

ALTERNATE SOCIETY

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ECCOLOGY

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Alvin Toffler, in his book 'Future Shock' writes - "What passes for education today, even in our "best" schools and colleges, is a hopeless anachronism. Parents look to education to fit their children for life in the future. Teachers warn that lack of an education will cripple a child's chances in the world of tomorrow. Government ministries, churches, the mass media - all exhort young people to stay in school, insisting that now, as never before, one's future is almost wholly dependent upon education.

Yet for all this rhetoric about the future, our schools face backward toward a dying system, rather than forward to the emerging new society. The vast emegies are applied to cranking out Industrial Men - people tooled for survival in a system that will be dead before they are.

"Reading and Writing and Arithmetic
Taught to the tune of the hickory stick."

Our present education system is planned and administered by those who are themselves the products of a rigid and outmoded system, and they can not help but perpetuate the only 'way' they know.

It has always been recognized that the world of learning (being in school) and the world at large, are two different things. Where there was once a significant discrepancy between the two there is now a complete dichotomy. The world has changed faster and more radically than has the education system that is supposed to prepare people to function in. There have been some changes - new buildings, some relaxation of discipline, a little more choice of curriculum, the abolition of corporal punishment - window dressing only. The basic purpose and function remains the same: to turn out people proficient in skills that are fast becoming the new super-industrial society that is almost upon us.

Education is geared to yesterday at a time when the new technological revolution is, for the first time in history, severing man's continuum with the past. The society that technology is now creating will not be able to be understood in terms of the past or even of the present. Yet instead of teaching how to understand and cope with a radically new and unprecedented existence, a world wherein all areas of human experience and endeavour will bear little or no relationship to the past, our schools and colleges continue to look backwards, preferring to teach of long dead civilizations and empires, of archaic ethics and morals and of economic systems and methods of production that even now are dying.

In our present education system, the spirit of Dick, Jane and Spot lives on.
"Fart!" says Puff.
and we agree!

Alternate Society is committed to a search for constructive, non violent alternatives to the present system. This can only be done by creating a strong counter-culture independent, both financially and spiritually, from the society it seeks to displace. Our material will be chosen with the objectives of providing inspiration and practical advice for those engaged in any activity which will help establish such alternatives - communal living, free schools, free stores, street theatre, restoring our ecological balance and so forth.

At this time we are looking for people who share these goals, and are interested in helping to produce the magazine to discuss the possibility of building a commune round the paper and related activities. If you think you might be interested, drop us a line.

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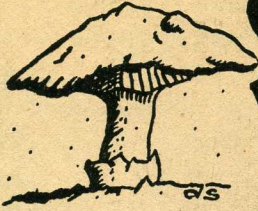
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SPORES

by John Martin

Spores are the method fungus uses to spread. Our ideas are a fungus growing on the "beautiful, unblemished face of the establishment". Many times a little article, a few words, has implanted an idea in our brains which grew and grew, like yeast (a fungus) makes bread grow. I will try to gather things from here and there that in and of themselves may not be of great significance but represent spreading cracks in the facade of "the Empire". If anyone has items they would like to turn others on to please send them to this column care of ALTERNATE SOCIETY.

Medical knowledge seems to be classified as the possession of the medical profession which they sell to people who have the right amount of money. Millions not having the money die. In fact medical knowledge is the accumulation of thousands of years and in reality is the possession of all people. Acupuncture, chiropractics, natural remedies, lay medicine, any practice which does not meet the approval of the medical association is outlawed in an attempt to make people more and more dependant on "experts". Ask a doctor about nutrition, chances are he had two or three lectures in eight years of medical school but his word takes precedence over a nutritionist who spent at least two years studying the subject. Calves fed on pasturized milk at an American University all died within two months. Rats fed on "enriched" white bread died. Your own experiments with nutrition can be no more dangerous. Read up on it as much as you can. Try to get as much organic, natural food as possible. In winter we need large quantities of vitamin A (keeps mucous membrane in good condition) and vitamin C (helps prevent infection). Apricots, carrots, melons, peaches, spinach, sweet potatoes, contain lots of vitamin A. Fresh fruit, especially citrus, and many fresh vegetables, especially potatoes, cabbage, peas and spinach contain lots of vitamin C. If you feel the need for additional vitamin C get rose hips tea a natural source of high quality vitamin C. What goes in through your mouth makes up your body; the better the food the better you are.

The Bank of America in Isla Vista, (the one that suffered from several bouts of spontaneous combustion) has a new problem. I.V. alternate community is creating a people's money co-operative. The money is available to members to help with medical expenses, buy a house for a commune, or? So far a textbook co-op has been started. Not only is this people helping people to build, but they know their money is not being loaned to armament plants, or napalm manufacturers or other producers of the death culture. If you want more information (maybe you'd like to try it) write to them at 970 Embarcadero Del Mar, Golerta, CA, 93017. Power to the brothers and sisters who are building a new world.

MY VIOLENCE IS BETTER THAN YOUR VIOLENCE.
A survey was taken of white and black American males. 57% did not consider shooting looters violent, almost a third considered beating students non-violent. They considered looting (85%) draft-card burning (58%), passive sit-ins (22%) as acts of violence. Many considered people who broke windows (Such as at Kent State) deserved to be shot. Violence in America seems to be acts against property not people. Many parts of today's so-called "movement" seems to feel the same way. Because you act violently towards me I am justified in doing the same. It took far more courage to face the British Empire armed only with love and a spinning wheel as Ghandi did, than it would have to organize an underground force and blow that Empire out of existence, which he could have done.

The last two items more or less from WIN. If you would like to read WIN, (peace and freedom through non-violent action) contact them at 339 Lafayette St. New York 10012 N.Y. Or ask your local news stand, book store, head shop to stock it and give them the address.

The Iriquois has developed no acquisitive instinct. The fifty sachems of the Iriquois League were its poorest men in worldly goods. They were hard workers and set an example of wisdom and industry to their people. Their religious law required that they be Ho-ya-ne or noble one must give all that he possessed to those who had less ability. Thus the rich man, the noble man was the poor man. He felt that it was right to give of himself and of his ability that his people might benefit. Dr. A. Parker (GAWASOWANEH, Seneca)

"Hospitals for the poor would be useless among them because there are no beggars. Those who have are so liberal to those who are in want that everything is enjoyed in common. The whole village must be in distress before an individual is left in necessity." Jesuits to the Iroquois, 1665.

"If a stranger wanders about your abode speak to him with kind words; be hospitable towards him. Welcome him to your home and forget not always to mention the Great Spirit." An Iriquois Teaching.

The preceding courtesy AKWESASNE NOTES published monthly at the Akwesasne Indian Reservation, Hogansburg, N. Y. Write to them at Akwesasne notes, Roosevelt town, New York 136183. Its a newspaper by Indians and is one of the best of the "New" papers. If you have extra cash send them that. No one is free until we are all Free.

AGAR-AGAR TO ZUCCHINI

by Maria Lester

If you are one of those who has begun thinking about the food you eat - and if also you have stopped eating meat, chances are you have encountered reactions from friends and acquaintances ranging from mild interest to outright hostility. After the expressions of astonishment and the inevitable "why?" the next statement-question is often, "It must be a very dull diet. You can't be getting much variety - and what about protein?" The question used to stop me cold coming as it so often did from people who have trouble recognizing vegetables other than carrots, peas, corn and potatoes, people who might have trouble naming more than 5 fruits other than the familiar apples, bananas and oranges, who think of canned baked beans at the mention of dry beans and who think of nuts as something to munch on at the movies.

I knew there was nothing dull about our food, but how to begin? - so I made lists of the foods we ate - some very regularly - others only in season. As I listed I realized that strictly speaking the word vegetarian is a misnomer as applied to the members of our family, for besides vegetables the foods we use seem to fall into 4 other categories as well - dry beans or legumes, fruits, grains and nuts and seeds.

