

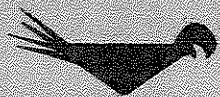
GREEN

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Spring, 1980
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REVOLUTION



The 'Other' Green Revolution: A Report From Mexico



Self-Sufficiency: Giving Life Meaning
John Seymour & Ralph Borsodi

The School of Living



FOUNDED 1934 BY
Ralph Borsodi

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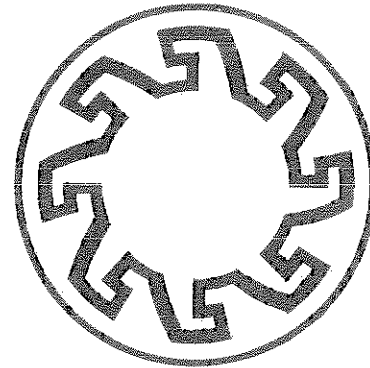
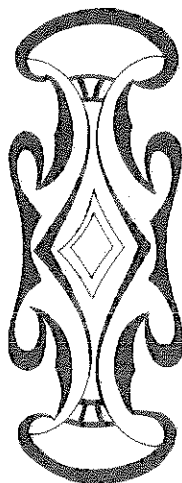
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Founder: Mildred J. Loomis

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.

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If this is your first issue of Green Revolution, or if you have not supported it recently, this message is for you.

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So, if you don't have much money, that's all right — send a ! or !! if you can. But if you're a millionaire, maybe you could send a bit more.

We call it a reader-participation

magazine. Just as important as printing money are your letters, your poetry, editorials, articles, photos, art work, suggestions, kind words of encouragement are welcomed and needed.

Since this issue has a section on Self-Sufficiency, begin to think now about what the responsibilities of a reader are to a self-sufficient magazine — and welcome to the *Green Revolution*.



Join The Country-Living Weekend Staff of Green Revolution

Green Revolution needs help. This March issue is really late, because there is just too much to do for the few people doing it.

What we're thinking is this: if you live in Washington, or Philadelphia areas, or even further, perhaps you'd like to be a week-end staff member. There's good transportation to York, and we can always share food and sleeping space.

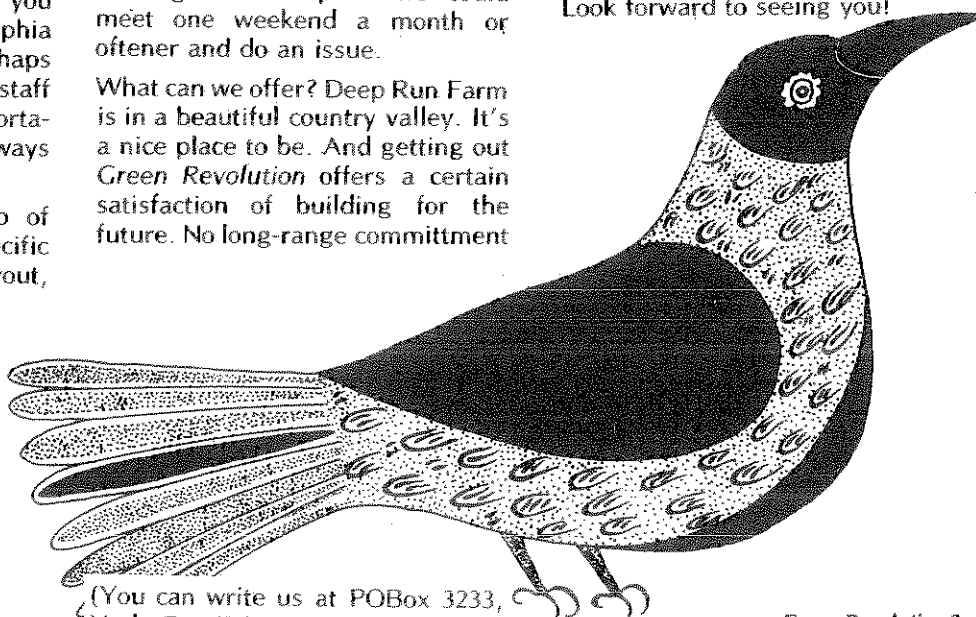
If we could develop a group of people, each trained to a specific task, such as typesetting, layout,

mailing list, letter-answering, shipping, mailing, bookkeeping, proof-reading, writing, artist, cartoonist, photographer — or even cooking and fix-up — we could meet one weekend a month or oftener and do an issue.

What can we offer? Deep Run Farm is in a beautiful country valley. It's a nice place to be. And getting out *Green Revolution* offers a certain satisfaction of building for the future. No long-range commitment

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Look forward to seeing you!

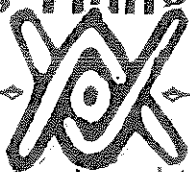


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From the Editor's Notebook

The 'Other' Green Revolution In Mexico: Oil For Food [Plus Hunger and Dependency]



[In January and February, as part of another assignment, Green Revolution editor Rarihokwats was in Mexico, where he looked into the "other" Green Revolution in Mexico, reported on below, and the massive wave of violence and repression now taking place in Guatemala, and which is receiving virtually no notice in the U.S. press. That report will appear in the next issue of Green Revolution.]

The majority of Americans do not think of this publication when they hear the words "Green Revolution".

Instead, they think of the "Green Revolution" of Norman Borlaug, who received the Nobel Peace Prize in 1972 for his work in new varieties of high-producing cereals.

Few stopped to think at the time why Borlaug's contribution won the peace prize, and not one in botany. However, this consideration must arise, because the history of Borlaug's work is much more than a history of genetics and cultivation. It was part of the U.S. Foreign Policy, an effort to contain the social revolutions such as are now taking place in Nicaragua, El Salva-

4 Green Revolution

dor, Guatemala, and to maintain the security of profits for a wealthy elite. The "Green Revolution" was one more chapter in the growing penetration of Western capitalistic economies in Third World agriculture.

Not that School of Living people didn't react. Angry letters were written pointing out that since 1943 or earlier, Green Revolution had been a publication standing for principles very different from the way the words were now being used — organic, decentralized, self-sufficient agriculture, rather than chemicalized, centralized, profit-motive agriculture.

Ironically, the history of the "other" Green Revolution also began in 1943, when the Rockefeller Foundation sent to Mexico a team of agricultural experts. Borlaug joined the team a year later. The interest of Rockefeller had resulted from two factors: the first was that Mexican President Lazaro Cardenas had, in 1939, nationalized the petroleum interests of Rockefeller's Standard Oil. The second was the German interest to expand Nazi influence

"The United States seems destined by Providence to plague the Americas with miseries in the name of liberty."

— Simon Bolivar

into this hemisphere, and the move was a gesture to retain Mexico's friendship.

The team of agricultural experts soon showed results. Yields increased from 770# per acre in 1952 to 2,280# in 1964. In irrigated zones, using all techniques, yields rose to 2,900#.

Through the years, the Rockefeller team grew from a small unit to a great organization at what came to be the "International Center to Improve Corn and Wheat" (CIMMYT) and which became not only an investigative unit, but a training site for technicians sent from all over the Third World.

What success did the international group have in the diffusion of its new technology? Since 1966, the results have been uneven. In

Mexico, nearly 100% of wheat cultivated responded to the new varieties. Great amounts of western Pakistan's wheat and of the Philippines were of the new varieties. Production increased dramatically. But while yields were better, its impact in the immediate vicinity and in the total production of foods seems to have had only negative effects.

"The Green Revolution may have worked elsewhere, but in Mexico, we still import corn," said an editorial in *El Universal*, a Mexico City newspaper, in February. "The sad reality is that we continue to depend on a foreign nation in the vital area of supplying basic foods."

In 1938, Latin America exported 9-million tons of grain. Now, it imports. The U.S., in 1938, exported 5-million tons of grain, but in 1976, it exported 94-million tons. The reasons for the massive increase in dependency on the U.S. can be blamed on the current paralysis in agricultural production in Latin America, including Mexico, the urban explosion, and the putting down of the small farmer. It all comes under one name, which is, unfortunately, "the Green Revolution".

Food For Oil

With the "Green Revolution" in Mexico, corn production has dropped 18%, and beans dropped 32%. In 1978, Mexico had to import 3.6-millions of tons of beans, corn, wheat and sorghum. "We are

selling oil to buy food," officials complain. "We become more dependent on the U.S. every day."

In 1977, Mexico was one of the 30 principal exporters of food among the world's nations. Three years later, and it had become one of the leading 30 countries importing foods.

Interestingly enough, now that Mexico's petroleum is of vital importance to the United States, the "Food Power" which the U.S. has over Mexico precisely as a result of the Green Revolution will ensure that Standard Oil and other financial interests will profit even more handsomely than if the Rockefeller's still owned the Mexican oil wells.

This winter, Mexico had to buy U.S. grains — some of it not even planted yet — to get through 1980. On January 16, 1980, Mexico bought from the Commodity Credit Corporation corn, sorghum, wheat, soybeans, sunflower seed, rye, rice. The purchases have caused a transportation crisis — Mexico has to run 18 trains a week to bring in grains from the border, and unused seaports have had to be opened up.

Mexico's food imports have increased 12% since the Green Revolution began. To pay for it all, Mexico now exports 88% of her oil production.

It is expected that Mexico will have to spend 72% of its oil income in 1990 for imported basic foods — even now it spends 34% of oil

income for this purpose. And after the oil is gone, what will the nation use to buy food then?

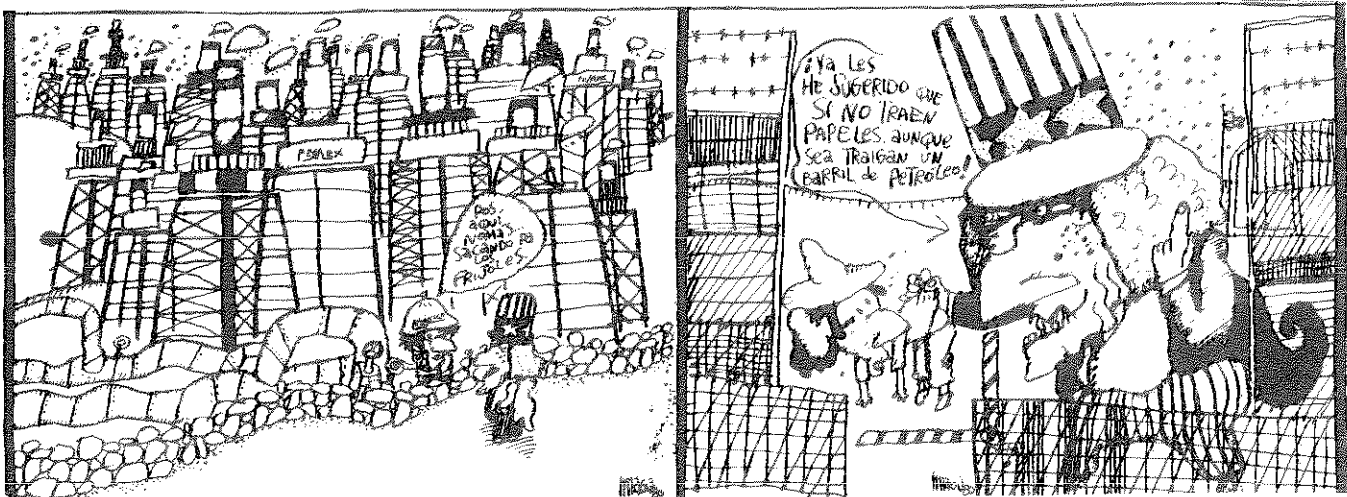
Food self-sufficiency is an important political goal, although it seems to keep slipping further and further from reach.

Financial problems are piling up. The national debt increases — in just one year, 1978, Mexico's indebtedness equalled the total of 36 years previous. For every peso borrowed, Mexico pays 81 cents interest and service charges. 20% of the borrowed funds have been required by Pemex for oil production.

50% of all Mexico exports is oil. That increased 118% in 1978. The imbalance of payments increased 57%. Inflation is high, and the purchasing power of a worker has dropped 15% in the last three years. Not so strangely, corporate profits have increased. Recently, the government imposed a 10% sales tax on all manufactured items and services — even road and bridge tolls are subject to this tax.

Economist Gustavo Esteva warns "Now is the hour for alternatives — and there's not much time left. The decisions which we take today will determine what will happen for decades, for the road is a one-way street."

But current problems aside, the gnawing concern in Mexico is being so dependent upon the U.S., a nation which in the past has taken



Cartoons by Magu from UnoMasUno touch on the oil/food connection. Left: "Well, here we're taking out only enough to pay for the beans." And to the undocumented worker:

"I've already told them that if they don't carry papers, at least to bring a barrel of oil." Green Revolution 5

what it wanted from Mexico when it wanted it. When U.S. President Jimmy Carter prohibited the sale of grains to Russia, Mexico realized that some day it too might be on the other end of a U.S. President's decision to block vital foods from reaching Mexico's people.

The Carter decision, of course, raised comment around the world: is it or isn't it immoral to use food as a means of political persuasion? In the U.S., at least, the answer is a century old: the buffalo were nearly exterminated from the Great Plains as a means of controlling the native peoples.

Now, it seems, the Green Revolution, rather than a means of food to become more dependent. And for people who want conflict to become non-violent, the Green Revolution is the ultimate weapon.

Transforming Social Relations

The Green Revolution has not only altered food production — it has also transformed agrarian socioeconomic relations through the integration of other requirements to achieve higher yields.

The campesino who adopts the new seed must buy in the marketplace the required complementary supplies. In order to buy these, he must commercialize a good part of his crop. In this way, the international group increases the percentage of its products in the national market to impose the new technology on the subsistence farmers.

To the praise that has been awakened recently for the "progressive farmer" who takes advantage of whatever opportunity to cultivate more has been added efforts extolling the philosophy of "individual benefits" and "consumerism".

The president of ADC, Arthur T. Mosher, in the well-distributed manual, "Getting Agriculture Moving", dwells on the theme of teaching the campesinos to want more for themselves, to abandon their collective efforts, and to start extension programs in youth and women's groups to create more of a demand for manufactured objects. The effect on the husbands and heads of families will be to make them sensitive to these desires and to impell them to work more.

The international agricultural corporations also have an interest in selling supplies to the campesinos. Bilateral financing of irrigation systems, imports of tractors and fertilizers, etc., are an old source of profits for these firms. The prices the government supports for the cereals, over-evaluation of the national currency, special ancillary structures, have lowered the cost of imported supplies and aided in increasing the sales.

Even the United Nations Food and Agriculture Organization's World Conference on Agrarian Reform and Rural Development, held last July in Rome, called for "immense commitments in roads, railroads, irrigation systems, electrification, food and storage facilities and marketing networks to develop the

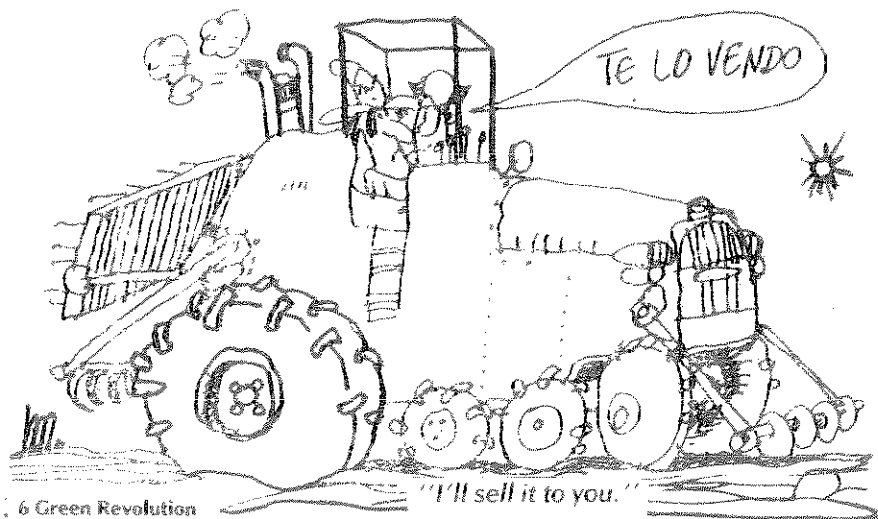
rural sector of the Third World nations." Critics point out, however, that since the agricultural export sector of virtually the whole Third World is closely tied — if not controlled — by transnational agribusiness corporations. Thus any approach calling for "immense commitments" to remake a poor country's infrastructure along the lines of the industrialized world, will only make for more abuse by the multinationals.

The coexistence of rich and poor is a fundamental characteristic of the "Green Revolution". This well-known disequilibrium was intensified by the scheme: the new varieties require careful irrigation — and thus the Rockefeller scientists determined that benefits would arrive only in certain areas, basically to those lands with better potential. In Mexico, the new varieties are grown only in the north, along the frontier. The rest of the country, where the majority of the farmers live, do not benefit. In other countries, the "Green Revolution" benefitted the regions most developed, leaving the poor off to one side.

Not only is there this regional disparity, but within the regions, the poor and the rich increase their distance apart. The wealthiest landowners and the biggest corporations have received the most benefit. It is not a new thing that the rich have better facilities to obtain capital and for better education.

The adoption *en masse* by agribusiness of the "Green Revolution" means more disparity between the different classes of farmers. The landowners take pains to acquire more land, to convert the campesinos to unsalaried laborers, thus reducing costs. What happens is a feudal arrangement, concentrating the land in great units, operated by day-laborers. And there is also an increase in unemployment, since the landowners use mechanical equipment to accumulate more and more capital.

In Sonora, 80,000 hectares of prime garden-crop land is in the hands of 56 families, who had income of 5,000-million pesos. Of this, only 400-million pesos went to workers,



divided among 125,000 of them. The 56 families, however, ended up with more than 3,000-million pesos of profit.

The Green Revolution has contributed to higher production costs — so much so that 6-million hectares of the 15-million in Mexico suitable for agriculture were not cultivated last year because of the higher costs — now up over 20%.

As this happens, an increasing number of the unemployed leave the fields and migrate to the cities, enlarging the urban slums. This movement, coupled with the incapacity of neocolonialism to increase urban employment, affects the structure of city classes, as the unemployed are transformed into robbers, prostitutes, idlers, gang-members, permanently unemployed who cannot even be absorbed by multinational firms trying to capitalize on cheap foreign labor.

Furthermore, these people do not have funds even to buy the products of the "Green Revolution."

Mexico City is already a cancer out of control. In 22 years, it will likely be the largest city in the world with 32,000,000 residents.

Water is in short supply, as are jobs and educational facilities. Pollution is of major concern.

Thousands of campesinos move from the countryside to Mexico City every day — a trend that is picking up momentum. Once in the city, the classic problems emerge: drug addiction, alcoholism, family break-up, violent crime.

Air contamination is so bad that of 7500 autopsies reviewed, signs of pulmonary ailments related to air pollution were found on every one.

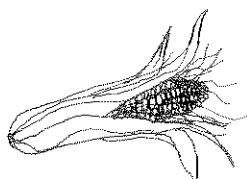
One "lost city" in the metropolis, San Miguel Teotongo, has 2,000 families, almost all recent arrivals from the countryside. 80% of the population is illiterate. According to government officials, 5% of the city's homes are in good shape. 31% are in bad shape. And 63% are considered to be in ruins. The average house is just 22 square meters, about 200 sq. feet. 45% of the homes do not have running

water; 18% are without sewage systems.

