of the solutions is — "This is a job that needs doing, and because we believe in the kibbutz and the movement, we do it."

Menachem So there are different components, and you have to keep them all in mind. And when you have all of them, there are motivated people and an efficient economy.

Paul Most of this issue is Americans involved in community looking at other countries. Here it's going the other way. As a kibbutznik of 40 years, do you have any general observation?

Menachem One thing I've noticed on this visit is that I don't find the aversion toward organization of the late 60's.

People before had large hopes about social change. Today, it seems that people out of many disappointments learned that it's not enough to organize political demonstrations. You change society little by little — not giving up political activity, but hoping that all the small activities will add up.

I see people building the national frameworks and infrastructure. The Federation of Egalitarian Communities and the Industrial Cooperative Association are two that come to mind. A bank, marketing, educational outreach, cooperative education — there's much to do. But I think what is happening is positive. □

SPAIN

MONDRAGON: bringing it home

by Terry Mollner, *The Trusteeship Institute*

The most sophisticated and successful worker cooperatives are hidden away in the Basque area of Spain. I visited there two and a half years ago and have been working since then on bringing some lessons from the Mondragon Cooperatives back home.

It all began with a priest, Father Jose Maria Arizmendi Arrilita, working with a youth group in Mondragon, a poor village in the Basque region of northern Spain. The Basques had been heavily involved on the losing side in the Spanish Civil War to Franco's Army in 1937. It was in these difficult and unpromising times that the Mondragon Cooperatives were begun.

Father Arizmendi never held an official role in any of the cooperatives, but was the inspiration and clear leader. His basic principle, which he saw as the progressive social teachings of the Catholic Church, was a humanistic revolution in economics. All economic enterprises must serve both the workers and society, never just one or the other. The process must be based on equality and faith in social affection. Mahatma Gandhi, the great Indian leader, had a similar vision. He called it "trusteeship" because we each serve as "trustees" of our own lives and society for the cause of truth; and he called the process "love."

We have traditionally, but I believe wrongly, translated it "non-violence."

Using these principles as a foundation, the Basques began their enterprises. They chose the legal structure of a cooperative because it was the best one for their purposes. Thus they began unhampered by pre-conceived ideas of what a cooperative should be. Although there are certainly advantages to understanding the history and structure of cooperatives, there were particular circumstances which made the situation special.

The Basque people have their own language and independent native aspirations. Being very oppressed under Franco, they had strong bonds of solidarity which allowed Father Arizmendi's philosophy to be easily embraced.

He first began a school, then a few businesses, and then a bank. Today, twenty-four years after the first business was begun, the Mondragon Cooperatives are the number one producers of refrigerators, stoves, hot water heaters, and tools in Spain. There over 20,000 workers in 100 cooperatives. They have jobs for life. There are over 200,000 depositor members in the cooperative bank which has 93 branches.

The entire system is growing at a rate of 30 percent a year. The Entrepresarial Division of the bank, which is in

charge of creating new cooperative enterprises, has a remarkable 100 percent success rate at creating new industrial cooperatives. 76 percent of the 100 cooperatives

WESTERN MASSACHUSETTS COOPERATIVES invite you to...

A Slide Show and Presentation on the

MONDRAGON COOPERATIVES

by
Terry MOLLNER
Chairperson, Trusteeship Institute, Inc.


In just 35 years, starting with a priest and a youth group, the Mondragon Cooperatives have grown to where they are the number one producers of refrigerators, stoves, hot water heaters, and tools in Spain with a cooperative bank coordinating everything and which has a 100% success rate at creating industrial worker cooperatives...and Terry has been there, has slides, and knows all the details of their art. Come here the whole story and meet many others who are working to make it happen in this Valley too.

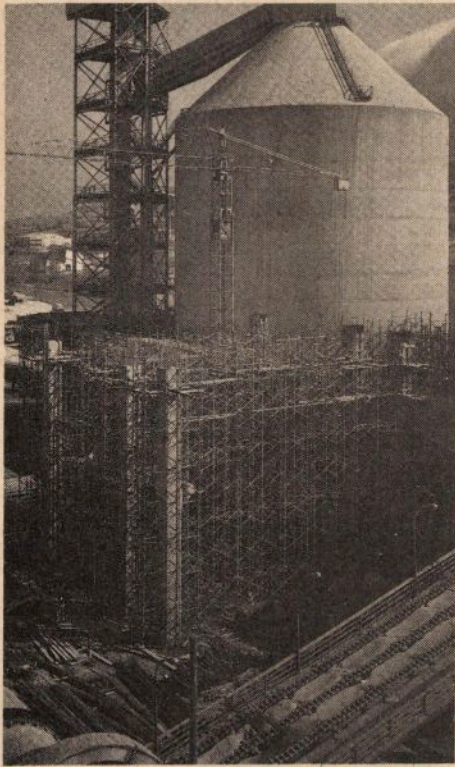
BRING A BOTTLE OF WINE TO SHARE!

Sharing wine is a tradition with the Mondragon Workers which sounds like a good tradition to copy also. Bring some wine or juice if you can to share with others. (Bangs CC has approved, and we'll supply the cups.)

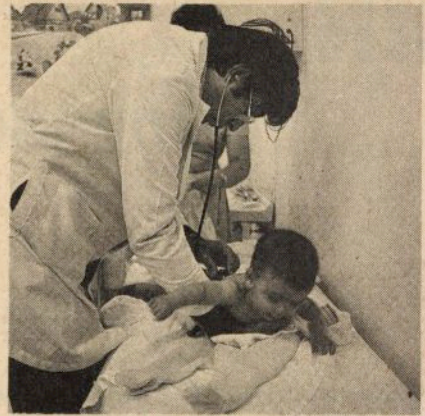
Tuesday, February 24, 7 pm
Bangs Community Center
(Across from the Yellow Sun Food Coop in Amherst Center)

In addition, the following people will be present to answer questions:
Jim Tobey, President, Northampton Cooperative Bank
Christina Platt, Western Mass. Repres. of the National Consumer Cooperative Bank
John Simmons, Chairperson, and David Magnani, Local Repres., of Association of Workplace Democracy, Inc.
George Benello, Director of Five College Workplace Democracy Degree Development Program

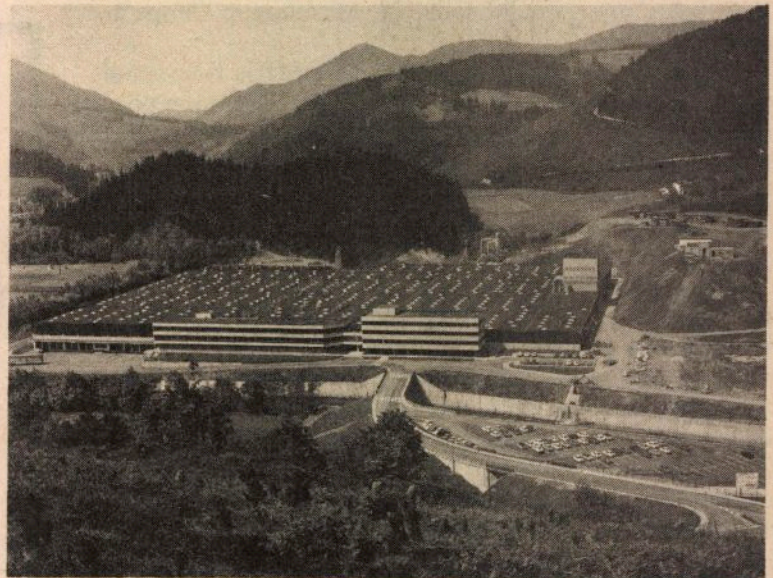




Cement Production Coop



Health Care



Da Nana Coop: furniture production

are industrial cooperatives which account for more than three fourths of the total workforce. Capitalists are successful in new business creations only 20 percent of the time.

The difference: the Basque cooperatives define a business as "the workers" rather than as "the product." Thus, they will keep changing products or managers until they achieve success. They will never abandon the workers who have committed themselves to the creation of the business.

Each cooperative is autonomous. However, they are all joined in a voluntary association to follow certain procedures.

Only workers can be members of an individual coop. At least 90 percent of the workforce must be members (normally all are members). The members elect the Control Committee (Board of Trustees) all of whom also must be members. The Central Committee hires management which manages the businesses.

At the end of the year, if there are profits, the workers get 70 percent. These profits are loaned back to the business at interest which the worker receives at the end of each year. When the worker leaves or retires he or she receives these loans in full (80 percent if he or she leaves before retirement).

Thus, this 70 percent serves society as well as the workers. It serves society by being reinvested in the business to create more worker-owned jobs. It serves the workers because they can use it as a collateral to borrow on at the coop bank. They are charged approximately the same interest as they are receiving without losing their retirement.

20 percent of the net profit is donated to the charitable, social, educational, and creative needs of the community. (The multi-national corporations in the USA can donate 5 percent of their profits and receive a 100 percent tax deduction. Their average contribution over the last few years has been 1.2 percent.) The remaining 10 percent of net profits remains in the business as undistributed income:

One of their basic beliefs is that all workers should have both the consciousness of owners and workers. They believe that there is only one way to do this: every worker must invest a substantial portion of capital in the cooperative; the equivalent of a third of a year's salary. Only this will cause a worker to be committed as an owner to the cooperative business. If the worker doesn't have the capital, the business or bank will loan it at reasonable terms. No one is denied entry because of this.

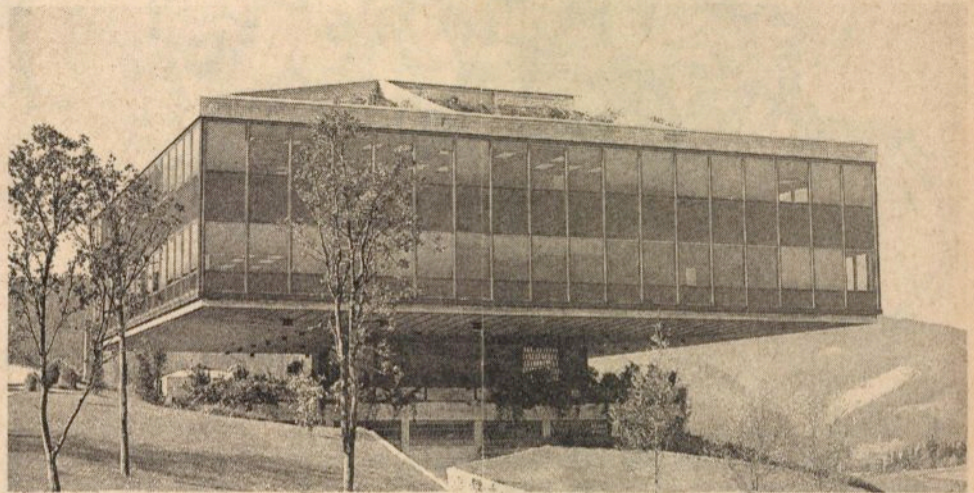
Finally, there is a private hospital and insurance cooperative which provide for complete accident and



Offices



Ulgor, S. Coop: refrigerators, stoves and light appliances



Data processing Center, Mondragon

health needs and social security. The bill to the individual differs from year to year based upon total costs. It is lower in years of few illnesses and higher in years of high illness.

There is much we can learn from the Mondragon Cooperatives. A growing number of us in the Northampton-Amherst area of western Massachusetts are doing our best.

So far we have established healthy relations with our local 91 year old cooperative bank with \$33 million in assets — the Northampton Cooperative Bank. It has already made a number of loans to workers to buy into Mondragon-like cooperatives we have begun. Two construction cooperatives, Rainbow Builders, Inc. (rehab) and Itori Environmental Design and Construction Company, Inc. (building solar envelope houses), have been organized. Good Things, a clothing store which sells mainly retail and wholesale cotton clothing from their store in Northampton, is in the process of converting to worker-ownership.