Nuts and Seeds

almonds
Brazil nuts
cashews
chestnuts
coconut
hazelnuts
peanuts
pecans
pine-nuts
pumpkin seeds
sesame seeds
squash seeds
sunflower seeds
walnuts

Vegetables

artichokes
asparagus
bean sprouts

beets
broccoli
cabbage
carrots
cauliflower
celery
corn
cucumbers
eggplant
green beans
greens
beet
collard
mustard
turnip

beet
collard
mustard
turnip

lettuce
mushrooms
okra
onions
parsley
parsnips
peas
peppers
potatoes

radishes
rutabagas
seaweed (agar-agar)
spinach
squash
turnips
yams
zucchini

Dry Beans

black-eye peas
cranberry beans
garbanzos (chick peas)
kidney beans
lentils - red and green
lima beans
mung beans
navy beans
soy beans
split peas
yellow
green
Grains
barley
brown rice
buckwheat
cornmeal
millet
oats
rye
wheat

Fruits

apples+
apricots*
avocado
banana
berries+
cherries
currants*
dates*
figs*
grapefruit
grapes*
guava
lemon
mango
melons+
nectarines
oranges
papaya
peaches
pears
persimmons
pineapple
plums*
pomegranates
tangerines

The above lists are necessarily incomplete based as they are on my familiarity and somewhat dependent on my memory but they should serve as an introduction to non-animal foods. More to follow as well as recipes.

+ many varieties

* dried as well as fresh

INSIDE ROCHDALE

Editor's note: Some of the material in this article is taken from the articles on Rochdale by Dennis Westley (Alternate Society, September 1969), Eric LeBourdais (Toronto Life, January 1971), Brian Johnson (Guerilla, April 1971) and Steve Grant (The Naked Grape, 1971 edition.)

WHAT IS TRUTH?

We thought we'd write an article telling the Truth about Rochdale, but it turned out that Rochdale embodies so many different subjective realities that even those sympathetic cannot agree on what the "truth" is. So we'll settle for correcting some of the lies — or more precisely half-truths served up by the media to create a deliberately misleading impression. Specifically, we are concerned with correcting the impression fostered by the Toronto dailies that the educational program at Rochdale is a failure, and that the residents are taking the taxpayers for a ride by welching on their obligation to pay rent.

We cannot, of course, claim that Rochdale has been a tremendous success; the overwhelming social problems which many of its residents have imported into the building have thwarted many of the more ambitious efforts to create an atmosphere conducive to learning and creativity. To blame Rochdale for these problems would be to ignore the nature of our society: conversely, most of the constructive things which have happened at Rochdale would likely have happened someplace else had the building not existed. What Rochdale has done is to provide a meeting grounds on which those disenchanting with the running of modern society can attempt to work out an alternative environment. A large segment of the public — apparently quite happy to live in the dirty, noisy, overcrowded and alienated environment which it has taken industrial society three centuries to create — wishes to scrap the Rochdale experiment because it has failed to establish an entirely harmonious environment in three years. Perhaps some of them feel cheated out of the miracle which was to save us from our own folly.

As this article goes to press, the future of Rochdale remains uncertain. There are questions about how Ottawa's recently-announced attempt to foreclose its mortgage will stand up in court vis-a-vis the claims of others to whom money is owed (Ottawa's Central Mortgage and Housing Corporation put up ninety per cent of the money to build Rochdale.) There is doubt about whether the inhabitants of the building will be forced out when CMHC (or whomever) takes over; in the case of CMHC, contradictory claims have been made to the effect that (a) no mass evictions are planned and (b) the building is to be turned into a student residence. Since the

government does not recognize Rochdale as an educational institution or a majority of her inmates as students, their eviction would be necessary to create what it would consider a student residence. There is doubt as to what extent, if any, the residents will resist attempts by CMHC to infringe upon the freedoms they have enjoyed. Despite several meetings of the residents, no consensus on a course of action has been reached (beyond a general feeling that it would be desirable to turn as many floors as possible into communes.)

One thing is fairly certain: at some point there will be a clash between CMHC's aim of extracting as much money as possible from the building and the emphasis on education shared by the more community-conscious people at Rochdale. Since the Rochdale people have no strategy, and all appearances indicate that CMHC doesn't either, the nature and results of the forthcoming conflicts are still up for grabs. The inability of Rochdale to use the space of time between the announcement of foreclosure in mid-August and its coming into effect to take visible measures to strengthen the bargaining position of its tenants indicates one of the major reasons may be attributed to a growing feeling in the counter-culture that power is a Bad Thing and decentralized, anarchist-oriented structures offer the greatest potentiality for individual growth. Since its conception, Rochdale has reflected where the counter-culture is at.

GENESIS OF ROCHDALE

By 1960, the dream of increased student regulation of their own affairs, expressed throughout the century by the student co-operative residence movement, was becoming an urgent necessity as the dehumanization of the multiversity became apparent. Some faculty members shared this concern: George Grant of MacMaster complained that "the progressive hope in American education was gradually emptied of all content except means to technological regulation and expansion," while C.W. Gonick of the University of Manitoba suggested that boards of governors consisting of prominent business men are not the basic problem; replacing them with faculty members would be to little avail so long as the main purpose of the university is "to train people to serve the economy rather than to foster learning, creativity and scholarship." Manifestations of student dissatisfaction with the management of universities ranged from the riots at Berkeley and other U.S. colleges to the dropping out of some of the brighter students unable to find any useful purpose in their studies.

In 1936, four theology students at the University of



Rochdale casts sinister shadow on Bloor Street.

HOW THE GOVERNMENT CHEATED ROCHDALE

Toronto began the Campus Co-operative Residence Inc., designed to offer cheap alternatives to the university's residences. Owned by its members, the Co-op had by 1959 acquired four houses and rented a fifth. At this point, it hired as its general manager 19-year-old Howard Adelman, who by skillful manipulation of money bought up several houses available in the university area and began seeking backing to build a high-rise residence. To many members of the Co-op, this seemed a logical extension of the principle of student-controlled residences. Many of the student radicals, who at this time were evolving from the single-issue Combined Universities Campaign for Nuclear Disarmament (which had struggled vainly to keep nuclear warheads out of North Bay and La Macaza) to the various community power projects of the Student Union for Peace Action, were more apprehensive. They feared that such a struggle would turn potential student radicals towards community work, and that the struggle to maintain the community as an end in itself would relegate more important struggles to the background. These views appear to have been shared to some extent by members of the liberal government who supported the project.

Adelman's group had practically no capital, so their strategy was aimed at getting 100% government financing. From the start, they tried to found their new college as an educational institution and reap the tax deductions that come with such a status, and at the same time to obtain its classification as a student housing project to make it eligible for a CMHC loan at 6 7/8 per cent interest rather than the normal rate of 9 1/4. Some writers have professed to see a contradiction between an educational institution and a student housing project, although the nature of this contradiction eludes Adelman's group produced an amendment to the National Housing Act allowing for the development of student housing outside of accredited universities.

Campus Co-op next enlisted the support of Robert Macaulay, then Ontario Housing Minister, and persuaded the provincial government that Rochdale, as a student housing project, was eligible for the special CMHC loan. "Macaulay was interested in helping us get it through," Adelman says. "He liked our idea of a residence run by students." Now a lawyer for several developers, Macaulay later did legal work for the company that developed Rochdale, Revenue Properties, and became a director of one of its subsidiaries. Adelman later calculated that Revenue Properties could expect to make a \$430,000 profit on the Rochdale project, most of it from the mortgage.

In the fall of 1965, Adelman set up and incorporated Co-op College Residences Inc. (known as Co-op College) to handle his booming student housing business, which had found another market in building a co-op residence at the University of Waterloo. Co-op College emerged as the development arm of the rising movement in Canada to plan large-scale, student-run housing projects. Such university administrators as Claude Bissell looked favourably on what seemed solution to a tense student housing crisis.

In 1966 Co-op College finally received the CMHC mortgage, subject to a later audit, to cover 90 per cent of the capital costs of building Rochdale. Somehow Co-op College had to raise the money to cover the other ten per cent of the capital costs, then estimated at \$5.6 million. They never quite made it.

In announcing its intention to foreclose on Rochdale, the federal government attempted to present a picture of indolent residents reneging on rent payment and expecting the government to support them by granting Rochdale further subsidies. There are several reasons why such a picture is misleading.

In the first place, the CMHC mortgage which is being foreclosed was grossly inflated by the tactics Co-op College was forced to use to obtain the ten per cent of the construction costs CMHC refused to cover. These tactics consisted of artificially inflating the price of the land on which Rochdale was built. Speculators first assembled the property at Bloor and Huron and sold it back and forth to each other in paper transactions, raising the price each time. Revenue Properties bought the assembled land en bloc for about \$600,000 and resold it to Co-op College for \$1.1 million, making about \$400,000 profit. In a second mortgage, Rubin Corporation, a Revenue subsidiary, loaned Co-op the \$400,000. In effect, Revenue loaned Co-op the \$400,000 which in turn inflated the capital costs of Rochdale, which in turn inflated the CMHC mortgages.

