

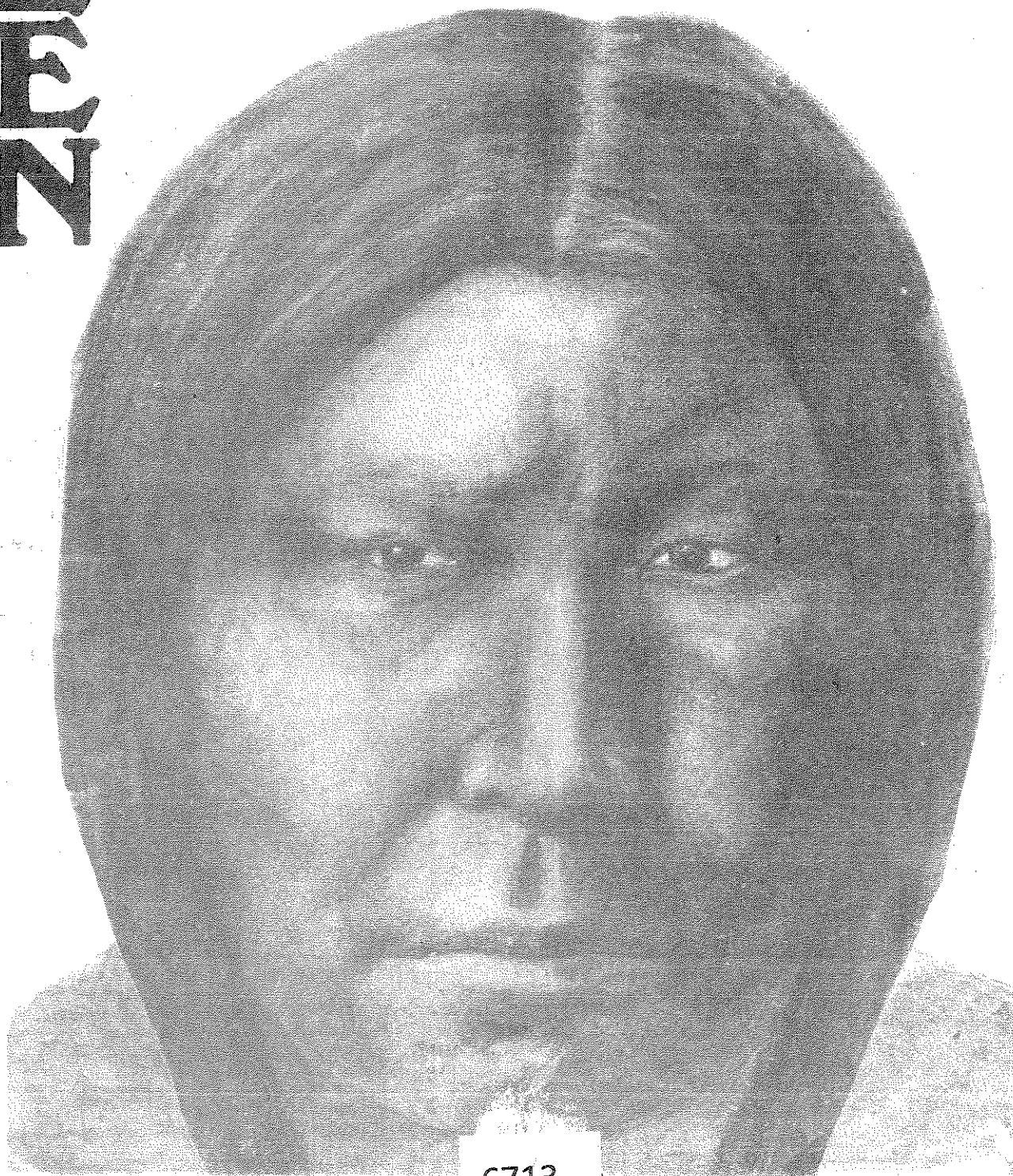
GREEN

letters/bulletins/
commentary/

Vol 37, No. 1
Late Winter, 1980
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REVOLUTION \$1.00

A VOICE FOR DECENTRALIZATION
AND BALANCED LIVING



6713

The School of Living



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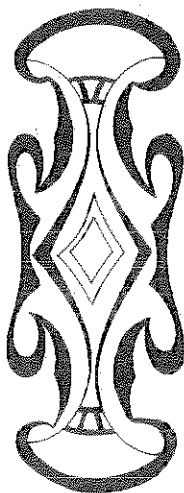
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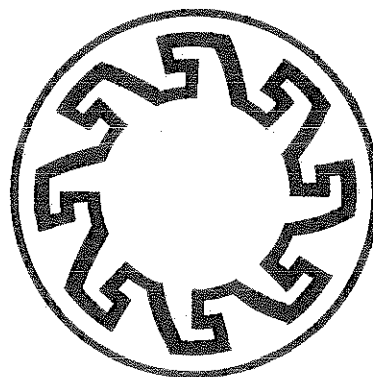
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Cover artwork, "Piegan Woman",
by Gayle High Pine.



Green Revolution

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Late Winter, 1980
(January Issue)

Founder: Mildred J. Loomis

Green Revolution is the School of Living's voice for reporting on the activities of a worldwide movement of the same name, which works for decentralized government, industry, population. It promotes community, community land trusts, balanced living, sufficient and healthy foods, appropriate technology, right education, homesteading, right livelihood, harmonious living on the earth, cooperative self-sufficiency, economic reform, spiritual growth. The School's basic function is adult education for normal living.

The Green Revolution is both periodical and a long continuous process. We welcome participation, suggestions, assistance, and cooperation from readers.

Permission to reprint is granted to movement groups except for occasional articles copyrighted by their authors.

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Back Issues

are available at \$1 each from the School of Living.

MOVING?

Send us your new address and your old address with zip codes. Could be a good time to renew your support for another year, too.

Subscriptions

can be obtained by request. **Green Revolution** is not free, but is maintained by donations of readers who contribute to printing and postage and publishing costs as best they can. Libraries and agencies can be invoiced for \$12 for two years.

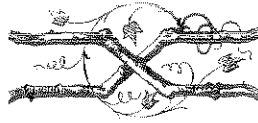
RED LABEL?

So the mailing list can be kept current, portions of the mailing list are marked with a red label on a rotating basis. Persons who do not respond with a letter will be dropped from the mailing list. All one need do is to write when the mailing label is circled in red.

Submissions: We welcome all submissions of articles, artwork, photographs, poetry, news, editorials, essays.



How To Organize a School of Living Center



How Does A Person Become a Member? Persons may become a member of the School of Living simply by writing that you wish to become a member. The Membership Committee then passes on a list of proposed new members — usually all those who have requested membership — to the Board of Trustees for approval. Members may renew their membership each year through a donation or again by request.

What are the rights of membership? Members may vote at all membership meetings, may serve on committees, and may serve as officers if selected. Members may nominate eligible candidates for the Board of Trustees, and elect Trustees at the annual meeting. Members also may approve or disapprove committee members appointed by the Board of Trustees.

The rights of members of the School to absolute freedom of religion, politics, association, expression, production and exchange are never abridged by the School of Living, except insofar as the freedom of individual members conflicts with the rights of other members. In all its dealings, the School of Living does not discriminate against individuals for reasons of sex, race, creed, color, age, class, culture, or national origin.

When do members meet? For reasons of distance, many members are not able to attend the annual meeting held at the Spring Equinox. They use their membership as a means of showing their support to the School of Living. Those members who wish to attend are encouraged to do so.

Members may, if they wish, do "committee work" with others in their own community, helping the School of Living with educational activity, publications work, recruiting of more members, promoting community land trusts, etc. A group of members may also work towards becoming chartered as a School of Living center.

How Do Contributions of Members Help The School of Living? Membership contributions are an important source of revenue for the School of Living to pay telephone bills, buy supplies, develop educational materials, extend School of Living centers, and other administrative expenses to keep the School of Living alive and strong.

Are contributions to the School of Living deductible from taxable income? Yes, the School of Living is listed with the Internal Revenue Service as a non-profit tax-exempt organization.

Who Are Sustaining Members? Sustaining members are persons who have made substantial contributions to the finances of the School of Living. Some persons make an occasional large gift. Others make an annual contribution. Others have pledged regular amounts to the School's small endowment fund. Others have remembered the School of Living in their wills.

School of Living
POBox 3233, York, Pa. 17402 USA

The School of Living Board of Trustees is encouraging its Education Committee to assist individuals interested in forming School of Living Centers in their local communities to study and act on the problems of living.

Guidelines and standards for receiving a charter as a School of Living Center are being developed by the Committee for approval of the Board. In the meantime, however, these steps can be taken:

☐ Read and study the inside front and back covers of *Green Revolution*, Feb.-August, 1979, for statements on the nature and functions of a community School of Living. A copy of the School's charter and bylaws will be provided on request for further study.

☐ Ask the School of Living for a list of other persons in your area who might be interested in working with you. Plan a meeting, round-robin, newsletter, etc., to discuss common problems and goals with them.

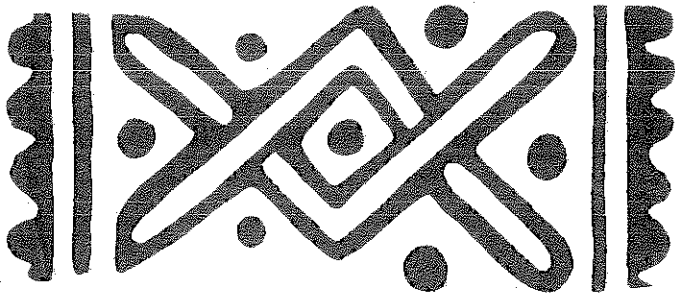
☐ As your fellowship and acquaintance with others in your area develops, you might want to plan adult right-education activities and to affiliate with the School of Living as an accredited Center. A contract outlining principles, privileges, responsibilities, program is now being developed so that your Center can help others deal with the crises of our times through decentralization of society, industry, economy, and politics.

We welcome the help of others in extending and vitalizing the School of Living work. Our hope is that in 1980, several more School of Living Centers will become real and active.

— Mildred Loomis, Chair
Education Committee, School of Living
POBox 3233, York, Pa. 17402



From the Editor's Notebook



In the view of many Native Peoples of the Americas is that the Europeans who have come here (and their grandchildren) have not yet been sufficiently Americanized. While Europeans have learned much about Freedom and Democracy from America's cultures, native peoples say, they have not learned enough. Western Civilization has been basically an anti-culture, a destroyer of true human cultures, and the cause of much misery and suffering, they say.

This is a culture of the instant. Instant communications, instant coffee, instant photos, instant gratification. And in our fascination with the instant, we want instant change.

Unfortunately, change does not occur in this way. Change is a slow, steady process, and we can push and shove, but change operates on its own time. Some would say this is a cop-out, an apology for the atrocities of the present, an excuse for their continuation. But the reality is there.

This essay, however, is not to discourage, but rather is an appeal to those who may stumble across these words to become active in creating change — to bring about the Green Revolution, a decentralized and human society, social justice, adequate food, land for all; choose your own goal. And it is an appeal to avoid the two polarities the instant culture spawns — the demand for instant change, coupled with bursts of intense activity that soon burns out or changes to cynicism and/or despair, a sense of failure and the "I tried and it didn't work" syndrome. The other polarity is the "It's impossible to do anything" apathy, the feelings of powerlessness, being overwhelmed by the size of the task and our own inadequacies. The end result of both polarities is nearly complete immobilization.

The other alternative, though, is constant, steady, committed dedication to change in which ego is transcended to ideals of humanity and community and life. I search for the words that would cause you to set out on the pathways that would transform your own lives, and the lives of others.

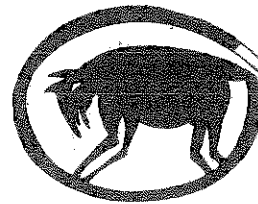


Maybe some people have printer's ink in their veins, but we really don't. None of us are "journalists", and we don't get much of a thrill from just seeing our words in print.

The excitement and meaning and source of energy to continue putting out **Green Revolution** comes from the hope that a family of readers is forming, people who can use this magazine in their struggle to recreate a human way of life on this continent, a struggle for meaning in their own lives. We assume our readers are making changes in the way they live, and helping others to discover normal living. We expect readers to be in dialogue with us and with each other, and to take responsibility for the **Green Revolution's** growth in circulation and in strength.

In each issue, we must say something about finances, since it is after an issue such as this is in the mail that we wait for the dollars and dimes to come in to pay the printer and post office for the next issue. There's no sugar daddies (of either sex) or Swiss bank accounts or buried chests to turn to if funds are slow coming in. So — if you have not supported **Green Revolution** recently, you might do so now, getting off to a good start for 1980.

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Perhaps like all human beings through the eons of existence, we are in our special time of history. A new consciousness, new dilemmas, new opportunities are the gifts of this time for us, the living. Yet we are trapped in times past, with old ways of thinking, struggling to deal with problems which are now completely overshadowed by new realities, interpreting the new opportunities which are within reach as painful burdens to be avoided at all cost, even to the point of destruction of the life-supporting systems.

Through all these changing times, we need to have a clear vision, so that we do not confuse the way things are with the way things can and should be. The Original Peoples of Mexico speak of being guided by a smoked mirror in which we can barely see a reflection, and that our task in life is to constantly be cleaning away the smoke so as to better see ourselves and where we are. And how is the mirror cleaned? Through work. Hard work.

Have you ever had a splash of cold, fresh water give the sensation you are being burned? In a similar way, the times ahead which will bring us health and strength and purification may give us the sensation of collapse, crisis, destruction. However, new and appropriate and sharing forms will emerge as currencies collapse. Life-giving technologies will come into being as non-renewable resources are exhausted. The hoarding and

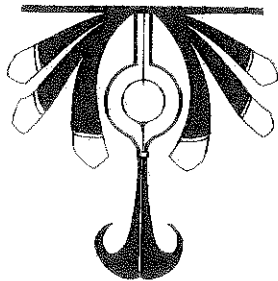
wastage of the Creation's gift to all generations will no longer be the prerogative of a privileged few in privileged nations, and a society of sharing and spirituality could result. Our sweat and effort will make it happen.

These are exciting opportunities which call upon us to realize.

But we need a vision to keep us on that road. We are being surrounded by events which distress us. A rise in suicides, increase in cancer, mounting violence, the horror of nuclear accident or the unspeakable nuclear war. It is probable that we have yet to see events even more distressing and horrible. But vision will give us the strength to keep working for that slow, long change which will bring us through on the other side.

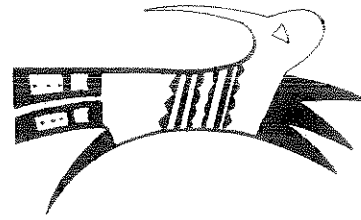
Gross pessimism? No, great optimism. But we will need strength. One does not set out to run in the Boston Marathon without training, exercise, dry runs. And if we are expecting challenges in the 1980s, now is the time to develop the will, the drive, the vision, the power, the skills, the strength that we are likely to need in these new times.

Let's admit it. We're soft — physically, emotionally, spiritually. We've lost our creativity, our resilience, our unity, our humanity. And while we may be weak because of what we have lost, we have not lost our capacity to regain our strength. We continue in our weakness only because we do not search and seek our recovery. Could it be that we have become more attached to our comforts than to our will to live? Perhaps the decades to come will find the people who have been suffering, who have been denied justice, whose material resources have been taken from them — the times to come may see these "disadvantaged" peoples leading all humanity back to normality.



Now is the time for us to strengthen ourselves by reaching out, by forming new alliances, by sharing, by teaching, by learning how to take care of ourselves and our people, learning new ways, time to fast, to do without, to think, to refine our ways of life, to plant new seeds into the Earth.

Sometimes we feel so alone. No one to help us. No one who thinks the way we do. We despair, and turn inward. But we can share our vision and open our hearts and we will see we are not as alone as we thought. We will change the world. Not within our own lifetimes, of course, but we can nonetheless devote our lifetimes to change. Our small insignificant efforts can do it. We can diminish the control of the centralized



power that keeps us dependent upon its demands by making it insignificant in our lives.

We can create an old/new culture, and create an old/new world.

Instant change. We think that by stating a righteous ideology that it will be automatically accepted. And when "they" don't swallow our brilliant solution of the world's problems, we become annoyed at the "stupidity" of those less "brilliant" than ourselves. Thus we ignore process and the need to build our visions, to transform them into reality. Our annoyance at "them" only hides the fact of our own lack of responsibility and effort.

We already know what needs to be done. We do not need more research. We do not need more conferences of intellectuals. No new schemes. If anything, we need inspiration, example, exhortation, perhaps even to be shamed. Particularly we who consider ourselves to be part of the "New Age", we who claim to be ahead of the "others" in our thinking and life-styles, need to be scolded for our inclinations to verbalize instead of to act. Our words are good for the instant only — perhaps that is why the instant culture loves them so. But it is our acts which will carry us forward. What we seek has not really been lost, but only obscured from our view as we have pursued other quests.

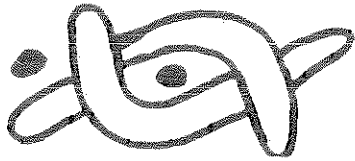
In addition to our verbosity and our belief that our words, rather than our lives, can transform, we have become handicapped by the individualism we have been told to prize so much. In purifying ourselves, this is the first thing that must go. If our vision is only for ourselves, or even for "our kind", it cannot be realized in any lasting way. Only by sharing our vision with others, and having them share their visions with us can we begin the day-to-day work side-by-side with others. The walk into the new world is not a solitary trip, and the path is wide enough for all.

We must see ourselves as people of contradiction and weakness. We must accept others for their strengths and solidness, and give them our strengths and love so that they can deal with their contradictions and weaknesses. There are no messiahs available just now. The perfect group to work with has not yet been formed.

But rather than to despair and criticize, we need to transcend and transform. The only thing instant about change is that this is the instant to begin.

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More

The way Western industrial culture has constructed the game of life, no matter which side we choose, we end up supporting the bad guys. Check out the flow of history in this account, excerpted from the excellent weekly newspaper, *In These Times* (1509 N. Milwaukee Ave., Chicago, Illinois 60622; (312) 489-4444). It notes that most government regulation of business was initiated with business support. During Theodore Roosevelt's administration, the larger food processors and meat-packers welcomed uniform standards which would prevent small cost-cutting operations from keeping their share of the market. When the Federal Trade Commission was proposed, Woodrow Wilson's Secretary of Commerce spoke of it as a "friend and counsellor to business". Libertarians have opposed government regulation — and they are joined by big business.

In These Times quotes Jack Alexander, an American Cyanamid official, describing FTC chairman Michael Pertschuk as "one of the most dangerous men in America . . . a complete socialist . . . personally committed to the dissection of huge corporations and the reorganization of business and industry, in effect, the redistribution of wealth."