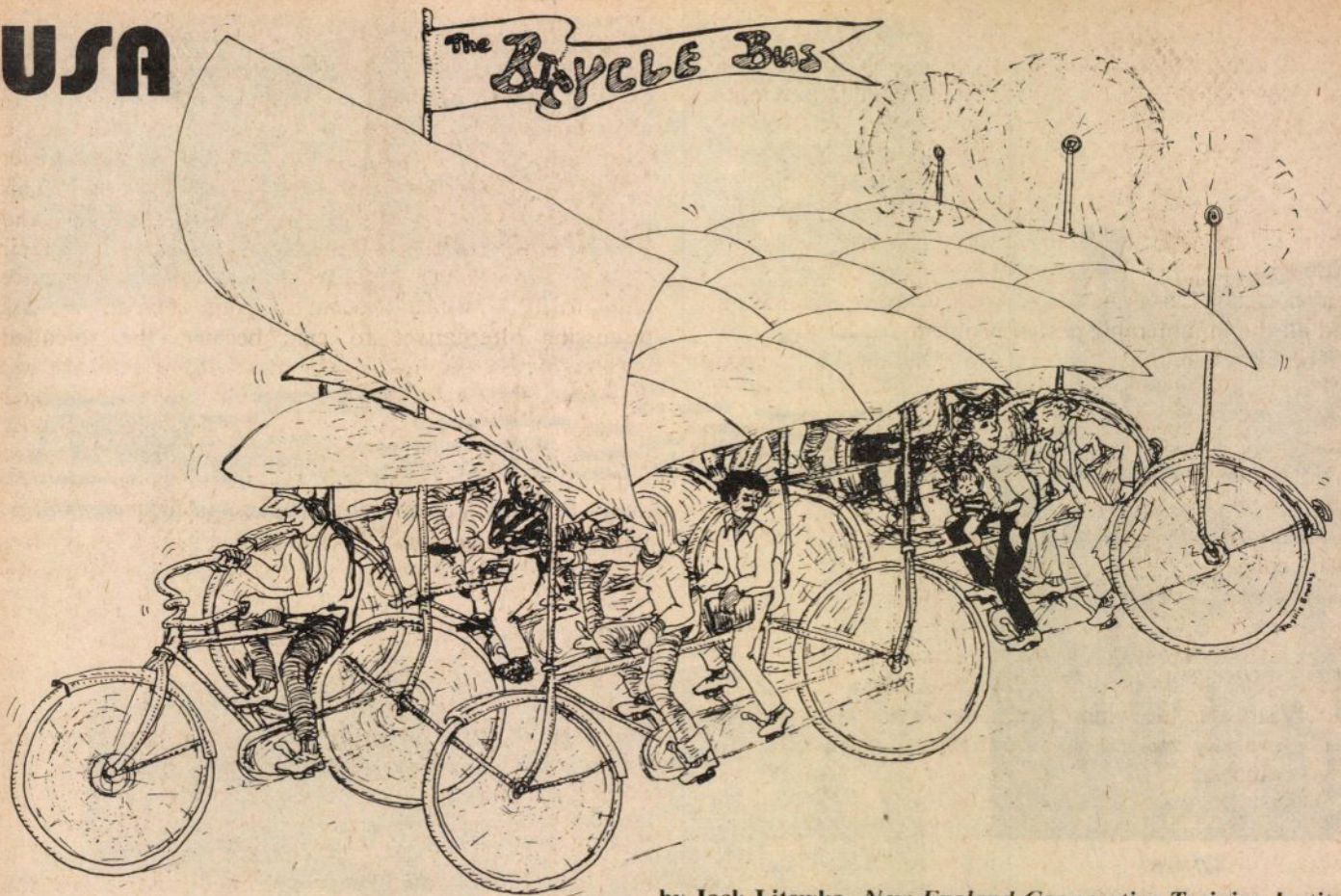
There are many worker cooperatives in the area and we are anxious to speak to them about the Mondragon procedures. We would like to use the Northampton Cooperative Bank (NCB), and form an association. In the spring, some of us hope to be free from other commitments to do more of this and to create a local

venture capital fund. The NCB is a savings bank and can only make personal loans; it can't make commercial risk loans.

We need to create businesses in the same way the Empresarial Division of the Mondragon Cooperative Bank does — by defining the businesses as the workers. Because of the large number of people with cooperative spirits and lifestyles in our area, we are optimistic.

Another piece of synergy is the first college degree program in worker ownership in the USA. It is being created by the local five colleges — University of Massachusetts, Amherst College, Hampshire College, Smith College, and Mount Holyoke College. This should be helpful to us also. □

If you would like to know more about the Mondragon Cooperative, so you can at least contemplate doing the same in your area, you can send \$2.00 to the Trusteeship Institute, Inc., Baker Road, Shutesbury, MA 01072. We will send you two articles which go into details, a list of pertinent books and information on where they can be ordered. Little has been written on Mondragon because the agricultural cooperative laws were used to organize industrial cooperatives. This was technically illegal, but they were the only cooperative laws in Spain. So they avoided publicity, especially while Franco was still alive.



by Jack Litewka, *New England Cooperative Training Institute*

Los Angeles was a city before the automobile was invented. (It was founded 200 years ago by eleven Mexican families, 44 people in all.) Los Angeles was a city before its post-WWII growth and the fibritic proliferation of freeways.

I grew up in Los Angeles and clearly remember riding those wonderfully smooth and almost silent electric trolleys from the start of the line (which I got to by bus) to a downtown stop near the sweatshop my father sweated in. There was a grace and roundedness to those behemoths (unlike the buses, which I needn't describe to you). It is now common knowledge that it took pay-offs, corrupt politics, falsely-intentioned purchases of transportation companies and the secret alliance of oil, gas, tire, and vehicle producers to conspire in the dismantling of one of the finest intra-urban transportation systems that any large city has ever had.

I remember, as a young child, being able to see the San Bernardino Mountains, which were 50 miles away, from vantage points in my neighborhood. The air in Los Angeles was still fairly clear. I remember a few years later, while still in elementary school, beginning to get swollen and badly irritated eyes and a burning in my throat and lungs. During my junior high school years, I coughed a lot and my eyes hurt so much and so often that doing classroom work was difficult and reading was a struggle. I also remember that, by the time I entered high school in 1960, there were many days when I could not see the Griffith Park-Sunset-Hollywood Hills which were a mere two miles

away. My eyes and lungs ached almost daily. The change, over the years, in the air was visible. The effects on human cells were not visible.

Well, what are we going to do with roadways when the gas finally goes? We can't expect large cities, like Los Angeles, to become horse and burro towns overnight. What do we do in the meantime?

I suggest that the roadways be used for bicycle-buses.

What (you ask) is a bicycle-bus? A bicycle-bus is a "Bus" in which people are bused **and** do the busing. In concept, it is communal (much like a multi-person shell for rowing), cheap (minimal funding required for next-to-nothing maintenance), healthy (providing exercise and to a great extent eliminating the production of air-earth-plant-animal poisons), silent (no rusted-out mufflers, engine roars and revvings, et cetera, allowing other sounds to be heard), efficient (hardly anything gets wasted because there is hardly anything to waste), practical (will make far more frequent stops to far more places than before) . . . and these are just a few of the abundant benefits.

A bicycle-bus (if you're still asking) is a cross between a bicycle and a centipede; each bus-rider is one of the "pedes" on the bike-bus. Think about an old bicycle-built-for-two. Now think about the more streamlined modern tandem bicycle with a 10-speed derailleur (which allows you to select the most appropriate gear ratio as you ride along). Now take this modern bicycle-built-for-two and lengthen it, so it's a bicycle built for (let's say) eight, and

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widen it, so there are (let's say) four bike-bus riders riding side by side . . . and you have a bicycle-bus (built for thirty-two). If this is still confusing, think of this sample bike-bus as having eight rows of seats with four seats in each row. (Obviously, we can have a great variety of lengths and widths, depending on our needs.) Developing a bicycle-bus will require a good deal of experimentation, technological skill, and desire. I leave it to those engineers who will not say "it can't be done" to think about wheels, chains, stresses, brakes, alloys, welded joints, suspension, and all the innumerable design problems.

The bicycle-bus has features which allows it to make efficient use of available energy sources. For example, the bike-bus would have sails which are pulled down (just as shades are pulled down . . . or up) by a front-riding engineer when the prevailing wind is favorable. It would also have diaphanous fold-out "sheets" which, in addition to functioning as sun parasols and rain umbrellas, are solar collectors. These fold-out solar-collecting wings would convert solar energy into electric current or into a form of energy which could be stored in batteries. There might also be a "windmill" (or a number of them) which would generate energy for immediate-use electricity or battery storage; the windmill, unlike the sail, would work under a variety of wind conditions if it were attached to a pivoting pole.

Oh yes, I forgot to tell you that the bike-bus, in addition to its basic pedal-power mode, is equipped with an electric motor which can drive the "transmission." The most sensible and helpful uses of this supplementary power source would be for starting off and climbing hills. Once the bike-bus is rolling, the pedaling of the bike-bus riders might regenerate the batteries; a well-designed "re-generator" might be able to make particularly good use of down-hill riding and braking energy.

By now many of you may have ideas buzzing around in your brains. The loudest buzzes, I fear, are about why this concept won't work. I expect that many people, especially those with vested interests and those heavily imbued with traditional patterns of what they have been taught to believe is "rational thinking," will dismiss this concept. Perhaps this is a good time to think about a small sampling of problems that a bike-bus might have. I know this is a very brief list of the potential objections. But even the longest list would be miniscule if compared to the history of design and implementation problems of commercial airplane flight. My intention is to get us to break out of the pattern of focusing on problems in such a way that they seem insurmountable and, by imagining possible solutions, to feel creatively confident.

Problem # 1 — You will be forced to be with people you don't like.

Response — This situation is no different from a normal bus or subway ride. If anything, the situation is better on a bike-bus because there is space and fresh air between you and other passengers, even during rush hours; and since everyone is facing forward, you don't have to play self-zombiing eye-averting games. Now, some of you might say, "When I used to ride all alone to and from work in my car, I didn't have to deal with anyone at all."

Well, that's true, in a certain sense. However, you did have to deal with discourteous and reckless drivers, traffic jams due to accidents or tie-ups on bridges and on-ramps where the road narrows, and other unpleasanties. And it's a truth based on one of the most deceptive words ever devised — "automobile," meaning "self-moving." This so-called self-moving medium makes you absolutely and hopelessly dependent on enormous industries — their technologies and their decisions (such as what is a fair price and profit) — which are **not** in your control. We are discussing alternatives to cars because the so-called automobile is dependent on increasingly limited and expensive gas supplies. Bike-buses give all of us a concrete way to improve our health and the earth's air by exercising in the direction of our choice. We can also choose to buy our own bicycle and ride solo. And, of course, we can walk to many of those places we often gas to. (For those of us who have forgotten how to walk, we could take courses offered by experienced walkers with titles like "How To Walk In Three Easy Steps" or "Walking Made Pleasurable and Efficient.")

Problem # 2 — What are you going to do about those people who don't pedal their fair share?

Response — There are people who butt in line. There are people who leave a mess behind for others to clean up. The sad truth is that those of us who are honest and fair share the world with those who are not. A fundamentally different society might not create so many hostile behaviors. But I would like us to remind ourselves that the bike-bus did not create the problem of people who do not do their fair share, and the bike-bus will probably not solve this problem either. (Though it might help.)

Problem # 3 — There are some people who are not physically able to contribute much pedal power to the movement of the bike-bus and who would add extra weight for the other riders to carry.

Response — I think it would be wonderful if we lived in a society in which we helped each other directly. Not charity. Not gifts. But one person directly assisting another. I would gladly pedal a little bit harder for those unable to pedal enough. (And when I can't fully contribute, I'd gladly accept and appreciate help.) Also, since being a rider on a bicycle-bus does not require a person to balance or steer, or brake, even the partially disabled person could contribute some pedal power to the overall effort. And solar and wind energy can be used to empower the electric motor to compensate for passengers who contribute weight but not commensurate pedal power.

Problem # 4 — There are people who can't, because of severe physical ailments, contribute any pedal power and are also unable to make it to bike-bus stops.

Response — For severely disabled persons, other options are needed, like bike-taxi service (which exists in other countries) or electric carts (powered by one or more of the cleaner energy sources).

Problem # 5 — Bicycle-buses are not practical in areas where people and towns are widely spaced.

Response — This is true. Bike-buses, for the time being,

are for urban transportation. For rural areas, we're probably better off thinking about vehicles which get 350 miles per gallon or per battery charge. We might also think more about pedal-powered flight.

Problem #6 — What will take the place of gasoline-powered trucks for transporting food, raw materials, finished goods, fuels, et cetera?