Of all infant deaths in the city, malnutrition is a factor in 43% of the cases. Others die of pneumonia, diarrhea, and malignant tumors.

The population of Mexico City is expected to double in 14 years.

The urban population in particular is prisoner of the diet imported from the transnational food industry. Many people expect that profits from the sale of petroleum will enable the economy to pick-up enough that Mexicans will be able to continue to buy these products from the corporations. The newspapers call it the Food War.



Higher Prices, Higher Profits

Now Green Revolution countries are experimenting with one of the fundamental problems of capitalistic agriculture — to achieve higher production of wheat and rice, it is necessary to maintain high prices in order that the agricultural interests can afford to make the needed investment. But in order to maintain supports, the governments maintain high prices to the consumer, thus increasing the cost of living.

Agribusiness has even been able to blackmail the government, threatening to reduce production if higher guaranteed prices are not granted.

The problem most difficult to prevent, and the problem most destructive, is that of the ecology. These are more than mere technological problems. The pesticides, for example, are required in huge doses, the product of transnational laboratories. The action of the huge loads of fertilizers the new technique demands (and which means a destruction of proteins) produces the eutrofication of lakes and rivers.

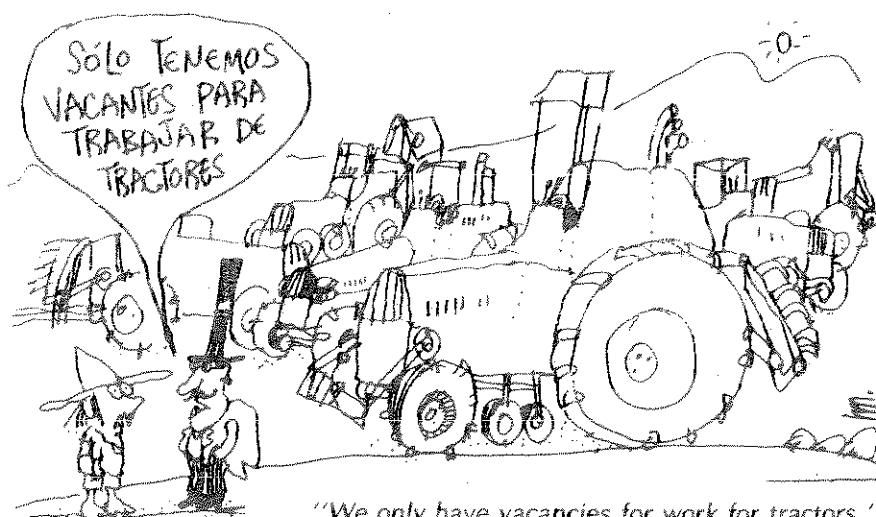
If the Third World peoples want to avoid the extensions of the ecological crisis, they must liberate themselves from the system which insists on selling the most destructive technology.

A Difficult-To-Believe Plan

In 1978, Mexico had to spend \$1-billion of its pesos for corn, beans, wheat and sugar. In 1979, that sum rose by 50%.

"This is the product of a perfectly discernible plan — difficult for many to believe to be true — designed by foreign interests, and orchestrated by internal interests," says Dr. Jesus Uribe-Ruiz, a renowned Mexican agronomist.

"There has never been in the history of world agriculture a trick as well mounted, as well advertised by foreign news agencies, as full of favorable prognostications, as was the 'Green Revolution'," says Dr. Uribe. "It was organized to be active in Mexico, but also to penetrate all under-developed nations. Nobody knew of what this Camelot



"We only have vacancies for work for tractors."

consisted. It was never explained in its total form, neither as scientific nor technical doctrine. Just that it was a series of steps of high genetic influence."

It was given as a single-handed solution to the problems of poor nations. The magic seed. "It wasn't important that to reach its capacity, there were high prices to be paid," Uribe Ruiz notes. "Green Revolution became something everyone followed. Hatred was the lot of all who tried to speak out against it, of all who asked for a calm analysis. The news agencies put out constant announcements. It was sinistinely managed, diabolically, to trick us. Those who had received Rockefeller grants were sought out for high posts."

How The Plan Was Realized

De. Uribe Ruiz asserts that the "Green Revolution" is not a failure — "it has completed precisely the tasks for which it was designed."

In 1954, the U.S. elite caused to be

passed Public Law 480, to establish "social stability", create new markets and investments, and to place the new weapon of food in their hands: Hubert Humphrey was one of those who pressed for passage of the bill, seeing its potential in this way: (translated back from Spanish) "I have heard that as a result of this, the people will begin to depend on us for food. I know that this isn't supposed to be good news. But for me, it is good news, because before all else, the peoples (of those nations) must eat. And if a way is looked for to assure that these peoples, inclined to us and depending on us, will cooperate with us, it seems to me that their dependency for food will be just stupendous."

But it was not until Richard Nixon was in the White House that the U.S. Government began to elaborate a global strategy which would allow U.S. agriculture to nearly monopolize the world market of cereals. A CIA report of 1974 explained with clarity the objectives:

"In a world in which (because of a forecasted cold period) many peoples were hungry, Washington gained, thanks to our capacity to export cereals, the power of life and death over millions of human beings."

It came about this way. In 1971, for the first time in the century, the balance of U.S. payments registered an alarming deficit. A few months before, Nixon had ordered the creation of a commission to counsel the government on its exterior commerce and investment policy.

The commission, which came to be known by the name of its president, Williams, said the U.S. financial problem was due to the costs of maintaining U.S. world power, the increasing dependency of the nation on imported raw materials, and as a third factor, the policies of multinational firms which sometimes acted against U.S. interests.

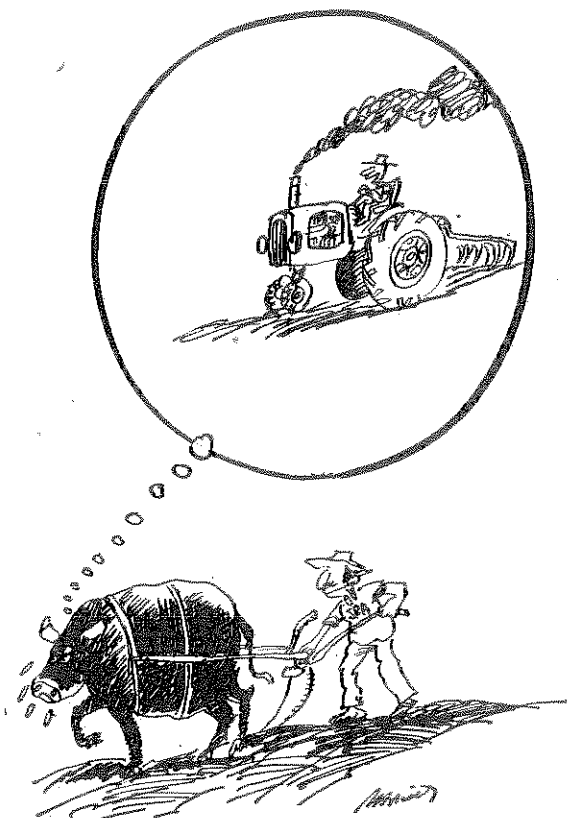
The report said the U.S. could only be competitive in such sectors as the manufacture of products which required a highly-advanced technology, and — above all — agriculture. The report serves as the basis of the new Nixon economic policy, which aimed to convert U.S. agriculture into an efficient and competitive exporting industry.

Since then, the government has intervened in the agricultural economy to avoid the problem of super-production and the resulting fall in prices on the U.S. market.

In order to maintain U.S. prices but yet make the products available in the U.S., Nixon devalued the dollar, making "Made In USA" products less expensive to foreign buyers. That made U.S. wheat a very attractive buy. The move gave the large corporations involved record-high profits in 1972 and 1973 and at the same time served to re-establish the balance of payments with other currencies.

The U.S. Has Been Hit Too

Higher grain prices meant higher food prices. Nearly \$54-billion was added to the food bills of Americans between 1972 and 1975, the most rapid increase in a century. Poor Americans were especially dis-



Marino, in Excelsior

advantaged. In January, 1973, the Nixon Administration loosened its controls on retail food prices, and the costs of beef, pork, and broilers were increasing at annual rates of 54, 62, and 62% respectively.

Fortified in this way, the grand grain interests of the U.S. confronted an important rival: Europe. A second report of the commission headed by Peter Flanigan underlined the importance of exporting U.S. grains to Western Europe and Japan.

The corporations pressured the White House — with success — to give tariff protection against industrial imports from Western Europe in order to repress agricultural policies.

In 1973, the U.S. exportations reached a new record, leaving the storage facilities nearly empty. The Nixon Administration felt that the moment had arrived to tip the scales toward total liberalization of the cereal market. A new law removed restrictions on the quantity of land cultivated, and reduced to the minimum the interventions.

As a result of all this, there was a tendency for the smaller growers to be absorbed by the bigger ones. The prices of food generally began to spiral upwards, and the inflationary cycles were in full swing.

The land itself now exhibits the scars of these developments in the grain economy. Italian and Japanese investors bought tens of thousands of acres of marshy wetlands in North Carolina, cleared the trees with bulldozers, installed drainage ditches, and put in super-farms — the world needed more food, they said, which was more important than the runoff of chemical fertilizers, pesticides and herbicides on the fish and wildlife in the coastal waterways. Investors also purchased marginal farmland at the western edge of the Corn Belt in Nebraska, and ordered fragile grasslands set to the plow. Groves of trees, planted under federal programs in the 1930s to prevent soil erosion, were bulldozed so that spindly irrigation systems that wheeled around a central well in 160-acre circles could move un-

hindered. The land irrigated by these watering systems was plowed, disked, and planted to corn. After the corn was harvested, the thin layer of topsoil blew away, leaving gashes of dune-like sand in the fields of Nebraska.

Inflation is only the most direct and obvious effect of higher grain prices — the prices have driven up the price of farmland, and banks, insurance companies, and foreign investors have been attracted to the disadvantage of family farmers.

In the developing nations, the raising of the prices had catastrophic effects, as these nations had begun to depend more and more on imported food. Many of these nations, which had been completely self-sufficient, were obliged or convinced by the U.S. to change their traditional agriculture — which had been satisfactory for their domestic needs — for the U.S.-style of commercial agriculture which benefits such corporations as Del Monte and United Fruit.

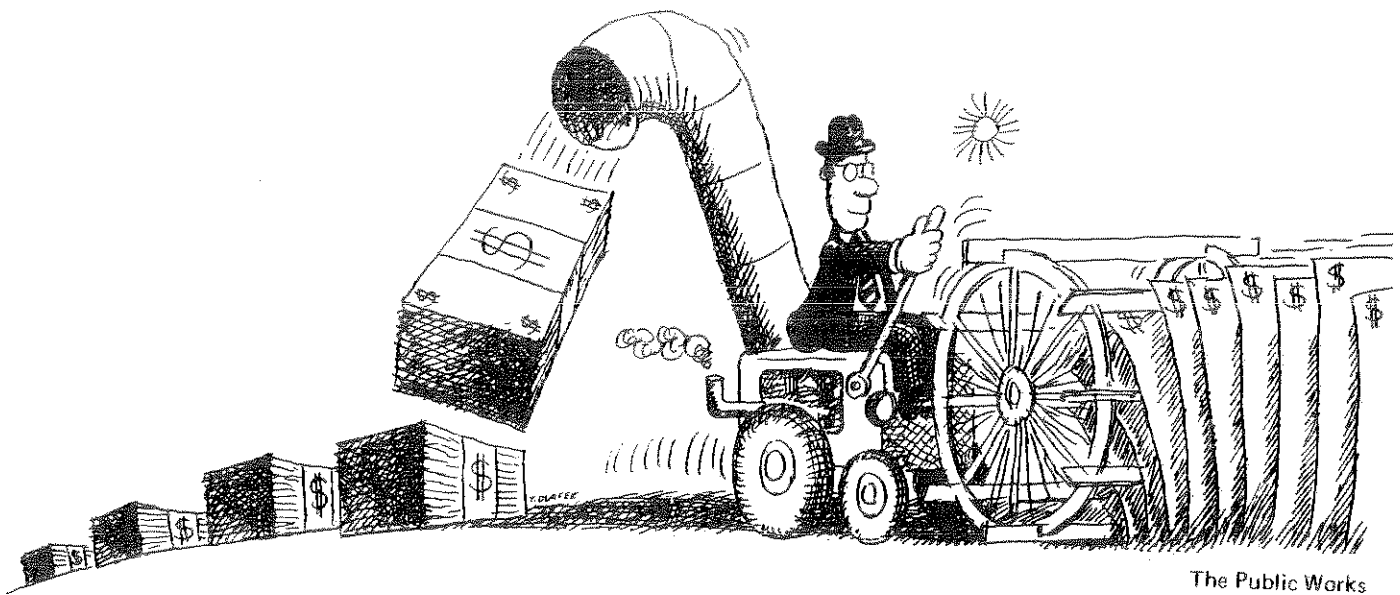
At the same time, strategies of penetration were executed, sometimes disguised as "aid", converting many countries to integrated industries of meat production — the chicken and egg industries, for instance — which depended almost entirely on imports from the U.S.

In Jalisco, Mexico, U.S. AID had going a study to use private foreign capital in a new type of corporation to administer supplies for the "independent" campesino and then to commercialize his production. The corporation plans to yield 40% after the third year. It is hoped that its participation in the "struggle against hunger" will prove to be a good public relations facade for foreign investment.

The multinationals also engage in forceful media campaigns which subtly convince poor people that by purchasing store foods, they are helping to feed their children better than with the local foods. Thus a family sells the few eggs and chickens it raises to buy Wonder Bread from ITT.



"Are they still living?" "The truth is that there isn't even enough land to bury them."



The Public Works

In other instances, strategies were effected to convert countries which were not wheat-eating, such as Japan and South Korea, to become the important consumers of wheat which they are today. The U.S. Agency for International Development (AID) and other agencies, influenced by the grain lobbies, impeded the internal development of agricultural necessities and turned entire nations into consumery.

Is it any doubt, then, that a spokesperson for a large grain producer noted that food had become "the weapon most important in the U.S. arsenal, more important than missiles."

Other examples of the U.S.' use of food as a weapon can be found in the acts of one Henry Kissinger. In 1973, as Secretary of State, Kissinger ordered a study on the dependency of Third World countries on U.S. food exports. He was about to convert this type of "aid" into an important instrument of an aggressive foreign policy.

In 1974, for example, the U.S. sent to South Vietnam and Cambodia food worth several hundreds of millions of dollars. The money obtained from the sale of the food went to enrich military budgets. Meanwhile, countries like Bangladesh had to be content with the crumbs.

Kissinger used food also as a weapon to bring about the blow against the government of Salvador Allende in Chile. When the Unidad

Popular came into power, the working class increased its purchasing power. However, the land-owners sabotaged the country's food production, causing the government to scurry for imported foods. With credit blocked by the U.S., Chile was not able to buy the needed food. This created grave internal problems of supply, increasing the discontent of the middle-class.

But when the Pinochet government came in, it was a different story. Chile received the major part of the food destined for Latin America. Washington sent \$35-million worth for Pinochet to sell on the free market, and with the money obtained, the junta was able to buy new weapons — from the United States, naturally.

Kissinger again used this method of pressure to draw Egypt into the orbit of U.S. politics in 1974. When OPEC organized its oil embargo, Kissinger publicly blamed the oil-producing nations for causing world-wide inflation "which prevents developing nations from being able to buy food."

So the weapon of food has diverse uses. Up until now, all uses are handsome profit-makers for the big grain companies.

It's big business. From the U.S., one bushel of wheat out of two moves abroad.

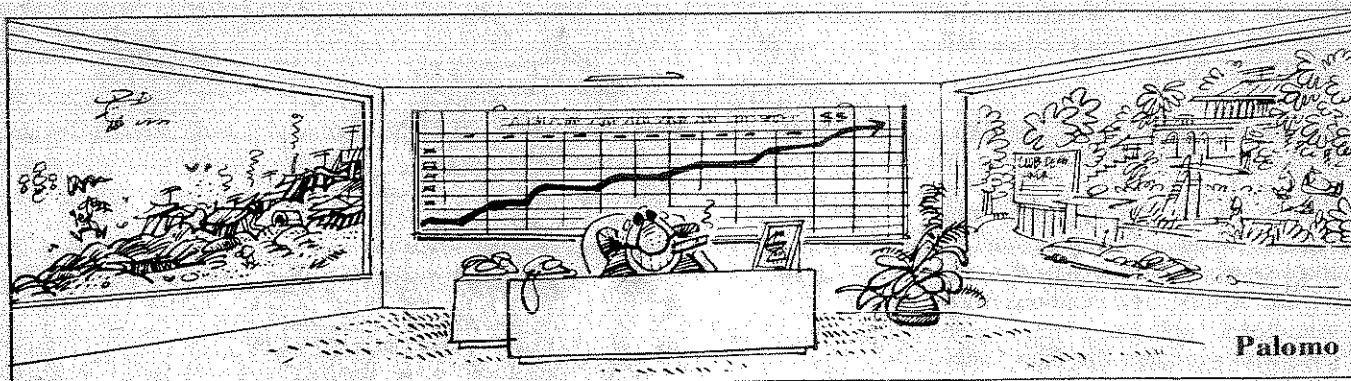
Good P.R. on the Homefront

Most Americans, who moved off farms and severed their roots to

their rural communities by the millions in the 1950s and 1960s, "have been only dimly aware of the growing importance of U.S. grain on the world economy," notes Dan Morgan in an *East/West Journal* article (Oct. 1979). "And they have felt comfortable with their prosperity. American food after World War II fed starving people in Europe and Asia, and it was credited with building an economic bulwark against communism." Then the U.S. began shipping millions more tons of food aid abroad through the "Food For Peace" program. Dispensing this food seemed to satisfy a humanitarian impulse in Americans. It helped to dispose of mountainous U.S. surpluses, and the food went mainly to nations with 'friendly' governments.

Eat Bread, People of the World

To create markets for the Green Revolution wheat, efforts had to be made to have rice and corn-eating peoples acquire a taste for bread. "Pan Bimbo" is gaining strength in Mexico — it's an ITT product — and many a campesino sells good nutritious home produce to buy white bread because he has been convinced it is better for his children. As Morgan points out, "Bread has become the ideal food for the millions who have been migrating to the cities from the countryside, away from their traditional food supplies. By the 1970s, imported wheat was a costly factor in the trade of dozens of nations, and one



— Palomo in *UnoMasUno*

that often diverted foreign exchange from other uses, including investments in domestic agriculture."

Although Mexico has ample land, much of it is not agricultural. Presently, 5.7-million hectares are irrigated — 1-million into irrigation from wells, often for milk production; 5-million for export crops; 4.2-million for grains. Usually, two crops can be harvested annually. Theoretically, a yield of 36-million tons is possible, but the actual total is about half of that. (In comparison the U.S. has 165-million Hectares of agricultural land — not counting forests, pastures, or dry areas), and not much of it needs irrigation. It produces 205-million tons of corn alone, not to mention barley, oats, sorghum, soybeans, wheat.)