Secondly, by refusing to grant Rochdale status of an educational institution the federal government cheated it not only of the ten per cent grant which such institutions normally receive to cover the part of the construction cost not included in CMHC loan but also of important tax rebates. For instance, the Department of National Revenue turned down Rochdale's application for a rebate of the \$200,000 tax on the building's construction and materials, at the same time that the federal Audit Services Bureau refused to allow this tax to be included as part of the building cost which was 90% covered by the CMHC loan (it also disallowed \$200,000 worth of moveable furniture; presumably putting a roof over the residents' heads was essential but putting a bed under them wasn't.) The municipal government did its share of squeezing money from Rochdale by refusing it tax exemption as an educational institution. These set-backs, coupled with an unexpected increase in the capital costs from the estimated \$5.6 million to \$5.85 million due to a five-month construction delay (the fault of Alscott Construction Co., then a partly-held subsidiary of Revenue Properties), broke the project's shoestring budget.

Thirdly, the regular payments on the CMHC mortgage were set at an unrealistically high level. They were based on full occupancy during at least the college months, with two people sharing each of 240 so-called double rooms. These rooms proved too small to be rented as doubles, a fact of life which was recognized when doubles were abandoned in such subsequent student residences as the Tartu and Neil Wyzik high-rises, but CMHC continued to press Rochdale for payment on this basis. The mortgage payments also took no account of heavy maintenance costs (i.e. \$500-\$1000 a month to keep the elevators running.) Full occupancy (which would grossly over-crowd the college's communal facilities such as common rooms and elevators) has not happened because Rochdale has proved unsuitable for university students: they are too busy doing the busy work of their courses to take advantage of the opportunities for self-education Rochdale offers, and tend to require a quieter atmosphere. Those who do come to Rochdale tend to move more frequently than would students, and hence there are many vacant rooms. If CMHC insists on full occupancy, it will have

The students were the first to come to Rochdale, which was originally conceived as a student co-operative. They felt that it would be cheaper than living in residence and would give them a freer, co-educational atmosphere of co-operative living. A minimum number of students were required to get the mortgage. A few free school sessions and cults were meeting also, at the outset. When they first moved in construction was not finished: the building was unclean, noisy and disorganized, and the quality of the food was bad. A lot of people left after the first month. At the beginning, most of the people living at Rochdale were fairly reliable and paid rent regularly. As time went on, however, Rochdale's lack of organization and control became so clear and obvious that people soon realized they didn't have to pay rent because nobody could collect it. Access to the building was wide open, and anyone could come in. Crashers started to come in to sleep, eat and mess up the lounges. Garbage problems got worse, people started to ignore their responsibilities, and a feeling grew that co-operative enterprise involved too much self-sacrifice. There was an escalating effect: residents who saw their neighbours failing to pull their weight became reluctant to pull extra weight, or even their own as time came on. People entering Rochdale began to understand the significance of Sartre's warning that we are condemned to freedom; in an atmosphere of total freedom, they had to organize for themselves whatever degree of tidiness or co-operation was to exist, and many didn't know how to handle this freedom. The fact that Rochdale tended to attract individualistic types of people also hampered co-operation.

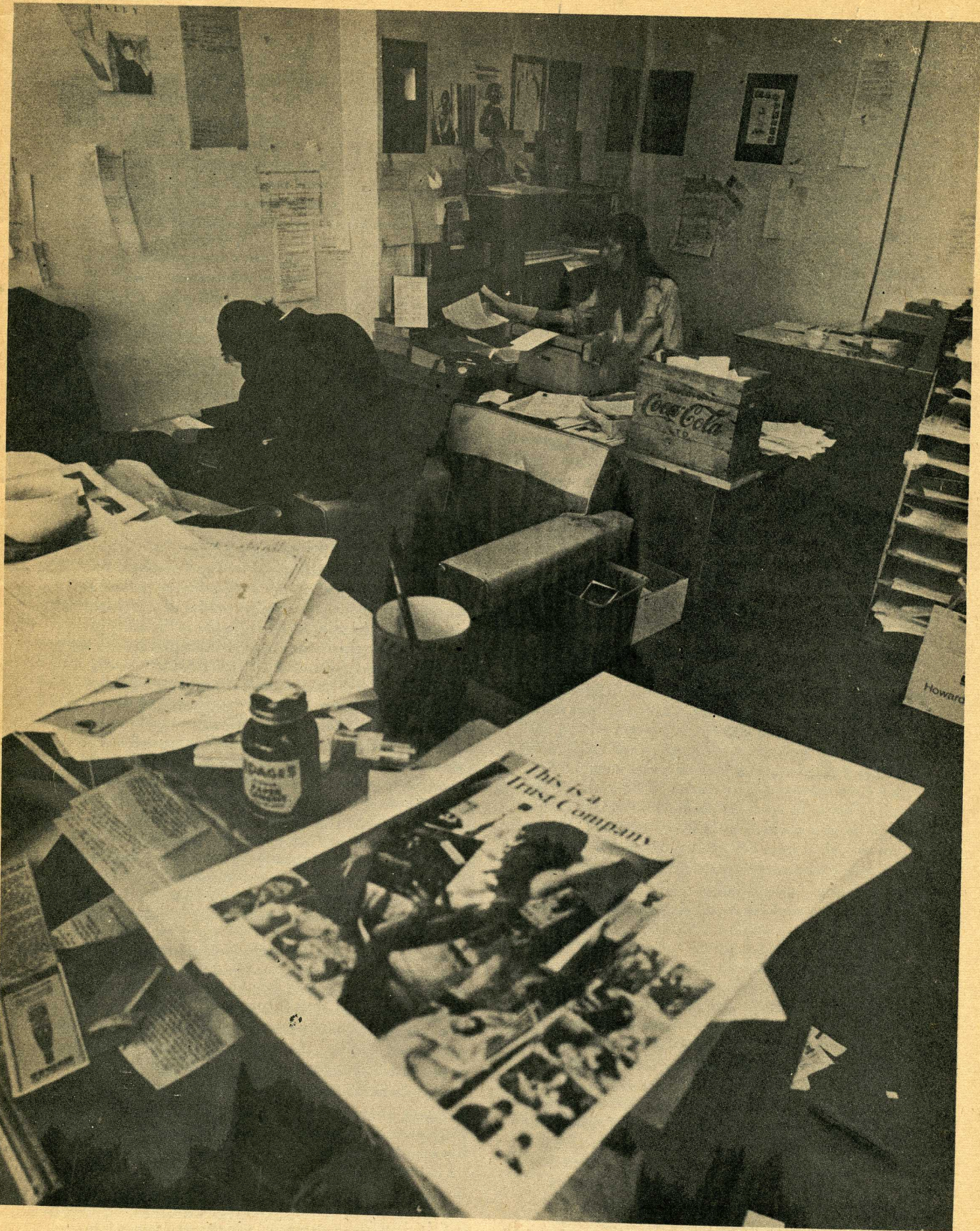
The breakdown of organization attracted bikers, who came for a free atmosphere in which they could use drugs; by December of 1968 the use of drugs was quite widespread. The first governing council was set up in January, 1969, to try to restore order, but from the beginning this council found communications to be a problem. One girl remarked: "They told us we were running the building - all of us. But how?" When some residents began taking drugs openly, others panicked and expected police raids momentarily. Nobody was sure how many informers and RCMP agents were in the building. When no large scale arrests took place, precautions began to relax.