Response — This essay is about how people can transport themselves without the automobile. Another essay is needed to discuss what we can use to replace gas-powered internal-combustion-engine trucks. For now, let's just say that until our culture makes major changes in its patterns, we will need to keep one lane of the road open for trucks, particularly on stretches of freeway which connect cities that are far apart.

Problem #7 — Real independence for a nation is realized, I believe, only when individuals of that nation have independence. How can we have **national** energy self-sufficiency when we don't have **individual** energy self-sufficiency?

Response — We can't. In the years since World War II, the transportation "improvements" that were allowed and encouraged by the "rationalists" (i.e., those who say "let's be realistic" or "let's be reasonable") were improvements that insured that big money interests would have a monopoly on transportation and make enormous amounts of money. These rationalists are now preparing "solutions" to the gas shortage. (Bike-buses are not one of their high priorities.) **Why** should we believe in these so-called rational thinkers who are so often self-interested or self-protecting technocrats and corporate-employed (or retained) scientists, when they are the very ones who got us into this mess in the first place? **Why** should we rely on them once again to solve a problem they caused? **Why** should we expect anything from them except the creation of the next set of problems which will most likely be even more difficult and horrendous? The corporations who claim they know how to save us are the same corporations who manipulated us into this disaster. They may now say, with a deceptive arrogance which frightens me, that America/Americans must be energy independent. (When is the last time you heard of a pusher solving the junkie's problem?) I want to suggest that each one of us must be as energy independent as possible. We must **not** rely on foreign countries or on American corporations, both of whom exploit and distort our needs and desires, for answers. I believe it is much wiser for us to depend on our wits, each other, and the power within our bodies.

Problem #8 — There is a part of me (and perhaps a part of you) that **wants** "them" to find an "answer" so that I (we?) don't really have to change at all. What is it in me (and perhaps in you) that makes it possible to believe that the quality of life gets worse when we reduce the pollution in our world and simultaneously improve our health?

Response — This is a question about the inner workings of people and is not as simple to answer as a question like "Can bad health be good for you?" I believe the most likely arteries to feel around in for clues are the "I-have-in-

ternalized-the-oppressor's-logic" artery and the "I-am-an-addict" artery (as in "we are addicted when we feel a desperate need for something which is bad for us"). I am not going to do any feeling around now — I need to stick to traffic arteries so I can finish this essay.

Problem #9 — Distances travelled are so great in a huge city like Los Angeles that it would take too long to get to a destination by bike-bus and it might also stress the physical capabilities of some non-handicapped persons who did have the time for time-consuming journeys. **If** most of us were in good physical condition, we probably wouldn't be stressed by longer bike rides. **If** the work life in our society were significantly different, the question of time (and our sense of it) would be a non-existent or entirely different question. Since these are crucial "ifs", what do we do in the meantime?

Response — Freeways could have a roadbed power source. The roadbed power source would be in one or two freeway lanes and would provide power to more heavily built bike-buses or trains via a hook-up. Whether train or specially adapted bike-bus, this "express" lane or two might make stops every few miles; where passenger patterns urged it, an express might (for example) go 8 or 10 miles without a stop and then make a few stops every half mile. Other express routes are as feasible as the need for them: the intervals would reflect an intelligent analysis of travel needs. The key to a successful short-range and long-range transportation system is a flexible system, which means numerous inexpensive units (viz., clean and quiet bicycle-buses) rather than a few expensive ones (viz., grimy and flatulent buses); this will allow the transportation system to conform to the needs of passengers rather than the reverse. Other long-distance options could include electric buses which are powered by batteries or by hook-up to a roadbed power source; energy would be supplied largely by the sun and wind and would be converted into available or stored electricity.

Problem #10 — Snow, hail, and sleet can immobilize a bicycle-bus.

Response — Snow, hail, and sleet are not exactly big problems in a place like Los Angeles. In colder-climated cities, however, frozen-water weather is definitely a problem. Perhaps roadbeds could be transformed into solar collectors, since they would no longer have to be made of hard materials which need to withstand the many-tonned jolting of trucks and buses and cars by the thousands. These solar energy roadbed-collectors could provide heat for the roadbed and function as a defroster/de-icer/snow-melter, thus keeping the roads clear without use of snow-plows, salt, or other energy-wasteful and polluting methods. (This roadbed energy would also be used for other purposes, such as powering the roadbed power source.) And sometimes, unfortunately, bike-buses just wouldn't be able to run, which also happens to cars, buses, trucks, et cetera. (Subways are not subject to weather to this degree, which is only one of the reasons they are a transportation system worth keeping.)

Problem #11 — How will people, especially cold-sensitive people, stay warm during cold weather?



Response — First of all, people get coldest when standing still waiting for a bus to arrive; the inexpensiveness of bicycle-buses would make it possible to have enough units on the road so that waiting times would be much less than they are now. Second of all, people will dress appropriately. Even now, people are not always in cars or buses or indoors; some people even walk out-of-doors frequently. Third of all, when you pedal your heart pumps enough to keep you warm. Hands may be most vulnerable to cold; perhaps little handshields could be built onto the handlebars (detachable in warm weather); people who live in cold climates usually have their own gloves; and since the bike-bus rider doesn't have to steer, hands can be kept inside jacket pockets. For people with circulation problems or who are unable to pedal (and therefore aren't warmed by the exercise), perhaps some number of seats could be outfitted with "windshields" which buffer the wind, decrease body evaporation, increase the efficiency of the clothing worn, and have a sort of greenhouse effect (trapping solar radiation even on cloudy days). Also, bicycle technology is undergoing dramatic developments. The bicycle of the future will probably have the rider sitting in a recliner-chair type of position, protected by an aerodynamically contoured fairing. Bike-buses should accommodate these rapidly-developing improvements, particularly those which increase the comfort and productivity of the rider.

Problem #12 — If the bus is to function, there is a required ratio between the available pedal power and the weight of the loaded vehicle: the bus won't work well unless all or nearly all seats are occupied. If, for example, half the passengers got off at a given stop and no passengers got on, would a bike-bus be rendered useless?

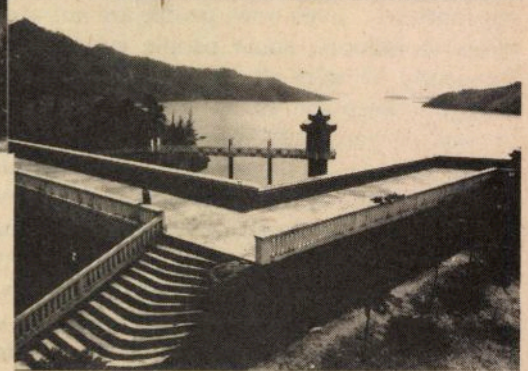
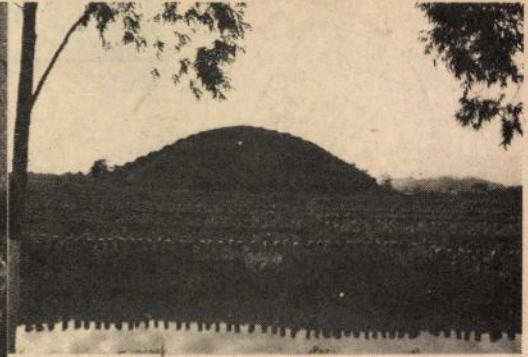
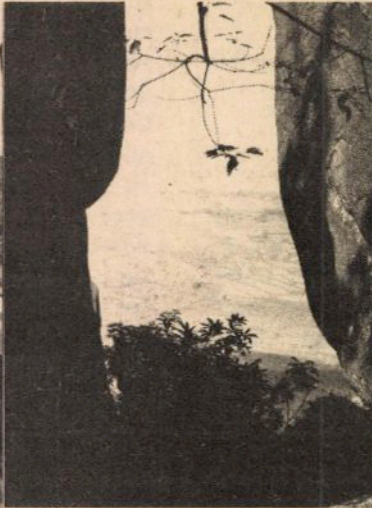
Response — A combination of well-thought-out approaches would prevent the bike-bus from being immobilized when passenger occupancy falls significantly below capacity. (If there are enough passengers but not enough pedal power because most of the passengers are unable to pedal, we have a different sort of problem. For example, a senior citizen center on a group outing would probably choose to charter some type of motorized vehicle or be pedaled by a number of particularly strong-legged riders in a large bicycle-bus or in a number of bike-taxis.) A few of the necessary problem-preventing approaches would include (a) route planning, (b) supplementary power, (c) sufficient numbers of bicycle-buses, (d) modular design bike-buses, and (e) a variety of basic bicycle-bus frame sizes. Route planning would require a complex analysis to determine the most effective routes, the number of stops, the distances between stops, express routes, irregular routes, et cetera. Even an expert analysis, refined by experience, will never exactly match the reality . . . therefore, other options must be available . . . like

supplementary power from a motor run on solar or wind energy. Excess bike-buses will be necessary to insure that sufficient buses are available, despite irregularities in the normal commuter patterns. Wasteful? Compared to what? Certainly not wasteful when compared to the gross of an automobile: 2,000-4,000 pounds to seat 1-6 people. A 10-speed bike weighs 20-30 pounds: if we assumed a generous frame-weight requirement of 40 pounds per passenger, a 40-seat bike-bus would weigh less than a small car! A bicycle-bus would have a modular design allowing for the attachment/detachment of seating units. When the passenger occupancy rate falls below a certain level, the bus would be made smaller (and lighter) by detaching some number of units; if more seats are needed, additional units could be attached. In addition to having a modular design, it would probably make sense to have a variety of basic frame sizes. The largest buses would be placed on the most heavily-travelled routes; the less densely-pedaled routes would underlie medium-sized bicycle-buses; and smaller bicycle-buses or appropriate numbers of tandems, single-person bicycles, and tricycles (for people who can't balance but can pedal and steer) would populate lightly-travelled streets.

Yes, there are more questions and more problems. There are also more answers and more solutions. I believe that in a few years a bike-bus could become a practical reality. Look at the enormous advances in solar technology in just the last few years, and you'll understand how fast I think bike-bus technology can develop. Compare the Wright brothers' first tentative flight to the flights of today's aircraft and you'll have an idea of the degree of improvement I envision in moving from an old-fashioned bicycle to a modern bike-bus.

Two recent events might aid in stretching your imagination. First, an Englishman has for years been offering a prize for human-powered flight; for thousands of years people have had fantasies of such a flight. Recently, someone surpassed the contest's criteria and collected the prize money for the first human-powered flight; more recently, that same **pedal-powered** aircraft flew across the English Channel. Secondly, there has been an award (why are there no such awards in America!?) offered in England for a number of years for the first vehicle that can get 2,000 miles per gallon of gasoline. That's right — two thousand m.p.g.! In the most recent competition, the "winning" vehicle managed 1,600 miles per gallon; no prize money was collected, but it probably won't be long. And finally, I remember a story my father told me not long after what's-his-name stepped on the moon. (He had also told me this story a few times during my childhood.) In the late 1940's, he told some of his friends that he thought people would be on the moon by the year 2,000. His friends thought he was crazy, thought that something had gone wrong with his mind. I guess the debate about who is crazy and who is sane (and who is rational and who is not) goes on. □

Jack Litewka writes poems and essays, and is presently Executive Director of the New England Cooperative Training Institute (NECTI).



A World of Difference

If what you've seen has inspired you to travel, Farallones and New Alchemy Institutes are offering trips with an emphasis on appropriate technology, energy and agriculture.