95% of the poultry and egg industry is completely dependent on transnational firms for feed and stock. The firms predominating are Anderson Clayton, Purina, and Hacienda.

Since firms like Ralston Purina take control of the poultry industry not to provide food for people, but to manufacture a need for its concentrated feeds, the total availability of protein in the country is vastly reduced.

In Mexico, the forage-crop industry, oriented toward the consumption of privileged groups or for export, take up more food than that of 20,000,000 marginated campesinos — to put it another way, animals and foreign consumers eat more basic foods produced in Mexico than do the Mexican people. The result: malnutrition and hunger.

Central American countries like Guatemala now export from one-third to one-half their total meat production to the U.S. — mainly to hamburger chains — while their own meat consumption is declining dramatically. Farmers have switched from dairy to beef to profit from the boom — and so local milk prices have shot up.

Food imports have become a means of perpetuating feudal social structures and for maintaining the power and privileges of small ruling business and political groups.

In the richer countries, people copy the American diet. They eat more meat from grain-fed beef, hogs, and poultry. In Mexico, hamburgers or American-style fried chicken are sold in the international fast-food chains. By the early 1970s *animals* ate up about as much of the world's annual harvest of wheat, corn, barley, oats, rye and sorghum as humans did.

Mexico is not a stark nation. It is rich in resources, with large areas of cultivable land. But the best land, the access to credit, and the best services go to the large commercial farmers and plantations involved in the export trade. The shacks and huts are on the barren hills while the fertile valleys are given over to export crops — often, to cattle.

It's no wonder the Green Revolution made the Department of Agriculture happy — Mexico was to become a dependency. Much of the grain used in Mexico was to be imported from the U.S.; the new agribusiness methods would require U.S. machinery and chemicals; the large poultry and dairy

industries would be almost totally dependent on U.S. corporations, and a spiraling process would be in operation which would increase these effects in the future even more.

How Dissent Was Stifled

How could this all have happened? Where were the voices of dissent, the scientific critics, the investigative journalists?

To be against the Green Revolution means to be drummed to the fringes of the professional ranks. Many people accepted the idea of the Green Revolution simply because they didn't want to fall into the bad graces of their neighbors to the North. "They aren't capable of distinguishing between the actions of the wealthy elite, the government, and of the people," says Dr. Uribe. "The U.S. Government was never included, only the elite. And even less included were the American farmers, who are also tricked and exploited by the plutocrats."

In its time, the Green Revolution polarized the agronomists into three perfectly identifiable groups. To the first belonged the ex-grantees of Rockefeller. Among them are two subgroups: those that know what they have been doing (and that is a small minority), and those who simply followed orders. Some of the grantees were tricked into believing that by submitting to the elite was a means of getting to high positions of power within national politics where they could practice social doctrines of justice. This group was managed principally by the professors who gave

classes at the University of Chapingo. Many professionals fell into this ambush.

The second group is the majority, those who were operating in the field, and who know that their opinions weren't being taken into account. Their obligation was to complete what they were told to do, and not to mix their opinions with agricultural policies. They were those who executed the plan, without guilt or responsibility.

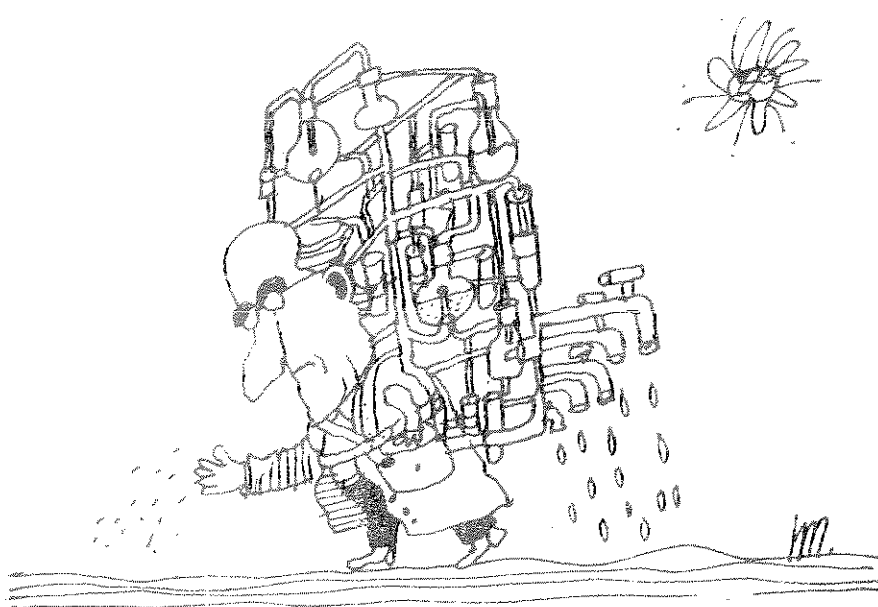
This enormous majority noted how rapidly the Rockefeller group rose through the administrative ranks. It was not those who were most capable who were promoted, but those who were the most closely identified with the Green Revolution.

In the third group there are also quite a few, those who were dedicated to unmask the Green Revolution. This was done in every possible form. Persons like Dr. Uribe remained inflexible in their position. But the plan was really on the go. "We had to deal with people with lots of resources, with money, with high-ranking connections," Dr. Uribe says. "The criticism was always of a lesser voice. It is a disgrace that our country does not stimulate our critical capacity. Once a decision is taken, nobody nor nothing can deal with the inertia which carries it forward."

There has never been a reunion of scientists or technicians, much less one of campesinos or of politicians, in which has been presented clearly what the Green Revolution is for. During thirty years of operation, with all official aid possible, and even private help, there never has been a serious congress to analyze it. Those reunions which were held were nothing more than sad recitals of professionals who presented their points of view within their narrow fields, and which did not permit simultaneous participation of other fields of science.

Together with this is that the criticisms have never been presented nor mentioned to the entire structure. Only little meetings in some unknown place. But the agrono-

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mists have now come out more and more strongly with this lesson. Its value as a scientific and technical instrument of the State and of private interests, in order to develop a better agriculture is here. With the new directives, better yields can be achieved — but not through the Green Revolution.



Mexico: The Guinea Pig

Dr. Uribe points out that the technology of the Green Revolution was applied primarily on irrigated lands for crops destined for export, and as a direct result, Mexico had to import food for her own people from the U.S. He says that Mexico was the guinea pig of the Green Revolution, and the rich results have been reaped in the rural areas of North America.

Dr. Jesus Uribe Ruiz said that this technology was applied primarily on irrigated lands for crops destined for export, and as a direct result, caused Mexico to require food for her own people to be imported from the U.S. He says that Mexico was the guinea pig of the Green Revolution, which later was to give rich results in the rural areas of North America. Federal agricultural institutes and certain politicians served it well, while the Rockefeller Foundation grantees actively stimulated the realization of this agrarian Camelot.

If it is any comfort, long before Richard Nixon, food was involved in the subjugation of peoples. The Persians calculated the movement of their troops by the quantity and availability of food. The Egyptians kept close records of military menus to plan actions. Napoleon had a secret food operation, and awarded a medal to the French researcher who was the first to discover how to can meat.

"The 'food power' has us in its grips," says Uribe Ruiz. "To exchange a non-renewable asset such as petroleum for a renewable asset such as food is one of the worst trades in the world. We have the actual lessons of what has happened with other nations. We only use 15% of the national territory for agriculture, and the enormous reserves of the dry zones and the humid and semi-humid tropical areas has not been touched. We know how to make them produce. We have the resources to do so. What we need is the opportunity to rationalize this agricultural science, and the professionals to apply it strictly for the benefit of the campesinos and our own people.

"There are powerful forces acting against us — and it is natural that the agricultural crisis is one of the results. Thirty years of the application of the Camelot Plan has brought about fatal sequels. Thirty years the country's bureaucrats and scientists have become accustomed

to exercising their responsibilities in accord with the scheme to put us down."

The Rockefeller Kids, as a journalist named them, have been trained for action, Dr. Uribe points out. They have lost their confidence in making major advances within the agricultural administrative apparatus; however, they hold onto their basic definition as being Mexican professionals who have a useful capacity to the nation. "This is not the hour for divisions, but to utilize them for a higher cause," Dr. Uribe insists. "What is of real interest is not to pass historical judgment — this has already been done. What needs to be done is to rescue them from their bad superiors in order to incorporate them into existing plans of operation. To be an ex-Rockefeller grant-receiver shouldn't be cause for becoming an untouchable."

Dr. Uribe says the Mexican politicians really believed in the Green Revolution — "and we can't blame them, either. Everything came in such a well-prepared form that they couldn't have known of its bad results. International financial interests had made the plans largely for the United States power elite, which is known for its ethnocidal nature — and it is ethnocide to play with low production of basic foods, fundamental to the health and well-being of humans. "Food power" is the negation of the basic human right to feed oneself.

"We have not arrived at the point of catastrophe. It is the most important work of politicians and administrators of the agricultural and

agrarian question of this government. We are accustomed only to resolving problems at the surface — and this is a problem which must be resolved at its base."

Even More Chickens Coming Home

One of the lessons Americans have yet to learn is that the way their government treats native people and poor Mexicans and similar folk, is the way they can expect to be treated in the future. One example:

Pharmaceutical giants like Ciba-Geigy and Petrofirms like Standard Oil and Exxon are acquiring large tracts in Mexico and elsewhere and are showing serious interest in seed research.

In *CoEvolution Quarterly* (Winter 79-80), Cary Fowler, wrote of the danger involved in the decrease in genetic variety. "With the breeding and marketing of 'improved' varieties, traditional varieties are being replaced. Field after field is planted with one variety. Where a thousand varieties of wheat once grew, only a few can now be seen. When these traditional plant varieties are lost, their genetic material is lost forever."

That means insects, diseases, climatic change which could be resisted by certain varieties will have disastrous effects — for those varieties will no longer be available. The National Academy of Science says the most endangered crop is wheat.

Recently, Fowler reports, a rush of mergers and corporate takeovers has hit the seed industry. Old family-owned businesses have been bought up by the same firms that

manufacture pesticides and fertilizers. Burpee has been bought by ITT. Purex owns Ferry-Morse. Sandoz (a chemical and drug conglomerate) owns Northrup-King. Celanese owns three companies, including Joseph Harris. Garden Products owns Gurney. Ciba-Geigy, Monsanto, Shell, Pfizer, Union Carbide and Upjohn have all recently bought seed companies.

These big corporations are not likely to encourage their subsidiaries to develop plant varieties that require fewer pesticides and fertilizers.

Connected with these corporate moves have been government actions that guarantee high profits — now, for instance, companies can patent new varieties of plants. Over three-quarters of the patents on beans are owned by just four corporations.

To avoid the complex legal issues arising out of patented varieties, many countries have simply outlawed unpatented plants! Some European governments are establishing a "Common Catalog" which lists all varieties that are legal to grow or sell. In England, there is a fine of 400 pounds for violators. The UN's Food and Agriculture Organization estimates that by 1991, fully three-quarters of all vegetable varieties now grown in Europe will be extinct.

And One Final Note on Hunger

People are not starving in such close-to-home nations as Honduras and Guatemala because the world is running out of food — they are



Paloma, in *UnoMasUno*, frequently targets poverty in his cartoons: "This year will be different from last year." "Do you think you can find work?" "Inflation is going to go down?" "No, its going to have 366 days."

starving because they are poor and without access to the vast commercial system that produces food in one country and transfers it to another.

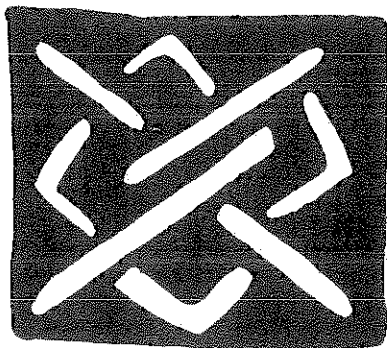
Once this reality has been grasped — that it is poverty rather than inadequate food production and the population explosion that is at the root of world hunger, it is necessary to confront a second economic reality, Morgan says. "This is that the United States, as well as the companies, has benefited from the growth of a commercial system in which other countries have become more and more dependent on imported food without any fundamental improvement in world nutrition.

[An important resource is "World Hunger: Ten Myths" by Frances Moore Lappe and Joseph Collins. It is available for \$2.25 from the Institute for Food and Development Policy, 2588 Mission St., San Francisco, California 94110. It's facts, figures and analysis are hard-hitting, clearing the way to work in appropriate ways to end needless hunger.]

[Thanks to the Mexican newspapers El Universal, UnoMasUno, Excelsior, El Dia, El Sol for research information quoted in this article."]

[We are grateful also to Harry M. Cleaver, Jr., for his Contradictions of Capitalism published by Ediciones Periferia, Buenos Aires, 1973, and Luis Lopez Liera, Institute of Popular Cultures.]

— Rarihokwats



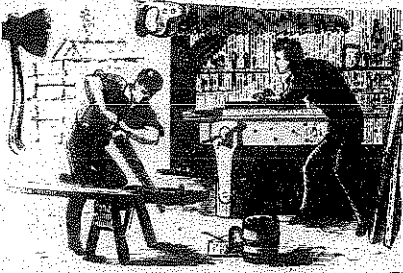
Turismo

Por Helioflores



Helioflores is an editorial cartoonist for El Universal. "VISIT MEXICO: Thousands die for lack of food. Twenty Million Mexicans suffer hunger; their protein diet is below the minimum."

WORKSHOPS



School of Living Center Conferences

May 23-26 — *Women & Appropriate Technology*. Sponsored by Heathcote Center, Freeland, Md. Cost: \$55.

June 20-21 — *Community Reunion*. Special reports from intentional communities, "How And Why to Build Community". Report from March, 1980, Community Fellowship, and presentation of a new study guide on "How Small Communities Can Influence Wider Social Change". Special training session in Group Process. Sponsored by School of Living Education Committee at School of Homesteading, York, Pa. \$30 or contribution.

June 21, July 19, Aug. 16, Sept. 20 — *Stalking The Wild Edibles*, sponsored by Heathcote Center, Freeland, Maryland. The third Saturday of every month. How to grow, use, and keep a large variety of herbs. \$10; 10 a.m.-1 p.m.

July 11-13 — *A Massage Weekend*. Sponsored by Heathcote Center. A variety of massage skills, taught by trained instructors, including Swedish, Esalen, Shiatsu, acupressure. Cost \$55.

July 18, 19, 20 — *Homesteading Seminar* at Sonnewald Lefever Homestead, Spring Grove, Pa. 17362 (near York). The annual camp-out where, from Friday p.m. through Sunday noon you can learn from thirty years of homesteading experience everything you want to know about soil, gardening, tools, nutrition, health, planting, harvesting, food preservation, bees, etc. A learning time not to be forgotten.

July 26-27 — *Craft and Music Festival*, sponsored by School of Homesteading, Rt. 7, Box 388A, York, Pa. 17402, attn: Arnold Greenberg. Groups with music on a rotated schedule, plus crafts and exhibits. Please reserve promptly.

August 2-3 — *Education of Adults*, sponsored by School of Living Education Committee, at the School of Homesteading, York, Pa. What place for study/action on major problems of living? Special reports from local School of Living centers, with reports from groups in Alabama, Massachusetts, California. Come prepared to share your experience. Special challenge from report of Danish Folk Schools, Movement for a New Society, etc. \$30 for weekend, plus contribution of garden produce and assistance with meal preparation.

September 13-14 — *Growing Into Maturity*. Sponsored by School of Living Education Committee, at School of Homesteading, York, Pa. We're looking to three sources of help: *Evolving You* — a new book by Donald Werkheiser; *Decentralism* by Mildred Loomis; *Friendly Shared Powers* by True and Clear Marks, resource leaders in this workshop. Cost: \$40 per person.

Sept. 27-29 — *Healing Ourselves: Women and Health*. Alternatives to conventional health care, designed to increase self-reliance. Sponsored by Heathcote Center. Cost: \$55.

Oct. 17-19 — *Woodlot Management*. Sponsored by Heathcote Center. Cost \$55.

October 17, 18, 19 — *The Community Land Trust*, sponsored by School of Living Land Committee at School of Homesteading, York, Pa. For persons active in land trusts, in process of forming one, or interested in learning the whys and hows of this significant tool for developing a mutual society.

For further information on these conferences, contact:

Mildred Loomis
School of Living
POBox 3233
York, Pa. 17402

(717) 755-1561
For Heathcote Workshops:
Heathcote Center
21300 Heathcote Road
Freeland, Maryland 21053

[301] 329-6041

Green Revolution 15



A Letter From The Six-Sided Prison

by
Mark Satin



PART THREE

ON THE PRISONERS OF THE SIX-SIDED PRISON

(In the last two issues of Green Revolution, Mark Satin has discussed the a set of values which have locked us into a destructive way of life. In this article, condensed from his book, New Age Politics: Healing Self and Society, published last December by Delta Books, he describes how we may develop our plan of escape — or better, doing away with the prison itself. We are grateful to Mark Satin and Delta Books for material from which this article was extracted. Check out your public/college library to see if they have ordered this important book.)

The Seven Stages Of Self-Development

It takes much of our strength just to keep on believing in our own values and priorities — or even in our sanity. It doesn't occur to most of us that an entire society can be insane.

We have the right to ask people to live differently because we aren't developing our potentialities by working in order to work and consuming in order to consume. Life is stagnant under these conditions.

The fact that nuclear or ecological disaster threatens simply bears out the rule that if we cease to evolve, we die. Most of us have ceased to evolve.

I want to be able to develop my potentialities no matter what the

rest of us might want. And that means having some options in society — more than there are now. But I won't have those options until a lot more of us are turned on to love and play, spirituality and service.

What are our potentialities, exactly? And how do we develop them?

In the dynamic process of being alive, each of us goes through a series of seven stages of self-development, regardless of our individual temperaments and personalities.

Stage One: Physiological Needs: This stage is centered at the bottom of the spine. If we've met our needs at this stage and we keep on meeting them many times over without even trying to meet any of our other needs, then we tend to be unwilling to talk about our selves, close relationships tend to seem dangerous, we try hard not to pay attention to our feelings, and we don't want to change our selves, either. We tend to obey rules only to avoid punishment.

Stage Two: Security Needs. Those of us who are able to gratify our physiological needs reasonably well come to be motivated by our security needs — for safety, order, and so on. The energy center is at the navel. When we do speak about our selves, we tend to speak in the past tense, and our feelings are described as objects, and aren't defined clearly. We tend to conform to authority to get rewards, have favors returned, and so on. We tend to become concerned with

dominating people and with increasing our wealth and our pride — with a million different forms of hierarchy, manipulation and control. We tend to become overly dependent on things that are quite safe and familiar; we tend to fear change. But we can never quite get enough security — ironically, we tend to spend much of our time feeling bad.

Stage Three: Love Needs. At this stage, with the energy center in the heart region, we're motivated primarily by our love needs — for friendship, belongingness, affection, and also for sex to the extent that our sexual feelings are



motivated by love. At this stage we tend to express our selves more freely — though if we never move beyond it we're never really willing to accept our feelings. We still tend to think of them as shameful, bad, or abnormal. We tend to conform to authority in order to avoid the disapproval of others.