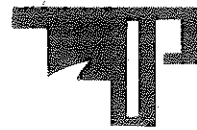
That puts those who propose regional autonomy and community enterprise hand-in-hand with the me-first let-the-future-be-damned group. "This outlook has its roots in a stagnant economy, which has made businessmen turn over every rock to increase profit. If in so doing they should poison Americans with carcinogenic chemicals, then that is the price society has to pay for economic progress," the editorial states.

The FTC has aroused business anger by proposing a restriction on advertising on television's children's shows, particularly for highly-sugared products. The FTC wants used-car dealers to disclose mechanical and safety defects to potential customers. It wants the funeral industry to furnish relatives of the dead with itemized prices.

The Federal Drug Administration's regulations have angered both natural medicine advocates by making

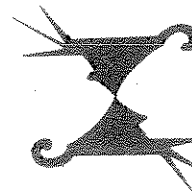
vitamins subject to prescriptions from physicians instead of an on-the-shelf purchase. And it has angered business by wanting to ban food additives that are known to cause cancer, such as saccharin and the nitrates used for bacon and the nitrosamines used in beer. Even though a Canadian study has shown that there is a 60% cancer risk among men who use saccharin regularly, it continues to be a readily available additive.

Perhaps the only way to win in the government regulation tug-of-war is not to play the game at all. Communities of homesteaders should find government regulations are neither much detriment nor advantage in the self-sufficient harmonious life-style.

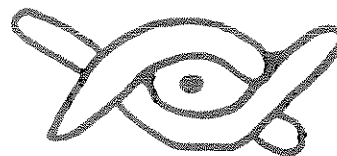


The crazies are still at it — but we seem to be letting them run things, so be careful. In the Nuclear Education issue, we told you about the government's scheme to build 60 Solar Power Satellites, each costing \$7.6-billion, 55 square miles in area, to orbit the earth and to transmit massive microwave radiation back to earth to produce electricity. (I know it's hard to believe — see page 25 of the August nuclear education issue for details). In December, the House of Representatives voted another \$25,000,000 for further study of the project. Soon they will say there is too much money invested in the scheme to turn back.

In addition to the satellites, receiving stations known as *rectennas* will have to be built. Each will be about 8 miles wide and 12 miles long, creating new and difficult environmental problems — that's 90 square miles that will be involved for each rectenna! Sites have been proposed in California, Texas, Louisiana, Tennessee, Georgia, South Carolina and Florida. The rectenna consists of 455 rows of receiving panels, each 32' x 82' dimension. It would be necessary to remove all trees and shrubs within the huge area.



from the Editor's Notebook



The 60 SPS sites would require the dedication of approximately 3,000,000 acres of land for the rectennas, exclusive of land required for transmission facilities, access roads, etc.

The clincher: the system, which will cost \$500-billion for the satellites alone, has a life expectancy of just 30 years, with no salvage value.

Construction of the monsters will require putting into orbit a crew of 555 persons for six months, for each of the 60 satellites. The crew will be rocketed from Kennedy Space Center, as will construction materials, to a low-orbit station, and then another space vehicle will move them to the higher orbit to construct the satellites.

Each kilowatt of capacity will require \$2,500 of capital, and massive financial and management complexes will be required to construct and operate the plan. As one analyst commented, "The risks to society inherent in such large concentrations of power — financial, social, political — are not trivial."

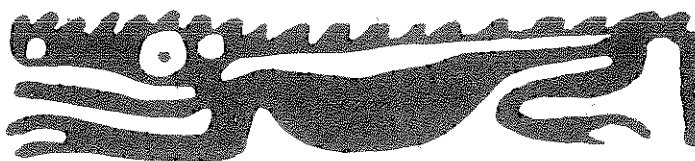


The military is eagerly awaiting the satellites, but it is very anxious that it not be identified with the idea. The power transmission beams can operate as weapons, and simply by re-aiming them, could blast cities out of existence, or better put, it would cook them out of existence, as though they were in a giant microwave oven. The satellites could also be used to render selected communications ineffective. Military outposts could be constructed on the space platforms and would probably expect to defend them from attack and sabotage. Thus the proposed SPS are both weapon — and target.

There is only one geostationary orbit around the earth. The U.S. would pre-empt one fourth of all available places in that orbit. Other nations of the world are likely to argue that solar power is a universal resource and was not created for the nearly-exclusive use of the United States.

So, if you haven't yet asked your Congressman to halt the spending of your tax dollars on this technological horror and to begin to develop decentralized appropri-

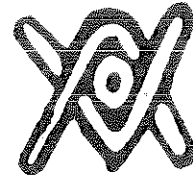
ate energy, you may find the project soon beyond the point-of-no-return.



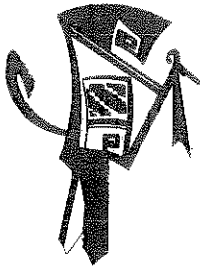
Norman Cousins, dean of *The Saturday Review*, tells in his November 10, 1979, issue about a news item that has been almost totally overlooked — that the American military authorities secretly used the American people as unwitting guinea pigs in experiments with bacteriological weapons. In fact, some 239 open-air tests were made between 1949 and 1969 on cities including New York, Key West, and Panama City, Florida. One of these tests took place in 1950, when the U.S. Navy blanketed the San Francisco area with a poisonous bacteria known as *serratia*, which causes a type of pneumonia that can be fatal. A navy ship steamed up and down the waters near the Golden Gate for six days, spraying a bacteria-laden fog over the Bay area, causing some people to be hospitalized, and causing death. As Cousins points out, "The American people now have the culminating evidence of the tragic monstrosities we can inflict on ourselves under the guise of national security.

"We have deceived ourselves, or have been deceived, into believing that the only way we can defend ourselves in the modern world is by investing extraordinary powers in security agencies, as well as by creating a special agency authorized and equipped to carry out undercover and other subversive operations. It was a fallacious and menacing notion to begin with, contrary not only to our own laws and constitutional prohibitions, but to the lessons of history. And so now we discover, belatedly, in most instances, that outrages have been perpetuated, that assassination attempts have been made on heads of state, that many of the illegal operations we were assured would be carried out at a distance have been conducted within the United

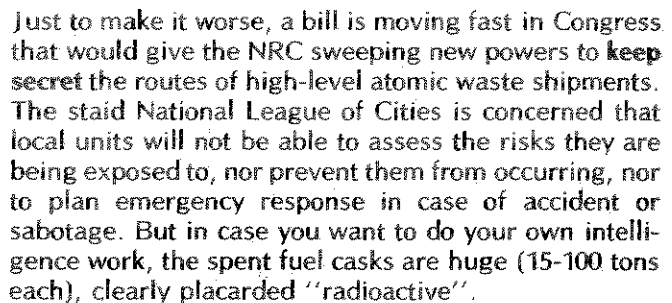




Cousins calls for action. "The only way to stop the crimes being committed under the cloak of national security is to deprive those in power of the immunity they enjoy and inevitably exploit. . . . It is necessary to bring to trial all those responsible for illness or deaths caused (by) activities carried on outside the law. Criminality is criminality and murder is murder and must be deprived of their shelters."



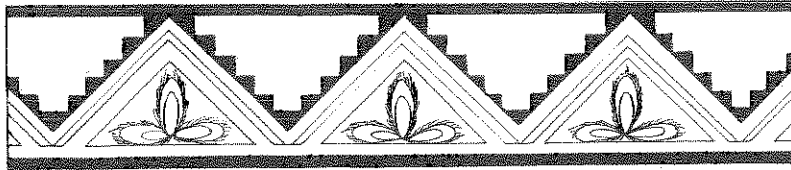
Trojan was built in the early 1970s. Its troubles began in the Spring of 1978, when it was discovered that the control building did not meet NRC earthquake standards. Then in 1979, a leak of radioactive cooling water was discovered in the steam generator heat-exchange tubes — radioactive cooling water which mixes with the water that will be turned to steam and which is released in the open air. The problem is traced to faulty materials, and there are 13,000 tubes which could spring leaks. In October, PGE tested its Emergency Response Plan in case of nuclear accident — NRC officials present called the plan "inadequate". Portland, only 32 miles away, was not even included in the plan.



The time has passed for us to be the "counter-culture", or "the alternate America". It is time for us to move beyond tactics of the powerless, the sit-ins, the picket lines. The power structure has an amazing capacity to learn and adapt, and becomes more adapt at managing our protests than we are in making them. If I were a higher-up in the nuclear-power industry, I'd hire a hundred people to go around the nation organizing sit-ins, keeping every anti-nuclear person sitting in the cold and wet or tied up in the courts for as many hours a week as they can muster. The last thing I would want is for all those people to move into the mainstream of leadership and develop ties among the various segments of society to make the necessary changes in life-styles, energy production, and energy use that will bring the nuclear industry to its knees. This analogy is applicable in so many other areas. Can we move beyond our "alternate" mentalities and make over the American mainstream for the new world a-coming?



The Politics of the Original People with Freedom and Justice for All [with notes on the kapulli]



low there are those who would disagree. The American Institute for Economic Research of Great Barrington, Massachusetts, *Economic Education Bulletin* for November, 1979, states that "America is the world's best — and perhaps last — hope for centuries of leading mankind toward progress." The *Bulletin* goes on to say, "Unless the retrogression of Western Civilization can be halted and then reversed in the U.S. at least, all attempts to improve one's lot and that of loved ones are doomed to failure."

That view ignores an important fact of history — that the U.S. Constitution (which the *Bulletin* calls the 'most significant social experiment ever undertaken by mankind') was not all that much a Western invention. The U.S. Constitution is modelled very much after the Great Law of Peace, the way of the People of the Longhouse in forming a United Nations coalition for peace which was interrupted by the coming of imperialistic European nations. In fact, the Constitution would be an even stronger document had its framers been able to go as far as the Iroquois Confederacy in insuring freedom and well-being and just government. However, feeling that the European mentality could only accept so much at a time, the framers watered down several features to make them more acceptable to people who had been taught to accept the Divine Right of Kings.

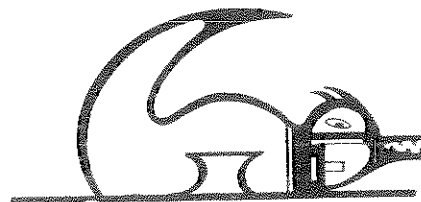
The Libertarian viewpoint of the *Bulletin* does, however, find a parallel within the Green Revolution in one thought: it lines up solidly against those who react to shortages of resources with a prescription for centralization in Government of control of the production and distribution of scarce resources.

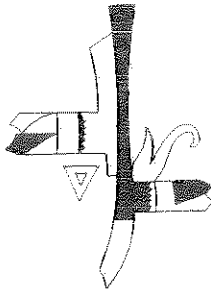
The experts, though, are the Native People, who taught and exemplified the principles that enabled what the *Bulletin* calls the "flowering of a new civilization based on the ideas of freedom." Perhaps it is time to go back to school and to study again the principles of the Original Human Beings of this continent which the people of 1775 were not ready to deal with. Native peoples know that freedom is not a half-way thing, and that it is coupled with spiritual beliefs, harmonious life-styles, and conscientious humanity-minded attitudes, not one of which can be abandoned.

In an article, "Political Circles", edited by Thomas Kubat in *Monchanin Journal* for October, 1979, (4917 St-Urbain, Montreal, Quebec, Canada H2T 2W1), Archie Fire, a Lakota spiritual leader says that the fundamental perception which informs native politics is that "everything, when it is born, receives some power from the Earth. During its life, it must discover that power and how to use it properly. Then, when its time is finished, it must give that power back to the Earth. All things go in this circle. Everything is sacred — there can be no such thing as prejudice, because we are all created by the Great Spirit. To hate any person is to hate the Creator."

Kate Lotah, a Chumash traditionalist, speaks of the politics of "who is better". "We're going to find out some day that none of that matters. There is no 'better' or 'worse' — only 'different'. That difference has to be respected whether it's skin color, way of life, or ideas. The Chumash have a story about this. It begins with a worm who is eaten by a bird. The bird is eaten by a cat who's self-satisfaction is disrupted by a mean-looking dog. After devouring the cat, the dog is killed by a grizzly bear who congratulates himself for being the strongest of all. About that time comes a man who kills the bear and climbs a mountain to proclaim his superiority. He ran so hard up the mountain that he died at the top. Before long, the worm crawled out of his body."

An Ojibwa, James Mason, defines the social policy: "We are always equal regardless of material wealth. We never looked on worldly possessions as making you better than the other man. Actually, it was more the other way around. The more we had, the more we gave away. That is why our political leaders could not be tempted by bribes. In fact, the chief was usually the poorest one. Our government was not based on the



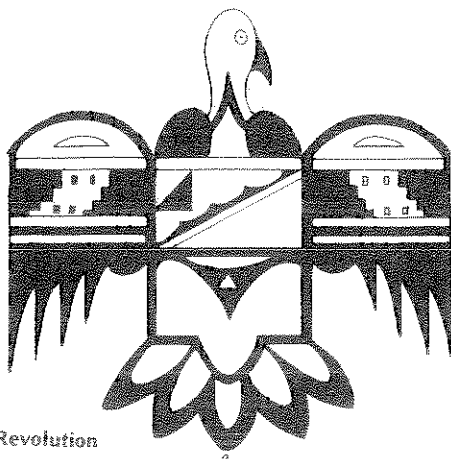


monetary system. Indians do not "own" anything because it all comes from the Great Spirit. The idea of possession is the main thing that encourages dishonesty in today's governments."

The land policy is enunciated by Sakokwenonkwas, a Mohawk spiritual leader and chief: "In the old days, people did not make property. All this land everywhere was called 'Mother Earth', and we were to use it only as long as we are here. It does not belong to us as much as to the future generations which are yet to be born. That is why it is not ours to sell. Instead, we must take care of Mother Earth so that our children and grandchildren will have a good place to live. In all our decisions, we think seven generations ahead."

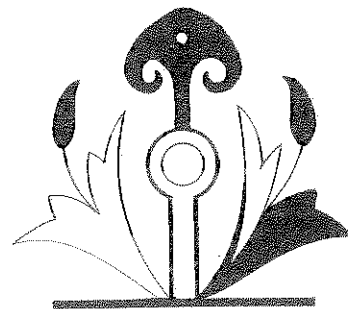
Sakokwenonkwas continues: "All Original People had one sacred symbol: the circle. The circle means harmony with all your relatives and uncles, rivers and streams, grandfather wind, brother sun, because all of life is a big family. The whole universe is one family. We try to keep a harmony between the two forces of life — the sunshine and the night, the happiness and the tears — life will go on, like the circle."

As to how government is conducted, James Mason speaks of the need to keep spirituality paramount in government. "I ask for spiritual guidance before attempting anything. Nevertheless, I have observed legislation in progress in the houses of the Canadian Government, and the bedlam I heard was something awful — jumping up and down, pounding the floor, hollering . . . in our councils, everyone is very orderly. Even if our program is cut down, we don't rant and rave about it. The main concern is what is best for the people, not whose program gets implemented."



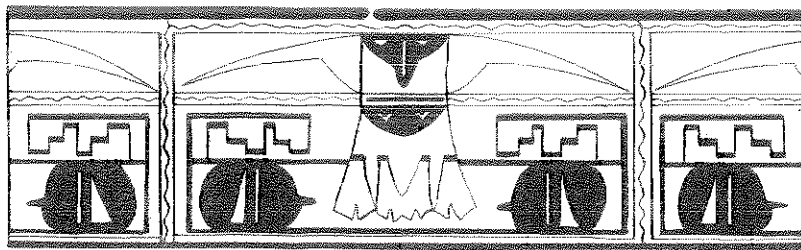
Sakokwenonkwas also believes in the non-separation of spirituality (not religion) and government: "Whenever our chiefs go to council, it still has to be done by the religious way. We have to begin with the thanksgiving address, to make sure that the Creator is before us so that the direction will be there. I don't understand why there should be two fires — a religious fire and a political fire, because there is only one source of life. We did not separate religion or politics or anything from the rest of our lives."

Among the Original Peoples, running for office was different — the system of "nomination" as described in the U.S. Constitution was adhered to, as Kate Lotah describes: "A Chumash man did not need to campaign and try to convince people that he should be a leader; they just knew if he could handle the power for the good



of all. Also, he could be removed at any time. The women held the real social authority, and if they didn't like what he was doing, they could hold a council and decide to take him out for good. It was that simple."

Sakokwenonkwas describes the Iroquois way of selecting leadership and decision-making: "Compromise is an ancient art with us. We never make decisions by majority, only by consensus. We must become 'of one mind'. And of course, we have the women right there to make sure nobody is resisting that process, or making trouble for the rest of the council. When there is a vacancy on the council, the clan mothers call a women's council, and each talks about her son because she is the one who knows him the best. She raised him all the way from when he was kicking inside her until he became a man. If he has a mean streak, she doesn't hide it. Most mothers don't want their boy to be a chief. That's the hardest job of all because he doesn't belong to himself or to his wife and family any more. He belongs to the clan. Worse than that, he belongs to the Mohawk Nation, and even worse, he belongs to all the people. When they need him, he has to go no matter when it is. Also, the women want what is best for the people, so they pick someone who is married and has children. He has to be kind, ambitious, spiritual, knowledgeable, and (difficult to anger). When the women vote on the candidates, it's not a secret ballot. They have to say why they voted that way. Usually, though, they already know which one it will be — it's like looking at a fresh rose in the sun with the drops of water glistening on its petals. No one has to tell you that it is beautiful."



The women's selection is then passed to the men to ratify, because, as Sakokwenonkwás explains, "The men might know some things about him that the women don't know about. He is not even told about all of this until the decision is already made. After that, when he is in council, that clan mother is there watching. If he acts out of self-interest, she will tell the war chief to go over there and warn him. If he doesn't listen, she may call him aside to talk with him. She uses nice words, like "We all need you, from the oldest right down to the smallest one. That's why we selected you." If he still does not listen the third time, she will send in the war chief to "take off his horns" (his emblem of office). Then, they say, blood comes down from his head forever more, so that he can never again see what's right."

Kate Lotah still has hope for Western Civilization. "I think it is possible for things to change. It is starting to happen. Some non-Indians are beginning to learn from us how to respect Mother Earth, to ask permission before imposing on her, and to never take anything without giving something in return. You have to be pure and clean with things. It's starting slowly, but there are a few whom we can teach. Perhaps they will lead the rest."

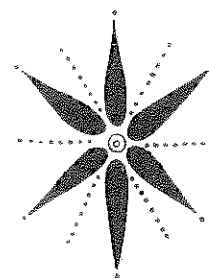
The problem of properly appreciating the contribution of native peoples to the concept of freedom and forms of government which enhance liberty and human potential is to be found in the ethnocentric prejudices of Europeans from 1492 almost to the present day. In Mexico, the history of Cortez stood as official until 1957 with the work of two investigators, Professor Eulalia Guzman and Dr. Ignacio Romervargas. Their studies have revealed how deficient, incomplete, twisted and false is the history which is still in the textbooks.