The problems which plagued Rochdale prior to April 1969, therefore, were inability to raise funds by collecting rent, lack of communication, dirt, noise, drugs, the unfinished nature of the building, lack of co-operation, the presence of irresponsible people, and much more freedom than people were accustomed to and could handle without a transition period. These problems were increasingly recognized towards the close of the academic year in April; it was generally believed that heightened by the physical organization of the building itself: the isolation of the floors from one another had facilitated the organization of certain groups in certain areas of the building. To the crashers coming off the street, the lower floors were more accessible; they could walk up to them instead of taking the often crowded, slow elevator which frequently broke down. The lower floors were virtually occupied by crashers, the result being interference with the residents on these floors by dirtying the lounges, crashing in rooms, destroying property, etc. For the bikers, the isolation of one of the upper floors provided more security from from the police and the public than the more accessible lower floors. The living units themselves, physically constructed to

enhance a spirit of co-operative living, caused conflict in many instances over the sharing of washrooms, eating and sleeping facilities. Such things as stealing, crashing friends, the lending of keys, drugs, uncleanliness and conflicts of personalities and life styles led to tension, frustration and conflicts between many of the residents trying to live co-operatively. In fact, the conflicts between residents in their living arrangements caused general paranoid anomie to set in, resulting in a general overall breakdown of co-operation. Whole groups of people were forced to seek alternate living arrangements, changing rooms or floors, and bringing about a state of general chaos and disorganization, especially for the book-keepers, rent-collectors and policy-makers at Rochdale.

One of the first steps taken to cope with the problems experienced at Rochdale was the establishment in mid-March of 1969 of Flo's Parlour and Health Clinic, which dispensed quick care to both residents and non-residents with health problems, many of whom were reluctant to attend regular clinics because of the condescending or insulting attitude of their staffs. Volunteer physicians were to be in attendance several nights a week the rest of the staffing being done by volunteers whose qualifications as advertised in the Rochdale Daily included such things as "a cool head in a crisis; some medical knowledge and experience; knowledge of drugs and freaking; not too straight in thinking" and so forth. Small things residents wouldn't normally go to a hospital for (colds, headaches etc.) were treated, with serious problems referred to the hospitals. Connected with this project was Flo's trailer, a mobile youth referral service which assisted people with drug and legal problems. Rochdale people didn't consider it as effective as the Parlour, since doors were more often closed than opened due to lack of staff and money. There has been a clinic at Rochdale ever since, and another free clinic for non-residents has been established (and staffed to some extent by Rochdalers) on nearby Dupont Street.

At about the same time, an effort was made to cope with the problem of removing undesirables and non-rent-payers from the building. During the winter of 1968-9, some people had used violence (i.e. threatening guards with knives) to get in and avoid paying rent. A number of speed freaks were evicted in April, at about the same time that large numbers of college students left, and the screening of potential residents was instituted. At one point, the screening was perhaps too severe and the tortuous policy of obtaining bona fide admittance discouraged many people with a genuine interest in the functions of a free university. By 1970, however, the college was publicizing its desire for more tenants to help meet its financial burden, and the question of who was ideally suited to living in Rochdale and helping further its goals was subordinated to that of who could afford the somewhat high rental fees. However, at no point after the spring of 1968 were large numbers of non-paying crashers living in the buildings. The introduction of a strong arm security force, while creating certain problems for residents, had the effect of keeping out crashers and outsiders wishing to use Rochdale for drug transactions (on a September Saturday in 1971, the security guards proved



Creative disorder at Rochdale: the Pub.

their determination not to allow such outside drug deals by attacking two heroin dealers on the front patio with fists and massive dogs.)

Despite efforts by Rochdale to exclude drug dealers, Toronto police and many of her politicians have persisted in accusing Rochdale of being a mecca for addicts: numerous police raids have been made on the building, during which hundreds of doors have been smashed. Justifying this policy during a meeting with Rochdale residents in May of 1971, Mr. Wilson of the morality squad contended that "Everybody in every room in all eighteen floors jams into the corridors. . . we can't take time to knock (before breaking the door) or any drugs that might be inside would be tossed out a window before we could get in." One wonders how the supposed addicts can at the same time be in the halls and behind the closed doors disposing of drugs. The police are destroying private property and thereby punishing people who have not been proven guilty. Mr. Wilson claims that Rochdale is a "wholesale warehouse of illegal drugs for all of North America." If that is so, then, judging by the amount of drugs the supposedly competent Morality Squad has found at Rochdale, parents can relax for the drug problem does not exist. (The consensus at Rochdale is that the police may have found a total of about twenty pounds of marijuana, and similarly unimpressive figures for other drugs. Most of these drugs are kept by residents for their personal use.)

Police claims of violent resistance by Rochdale residents during their raids are equally lacking in integrity. For instance, they claimed (without offering any evidence) that one of their men had been struck in the hand by a stick with a nail in it. No one has been charged with this offence.

Deputy Chief Ackroyd claims that black plastic riot helmets were worn during the May 27 raid for protection against objects thrown from windows. Nothing harder than confetti had been thrown from Rochdale's windows during the 1971 raids. Rochdale discouraged bottle throwing the previous year by immediately evicting anyone caught doing it. Nothing was thrown from the windows during the May 27 raid. The area where the helmeted police stood was beyond the end of the building, where there are no windows. The helmeted police were present for only a couple of minutes — just long enough to form a line facing the people. They then stepped into cruisers and removed the helmets. There were large numbers of police without helmets in the "endangered" area, and they certainly were making no haste to leave the vicinity.

When all has been said about the police credibility gap, the fact remains that drugs are used in Rochdale. It is impossible to state with certainty our suspicion that drug usage at Rochdale is no higher than in any other student high-rise, since police won't release figures and in any case have not given Neil Wyzik or Tartu the attention bestowed on Rochdale. It is clear that they distrust Rochdale more than these other colleges with their administration-controlled environment. They have failed to ask whether the real problem is the lack of structure at Rochdale or the lack of freedom in the institutions that people came from when they first appeared at Rochdale. If self-reliance and self-initiative, with an emphasis on cooperation, rather than on conformity and fitting into the economic system, then young people would be better able to use the kind of freedom that Rochdale gives them. The chaos which can result when hundreds of people in the

same building are trying to find a point of reference for discovering their own identities has been reflected in Rochdale Rochdale's history to date, with its first year seeing these problems strikingly dramatized and the two subsequent years seeing considerable progress made towards overcoming them.

Granted that Rochdale brought much of its trouble with police on itself by openly flaunting laws against drug trafficking, and trafficking, and that some trafficking still goes on in the building, building, it is probably true that drugs are used in the building for pleasure and sociability rather than escape. One college drop-out comments: "There was far more pressure on me to drink in the Waterloo College dormitories than there is to do drugs here. It's like anything else, it's up to you." To close down Rochdale would undoubtedly worsen the overall drug situation, since drugs would still be used by the ex-inmates spread about the city, away from Rochdale's ameliorating influence. The stimulus of the Rochdale environment tends to decrease rather than increase the use of drugs by providing other outlets for creativity and denouncing the more blatantly capitalistic features of drug trafficking. (We won't get into the argument about which drugs are harmful or beneficial, but it should be noted that science has yet to prove that many of the psychedelic drugs are as harmful as tobacco.)

EDUCATION AT ROCHDALE

No tracing of Rochdale's progress would be complete without a few words as to why it should be considered an "educational" environment (or institution, if that word is more suitable for tax deduction purposes.) To justify such a claim, it would be necessary to show that Rochdale is helping its members acquire the skills which will enable them to function in society. Fifty or one hundred years ago, the skills one needed were the ability to accept discipline and perform long hours of alienated, monotonous labour. The education system, emphasizing obedience to rules and memorization of complicated, largely useless subjects for mental discipline, was ideally suited to prepare people for this. Today, however, automation and cybernation have created new needs in society; since the nature of one's work can be expected to change every few years anyway, what is most needed is the ability to think creatively and innovatively. This cannot be instilled by one person in another; it can only be acquired by providing a suitable environment, and this Rochdale does more effectively than our recognized schools.

A small minority of our public and secondary schools have begun to half-acknowledge new needs by providing such things as open concept schools, non-graded classes and more individualized courses. However, the innovations are confined to providing diversity in how people learn; what they learn is still determined by bureaucrats, and the recent centralization of education in Ontario has strengthened the bureaucrats' position enormously. The universities have made no reforms and most students find their studies totally divorced from their needs and interests. Most of their "education" is confined to the increasingly small portion of the time not taken up meeting the demands of their professors, which they structure themselves generally in the form of "bull sessions." The Rochdale environment supplies those desiring to learn with resource people, a library and interesting people to talk to — all more important than formal courses.

The foregoing, of course, is more applicable to the arts and sciences than to technical courses which require elaborate equipment and emphasis on factual data. Hence, Rochdale's environment would not be very suitable for engineering students, a situation which doubtless helps explain why the latter tend to be more conservative than their counterparts in the "arts". Nonetheless, engineering students are also going to have to acquire considerably more flexibility in thinking processes due to the shifting nature of our technology, and could also profit by spending time in a Rochdale-type environment.