Stage Four: Need for Self-Esteem.

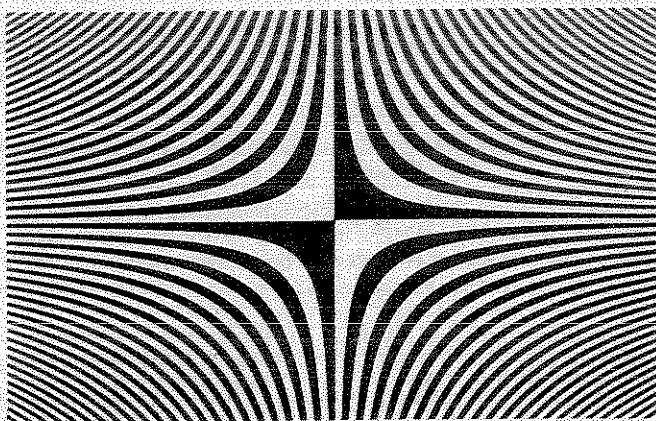
The energy center is also in the heart region. We still tend to describe our feelings as objects, but as objects in the present. Sometimes our deeper feelings break through against our wishes, and then we try (not very successfully) to accept them. We tend to conform to authority to avoid censure and guilt. If we get stuck at this stage we tend to lose our selves in veritable orgies of self-condemnation.

Stage Five: Need for the Esteem of Others. The energy center is still at the heart. We tend to experience and express our feelings fully. As we become more loving and accepting, the world seems to become more loving and accepting to us. If we become stuck at this stage we tend to become obsessed with comparing our selves to others.

Stage Six: Need for

Self-Actualization. This energy center is at the throat. We're motivated by the need to be true to our own nature. We try to become what we can be — whatever that is. We tend to see reality clearly and to be at ease with it. We tend to be open to new ideas, new data, new experience. We tend to be spontaneous, simply, and naturally — to live fully in each moment. And we tend to work at some activity that allows us to feel competent and self-reliant. We aren't waiting to have our needs met for us by our husbands or wives or by monolithic institutions. Emotionally, we allow our feelings to flow, and we experience them with great vividness. Our relationships are deep and profound. We obey authority (when we do) to avoid self-blame; we operate by the morality of individual principles of conscience.

Stage Seven: Need for Self-Transcendence. Some are



motivated by this need to achieve a serene or contemplative state of being. The energy for this stage is centered between the eyebrows or on top of the head. We learn to impartially observe our social games from a place that is free of fear and vulnerability. We learn to activate and express all of our buried potentialities — selfless service, aesthetic creation, deep mystical love, access to the collective unconscious. We learn to feel at one with everything — we are love, peace, energy, effectiveness, etc. There are two disadvantages to being at stage seven. Many of us find it difficult to be at this stage and function completely in the material world. Secondly, many of us are prone to a kind of cosmic sadness. But stage six and seven may be thought of as complementary dimensions of a whole self.

Some Political Implications

Consciousness of wholeness vs. Scarcity-Consciousness. Why is it so important for us to at least begin to meet all our needs? Why is it so important for us to feel whole?

A number of New Age people have recently shown that we think either from a ground of scarcity, or a ground of wholeness — and that this profoundly influences the way we see things, and the way we act.

If we're out of touch with our needs, or if we're not able to meet our needs, then we'll always think from what Werner Erhard calls "a condition of scarcity". We'll act as if love is scarce, time is scarce, etc., whether or not we actually believe these propositions.

If we're not able to meet our needs, says David Spangler, if we despair of ever being fulfilled, if our consciousnesses have become wholly focused on lack, then our attention and energy are not freed to help others. "In other words, 'We do not meet the needs of a hungry world because we are all hungry' — if not physically, then emotionally, psychologically, and/or spiritually. On the other hand, 'There is a willingness to meet other people's needs if we feel our own needs are being met, or that the possibility of their being met exists and can be manifested if we choose.'"

The fact and the promise of wholeness, says Spangler, "offers me a reason for self-development beyond personal needs: that I may become a source of nourishment for my world and a co-creator in the project of the Whole Earth."

Guilt, coercion — or self-development? One of the most important political questions of our time is, "How can we get the United States out of the Third World so that insufficiently-developed countries can develop their own resources and industries, diversify their economies, and become self-sufficient."

Three answers have been offered. Liberals would have us get out of the Third World by appealing to our guilt — to our feeling that we don't really deserve all those resources. Marxists would have us get out of the Third World by coercion: by fomenting a violent revolution here in America and then by insisting that we make do without the resources.

New Age people would have us approach self-development as — in part — a *political strategy* — the idea being that we would no longer need or want a disproportionate share of the world's resources if we were fully home on all seven stages of self-development. We would simply have too many other things to do: love and friendship, arts and crafts, psychic and intellectual activity, spiritual and religious development, appreciation of the world, grounding of our selves in our bodies, community, sex, play, rituals.

Why do we need more and more? The reason we seem to be primarily "economic people" (as both capitalists and Marxists maintain) has nothing to do with human nature, as the liberals would have it, or with the notion that we're economically deprived, as the Marxists would. Beyond a certain minimum point, beyond the hard-core poverty level, the feeling of economic deprivation is a relative thing and a subjective thing, and has a lot less to do with our economic assets than our emotional and psychological and spiritual ones. Some families can lead joyful and fulfilling lives on \$5,000 a year and others feel deprived with five times as much.

The real political question in the United States today isn't "How can we bring everyone up to a standard where no one feels economically deprived?" Since the feeling of economic deprivation is relative and subjective, that's an impossible task by definition. The real political question is (or should be), "Why do most people live in such luxury and still feel economically deprived?" An answer to that question is desperately needed because the world simply hasn't the resources to give everybody even an American cat's standard of living (let alone an American dog's).

The answer given by New Age Politics is that in most cases the deprivation isn't really economic at all. In most cases, the feeling of economic deprivation comes from the fact that the monolithic mode of production inevitably blocks our needs for love and esteem — important to us at self-development

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stages three through five. And that throws us back into stages one and two, onto our physiological and security needs, onto our needs for material things.

So, the reason we need so many things — the reason we "need" maybe more than ten times more than we really need — is simple. It's that our needs for material things are the only needs that most of us are able to meet in our society.

And there's another thing. By blocking our needs for love and esteem, we are made to feel lonely and worthless, weak and inferior. And so we produce more and more in order to win back our dignity, and consume more and more in order to buy back our humanity.

But meeting our material needs isn't enough to keep us happy, or even healthy. For as we've seen, we need to meet our non-material needs if we want to feel whole, and if we want to do more good than harm.

Is Our Main Enemy The Capitalist Economy? Or The Stroke Economy?

How does the Six-Sided Prison keep so many of us from being loving and self-respecting — from being whole — human beings? How does it give us all "Prison-bound personalities?"

It does this by convincing us that there isn't enough affection to go around, by convincing us to make our contribution to what therapist Claude Steiner calls "the stroke

economy", a system of emotional control that's more devastating to most of us in America today than the material economy.

A stroke is a unit of human recognition. A positive stroke is a unit of friendship or affection or esteem; a negative stroke one of indifference or worse. Without strokes, we couldn't survive, and when we feel we can't get or give positive strokes, we try to get or give negative strokes.

Some of us have literally died from stroke hunger. Nearly all of us are unable to meet our needs for love and esteem because of the lack of freely-given positive strokes. It's an "economic" scarcity — we are indeed living in a depression. And everyone knows that things are getting worse.

There seems to be no reason why we can't give and receive strokes freely. But we can see that the Six-Sided Prison inevitably makes us feel that there aren't enough strokes to go around. And so we withhold strokes from each other and even from our selves — even though each of us suffers from this.

Here's how the Prison causes and perpetuates the stroke economy:

Patriarchal Attitudes convince men that they need to control women.

The most effective way that men can do this isn't by physical or economic force, but by withholding positive strokes from women. In response, women withhold positive strokes from men.

The withholding of strokes is a technique we learn when we're small and our parents use the "withholding of love" technique to control us.

Egocentricity convinces us that we're separate, isolated beings, which makes us want to hoard our strokes. It also causes us to feel foolish and hurt when the strokes we offer are rejected, so much so that we can almost never dare to bring our selves to offer strokes freely.

Scientific single vision makes us see the world in hyperrational terms, and it isn't "rational" to give and receive strokes freely — is it?



*Should We Look to the Proletariat?
Or To All Those Who Love Life?*

According to Marx, socialism would be fought for by the proletariat, by the working class, by all those whose basic needs were frustrated by predatory capitalism. In the United States, most members of the working class weren't willing to fight for socialism. But they did change capitalism enough so that they could meet their material needs, their physiological needs, and security needs.

The bureaucratic mentality encourages and even requires us to withhold strokes from "rivals" (real and potential) and to give strokes in a calculating way.

Nationalism teaches us that there are lots of enemies in the world. And it teaches us that "everyone wants what we've got" and that it's important not to give it to them.

The big-city outlook leads us happily to an environment that is filled with dehumanized and dehumanizing structures, and is disproportionately filled with people who are suffering from massive stroke hunger. It does not lead us to an environment that is conducive to giving and receiving strokes freely. And so we tend to withdraw, psychically, from the world around us.

As the Prison clamps down on us more totally, it becomes harder and harder for us to give and receive positive strokes — love and esteem. And the consequences of this are all around us. Roderic Gorney puts it simply and well: "We become destructive . . . when our love needs are severely frustrated."

Much of the aimless of modern life can be explained as a form of "search behavior" (searching for strokes). I am able to see that much of the consumption in this country is an attempt to purchase substitute strokes. And I am able to believe that much of the hateful behavior in the world is a way of getting negative, but necessary, strokes.

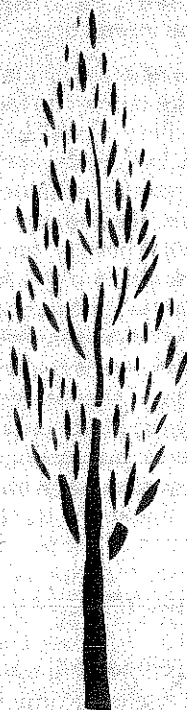
Certainly these things are true for me.



We can't expect all the classes to join together and work for New Age society. In fact, we can be almost certain that none of them will. For every social and economic class, as a class (as distinct from a collection of individuals), has a substantial stake in monolithic society. What would happen to the industrial proletariat if we wanted fewer goods? To the much-vaunted "professionalism" of doctors if their professional organizations no longer had the power to keep competent "non-professionals" from healing us?

No. New Age society won't be brought about by any particular class acting in its interests as a class. But it may be brought about by all those *individuals* who are able to see that Prison society is making it impossible for them to meet their needs as individual human beings.

Or, in more political language, the potentially transformative class is no longer the proletariat (though it will certainly consist of *members* of the proletariat and the bourgeoisie and the lumpenproletariat and, yes, even the ruling class). It will consist of all those who want to change their lives and life-styles in a way that is consistent with the New Age alternative.



*Economic Class Analysis?
Or Psychocultural Class Analysis?*

To distinguish the proletariat from the bourgeoisie, Marx devised an *economic* class analysis. To distinguish those who are trying to become whole from those who are not, we need to make use of a *psychocultural* class analysis.

Marx asked, "Where do you work?" We need to ask, "Are you life-oriented, thing-oriented, or life-rejecting?"

Kenneth Boulding goes so far to argue that there is no such thing as a working class in the West — "there is a complex stratification of society with many vaguely-defined classes." In Boulding's view, the notion of two "distinct and antagonistic classes" appeals just because it makes the modern world seem so much more simple, so much more cut-and-dried than it actually is. In other words, Marxist class analysis appeals not because it speaks to our political needs, but because it speaks to our psychological ones.

But we don't consist primarily of the social and economic roles (or 'games') that we play. We are primarily engaged in developing our selves (or in developing substitutes for our failure to do so), and the most important thing about us — the one that determines our behavior more than any number of socioeconomic variables — is the relationship we have with life. Do we love it — or are we life-rejecting instead? Or are we somewhere in-between, neither immersed in life, nor rejecting it, but drawn, more or less, to *things*?

The most meaningful class analysis that we can make today is one that distinguishes among life-oriented, thing-oriented, and life-rejecting people. These psychocultural classes cut across traditional social and economic lines.

For example: if we're life-oriented, seeing a sunset might make us dwell on the beauty or poignancy of life on Earth. If we're thing-oriented, we might wish that we'd taken along our cameras, or complain overmuch about the cold. And if we're life-rejecting, we

might not want to look out at the sunset for long. We might be afraid of seeing ourselves as "impractical dreamers" or as self-indulgent.

These three class dimensions are precise — they're at least as precise, and therefore as practical to use, as the Marxist dimensions "bourgeois" and "proletariat". They refer to distinct "perceptual worlds" that are no less real for being internal.

These three classes don't imply that anyone is *irrevocably* cut off from love of life — that anyone's "class interests" are truly irreconcilable with another's (as the ruling class's are said to be with the proletariat's). Instead, they're meant to suggest that it is in everyone's class interests to advance up the spectrum toward love of life.

Life-rejecting, Thing-Oriented, and Life-Rejecting Classes

Now for a description of the classes. Those of us who feel primarily *life-oriented* tend to feel at one with life. We don't have a possessive attitude toward people or things; we enjoy people and things more because we're free from a need to cling to them. We want to be more rather than to have more; we want to construct rather than to destroy or retain. We find it relatively easy to touch each other spontaneously and without sexual overtones, and the sex we have isn't goal-oriented. When we feel exploited, we're capable of seeing our exploiter as a "fellow victim of the same puppeteer" (Maya Angelou), namely, of the Six-Sided Prison and its institutions. But what's more important than any of these traits is the attitude we have — a responsiveness to what's most alive and growing in our selves and in others.

It's pretty obvious who the life-lovers are in terms of this article. They're the ones who've managed to break free from the Six-Sided Prison; who aren't fooled by the false promises of the monolithic mode of production; and since understanding isn't everything — who've also managed to reach self-development stages three through seven, or are definitely on their way there. Life

lovers can be found everywhere, in every social and occupational milieu, and in about the same proportions.

If we're primarily *thing-oriented*, we tend to see everything as a commodity — not only all things but all people, not least of all our selves. We tend to feel, "I am what I have" — and we collect injustices done to us (and if we have a political conscience, to exploited groups) as if these injustices were valuable possessions.

We dream of romance and of power. If we're men, we lavish a great deal of affection on our cars and other shiny devices; if we're women, we lavish our affections more on our appearance. But we feel more comfortable touching objects than we do touching each other — especially objects that we own. And we tend to feel proud of our sexual prowess, or obsessed with our "performance" in bed.

Those of us who are thing-oriented are trapped by the Six-Sided Prison, though we're capable of seeing that at least some of its sides are neither necessary nor desirable. We're taken in by monolithic institutions, so much so that we don't think the world could go on without them, but we're willing to admit the desirability of alternatives ("if it wasn't for human nature", etc.), especially after sexual intercourse.

Those of us who are primarily *life-rejecting* tend to be fascinated by the not-alive — not only, or even necessarily by corpses and decay, but by the many mechanical artifacts that abound in megalopolis. There is, for example, the salesperson who will always add up even two or three small items on the calculating machine, or the person who will always take the car to the corner store. It's like being thing-oriented, only many times more so: our feelings aren't so much repressed as withered. Often they'll take the form of crude passions, such as the passion to win (at other people's expense) or the passion to destroy.

We tend to avoid experience as much as possible, finding it messy or threatening as a "time-waster"

We tend to carry our bodies stiffly, like corpses, and we use sex mostly as a tension-reducing device. We tend to feel exploited by nearly everyone, and in response, we project a free-floating *resentment* (coupled with anger and envy) out onto the world that would deny everyone — especially the powerless — the right to be happy.

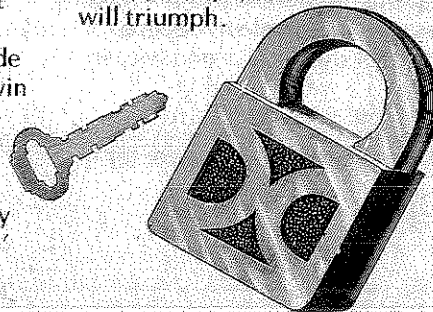
When we're life-rejecting, we tend to be so caught up in the Prison that it's hard to even tell us about it.

We're so wrapped up in monolithic institutions that we aren't capable of thinking up — or even thinking about — alternatives to them.

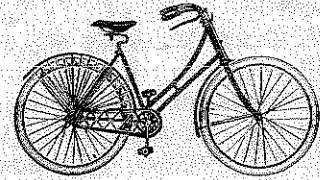
We're stuck at self-development stages one and two, so we think of work as a duty and pleasure as an immorality. Often we're quite "successful", but we're hell to live with.

The Six-Sided Prison is gaining in depth and strength, and the Prison and its institutions are making it harder and harder for us to meet our needs for love and esteem, without which we cannot develop our selves — we cannot be our selves — we cannot truly live. In this view, it's only a matter of time before the world becomes unlivable, for one reason or another. But as we've also seen, many of us are managing to escape from the Prison. And many of us are becoming aware of the perverse effects of monolithic institutions.

If many of us can begin to look at the world in a different, more multifaceted way; if a desirable and workable alternative to the Prison and its institutions can be forged out of the ideas that many of us have been coming up with over the last ten years or so; and if many of us who are thing-oriented can meet our needs for love and esteem by taking part in the rich and life-giving experience of self-and-social transformation — then, perhaps, the forces of love will triumph.



Post-Industrial Self-Sufficiency [Whether We Like It Or Not] by John Seymour



[John Seymour is a homesteading friend of the School of Living, whose book, *Farming For Self-Sufficiency*, published by Schocken Books, is available from School of Living in hardcover for \$8. The essay below is excerpted from that book, and to John and Sally Seymour, we are grateful.]

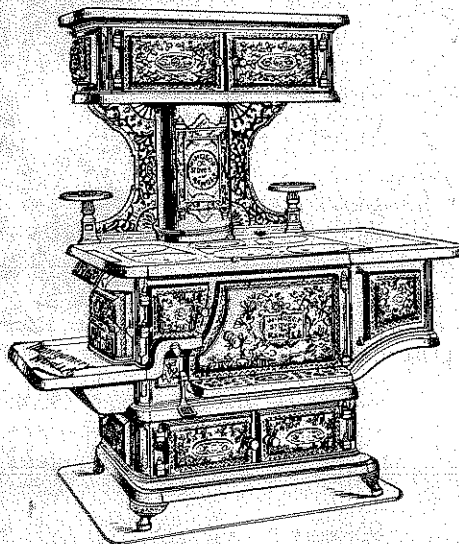
I am interested in post-industrial self-sufficiency: that of the person who has gone beyond the big-city industrial way of life and wants to go on to something better.

If the findings of the National Academy of Science and the National Research Council of the U.S. are correct, we will be forced into this kind of self-sufficiency whether we like it or not. For according to these findings, the fossil fuel supply of the earth will soon be exhausted, and there are insuperable obstacles to the widespread global development of atomic power. If transportation ground even to a partial halt, the whole great fragile edifice of global interdependence would collapse.