How were we deceived? The official history was based upon sources written by Spanish chroniclers: the dime-novel fantasies of Bernal Diez del Castillo, the Letters of Cortez, and the diverse writings of Father Bernardino de Sahagun. From these sources came writings of historians of great prestige, but none made a critical and analytic study.



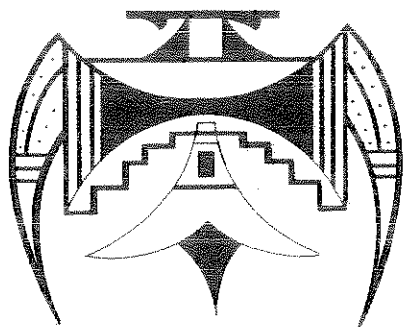
The invaders of Mexico had a special interest in justifying themselves, as did those of North America. They presented the inhabitants of the continent as savages that they had to educate and Christianize. But the People of Mexico possessed a grand culture, very superior to that of Europe in those times. As J. Sanchez Hermann said in his *Organizacion Social de Anahuac*, published by the Mexican Nationalist Common Front, "If today the culture and life of the ancestors of the Mexican people is not known, it explains the systematic failure of the current forms of government to make Mexico a prosperous country. We have not achieved this reality because of a national truth: the nuclear sources of our population, depreciatingly called "indios", never have been taken into account. They have been used as cannon-fodder for the Independence, the Reform, and the Revolution, but criminally, their liberation has not been achieved."

One characteristic of Western Culture is that it is a fragmented culture, meaning that for it, science is one thing, religion another, government another, art, military, etc. And there are times frequently when some conflict with others, such as the persecution of scientists by the Church in the Middle Ages. This is opposite



to indigenous culture, which is integrated and harmonious, to the point where one individual might study priestly functions and conduct scientific investigation as a guide for the administrative functions in the state apparatus.

Another vital and important aspect is to comprehend that which was their philosophical-cosmological belief was at the base of their organization and customs. The common principle at the base of the social organization of Anahuac is that they considered that if a human is to be individual, then he will perish. The community, however, the conjunction of all humans, is imperishable. And so all their actions were realized in relation to, and for the benefit of, the community.



The community was constructed of families and the family of mother, father, children, and grandparents. From each of these nuclear units came a representative to the community and the government, account having been taken of capacity, preparation, and moral rectitude. These chiefs of family also exercised on occasions which required the functions of elector for the integration of the government with the community, forming part of a grand assembly of chiefs of family for the resolution of problems of the community.

These groupings of families, constituting the neighborhoods of a village, integrated into a *kalpulli*.

The *kalpulli* provides us one answer to the question of how we human beings can organize ourselves to bring about change to realize our humanity, to control our own destinies. We do not need to create something new — we can look to the social-political-religious organizations which were tested for thousands of years as being suited to the climate, land, and lives of the Americas. One might call them the normal way, the way in which human beings must live to fully realize their human characteristics.

The *kalpulli* structured was studied carefully by China in preparing for its great cultural revolution which has brought increased prosperity, health, and freedom to its millions.

The first of the characteristics of a *kalpulli* is *autonomy*. Each *kalpulli* is essentially autonomous, based in local custom and tradition, but always in accord with generally established principles: respect for the individual, openness, honesty, democratic, etc.

Secondly, a *kalpulli* is *self-governing*, with its members agreeing upon particular norms or modes of operation.

Another principle — a very important one — is *self-sufficiency*. A *kalpulli* looks after its members. Its people take care of themselves, relying little upon others for basic necessities of life.

And lastly, a *kalpulli* has territory — an area of Mother Earth which it cares for, and defends, and which in turn, gives life to the *kalpulli* and its people.

The foundations of the *kalpulli* are considered to be strict discipline from within, hard work to benefit the community, humility, self-sacrifice, self-control, mutual aid, and good-faith in all dealings.

Without contradiction to any of these principles,
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kalpullis also federalize, or work harmoniously with other *kalpullis*, through a council. These councils may also federate with other councils, etc.

Often, a *kalpulli* consists of people who have something in common: sharing together a particular valley, or who are farmers or artists.

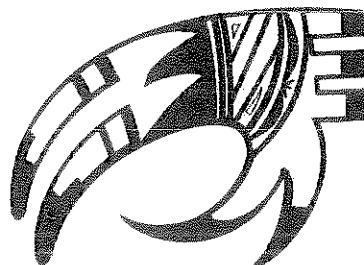
A *kalpulli* begins when one person decides to begin one. A meeting is called of others who might be interested. With those who attend, and who return for a second meeting, the *kalpulli* is formed. Outsiders who are critical are not considered enemies, but instead, are invited to join. While *kalpullis* can grow to a good size, initially a group of 20 member/families is deemed most effective.

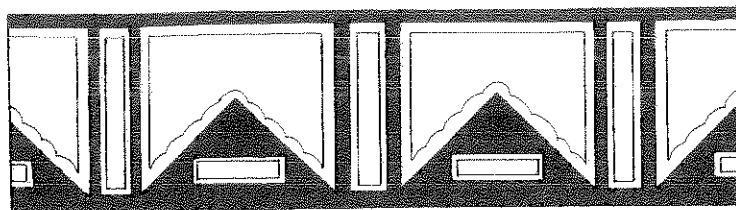
The *kalpulli* is governed by all members who assemble, and who give instructions to a council of approximately seven members. All council meetings are open, however, and the basic power rests with the members-in-assembly. One council member is treasurer, to maintain careful, complete, and open records. Another member, usually an older person, is administrator. This official organizes the agenda for meetings, listing the points which must be resolved, and solicits the point of view of the members, attempting to reach a consensus. The administrator handles *internal* affairs. There is a counterpart official for *external* affairs, and to execute the Council's decisions. This official is usually a younger person.

Actually, there are two general assemblies meeting separately and jointly — one of men and one of women. Each makes decisions independently of the other, but with good communication and a desire for harmony within the *kalpulli*. Young people become members when they begin to participate actively in discussion and decisions.

With a good council making decisions with sensitivity to the needs and wishes of all, the general assemblies need not meet often. However, one day of the year is set aside for this purpose, and on this day, new members of the council are selected, as needed. A good official, however, is always asked to continue, even for a lifetime.

Under the supervision of the council, the officials conduct their duties. The internal administrator receives complaints, studies problems which arise and seeks solutions, distributes surpluses, watches over justice and order, and supervises common property.





The external officer meets with outsiders, maintaining defense of the kalpulli, sees that judicial orders are fulfilled, and generally carries out the will of the council. These two officers also are the representatives of the kalpulli to the regional council.

Each year, the kalpulli selects two judges — persons of unrepachable conduct. The judges resolve disputes, and try to maintain good order and harmony among members, and within families. They reprimand those who are lazy or irresponsible, especially in respect to family obligations. Other officials might include persons responsible for education, a registrar or record-keeper. Some kalpullis maintain artists, or persons of special talents. As a kalpulli grows in years, a group of elders act as teachers and senators. At various times, the council might ask a member of a kalpulli to take on a special assignment, such as planning a special project or ceremony.

All members of the kalpulli have the obligation to contribute to the development of the kalpulli as best they can, contributing surpluses for the common good, and contributing labor for common projects.

Members work together to construct houses and buildings, which are considered, ultimately, as kalpulli property. All immovable works, such as wells, parks, canals are common property. Each family leader has rights to a family house and necessary articles of life. Sometimes neighbors collaborate on projects of mutual advantage. Families and individuals own the moveable property. Cultivable land is owned in common by the kalpulli, and is allocated to the various families in quantities sufficient to provide them with food. Some land is cultivated for the kalpulli itself, to produce food for the community warehouse, and land allocated to persons who became officials is also cultivated by the collective labor. The kalpulli also entered into a voluntary agreement with the regional and federal councils to produce food and goods for regional and federal projects.

Through these principles, the kalpulli advances the humanity of each individual and at the same time, advances the common good. It is obviously more advanced than European-style organization, for it recognizes natural law. It derives its strength from power and authority from its members, rather than from central powers. The people have immediate remedy for any abuse of authority, for they themselves have delegated that authority.

It is taken for granted that the kalpulli has a spiritual foundation, a spiritual reference, a spiritual life. Different people will manifest this spirituality in different ways — but for those not accustomed to a spiritual life, it is a matter which should not be overlooked.

The kalpulli is very adaptable to particular circumstances, and can take on an infinity of forms. Particularly when the concept of the kalpulli is combined with other principles, such as those contained in the Great Law of Peace, the adaptations give added dimensions of democracy and efficiency.

The kalpulli responds to the necessities of human life, and thus becomes a thing of value, rather than an imposition. If we are to rebuild a human culture here in the Americas, to replace an anti-culture of imperialism, colonialism and exploitation, we need to do so by re-establishing a form of social organization which recognizes human values and needs. As we assume responsibility for our own collective destinies, we need to do so within a collective body which will serve us well.

In the old days, persons who had organized kalpullis were highly respected. Some had six or seven or twenty kalpullis to their credit. Today, organizers are again needed, individuals who will call the first meeting and ask the first questions: "Where are we going, brothers and sisters?" "Can we agree to work together?" "Will we together form a kalpulli?"

[Thanks to many references and conversations, including "El Calpulli de Anahuac" by Dr. Ignacio Romero-vargas Yturbide, and Tlakaelel.]



Decentralist Perspectives On Iran



While the furor over the Iranian hostages is justified, "hostages" are only a small part of a complex situation that must be analyzed and reacted to. A demand for freedom of the hostages without addressing the other issues is half-hearted thinking. And the whole situation has many factors of interest to those interested in self-sufficiency, decentralization, and economic development independent of the superpowers and multinational corporations.

As Fred Harrison reported in the British Georgist publication, *Land and Liberty*, land reform has been a pressing issue in Iranian politics, both for His Former Imperial Majesty Reza Shah Pahlavi, and for the Islamic spiritual leader, Ayatollah Ruhollah Khomeini.

The Shah used his oil billions to buy a gold toilet for his private airplane, and the most sophisticated weapons which modern technology could devise. With U.S. help, the Shah organized SAVAK, a secret police keeping in power a government which is charged with the brutal torture and execution of tens of thousands of Iranians. In the final days of his regime, when hundreds of thousands of unarmed Iranians came into the streets to demand the Shah resign, thousands of them were shot by Iranian troops armed with American weapons.

As *WIN Magazine* notes, "No one should be astonished at the anti-American feeling of Iranians. The CIA put the Shah in power in 1953, and American bullets cut down young people seeking to end his power in 1978."

The Shah's efforts at pacification through land reform are instructive. He attempted to create an enlarged class of private landowners on the Western model, calling for the division of lands among the residents of over 2,000 villages which he owned.

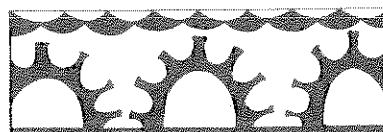
It was this that attracted the strident criticisms of the Ayatollah Khomeini. Back in the 1960s, his criticisms caused him to be arrested, and after a term in the Shah's prison, he went into exile in a small bungalow in a suburb of Paris, where he continued his campaign for Islamic values in an Islamic nation.

According to the Koran, wealth created by the labor of humans can be privately owned and sold, but land is given by the Creation, and cannot be alienated nor used to exploit others. Mohammed taught that there was a need to share out as much land as was needed and could be cultivated, with secure possession for those who tilled the soil, and transmission of rights to the land through the generations. Mohammed explicitly banned the renting out of land for money.

According to Islamic tradition, land could be retained by meeting two conditions — first, land taxes were to be paid to the community; second, land had to be kept in productive use for idle land was subject to forfeit and redistribution. The Shah's reforms were not consonant with Koranic principles, the Ayatollah Khomeini said, and were, in fact, inspired by American values which would permit the exploitation of Iran's oil riches.

The Shah also made the mistake of thinking that the influx of the petrodollar billions in the 1970s would enable him to buy himself out of trouble. In fact, the oil price boom raised the expectations of Iran's people above the manipulative and condescending benefits the Shah was willing to grant, and at the same time, Iranians became acutely aware of their economically dependent condition.

Khomeini published regular condemnations of the Shah's regime from his Paris base. The SAVAK torturers proved helpless in the face of the collective strength of the landless masses who transferred their allegiance to the holy man. The Shah's failure to institutionalize everyone's right to the value of natural resources was offensive to the ethical traditions of the Moslem faithfuls.



Whether the new Iranian government can move to quiet rural unrest by significant changes is yet to be seen. During the Shah's regime, many people may have retained the Moslem faith, but began to adopt Western values. And as Western people who try to recover their humanity know, going back is not all that easy.

The isolation which much of the world began to impose upon Iran after the embassy take-over may not have been all that unwelcome. In the previous weeks, after a secret meeting with Zbigniew Brzezinski of the U.S. National Security Council and some Iranian officials, U.S. corporate interests began to move back into Iran. U.S. "military advisers" returned to their pre-revolutionary assignments, one small group at a time, reportedly to train Iranian elite troupes in counter-insurgency warfare. Abdol Hassan Bani Sadr, the 46-year-old theoretician of the Islamic revolution, enthusiastically welcomed the U.S. embargo on Iranian oil as "an un hoped-for gift" that gave Iran the opportunity to free itself from the U.S. "economically, financially, culturally, and psychologically." The economic block-

ade did not frighten them, he said, but "would do us an enormous favor".

In fact, Bani Sadr said, he could sell oil to Japan and Europe to make them, rather than the U.S., the main economic centers of the world. That optimistic dream of Bani Sadr is David Rockefeller's nightmare — an unregulated scramble for oil that would give Iran more oil income, and enable the country to finance a different sort of economic development.

As Diana Johnstone reports in *In These Times* (1509 Milwaukee Ave., Chicago, Illinois 60622), Bani Sadr theorizes an independent economic system with farming based on traditional village communes and industrial production organized around collective "imam committees". The national isolation recalls China's cultural revolution which mobilized a radical backlash in old, rural humanity against the progressive destruction of traditional ways of life.



The freeze of Iranian assets in U.S. banks was part of Chase Manhattan Bank's attempt to mobilize the power of the dollar for an international showdown. But the lesson disturbed leaders of all oil-producing countries: they have obediently recycled their petrodollars through American banks, and ownership of their national assets is really only on paper. Real control remains with the American power elite, which has demonstrated it is ready to act ruthlessly when it considers its national interests at stake.

The oil embargo has, hopefully, also taught Americans a lesson, for the embargo was a preview of the future. Iran's oil is not limitless, the natural embargo caused by empty wells will come sooner or later. Life-styles, energy demands, energy sources must change.

At least some Americans do not learn well, however. Some fundamental Christian groups demanded that the U.S. go in and seize the oil, on the grounds that God gave the resources of the world to Christians, and Moslems have no claim on them. Western states are finding that the greed for energy has no limits, and that a nation of energy-addicts worried about a fix are willing to trade off any amount of productive land, clean water, and pure air to obtain a few more years of questionable comforts.

Without a Shah's secret police to maintain "law and order", decision-making has reverted to wise and revered leaders in each of the villages. The U.S. is confused in how to deal with a nation without centralized authority, and where the determining spiritual leadership is exercised by sources which are not part of the government.

Gradually, out of the confusion, may come more lessons and ideas of how we can pursue liberation from our own American shahs (remembering that we are our own hostages).





NEW AGE POLITICS:

Our Monolithic Institutions

by

Mark Satin

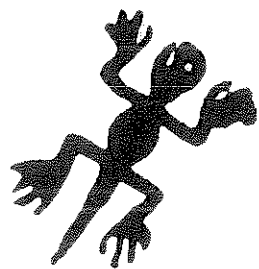
© 1978, 1979 by Mark Satin
A Delta Book, published by Dell
Publishing Company



[In the last issue of Green Revolution, we printed excerpts of Mark Satin's thorough analysis, *New Age Politics: Healing Self and Society*, a just-published Delta Book, now available at local bookstores. The excerpts defined the qualitative differences of *New Age Politics* and the emerging new alternatives. He described a Six-Sided Prison of mutually-reinforcing values that rest in our consciousness. The sides of the prison are patriarchal attitudes, egocentricity, scientific single vision, bureaucratic mentality, nationalism, and the Big City outlook.

[In this issue, we again are proud to reprint further extracts from the book, this time concentrating on "Monolithic Institutions", and the way the Six-Sided Prison becomes institutionalized in our culture and society.

[Mark Satin is now in Washington developing the groundwork for an alliance dedicated to political and social change. The editors.]



The Prison doesn't exist only in our hearts and minds. It is institutionalized by means of what I call the "monolithic mode of production". Marx used to speak of the "capitalist mode of production," but the monolithic mode is common to both capitalism and socialism. Ivan Illich spoke of it as the "industrial mode of production"; E.F. Schumacher of "modern" vs. "appropriate" technologies.

The monolithic mode of production makes it almost impossible for alternatives to exist to the products it creates. In the United States, some of its leading products are: institutionalized medical care, mass-produced housing, compulsory schooling, organized religion, nuclear-family child-care, and nuclear power. These products are produced by monolithic institutions: the medical profession, the housing industry, the compulsory school, the church, etc.

I call these institutions "monolithic" because they establish a kind of monopoly over the production of "goods" and services. A corporation's monopoly is a second-level monopoly, a *brand-name* monopoly. Monolithic institutions are third-level monopolies, more

deep-seated, more profound, much harder to root out. Their monopolies are those of the *products* they create — not the University of California but the university system of learning; not the American Medical Association but professional medicine; not the Catholic Church, but church-centered religion.

It is, of course, possible for alternatives to many of these products to exist — at the edges and in the corners of society. Chances are good that if you've given birth at home, or built your own home, or taken your kids out of school, then you're not really part of the mainstream of society. If you are part of the mainstream, you have probably spent an incredible amount of time and money and energy on creating your alternative.

Origins of Monolithic Institutions

The monolithic mode of production creates a monopoly not only of products, but of products that reinforce and perpetuate Prison values — standardization, efficiency, hierarchy, order, etc. In fact, to a great extent, the monolithic mode owes its origins to the Prison. Patriarchal Attitudes have contributed to our desire to have our institutions service us. Philip Slater doubts that our monolithic institutions could exist without egocentric

impulses having provided fuel for them. Theodore Roszak traces the roots of many monolithic institutions back to Scientific Single Vision. And Lewis Mumford shows that the monolithic nature of our institutions would be impossible without the Bureaucratic Mentality.

A dependence on monolithic institutions is transmitted to us in earliest childhood by our parents. Joseph Chilton Pearce has given us a fine description of this process: "In the case of the injured child, for instance, the average parent [has] little capacity for responding to the needs of the situation. . . . Conditioned to surrender personal power and ability to the professional, the parent would have to rush the child to a hospital or doctor. . . . The child whose parent panics and rushes him/her to the professional (the person who stands between self and personal power) undergoes a deep and abiding learning. S/he learns that the parents do not have the personal power s/he believed



them to have . . . that [power and possibility] must be bought from the professionals. . . . thus [dispelling] the child's own sense of personal power and ability. The child learns that s/he is as impotent as the parents. The stage is then set for the child's own surrender of responsibility to the professional."