When Rochdale was first started, it was envisaged that there would be a number of structured seminars differing from those of a regular university only in that the students would do the structuring and be motivated by a desire for knowledge rather than a degree. In fact, there have not been a great deal of such courses, though some have always been available (during the past month, for instance, courses have been advertised in judo, offset printing and contemporary Marxism.) Instead, the tendency has been for Rochdale residents to acquire their knowledge by informal meetings with those interested in sharing their ideas rather than by holding regular seminars. Rochdalers have started such projects as have attracted the interest of its members, making them open to anyone who wants to come and learn. Most importantly, Rochdale has provided facilities through which residents can structure their own learning program: community lounges on each floor, a library and so forth. Nobody at Rochdale is compelled to learn, but anyone who wants to can either find the facilities there or create his own.

Some of Rochdale's projects have benefited the entire central Toronto area. As we have seen, the Toronto Free Youth Clinic started in Rochdale as a response to problems in the building, which provided it with two free rooms at \$4,000 worth of financial assistance. It provided out-patient service on a 24-hour basis with a volunteer physician, a psychiatrist and a gynecologist, each recruited for one long evening a week. The provincial government, working through the Behavioral Sciences Department at the University of Toronto, and Sick Children's Hospital both used the clinic for special drug research. When the clinic moved to 252 Dupont it was able to broaden its scope and add a free store (on the initiative of the 14th floor commune) to its services. When it first moved Rochdale guaranteed its rent; now it receives government grants and hires a full-time staff doctor.

A variety of other worthwhile community projects also were spawned at Rochdale. The Coach House Press, in an old garage behind Rochdale and staffed by members of the college, was supported by the college while establishing a high-quality book and art printing business. Theatre Passe Muraille, with headquarters in Trinity Square, is a permanent group formed at Rochdale. A ceramics workshop started in Rochdale later moved to 10 Sullivan Street under Rochdale rental assistance. A writers' workshop at 44 Beverly Street, headed by established science-fiction writer Judith Merrill, started the same way. In July 1969, Rochdale sponsored a two-week festival of the arts based on a science-fiction theme that attracted psychologists, writers, filmmakers, poets and even policemen from across Canada and the USA. The Nishnawbe Institute for Indian Studies, an educational organization born on Rochdale's 18th floor, organized a major conference of North American Indian religious leaders last August and received a \$40,000 provincial grant (its chief

spokesman, Wilfred Pelletier, has written several articles on Indian philosophy, two of which Alternate Society has carried.) Rochdale has given temporary space and equipment to such projects as the Canadian Whole Earth Almanac (a catalogue of information sources for all basic urban or country living requirements) and Red, White and Black (an organization to provide job placement and other social services for American Expatriates.)

Inside Rochdale, films, slide shows, art exhibits, and discussion groups of all kinds are constantly going on. Peter Turner estimates that the college's library (where you can get coffee for five cents, a cup of wine for 25 cents, talking is encouraged and there are couches for people to read lying down or snooze) contains most of the required reading for most University of Toronto courses. Other facilities available in the building include a film-makers co-op, a hydroponics project, a vegetarian restaurant on the ground floor, a cinema on the second floor specializing in the classics, a pottery kiln, photography facilities, leathercrafts, woodworking, a loom and musical instrument maker etc. etc. Commercial ventures in the building include a book bindery and a lithograph shop.

This, of course, is not to mention special events which occur at Rochdale from time to time: visitors have ranged from poet Allen Ginsberg to 13-year-old guru. Henry Tarvainen, resident director of the St. Lawrence Center for the Arts, says: "So many activities of such scope and variety are going on in that building that even if you live there it's impossible to keep up with them." He was intimately involved with one such project in 1970, a three-week Festival of Underground Theatre (the first one ever staged) that drew over 100 experimental theatre groups from across North America and was acclaimed by the city's leading theatre critics.

From such projects as the foregoing have come a wide variety of creative achievements. Here is a partial list:

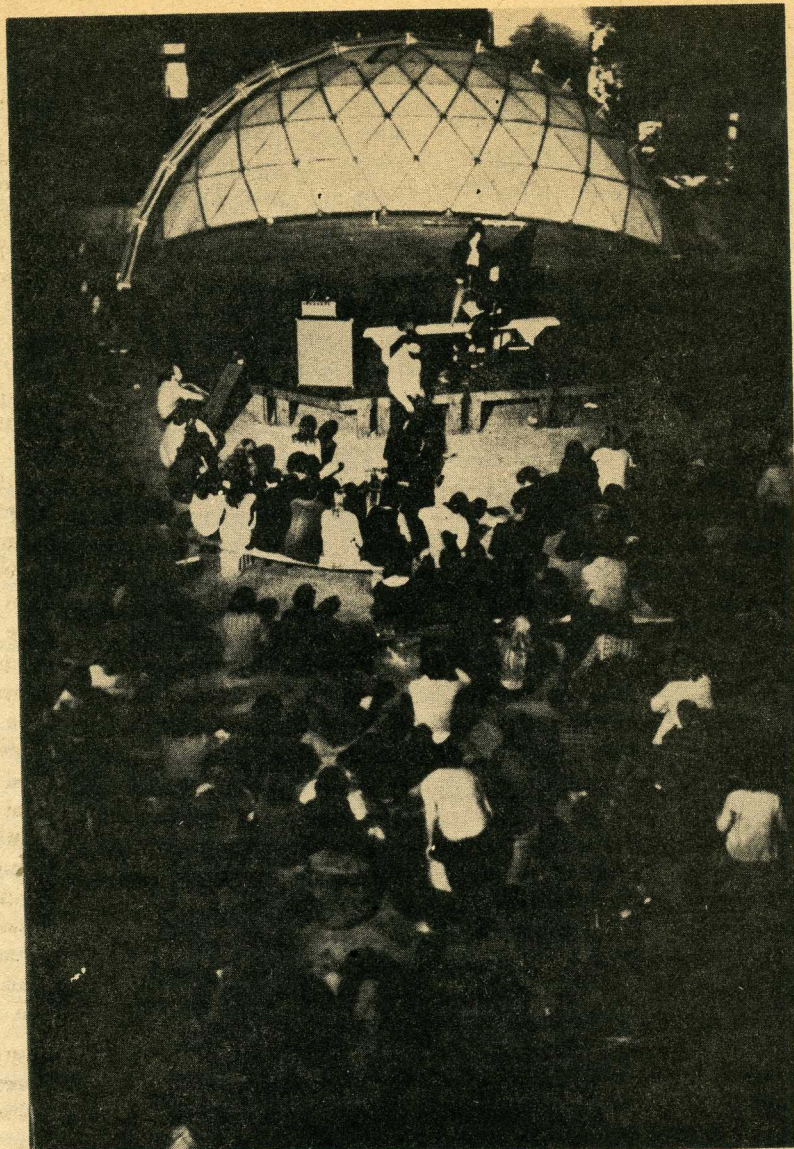
Books: There Can Be No Light Without Shadow, written by council president Peter Turner in 1971 and published in a limited edition, bound by Rochdale bookbinders. Received a good deal of praise. Hundreds of books have been published by Rochdale's Coach House Press.

Poems: Flophouse Poetry, edited by Erwin Steinbeisser, is a collection of Rochdale's best poetry to be published by Coach House Press this fall. Coach House has always published poems by Patricia Northrup, a Rochdale member. Plus many others.

Plays: as already mentioned, Rochdale has co-ordinated a six-week Underground Theatre Festival and founded a Toronto theatre company, Theatre Passe Muraille. Its productions of such original plays as Vampyr and The Doukhobors received enthusiastic press and full houses.

Movies: about a half dozen movies have been made by Gould through Lorne Gould through Rochdale In Spite of It all Productions. They have been shown at underground film festivals, and the Metro-wide on cable television.

Music: Rochdale has two or three resident groups, as well as numerous musicians. The 16th floor contains a music commune, and there are residents qualified to give instruction in piano and guitar. Members of the 14th floor commune have organized a number of free concerts during the summer of 1971 in various parts of Toronto.



Allen Ginsburg meets Rochdalites on back patio.