Farallones China Study Program, 1516 5th St., Berkeley, CA 94710, (415) 525-8081

New Alchemy Institute, box 47, Woods Hole, MA 02543 (617) 563-2655

and

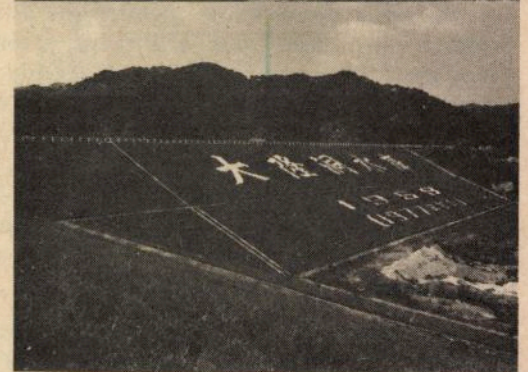
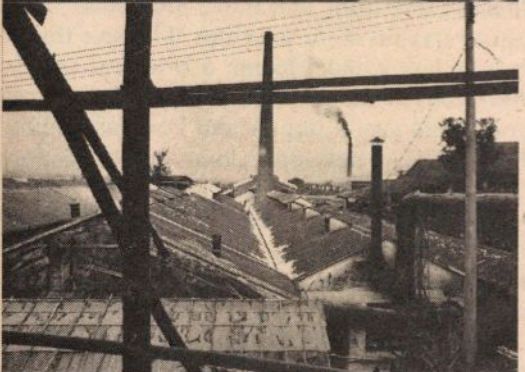
there will be two trips next winter with Paul Freundlich, focusing on health care (with Margaret Flinter, RN, FNP) and economic democracy (with Paul Bernstein, author 'Workplace Democratization').

contact:

Paul Freundlich
box 753

New Haven, CT 06503

costs: \$1850 including travel from San Francisco, 2-3 weeks in China, lodging and meals.





REACH

Reach is a free reader service of Communities magazine. Listings should be 50-150 words in length, typewriting preferred. We reserve the right to edit. Dated material requires a minimum of six weeks lead time. Feedback on responses to listings, as well as donations, are welcome.

Thanks, Kurt

Conferences

☆The 8th International Human Unity Conference will be held July 23-26, 1981 at the University of British Columbia, Vancouver, B.C. Canada. This conference series was initiated in India in 1974 as an opportunity to explore and participate in human unity in our troubled world. The 1980 conference was held in Chicago where both the city of Chicago and the state of Illinois declared July 24th Human Unity Day.

This year's conference is being sponsored by the Emissary Society, a non sectarian organization interested in wholistic living, and who operate 200 wholistic living centers worldwide. Their representatives, George and Joelle Emery, are co-presidents of the 8th International Human Unity Conference and are currently travelling throughout North and South America meeting and working with those who have an interest in the conferences. Such individuals are already forming local "councils" for discussion groups.

All who are interested in human unity, whether representing a group or their own individual concern, are invited to contact a local council near them or to form a council if one doesn't exist in their area.

Further information on the 8th International Human Unity Conference or

contacts for local councils is available by writing:

Human Unity Conference
5055 Connaught Drive
Vancouver, B.C. Canada V6M 3G2

☆The Cooperative Education Guild and the Buffalo-area Cooperatives will be sponsoring a Cooperative Management School weekend in Buffalo, New York, April 11 and 12. Courses offered will include Membership Development, Conflict Resolution, Introduction to Cooperatives, Problem Solving for Food Buying Clubs, Legal Problems, and Arts and Science of Management.

Housing and food will be provided. For brochure, contact the School through Ron Katz (716) 884-0091 or write:

Cooperative Management School
c/o BC3 Credit Union
241 1/2 Lexington Ave.
Buffalo, New York 14222

☆NASCO Board Training Project

You are invited to apply for participation in NASCO's new Board Training Project. The year-long project, funded by the National Consumer Cooperative Bank, has two goals:

- 1) To train up to 80 people throughout the U.S. to teach the NASCO Board Training Course. This course consists of four half day workshops on director roles and responsibilities, planning, finances and communications. The workshops are aimed at small retail and congregate housing co-ops. Once trained, trainers will be able to act as independent agents and contract with local co-ops who wish to have the course presented.
- 2) To teach the NASCO Board Training Course to 320 co-op board members throughout the U.S.

To meet these goals, NASCO will be conducting 6 workshops between April and July, 1981, in the following locations:

Minneapolis, MN	April 24-28
Seattle, WA	May 8-12
Detroit, MI	May 22-26
Boston, MA	June 12-16
Charleston, SC	June 26-30
New York, NY	July 10-14

For more information:

NASCO Board Training Project
Box 7293
Ann Arbor, MI 48107
(313) 662-5997

☆The National Association of Housing Cooperatives is presenting a series of training workshops; one set of workshops covers tenant sponsored conversion to cooperative housing, the other covers methods for effective operations of cooperative housing situations. For a brochure and registration form, write:

National Association of Housing Cooperatives
1012 Fourteenth St., N.W., Suite 805
Washington, D.C. 20005

Groups Looking

☆We're a cooperatively run, rustic (funky?) retreat site located on Mt. St. Helena, two hours north of San Francisco, and we're looking for small, compatible groups of up to 30 people to rent our facilities for seminars and workshops. There's a main lodge with two large (45x20') meeting/sleeping rooms, 2 bathrooms, and a full-service kitchen. Outside meeting and play sites include porches, an apple orchard, creekside settings, swimming pool area; also available is a hot tub, sauna and various bodywork and massage therapies. Lots of hiking trails, trees and birds. Rates are \$17.50 per person per day (\$400 two-day minimum). Price

includes three excellent, vegetarian meals per day, prepared cooperatively. For more info, write or call us; better still, come meet us.

Kilowana

5150 Highway 29
Calistoga, CA 94515
(707) 942-5986
Attn: Helen or Sage

☆Pepperland Farm Camp is a summer adventure in harmony with nature for children 6-16 yrs. It's a live in camp in its seventh year of operation located in the western North Carolina mountains on a 65 acre farm. We offer a unique experience in mountain living including natural organic agriculture, animal husbandry, canoeing, backpacking, identification and use of wild plants, swimming, Indian lore, survival skills, new games, and more. The camp promotes good health by providing nutritionally balanced vegetarian meals and sweets made only with honey. For more information, kids and adults can contact:

Pepperland Farm Camp

Snow bear and Khalisa Taylor
Star Route
Farner, Tenn. 37333
(704) 494-2353

☆Wanted Peoples of all ages and walks of life throughout Universe who are interested in contributing some of their time and energy to working for peace and sane world based on Humanist Thoughts and Principles should get in touch with:

Humanist International

A/183/1, ashokvihar
Dalhi-110052 * India-110052.

☆Chrysalis is a small new community formed around the principles of the Federation of Egalitarian Communities. We try to live our ideals and practice non-violence, non-discrimination, and income sharing. Community benefits are distributed equally or on the basis of need. Each member is expected to participate fully and equally in the work to be done. Managers are appointed over various areas of community life to get the work done under guidelines set by the group. Our government is fully participatory with most decisions made by consensus.

We believe that child care is the responsibility of the community and that children can be valuable and responsible participants in community life. An emphasis is placed upon developing and

maintaining close relationships between all members. Visitors are asked to participate in community work and pay a small daily fee. Visits of a week or more are encouraged. Please contact:

Chrysalis Community

Sue
P.O. Box 61
Helmsburg, Indiana 47435
(812)988-6446

☆Plum Creek Community is located on over 400 acres of beautiful southern Indiana ridgeland and valleys. The community holds the land in common and has an assortment of community facilities including a shower house/laundry, community building, workshops, garage, barns, and houses. The approximately 25 adults and 15 children live in various family households. The group emphasizes ecological living, cooperative effort, and respect for each other. Many of the members are involved in arts or crafts of some kind. Government is by an annually elected Council of seven members. Any member can call for a community meeting and community vote on any issue. Visits are best arranged through an individual member. To contact us write or call Chris Albach, Secretary-Treasurer.

Plum Creek Community

R.R. #3
Nashville, Indiana 47448
(812) 988-6501

☆We are a family and an intentional community (est. '78) living cooperative on 800 acres of land. We have 16 adults and 7 children, and wish to grow to 25 adult members.

We are an agricultural community and emphasize organic farming, gardening, and tree crops. We have 50 acres of farmland, a garden, and orchard, along with two barns, woodshop, and two community houses.

We want to build a nurturing and fulfilling community based on equality, cooperation, feminism, open communication, and political activism.

Our goals include self-sufficiency (through our farming and gardening), paying for our land, developing alternative energy and cottage industries, and cooperative childraising.

The land is in the name of Round Mountain Cooperative Community, Inc., a California agricultural cooperative. Each adult buys a \$10,000 share (after a six-month trial period) which is payable over 5 years.

For details and visiting information,

contact the above address. No unscheduled visitors.

Round Mountain Cooperative

Community
P.O. Box 1363
Ukiah, CA 95482

Groups Forming

☆Leela Spiritual Life Community. Progressive, meditative, hard-working types seeking semi-escapist life write:

Leela Spiritual Life Community

Box 3601
West Sedona, AZ 86340

☆South American Rainforest: We are presently a nuclear family of 3 — Jim (34), Meredith (33) and Chani (1½) — hoping to become an extended family (or community of families) of 8-12 persons on our 100-plus acres in the western Andes mountains of Colombia. Two-thirds of the farm is virgin rainforest. The rest is second-growth, crop- and pastureland. Our simple lifestyle revolves around natural cycles of work: planting, cleaning and harvesting of crops; caring for the animals, house and each other. There is creative energy to spare for dreaming, planning new projects, reading, writing, art, music and friendship. We live in harmony with our environment and celebrate the beauty all around us.

Though the farm is a hard 3-hour walk from the nearest road — the isolation we feel most acutely is cultural: we miss the direct stimulation/interchange with others like ourselves, a live-in community of friends. With more people, we can do more.

If the challenge and beauty of a frontier life appeals to you, please write to us.

Finca Los Guadales

Apartado Aereo 118
Cartago, Valle
Colombia So. Am.

☆Solar Community — New Hampshire

Need families or extended families to buy a share (\$2300) of land on SW-facing slope, 1600 ft. elev. 43 degrees N. Lat, 8000 Degree Days (Mean temp in Jan 10-15 degrees F.). Land is old farms with stone walls that have gone back to trees — maple, birch, beech, spruce, fir near

White Mountains (highest elev. 6288 ft.)
Precipitation 35-40 inches annually
(clearest Dec-Mar).

Group will conceptualize community, develop land appropriately (organically) and build handmade, indigenous passive solar homes. Ongoing community will develop businesses and become involved in local issues. College and hospital nearby.

Please write telling how much land you need, for what, ideas for a community, house design plans, business plans, skills, time line on financial ability to build a house, philosophy of life, political and social concerns.

Sunhome Community
58 Cedar St.
Wellesley, MA 02181

☆ Damiano, a collectively-run farm, is an environmental community under construction. Food and energy self-reliance, permanently affordable land and housing and harmonious human fellowship are common goals motivating the creation of Damiano. At its base is the Bakavi Foundation, an association committed to developing humane and ecological ways of living.

On fifty acres of land near Perth, Ontario, Canada project members will create most of the clean-energy systems needed for the physical and social sustenance of an "eco-community." Already dozens have contributed directly to the development of the Perth site, (also known as "Damiana" after St. Francis of Assisi's model community of 13th century Italy).

A project of this sort depends on developing a cohesive, long-term working group with diverse backgrounds. To this end, over the last five years, members have held public meetings, written articles, and published a book called "Bakavi — Change the World, I Want To Stay On" (\$3.75 from the Foundation, below). There is, and will be, much labour involved. People working together at Damiano is both a means of site improvement, and an important component of getting to know each other.

For more information, or to arrange a visit, contact:

Bakavi Foundation
P.O. Box 2011, Station D
Ottawa, Ontario, Canada
(613) 233-1307

☆ We are a small family looking to expand into an egalitarian community which is self sufficiency oriented. We are

looking for people who are highly motivated, health oriented and agnostic. Among our goals are to achieve a high degree of food and energy self-sufficiency on communally owned land, to achieve the atmosphere and support systems of an extended family and to service the surrounding community through educational outreach through which we are presently supporting ourselves. We are located between Durham and Chapel Hill, N.C. on an oasis in the woods. Our home, mostly rebuilt by us, could accomodate six highly communicative adults and their children. Please write to us describing yourselves if you are interested in visiting.

The Staff of Life
Jan and Casella Weinberg
and Jaime (2½ years)
3425C Randolph Rd.
Durham, N.C. 27705

☆ We are five adults and two children (ages 1 and 5) who have recently bought an old eighty-five acre farm in Orange, Mass. The land is mostly wooded, with a stream on the property and a lake a quarter mile down the road.

Briefly, we will farm, do woodworking, start a school, raise goats, chickens, build houses, start an orchard, fight and laugh, etc. We are economically independent of each other, though we share the cost of community projects. We work on consensus vote and place a strong emphasis on involvement in our community. Child care is considered a group commitment.