If this does not happen, though, and if — as most people are in the habit of thinking — they find a way to keep a hundred million motor cars roaring along the roads after the oil has dried up (whoever they are), there is still a case for far more self-sufficiency of communities and individuals.

A craftsman living in the country need not grow cabbage if he doesn't want to — but a surprising number of such craftsmen find that they want to be at least partially

self-supporting. After all, specialization may be economic, but it is terribly boring. Economics is a great science, but it falls down flat on its face when it tries to equate all good with money. It is inefficient, any agricultural economist will tell you, for me to hand-milk a cow. But what if I like hand-milking a cow? What is the economist going to say about that? Has an economist ever tried to measure the "efficiency" of playing golf? And what if a couple of gallons of milk a day derive from my activity of hand-milking a cow? Does that make it any way less "efficient" than if I spent the time playing golf? When economists try to measure things like that, they quickly get themselves into very deep water.



So more and more people in all the highly-industrialized societies are trying partially to opt out of the big-industry set-up, and become less specialized and more self-sufficient. These people are not anachronistic, or ignorant, or stupid, but are, in fact, drawn from the most intelligent and self-aware part of the population. The list of intentional communities is long and getting longer, with an increasing momentum. In this country, there are several hundred such communities, and an army of people wandering about the roads like the pilgrims of old contains many individuals who would like to be self-supporting, but haven't the faintest idea how to set about it.

For the last eighteen years, we have eat and drunk better than most; our food has been good, varied, fresh, and of the very best quality. We have never been self-supporting, but we have been very nearly self-supporting. We have lived extremely well on a very small money income, and the tax eaters have not done very well on us. We have not contributed much to the development of the atom bomb, nor to the building of the Concorde.

We started our life of partial self-sufficiency with no stock, no land, no tools, and no money at all. We have both had to work harder than people should have to work — but supposing there had been a handful of other effective drop-outs in the vicinity? Supposedly, instead of having to keep both cows and pigs, we had only to keep cows, and swapped milk and bacon? I believe

if half-a-dozen families were to decide to be partially self-supporting and settled within a few miles of each other, *and knew what they were doing*, they could make for themselves a very good life.

I can imagine one day in the future a highly-sophisticated society, some of the members of which would live in towns of a humane size, others scattered about in a well-cared-for countryside, all interdependent and yet in some ways very independent. This would not be a highly-industrialized or mechanized society, but a society in which the real arts are carried on at a high level. This would not be "going back", whatever that means. It would be going forward into a golden age.



The established homesteader gets a surfeit of people coming along and getting their feet under his table and helping the work of the holding on with "Hey trolly-trolly", usually accompanied with a large guitar. Not that there is anything wrong with "Hey trolly-trolly" in its place, but its place, or time, rather, is in the evening after a hard day's work.

The homesteader cannot afford to carry passengers, and many of the Hey-trolly-trolly boys just have no idea of what the word "work" signifies. They think that if they have done an hour or two messing about with a hoe they have earned a day's food. They have not. They also think that if their host grows his own food, it's free. It's not. It is well to impress on all guests and would-be helpers that three square meals a day costs six-and-a-half hours of hard and continuous labor for somebody. And why should it always be you? If they get that in their minds right at the start, relations with them will be much easier.

People are constantly saying to me, very aggressively, things like, "But you don't do what you recommend — look, you're using a typewriter," or "you're wearing a machine-made tweed." Et cetera, et cetera.

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My answer to this sort of thing is that it's no damned business of theirs how I live. Sally and I don't make a fetish out of homesteading — it just seems very silly to work for eight hours a day in an office to get the money to pay for things that we can produce so much better and more pleasantly ourselves.

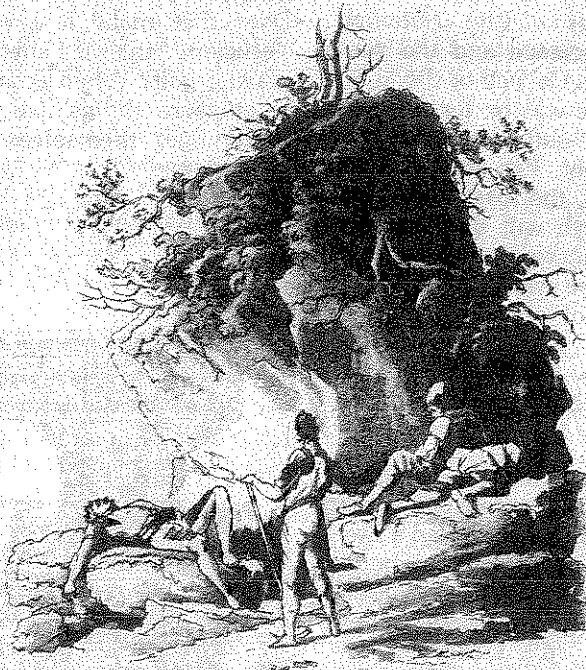
The trickle of dropouts coming from the cities into the countryside is increasing year by year. Unfortunately, these people don't seem to have the slightest idea what to do when they get into the country. They cannot find a job — they have no skills. Nearly all of them are on [welfare] for much of the time. Some of them scratch about trying to make "handicrafts". "Of course we're going to produce all our own food," some of them say, pointing to three square yards of ground half dug-up and planted with dying cabbage riddled with flea-beetles.

I have seen with interest several attempts to collect into communities of one sort or another. I don't think any of the ones I have seen will succeed.

This is very sad, and I don't think it need be this way. I realize that these escapers from the city have lived possibly all their lives never having had to do what I would call hard work, and their fathers before them the same.

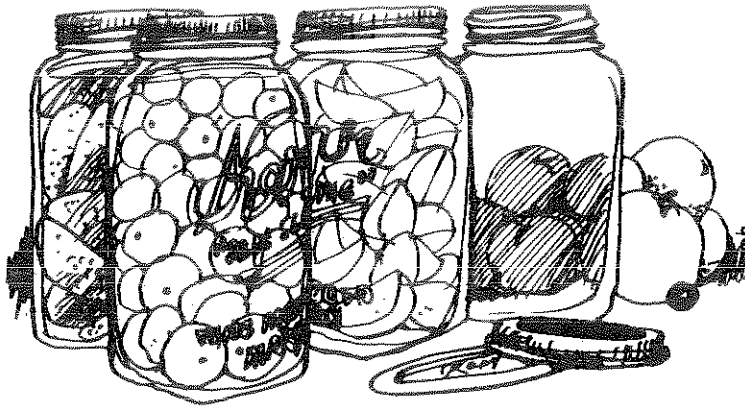
But I think they could get back to it if they really wanted to, and knew how to do it. I don't think that the hugger-mugger community in which everybody loves each other and nobody ever tells anybody else what to do because it's not democratic will ever work anywhere. But I do think that groupings of people living near each other, each with his own holding and dwelling space, cooperating in some things and living under some sort of organization, would work very well indeed.

There are many great houses for sale and sometimes for ridiculously low prices. Five families or more could go together to purchase one, with communal use of some of the main rooms, with a good garden for each family and communal use of part of the land. Five such families



"Some did their work thus:
they sat and sang and drank,
and helped plough the half-acre
with 'Hey trolly-trolly.'"

— William Langland,
The Vision of Piers Counsel



could split food production marvelously: "A" keeps cows and runs the dairy and keeps everyone in milk, butter and cheese; "B" keeps sows and supplies all the other members with piglets to fatten in their gardens; "C" is a handyman and runs a carpenter's and blacksmith's shop and goes fishing; "D" grows corn, mills wheat, and malts barley, and so on. Each family will run its own enterprises privately. Successful monastic communities have always had strict governments and I suspect the best kibbutzim are not really anarchistic. The kinds of democracy of a Scottish fishing boat is the best kind of democracy — the crew elect the skipper, and then do what he says.

One day, the huge empty farms will be broken up again, and home-steads will grow up on them, and the land will become populous again, and people will live as they were meant to live, close to Old Mother Nature, for surely this is the course suggested by Common Sense.

Just as we cannot forever go on keeping hens in wire cages or pigs in total darkness or suppressing every species of life on the land except one money-making crop, so we cannot go on forever ourselves living in human battery-cages and more and more distorting our environment.

It's all going to collapse. Either the oil will run out or the grub or the uranium-235, or the power of humankind to withstand the unutterable boredom of it all, and Humankind will have to find a different way of life. We will not go

back — we will go forward to something very much sounder and better than ever has been before.

[The Seymours also authored *The Fat of the Land*, published by Farber and Farber of London, 1961. We are grateful to the Seymours for these insights, as well.]

My own belief is that if a person is entitled to nothing else, he is entitled to a share of the land surface of his own country — if he knows how to farm, that is, and if he wants it. Today, most people do not want it — it would be a terrible embarrassment to them.

Would I advise the head of a family to give up a job in the city and go and live on five acres and be self-supporting? I would think very hard before I advised anybody to do anything.

I know many artists and craftsmen, tradesmen and professional people, but I know of very few of them who could produce more than a very little of their own food. They have gone too far from the land to be able to get back to it. It is not only knowledge and skill that they lack — it is guts. And a kind of feeling and instinct. And a particular kind of ruthlessness.

But to give up a good city job? It is so easy nowadays to live in a place like London, and get paid well for doing what really amounts to nothing at all. Gets paid just for being there in a warm room, supplied with cups of tea, passing meaningless bits of paper around from one office to another. Millions

of people are being paid — highly paid — for doing just that. You can live in a centrally-heated flat, or a suburban villa, and have everything conceivable that you can want delivered to the door.

When this is so — why go to all the trouble that we have gone to? How then can I advise any man to give up such a life and do what we have done?

But I do know this — it suits us. We like a hardish life.

Sometimes when I have to go out after supper in the cold and dark and rain of a winter's night to milk the cow, I think: "Hell! Why do I do it? There are easier ways than this!"

But then, do we know from minute-to-minute what is good for us? I know that it annoys me sometimes when I would rather read a book to have to go and milk a cow. But I also know that it is good for me to have to go and milk the cow. And being good for me, it makes me a happier man. We are happy and healthy, and as long as we go on living the way we do, I think that we are likely to enjoy a kind of positive health that cannot be enjoyed by people living in centrally-heated flats. For keeping people healthy, nothing that anybody can invent will ever take the place of hard, varied, manual labor in the fresh air, winter and summer. Not just not ill — but really healthy.

So I will not advise any man to leave a good job in town and go and live in a remote cottage. But if a person decides to take the plunge, what hints can I give him?

Perhaps the first would be to make friends with the local people, and learn as much as he can from them. I hardly know a Londoner who can go comfortably into a strange rural pub, sit down without calling overt attention to himself, and talk calmly and naturally to the other customers. They always *put it on* so much. They will immediately start talking in a forced sort of way about the turnips or the weather, or other subject that they think are the only subjects that country people can understand. If only they would be normal, and quiet, and ready to listen, and not too eager to show

how much they know. If you go and settle in a remote village, approach your neighbors with *humility* — they really do know what they are talking about. Ask them questions, and hear what they have to say. A hundred times we have asked such questions, and always got wise and good answers, and nothing has been too much trouble for the people round here to do for us. Time and time people have cycled the mile and a half out of the village to show us the way to do things, or help us out of difficulties, with no thought of any material gain.

Whatever you want to do, you will find out how to do it far more quickly, better, and more pleasantly by asking some country neighbor than by trying to read about it in a book.

What are the sort of people who are likely to consider such a life? Retired people with a little money are obviously one sort; their money will help them, but their habits of mind, I feel, will be against them. They are likely to be too tidy. You have no time for too much tidiness in this sort of life — it's a matter of first things first. A very tidy-minded person would get nowhere.

Retired people with a little money are likely to have the wrong friends. Guests must rough it, help practically, and not be too squeamish. Health is more important than cleanliness — if one's guests are used to the Cheltenham style of living, they just will not fit in. They will be too big a burden for you to carry.

Such people are also likely to clutter themselves up with non-essentials. Pet poodles, for example, or pampered pussy cats. They will spend all their time on non-productive hobbies, like golf or visiting other people like them.

Then there is another sort — the intellectual.

He might have a chance, provided that he can use his intellect to remould himself, and provided that he can break down the barrier between himself and his non-intellectual (but not necessarily unintelligent) country neighbors. There is a kind of tough intellectual

with practical ability or the guts to acquire it, who does succeed at this sort of life. Most intellectuals who visit us, alas, though very entertaining, are practically speaking, quite useless. It is like having some more babies in the house to look after.

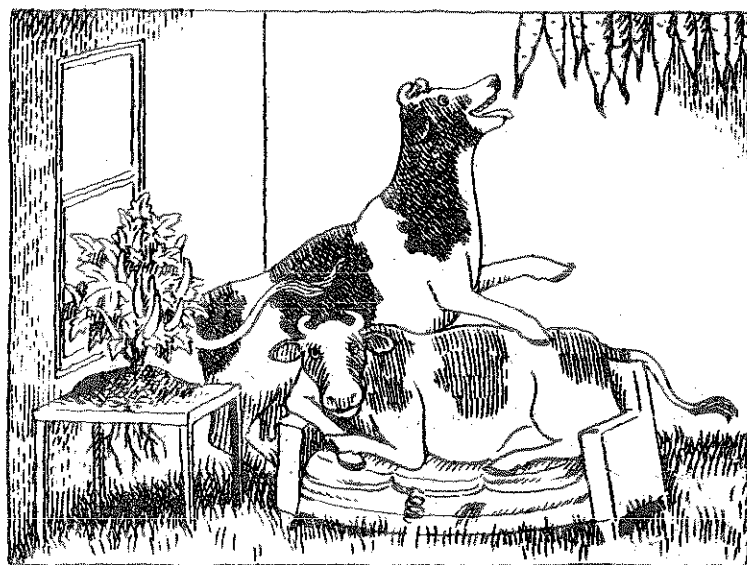
Then there is the young or middle-aged man, really fit, successful in some city job, but dissatisfied with that kind of life. He, I believe, has a chance — provided that he can adapt himself to a life different from his old one. I believe that one difficulty that the modern-style pioneer will come up against is lack of confidence in himself. He will hover for months on the brink, say, of getting a cow — because he will be afraid that he doesn't know enough about keeping a cow. The thing to do is — when you want to get a cow, just go and get a cow. Do not start taking the measure of your ignorance. The cow will dispel your ignorance better than three years at an agricultural college. The cow is a better teacher than any book. Just get the cow.

Do not waste much time growing things that are not suited to your soil. Do not struggle to grow things out of season. Do not waste time with difficult luxury crops.

[John Seymour now is at Fachongle Isaf Cooperative in Wales, while Sally is operating their other farm a few miles away. In a pamphlet, he described their Self-Sufficiency.]

Why be self-sufficient? A common criticism of people who take up land to grow their own food and become "self-sufficient" is that they are "opting out", being escapists. We don't agree. Surely it is not wrong for the members of one tiny farm on very marginal land to be trying to discover less energy-intensive ways of growing food on the land. If all the farm land in Britain were farmed as we do, the British Isles would be self-sufficient in food. Most of our energy input comes from the muscles of human beings and horses.

Consider the case of the agribusinessman's pig. The pig is an animal evolved for living on the earth and rooting for its food with its nose. It suited farmers to confine pigs to one small piece of land. Then the land became invested with parasites, and the pigs became ill. So they were moved onto concrete. Baby pigs then died of anaemia because they could not eat earth and thus get iron. So they were injected with iron. At first sows were provided with straw to farrow in, but sows have a complicated chain of instinct and this was



upset. The sows failed to make proper nests, and piglets smothered in straw. So the straw was removed, and the sows had to give birth on bare concrete. This further upset the instinct, and the sows began laying on and eating their piglets. So the farrowing crate was invented; sows were confined in crates in which they could only just stand up or lie down, and the piglets were lured from their mothers by infra-red lights. Then the piglets began to contract virus pneumonia so they had to be injected with drugs and kept in very hot temperatures often in cages like battery hens. Many are kept in total darkness all their lives except when they eat three times a day. But pigs still became ill, and then came the crowning obscenity of agribusiness: the "Minimal Disease Herd". This is a herd of pigs which have all been cut out of their mothers' wombs in completely aseptic conditions so they could contract no pulmonary germs. Provided the orphaned piglets never met another pig, the theory was that they would never contract disease.

Well, where do you go from there?

Most people, unfortunately, who come to an organic philosophy of life never do anything effective about it at all. They may join the Soil Association or the Peace Movement, or become Vegetarians or Roman Catholics or Hindus; they may take up Yoga or Krishnamurti, or drinking raw carrot juice, but they remain completely and hopelessly enslaved by the very thing they are trying to get away from. For everything they eat, everything they wear, everything they use, every house they live in — they are beholden to the Monster they are trying to turn against. They talk about the evils of soil exploitation but they would starve without the products of the exploited soil. They say that politics is bunk, but the only method they use against it is a political one. They condemn big industry, but work for it. They are Pacifists, but pay taxes to finance war. They say they are Decentralists, and give their address as London or Brooklyn, N.Y.

The Monster allows us to complain until we are blue in the face — provided we obey its rules and pay its taxes.

But there is a new kind of person trying to escape the Monster — the modern homesteader. How can this person be defined? Is the stockbroker who grows a few cabbages in his Surrey garden and whose wife perhaps keeps goats, a homesteader? I should personally say not.

The Homesteader is withdrawing himself. He fights the Monster not with words or bullets, but by quietly withholding his labour, his custom, and his support. He buys as little as he can from the Monster. He contributes to it as little as he can.

We are always told that communities never last — they always break up in the end. Well, the manorial communities, with their open field system, lasted for over a thousand years in England, and never broke up themselves — they were broken up by the greed of wealthy outsiders.

There is nothing that humankind really needs that cannot be produced from the soil, taken out of the sea, or manufactured in a village or small town. In Pakistan, I have seen diesel engines, and very good ones, too, being made in a small village.

I am not suggesting that the only salvation for a person in this world is to work a homestead. Civilization

is a desirable state, and it depends upon specialization. If we are to return to it, we decentralists must specialize. But townspeople must know where their bread comes from, and country people know where their boots are made.

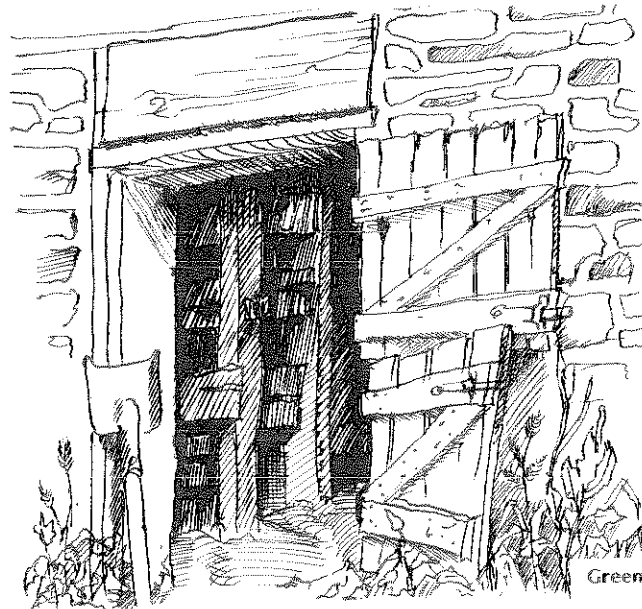
If we think the world is over-centralized, then surely the first thing we must do is to withdraw our support. Before we do anything else, we must break away and stand on our own feet. This boils down to either homesteading, free-lance professionalism, or craftsmanship, or combinations.