By the Fifteenth Century, [European] people were in no mood to see that the old values (reverence, leisure, play, ritual) needed to be added to, not destroyed. After the Black Death and the splits in the Christian church, they cast their old values aside and seized on Prison values with a vengeance. Spurred on, not by a desire to live more joyously, but by patriarchal fanta-

sies of conquest, egocentric visions and desires, scientific arrogance, and bureaucratic/hierarchical notions of order, they managed not only to develop but to abuse standardization, prefabrication and mechanization centuries before the Industrial Revolution.

It wasn't until the early Twentieth Century that the monolithic mode actually triumphed. Alongside monolithic tendencies, there had always been what Mumford calls the "polyolithic mode of production", which drew on a pool of tools, machines, materials and processes that went back hundreds or even thousands of years. This "technological pool" was, in an important sense, our material heritage, and it had been passed on from generation to generation by skilled craftspeople and work teams. But when the jobs of these people were finally eliminated by standardization, prefabrication and mechanization, the technological pool and mode of production was, of course, eliminated too.

The triumph of the monolithic mode has taken place in three main stages, well-described by Ivan Illich:

Each institution appears to earn the right to achieve a monopoly in its field. In medicine, for example, around World War I, medical school graduates became almost as good as herbalists at curing diseases. That was enough to convince us to identify healing with patriarchal, scientific, bureaucratic, professionalized health care. Professional medical associations were given the right to set standards — and all other kinds of healers were prosecuted. Even self-care became more difficult.

Each institution comes to frustrate the end it was originally designed to serve. In transportation, for example, the creation of faster and faster vehicles led to the creation of greater and greater distances within cities. Soon, it was taking us longer to get to work than it ever had before. Or, for example, we spent an average of 1,600 hours on our cars last year (driving them, earning money to pay for them, parking them, etc.) and we drove

them fewer than 7,500 miles — less than five miles an hour!

Each institution becomes a threat to society. 60,000 Americans were killed on the roads last year, and over 4,000,000 were injured.

Examples of Monolithic Institutions

The transportation industry is an excellent example of a monolithic institution. Its product is the private automobile and other speedy vehicles: planes, trucks, busses. Of course, auto manufacturers don't advertise their product as "the automobile" — they tell us to "buy GM instead of Chrysler". But on the third level of analysis, all of the manufacturers and most of the reformers are telling us the same thing: without the private automobile we are diminished human beings. Our cities are designed and our society is run for the convenience of the private automobile. (More than half of the ground space in our cities is taken up now by roadways, parking lots and gas stations; more than half of our urban air pollution comes from the automobile and more than three-quarters of our noise pollution.)

But — and this is my other crucial point — if the monolithic mode were changed to one that gave priority tomorrow to bicyclists and walkers, most of us would be very unhappy. For the Prison has made us feel that it's *important* to get where we're going as fast as possible and with as little exertion as possible, and in as "distinguished" or flashy a manner as possible.

In this view, providing a "good" system of rapid public transit would only be compounding the problem — for the problem is not the domination of the private automobile so much as it is the Prison-bound notion that we've got



to get wherever it is we're going as quickly, smoothly, etc., as possible. We can't escape this notion or its effects if we want to be a part of our society.

Example: professional, institutional medicine depends on restricting our access to medical information, and restricting the numbers of persons who are allowed to practice "medicine", formerly known as "healing". Like any other monopoly, its claims are inflated, and its ill-effects understated.

As for its claims, Ivan Illich tells us that the great strides that we have, indeed, made over the last 100 years or so have come primarily from better nutrition, better housing, etc., rather than from doctors. As for its ill effects; Illich mentions three: first, modern medical practice often causes illness by prescribing the wrong drugs, too many drugs, or by something going wrong in the hospital (there are more reported accidents in hospitals than in all industries but mines and high-rise construction). Second, modern medical practice encourages us to become dependent on modern medical practice, rather than to take any responsibility for our own healing. Third, modern medical practice encourages an obsessive desire to "kill" any kind of discomfort or pain, rather than mastering the arts of suffering and dying.

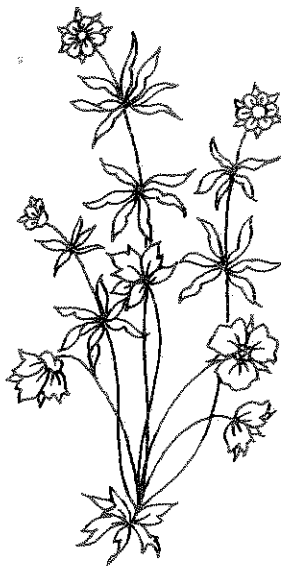
Universal, Compulsory Schooling

It is nearly impossible for us to educate our selves outside of the school system. And partly for that very reason, universal compulsory schooling teaches us what educators John Holt and Ivan Illich call "the hidden curriculum", consisting of the things schools teach "simply by the fact of being schools, of having the power to compel children to attend, to tell them what to learn, and to grade,

rank, and label them." The hidden curriculum consists of the things schools teach whether the curriculum is designed to make us good Americans or good communists or whether the teacher is strict or kind.

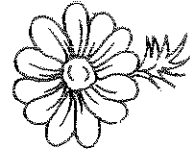
The hidden curriculum consists of several interrelated messages. Illich identifies them as follows: only through schooling can we prepare our selves for adulthood; what is not taught in school is of little value; the degree of success we will enjoy in society depends on the amount of schooling we consume; learning *about* the world is more valuable than learning *from* the world.

Holt identifies many more messages, including "if we didn't make you come here you'd grow up to be a bum"; "even if you could be trusted to find out about the world,



you are too stupid to do it"; "learning is separate from the rest of life"; "your own questions are hardly ever worth asking or answering"; "what is not rewarded is no good"; "everything important about us can be measured"; "there must be experts somewhere who know better than we do what is best for us".

New Age education, [in addition to developing our intellectual selves] would also focus on developing our bodies, our emotions, our imaginations, our intuitions, our wills, and



our higher or "transpersonal" selves.

The Housing Industry

The housing industry has two purposes: to build our housing for us, and to keep us from housing our selves simply and cheaply.

In 1945, Illich tells us, 32% of our homes were self-built. By 1970, the proportion had gone down to 11%. Unions, building codes and mortgage rules — all of them reflecting the values of the Prison — had turned against self-building and against *all* housing that was inexpensive and simple and easy to understand.

To take but one example: Buckminster Fuller's dymaxion domes, three-bedroom homes would have cost \$1,250 to put up in 1940, plumbing, wiring, and furniture included — never got off the ground. Fuller's opposition came from the building codes, from greedy investors, and from the plumbers' and electricians' unions.

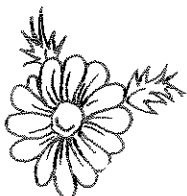
Church-centered Religion

[This monolithic institution] tells us — more or us bluntly — that we can only "really" get to the spiritual and religious states of consciousness by means of the church. God becomes just another commodity to be purchased, along with the soap and the Wheaties.

The Job Economy

The job economy makes it hard for us to exist if we don't want to work at a regular 40-hour-a-week job. Illich puts it well when he says, "The loss of one liberty after another to be useful when out of a job or outside professional control is the unnamed but most resented experience" of our time.

As Tom Bender has recently said, "[Jobs] lock us into a cash economy, specialization, and not taking care of our own needs."





Advocates of the full-employment economy would *strengthen* both the job economy and the Prison-bound rationale behind it.

Our Sexual Institutions

Monogamy, heterosexuality, marriage all become monolithic when they're seen as moral or cultural imperatives — as choices that we *must* make if we want to escape the feeling that we're unnatural, selfish, sick, immoral.

Compulsive heterosexuality cuts us off from half the world as love partners and may diminish our overall enjoyment of people of our own sex. It also perpetuates sexrole stereotypes, partly by keeping us out of touch with the opposite-sex person within us.

Compulsive monogamy tends to lead, as Robert Thamm points out, "more to a dependent attachment than to a loving commitment". Compulsive marriage tends to lead to "mutual overdependence and restricted gratification" and tends to change romantic love "to dependent, possessive, and jealous love". One recent study of middle-aged married couples (cited in LeMaster) found that the typical marriage "represented a facade with no substantial marital relationship behind it."

The Nuclear Family

If the nuclear family is not consciously chosen, and if its inherent dangers are not then consciously dealt with, the nuclear family can be devastating to parents and children alike.

The nuclear family tends to embody some, and usually all, of the

monolithic institutions of monogamy, heterosexuality, and marriage. It tends to embody the first four sides of the Prison in almost pure form — making it into a kind of transmission belt for the Prison. The patriarchy is embodied in the dominant male, egocentricity is embodied in the isolated family's notion that it's "us against them", the bureaucratic mentality is embodied in the functional hierarchy: pets, kids, Mommy, Daddy.

John Holt says that the relationships in the nuclear family are "too intense" — "too much is always at stake". The family is "so devoid of purposes outside of itself that it is fragile, easily threatened by a quarrel." Which is, perhaps, one reason why there's so much suppression of feelings in the nuclear family.

Finally, it is worth mentioning some of Thamm's objections to the nuclear family: "fails to provide an ongoing stability and security for members over generations", "cannot function as a democracy when only two adults share the power".



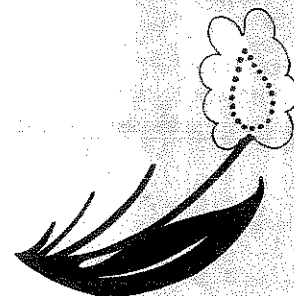
Some of the nuclear family's worst effects have to do with child-rearing — it gives the child a terrible model of adult and social life. Then there's the fact that — starved for strokes, for friendship, for esteem — we turn our children into objects for our own gratification, with ill effects for all concerned. We turn them into love objects, which we desperately need. (Holt: "It's very painful to have more love to give away than people to whom we can give it.") We turn them into "help-objects" ("We value their dependency and helplessness.") And we turn them into hate objects, to work out the rage that we feel toward a world in which we can never get enough (every year in the United States, 50,000 children die and 300,000 are permanently injured by maltreatment.)

Monolithic Technology

"Modern" or "industrial-era" or "Western" technology has come to dominate our society to such an extent that many of us are hardly aware that there are other technologies, other ways of doing things. Or we think that the choice is between more of the same and "going back to the Middle Ages". All mass-production technologies are by definition modern and good; all smaller-scale technologies are by definition backward and bad, or at least a little silly.

Lewis Mumford has shown us that "Almost from the beginning of civilization, two disparate technologies have existed side-by-side: one democratic and dispersed, the other totalitarian and centralized. There is nothing rhetorical about Mumford's use of the term totalitarian — if we continue in our present course, our technology will make a totally-planned, totally-administered society all but inevitable. Consider these key characteristics of monolithic technology: grand in scale; costly; prodigious use of nonrenewable resources; considerable environmental damage; difficult to maintain; difficult if not impossible for most people to understand; indifferent to its surroundings. Clearly, some powerful central authority is going to have to be (is already) necessary to construct and pay for the technological apparatus.

[One might ask,] but doesn't it deliver the goods? Well, up to now, it has — for one-sixth of the globe, perhaps. But, as Tom Bender puts it, "The assumptions upon which present production processes have been built are no longer supportable."



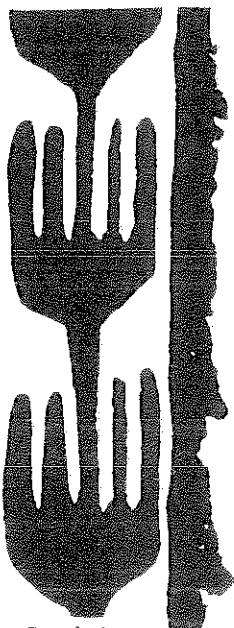
As David Dickson puts it, our problems result "as much from the nature of technology as from the way it is used." In other words, technology is not neutral — it has a life of its own.

Langdon Winner gets to the heart of the matter when he says that our technology "reflects our own life — crippled, incomplete, and not fully in our control."

Peter Berger has recently shown us that our monolithic technology serves to *reinforce and perpetuate* the Prison. When we operate our machines, follow our bureaucratic regulations, we learn the following lessons, among others: reality consists of identical components, not unique entities; there is no necessary connection between means and ends; work is separate from private life; it is functional to define other people as functionaries.

Our Defense System

Tanks, planes, military officers, could only be produced by monolithic institutions. It's a well-known fact that one of every ten jobs in the U.S. depends directly or indirectly on the Pentagon. But it is also true that, as Seymour Melman puts it, there is no "economic necessity inherent in capitalism which gives war economy such competence — that's a political choice."

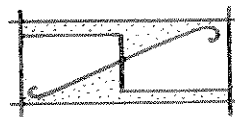


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Melman has convincingly shown what's good for the defense industries is eroding the productivity of the rest of the U.S. economy.

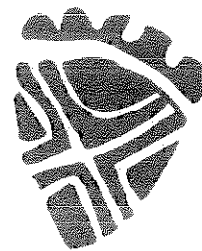
The Monolithic State

As Jacques Ellul puts it, the monolithic state is "the most important reality in our day. . . . We cannot conceive of society except as directed by a central omnipresent and omnipotent state." And as we become more dependent on the state, the state continues to grow. In the U.S., expenditures directed by all levels of government increased from 15% in 1930 to 40% in 1973. The costs of government rose from \$3-billion in 1913 to \$400-billion in the mid-'70s. 16% of the labor force now works for one or another governmental agency. In proportion to our population, says George Lodge, government in the United States is probably bigger than in those countries we call "socialist".



Says Ellul, "Nowadays, the state directs the economy." Richard Barnet has accumulated much evidence, for instance, to show that World War II "brought the federal bureaucracy to a new position of command over American society." Seymour Melman holds that "the traditional role of government in capitalism as the servant of business has been in transition. . . . A newer pattern emerged of business as the well-rewarded servant of government."

In the United States today, policy is no longer "imposed from the top" by sixty wealthy families, or whom-ever. Franz Schurmann, a political scientist, has recently shown that policy emerges from an ongoing struggle between the "realm of ideology" (the Executive Branch) and the "realm of interests" (legislative, executive, and military bureaucracies, as well as the pres-



sure groups that feed them — this is where the corporations come in.) The realms are constantly at loggerheads, but the realm of ideology is generally the stronger of the two.

This suggests that by our choice of President we may have much more power to affect the policy-making process than we think. But why, then, if we have this power, is the governing elite still so obviously selfish, so obviously unjust? *Primarily, because we are our selves selfish and unjust, bound by the Prison. We are not essentially different from the President and his or her advisors, from the people we choose to govern us.* If anything, we're less tolerant, and less humanitarian. Our ethics are the same, our values are the same, our attitudes the same, our motives the same, and what "they" do in South Africa, in Chile, and elsewhere is what most of us would do too, if we were in their place.

As Ferdinand Lundberg puts it at the end of his book, *The Rich and The Superrich*, "The causes of (our) insufficiency are cultural. Serious problems cannot be solved on the basis of a consensus of value-disoriented dolts."

The Large Corporation

At the moment, the 500 largest industrial corporations control nearly one trillion dollars in corporate assets in the United States, and the 600 largest multinational corporations will, us willing, control over 40% of planetary production by the end of the 1980s (and that is not counting the nations where monolithic "state enterprises" are even more powerful).

A new breed of managers and technicians is emerging whose primary concern is, "How can I

further the interest of the industry of which I am a part?" Exxon and Texaco people are asking, "How can I further the oil industry through my work?" It's a monolithic kind of idealism.

Monolithic Social Roles

Our roles require us to say things, do things, and inevitably think and feel things that we might not necessarily feel like doing or saying or thinking or feeling, but are nevertheless deemed appropriate by "society". In the U.S., social roles require us to suppress our selves as a general rule, if we want to retain the role at all. Moreover, most of us are *more than willing* to repress our spontaneous selves on behalf of an easy social harmony and peace — what we like to call "smooth personal relations". Most of us are actually more interested in avoiding possible public embarrassment than in achieving any kind of genuine self-expression — that's because we're trapped by the Prison, trapped and afraid to walk out.

Nearly every possible role in the United States is, for most of us, a monolithic one: mother, son, wife, secretary, boss, factory worker, patient, friend.

To some extent, roles are useful and necessary — they give us a shape, an outer identity, and also a sense of inner continuity. The problem comes when the roles become monolithic — when there is no distance between our selves and our roles and when we fail to make a significant personal contribution to the way we see and live our roles.

We lose touch with our selves — the different parts of our selves do not mesh; we tend to become our roles — we subordinate our personality to what we suppose to be the role's demands and a "new creature" replaces autonomous [humanity], unhindered by the limitations of individual morality." (Stanley Milgram)

Roles make it possible for institutions to exist — therefore, rigidly defined, coercive roles are what keep all the monolithic institutions going strong.

Roberto Assagioli [says] "The life

process itself renders (the continuance of roles) impossible, e.g., the aging of beautiful women; the loss of athletic strength; the disruption of the mother-role through the maturity or death of her children. All these may produce very serious crises. . ."

The Monolithic Mind

The monolithic mind races on and on endlessly, never giving us a chance to simply be, never giving us a chance to experience the world with openness and vulnerability. The monolithic mind is more intent on being right than on seeing clearly; more intent on proving others wrong than on healing society.

Summing Up

New Age people have leveled four important criticisms at our monolithic institutions and technologies: they are counterproductive, they encourage us to become overly dependent on them, they are wasteful, and they are not natural to us.

Counterproductivity. Our monolithic institutions are making it harder for us to get around, harder for us to care for our selves, harder for us to learn. Our jobs are less-productive, our relationships less-satisfying, our technologies less-efficient. Every day the nation-state becomes more coercive, our roles become more stereotyped. And every day our transportation systems, technologies, governments are costing us proportionately more in money, in energy, in resources, in time, in wear and tear on the nerves.

The overdependence. Doctors produce healing, schools produce learning, churches produce salvation, agribusiness produces food, armies produce defense, marriage produces intimacy, and so on. Meanwhile, we are encouraged to become consumers of these "products", giving up in the process much of our personal responsibility and active choice.

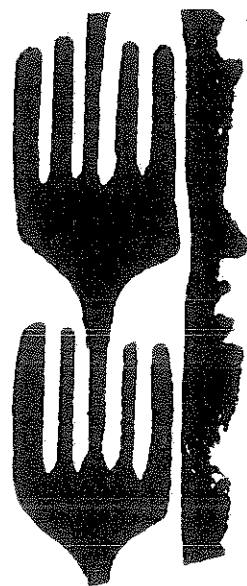
Their wastefulness. Energy is not infinite. Resources are not infinite. Therefore, every car that we put on the road denies many people good transportation by bus. Every dollar

spent on supersophisticated medical equipment denies many people adequate paraprofessional medical care. And so on, ad infinitum.