We are looking for people interested in our community regardless of any status. For more detailed information, please write to:

Steven Vichinsky
855 Maple La.
East Meadow, NY 11554

People Looking

☆ For the past few years, we have been touring the U.S. and Europe, giving workshops and writing books on the edible and medicinal plants of both continents. In order to continue doing this, we need a stable place (either a piece of land or "Share" in a community) to live and work from. We are ready to invest both personal and financial ener-

gy into a communal situation, or to simply find a suitable parcel of land to purchase. If you have a community and/or land where this would be possible, or if you have any ideas or suggestions, we would greatly appreciate you help. Write us:

Francois and Sarah Couplan
1308 W. 6th St.
Tempe, AZ 85281

☆ I am a 27 year old woman with a 2½ year old daughter seeking to live in an intentional community. I envision it being rural and I want to live with others who are actively social change oriented. My emphasis is on women, communications, and health care. I am looking for an extended family situation, for mutual sharing, growth and support. I would like to correspond with groups or individuals who are likewise seeking community to arrange further communication and visits.

Aishah Shafia
4512 Bull Creek Road
Austin, Texas 78731

☆ This is to announce that the community matching service, Response Form, remains in operation. It's still based on a "response form" but now allows the participants to determine which of its items will decide a match. Also up to the participant is whether simple agreement on the selected items is sought or some complimentary pattern of diversity is preferred.

All unmatched forms will be destroyed between the 3rd and 6th month and no records or names will be kept. The information gathered on these forms will be used for the matching program only. Participation does not imply commitment to the person or group one is matched with.

There is no charge. Send a self-addressed stamped envelope to:

Response Form
P.O. Box 177
Welch, Minnesota 55089

☆ Italian boy (aged 27) interested in living sometime in various egalitarian communities throughout U.S.A.. Particularly interested in studying ways of common life and working organization. If anyone is interested to receive my visit (after the month of March, 1981) please, send a message for:

Candido
c/o Twin Oaks Community
Louisa, VA 23093

Land

☆ We are looking for a strongly wholistically-oriented younger family to become our closest neighbors on our remote Tennessee farm. We seek a vegetarian family interested in sharing in the responsibility for education of both families' children at home, and open to close co-operation in farming/economic activities. We are Dave, 32, and Shelley, 26. We plan on two or more children in our family, but as of now have none. We have 20 unimproved acres for sale for \$15,000 which includes half in cleared bottomland fields and the rest in woods. Buyers will need to construct a short access road. For

further information, please send a SASE to:

Curtis
585 South Pennsylvania
Denver, Colorado 80209

☆ For sale or lease with option to buy in Jackson County, Ohio: 40 acre homestead with two houses, barn and various solid out buildings. Five acre fenced pasture, fruit trees and garden — organically maintained for the past eight years. Well and three springs. Close to food coop, good neighbors. Ideal for community venture. \$34,000. Contact:

Deborah Goode
Star Route
Hermon, New York 13652
(315) 347-2053

BE PREPARED.

LEARN HOW TO SURVIVE IN A POST-HOLOCAUST NATION. LEARN ABOUT ENERGY SELF-SUFFICIENCY, FOOD PRODUCTION, SHELTER AND THE PSYCHOLOGY OF GROUP LIVING. PRACTICAL EXPERIENCE BUILDING ECOVILLAGE. SURVIVAL COMMUNITY IN NORTHERN CALIFORNIA. WORK EXCHANGE PROGRAM WITH OPENINGS FOR SKILLED IDEALISTS. ALL SERIOUS APPLICATIONS WELCOME.

WRITE: **KERISTA VILLAGE**
543 FREDERICK ST., SAN FRANCISCO, CA 94117. PHONE: (415) 566-6502 OR 566-5640.

Explore Communal Living

☆ Twin Oaks Community is offering three Communal Living Weeks this summer on our land in rural Virginia. Participants will be able to explore most aspects of community; working within an established community, attending workshops relating to communal living, and establishing a 'fledgling community' of their own. For those interested in communal living, this is a chance to "test the water before jumping in."

With help from Twin Oaks' members,

ten to twenty people will function as though they were to live together on a long-term basis. Setting up the kitchen, preparing budgets, assigning work, and establishing good communication are some of the first essentials, but the social interaction, swimming and enjoying the countryside are just as important.

The total cost will depend on how your group manages its money. Registration is \$35, with another \$30 deposited in the group's treasury for living expenses —

from which there may be some refund. \$5 may be discounted from registration fees received three weeks or more in advance.

The first Communal Living Week will be June 26 to July 3; the second July 24 to July 31 (a communal living week for women); and the third, August 21 to August 28. To register, or obtain further information, contact:

Communal Living Week
Twin Oaks Community
Rt. 4C
Louisa, VA 23093

ANOTHER PLACE FARM Northeast Communities Gathering

August 14-20, 1981



including members of rural and urban intentional communities; discussions of worker and consumer cooperatives; organizing, appropriate lifestyles; slide shows, dancing, movies, music, massage



as well as

living as a community for a week with swimming at a beautiful waterfall, good vegetarian food, camping if you like. **Another Place** is a cooperatively owned conference center; a 17 room farmhouse set high on fifteen wooded acres in southern New Hampshire. You can see Boston, 70 miles away, on a clear day — of which there are many.

a week of relaxation - a week of learning
facilitation by the editors of "Communities"

Contact Paul Freundlich, c/o Communities, box 753, New Haven, CT 06503. Costs: \$40-70 for the weekend; \$100-150 for the week [sliding scale]; 1/2 for kids; 10% off for additional members of groups; 10% off for early registration [by June 15].



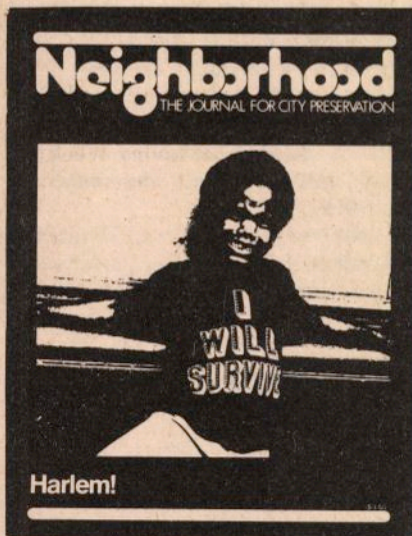
RESOURCES

This resource column is growing and developing as I attempt to refine its purpose and style. I very much welcome feedback about how I'm doing and what I could do differently. In future issues I'm toying around with the idea of themes.

*The next two issues of **Communities** will be on Cooperatives [centering around C.C.A.] and Dying and Birth in Community. If you have material or resource contacts that could be shared with others please write to me. Other*

*possible themes for the column include: food, cooking and the cooperative kitchen, alternative music, and community and cooperatively made products. Any other ideas? Please write: Gareth, **Communities**, Box 426, Louisa, VA 23093.*

Special Features



The decade of the sixties is thought by many to have been a sort of "golden age" for civil rights. During this ten year period, Black leaders emerged that the people could put their trust and folk identity behind, demonstration and confrontations made progress in the fight for equality, and minorities gained needed support and assistance from sympathetic whites who also identified a time ripe for change. "Outsiders" with only a limited consciousness of the struggles involved in civil rights thought the substantial victories had all been won, and they could return to other concerns. During the seventies, the evolutionary momentum initiated during the previous decade began to slow down.

A conservative presidency kept the reins tight on existing social programs and refused to support new progressive programs that would allow for a continuing sense of growth and development within the Black, Hispanic, and other minority communities. Recent reports from civil rights activists, groups, and social service agencies convey a sense of urgency around minority issues. With the inauguration of an arch-conservative president, repercussions are already being felt by progressive governmental programs whose continued existence was already too fragile. Newly appointed committees of the Reagan administration are already pointing the finger at social service areas as luxurious fat to be trimmed from the budget. If advances are to be made in the coming years, an emphasis on grass roots community organizing is going to become increasingly important. Small towns, communities, and neighborhoods which share common needs and concerns are going to have to band together in a powerful force for change.

The New York Urban Coalition, formed in the sixties, functions as a catalyzing agent for such community organization. They "provide a forum to bring the resources of business, labor, political and community interests to bear on improving the quality of life for the disadvantaged in New York City." the Coalition is one of those organizations who claims a rekindling of civil rights spirit is called for in the years ahead. Economic hardships, being felt the most

in minority neighborhoods, have caused disadvantaged people to turn away from advocacy in cynicism and fear, to their individual survival. Arthur Barnes, president of the Coalition, says that such personal survival attitudes and ethnic polarization within neighborhoods must be fought if these individuals, groups, and their neighborhoods are to survive and progress. A spirit of cooperation and intra-neighborhood support is needed.

Neighborhood, a quarterly magazine published by the Coalition, attempts to illuminate the problems of New York City's neighborhoods and to articulate actions and programs that can aid these communities. In a style reminiscent of *Southern Exposure* magazine, *Neighborhood* presents in words and photographs the hearts and minds of those who live, love, work, play, and struggle in New York City. Each issue covers one of the neighborhoods of the city: Staten Island, Harlem, the South Bronx; what problems each area faces, and who is attempting to do something about them.

The Harlem issue (vol. 1 #5) was excellent, presenting this turbulent neighborhood from diverse angles. The history of Harlem, organizing in Harlem, loving and hating in Harlem, culture and the role of the church in Harlem, are all sensitively explored. An inspiring interview with Charles Kenyatta, a street corner social change "preacher," discusses the challenges involved in reviving trust and hope in a people who feel lost and defeated.

Neighborhood and other such magazines have and hopefully will continue to serve as invaluable organizing tools. A renewed sense of mutual support and optimism for the future must be conveyed to those who live in these communities and those outside who might contribute energy. If real change is to be advanced, responsibility must be

taken by those involved. The power of the neighborhood must be strengthened and then applied to the system, asleep to the real problems and their long term resolutions. *Neighborhood* magazine and its publisher, the Urban Coalition, are a hopeful sign of the potential for such strength and change. □

Organizing Notes, the Campaign's newsletter, updates their many working groups involved in CIA/FBI monitoring, the Freedom of Information Act, intelligence agencies on college campuses, and other related topics. The latest surveillance/intelligence legislation and current resources are included in each issue. The Campaign has also produced a 35 minute documentary entitled "The Intelligence Network." The film exposes an extensive intelligence-sharing network of over 100 agencies at the local, state, federal and international level, including the FBE, the CIA, local and state policies, and private organizations.

Campaign for Political Rights

The Campaign for Political Rights, a national coalition working to end covert operations abroad and political surveillance and harassment in the United States, has put together an information packet on Nuclear Power versus political rights. A briefing paper enclosed in the kit states:

'Nuclear power brings with it many hazards, including the susceptibility of nuclear materials and wastes to theft and the vulnerability of nuclear facilities to acts of sabotage and 'terrorism.' To meet these 'threats,' operators of facilities have: instituted security checks of their employees, limited access to facility grounds, and initiated intelligence programs to monitor the activities of 'potential threats to the facility.'

'There is growing evidence to show that facility operators are using these intelligence functions to monitor and disrupt the activities of people who speak out strongly on the issue of nuclear power. The methods employed by the various groups include: tampering with telephones, extensive videotaping or photographing at demonstrations or public hearings, recording license plate numbers, and investigating anyone who has publicly criticized the nuclear facility.'