Painting: Robert Jacks, and Australian painter, has lived and worked at Rochdale. The sculpture, *The Unknown Student*, by Ed Apt who no lives and is well-known on the West Coast, stands for all to see on the pavement in front of Rochdale. Lawrie Peters has covered whole walls in Rochdale with her murals.

It will be impossible to measure the validity of the free university style education at Rochdale until her "graduates" have had a few years to make their way in the outside world. All that can be said now is that the facilities rather than ability to pay high rents could be the determining factor in deciding who lives there. The west wing of Rochdale was designed in the form of apartments and has created an apartment-building mentality: like high-rise dwellers everywhere, the residents are preoccupied with raising their families and with activities outside the building. This means that those pursuing studies are generally confined to the fourteen residential floors of the east wing. Although the building has had as many as two thousand people living in during the period of large-scale crashing, it has been found that if the population exceeds the 850 it was designed for plumbing and other facilities break down. Thus the amount of space

available for creative people is somewhat limited, and in view of these limitations Rochdale has not done at all badly in terms of educational achievements.

THE 14th FLOOR COMMUNE

No summary of the creative experiments of Rochdale would be complete without a few words about the evolution of a commune on the east wing of the 14th floor. In May of 1969, with the college students departing and the building relatively empty, about ten of the residents who were on friendly terms with one another moved to the 14th floor and began to decorate it. By September the number had risen to 35. At this point, the floor persuaded a reluctant Rochdale council to grant it block renting privileges: council feared that this would jeopardize payment of the CMHC mortgage. These fears proved unjustified: during the commune's existence it has paid rents proportionally similar to those of the other floors (around \$2,000 a month the first year, then proceeding to decrease in the occupancy of the commune which was proportionate to similar decreases throughout the building.) Since its inception, the commune has

carried on a running battle with the council, accusing it of sacrificing educational pursuits at Rochdale in order to put all its revenues into paying off the government. During one month the commune withheld its rent, using the money to finance such projects as installing a buzzer system on another another commune and refurbishing a lounge used by the entire building. At this point the commune received an eviction notice from Rochdale, and in the process of resolving the ensuing conflict it persuaded the council to establish an education council endowed with very limited funds to pass on to worthwhile projects.

One of the commune's first acts was to block off the floor with one locked door leading onto the floor rather than locks on individual rooms. From starting with cooking the occasional communal meal, it progressed to doing this more or less regularly, with the residents taking turns cooking. At first funds were raised by charging admission to large parties and selling liquor, though this has since been discontinued.

The commune has engaged in a number of projects beneficial to Rochdale as a whole. It was one of the few main backers of the hydroponics project, built a pottery kiln in the basement that is available to all, subsidized the education projects financially, put on a free movie series for several months and is currently undertaking a second, inspired and operates a free store in a garage behind the Dupont Street free clinic, and helped organize the Don Vale Food Co-op. In addition, a number of projects have been started on the floor itself, which are available to non-floor-members to whatever extent is compatible with the needs of the commune. These include a pottery wheel, a loom, a photography darkroom, a wood workshop (poorly equipped) and a design studio. Establishment of a guest room has made it possible to put up visitors from a number of communal farms, as well as Toronto's counterpart Pestalozzi College. Last but by no means least, in July of 1971 Alternate Society became a project of the commune.

It would be pleasant to be able to report that these not inconsiderable achievements had evolved smoothly with a minimum of personal disruption, but such alas is not the case. From the first, the commune faced problems of people who declined to pay their share of rent and indulged in such anti-social activities as dealing hard drugs (these were forced out in May of 1970. By 1971, serious differences of opinion within the the group were evident on such subjects as the extent to which communal living should be practised and the eventual goals of the commune. Is having a "commune" compatible with owning private goods, with have a personal income from an outside job and so forth? Having sprung from a desire of the residents for community but no common consensus as to what

form the community had to take, the group had to attempt to reconcile these differences as it went along. This it was unable to do, and several individuals have left the commune since then, either singly or in small groups (one such group started another commune on another floor, another outside the building.) The parting was not always harmonious, and this coupled with a running feud the commune has had with council has given the community a bad name in many circles.

Time, however, has born out the contention of the commune that, as one member recently wrote, "Rochdale can either be a series of communities or a big asylum." There can be no real sense of identity or community among 850 people; to get such a sense, they must break down into smaller

geographic units (just as society will have to take this step before any meaningful form of democracy can be practised.) For a year after the 14th floor commune was formed, the council prevented other floors from following suit; one member is particularly bitter about his failure to establish a commune on the 4th floor, with he moved to for three months to effect, which he attributes partly to frequent visits and interference by council members. Be this as it may, it seems that the higher floors have found it more easy to start communes than the lower ones. Several communes now exist, some of which have followed the 14th's example of having one centrally locked entrance. If the residents attempt to remain in the building and negotiate with CMHC for preservation of a learning environment, the floors which have become communities will be best able to mobilize their forces into a bargaining position. Time has also born out the commune's contention that more money should have been spent on educational projects rather than attempting to satisfy the government's insatiable demands.

At the time of writing, occupancy of the commune has dwindled to about ten people; there is a general feeling that new people coming to the floor should share its communal ideals and worth with the commune to create an economically viable community. This implies that the rent-paying population may not increase sufficiently to increase rent payments to a level satisfactory to whoever takes over the building, and moving the commune from Rochdale is generally regarded as being preferable to bringing in new people who don't don't share its goals. Like the building as a whole, the commune is adopting a wait-and-see attitude.

THE FUTURE?

Will Rochdale survive, or will the inhabitants drift off to do their own thing elsewhere? Stay tuned in to Alternate Society for the latest exciting developments.

FILM MAKER'S CO-OP

The recently-established film producers' and film distributors' co-operatives now sharing an office at Rochdale are by no means unique to Toronto; similar groups now exist in most major North American cities to challenge the monopoly on film-making which until recently was enjoyed by a few well-funded professionals. What is unique about the Toronto ventures is their ability to locate in Rochdale, in the center of a life-style sympathetic to alternatives such as the one they are trying to start in film-making. "There was

never any question about Rochdale being where we wanted to locate," says Jerry McNabb of the producers' co-op.

We asked Jerry why so many young people today want to get their ideas across in film; he cited such factors as the powerful impact of the film medium, its ability to communicate ideas subtly, the nolonger-prohibitive cost of making a film (almost anyone can pick up a Super-8,) the growing technical ease with which films can be put together and the medium's ability to create involvement: "We grew up on film,

but it no longer seems a magical experience. The 1950s were a do-nothing time with people in the role of observers; now they're starting to realize and cope with their powerlessness." Film also is an outlet for young people's search for mind expansion; modern film-makers (notably Ingmar Bergman) often communicate from one man's sub-conscious to another's: "things come across about the film-maker's thought and feeling that not even he realizes."

However, the process of making a film remains costly. A good ten-minute film would cost between 300 and 400 dollars, which covers such items as \$50 worth of film stock, rental of a camera and sound equipment, lab processing fees and purchasing the prints. Animated films are even costlier because of the need for animation cells; a three-minute animated film would cost from 200 to 300 dollars. A film co-operative can reduce many of these costs to the film-maker by loaning him film equipment owned by the co-operative and bringing him together with the people whose co-operation is required to make the film (cameraman, sound engineer, actors and so forth.)

The Rochdale co-op is just starting to put up equipment together; it hopes eventually to raise \$35,000 for shooting and editing films, though a more immediate goal is to own its own production equipment. Lacking government subsidization (which has been given to a co-operative in Montreal), they hope to raise this money through film screenings. At the same time they are trying to get a discount on film stock and processing. Already, young film makers in the city are producing films (some of them animated) for the co-op; at the moment the only joining requirement is a five dollar membership fee, though an obligation to help in the work of the co-op (such as fund-raising) may be added when it can make equipment available to its members. The co-op sponsors workshops on such topics as the total aspects of animation and how to edit and mix sound. Starting in mid-October, film-makers will bring their completed films to workshops to demonstrate how they were made.

Jerry advises people who think they might be interested in making films to understand the medium's problems and acquire a total picture of the process (this can be done by reading books.) At this point they should join a co-op (another option is to join a technical school, such as Toronto's Ryerson Institute of Technology, which offers a

course in film-making, but one drawback to this is that Ryerson takes the rights to films made by its students (Jerry compares this to an English department demanding the rights to a novel written on its stationary.) At a co-op, workshops do not draw on academically oriented people but rather on people who are actually making films. Often, people who aren't actually making films join the co-op just to see how it's done.