One hears the argument — but if we *all* did it, there wouldn't be enough land for us all to have homesteads.

Well, there would.

The Monster in every land aims to herd nearly everybody into the new super-cities to produce mass-made goods and to have the agriculture done by a mass of machines and a few machine-minders, each countryperson supporting as many city workers as possible. This is the road to the ant-heap, not to civilized community.

There is only one way to kill the Monster, and that is to ignore it. Contract out of its service, decline to use its products. As more and more people do this, the Monster will wither and die, as the state was supposed to do, and so palpably isn't going to do under the Dictatorship of the Proletariat.



Self-Sufficiency: Giving Life Meaning & Beauty

by
Ralph Borsodi



[In 1928, Ralph Borsodi wrote the book, *This Ugly Civilization*. In it, he discussed the concept of self-sufficient living as a means of making human life beautiful and meaningful. Those who call themselves "decentralists" need to think seriously about changing their lifestyles to become more self-sufficient — decentralism is not simply a concept — it implies a way of life. The following essay is excerpted from Borsodi's prophetic analysis.]

[To be comfortable in our lives, we should not have to labor excessively, or in inexpressive or uninteresting ways.]. Because it is possible in industrialized America to secure essentials with relative ease, we overlook the fact that the way in which we procure them is as important to our comfort as the food, clothing, and shelter are important to our survival.

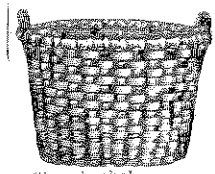
We have come to believe that comfort is increased to the degree in which production is increased. But when we increase production at the sacrifice of significance in our daily labor, then what we gain is overbalanced by the decrease in our capacity for enjoying them.

We accept the sacrifice of comfort which our factory economy imposes upon us because it does not occur to us to ask whether some better methods of procuring the necessities of life might exist.

Yet a method does exist which makes it possible to attain a material well-being equal to that which we now enjoy with less unpleasant effort and greater security than is the rule today.

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The necessities of life can be procured not only without excessive and unpleasant labor, but without fear and uncertainty. We cannot be comfortable if we live fearful of our ability to secure these essentials — if we live menaced by the pervasive spectre of want, or if unemployment, illness, and old age mean not only misfortune but economic disaster. We must feel as certain of our ability to procure the material essentials of comfort as we must feel certain that we shall inhale the air when we breathe.



Under our factory economy, the sequence by which those of us who have not inherited wealth secure what we need and desire, is as follows:

1. We sell our labor directly or indirectly in order to earn money; we devote ourselves to *production for sale*.

But as we cannot eat money, wear money, nor house ourselves in money, we buy everything we need and desire — shelter we buy from landlords, apparel from clothiers, food from grocers, entertainment from theaters, culture from newspapers.

Under the economic system which I am here advocating, the sequence would be as follows:

1. We would move to a homestead of our own, install a workshop and loom-room; equip the whole with efficient tools and machinery, develop a garden and orchard, stock the place with livestock.

2. We then raise and make all the things which we need or desire and which it is practicable and economical and pleasurable to produce for ourselves; we devote ourselves to *production for use*.

3. We work the remainder of our time at jobs or crafts or professions; with the money earned in this way we would pay taxes and interest and buy the factory-made products which we could not advantageously make for ourselves.

The change to this economic system would furnish three clear gains over the earn-and-buy system upon which most of us depend today:

1. The time we devoted to work would be spent more pleasantly.

2. We would reduce the time spent now in securing the things which are essential to our comfort.

3. We would become secure as to the basic necessities of the good life.

Food, clothing, shelter (with fuel and light) occupy 70% of the income of the average American family.

If 32.5% of income is devoted to food, this is 91 days labor per year. If 17.5% is for clothing, this is 49 days' labor. If 16% is for shelter, this is 45 days per year. Fuel and lights need 11 days more (1928 figures). This means we work 196

days for these essentials, or more than two-thirds of the time which we spend earning money.

That most of us, having become habituated to the present earn-and-buy economy may not like the proposed make-and-consume economy, does not prove its inferiority. Habit simply has perverted the modern taste and rendered the conventional judgment worthless.

Earning the money with which to buy food absorbs nearly two days of each week's work. Yet there are good grounds for believing that much more than a third of this time could be freed for other activities by turning to a making-and-consuming economy. If we divide the food budget into its component parts, the fact that the great bulk of the food we consume can be raised in an organic home at once becomes apparent.

Meat, fish, and eggs represent one-third of our food requirements. A poultry yard, a pig or two, and a herd of sheep and goats can furnish us the great bulk of this requirement. The care and feeding of these animals (if proper houses, yard, and equipment are used) would not take up more than a few hours per week of our time. Many of the tasks in connection with their care could be trusted to the young and the members of the family too old to work outside the home.

Producing vegetables and fruit (18.5% of the food expenditures) is, if anything, an even easier task. An adequate vegetable garden which will furnish us all of our vegetables and small fruits need not be very large, and it requires considerable time and attention only in the early spring, and requires nothing much more in the way of time than would furnish the moderately vigorous exercise which every person needs. With a vegetable cellar for storage and the kitchen properly equipped to dehydrate and to can vegetables and fruits for the winter, a year-round supply can be produced in much less time than is needed to earn the money with which to buy them.

The bread and cereal bill (14.7%) can be lowered by domestic milling of cereals and flours, and by home-making of bread and pastry, and almost eliminated entirely by undertaking grain farming on a modest scale.

Milk and cheese (12.4% of food costs) need hardly be purchased at all because they can be produced on a relatively small scale without excessive labor. The cow is the dairy animal for the large family, the goat being better adapted to the needs of the small family. With either cow's or goat's milk, cheese can be produced at a fraction of the time required to earn money for buying it.

Fats (11%) consist mainly of two items: butter and lard, and their synthetic imitations. If the family is large enough to have a cow, the butter problem is solved, and if it has pigs, the lard problem is solved.

There remains the sugar bill (3.7%) — which can be largely eliminated if we will use the products of the honey-bee, the sugar maple, the sorghums as nature makes it easy to use them. Surely they furnish sugars which are superior to the desiccated products bought from the modern refinery.

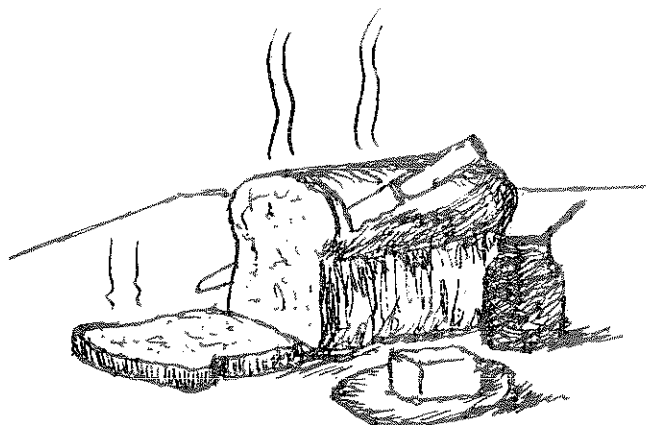
Such a program would not entirely eliminate the buying of factory-made foodstuffs, but it would reduce the time which had to be spent earning money to buy food, perhaps only a half-a-day of our time each week. The other 1½ days per week would be freed for food pro-

duction on the homestead. But only fifty days a year would suffice. And of these 50 days, a full third would be furnished by other members of the home than the wage-earner. Thus we would have a clear gain of 35 days, in addition to the gain of spending the time at work which is far more healthful, more interesting, more expressive, than that of most of the repetitive "jobs" open to us in this factory-dominated civilization.

We come now to housing, water, light and fuel (both for heating and cooking). Today the work of securing these items absorbs about 20% of our time. For those who live in the city this figure is much too low — rent often represents more than 25% of the budget.

The question is, can we furnish ourselves with shelter, fuel, and light with less effort than these figures indicate? Taking the average figure, it now takes one day's time per week to earn the money for housing and fuel.

If we assume that we have our own home, that the home is equipped with a well, that it has a wood lot, that it has its own electric-lighting system, then all that these things cost us is the time we spend caring for the home, plus the time we shall have to devote to earning money to buy what cannot be produced in the home itself. The care of such a home will require less than 1½ days' time per month. Add the time necessary to earn money for maintenance supplies, replacements,





Our children drink milk which comes to the house in cans and bottles. What can they know about dairying?

They eat factory-made bread, cake, cereals, vegetables, jams, meats, sausages. What can they know of the work of first growing and rearing the material for these products, and then processing them into the forms in which they are consumed?

They go to stores in which their clothing, their shoes, their hosiery, their hats are purchased ready-made. What can they know about the complicated economic activities of which these things are the final results?

The modern school tries to teach them about this complex world from printed books and pictures. And the very books in which that world is described are printed so far from the children that they cannot know anything about this fascinating industry.

The modern school is just beginning to discover the nature of the handicap under which it labors. So-called "Progressive" schools are being established to try to fill the gap in the life of our children. Go into a progressive school. There you will find the pupils working in gardens, working with tools, weaving cloth. Elaborate curriculums are built around the making of pottery, the growing of flowers. Ingenious educators are busily tying these projects into their teaching of reading, writing, and arithmetic.



We flatter ourselves that all this is an evidence of real progress in education and overlook the fact that much of it is superfluous if children are brought up in productive country homes which furnish to all the members of the family a liberal education in the various manual crafts. Life in the country is the ultimate progressive education. Rearing and caring for growing things is a "head and hand" educational process. Country life produces human beings able to work with hammers and saws, to tinker with machinery, to use spades and hoes. These activities into which



children in the country are naturally inducted furnish real, and not sham, progressive educations. They furnish the conditions needed for a firm foundation for a liberal education. Life in the country furnishes opportunities for the study of biology in the raising of poultry; zoology in the care of animals; botany in the cultivation of gardens, flowers, and trees. It furnishes opportunities to study hydraulics, electricity, chemistry, mechanics. Above all, it furnishes children a foundation for a normal emotional life in the abounding panorama of nature, in the processions of the seasons, and in the all-important facts of life and death which become less awe-inspiring and poignantly tragic when children are prepared for them by a life

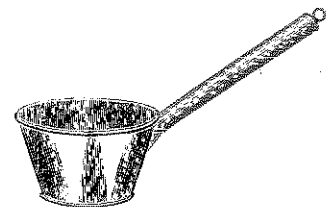


of intimacy with what we call the dumb animals.

We are rediscovering the educational value of these contacts with reality through the experiments of our progressive schools. That this latest development in pedagogy should consist so largely of a discovery by the school of the importance of the culture-medium of which the factory and city have deprived humankind, is the most amazing satires upon civilized society.

Certain practical objections may be raised to the economy here outlined by those who have solved the problem of supporting themselves along other lines. They may have large incomes, they may be saving and investing, they may not be manually skilled, they may crave the glitter that the city offers, they may have become dependent upon the organized menial service which the city store, restaurant, hotel render. Many of these objections are based upon a failure to grasp the distinction between what I propose, and the "return to nature" or "back-to-the-land" movements. I am no advocate of poverty and barrenness for the sake of its "beauty" and of hard manual labor for its "moral" value. I suggest an economy which begins with an organic homestead principally for two reasons: because it makes for economic independence, and because it makes for a richer and fuller life.

Money may rise and fall, science and invention change the method of



production and industry, laws and governments come and go, but the land will continue to feed you.

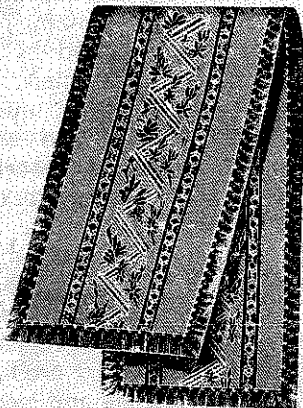
Above all, you work and live as you aspire to work and live *all your life*. You do not have to postpone the good life into some indefinite future. You live it while establishing your homestead.

You say that you are not manually skillful — that you could not possibly master all the crafts which are essential in a homestead such as I have described? You may be right — and therefore are as unfortunately crippled mentally as you would be crippled physically. The man who cannot operate machines and use tools, or cook or sew, is crippled — dependent upon others, much as cripples are.

You say you crave the glitter which the city offers? Then you are indeed unfortunate. For you are in need of a transvaluation of values exceptionally difficult of achievement. This matter of life on the land has a set of values all of its own. They are immeasurably important values, touching something very deep in the life of man. When we lose our capacity for enjoying them, when we are unable to take these basic cravings and dignify and elevate them into a form of artistic expression, we lose a part of our inheritance as human beings.

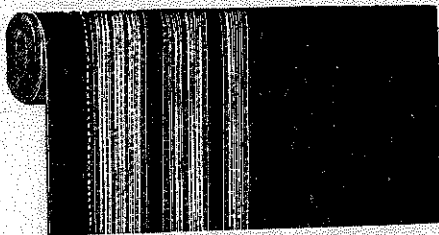
We have applied all our ingenuity to solving the problem of enabling hundreds of families to live in the same house — to cook in separate kitchens, to marry, to give birth to sons and daughters, and finally, to die — in absolute privacy. This achievement we call an apartment. With equal ingenuity, we have made it possible for hundreds of perfectly strange individuals to eat together and sleep together under the same roof. And we call this achievement a hotel. I refuse to believe that it is impossible for men and women of like tastes, like educations, like social backgrounds, to live together in such a home as I have described, the individual members securing the freedom to develop themselves by contributing a share of their time to the labor which furnishes the entire group the essentials of comfort.

We come now to that very difficult subject, clothing. Clothing represents 49 days of labor per year to earn the money to meet the cost of procuring this item of the average budget.



As long as men and women — but men, especially — insist upon wearing the style of clothing which they wear today, domestic production [won't be of much help]. As long as men insist upon the hideous garments which they now wear, clothing will have to be made by skilled tailors.

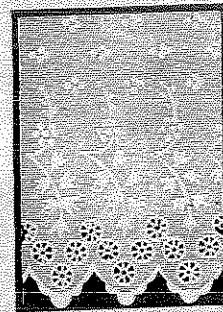
A very great reduction in the economic "sacrifice" needed for clothing ourselves is possible if we were to take into our own hands the whole subject of costuming. The clothing would probably be simpler, it would probably exploit the sense of beauty more intelligently, and it would attain a dignity entirely absent from the machine-dominated products of our factories. And it is quite possible that if the designing of clothes became an outlet for the creativity of the individual, a revival of home spinning



and weaving, a renaissance in sewing, embroidering, knitting and the kindred arts, would furnish a form for the expression of creative abilities of every individual. Weaving would provide the home with fabrics for hangings and curtains, for robes and bedding, for rugs and carpet.

We could provide ourselves more abundantly with more beautiful clothing and supply the home with many of its textiles at an actual reduction of the time which now has to be spent earning the money with which to buy factory-made products. We could cut down the time devoted to securing clothing by half, half of that to making clothing in the home, and half to earn money to buy what we cannot produce for ourselves.

* * * * *



We come now to the possibilities of economy in the 84 days we now devote to earning money for "sundries" and savings. Soaps, cleaners, floor wax, furniture polish, paints, medicines, germicides, cosmetics, beverages of all kinds are only a few of the innumerable things which we can make for ourselves of better qualities and at a large saving of time.

When we come to the time devoted to earning money for saving and investment, the making-and-consuming economy could mean an even greater economy, for we save and invest at a high rate in large part because of the economic insecurity imposed upon us by our factory-dominated civilization. We have to save because we must provide against illness, unemployment and old age. But under a regime such as that which I advocate, this insecurity would almost entirely disappear. We should live with almost absolute security as to the basic essentials of life. Saving of money would not therefore be so urgent. The mere possession of a productive home and homestead doubly reduces the need of saving because it provides the essentials of comfort for dependents in case of the wage-earner's death. It is no accidental coincidence that the great growth of life insurance has been an accompaniment of the great growth of the factory. With the factory came insecurity, and with insecurity, came life insurance.

The Homestead

In this civilization of apartment hotels, kitchenette flats, and hall bedrooms, it is being made easy for us to forget that there can be no



conquest of comfort without both a home and a homestead. We can no more have real comfort in city flats than we can have children without mothers.

When we take the places in which we dwell away from the country, deprive our homes of intimate contact with the growth of the soil, shut off our access to sun and light on all sides, we do not merely deprive ourselves of fresh air and sunlight, green grass and majestic trees — we deprive ourselves of what is an elemental need of humankind: the inner discipline which comes from communion with the land.

Humans are land animals. They may fly in the air, they may sail on the waters, but to survive, they must always return to the land — the land from which they come, which sustains them as long as they live, and which finally absorbs them when they finally die.

We tend to forget this when we make the endless number of decisions about what we should do and how we should live. Yet a full acceptance of it and deliberate application of the logic of this fact to the practical problems of life are essential to freedom and to comfort.

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As long as we have access to the land, we remain free to labor as we wish and free to live as we please. The moment our access to it is conditioned, is limited in some way, our possible freedom is conditioned. And where freedom ends and servitude begins, there comfort ends and discomfort begins.

For those who are landless and homesteadless, much time has to be devoted to earning money to pay rent. What we pay as rent conditions our freedom. The millions who occupy the Borough of Manhattan in New York City can work and play and eat and sleep only after paying rent to the few thousand landowners who hold title to the various plots of land into which Manhattan Island has been divided.

This system of land tenure, in which most of us supinely acquiesce, requires us to work nearly a quarter of the time we devote to gainful labor merely to shelter our families. When we are homesteadless, we are thus compelled to devote a large part of our strictly limited time on earth to securing money to pay for the privilege of access to land — to land which nature really provides us, but which our system of land tenure makes it easy for a limited number of landowners to own and exploit.

As long as America was mainly rural and agricultural, before it became industrialized and largely urban, the homesteadless family was a rarity. Easy access to land furnished the average American an alternative to employment. For nearly a half century, it was a major factor in keeping down the numbers in America who were willing to work for others. Only after the most desirable and most accessible land was no longer free, did industrialization on a large scale become possible. More and more men had to support themselves by working for others. The constant decline of the popularity of farming as an occupation for ambitious men, and the rise to favor of all the occupations which have to do with the products of the factory, have continued ever since.

Thus has industrialized America created its present disestablished population. In the beginning, the individuals disestablished by the factory included craftsmen and artisans, most of whom owned houses and shops and land which they cultivated when not at work in their shops. But as factory products came into the communities and destroyed the local market, these craftsmen were forced to go to cities where factories were located. Their shops were closed or replaced by stores in which factory products were sold; their homes and barns,

fields and gardens, were abandoned and exchanged for city homes.

Before the industrial revolution, the home was both residence and the producing center of the craftsmen. With power, with division of labor, with specialization and serial production, work was transferred from the home to the factory. The disestablished workers had to earn their living in one place, and to spend their time living in another. The home naturally began to lose its importance. It shrunk in size as rapidly as it began to lose its economic function. Today, it has dwindled in function until it is hardly much more than a place in which to sleep.