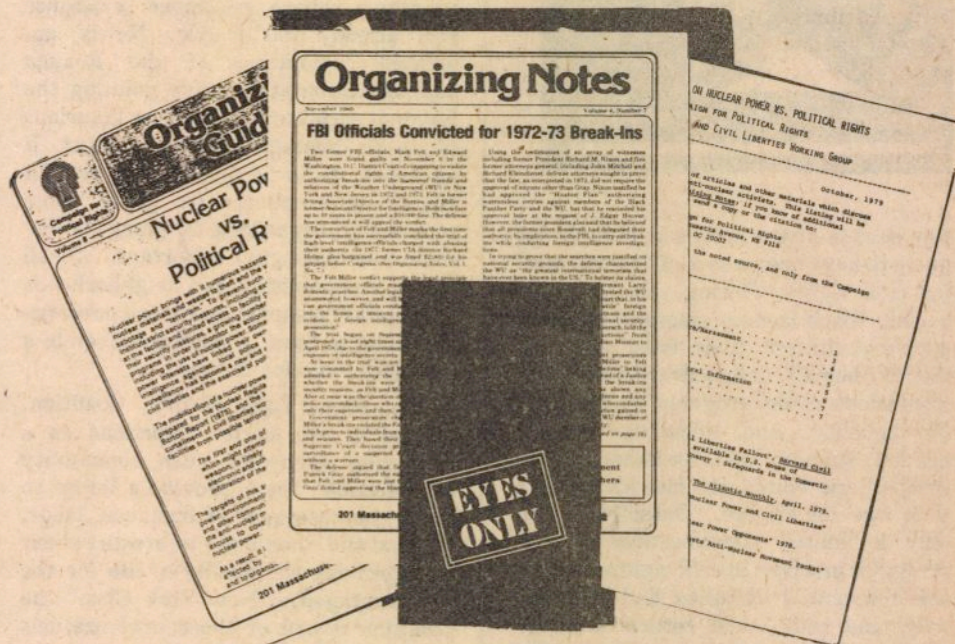
If you are an individual or group who is outspoken about nuclear power you would probably be wise to obtain Nuclear Power vs. Political Rights. Any organization involved in draft resistance, anti-nuclearization, women's rights, and other "subversive" activities will want to read the reprint "Bugs, Taps, and Infiltrators: What To Do About Political Spying." It outlines the signs of obvious infiltrators. The last section of the article discusses possible courses of response. The main piece of information in the packet is the "Or-

ganizing Guide for Nuclear Power and Political Rights." While it also has information pertinent to any civil disobedience group, it speaks specifically to Nuclear Activists and their concerns, discussing basic issues of civil liberties and how they relate to the struggle for a non-nuclear future. The guide includes a resource section of background information and a listing of materials for further investigation and research of police/intelligence involvement and facility operations. How to obtain financial reports, gather information of surveillance activities, working with news reporters and other methods of "going public" are also discussed. Enlightening newspaper and magazine articles are included, presenting examples of surveillance disclosures in various parts of the country.

The Campaign coordinates speaking engagements for 30 experts on the subjects of local, national and international spying.

One of the problems activists face in exposing police and intelligence groups and their violations of civil liberties in public indifference. Many citizens simply refuse to accept the level of rights violations policing organizations are often times involved in. The work of the Campaign for Political Rights, its resources, films, and public lectures, are all decisive steps to end such public ignorance. We can help them by staying informed, exposing violations we are aware of, and supporting the coalition and its work.

The Nuclear Power vs. Political Rights packet is \$3.00. Other packets on above mentioned topics are also avail-



able. Organizing Notes is published 8 times yearly and is available for a \$10 or more donation to the Campaign. Information on "The Intelligence Network" and public speakers is available on request. Write:

Campaign for Political Rights
201 Massachusetts Ave., N.E.
Washington, D.C. 20002
phone (202) 547-4705

Other resources on intelligence and surveillance:

Covert Action Information Bulletin's recent issue (Sept. 1980) included an article on the destabilization of the Caribbean and the U.S. role in support-

ing counterrevolutionary forces there. Also included is a full reprint of a CIA training manual, "The Principles of Deep Cover." *Covert Action Information Bulletin* is available for \$10/yr from:

Covert Action Information Bulletin
P.O. Box 50272
Washington, D.C. 20004

First Principles covers the covert operations of the CIA, the FBI, and other groups. The October 1980 issue covered "The Brietal Report" and the Socialist Workers Party damage suit brought against several government agencies. *First Principles* is published by the Center for National Security Studies,

costs \$15/yr (regular); \$10/yr (students), and can be obtained from:

First Principles
122 Maryland Ave., N.E.
Washington, D.C. 20002

The Organizer is a bi-monthly newsletter of the National Alliance Against Racist and Political Repression. Membership in NAARPR is \$5/yr for individuals; \$25/yr for affiliates; and is free to prisoners. Membership fee includes *The Organizer*. Write:

NAARPR
27 Union Square West, Rm. 306
New York, NY 10003

Men's Issues

Men's Journals

Recent years have been witness to a growing number of men's journals and newsletters. Usually regional, small, and oftentimes "funky," these publications are attempting to provide forums for men exploring their awakening out of traditional male stereotypes [the *Male Train*] into more whole, sensitive, and androgynous beings.

The Naked Man is an 8½ by 14 inch dittoed newsletter from the Illinois area. It is distributed on a contribution basis and is having trouble staying above water. Even though it is regional, it, like most other "local" men's magazines, speaks to the issues of stereotypes, male conditioning, women's liberation support, and other concerns that are worldwide. A feedback section and an Illinois area men's calendar are an important part of each issue.

Journey-men: A Regional Journal of Changing Men is similar in scope and intent to *Naked Man* but is more sophisticated graphically. *Journey-men's* stated purpose is "to be an outlet for your thoughts about men's issues and your feelings about the personal changes you've undergone as a result of your struggles against sexism." They are a participating "dialogue" journal, containing letters, personal journal excerpts, and testimonials from changing men. Feature articles explore such subjects as penis envy, men and hier-

archy, and blue collar workers. Poems, book and movie reviews, and other tid-bits round out each issue.

M., Gentle Men for Gender Justice is a new nationwide men's journal. It has a more artistic, magazine flavor with more graphics, photos, cartoons, and a heavier dose of poetry and even music! It is very similar in editorial purpose to both *Naked Man* and *Journey-men* but seems to lean more on full-length, polished articles. An ongoing feature on celebrating earth cycles explains our earthly roots and how this "pagan" consciousness is complementary to liberating our patriarchal conditioning. Our universe is a balanced androgyny! I'd have to rate *M.* as my favorite of the three. You can check them all out by writing:

Naked Man
University of Illinois
1001 S. Wright St.
Champaign, IL 61820

(Subscriptions are on a donation basis)

Journey-men—A Regional Journal of Changing Men
c/o Thomas Wheat
716 North 63rd St.
Seattle, WA 98103
(Subscriptions are \$5/yr individual, \$10/yr institution, and free to prisoners)

M., Gentle Men for Gender Justice
Box 313
306 N. Brook St.
Madison, WI 53715
(Subscriptions are \$8/yr individual, \$16/yr institution)

Political

Mill Hunk

The *Mill Hunk* is a blue collar funk! The *Mill Hunk Herald* is by, for, and about the working woman and man. It's as intelligent, crude, rational, crazy, and stompin mad as the people who write for it and that's anyone who wants to. The *Mill Hunk Herald* was conceived two years ago by people in the Pittsburg area who were frustrated by the way all other publications were run. They set up an editorial system where the rank and file readers control the magazine and its content. This experimental working person's magazine allows contributions from those who have something to say regardless of how professional or polished they are in saying it. The *Hunk* seems to focus mainly on work, politics, and the dissatisfaction the readers/contributors experience in regards to them. The editorial flavor is tough, earthy, and to the point without being machismo.

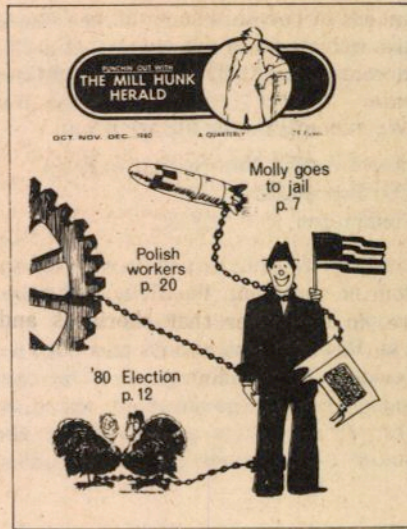
And what sort of magazine does such an "open forum" style create? A very interesting one. All the character of *The Hunk* that makes it unique and an experience also borders on the obnoxious (e.g. a gift subscription form that starts "Yes, I want these fine folks to get *The Hunk* whether they like it or not!"). The graphic density of the *Herald* is quite weightless, with elements floating in and around the text as they please. Political cartoons and various contributions of "people's artwork" solidify the proletariat nature of the *Mill Hunk Herald*.

The Hunk appears to have created a

substantial network of contributors, supporters, readers and fans. Many social gatherings and sports events bring people together to share in the work and fun of producing the magazine. Several men's and women's sports teams provide support, exposure, and recreation for the "hunkers." Loyalty to *The Hunk* seems strong, and perhaps that's what will keep this people's paper successful.

The Mill Hunk Herald is a buy even on a steel worker's budget (those that still have jobs). A subscription is \$2.00/yr (4 issues) and can be obtained from:

The Mill Hunk Herald
916 Middle St.
Pittsburg, PA 15212



projects outlined. Flashy, typically commercial ads for T.V.'s get rich quick schemes, car products, and "Nationally Advertised" cookware abound and obnoxiously confront and sometimes insult those of us who know better, but such is the fare of quasi-progressive publications.

Each issue of *New Shelter* contains several articles on the most recent findings in the field of appropriate technology and energy conservation. Coverage ranges from the philosophical and political to the practical. Issues also include how-to articles that come closer to actually telling how-to than many other publications. However, the Project File — a set of pull out plans for small house improvements — is of limited value and reminds me of Christmas gifts of tie-racks, over-perfumed aftershave, and other early-shelved items. Recent issues' project files have included towel holders, home entertainment centers, and plywood tool caddies.

The February '81 issue of *New Shelter* is a special on how to afford a new home. It is divided into three sections: approaches, resources, and accomplishments. Two introductory articles delve into the state of the building industry, the build-it-yourself alternative, and a look at the current real estate market, its strengths and weaknesses. The Approach section covers building small and efficient shelters, adding on later, building it yourself or going kit-prefab. A list of "all the kit home manufacturers you'd ever want to know" is also included. Resources has an article

Appropriate Technology

Rodale Press

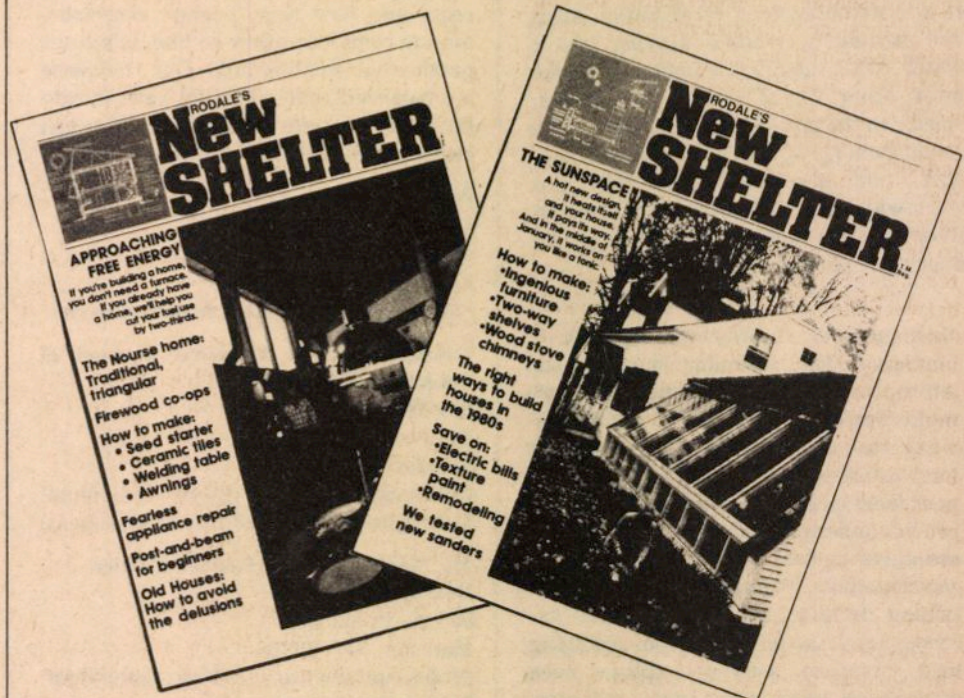
The Rodale Press was founded in 1930 by J.I. Rodale when he realized that the industrial society was being wasteful of world's resources and "creating a spectra of pollution that would surely return to haunt future generations." He saw the wastefulness and over-fertilization of the "modern" agricultural movement and the degeneration of the American diet, and wanted to change them.