It is now rather difficult to assess the degree to which a growing interest in video-tape will conflict with film as an art. Videotape is cheaper than film but more difficult to edit, and a film camera is easier to work with than a television camera (for instance, there is a better lens selection.) Videotape is better for copying than printing, and with the development of cassettes will make individual ownership of film libraries possible. A result will be the making of more film and more markets for independent film-makers since big distributors will no longer have a monopoly.

Film co-operatives do not expect the same degree of problems with unions that have hamstrung independent film production in the past (an example being the projectionists' union preventing the pro-labour film *Salt of the Earth*, made with an amateur cast, from being shown in professional theatres.) At the moment the co-ops are too small to bother the unions, and they are beginning to realize that a beginning place is needed for film-makers to acquire expertise. The Canadian film *Going Down the Road* was made outside the unions, who then were paid to distribute it; this enabled the film to be made comparatively cheaply, at \$22,000, and it acquired much critical praise. Once the co-op gets on a profit-making basis problems are anticipated, not only with unions but also with production houses. The distribution outlets are usually American owned and concerned only with making money (a few Canadian-owned theatres, such as Toronto's New Yorker, are partial exceptions.) The co-op hopes to set up its own theatre in Toronto to show Canadian features and shorts in 16 mm.; it might also show other types of films whose interest is too off-beat to attract the commercial movie houses.)

It takes time to build an audience, and the co-op doesn't expect a profit for the next three years. Should all go well, however, they may shortly be offering an alternative to commercial films to those who want to produce, edit and see them.

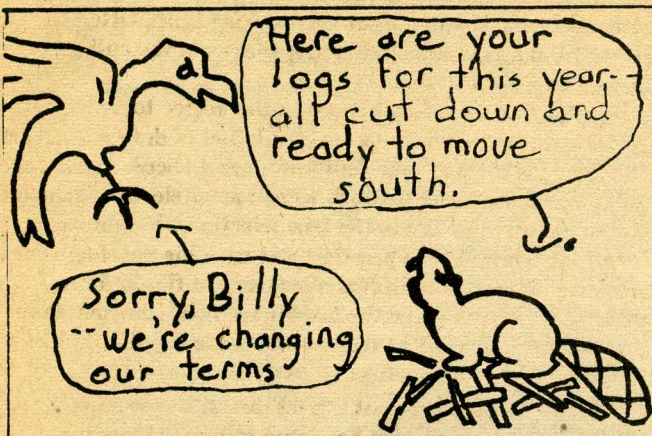
the canadian WHOLE EARTH ALMANAC

"It's taken the human race hundreds of years to get itself into this mess — we can't expect a solution overnight." Mike Kelley, formerly of Texas and now a staff member of the Canadian Whole Earth Almanac in Toronto, was explaining why he isn't looking for a scheme to save humanity. "If we can devise the means to buy ourselves some time — perhaps two or three generations — maybe we'll have time to come up with some long-term answers." During the ensuing conversation, it became clear that Mike had little hope of finding the solutions to our problems in the cities. Like most

of the other Almanac staffers, he'd rather be on the land.

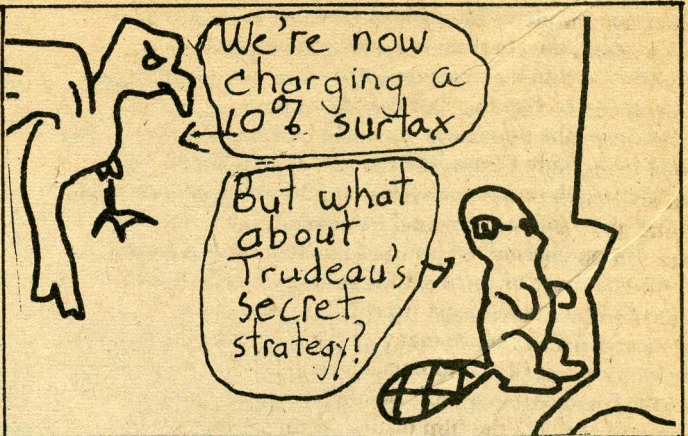
However, as Almanac editor Ken Coupland points out, this does not necessarily mean spending all one's time in the country. Contradicting the popular myth that when people abandon communal farming experiments to return to the city this means that the farm has failed financially, Ken suggested that a few months in the country teaches a person how to fit in with life's natural patterns, after which he has found the mental stability with which he can live anywhere. "At this point many of them return to the city, which is often a mistake." Many have found an ideal pattern for life in

Billy Beaver & Edgar Eagle



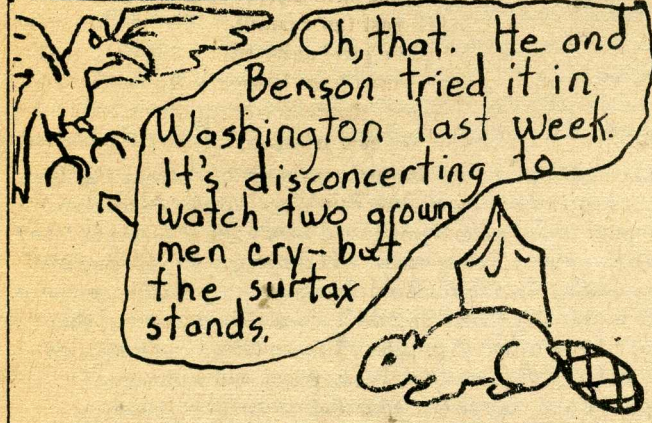
Here are your logs for this year - all cut down and ready to move south.

Sorry, Billy -- we're changing our terms

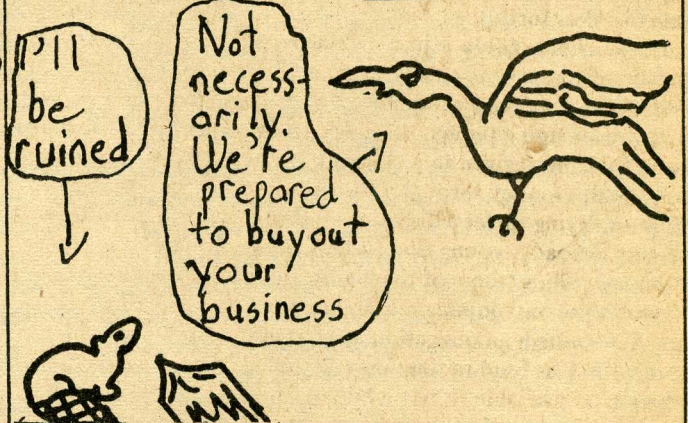


We're now charging a 10% surtax

But what about Trudeau's secret strategy?

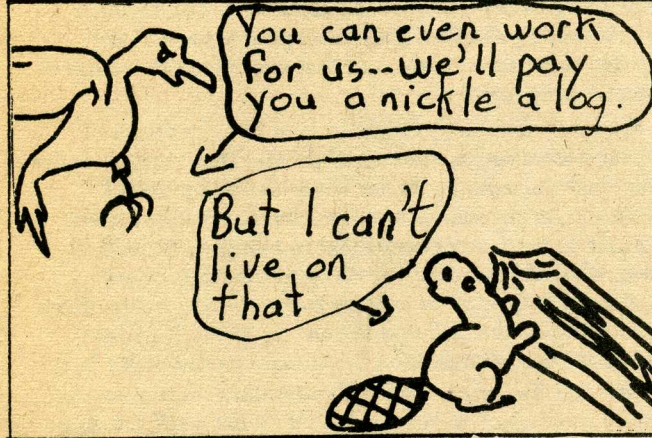


Oh, that. He and Benson tried it in Washington last week. It's disconcerting to watch two grown men cry - but the surtax stands.