Their unnaturalness. Says Jacques Ellul, we must adapt our selves "to a universe for which [we were] not created." We were made to go ten miles an hour and we go a thousand; we were made to follow the natural rhythms of the body and our psyches and of nature, and we go by the clock; we were made to share the earth with living things and we live in a world of plastic.

[In a future issue of Green Revolution, Mark Satin will discuss the *Prisoners of the Six-Sided Prison — Our Selves*. Readers may obtain the entire book — in fact, how can anyone be without it? — at your local bookstore or library. If they don't have it, ask them to order it. It's titled "New Age Politics" and it's published by Delta Books. Use it as a study guide for discussion, present one as a gift to a teacher or public official. We are grateful to Mark Satin and to Delta Books for the excerpts published in this issue.]

[Also, call the book review editor of your local newspaper and suggest that the book be reviewed.]



Confucius On Creating Harmony in the World

"Things have their roots and their completion. Affairs have their end and their beginning. To know what is first and what is last is the beginning of wisdom."

"Those who desire to create harmony in the world must first establish order in their own communities. Wishing to establish order in their communities, they must first regulate their own family life. Wishing to regulate their own family life, they must first cultivate their own personal lives. Wishing to cultivate their personal lives, they must first set their own feelings right. Wishing to set their feelings right, they must first seek to make their own wills sincere. Wishing to make their wills sincere, they must first increase to the utmost their own understanding. Such increase in the understanding comes from the extension of their knowledge of all things."

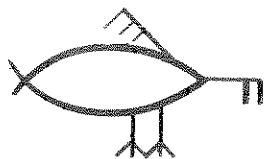
"Things being investigated, their own knowledge will become extended. Their knowledge being extended, their own understanding will increase. Their understanding being increased, their own wills will become sincere. Their wills being set right, their own personal lives will become cultivated. Their personal lives being cultivated, their own family life will be properly regulated. Their family life being properly regulated, their communities will become well-ordered. Their own communities being well-ordered, the whole world will become happy and peaceful."

"From the greatest of men down to the masses of people, all must consider the cultivation of the personal life the foundation of every other thing."

— Confucius



**"We
begin
not
with
juvenile
education
but
with
adult
education."**



**by
Ralph
Borsodi**

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We begin not with juvenile education, but with adult education.

We begin not with the problems of children, but the problems of parents.

It is ridiculous to assume that just because men and women have become old enough to support themselves, to marry and have children, to participate in business and civic life, that they are no longer in need of education.

In organizing education on this fallacious assumption today, we have in effect turned modern people over to the tender mercies of advertising and political demagogues.

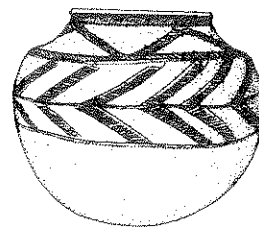
In making no adequate provision for furnishing adults guidance and leadership in dealing with adult problems, we virtually render worthless whatever we have succeeded in teaching them as children in school and college.

If no provision is made community by community for the education of adults by the wisest individuals without vested interests, the gap in social organization is certain to be filled by a leadership composed of the most aggressive, the most selfish, and the most short-sighted individuals which society has produced. The leadership of America

today is living demonstration of this truth.

The educated people who ought to be furnishing leadership are ignoring their real function in society in their preoccupation with the technical specialization to which they feel they should devote themselves.

What are the really important problems of life which adults cannot avoid facing, and which I insist the masses of men and women cannot be expected to solve properly without proper adult education?



Definition and Formulation

To answer this question, we must first consider a preliminary problem: the proper definition and formulation of the problems which every individual has to solve if he is to live like a normal human being.

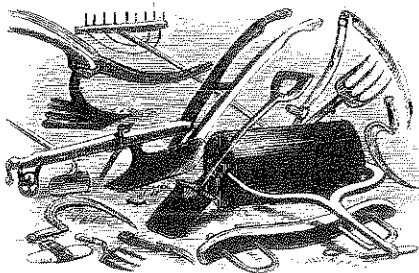
Right-education is not possible without such a formulation. We have taken it for granted that it is sufficient if we equip people to solve the immediate problems with which life in an Industrial civilization confronts them. As a result, both modern education and modern life has come to consist of a startling concentration upon the problem of *how to make money*.

'Modern people take it for granted that the major problem of humanity is to make money.'

Modern people have come to take it for granted that the major problem of humanity is money, just as medieval society took it for granted that the major problem was salvation. It is crystal clear that modern individuals are victims of mis-education, since they think that obtaining enough money represents the solution of the problem of how they can live like normal human beings.

'Living is education.'

The most common error is the assumption that the problems of living can all be subsumed in a single all-inclusive formula. They cannot. Human life is too complex for such simplification. Formulas like "Freedom from Want"; "The Greatest Good For The Greatest Number"; "Love Thy Neighbor As Thyself"; "Liberty, Equality, Fraternity"; etc., do not represent solutions of the problems of living because they assume that life can be dealt with in terms of the single idea with which each one deals.

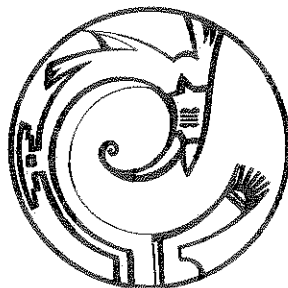


The Major Problems of Living

As I came to see it, there are seventeen major adult problems — and there may be more. I list them here:

The Teleological Problem

First may be mentioned the problem of purpose, of ultimate purpose in life rather than of immediate purpose of specific activities. Unless the question of "Why?" is dealt with, in contrast to "What?" and "How?" it is obvious that we cannot be certain that any solution of any problem, or any particular pattern of living, is right.



Modern people have been taught either to ignore this problem, or to assume that the acquisition of money is a sufficient answer to it. But unless teachers help people to face this problem and to test their projects and activities in terms of the answer which they ought to make, an essential element in the education of human beings is omitted.

If education acts on the theory that vision and purpose is outside of its domain, it simply leaves the shaping of the goals of modern humanity to industrialists and engineers whose answer is that we should devote ourselves to "Progress", "Things", or "a High Standard of Living". Imperialists and Fascists and Totalitarians will answer "Nationalism", and Fundamentalists will answer "Salvation".

The Epistemological Problem

Next may be mentioned the problem of truth — truth as a method of validating action.

To live like a normal human being, humans must not only have a purpose in life, but they must also be able to validate it, and to validate implementation of purpose from day to day.

Consider, for instance, the political proposals with which individuals are constantly confronted — proposals for taxation, for war, for defense, for regulation of business, etc. Are the reasons given for the proposals true — or false?

The problem presents itself in connection, as well, with every act in life. We eat white bread, drink pasteurized milk, use refined sugar. Is it, or is it not, true that white bread, pasteurized milk, and refined sugar are harmful to health? To determine what to eat, were to live, what to buy, etc., the individual is constantly faced with the problem of establishing the truth.

The Ontological Problem

Then there is the problem of the nature of humankind, and of the relationship of the individual to his environment and to the universe. The individual must answer the question of whether human beings have the freedom and power to act upon and to reshape his environment, whether he controls it, or whether he has to adjust himself to control by it.

What, if any, responsibility has the individual for the specific acts he performs? Are his activities dictated by an uncontrollable hereditary endowment, by the uncontrollable stimuli received by him from society and the outside material world, or by the uncontrollable supernatural action of a god or hierarchy of supernatural forces? Or are there some areas of action in which he can exercise control and for which he is responsible, and others with regard to which there is nothing to do but resign himself to the inevitable?

The Associational Problem

This is the first of four closely-related problems which grow out of the fact that homo sapiens is a social, political, and naturally gregarious animal.

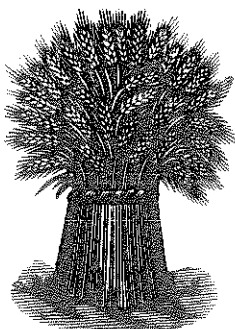
Associational problems are the problems of association individual-to-individual: for instance, between two individuals in love; between a "boss" and a "worker"; between a Christian and a Jew; between a rich person and a poor one; between a properly-educated individual and an ignorant or mis-educated individual. The notion that the disposition of these problems can be safely left to chance and to such vague guidance as is today furnished by traditional moral and religious injunctions is belied by the disintegration of family life and the disappearance of friendship and neighborliness in the modern urban world.

The Gregational Problem

Second are the problems with which men and women are confronted by the organized groups which homo sapiens voluntarily and apparently spontaneously forms in order to live in a genuinely human manner. The seething conflicts between these groups — Protestant vs. Catholic, big business vs. labor unions — call for adult education and for leadership in group-to-group and individual-to-group activities.

The Civic Problem

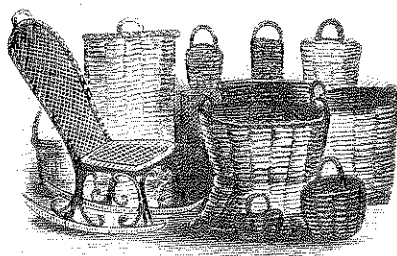
Civic groupings differ from gregational groupings in that they are not voluntary, but involve legal coercion. The problem of when it is proper to resort to legal coercion and compulsion is too important to be left to the partisan, demagogic and venal political leaders.



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The Operational Problem

This deals with the operation not only of enterprises which offer employment and civic and political institutions, but also with the operations of the personal life and family in a rational manner. For this, the individual has to plan. The problem of how to operate is one which confronts men and women everywhere and at all times. The enormous accumulation of technical knowledge which we have with regard to this problem is almost exclusively devoted to the conduct of business enterprises. Business, of course, is important, but much more important is planning for the local community and the family. It is absurd to assume that human beings can participate properly in the operation of these various kinds of enterprises without study and adult education.

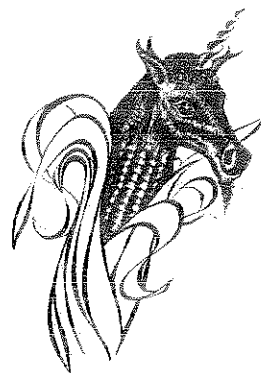


The Educational Problem

Without right education, operation and planning result in abnormal living. The educational problems of schools and colleges call for consideration, but so do the problems with which individuals are confronted in evaluating their purposes and in integrating their knowledge, their ethical and esthetic values, their possessional and occupational activities. The questions of what examples, what precepts, what discoveries and what commands the individual should follow call for right-education from the cradle to the grave.

The Ethical Problem

Right-education, without some adequate method of evaluation, is impossible. And if human beings are to choose rationally when confronted with alternative possibilities of action, they must learn how to evaluate from at least five standpoints — ethics, esthetics,



place and possessions, of time and occupations, and of mental and physical health.

The evaluation of actions from the standpoint of their general or social consequences, and the formulation of rules defining what individuals have the right to do and what they are under obligation to do, I think of as the ethical problem. This problem may not be ignored, nor can it be assumed that moral education may be discontinued once individuals become adult. If human beings are to behave humanly, and to take into account the ultimate consequences of their actions, ethical culture is, if anything, more essential for adults than for children.

The Esthetic Problem

But problems of evaluations in terms of his *sensibilities* confront the individual just as much as problems of evaluation in terms of the *consequences* of action. The evaluation, in terms of *taste* and *skill*, of various activities, and the tangible creations of human beings, I think of as the *esthetic* problem. Esthetic problems confront the individual not only in the field of "art", but in connection with every activity and every object. If human beings are to live beautifully in a world which they make beautiful, right-education is necessary so that the problems are esthetically evaluated.

The Occupational Problem

This brings us to what I think of as the *occupational* problem — not merely the problem of how to earn a living, nor even of labor and leisure, but the whole problem of how to spend the whole of each of our days at every stage in the life-cycle from birth to death.

Work, rest, and play are all parts of one related problem, which cannot be dealt with without consideration of the entire problem of how a normal human being should spend his time. In dealing with such questions as, "What sort of job should I get?" "Should I spend my leisure time listening to the radio or in cultivating a garden?" "Should I take a job or work for myself?" "Should I live in a home or a hotel?" — the individual is really confronted with the fact that he cannot live like a normal human being unless he studies the question of how he should spend his time.

The Possessional Problem

But the individual lives not only in time, but also in space. He is confronted with situations which require him to answer questions not only of how to act, but also of where to act and what to use in the course of his actions. All the myriad of problems of "Where?" and "With what?" constitute the possessional problem. In answering the question of "Where to live?" the question of "What to live in?" is necessarily raised. The economic problem, which looms so large today, is really two problems: one of possession and one of occupation.

The Psycho-Physiological Problem

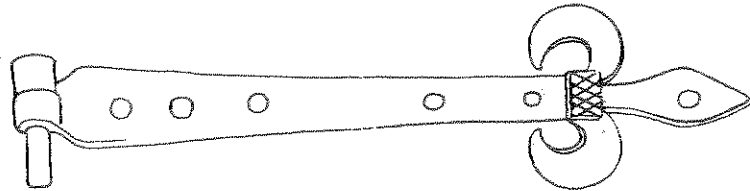
Finally, there is the problem of birth, living and death; of health and sickness; of body and mind; problems of living. Every specific problem, such as "What food shall I eat?" "Shall I use pasteurized milk?" "What sort of sex-life should I lead?" "How many children shall I have?" "What sort of work should I do in order to escape occupational diseases and avoid nervous breakdowns?" is a psycho-physiological problem.



All that I have attempted to do is to make it clear that the real problems with which adults are confronted are inadequately dealt with when compartmentalized and isolated as is the case today. All the problems of living are susceptible to logical and scientific classification, and that these would constitute a basic curriculum for education of a character now overlooked in the course of modern education's preoccupation with the schooling of children.

(Borsodi dealt with this curriculum in the book, *Seventeen Major Problems of Living*. He wanted, but did not complete, another book which he titled *Education and Implementation*, in which he would discuss the problem of putting into practice a genuinely human, normal conception of life.

(Also, after writing *Education and Living* and detailing these thirteen problems, Borsodi decided to list four others, making a total of 17.)



Universal vs. Special Interest

In dealing with all these kinds of problems, modern people are subjected to the special pleading of protagonists of special interests and of conflicting ideologies. To what institution and to what group in their own communities can they turn for informed, enlightened, and disinterested leadership in dealing with these problems? The school? But our schools, from the nursery to the university, are primarily concerned with the education of juveniles; they may contribute to the preparation of children for adult life but they do not, as they are now constituted, deal directly with actual adult problems. The Church? But the churches are primarily concerned with religion, and with denominational religion at that.

The media? But these are only business institutions, existing for

the purpose of promoting their own interests. They further tend to promote the interests of the existing Industrial regime of which they are a part without concern for the ultimate problems with which human beings are confronted.

It is true that leadership, of a sort, is now obtained by many individuals in forums and in churches; in the meetings of Parent-Teacher Associations, Rotary Clubs, Farm Bureaus, Labor Unions, Cooperatives, and professional associations like the Bar, Institutes of Architects, etc. I say "sort of" deliberately, because all such adult education suffers not only from what might be described as philosophical planlessness and philosophical superficiality, but above all from specialization, segmentation, and compartmentalization. The institutions which furnish such adult education approach each problem and each issue with which they deal from the standpoint of some special

interest. The conception of general welfare and human well-being is not merely identified with that of group and special interest — the concept of universality is for all practical purposes extinguished.

When these problems are approached in this way, the individual subjected to such adult education tends to become class- and even producer-minded. Each tends to think of himself not as a human being, but as an individual belonging to a particular group, dependent upon a particular occupation, and therefore properly concerned with appraising every problem with which he is confronted in terms of his vested interests.

Producer versus Consumer

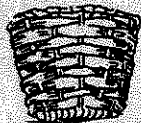
The right way to approach social problems is from the standpoint of the general welfare and permanent interests of humankind. The dis-

inction is particularly clear when the individual as a producer is contrasted with the individual as a consumer. Every individual is a human being — only certain individuals are farmers or miners. In terms of economics, everybody is a consumer — only certain individuals are producers.

When dealing with public problems, obviously the consumer interest should take precedence over the producer interest. There is really only one consumer interest — the satisfaction of all the needs and desires of human beings. While if the quality of bread and butter, or of needles and thread, can be improved or the price lowered, everybody is benefited because everybody consumes and pays. But if prices are increased or costs lowered without reducing price, only those who produce that thing benefit directly. In the first case, there is a general economic improvement. In the second, the economic improvement is differential. Thus, the whole interest and not a particular interest must be taken into account — the solution of problems must represent contributions to the common welfare. No producer interest should be given preference over the consumer interest.

Personal vs. Public Problems

Just as every individual is a consumer, so every individual is an integral organism. Problems cannot be solved by separating mind and body; by separating work and play; by separating politics and ethics, by separating science and art. All such specialization is justified only as a



preliminary step toward integration, through which his personal problems are solved.

Evaluation and Integration

No adult is truly mature until he learns that such questions as we have been outlining are never properly settled unless his own decisions with regard to them represent first an evaluation, and then an integration of the essential

and available knowledge of humankind bearing upon them. And no community can be said to be truly complete until it has provided itself with an educational institution to which the people of the community may turn for such evaluation and integration under educational leadership which has organized itself to focus art, science and philosophy upon their problems.

The fact must be faced that while the modern world has accumulated an enormous body of discrete knowledge bearing upon the solution of every imaginable personal and public problem, *no adequate provision has been made for evaluating it, integrating it, and making it available in the communities in which men and women have to deal with their problems from day to day.*



Adult Education

Leadership and Adult Education

What actually influences modern adults in their ideas and attitudes and in the manner in which they act? That they are not influenced very much by the wisest and noblest men and women in each community and in the world at large is perfectly obvious. There is no planned provision in the society generally for exerting such influence upon the people. There are plenty of enterprises, organizations, and institutions through which the protagonists of particular interests — business and labor, for instance — exert influence upon various segments of the population, and there are ever-increasing numbers of political and governmental agencies through which public officials and politicians exert such influence. But the genuine lovers of truth and beauty, of justice and the general welfare — these are without any organized forum in which to exert the influence they should be wielding upon their fellows.

Libraries and Adult Education

Few adults, no matter how "literate", turn to books or libraries at the crucial moment when they have to act on problems. The integration of various bodies of knowledge, often so desperately necessary in dealing with a problem, cannot be effected by mere reading. And most books are written and published to make money, and most of those are read for entertainment.

Even if people would read more, they would merely increase the mass of undigested knowledge which they now possess, and from which they already suffer today.

Religion and Adult Education

Neither are the vast majority of adults in the modern world accepting (even if it were being furnished) the leadership they need in dealing with the problems of living, from religion and modern religious institutions. That religious practices constitute a form of adult education is unquestionable — in dealing with the moral aspects of individual action as well as the question of the ends and purposes to which the individual should devote his life, Religion is dealing with genuinely adult problems. But personally, I do not think the churches can rise to the occasion of dealing with the fundamental issues which are threatening civilization today.