Rodale responded by publishing *Organic Gardening and Farming* in 1942 and began a small farm in Emmaus, Pennsylvania, where he tested and demonstrated the ideas he advocated. In 1950, J.I. introduced *Prevention*, a health magazine that presented various methods to prevent disease and illness. Both these magazines are still published today and have become, for the mainstream, the major source of information on these topics.

Rodale Press has become a large publisher of books on health, do-it-yourself/self-help, and appropriate technology. They publish eight magazines and several newsletters.

One of their publications that began a year ago and shows great promise is *New Shelter*. It is similar in scope and focus to such publications as the *Mother Earth News* but is much more well balanced and sophisticated. *New Shelter*, like all of Rodale's other publications, appeals predominantly to the middle-American homeowner, which this reviewer feels is a plus. Progressive ideas about alternative sources of energy, new shelter designs, and a "less is

better" philosophy are presented in a language and format that semi-rurals and suburbians can relate to. Unlike other magazines that stalk this market, *New Shelter* doesn't prey upon them with an unrealistic, "Ah, shucks, anyone can do it for nothing" attitude. Topics are well-researched, clearly and attractively presented with questions and shortcomings discussed. There is enough pragmatism interwoven with the enthusiasm to give the owner-builder a realistic picture before attempting the



on purchasing plans, a builder's progress diary, and a comprehensive list of the many owner-builder design and construction schools. A builder's bookshelf reviews ten basic manuals on home construction and related topics. The section entitled Accomplishments features several successful homeowners, their experiences and wisdoms gained through building their own shelters.

If *New Shelters* doesn't become tainted by its success, can hold the reins on encroaching commercialism, and maintain its practical and level-headed approach, it will continue to be a valuable resource to those increasing

numbers of people who want to take a more active role in designing, building, and controlling their physical environments.

We recently received a copy of *The Soil and Health News*, a quarterly membership journal of The Soil and Health Society, a new Rodale venture. The bulletin states: "The Soil and Health Society is a group of people devoted to scientific nutrition, health and agriculture, in a manner that cherishes and preserves the earth and its treasures — sunlight, fertile soils, clean winds and water." Society members are asked to become "amateur researchers, taking

part in the organization's many projects. It wasn't quite clear what the members can participate in other than having their air and water tested (at \$25 /test). Diverse articles on saccarin, back country composting, and recipes, are presented. Subscriptions to *New Shelter*, published 8 times a year, are \$9.00; single copy price, \$1.50. Write:

New Shelter
Emmaus, PA 18049

Information about the Soil and Health Society can also be obtained from the above address.

Spirituality

Apollo 14 astronaut Edgar D. Mitchell travelled 240,000 miles away from home, turned around to view exactly what he left behind, and was never the same again. That view of the earth, simultaneously fragile and awesome, has been an inspiration for many people, and become for some the symbol of a profound change in their outlooks.

Mitchell, upon his return to terra firma, founded The Institute for Noetic Sciences. Don't feel stupid if you've never heard the word Noetic — it's a rather obscure one with various meanings. The institute's favorite definition seems to be "mind as the active principle of the universe." The institute funds various projects in the fields of brain/mind research, altered states of consciousness, and holistic medicine. Some recent research updates appearing in the Institute's newsletter included a program at Landley Porter Neuro-psychiatric Institute, training a pilot group of individuals to synchronize the brain-wave output of their left and right hemispheres. The experiment attempts to determine whether brain hemispheric resonance within individuals and then between individuals will create a greater "resonance" (greater rapport and communication skill) in human interactions. An upcoming "Consciousness Assessment Project" will attempt to catalog what the various branches of science have learned about human consciousness. A series of conferences will provide forums through which researchers, scientists, anthropologists, psychologists, neuroscientists and others can share their findings.

The Newsletter, besides reporting on the various projects supported by the Institute, runs articles by other indi-

viduals and groups involved in complementary activities. A recent issue contained excerpts from *The Aquarian Conspiracy and Health for the Whole Person*, a new guide to holistic medicine by Dr. Arthur C. Hastings. The execution of the newsletter is superb, chock full of fine artwork and other forms of "right brain expression."

As far as I can tell, the newsletter is not available through subscription, but is part of membership benefits in the Institute. Membership fees range from \$25-\$500 depending on your involvement. To obtain more information about the Institute, write:

Institute of Noetic Sciences
600 Stockton St.
San Francisco, CA 94108

For specific membership information, write attention Robert Dixon, Chairman.

Institute of Noetic Sciences Newsletter
Volume 2 Number 1
Institute Funds Exciting New Research Project

The Resonating Brain: Fine Tuning the Hemispheres

By Brenda J. Ragan

As the glasses in science have the effect of magnification, the effect of brain research is a probable concern of many of us. Some of the most exciting research in the world today is being done in the field of brain research. The first step in this research is to determine the function of the brain. The brain is the most complex organ in the body and is the seat of all our thoughts, feelings, and actions. The brain is also the seat of our emotions and is the source of our creativity. The brain is the most important part of our body and is the source of our life. The brain is the most complex organ in the body and is the seat of all our thoughts, feelings, and actions. The brain is also the seat of our emotions and is the source of our creativity. The brain is the most important part of our body and is the source of our life.

Rare Earth

Remember when you entertained fantasies of some esoteric utopian community nestled away in a remote mountain region or on a south sea island? Well if you have a sugar mommy/daddy with a few million dollars you just might be able to find your dream property in *The Rare Earth Report*. This bimonthly newsletter contains islands, towns, castles, and camps, for sale around the world. You won't find the average house, lot, farm, or condominium listed in *Rare Earth* — only the wierdest in 12 century French castles, small towns in Rocky Mountain Colorado, and islands in the Fijis are to be found there.

If you're a utopian dreamer and often find yourself reading Strout Realty and United Farm catalogs just for a kick, you might want to take a peek at *The Rare Earth Report*. Subscriptions to the report are a whopping \$72/yr for 6

RARE EARTH REPORT
An insider's newsletter about exotic properties for sale around the world

The Value of Rehabilitating Historic Buildings . . .

IN THIS ISSUE:

- ✓ The value of rehabilitating historic buildings
- ✓ City real estate seminar tour
- ✓ Rare earths for sale and exchange
- ✓ Rare earth wanted

Rare Earth Report
Box 868
Seaside, California 94166

COMPLIMENTARY COPY

issues, so if you're serious about a real estate search you can get you sugar person to buy you a sub. Write for more information or a sample copy to:

Rare Earth Report
Box 946
Sausalito, CA 94966

Miscellaneous

Plenty

The lifestyle of The Farm and many other spiritual communities has always been a controversial issue for the left and the communities movement. Leader/guru hierarchies, traditional sex roles, and fears of Moonie-clone consciousness have kept many people away and caused others, in anger, to discredit anything positive these groups have accomplished.

In the areas of service and actually doing something to end world hunger, nuclearization, the draft, injustice to native peoples, and bringing birthings back home, The Farm is an inspiring example. They have worked very hard over the years, maintaining a third world standard of living, and making many personal sacrifices so the above goals could be realized.

The Plenty Project, started in 1974, was created to help provide basic needs to the world's people, such as food, shelter, health, and hopefully peace and goodwill. Today Plenty is working in many parts of the world assisting indigenous peoples in taking control of their lives. They have worked for five years in Guatemala since the earthquake and have initiated or helped support several projects there. Last year, a village scale soy dairy was constructed in San Bartolo to bring the protein power of the noble bean to supplement inadequate diets. A water system was also built in this area to bring clean drinkable water to 1,800 villagers.

In Africa, a village technology center is under construction. In the Quthing District of Lesotho. This center is designed to follow the traditional Basotho lifestyle while incorporating appropriate technology innovations of the eighties. The project includes the construction of model solar heated huts, a kitchen/eating building, orchards, and communal gardens. Future additions include a micro-hydroelectric system, generating power for a wood and metal workshop, and a research and imple-

International Access

The following is a small sampling of the centers, publications, and other resource material available around the globe.

Maggie's Farm is an Australian new Age newspaper full of the theory and practice of cooperative living in Australia. Each issue contains basic articles on organic farming and gardening, ASE, and all the other down home essentials, surrounded by plenty of hip artwork. For info, write:

Maggie's Farm
P.O. Box 29
Bellingen, N.S.W. 2454
Australia

Metamorphoses explores the alternative development scene in Canada. This modest journal wants to be the basis of a network for transformational thinkers and doers in Canada. Subscriptions are \$10/yr and they promise at least six issues. Write:

The Alternative Growth Institute
483 Maclaren, Apt. 4
Ottawa, Ont. K1R 5K5

Connect, the U.N. Environmental Program's newsletter, reports on environmental activities around the globe. Conferences and workshops on environmental awareness and education are held throughout the world by U.N.E.P., and their progress is kept up to date through *Connect*. U.N.E.P. also publishes several books and papers on world ecology and conservation. Contact:

Connect
7, Place de Fontenoy, 75700
Paris, France

Communities wanting to link up with other groups internationally should contact The Kibbutz Artzi International Communes Desk (P.O. Box 17777, Tel Aviv, Israel) and The International Communes Network (Bernt Djurs, Jaettestuen, Herredsvegen 7, DK-8581 Nimtofte, Denmark). The ICO puts out a thick newsletter every so often full of correspondence between communities and Kibbutzim, and news of various groups. ICN does much the same with a list of commune contacts around the world.

Future Studies Center newsletter contains hundreds of listings for conferences, books, publications, and anything

else "alternative" happening in Great Britain (some international). For more information, or to subscribe (six pounds in the U.S.) write:

Future Studies Center
15 Kelso Rd.
Leeds LSZ 9PR, Great Britain
(They are interested in exchanging publications.)

The Society for International Development has published a collection of papers, in association with the U.N. University, on alternative lifestyles and related topics. Articles include "Changing values in contemporary Japan" and "Alternative ways of life in the Netherlands." These are quite "heady" documents and not for idle reading. For more information about S.I.D. write:

The Society at Palazzo Civiltà del Lavoro
EUR. 00144 Rome, Italy

Isis International Bulletin is produced by Isis, as an international resource and documentation center for the women's movement. The quarterly newsletter discusses such issues as "Women in South Africa," "Organizing against rape," and "Tourism and prostitution." Subscriptions are \$15/yr for women and women's groups in the U.S. from:

Isis
C.P. 301, 1227 Carouge
Geneva, Switzerland

Planetary Citizens, founded by Donald Keyes, is a U.N. based planetary citizen's organization "dedicated to promoting recognition of Earth as a single entity and the oneness of the human family. It does this through meetings with world leaders, workshops, an intern program, issuing Planetary Passports, and maintaining a register of planetary citizens." *Planet Earth* is the magazine of Planetary Citizens and is available for \$2.00 (U.S.) an issue. Order from:

Planetary Citizens
Dept. D 777 United Nations Plaza
New York, NY 10017


A Directory of Intentional Communities in Australia is available for one dollar from:

Lionel Pollard
7 Duncan Ave.
Boronia, Vic. 3155

mentation center for low-cost renewable energy technology.

Plenty has been operating an ambulance service in the South Bronx area of New York City since October, 1978. Besides being an Emergency Medical Unit, the group also offers classes in Emergency Medical Training and Life-saving Skills. They are presently trying to raise funds to purchase a complete Advance Life-support Unit with defibrillator, life pack, etc. At present, there is only one of these units servicing 600,000 people. Assistance by Plenty is also being provided to villagers in Tijuana, Mexico, Native Americans in various parts of the U.S., and to women in the States through their midwifery services. Plenty plans to expand all the above projects and seed new ones as much as grants from foundations, government agencies, and private donors will allow.

The Farm has recently become more involved in radical politics through work with the No Nukes movement, the fight of the American Indians, and stopping the draft. They have published several books on nuclear power: *Honiker vs. State and Shut Down*, and they publish a



PLENTY
The Food Issue
Vol. 1, No. 3 Fall 1980

Our favorite food plants...
The big of nations will get...
Developed countries...
The outcome of the war...
In Central America and the...
An hour's work...
Most of the world's...
In Central America and the...
An hour's work...
Most of the world's...
In Central America and the...
An hour's work...
Most of the world's...

periodic newsletter on their nuclear activities. The Farm Band has also changed its name to The Nuclear Regulatory Commission, and is receiving a lot of publicity in the music media. An electronics company recently started by The Farm is producing a device called a "Nuke Buster" that detects low level radiation leakage.