For the masses, the change from farm to city and from shop to factory had many sorts of compensations. They did not work so hard, such long and irregular hours. They worked in large crowds amid a pleasant excitement. They earned more cash, and were able to buy things which under the old order they had to make themselves or go without. That the disestablished masses should overlook the fact that the comforts which industrialism took away with the other, is understandable.

It is not easy to understand, however, why we, who pretend to be intelligent, do not face the facts and ask ourselves whether supine acceptance of the ugliness, the discomforts, and the servitude of industrialism is unavoidable.

I believe that it is possible for us to avoid these aspects of our civilization.

I believe that it is possible for us to make a conquest of comfort by turning to the production of the greater

part of what we need and desire for our own consumption in our own homes and from our own homesteads.

For the individuals adventurous enough to repudiate completely the factory economy of today, the first step toward freedom is homestead ownership.

Here and there, some of us may deliberately re-establish ourselves on homesteads.

But the great masses will never voluntarily do so.

History records almost no instance in which landless city dwellers abandoned city life, until they were driven into the country by famine, pestilence, or warfare. Not even pauperization will make the city-bred masses consider any kind of life in the country. The misery in which they live in the city is nothing to the abject terror which they feel at the prospect of having to fail in trying to receive a living from the land.

Once the masses of a nation begin to concentrate in cities, the qualities essential to the enjoyment of country life begin to atrophy. The city-raised individual is from childhood deprived of the training, the knowledge, and the mental habits necessary to country life. He not only has none of the abilities required to live comfortably in the country; he has none of the values which make the countryman enjoy the country.

To the city dweller, whether from the slums with their tenements or the fashionable districts with their apartments, the country is a habitable place only in the extreme hot weather of the Summer. There are no crowds. Country people have to do a host of things for themselves.

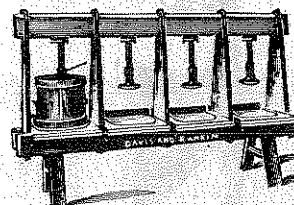
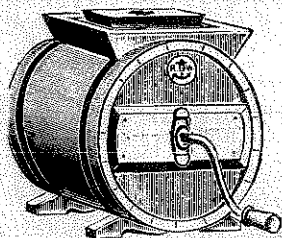
And of course, country families must think ahead. Since they cannot run around the corner to a store, they must put in somewhat larger supplies of the goods they need from day to day. They must not only think in terms of supplies covering their needs for weeks ahead, but in terms of whole seasons. This becomes so much a part of the make-up of country people that it is second nature to them. It is difficult to picture how intolerable the effort to acquire the mentality of the average city dweller.

The average city family hardly thinks farther than from pay envelope to pay envelope. There are few transactions of vital importance to city people which require them to think months ahead. Only one important incident in life requires them to think as much as a month ahead, and this is the payment of rent. The only other incidents affecting their economic life which dates farther ahead are installment payments on automobiles and furniture.

The city dweller is losing the ability to perceive the time value of future wants. Like a child, he is concerned more and more with present wants. And because of the unavoidable economic myopia, he is degenerating in judgment and discernment, socially and politically.

The masses of city dwellers will, therefore, stay in the city. They are already anesthetized against the noise, the smoke and smell, the crowds and the strains of the city, and they are quite immunized against country life by their utter inability to acquire the wider mental horizon necessary to it.

The cities of our factory-dominated country will therefore tend to grow larger and larger. A myriad of re-



finements upon the existing devices for handling crowds will make it possible to accommodate crowds two, three, and four times as large as are now accommodated within the limited areas of each city. Human ingenuity, scientific knowledge, scientific management will be concentrated upon the problem of enabling two human beings to dwell, work, and move about where only one could before.

And to almost none of the city dwellers will it occur that the dedication of all this thought and effort to overcoming the difficulties of crowding millions of people upon a few square miles of land represents the sublimest foolishness in all human history.

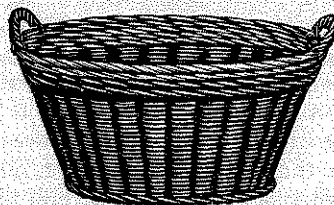
If any considerable number of quality-minded would obtain economic freedom through establishing homesteads, the quantity-minded drivers of humankind would become dependent upon and subservient to them. Businessmen would not be able to say to them, "You must help me to make more goods and to sell more goods."

Politicians would no longer be able to say, "You must teach science as the ignorant religious masses demand."

Generals and admirals and the imperialists who direct them would no longer be able to say, "You must write histories to justify the wars the government proposes to wage."

The artist who wishes to paint what he believes beautiful would be in a position to refuse to do commercial work which he despises; the scientist who wishes to accumulate knowledge could refuse to devote himself to cutting factory costs; learned people generally would be enabled to refuse to devote their lives to manufacturing, selling, financing, and administrative routines.

A culture based upon significances and not upon magnitudes would be given the opportunity to acquire the social prestige now accorded only to sheer size, and a really superior model of living set for the imitation of the herd-minded multitudes of humankind.



If the majority of our artists, writers, architects, engineers, teachers, musicians, scientists were in this way to secure the freedom to refuse to do work which outrages their tastes, life for everybody would undergo a radical change.

But it would go farther. It would furnish a better pattern of how life should be lived because it would furnish humankind a more intelligent social leadership. Our plutoc-

racy, which today furnishes society with its culture patterns, makes accumulation seem the most desirable thing in life. It stimulates humankind to a reckless race for material possession on the theory that wealth is the key to happiness.

How can the quality-minded create such a society unless they free themselves from an economic servitude which makes them ridiculed and despised and hated by the generality of persons; that they should be called "high-brow" or less elegantly, "nuts". And why not? How can they win respect for the ideals about which they prate when everybody sees them prostituting their talents because they have to secure money with which to pay the butcher, the baker, and the landlord; when everybody hears them preaching what they cannot practice? Let them practice what they preach, cultivate their talents, devote themselves to their own interests, and work only in ways that are compatible with their self-respect, and they will set up a new social order in which a marked shortening of the lag between the conception of ideas and their final adoption will lessen what has always been the greatest obstacle to the achievement of a beautiful civilization.



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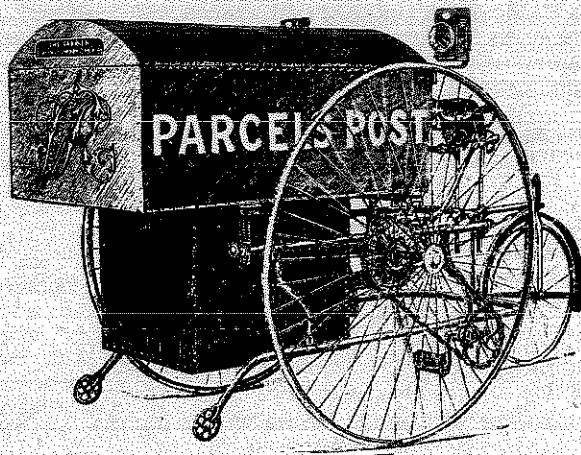
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Letters from the Readers



Green Revolution People: As a former college instructor and public school teacher, I readily agree with Borsodi's views on miseducation and right education. In the face of the massive propaganda that passes for education in schools, media, and everyday life, the need for right education must be met before it is too late for effective action.

M.M. Kohler
Scotland, Pennsylvania

Green Revolution People: Borsodi's name is hardly known in England — more's the pity. I'm writing an article about him. I'm so glad School of Living continues — what a wonderful record you have working for a better world.

We keep working at self-sufficiency at our farm. We get young people from about every country — most come for a night and stay six months. The farm struggles on, but it's terribly difficult farming with a constantly shifting population, and thirty people eating their heads off. We really are self-sufficient, though, in food, at least. We turn all our wool into cloth, and sell it or wear it. We use horse power, and are equipped with threshers, binders, corn mills, brewing gear, etc. We've started a water wheel for grinding corn, and plan to build a Chinese-style bio-gas plant. We have enough hydro power to cut ourselves off from the main. If we want to successfully oppose nuclear power, we must demonstrate that we can do without it. What's the use of a card in my car "Nuclear Power No Thanks" when my farm is still connected to the mains?

John Seymour
Fachongle Isaf Cooperative
Pembrokeshire, Wales

Green Revolution People: Your Vol. 37, No. 1 issue is really wonderful! Great! Send me a dozen copies — I want to send them to Illich, the Junta in Nicaragua and others.

Your editing of Borsodi's writings is a big help — his writings were true, but his style was unpalatable.

David Stry
POBox 1228
Cuernavaca, Mexico

Green Revolution People: A recent news item has captured my imagination: two families in East Germany, after seeing a documentary about 18th Century hot-air balloons, constructed one and sailed triumphantly over all the barbed wire and artillery below into a new life.

It seems difficult these days, in the face of all the economic, legal, and social barriers, to achieve the most basic of freedoms: the right to provide for one's self and one's family. Yet I cling to the belief that if enough of us families are determined and courageous, we can take back the land, in small parcels, and nurture it back to robust health. Instead of DC-10 technology, we will substitute balloons and self-reliance — landing all over America, we'll use renewable energy and ancient agricultural wisdom to give our lives and our country a sense of purpose.

David Wann
Indian Hills, Colorado

Green Revolution: Although I am in basic agreement with your beliefs, I find your magazine just too hard to read for the time I have available. Maybe when I was in high school, I would have been challenged by hard-to-decipher philosophy, but these days I am too busy trying to hold together a decent life and plan for my future homestead to spend hours pouring over some obscure philosophical ramblings. This may be why **Mother Earth News** holds such wide readership — it appeals to those of us with limited time and resources. I would like to see the **Green Revolution** evolve to more practical issues — help us find ways to come together, to get from where we are to where we want to be. Land seems to be the most critical issue. Land trust seems like a good idea — make it understandable and the **Green Revolution** will roll.

Holly Houck
Atlanta, Georgia

Green Revolution People, Hello: I just want to say that **Green Revolution** is one of the finer publications I ever received. Keep up the good work. Thanks.

Joe Lehner
South Bend, Indiana

Green Revolution People: I think Borsodi, more than he was aware, was on the basic side of Gandhi's non-violence. Both were building a new society within a nation. Gandhi called it the Village Republic. A section of the mood of our nation was never riper than now for a real non-violent movement in America and the world. A great need is to help people get their own land, held only for trust use.

Ralph Templin
Cedarville, Ohio

Green Revolution People: As long as the school is an arm of the government it will — it must — serve that government's ends. Any talk of "academic freedom" or "impartial dissemination of facts" or "freedom of inquiry" is nonsense. John Dewey sought to change all that, to introduce the pragmatic approach to learning. But his followers (I was one) were required to serve the interests of those in power. Those who did not were (and are) expelled from teaching, just as Scott Nearing and many thousands more know (including this writer) from experience.

As Erick Ericson said, "The school has three functions: to baby-sit, to police, and to break spirit." Teacher or student, those whose spirit will not be broken cannot be tolerated.

At Homesteading News, we are scheduling a special issue on Alternative Education, including home schooling. We invite contributing information and letters of experience.

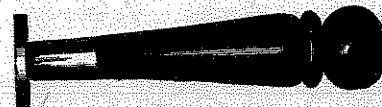
Norm Lee
POBox 193
Addison, New York 14801

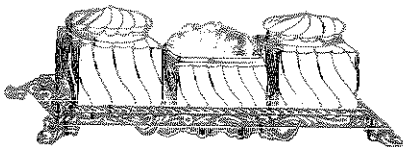
Green Revolution People: Recent developments on the world scene — the war of the two Holy Men (Khomeini and our President, the born-again Baptist) and the activities of Russia — cause me to fear that the time is much too brief. The ease with which the media of the ruling class can mesmerize a generation ostensibly sick of war and foreign intervention and whip the nation into a frenzy of fear, hate, and bellicosity (practically overnight) causes me to think our efforts are hopeless.

Henry Obrien

Green Revolution People: It's hard to understand why you people must ask alms, whereas a fraud plays to standing room only.

Edwin Arthur Adams
Fullerton, California





Green Revolution Folks: I don't even know when or how *Green Revolution* first arrived in our mailbox. As it was unsolicited, we just tossed it aside. Then gradually, began reading an article here and there. It didn't take us long after that to realize that here was a voice much like ours, speaking to our needs, aspirations, and frustrations.

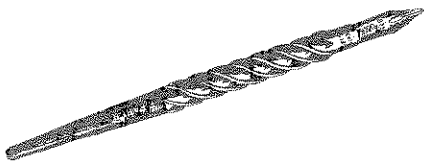
So now we want to become members of the School of Living. Perhaps we could work toward establishing a community School of Living in our area of Madison, Washington, and Carroll Counties in Arkansas.

Trisha McKenney
Witter, Arkansas

Green Revolution: Here in New Zealand, we have a weird combination of "Monopoly Capitalism" and "Statist Socialism", which, together with its Welfare State "cradle-to-the-grave" handouts is just about ruining the country and suffocating all initiative and any intelligent response to the challenge of adversity. Borsodi's *Decentralist Manifesto* should be just the thing.

We have a nearly self-sufficient farmlet here and a cottage industry for what cash we need otherwise. We have no automobile or other petrol machines, no telephone, no electricity, and, above all, no TV. We are working on a windmill to power a generator and pump water from our spring, but we have managed without one for over ten years. The wild bird life is absolutely amazing and wonderfully beautiful. Half of our land is still in forest and full of lovely ferns and palms and trees. The "simple" life takes a lot of time to live — but it is sure good living!

Julia Todd Forbes
Oratia, Auckland
New Zealand



Green Revolution People: I read your "From The Editor's Notebook" — Bravo!

Kimberly Moody
Alwun House
Phoenix, Arizona

Green Revolution People: Thank you so very much for sending me your marvellous publication. It is the very vehicle I have been wishing to explore for our future living.

Larry Enlow
Atlanta, Georgia

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Green Revolution: Enclosed find \$2 towards the many you'll need to keep the *Green Revolution* afloat and alive. The magazine is a bright candle in a darkening time. I would hate to see it go as so many magazines have gone in the past.

William K. O'Neal
Durham, North Carolina

Green Revolution: This is just a short note in praise of those who haven't.

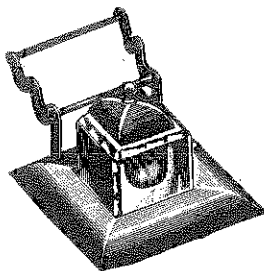
Those who haven't plugged into NCAT, DOE, TVA, or any of those co-opting, big-spending government programs that waste more good human energy than can ever be reclaimed.

Praise to those who haven't hustled and pushed and pulled to get the last word on "passive reverse juice-blocking thermic diode devices" and become themselves energy inefficient people.

Praise to those who haven't zoomed off to the latest overpriced energy conference to have to say, "No, I haven't quite got my own solar water heater hooked up yet — but you know we've got so much to do!"

And finally, praise to those who don't get around to reading this because they've been out pounding nails and skinning knuckles putting in insulation that couldn't wait any longer.

Tom Knight
Tallulah Falls, Georgia



Green Revolution Readers: All entertainers gauge their popularity by applause. *Green Revolution* has consistently given us outstanding issues. Let us give to the workers of *Green Revolution* the applause in the form of dollars or postcards to show our appreciation of their work to make this publication possible.

John Holovaez
Donora, Pennsylvania

Green Revolution People: I am definitely a victim of the "great deadening apathy" you mention. I feel like I've been slogging through molasses for years, kept going by occasional glimpses of sanity such as *Green Revolution*.

Don't go away!

Jane Rundell
Cambridge, Wisconsin

Green Revolution: Mark Satin states that in the 15th Century, "After the Black Death and the splits of the Christian Church", people cast their old values aside. First of all, the great split in the Christian Church, the Reformation, began in the 16th Century. The split between the Orthodox and the Catholic Churches, on the other hand, was way back in the 11th Century. Likewise, his statement that about this time reverence, leisure, and play decreased, and that patriarchal fantasies of conquest, egocentric visions and hierarchical notions or order increased, has to be questioned. The arcadian picture of the high middle ages as full of festivity, piety, matriarchy, and so on is fine for romantic fiction, but it is not the view of the historian. The preponderance of evidence seems to support exactly the opposite conclusions.

John Harlen
Florence, South Carolina

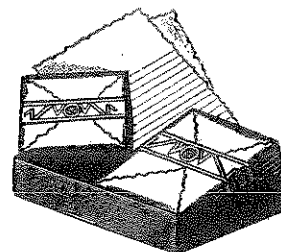
Green Revolution People: I am sure that publishing *Green Revolution* must sometimes seem an immense, thankless task, but you are propagating and spreading decentralist ideas and concepts which otherwise would never be brought to the consciousness of your readers. I am consistently impressed by the high quality of your publication. Kind wishes for your continued courage,

Jim DeWeese
Butler, Ohio

Green Revolution Friends: Recently you indicated that you get too little response from the readers, raising the concern about is it worth the effort. I know why people do not write: contemporary life is very difficult, especially when one makes serious efforts to be human. Even when one attempts to live, as we do, simply and in accord with the land, still one's life remains inextricably bound to the mainstream way of thinking. Much effort is needed to live properly. And often we find ourselves without time or energy to indicate our support.

But — even when you don't hear from us, know your efforts are greatly appreciated. The Late Winter issue had excellent articles. Know what you print is being savored and more important, worked with. The care and intelligence in the articles makes them particularly thought-provoking. We need, above all, to be provoked to think and reflect. I am happy to receive *Green Revolution*.

Ken Maly
Rushford, Minnesota



From New Readers

Green Revolution People: Have just been introduced to your publication and am amazed, delighted, and devoted to your cause. What singles you out from other publications is your emphasis on education and an educated consciousness as prerequisites to enduring social change. In this era of "responsibility and possibility", as described by Mark Satin, **Green Revolution** stands as probably the most important vehicle to usher in the New Age.

My wife spins and weaves and recently gave a demonstration to a local elementary school. The children at all levels displayed extreme interest. Most could be described as enthralled — they wanted to feel the wool, get close to the sounds of the wheel, and see the thread being made. Their enthusiastic reaction suggested to us that they were starved for some exposure to basic, concrete, productive activity. Obviously, traditional schooling is not satisfying them. We were also impressed by the strict authority which teachers exhibited in presiding over their classes, and the status structure already imposed on children of such a young age. If more and more people don't attempt to seek and create alternative forms of education — not in addition to the norm but to replace the norm — then it seems that today's children will by default be subject to a regime which stifles creativity and teaches dissatisfaction with their environment.

David Occhiuto
Mohnton, Pennsylvania

Green Revolution Friends: We are very impressed with the recent issue of **Green Revolution** which found its way into our mail box. Thanks to whoever gave you our name. Good luck!

Fran and Archie McRae
Avola, British Columbia



Green Revolution People: All this affluence and consumerism! I dream of collective trusteeship of the land via rural homestead communities and simplification and naturalization of our lifestyles so as to live lightly, but meaningfully and purposefully on this earth. To decentralize population, political power, and economic wealth is the answer to our current strife, future desperation, and the way to build a truly Great Society. Here is my vote for your great work.