I believe this because, firstly, Religion has failed in the great test to which it was subjected by the rise of modern Science. Secondly, by its very nature, Religion cannot furnish modern people leadership in properly utilizing the new knowledge and power which Science has put at their disposal. So long as religious leadership is an exposition of revelations deemed absolutely true, it is by its very nature incapable of assimilating any discoveries of Science which in any way contravene or undermine the dogmas it must hold as absolute. To the degree in which it rates

scientific truth as more valid than its own sacred revelations, it ceases to be religious. Between scientific knowledge and revelation, the masses have chosen to put greater faith in Science than in Religion. That the churches do not influence modern people and shape their patterns of conduct in the real world is obvious. When confronted with conflicting religious ideas and teachings on the one hand, and modern ideas such as birth control and modern scientific inventions such as contraceptives on the other, modern men and women do not hesitate to disregard the teachings of Religion and of their religious institutions.

Advertising & Selling and Adult Education

What actually influences adults in their behavior from day to day is for the most part Advertising and Salesmanship. They are influenced by the media, and by the displays of the products of modern industry in stores. The education of our adult population today is left almost entirely to the mal-educators who control these mass-media of modern education.

It is not exaggerating the matter a particle to say that the folkways and mores of people today — the manner in which they deal with the problems of living — are manufactured artificially by highly-trained propagandists who are paid to disregard objective truth. Once upon a time, folkways developed slowly over the ages as a result of endless trials and errors. Today, not merely public opinion but the common beliefs, tastes, and cus-

toms of the population are manufactured to order. The things people eat, the clothes they wear, the amusements to which they flock, do not express individual or traditional tastes but rather reflect the effectiveness of the propaganda to which people have been subjected by the media. In the U.S., where these instrumentalities of education are commercially controlled, the particular interest which they are used to further is that of "Big Business", its profit and expansion.

That the mass media can ever be made into important instruments for right education is doubtful. For right-education, except in the case of very exceptional individuals with unusual capacities for self-education, rarely takes place as a result of the transmission of knowledge through a one-way medium of communication.

Furthermore, they are at present primarily media for amusement — for the entertainment of people hungry for excitement, for those who find escapement from their boredom in comic-strips, pulp-fiction, quiz programs and soap-dramas. When people apply what they have learned from these educational instruments to some specific problem, they respond to the stimuli of propaganda and publicity, advertising and salesmanship.

In sum, if the individual today does not deal rationally and humanly with the problems which confront him, it is because the education of modern man is left so largely to the media.



The Adult Education "Movement"

The conventional conception of adult education, lumping together almost every imaginable kind of instruction in every imaginable kind of subject matter is *instruction of adults in contradistinction to instruction of the young*. That this conception is without much significance except from the standpoint of pedagogic technic becomes obvious is we ask ourselves what is the difference between teaching adults and teaching children subjects such as reading and writing, or others usually taught children? So far as the objective of such teaching goes, there is none. The difference is only different methods, different teachers, different texts, even differently-sized desks and chairs.



Delayed Instruction as Adult Education

Much of what is called Adult Education today is simply *delayed instruction* in subjects which in the normal course of events all adults should have received while still young. All such so-called education is simply the correction of deficiencies in the education of the individual as child and youth.

Intellectual Entertainment As Adult Education

Unfortunately, Adult Education in so-called "cultural subjects" is too often mere intellectual titillation and entertainment. Too often, it merely furnishes the individual arresting and undigested information. Or it teaches him to appreciate arts which he is not supposed to practice himself, but to leave to professional artists, musicians, or poets.

At its best, Adult Education of this kind broadens and develops the individual. But at its worst, it becomes a species of entertainment to which adults turn when tired of the media.

Conventional adult education fails to grapple with the problems which give to genuine adult education a significance totally different from juvenile education.

The adult has entered upon a phase of the life-cycle in which he has to grapple with problems not present during childhood and youth. They are problems about which he can only learn vicariously while he is a child, reading about them in anticipation of the time when he will actually face them.

Adult vs. Juvenile Education

For the most part, the leaders of modern education have assumed that right-education is a problem in Juvenile Education. John Dewey has unfortunately lent nearly all of his genius and great influence to the development of this mistaken idea. What he has to say on this point is worth quoting:



"The cold fact of the situation is that the chief means of continuous, graded, economical improvement and social rectification lies in utilizing the opportunities of educating the young to modify prevailing types of thought and desire."

Then he concludes: "Educative development of the young . . . is the least expensive and most orderly" method "which may be employed to effect social amelioration."

Upon this, I have one comment to make: we have been trying the method of child education for over a century. We have spent more for child education than any other nation in history. Yet all the social evils of which John Dewey is so conscious have become worse. The generation which plunged us into the Depression of 1929 and which prepared the way for World War II (and for the problems of the 1960s and the 1970s and the 1980s) were educated as children in the very schools of which we are so proud!

The record of child education in America furnishes the most com-

plete refutation of John Dewey's hopes — not a single generation capable of meeting their own problems and proposing their own improvements. On the contrary, our reliance upon Juvenile Education has finally produced a generation which for gullibility has probably never been paralleled anywhere at any time, a generation which cannot define any social or personal problem at all clearly, and which has only one overpowering aim in life — to drive an automobile, to dress in the latest fashion, to attend the movies as often as possible, and to listen to the radio no matter how much advertising blather it is broadcasting.

John Dewey's faith in Juvenile Education is due to the fact that he has devoted most of his life to the development of public schooling. If he had spent part of his life in a modern advertising agency, he would have known that it is possible to make adults change their wants and their habits over and over again.



Aquarian Research Foundation

Newsletter

5620 Morton St., Phila., Pa.
19144
(215) 849-1259 or 849-3237

JANUARY 16, 1980 #102
SERENDIPITOUS CHANGES

ALL WE NEED TO SOLVE THE WORLD'S PROBLEMS IS A WHOLE NEW AGE!
SLEEPING WITH BABY

Dear friends,

The sentence at the top of this sums up the purpose of the Aquarian Research Foundation. There is no political solution to the world's problems. Nor will a new religion or even a series of scientific discoveries give us the answer. A real solution to the problems of our time requires a whole new age with a fundamental change in the mental and spiritual outlook and lifestyle of our species.

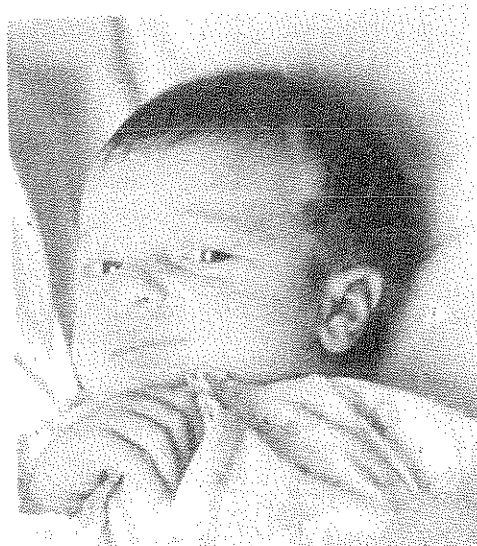
Sometimes I wonder if I am getting bogged down in too many side issues to give that larger view the attention it needs and at other times, I feel that all the projects in which we have become involved (including the latest of raising a new human being in a new way), are my part in bringing in the new age. These may be the ways through which the minds of many will be opened to greater understanding.

We have now entered a new decade and we all have to open our minds to dramatic changes and that includes our little Aquarian family. Let me know your insight on the above question, and help us to help you bring in a whole new age of love.

THE REBIRTH OF SERENDIPITY by Judy Rosenblum

My creative peak of the year of the child - 1979 - was the production of the newest member of the A.R.F. family, our little daughter, April (or Serendipity), born on a warm Thanksgiving Day. It took three pregnancies, a total of 16 months to bring her here. (See G.R. of Mar. '78 for a report on her first attempt). Serendipity had given us her name in psychic messages and told Art that she'd be back when the time was right.

After my second miscarriage, I went to the Fordham-Page Clinic in Radnor, Pa. for some unusual testing. Using body measurements, blood tests and hair analysis, Dr. Fordham discovered that I had an endocrine imbalance which, he claimed, could cause miscarriages. Orthodox medical doctors ridiculed such an idea. However, I tried the treatment, which consisted of tiny tablets of pituitary supplement. Shortly thereafter, I became pregnant again and had a remarkably smooth nine months. I walked about a



Serendipity at 3 weeks.

mile a day and followed the suggestions of Adele Davis in Let's Have Healthy Children.

I also practiced visualization techniques, hanging pictures of babies on the walls with the desired weight of seven pounds written on the images. Doctors and midwives told me I'd have a smaller baby, but we surprised them. Serendipity, a very obedient child, was precisely seven pounds.

We'd hoped for a home birth, but luckily found a liberal hospital, the staff of which allowed me to go through my labor on hands and knees on the floor, which alleviated most of the pain. The entire process was swift and well-controlled, lasting only a few hours. Fortunately, I didn't need to lie on the bed and pile all the unanswered A.R.F. mail on it. Between contractions, I managed to fill about 4 orders in a very un-businesslike manner.

Practitioners of astrological birth control take note: The baby's sun-moon angle is the same degree as mine. (That is, she was born at exactly the same phase of the moon as I was.) We had wondered if she would be a Scorpio (near Art's birthday) or a Sagittarius - near mine. The baby had the final word and came out precisely on the cusp (between signs) at 29 deg., 55 min. Scorpio - her father's daughter. Judy R.

Following what we have learned from James Prescott ("Body Pleasure and the Origins of Violence") and The Family Bed, we have decided that Serendipity will sleep with us instead of a separate bed. Now at 8 weeks we find her to be an unusual child in many ways because by always being with us she has become very secure and happy. I hope to give more details on this later.

MORE A.R.F. NEWSLETTER?

In addition to our experiences in raising Serendipity this way, I'd like to tell you about several other topics such as:

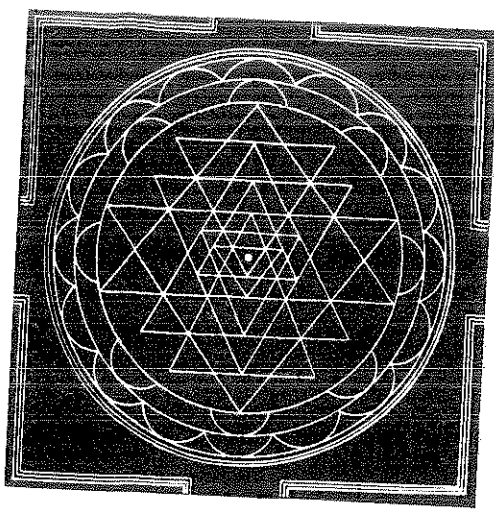
- * Legally avoiding war taxes by paying your tax to good parts of the government directly.



- * Stamping Out Nukes: We have developed a new TWO COLOR pocket rubber stamp kit for people who want to start expressing their concern about nuclear madness. Here, the image is in black but with the real thing this kit stamps a beautiful red sun in a bright blue sky! Unlike any ordinary stamp. And we have special inks for all surfaces. Even glass! Kits are \$5 ea. or 5 for \$15. All 4 inks, \$1 per bottle with the kit. Add \$1 for postage each order. Call or write for more info. on these.
- * Recent radio and TV appearances.
- * New inventions we're working on.

ARF NEWSLETTER LEAVES G.R.

As you can see, our newsletter is no longer long enough to tell you of all those topics and it will soon leave G.R. altogether to be published elsewhere. If you wish to receive the whole A.R.F. newsletter in larger print and format, drop us a card, or, if possible a tax-deductible donation, and we'll let you have it in its new form. *Art R.*



The Obsolescence of the Nation-State

by Bill Ellis
of TRANET

A SECOND LEVEL OF WORLD GOVERNMENT

Nation-states have governed world affairs for only a very brief period of human history. These autonomous governmental bodies have divided the land of the earth into a crazy-quilt chessboard with little concern for cultures, religions, languages, races or ecologies. Both within and between these meaningless boundaries, weird games of politics are played with the resources and the lives of people. It is time to ask to what extent must this world governmental system be changed if we are to reach the full potential of human development.

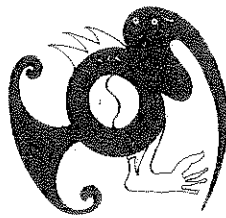
Within each nation-state, the winners of the local game of politics climb to the top. Once there, they maintain their position by consolidating internal control and by winning more power in the competition among nation-states. Their goal is self-preservation.

The United Nations came into being to write the rules and to referee the competition among nation-states. It assumes that the nation-state system is the best of all possible worlds. It accepts as a basic tenet that each nation-state should maintain unchallenged control over the resources and the lives within its boundaries.

Growing numbers of people have concerns different from those of nation-states: some see the World's environment as our first order of business; others put primacy on

unmet human needs; some with individual human rights; others with cultural diversity; some with spirituality, and still others with the global limit of natural resources. Most of us do not put the preservation of the nation-states high on our list of priorities. Many of us see the dawning of a New Age in which the priority will be people rather than power, an age in which our institutions and activities will be:

☐ *by the people*, involving end-users in the design, development, ownership and control of programs, products and processes, with "people" including women, youth, the poor and the rural as well as the affluent urban males.



☐ *location-specific*, making use of local materials and local skills to solve local problems and develop local potentials within local cultures, ecologies and economies.

☐ *holistic*, integrating culture, economy, spirituality, ecology and technology in design criteria.

☐ *futuristic*, having goals of long-range sustainability, environmental protection, and the welfare of human generations-to-come, rather

than short-term profit or power.

This New Age demands that all of our institutions be re-examined and changed or supplemented to meet the New Age criteria. The analysis should reach into our homes, our hearts, our industrial organizations, our universities, our professions, our communities and our governments. One major concern must be the global governmental system — can this meet the criteria of being *by the people*, *location-specific*, *holistic* and *futuristic*?

New Age rhetoric is already quite evident in many UN and international papers; the World Bank's program to aid the poorest of the poor; ILC's interest in labor-intensive technologies; UNIDO's promotion of small-scale industries; UNESCO's developments in non-formal education — all cases in point. Existing agencies have clearly recognized that past strategies based on "Modernization", "Industrialization", "Technology Transfer", and "trickle-down" have failed. Alternative development concepts have become the accepted conventional wisdom.



In spite of this general acceptance of the *principle* that people must be involved in their own locally-oriented holistic development programs, and in spite of the sincere efforts being made within the existing international framework to carry out programs of the basic-needs strategy, there is a growing awareness that the UN/nation-state is not adequate to the task. A many-nation NGO resolution at the recent World Conference on Agrarian Reform and Rural Development notes "genuine participation of people in taking hold of development is being resisted by the very countries (and agencies) claiming to be for 'participation'."

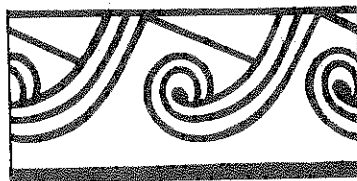
A recent paper by the Federal Republic of Germany concludes that "basic-need projects are best suited for non-governmental aid organizations . . . which have the necessary grassroots contacts in partner countries."

Such conclusions are a direct challenge to the non-governmental agencies whose excellent work is now being recognized. Can this work be expanded to make a major impact on the problems of world hunger, population, pollution, health, education, and housing? Can the private voluntary organizations (PVOs) better supplement or complement or supplant the UN nation-state system in the important work of human development and world peace?

The New Age recognizes that people are not the problem — they are the solution. Transnational people-to-people networks can overcome the limitations of the UN/nation-state system. They can supplement the conflict mode of opera-

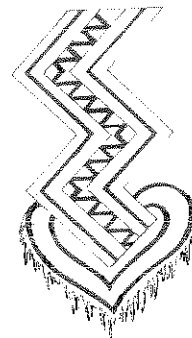
tion with a collaborative mode in which people help people to develop local self-reliance. By honoring and recognizing one another's traditional cultures and technologies, we may revive human dignity and promote human well-being. By people helping people, we may attack directly major world problems. We may supplant the international concern for the Gross National Product or balance-in-trade with concern for human well-being, and unity among people.

Transnational people-to-people networks may complement the UN system in yet another way. The Pugwash Conferences, transnational meetings among scientists, were instrumental in overcoming the East-West tensions of the "Cold War". Transnational people-to-people networks could act as a "People's Pugwash", not only defusing tensions between nation-states, or the haves and have-not nations, but also ameliorating tensions among the elites and the disenfranchised. Personal friendships can act as a brake on international conflict.



People in all parts of the world are recognizing that big business, big government, big technology and other centralized organizations cannot solve local problems or develop local potentials. Only the people themselves can. And people in all parts of the world are recognizing that "small" is not only beautiful, but "small" is possible and that "small" is happening. There is a worldwide revival of human rights, human dignity, and individual initiative.

The UN may still make important advances in stabilizing relations between nation-states, but this decade may be hailed as the



beginning of the future because people-to-people networks initiated a more creative approach to world welfare — a complementary alternative to the United Nations: a second level of world government.

[This comment is by William N. Ellis, editor of TRANET, a newsletter and movement dedicated to transnational New Age matters. He welcomes feedback and input: POBox 567, Rangeley, Maine 04970 USA. We are grateful to him for this essay. The Eds.]

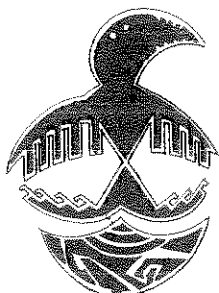
[Persons interested in this essay may also be interested in Ralph Borsodi's *Global Peace Plan*, available from the School of Living, Box 3233, York, Pa. 17402, for a self-addressed stamped envelope.]

Address-Maker for sale

ADDRESSOGRAPH equipment used by Green Revolution before our expanded mailing list demanded new equipment, is for sale. Consists of 3x5-card-type dittos for each address, file cabinets, and supplies, plus the machine that applies the addresses to mailing pieces. Estimated value is about \$250. It's one of the best systems for lists of 3,000 or less. Make us an offer we can't refuse. Delayed payment possible, and special consideration for groups involved in School of Living-type activities.

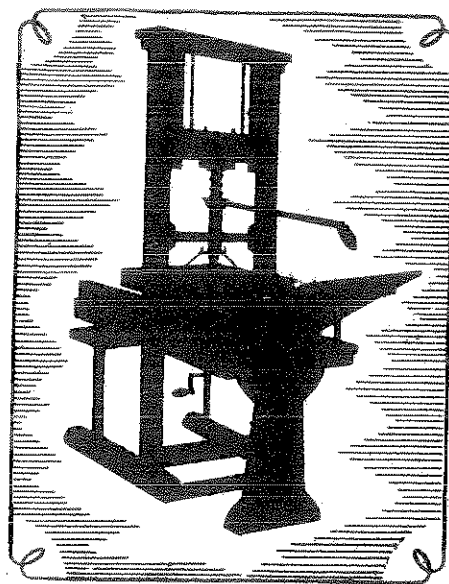
Contact: Dorothy Thomas, Green Revolution, POBox 3233, York, Pa. 17402.