With all the exposure and work The

Farm is doing with other radical groups, one might wonder how the issue of feminism and sexist attitudes is being confronted. Perhaps as the Farm becomes more aware of the fight for freedom among minorities and Third Worlders, they will come to understand the importance of women and their right to be free from the restraints of traditional roles. And with other activists having increased contact with Farm members on their work, perhaps they will come to a greater appreciation of the positive accomplishments The Farm is contributing to the alleviation of human suffering.

Plenty needs money to fund all these projects and will gratefully accept any size donation. They make and sell various T-shirts, films, and rock music cassettes to subsidize their work, and publish *Plenty News*. Subscriptions to this and an No Nukes newsletter are available on a donation basis.

If you would like more information on their activities and literature, write:

The Farm
156 Drake Lane
Summertown, TN 38483
(615) 964-3574

Boston Rags

What the hell is cooking in Boston? Magazines, like gusts of wind, are blowing in from the Bean Town. First there were *East West* and *New Age Journals*, then *New Roots* entered the magazine biz in elegant style and now *Living Alternatives* and *Whole Life Times* are making a play for our perusing attentions.

The first question I always ask when a new magazine or charter brochure hits my desk is: why another magazine? What does this publication have to offer that's truly unique and different from all the others in its topical family? Being involved in a small alternative journal, I am constantly aware of the vast amounts of human energy and resources that go into making a magazine successful. What, the, I question, is the motivation for channeling more of these energy resources into the particular focus of the publication at hand? I often find myself looking at two or three struggling new magazines with similar intentions, wishing they had cooperated with the magazines "next door" to create one publication of unified strength and purpose.

Such is the dilemma I face in

attempting a review of *Living Alternatives* and *Whole Life Times*. Both of them are good considering their infant stages, and both show promise for positive growth and development into truly important contributions to the alternative scene. Perhaps most magazines start off with a more general format and then identify their sense of individual style and purpose as staff and issues evolve.

Whole Life Times leaves me hardest pressed for answers to these questions. It is strikingly similar to publications like *Pathways* (a Washington, D.C. paper), parts of *New Age* and *East West*, and various other "new age" publications. Much like *Pathways*, each issue contains a directory of natural foods, growth centers, and new age mail order goodies. There may be some subtle approach or appeal to a specific audience that would move one to choose subscribing to this paper over another, but if so I am not aware of it.

One article appearing in the Nov/Dec '80 issue that caught my eye and nudged my appreciation of *WLT* was entitled: *Money Tomorrow* by William Kait. Kait, a fundraiser for non-profit institutions

and a business consultant, explores the spectrum of approaches to money taken by various "new age" groups and individuals. Through the use of stereotyped caricatures (Anti-Bourgeois Radical, New Age Entrepreneur, Back-to-the-lander, etc.) he outlines the many attitudes we are developing towards money, the over-reactive aspects of each, and hints at some ideas for change. This article represents one of the first I've seen on such issues and I hope it's the beginning of a longer dialog. A footnote to the piece promised future installations, but nothing appeared in the following issue.

Living Alternatives identified a guiding purpose early in its inception as presenting "the human side of appropriate technology." Rather than focusing on the nuts and bolts of soft energy paths, *Living Alternatives* delves into the people, the politics, and the struggles involved in bringing these positive alternatives to the forefront. Although this limited approach fades in and out of usefulness for me, perhaps it is relevant to have a magazine that deals more with the vision empowering and turning the wheels of change (But wait, how about

just a column with such an approach in another . . .). The ongoing feature that makes this monthly worth its weight in pulp wood is the Calendar of Events. Each issue has up to 10 pages devoted to national listings of lectures, workshops, classes, and fairs, centered around appropriate technology and related alternatives.

Working on a magazine of similar size and sophistication as *Living Alternatives*, it has been fun watching them grow, change and refine. For those of you who have been wondering what's going on in the hearts and minds of our ASE engineers, or who want to keep abreast of the educational arm of the movement, check out a copy of *Living Alternatives*.

Duplication of effort and over-expenditure of resources is a chronic problem in our western culture. The tendency to want to do things alone rather than to cooperate and work with others is also a symptom of our age. If we as an alternative movement are truly to make changes in ourselves and our institutions, we must look hard at our conditioned tendencies and motivations around creating groups, publications,

etc. that might put us into competition with those who share our root ideals.

The magazines included in this review are not necessarily guilty of the above tendencies, they simply catalyzed an internal dialog for me around these issues. Hopefully my ruminations will do likewise for you. To subscribe:

Whole Life Times
132 Adams St.
Newton, MA 02158
(\$6/yr, six issues)

Living Alternatives
P.O. Box 189
Newton, MA 02195
(\$12/yr, twelve issues)

Additional note: As this issue was about to go to press, we received a news release from the *Whole Life Times* announcing some directional changes. Starting with the March/April issue *WLT* will focus more specifically on health, diet, and nutrition. Upcoming coverage will highlight the growth of the "junk" food industry, the problems with high animal protein diets, and a consumers' guide to natural supplements.

The magazine will also be changing its

format from a large tabloid newspaper to magazine size. A new graphic arts firm will be designing and laying out each issue. Changes, changes. Is *WLT* more clearly defining its useful contribution to the whole, or is it simply pursuing alternative health because the money and market is there?



Friends of the Co-op Bank
1828 L Street, N.W. Suite 1100
Washington, D.C. 20036
(202) 872-0550

ACTION ALERT! #4

BANK'S LAST HOPE - CONGRESS

The new Administration has sent to Congress initiatives that would terminate the Co-op Bank. On March 10th, two rescission measures sent to the Congress, froze almost \$90 million of the Bank's funds. Recinded are all 3rd and 4th quarter Title I funds and all but \$6 million of already committed Title II (Self-Help) funds. The 45 day limit on the freeze might be extended if the Congress does not act, leaving the Bank without funds. The President's 1982 Budget Revisions recommend zero FY82 appropriations and project the same for FY83 through FY86.

Members of the Appropriations Subcommittees on HUD-Independent Agencies in both the House and the Senate must realize the fallacies in the Administration's arguments before they decide whether to approve the rescission measures. The following address a few of the issues:

- * Estimated federal savings are overstated and don't include the cost of ending the program.
- * Cooperative businesses pay the same taxes as private enterprises.
- * Cooperatives have historically been denied access to lending sources.
- * Cooperative businesses decrease the role of government (i.e. regulations, social services, etc.)
- * The Administration exaggerated the Bank's staff by using year end figures rather than the average. Also, the word "overhead," used out of

context and without definition unfairly implies mismanagement. (More details available upon request.)

Title II Reauthorization

In the flurry of activity over appropriations, we can not neglect the reauthorization of Title II. Members of the Banking Subcommittees on Financial Institutions must be urged to support this essential component of the Bank. (House hearings begin within two weeks.)

The Friends of the Co-op Bank Coalition has been formed to reunite and expand the wide coalition that successfully fought to establish the Bank. In the past few weeks we have generated hundreds of letters, mailgrams, and phone calls. We invite you to become a Friend of the Co-op Bank. For further information call us at (202) 872-0550.

NCCB Legislative Calendar

April 29 Senate Appropriations Subcommittee on HUD-Independent Agencies hearings.

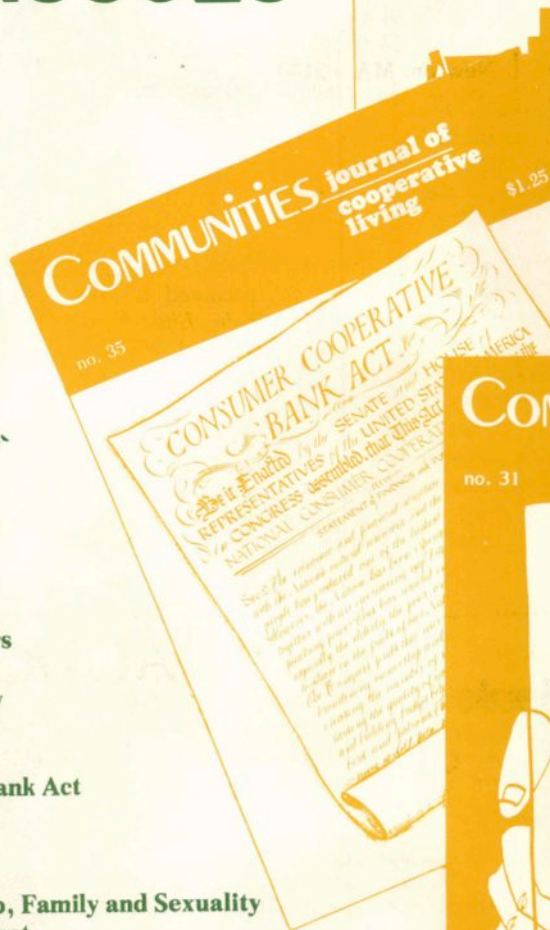
What You Can Do!

Write your Representatives and Senators (focusing on members of the six crucial committees listed on back.) URGE them to support continued lending authority and funding when they consider the Bank's future. Emphasize your own feelings and involvements with co-ops. Inform them how co-op activity benefits their district/state. We suggest you incorporate the following points in your letters:

- * The Bank is not a federal grant or aid program. It will become private as loans are repaid to the Bank.
- * Funding for the Bank is not a subsidy. It is seed money that will be repaid with interest.
- * Consumer cooperatives are proven inflation fighters. The Co-op Bank, by strengthening existing co-ops and promoting the establishment of new ones, helps consumers combat rising prices.
- * Consumer cooperatives are self-sufficient, locally owned businesses that pay taxes and provide jobs.

Consumer cooperatives need a financial institution that understands co-ops. We must not lose the Co-op Bank after all our work and achievements. The Bank needs your help NOW to ensure its survival! Please take the time to write your representatives today and send us copies.

BACK ISSUES



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- 9. Children in Community
- 10. Work in Community
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- 32. The Future of Community
- 33. A Woman's Issue
- 34. The West and the Land
- 35. Consumer Cooperative Bank Act
- 36. Circle of Gold
- 39. Diverse Issue
- 40. Cooperative Economics
- 41. Relationships: Friendship, Family and Sexuality
- 42. Regionalism - the Southeast
- 43. Health and Well Being
- 44. Consumer Cooperative Alliance
- 45. The Arts
- 47. Stories

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Waves of praise Roll in

Trolls are organized as a worker cooperative, with democratic decision-making and full income-sharing. We spend most of our time building bridges between the two worlds — gnomes and faeries. How come they get all the good press?

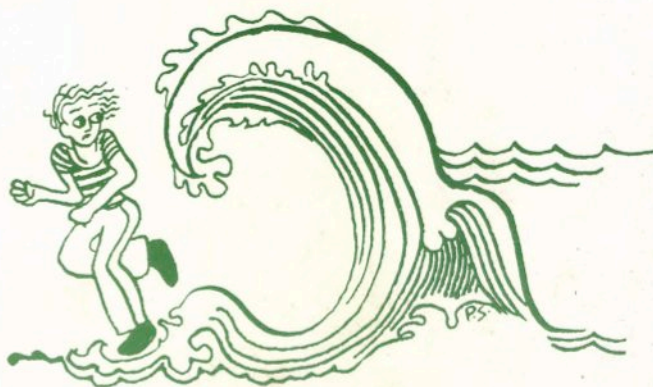
— Counting on Communities

Our recent attempt to learn from American communards has failed, but we continue undaunted. Perhaps next time you could send a more cooperative group for our year-long intentional community study group.

— Ayatollah Khomeini, Iran

Making Origami earthshoes out of Communities with granola soles is netting us a fortune.

— Happy, Healthy & Wealthy Ashram



COMMUNITIES

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Louisa, VA 23093

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Name _____

Address _____

I thought you people had all grown up, gone away or died.

— Anonymous, San Clemente

No advertising, graphically exciting, challenging content, well written. How do you do it?

— Abigail Bench, Grade 7
(My teacher said to ask.)

I ordered a lifetime subscription, but then I died. I rose and was born again three days later. Is my subscription still in force?

— J.C., Nazareth

Based on your magazine, we've decided to give you another 100 years to "get it together." Good luck, and glad you're enjoying our old Star Wars documentaries.

— Space Travelers
passing thru

Communities

Box 426

Louisa, VA 23093