Michael Delez
Fort Wayne, Indiana

Green Revolution People: Your magazine offers hope and information and opinions which encourage people to explore new territory. Thanks.

Elaine Mandrone
Sussex, New Brunswick



Green Revolution Editor: I perceive that you are not a Bible-believing person, or at least you do not follow its pages, so there is nothing in your paper for me. All things on the earth are frightening as to the future, but those who look for the coming of Christ as he promised are happy and unmoved by the troubles for we know it cannot go on forever like this and this old world will be burned up and cleansed and a new earth will emerge. My life is in the Hand of God. Please drop my name from your mailing list.

Mable Tupper
Riverside, California

Dear Sirs: We don't know how we got on your mailing list — maybe someone's idea of a joke — but please remove it. We skimmed it and didn't find any 'truth' of any kind from a biblical standpoint, which is our only reference. Wow! Sick! Sincerely, and with mercy,

Mary Jane Phillyer
Radiance Media Ministry
Eureka, California

Editors: Please remove my name from your subscription list. Occasionally your editorials made sense, and then you blew it with absurd generalities which I find to be ignorant and offensive.

I find it fascinating how you can quote Muhammed, Confucius, etc., but are absolutely ignorant of Biblical equivalents and teachings. Because someone was hurt by a so-called Christian sect's teachings, does that make Christianity in general part of the 'prison'? I'll trust God any day before I'll put my faith in the egos and follies of men. Your views are confusing and could only appeal to Godless men and defiers of the Holy Spirit.

Penelope Reedy
Fairfield, Idaho

Green Revolution People: This letter is in direct response to your "Want to Help? Send Us Cash" appeal in the Late Autumn issue. In this age of manipulation, your rather unorthodox method of asking directly for funds to continue your publication had me smiling the rest of the day. I enjoy being approached honestly. Please accept this contribution and place my name on your mailing list — I have been reading my father's copy for several years.

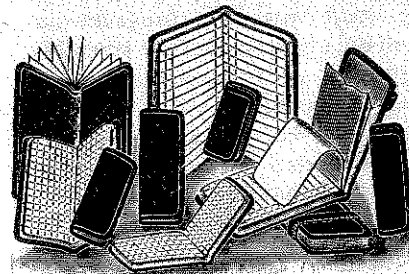
I agree that on the surface most people appear immersed in "the great deadening apathy and unconsciousness of the nation", as you so poetically phrased it. However, in looking deeper, you will notice that many of us are quietly working to repair the damage done to personal integrity by the massiveness of our social system, quietly working through small groups and institutions to heal the wounds of individuals, one person at a time. While there is a need to promote positive change in our social system, there is also a need to heal wounded spirits now, and train them to work within the present system in their struggle to become the person they want to be. In my own personal life, I devote my energies toward understanding rather than making value judgments on other people's lifestyles and creeds.

This letter was written to let you know that you are heard, that you are appreciated.

Stephen J. Ports
Baltimore, Maryland

Green Revolution People: Although there is a lull in the communities' movement now due to the cycles of conservatism, the '80s will be a decade of great change and I predict that the community movement will flourish. Knowledge is what will help save the ignorant masses, so hang in there — your time will come.

Tony Brown
Spring Valley, Minnesota



Green Revolution People: Just because Roszak, Mumford, Pearce, Illich, Bender, Thamm, Melman, Schurman, Milgram, Assagioli or Ellul says something is so doesn't necessarily make it so. Satin reminds me of a fundamentalist neighbor who thinks an appropriate quotation from the Bible is all the proof anyone should need.

D. Hunter
Preston, Minnesota
Green Revolution 35

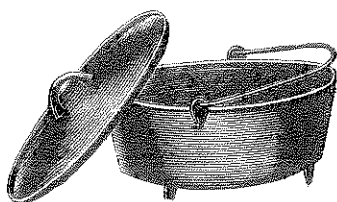
Stepping Stones

Black Hills Alliance International Survival Gathering 1980 on the theme, "Education For Survival", will be held July 18-27 for all people interested in an education which frees children's minds from centralized controls. Contact: Black Hills Alliance, POBNox 2508, Rapid City, South Dakota 57709; (605) 342-5127.

Audio-visual educational slide programs for schools, churches, groups, on such subjects as The Hopeful Revolution: Nicaragua; Biblical Reflections on the Energy Crisis; Full Employment. Contact: Packard Manse Media Project, POBox 450, Stoughton, Massachusetts 02072; (617) 344-3259.

The Gandhian Movement in France is sponsoring an English-language seminar July 1-7 at a community founded by Lanza del Vasto (who will participate). Contact: Yvette Neal, LaBorie Noble, 34260 Le Bousquet d'Orb, France.

Cerro Gordo Ranch, a car-free alternative village in the Oregon Cascades foothills, is holding a college-credit workshop program on Wholistic Lifestyle Design June 28-August 23, with courses on homesteading and social skills for community life and personal growth. Contact: Cerro Gordo Center for Creative Community, POBox 569, Cottage Grove, Oregon 97424; (503) 942-7720.



Country Workshops in Traditional Handcrafts is sponsoring seminars in basketry, woodcraft, chair-making. Contact: Country Workshops, Route 3, Box 221, Marshall, North Carolina 28753; (704) 656-2280.

Movement for a New Society is sponsoring a 9-month training program in Philadelphia in methods of non-violent social change, focusing on organizing direct action, political theory, group process, living in political community, starting early October. Contact: TOC/MNS, 4722 Baltimore Ave., Philadelphia, Pa. 19143

World Environment Day, June 5, is the date of an international conference of non-governmental organizations. Contact: Environment Liaison Center, POBox 72461, Nairobi, Kenya.

Solar Retrofit Conference, with sessions for academics and for home-owners, will be held June 19-21, Princeton University. Contact: MidAtlantic Solar Energy Conference, 2233 Gray's Ferry Ave., Philadelphia, Pa. 19146; (215) 963-0880.

University for Man, a free university, seeks a coordinator for a four-state program developing rural free university education. Contact: Sue Maes, U of M, 1221 Thurston, Manhattan, Kansas 66502; (913) 532-5866.

Nuclear Power vs. Political Rights
Organizing Packet with information about current surveillance and harassment of nuclear opponents; resource list. Send \$2 to: Campaign for Political Rights, 201 Massachusetts Ave. NE #316, Washington, D.C. 20002.

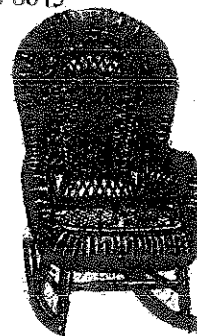
A person with fish-farming skills is needed to research and develop a closed-system greenhouse for a small community. Contact: Sun-Flower Farm, c/o Bruce Sabel, Rt. 1, Box 90, Amesville, Ohio 45711.

Community Service, Inc., Annual Conference, "Shaping Things To Come", will be held July 18-20 at Yellow Springs, Ohio. Contact: Community Service, Inc., POBox 243, Yellow Springs, Ohio 45387; (513) 767-2161.

1980 Calendar of Folk Festivals, listing fiddlers' conventions, ethnic festivals, traditional events, is available for \$4. Contact: National Council for Traditional Arts, 1346 Connecticut Ave., #1118, Washington, D.C. 20836.

Engineers and Scientists seeking non-violent, life-affirming employment, are compiling a directory of employment available. Send job offerings to: Caucus of Radical Engineers, Anabel Taylor Hall, Cornell University, Ithaca, N.Y. 14853.

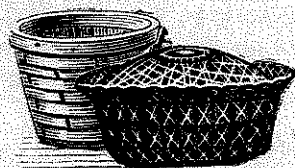
Sirius, a spiritual community founded by former Findhorn people, is offering a series of workshops on Attunement to Nature, Community Living and Spiritual Living and Growth, Our Higher Selves. For dates and information, contact: Sirius, POBox 388, Amherst, Massachusetts 01002; (413) 256-8015



Natural Organic Farmers Association's Annual Conference on "Toward Agricultural Self-Reliance for the Northeast" will be held August 1-3 at the University of New Hampshire, Durham. Contact: Samuel Kaymen, Stonyfield Farm, Wilton, N.H. 03086; 654-9625.

Countryside Living, an agriliving people-and-land bimonthly, is available by subscription. Contact: William K. O'Neal, 121 Ebon Road, Durham, N.C. 27713.

Heartwood Owner-Builder School is offering courses on building your own home, solar greenhouse management, retrofitting, the air-envelope house. Contact: Heartwood, Johnson Road, Washington, Massachusetts 02135; (413) 623-6677.



Global Energy Strategies for a Sustainable Future: World Games '80, will be held June 5-July 6 in Philadelphia to develop new options for humanity. Contact: World Games, 3500 Market St., Philadelphia, Pa. 19104.

Camping, Wandering, Living Lightly, with free contact ads, costs \$2 for a year. Contact: Schultz, Drawer 190, Philomath, Oregon 97370.

Third Annual Gathering of the Tribes Earth-Religions Conference, will be held in Unicoi State Park, Helen, Georgia. Contact: Gathering of the Tribes, POBox 4152, Campus Station, Athens, Georgia 30602.

The 1980 Georgist Conference will be held in New York City, perhaps on Labor Day weekend — planning is now underway and ideas are invited. Contact: Henry George School of Social Science, 50 E. 69th St., New York, N.Y. 10021.

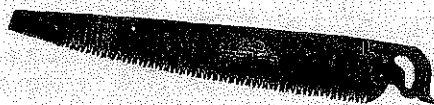
Radical Books about the struggle for peace and justice around the world are listed in a catalog available for 15 cents postage. Contact: RECON, POBox 14602, Philadelphia, Pa. 19134.

California Solar Business Directory with 1200 listings and an informative text is now available for \$10. Contact: Solar Business Office, B&T Agency, 921 Tenth St., Sacramento, California 95814; (916) 445-0970.

Land Development Fraud Victims will be interested in a new consumer's guide on how to get satisfaction from the \$5-billion land-sales industry. Send \$2.50 to INFORM, 25 Broad St., N.Y. N.Y. 10004; (212) 425-3550.

Community Technology Workshop is being offered by Farallones Institute, July 28-Aug. 22, geared to neighborhood-group workers interested in skills to develop and implement energy programs within their communities. Contact: Alison Dykstra, Farallones Institute, Occidental, California 95465; (707) 874-3602.

Scraps of cotton fabric, free for the asking, from Deva Cottage Industries which makes pure cotton clothes designed for comfort and simplicity — tell them how many pounds you want, freight collect, for quilting or whatever. Contact: Deva, Burkittsville, Md. 21718.



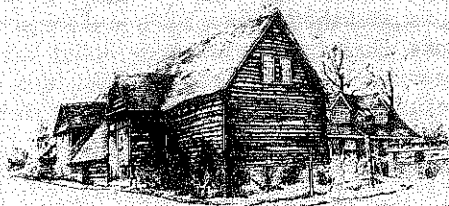
Ancient and Modern Therapies: A Synthesis for Self Awareness is the theme of the an International Congress sponsored by Himalayan International Institute, June 12-15, in Chicago's Conrad Hilton Hotel. Contact: Himalayan Institute of Yoga Science and Philosophy, RD 1, Box 88, Honesdale, Pa. 18431.

Non-Violent Anarchist Conference will be held in Southern Ontario August 22-24 to create an organization for promoting anarchist ideas, resisting militarism, and building an alternate society. Contact: The Book Shop, 72 Rideau St., Ottawa, Canada k1N 5W9.

The 1980 E-Town Experience — a conference of open-ness to become attuned to one's inner self and the oneness of All, will be held June 29-July 5 at Elizabethtown College, Elizabethtown, Pa. Contact: Life Spectrums, Inc., POBox 373, Harrisburg, Pa. 17108.



The Tenth New England Communities Conference will be held at Another Place, May 30-June 1 — and New England Women's Conference will be held June 6-9. For information, contact: Another Place, Rte. 123, Greenville, N.H. 03048.



Solidago, an environmental studies and group dynamics program for 14-16 year olds, will take place this summer on Maine's Mt. Desert Island. Contact: Jerry Bley, Solidago Box N, College of the Atlantic, Bar Harbor, Maine 04609.

Northwest Passage, one of the best alternative newspapers around, is looking for readers. Send them \$1 for a few sample copies at 1017 E. Pike, Seattle, Washington 98122; (206) 323-0354.

"The Politics of Psychiatric Drugs" is the title of a 25-minute slideshow presenting an analysis of the drug industry's role in contemporary society. For rental or purchase, contact Bay Area Committee for Alternatives to Psychiatry, 944 Market St., #701, San Francisco, California 94102.

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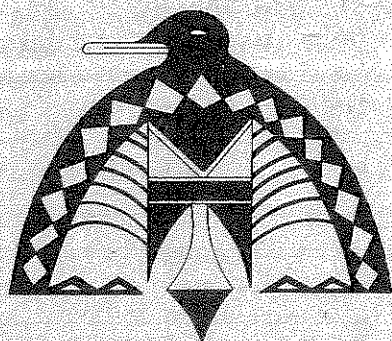
KOHR, Leopold. *The Breakdown of Nations*. NY: Rinehart, 1957; E.P. Dutton, 1978 (foreword by Kirkpatrick Sale). 250 pp. \$4.95 paperback. A unified political philosophy centering in the theory of size: that the one cause behind all forms of social misery is bigness. Also see *The Overdeveloped Nations* (Schocken, 1978).



KROPOTKIN, Peter. *Fields, Factories, and Workshops*. London, 1899; revised and enlarged edition, 1913. Harper Torchbook edition, 1974 (introduction by Colin Ward). Classic work by a Russian anarchist on the economy of energy required for satisfying human needs.

MORGAN, Arthur E. *The Community of the Future and the Future of Community*. Yellow Springs, Ohio: Community Service, Inc. 1957. 166 pp. Contends that the small community is a fundamental and necessary unit of society, and that the community of old can be integrated into modern societies. Also see *The Small Community* (Harper, 1942).

MUMFORD, Lewis. *The Condition of Man*. NY: Harcourt Brace Jovanovich, 1944. Harvest Books edition (with new preface by author) 1973. 467 pp. \$3.95 paperback. Argues that an age of expansion is giving way to an age of equilibrium and the whole man.



Post-1970 Decentralist Books

BERRY, Wendell. *The Unsettling of America: Culture and Agriculture*. San Francisco: Sierra Club Books, 1977. 228 pp. \$9.95; NY: Avon Books, 1978. \$4.95 paperback. Poet/farmer indicts large-scale mechanized agriculture and the land-grant colleges that support agribusiness.

BURNS, Scott. *Home, Inc.* NY: Doubleday, 1975. Republished as *The Household Economy*, Boston: Beacon Press, 1977. 252 pp. \$4.95 paperback. On the virtues of household production, which is not presently counted as part of our Gross National Product.

DAVIS, W. Jackson. *The Seventh Year: Industrial Civilization in Transition*. NY: W.W. Norton, May, 1979. 296 pp. \$18.95; \$5.95 paperback. Industrial civilization has entered the seventh year of plenty: for more than two centuries, we have borrowed on credit from nature, and an enormous debt is now due. This will force a new social order of decentralized agriculture and small intentional communities, and a redefinition of human relationships with nature.

GOLDSMITH, Edward, et al. *A Blueprint For Survival*. Boston: Houghton Mifflin, 1972. 173 pp. First appearing as the January 1972 issue of the *Ecologist* magazine, this systemic view of ecosystems and the principal conditions of a stable society includes a statement of support by 37 leading scholars and scientists.

HENDERSON, Hazel. *Creating Alternative Futures: The End of Economics*. NY: Berkley Windhover, 1978. 403 pp. \$4.95 paperback. Collected essays on topics such as the limits of traditional economics, the entropy state, the great economic transition, and the emerging counter-economy.

HESS, Karl. *Community Technology*. NY: Harper & Row, March, 1979. 107 pp. \$7.95; \$2.95 paperback. Report on community self-help in the Adams-Morgan section of Washington, D.C., why it didn't thrive, and what must be done to enable sustained community self-sufficiency. Also see *Dear America* (Morrow, 1976).

ILLICH, Ivan. *Tools for Conviviality*. NY: Harper & Row, 1973. 110 pp. \$5.95. As an alternative to technocratic disaster, advocates an inversion of the present structure of tools so that people can work with high and independent efficiency and recover the balance of life.

ROBERTSON, James. *The Sane Alternative: Signposts to a Self-Fulfilling Future*. London: James Robertson (7 St. Ann's Villas, London W11 4RU), 1978. 151 pp. \$5.00 paperback. On the turning point away from a hyper-expansionist future toward a sane, humane, and ecological future, as well as associated shifts in paradigms of wealth, work, and growth. Also see *Power, Money & Sex* (Marion Boyars, 1976).

ROSZAK, Theodore. *Person/Planet: The Creative Disintegration of Industrial Society*. NY: Anchor Press/Doubleday, 1978. 347 pp. \$10.95. The needs of the planet and the needs of the person are seen as one, with extensive comments on the personal scale of life in home, school, work and cities. Also see *The Making of a Counter Culture* (Doubleday, 1969) and *Where The Wasteland Ends* (Doubleday, 1972).

SATIN, Mark. *New Age Politics: Healing Self and Society. The Emerging New Alternative to Marxism and Liberalism*. West Vancouver, B.C.: Whitecap Books, May, 1978. 240 pp. \$2.95 paperback. (Revised edition to be published in N.Y. by Delta books in November, 1979.) On the six-sided prison, the trans-material worldview, and new age ethics and economics.

SCHUMACHER, E.F. *Good Work*. NY: Harper & Row, June, 1979. 223 pp. \$9.95. Further thoughts on human-scale technology and appropriate forms of ownership and action by the late author of *Small Is Beautiful* (Harper & Row, 1973).

THOMPSON, William Irwin. *Darkness and Scattered Light: Four Talks on the Future*. NY: Doubleday/Anchor, 1978. 189 pp. \$3.95 paperback. On the dead ideas that support our waning industrial civilization, the contemplative community as the new basic unit of production, and the meta-industrial village.

— prepared by Michael Marien
LaFayette, N.Y. 13084
July 2, 1979



Decentralism: Where It Came From, Where Is It Going? a new book by Mildred Loomis preface by Hazel Henderson



Dear friends of *Green Revolution*:

My wish is that I could give each one of you a copy of my new book, *Decentralism*, in appreciation of your work for a more human world.

To those who have subscribed for 25 years, I will present a free copy. To those who have subscribed for ten years, or those who order 3 copies now, I will include with your order a copy of my book, *Go Ahead and Live*.

I hope you will urge your local libraries to order a copy, and persuade book reviewers to ask for their review copies.

To all of you, my affection.

Mildred Loomis

"Indispensable grounding for today's futurists and New Age activists. Guides us in restoring personal autonomy and self-respect."

— Hazel Henderson

Green Revolution
POBox 3233
York, Pa. 17402

\$5.00

Green Revolution is supported by its readers, who send in cash for printing and postage, letters, articles, artwork, photos, etc. If you have not helped to make the Green Revolution stronger and healthier in recent months, won't you do so now? Keep the cycles moving along!

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To have your name reinstated on
the mailing list, all you have to do is
write. [But if you can enclose a
contribution toward printing and
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