Green Revolution 31



Previews: *A Future of Doom or Hope?*

book reviews by
Mildred Loomis



In his June 25 column appearing in the *Washington Post*, Jack Anderson extrapolated a future from the present, calling it "A Gloomy Preview of the Future". He opened it with, "In the year 2000, the earth is polluted, overrun by a teeming, seething population. The anonymous masses are stripping the land for food and fuel. Most of them have been wrenched off the land and hurled into swelling slums where the struggle for existence is harsh." On and on, he paints a stark picture in this summary.

His view is reflected by many other newsmen, leaders, and by U.S. President Carter's White House Council on Environmental Quality. A few suggest some positive "ways out", but a general air of gloom and doom pervades much public thinking about the future.

A much more positive, hopeful assessment results from the journals and books we read at the School of Living. I review some for you here.

Energy, Earth and Everyone, by Medard Gabel, 1975. Straight Arrow Books, 624 Third St., San Francisco 94107. \$4.95. With the familiar astronaut's photo of the Earth, the cover announces "A Global Energy Strategy for Spaceship Earth". Indeed it is! The comprehensive, overall grasp of Buckminster Fuller, in the easy style and language of a co-worker, Medard Gabel. (Fuller's four-page introduction is also "translated" into an appealing statement of his "design science revolution.")

Dr. Gabel opens his overview with 50 questions, including, What is energy? What information do we need to make rational decisions about survival? What are all the sources of energy? How long will they last? What are critical energy needs? How far are we from our goal? His book tackles these problems clearly with concise script and orderly graphs. In delineating the fundamentals, he says the energy crisis has little to do with gasoline and fuel shortages — he puts it in much larger perspectives and plunges the reader into the global atmosphere, "the heat engines of the atmosphere, the oceans and the earth". One moves into energy cycles, atmospheric energy, evaporation of water, of ocean currents, and the gigantic force of the Sun. He discusses the world population needing 60-trillion kwh annually, or an average of 16,000 kwh per person on Earth per year — roughly 20 100-watt bulbs burning 24 hours a day 365 days a year.

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After a strong picture of the waste inherent in burning fossil fuels (and other liabilities), he outlines two pages of decision-making criteria, with a good list of reference books.

With maps and charts, he outlines present depletable sources of coal, petroleum, natural gas, and nuclear power. Then he turns to the hopeful part — 100 pages on *income-producing* energy sources. Here he makes understandable the power from falling water, ocean hydroelectricity, geothermal sites, a welcome picture of power from organic waste and refuse, from algae agriculture and the photosynthetic cycle of sugar/alcohol. Wood and wind power are seen in global maps. A chapter on the tides, ocean waves and ocean currents are handled as only Buckminster Fuller can do it. World temperature differentials, solar radiation and nuclear fission are breathtaking. He doubts the Strangelovian scheme of massive nuclear evaporation of water, calling it "insane, prone to sabotage, theft and danger." The advantages and disadvantages in the use of gravity, hydrogen gas, water salination, deep ocean pressure, and phase transformations are presented. He has a chapter on human and animal muscle, on conversion techniques and engines, on high-voltage electric grids.

To this novice, the final section on "What To Do? (Global Energy Development Strategy) is positive and hopeful. Here we discover the amount of energy harnessable by 1985 with current technology and know-how. And it's more than is now being consumed by fossil and nuclear fuel. But the Global Energy Utility envisioned to coordinate the energy development strategy has implications of the "centralized" — is there a decentralist in the house to work with Buckminster Fuller?

Jean Liedloff, a young medic-journalist, pinpoints deep roots of civilized malaise — and some things to do about it — in her 1979 *Continuum Concept*. An adventure trip to a Venezuelan jungle intrigued her to

live with the isolated Yequana People for several years. Their joy and aliveness led to her unlearning several assumptions about human life.

She recounts portaging a heavy canoe over difficult terrain with New York and Yequana companions. "We Caucasians started off," she says, "grim-faced and tense, hating every moment and prepared to suffer." Swinging aside, the canoe kept pinning someone to burning rocks until others could move it off. Frowning New Yorkers were furious and cursing. The Indians were struggling — but laughing and relaxing between pushes. When they were crushed bareback against scorching rocks, they laughed hilariously when released. The Indians were in a comradely game; the Americans were in hell.

The Yequana women left their firesides several times a day to fetch water. With two or three small gourds and babies strapped to their bosoms, they walked down a precipitous wet slope, filled their gourds in a streamlet, and climbed back up to the village. With them, Jean was dizzy and trembling. Why did the women go so frequently, laughing and chatting, sometimes bathing in the stream with a Roman luxuriousness? "Their stepping into and out of the water," Jean said, "would do credit to a Miss World coming forward to claim her TV crown."



A better way to obtain water? Yes, if speed or efficiency be the test. But to the Yequani, this was pleasure, not "work". Indeed, they have no word in their vocabulary to distinguish work from other ways of spending time.

Eloquently, movingly, Jean describes the well-being of her primitive friends against the trouble and misery of her civilized ones.

"For some two million years," she begins, "man was a success. He had evolved from apehood into a hunter-gather efficient life-style. Had it continued, it might have seen him through a million-year anniversary. Yet in 1980, most ecologists agree his chances of surviving even another century are diminished with each day's activities."

Why this failure of mankind? "Because mankind has strayed from the life to which evolution adapted him." Much of humanity's wisdom has been eliminated "by science and short-circuited by intellect." Violating inherent guidelines, mankind has wreaked havoc upon the planet and brought disrepute to his instincts, she says.

"It is not the province of reasoning," says Jean Liedloff, "to decide how a baby ought to be treated. . . . Civilized people have baffled (their) long-standing knowledge so utterly that we now employ researchers full-time to puzzle out how we should behave toward children and one another."

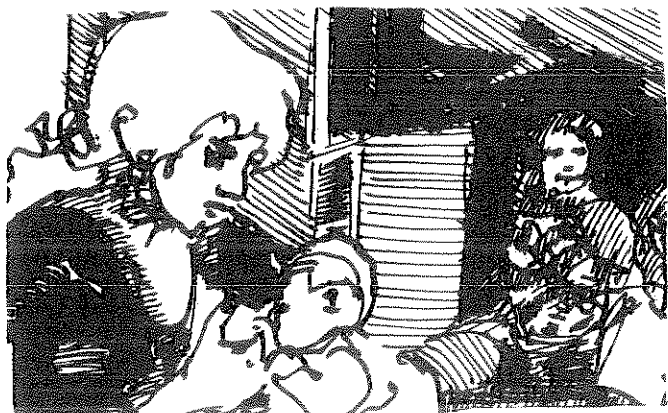
Instinct helps us live by continuum — "that which helps an organism's tendencies and expectations with which it has evolved." Each newborn is a reflection of the experience "it expects to encounter". As its environment meets those expectations, the babe grows to meet and enjoy its next continuum. All sensation, with no capacity to reason, to remember, to reflect or judge, an infant's great need is immediate and constant contact with the mother's body. Infant-in-arms is bliss; infant-out-of-arms is bleakness and misery. Enjoying his first expectations, each infant gradually develops his "learned expectations". If the environment supplies them, the infant is happy; if not, he experiences pain, doubt, fear, and, worst of all, resignation.

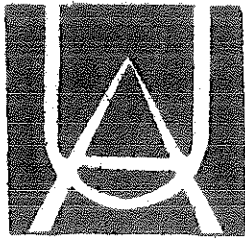
Every man, woman, girl and boy has an instinctual knowledge of baby care — but nowadays expectant civilized parents buy a book on baby care. A book-trained mother often lets a baby cry its heart out until it gives up, goes numb, and becomes a "good baby". People think that catering to their babe in its first six or eight months will "spoil it" — the baby needs to be shown who's boss.

Jean Liedloff traces the joy and aliveness of Yequani to their infants. Babies are always in the mother's arms or on her back while she works, sleeps, plays, dances. She never exiles the child, nor sets her will against his. By the time he toddles, he is so accustomed to feeling right and "good" that his social instincts are in harmony with his people. Should an act of his be disapproved, the child does not feel it is himself they deplore, but his act. He is motivated to cooperate; other people are his tried and true allies — there is no impulse to defend himself.

Infants of "civilized" parents are the same as the Yequani, with identical expectations. Yet what do they get? Hospital births with steel instruments, bright lights, rubber gloves, antiseptic smells, loud voices, and machines. They are put off into silent no-motion cribs, touched and fed only at routine times. What are the crucial imprints on nerve cells? There's a gap where confidence ought to be; a stunted sense of rightness and of self; their alienation conditions and influences all they become.

(Continuum Concept is published by Knopf.)





Urban Alternatives NEWSLETTER

The Urban Alternatives Group

c/o Kaswan, 3475 Margarita Ave., Oakland, CA 94605

5268 Rush Ave., Columbus, Ohio 43214

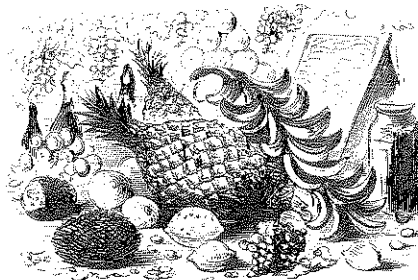
UrbAlt-West In Place

There is now an official western branch of the Urban Alternatives Group, as the Kaswans completed their move to the Bay area last August. Readers may be interested to know how we reduced the cost of moving. We found that renting a truck from Columbus, Ohio, to Oakland, California, would have cost about \$1400. For that amount of money, we were able to buy a big old truck. Repairs, insurance, and license plates brought the total costs to \$2500, all of which we got back when we sold the truck after unloading here. There is much hassle and even some risk in doing this, but obviously it was worth it.

Getting the *Penny-Pinching Gourmet* ready for the printer has taken a good deal of our time since we came here but it is finally all done and off the presses as of December 1st. We are grateful to those of you who have already ordered the book — thanks for your patience. In these inflationary times, we hope that many people will find the book useful in cutting food costs without sacrificing either taste or quality. As you may remember from our earlier announcement, it is a guide for food buying and preparation, as well as a recipe book likely to be useful for both beginning and experienced cooks. In it, Ruth describes many little known ways of getting the most out of food and, through an actual experiment, shows how the Kaswans saved 26% of food costs compared to typical supermarket shopping. Ruth has collected or invented most of the 100+ recipes in the book over the last thirty or so years. They have a continental flavor, generally, but unlike their traditional prototypes, most

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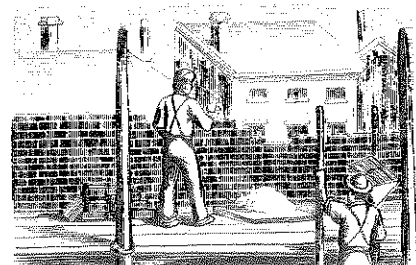
take no more than an hour to prepare. If you haven't yet sent us your \$2.60 for a copy, we hope that you'll do it soon. You may, of course, return the book for a full refund if you're dissatisfied. But we're sure you'll like it and may even find it a dandy inexpensive gift.



We'd long planned to move to the Bay area so as to be part of a livelier urban setting, in an environment that would be more receptive to change. Since our arrival, and for another few months, we plan to spend much of our time meeting individuals and groups who are in conservation, environmental causes, social change, local self-reliance, small economic enterprises, and various kinds of mutual-support networks. As expected, there is a great deal of activity in these areas out here, but not as much as perhaps in the Sixties and early Seventies.

Economically, the area is booming, attracting people and investments. One consequence of this boom is an astronomical rise in the cost of housing. A modest 2- or 3-bedroom house in San Francisco, for example, costs over \$100,000, and not very much less when it is located in a slum neighborhood. Houses are somewhat

less-expensive in the surrounding towns, but even in Oakland, middle-class housing runs from \$80,000-\$100,000. Rents, of course, are comparably high, with \$400-\$600 a common rent for 2- or 3-bedroom apartments. There is a great deal of housing rehabilitation in the area. Actually, with the help of federal block grants, many previously dilapidated neighborhoods in San Francisco and Oakland show evidence of extensive renovation. Although there are still a lot of dilapidated old houses, many former disaster areas now look quite cheerful and decent. But despite the fact that much of the rehabilitation is supported by federal funds, the cost of housing is being pushed up by speculators who enter the market in anticipation of further appreciation. Among the remedies suggested, the only one that seems to be getting some attention from governmental and financial institutions are limited equity cooperatives in which individual units cannot be sold on the open market but have to be recycled through the cooperative, which keeps costs at a realistic level. Both because of our own needs and because of our interest in alternatives to traditional housing arrangements, we plan to study existing housing cooperatives



in detail and to become actively involved in them. We'll be reporting on this issue in more detail in future newsletters.

News From Columbus

Adele Chafetz and Grant Hilliker continue to coordinate the Columbus branch of our group. During the last few months they have been particularly active in pursuing the development of several networks. One is a unique network of artists who assist one another and serve as resource persons for people in the community who wish to develop their own skills in arts and crafts. This year again, Adele and Grant will be giving a variety of programs throughout the west this winter. They start out in December doing "For Single-Again Adults" and "Understanding Loneliness" workshops at the University of New Mexico in Albuquerque. For the first three weeks of January they will be in the San Francisco area where programs will include workshops on "What Do I Want?" and "Organizing Learning for Adults". These will be held at local universities. From late January through the latter part of February, they will be in southern California, giving some of the same workshops in Los Angeles, Long Beach, Costa Mesa, and San Diego. Finally, the end of February and the beginning of March will see them conducting an Art Holiday Workshop and Tour in Bisbee, Arizona. Get in touch with us here in Oakland if you'd like to have more details or want to contact Adele and Grant during their trip.

Besides reporting on UrbAlt activities, we'll use the Newsletter to tell you about the many "alternative" efforts in the Bay area. Our subject here is the Berkeley Co-op, the giant among food co-ops, and its current struggles and contradictions.

The Travails of the Berkeley Co-op

The Berkeley Co-op — officially, the Consumer Cooperative of Berkeley (CCB) — is an organization of more than 90,000 members, governed by an elected Board of Directors. It operates a dozen stores, each of which has its own Center Council which combines elected members and staff. The actual work at the co-op, from top management to box-boy, is done by hired staff.

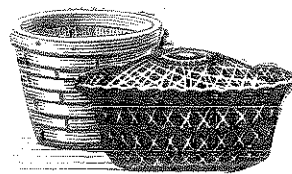
The Board makes policy for the co-op as a whole, while the various

Center Councils may advise staff and management of their preferences in their particular store. The Board sometimes takes stands on social issues, like the boycott of Nestlé products, and individuals can and do voice their ideas, hopes, and objections concerning management policies and practices.

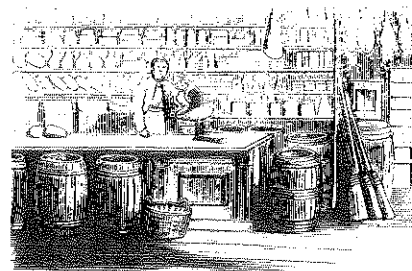
At this time, the co-op is in some financial difficulties because patronage has not risen significantly, and profit margins are shrinking. Both management and Board are disappointed that members don't feel a strong commitment to the co-op. Their principal objective is to improve facilities and services in order to entice more people to come and shop at the markets. Management is quite impatient with the protracted discussions that are required for what they consider to be purely business decisions and look with envy at the apparent efficiency of competing chain stores.

For some ten years now, a major preoccupation of the Board has been a battle between political factions which pits those who consider the commercial success of the co-op of prime importance, against those who push for a commitment to social and political change. Only a minority of members vote in Board elections, reflecting voter behavior in the country generally (and probably for the same reason — a feeling of unimportance.) Though staff are conscientious in responding to member input, members have no real responsibility or authority to do anything except vote for the Board of Directors. Since Board members are very much involved in current business decisions, as well as their factional disputes, it is not surprising that members feel left out.

The hierarchic structure of the system is well-illustrated by a recent example. The co-op is in the process



of developing a five-year plan, but aside from the Planning Committee, which consists of Board members and selected members at large, there is no mechanism for drawing the membership, or even the Center Councils, into the planning process. At a Board meeting late in November, a special resolution was introduced suggesting that the Board request Councils to submit their proposals for long-term planning. Though there was no objection to the resolution itself, the president registered annoyance at the unexpected presentation of such a proposal, and the current manager, who has been with the co-op from its very beginning, suggested that, though valuable, such input would be limited to the provincial concerns of the individual Councils.



The CCB serves important educational and public relations functions in the Bay area by its concern for nutrition, by its conscientious and socially-responsible practices, and as an example of democratic management. As a non-profit operation, it is able to provide top-quality food at prices that are almost as low as those the chain markets charge for much lower quality food. However, the co-op leadership is growth-oriented, feeling that survival depends on increase in size and power. As it moves further away from involving its members, as they can do little or nothing as part of the cooperative, then to what extent is it truly a cooperative?

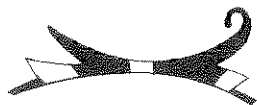
We shall discuss this problem in future newsletters as we survey the cooperative movement in the Bay area.

Stepping Stones

Earth Energy Media are into producing inexpensive color video-cassettes on nuclear power, disarmament, soft energy as small-group organizing tools. Contact: Earth Energy Media, POBox 188, Santa Barbara, California 93102.

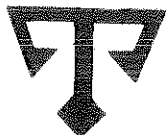
Filmstrips for Nutrition Education emphasizing natural foods are available for grades 6-12 classroom use. Contact: Kamen, Box 216, Route 25a, Cold Spring Harbor, N.Y. 11724; (516) 692-6868.

Food And Agriculture Books are listed in an attractive, complete list you can't afford to be without. Contact: Food For Thought, 325 Main St., Amherst, Massachusetts 01002.



Friends of Trees is stimulating seed collections of trees and shrubs for exchange plantings. For info, contact: Rural Resources & Information, POBox 567, Moyie Springs, Idaho 83845.

Farmer's Markets in Vermont — why they succeed or fail — is the subject of a study done in 1978, available for \$4. Contact: Center for Studies in Food Self-Sufficiency, #203, 109 South Winooski Ave., Burlington, Vermont 05401.



Circle Pines Center is seeking a resident director for its 41-year-old educational cooperative camp and conference center. Contact: John Robbins, 1115 Spring St., Ann Arbor, Michigan 49103.

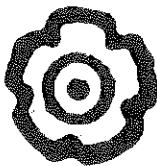
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Medicine Wheel Gatherings and Earth Awareness lectures are now being scheduled by Sun Bear, editor of "Many Smokes" magazine. Contact: POBox 9167, Spokane, Washington 99209.

A Religious Call for a Nuclear Moratorium is the theme of a study guide to prepare individuals and congregations for action towards a non-nuclear world. Contact: Religious Task Force, Mobilization for Survival, 198 Broadway, New York, N.Y. 10038.

The Indianapolis Urban Alternatives Conference will be held April 4-6 focusing on producer and consumer cooperatives and urban development. Contact: Victor Wallis, Political Science Dept., IUPUI, 925 W. Michigan St., Indianapolis, Indiana 46202.



Youth Liberation Press has a great list of materials for organizers for the struggle for rights and dignity for young people. Contact the new address: Youth Liberation Press, POBox 524, Brooklyn, N.Y. 11215; (212) 783-2957.

Hamburger USA, a new color slide-tape show on the all-American ground-beef sandwich and the extent of corporate involvement in our daily lives. For information, contact American Friend's Service Committee, Resources Program, 2160 Lake St., San Francisco, California 94121.

The New Jersey Libertarian Party is holding a convention on the theme, "Libertropolis-80" on Feb. 29-March 1 at the Jersey City Holiday Inn, with shuttlebuses from New York City. Contact: NJLP, Box 444, Westfield, New Jersey 07091.

The Boston Community School & Vocations For Social Change have a list of their publications ranging from nuclear energy topics to community and worker organizing. Write for a copy to: VSC, 107 South St., Boston, Massachusetts 02111; (617) 423-1621.



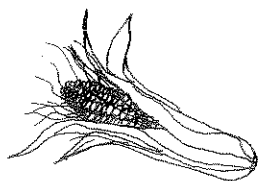
Teaching Human Dignity: Social Change Lessons for teachers, parents, counselors, is the title of a new book available from Education Exploration Center — posters and tapes available too. Contact: EEC, POBox 7339, Minneapolis, Minnesota 55407; (612) 722-6613 ext. 6.

People's Energy 1980 No Nukes Sane Energy Calendar is still available for \$4 with discounts in quantities for this cultural, educational, political and inspirational calendar (add \$1 for shipping). Contact: Syracuse Peace Council, 924 Burnet Ave., Syracuse, N.Y. 13203; (315) 472-5478.

The Celo Community Press has attractive wildflower postcards and note portfolios screened from leaves and grasses. For wholesale and retail prices, contact: Celo Press, Route 5, Burnsville, N.C. 28714.



Koinonia Products From the Farm catalog lists many items available for fund-raising and for the home, providing income and dignity for the folks of this amazing community. Contact: Koinonia Partners, Route 2, Americus, Georgia 31709.



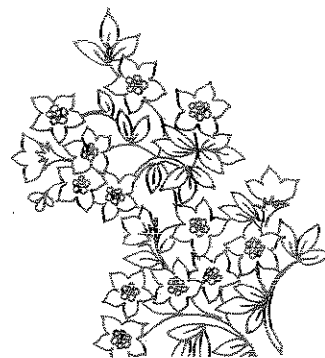
Feminist Resources on Energy & Ecology [FREE] lists resources, speakers, and national skill-sharing based on a feminist ecological analysis. For information, contact: FREE, POBox 6098, Syracuse, N.Y. 13217.

The American Wind Energy Association National Conference will take place June 8-11 in Pittsburgh. Write for basic brochure on wind energy to: AWEA, 1609 Connecticut Ave. NW, Washington, D.C. 20009; (202) 667-9137.

The **Workbook** is a unique publication for networking activists and for providing information on social change issues and organizations, with addresses, bulletin board, annotations, on a monthly basis. For subscription, contact: Southwest Research and Information Center, POBox 4524, Albuquerque, New Mexico 87106; (505) 242-4766.

Institute For Policy Studies Catalog of books on international economics and human rights, domestic affairs, knowledge & politics contains a lot of consciousness-raising winter reading. To receive a copy, contact IPS, 1901 Q St. NW, Washington, D.C. 20009.

Making Changes: The Politics of Self-Liberation is a self-published book by Mel Gurtov, an editor of **The Pentagon Papers**, outlining a new humanistic politics centered in personal change and community action. Send \$4.95 to Harvest Moon Books, 5569 Taft Ave., Oakland, California 94618.



Robert Theobald's personal perceptions of the changes which took place during the years 1950-2000, how close we came to socioeconomic breakdown, and the ways we managed to avoid it, are the topics of a book, **We're Not Ready For That Yet!** available for \$10 from the author. Contact: Participation Publishers, POBox 2240, Wickenburg, Arizona 85358.



Jubilee Partners, an offshoot of Koinonia, is planning a special Welcome Center in their community for the orientation of Vietnamese "boat people" upon their arrival to the U.S. Financial supporters and volunteers may contact: Jubilee Partners, POBox 274, Comer, Georgia 30629.

EARTHDAY

Now is the time to begin planning Earth Day activities for March 21, 1980. Already, New York City schools are planning monthly curriculum activities leading up to this international holiday since a United Nations Declaration was signed in 1970.

Earth Day emphasizes local re-

sponsibility — taking care of the earth in your neighborhood or community. Some places plan clean-ups, others teach-ins, others media educational activities.

For a packet of Earth Day materials send \$2 for printing and postage to School of Living, POBox 3233, York, Pa. 17402 USA.



MILDRED LOOMIS
IS EIGHTY

Friends of Mildred are asked to send in momentos, cards and letters to add to the scrapbook presented to her on January 5, 1980.



[The following letter was not really written as a letter — it is an essay of Laurence Labadie, anarchist and long-time friend of the School of Living, who died in 1975. It is included in a booklet of his essays published by Ralph Myles, Inc., POBox 1533, Colorado Springs, Colorado 80901. We reprint excerpts of the essay here because of its criticism of the essay by Ralph Borsodi on education which appeared in our last issue.]

Green Revolution: Ralph Borsodi criticizes John Dewey for saying that the role of education is to train the child for the society in which he lives, and he (Borsodi) maintains that no, the aim of education should be to fit the pupil for a "normal" (or sane) society. Are not both of these men doctrinaires who differ only on the *content* of what is to be indoctrinated?

Borsodi says that the teachers should be the real leaders in society. Plato believed that the philosophers should be the rulers. Are not both of these views authoritarian and inimical to liberty? Which philosophers, and which teachers?

The making of decisions regarding the choice of education should be the prerogative of all concerned — parents, pupils, and others, as well as teachers — otherwise, we shall have established an authoritarian **monopoly of decision** of how the world shall be. Is this what Borsodi wants?

It seems to me that Ralph Borsodi, in the process of disintegrating and separating factors of the social problem for the purpose of analysis, has forgotten to do the reverse, namely to synthesize or put together these elements and observe how the "mechanism" works in toto. The result is that he is left with these **fragmentalized** and **compartmentalized** elements, which he styles the "major problems of living", apparently unaware that none of them operate independently, but in reality react upon and affect each other in a most complex manner.

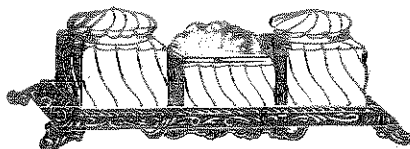
Borsodi's concept of "normal living" (is) a mere norm, an **arbitrary** standard, and there is nothing dynamic about it. **Liberty**, on the other hand, is a **dynamic** method, not only by which adequate norms may be ascertained, but also furnishes the **process** by which progressive betterment may be assured. Freedom in education implies the freedom to establish schools, and the freedom to choose which schools to attend.

Borsodi merely believes that the wrong stuff has been taught (in the schools); he utterly fails to realize that the fault lies in authoritarianism itself.

I call upon the School of Living to discard its piecemeal approach to the "problems" of society and to realize that the actual solution to all of these problems hinges upon an integrated and dynamic principle having at its core the **liberty of the individual**. The "educational problem" does not consist in proposing a new set of "truths" to be inculcated, but, as with all other "problems", consists in a free field for the competitive operation of voluntarily-organized educational efforts.

Laurence Labadie

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Green Revolution: Many thanks for your Nuclear Education Issue. In collaboration with the World Union for Protection of Life, we have started an action in Europe against the building of nuclear-power stations all over the world.

In the bulletin is mentioned that with the intensive planting of the Babassu-palm (Orbygnia Martiana) in the tropics, a quantity of energy sources will be permanently produced equivalent to the energy-capacity of 35,000 nuclear-power stations of 1000 megawatt.

G.F. van der Meulen
Ranonkelstraat 119, 'S-Gravenhage
(The Hague), Netherlands



Green Revolution: I liked your Nuclear Education Issue — it was very factual and to the point without distracting emotional appeals.

During the next 10 to 15 years, our planet and species could enter into a major nuclear war or biological war which would destroy all life and return the Planet to a phase-one atmosphere. I have spent since 1969 working on methods to ensure our species survival by preventing nuclear war.

I think it is good to encourage cooperation between all groups which are working to preserve our environment. Nuclear energy is just a monster that has been spawned by the military-industrial complex. However, the monster has one weak point — the Price-Anderson Act. If the Price-Anderson Act were repealed, and the nuclear industry had to bear full responsibility for the damage it caused, they would be such a poor financial risk that no one would loan them money, and the Monster would die of starvation.

The best method to get the repeal of the Price-Anderson Act is to form a Congressional lobby that has only one purpose — the repeal of the Act. There are 20,000,000 people who are opposed to nuclear energy who would contribute. (That's) a hell of a lot of political clout — in 3 years the Price-Anderson Act would be repealed, and the nuclear industry would be dead.

Have a nice day, sincerely,

Ralph Paulson
14 Schult St.
RFD 2, Box 179,
Keene, N.H. 03431

Green Revolution: Your August issue on the nuclear situation tends to convince me that we don't need nuclear power for electricity. But you didn't deal with "our" military need of it. Perhaps the world's average citizens may be sane enough not to want another war, but what about the world's rulers, politicians, and corporate heads?

Since 1960, India has beaten Pakistan twice; Israel has beaten Arab coalitions twice; North Vietnam, with Soviet help, has beaten the U.S.; Soviet clients have triumphed in Cuba, Nicaragua, Algeria, Angola, Mozambique, Guinea, Ethiopia, Afghanistan, Iran, Laos and Cambodia. They narrowly failed in Zaire and Indonesia. The Soviet Union has repeatedly vowed support for such enterprises, and has made clear that their success depends on the growth of Soviet power.

Fear of Soviet involvement kept American policymakers from helping beleaguered friends in Iran. Threat of Soviet intervention in the Middle East led the U.S. to stop Israel from victory against Soviet-supplied Arab armies. The same prospect led the U.S. to submit to expropriation of its oil-producing equipment in the Middle East.

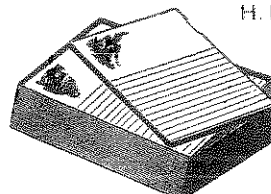
What do you make of both the size and the intent of Soviet Union's arsenal? Russia today has 2,400 known missiles capable of reaching the U.S. — 326 of which carry ten independently-targeted warheads.

The backbone of the American force is the Polaris Poseidon fleet. Forty-one submarines carry a total of 656 missiles. Half this force is at sea at any given time. In addition, the American bomber force is old. American defenses are practically non-existent. We have 2,500 warheads — Russia has 7,000.

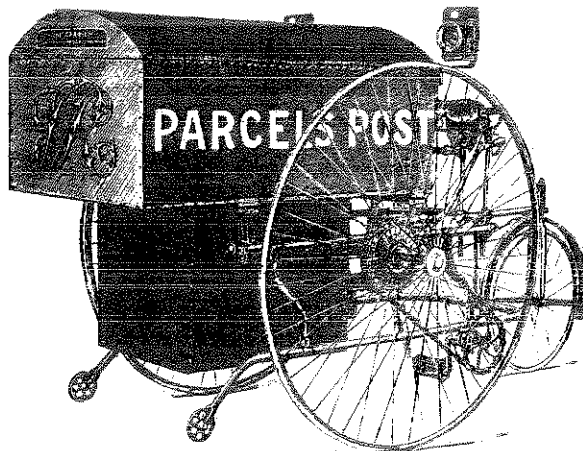
But the greatest danger stems from the difference in policy between the U.S. and Russia. Soviet megatons are made and directed to attack our military installations; America's are directed to attack cities and populations. This means a vast strategic difference. Which nation is actually the more vulnerable?

Suppose, in 1982, on some pretext, Russia seized a few square miles of farmland on the German border. Should the U.S. respond by knocking out Russian cities? No rational purpose would be served. Should NATO attack to take back those few square miles? The Soviet Union can muster 21,000 tanks to NATO's 7,000; over 4,000 aircraft to NATO's 2000; two Soviet soldiers to every one of NATO's. A NATO attack would make no sense. European nations could hardly refuse compromise. The U.S. couldn't help — it can't protect itself. Does strategic military inferiority to Russia imply future slavery for the U.S.? Who has an alternative?

H. Henry Neuman
Lebanon, Ohio



Letters from the Readers



Green Revolution Readers: Some actions violate universal principles of right and wrong — yet they are legal, according to man-made statutory laws, put on the books to serve powerful lobbies and vested interests rather than to serve the citizens of the world.

For instance, travellers are not permitted to cross international borders with certain types of fruit. This is a myth and a hoax, commercially inspired by vested interests to protect growers and the prices they charge. Plant diseases, like human diseases, are not contagious, as we are mis-educated to believe. Disease is not an entity, but something that is happening to a plant or a person. It is corrective, natural action, part of Nature's plans. Plant diseases are caused by imbalanced soil, wrong minerals in the soil, wrong temperature, elevation, and other factors.

When we are born, we are invitees of Nature, and the whole globe is our home. Politicians and ruling classes have no right to divide and partition off the earth with restrictions on our freedom, liberty, and inviolable natural human rights. They back their usurpation of power with guns, jails, and confiscation of property.

Percy Bysshe Shelley (1792-1822), poet and pamphleteer, wrote a Declaration of Rights in which he stated, "Man, whatever be his country, has the same rights in one place as another, the rights of universal citizenship."

And Dr. Ralph Borsodi (1885-1978) stated in his *Rights and Obligations of Man*: "Man's rights include the rights to trade and travel anywhere in the world, and that every restriction, ordinance, statute or constitutional provision which violates natural rights are morally null and void and should be repealed as soon as possible."

Read Our Enemy The State by Alfred Jay Nock. I am in the process of writing a book, *The Truth About Human Rights: What the Governments Do Not Divulge*.

David Stry
POBox 1226
Cuernavaca, Mexico

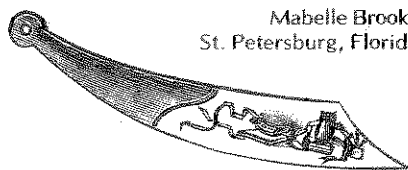
Green Revolution: It is difficult for me to appreciate many of the articles because of my lack of experience in political matters. This is somewhat ironic because of my confidence in mathematics and psychology — they tend to make a person feel that he knows it all, or give a feeling that he can handle problems in living. I regret to say that I cannot. There really is a piece of the puzzle missing, and I think I am beginning to learn what it is. My address was re-labelled in your last issue — please reinstate my name on your mailing list.

Mark Katz
Philadelphia, Pa.

Green Revolution Workers: I would hate to see *Green Revolution* have to stop publishing for I think it is an important newspaper. I enclose \$1 — I wish I could send you more money but I can't. However, I hope people who can respond quickly.

With respect and caring for your work,

Mabelle Brooks
St. Petersburg, Florida



Green Revolution: We maintain an interest in the School of Living as an anodyne to our economic life. We raise winter vegetables 40 miles north of Miami. In our 22 years, we have become increasingly specialized — bell-peppers, sweet corn, squash, cucumbers. We now feel more like factory managers than farmers, but the demands of commercial farming winnow out all but the most efficient. We are labor intensive (70 people doing hand work), but in the future, we hope to go back to enjoying living off the land, rather than managing people, equipment and money.

The *Green Revolution* helps keep us in touch with alternatives. It's the best it's ever been, and here's our check.

Trudy and Ted Winsberg
Boynton Beach, Florida

Green Revolution: Please cancel my subscription. I am beset with ever so many problems which seem to get even worse as I read your magazine.

First I work in New York City, and secondly, I work in an engineering firm — we design power plants.

I see your magazine as a possible answer to a valid need to perform an experiment in alternate life-styles which would help lower our standard of living wholesomely. There is a vast need for people throughout the world to cooperate in controlling population, food, energy uses. On these you seem to offer optimistic answers which seem plausible to me. I believe that decentralization of industry and self-sufficiency in growing one's own food and cutting one's own wood from ecologically-balanced land is a necessary direction for many of us to go.

However, when it comes to Nuclear Energy and Big Cities, you lose me. I do not believe anyone has the answer to the energy problem yet, and I believe until we get these answers, we shall have to build safe nuclear power and fossil-fuel plants. If we do not, I am sure that we will be in bondage to other nations whose ideologies are technologically and politically tyrannical in nature.

Although I cannot truthfully say I have the answer upon the big question of safe power plants, I must believe that we who are engaged in trying to design and construct them are as dedicated as the environmentalists and wholistic farmers. Crusaders are truly needed to lead good causes — however I feel that more knowledge and discipline is required in the pages of your magazine.

I personally envision a successful movement as the result of mature dialogue cells which would be like B.F. Skinner's "Walden II". I am sure that B.F. Skinner's ideas could be used in a broad way to build the alternate life-style necessary to balance out our sick conglomerate of city slums and stifled life — however, only as a means to drain off the corruption of such phenomenas from big cities' failure areas.

A balance of decentralization is needed, but only as a counter to the sick portions of city and highly-industrialized life. If your magazine could offer a wholistic balance, I would whole-heartedly back it. If your magazine could supply better scholarship on the social and political effects of a no-nuclear policy while other nations are going full-blast building their nuclear-power plants, I believe a service would be performed.

Your magazine is much too extreme in matters which seem to me have no real answers as yet. Stay out of those areas you do not have the conclusive answers to.

Anthony Marino
Valley Stream, N.Y.



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SO YOU SEE YOU'RE NEEDED....

The added weight of our own humble efforts is described in a story quoted in *Friends Journal*, which quotes Kurt Kauter's book, *New Fables, Thus Spake the Marabou*. "Tell me the weight of a snowflake," a coal-mouse asked a wild dove.

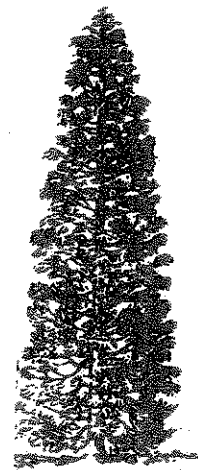
"Nothing more than nothing," was the answer.

"In that case, I must tell you a marvelous story," the coal-mouse said.

"I sat on the branch of a fir, close to its trunk, when it began to snow — not heavily, not in a raging blizzard — no, just like in a dream, without a wound and without any violence. Since I did not have anything better to do, I counted the snowflakes settling on the twigs and needles of my branch. Their number was exactly 3,741,952. When the 3,741,953rd dropped onto the branch, nothing more than nothing, as you say — the branch broke off."

Having said that, the coal-mouse flew away.

The dove, since Noah's time an authority on the matter, thought about the story for awhile, and finally said to herself, "Perhaps there is only one person's voice lacking for peace to come to the world."



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