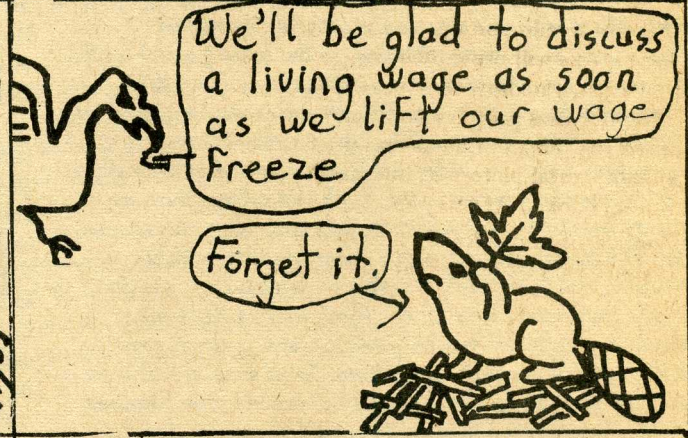
I'll be ruined

Not necessarily. We're prepared to buyout your business



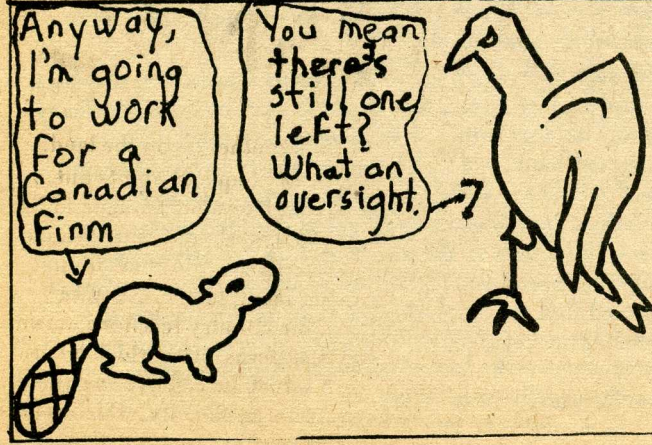
You can even work for us -- we'll pay you a nickle a log.

But I can't live on that



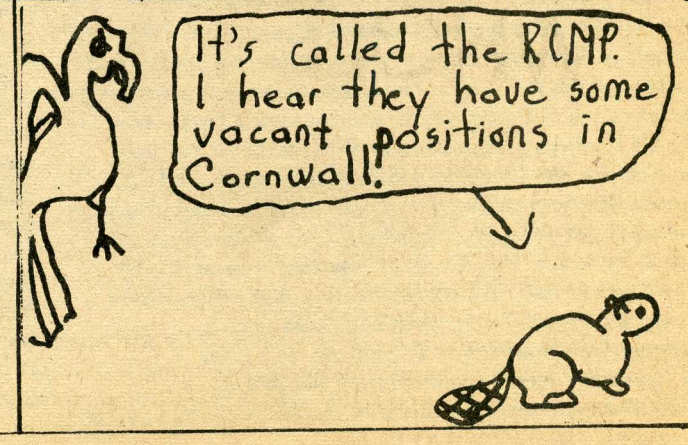
We'll be glad to discuss a living wage as soon as we lift our wage freeze

Forget it.



Anyway, I'm going to work for a Canadian firm

You mean there's still one left? What an oversight.



It's called the RCMP. I hear they have some vacant positions in Cornwall!

alternating between rural and urban environments; Ken himself spent six months in the country not too long ago and hopes for a similar sojourn whenever his work with the Almanac permits. He makes it clear that the Almanac sees its role not in trying to persuade people to return to the land (which it expects they will want to do naturally as urban problems become more intense), but in helping those who want to do so achieve their goal by supplying useful information. Although small-scale farming has become economically unprofitable in the sense of being unable to offer a standard of living comparable to that enjoyed in the cities, many young people are turning to subsistence farming because they have rejected the middle-class values which accompany its high living standard. "You can survive at subsistence farming so long as you know what you're doing," says Ken.

In their office suite on the tenth floor of Rochdale, Ken and Mike rapped with us about some of the things the Almanac is doing to try to make information available to those who want it. To start with, of course, there's the publication itself. To some extent, the Almanac is patterned after its American parent, the Whole Earth Almanac, which recently ceased publication after printing a number of "access catalogues" related to various aspects of economic survival outside the System. Since the literature and tools it referred to are in the USA, the need for a Canadian counterpart was felt. The Almanac has adopted the format of a quarterly, with each issue centered around some aspect of the counter-culture. The three issues published thus far have dealt with food, shelter and industry; currently in the works is a fourth issue dealing with tribal medicine. Within each issue dealing with tribal medicine. Within each issue are short articles on dozens of relevant topics, each accompanied by information as to where to get detailed information and necessary equipment.

Closely allied with the almanac is a library being put together by the staff, concentrating on the same general topics as the various almanac issues. In an attempt to avoid the titles normally found on public library shelves and make the library as detailed as possible, books from various European and Asian countries are being gathered. Although they are at present housed in the Rochdale office, they are ultimately destined for a public reading room in a wilderness setting. The library will serve as a reference tool both for the almanac and individuals wanting to learn how to survive.

At their truck store four blocks southwest of Rochdale, the almanac people sell books, pamphlets and journals pertaining mostly to survival on the land. As an example of their determination to surmount obstacles to success, the Almanac earlier this year started its own distribution system. The chief obstacle to the financial survival of small journals in Canada is the refusal of greedy distributors to handle magazines which lack a large circulation (since being featured on newsstands is the only way to acquire such a circulation, the result has been a vicious circle which makes it virtually impossible for any Canadian publication (except the USA-supported Maclean-Hunter group) whose bland content can be relied on to get the natives thinking) to last more than two or three issues. The Almanac is getting around this by distributing not only its own publication, but others which pay a small commission for each copy sold as well.

Although its operations in Toronto are as yet far from financially secure (good sales on the first three almanacs have created an outlook of moderate optimism) the

Almanac has already branched out to start some rural experiments. A tract of land has been acquired in an inexpensive area east of Thunder Bay, and several people are now at work clearing the land and building shelter. They plan to experiment with new ideas to assist the questi for survival. One plan involves building geodesic domes along the lines suggested by Buckminster Fuller and to insulate them with urethane foam. Here is how the shelter issue of the Almanac covers urethane:

"The term urethane covers a wide variety of plastic foams, chemically related but differing in physical properties. They change is resilience from flexible materials to rigid structures. It is this last type that provides a wide range of end uses in soncstruction. In this foam urethane foam when in place is a durable, moisture and chemical-resistant product. Its cellular structure provides exceptionally good insulating properties — about twice as gooda as styrofoam. When in place, it won't catch fire easily, moisture won't penetrate it, and it won't soak up water. It's lightweight. It's strong (take a 2 x 4 to it, or try to kick it in), it kills sound, it's bouyant and a good shock absorber. Rigid urethane foam can be sprayed on the site using specially designed equipment that meters the two components and brings them to a mixing and dispensing gun. Heavy thicknesses

can be built up by applying layer after layer. Because the foam reacts fast and sets quick, this can be practically continuous. You pour the reactive liquid into a cavity and it foams to many times its volume, filling cracks and forming a strong seamless core. Letting the mixture into the mold in a partially expanded state is called frothing. You do it when the materials of the molds are sensitive to pressure." There follows an article on how to build with urethane foam, illustrated with several snapshots and diagrams (a great deal of stress is placed on attractive visual layouts in all the almanacs.) The Thunder Bay crew anticipates that domes will proove particularly adaptable to urethane foam, and that it will help the seams of the domes stay together.

Another experiment they plan is to test the utility of methane generation as a source of power. This is based on the theory that the methane fumes which rise from piles of excrement will generate power; the almanac people expect to be able to use human excrement to pump water to their domes, while the more-heavily-concentrated excrement of bats and chickens may be suitable for propelling automobiles. Commenting on the fact that the city of Milan, Italy has successfully used this method to generate its electricity but no other city has taken it up as an alternative to our present wasteful methods, Ken comments: "if all the small schemes people in various cities are testing were brought together it would bring about utopia."

Although they don't say so in as many words, Ken and Mike give one the impression that they feel the cities are hopelessly doomed and that little can be done to save them. "There's still enough land in the USA for everybody to have twenty acres," says Mike. When you point out that in a few generations twenty acres could get as crowded as our cities are now, he reverts to the idea that if we can buy enough time perhaps succeeding generations will work out a solution. We agreed that the most essential thing at this stage is for the individual to get his own thinking straightened out and to fit in wherever he feels most comfortable, whether it's on the land or in the city.

The more I read, talk or hear about "movement" people and their involvement with the current ecology crisis, the more apparent the hypocrisy of the whole thing becomes. I hear people talk about ecology as if the problems that exist were not part of their lives. People who write about ecological destruction and preach an alternate life style, but live under a totally different set of values without seeing the hypocrisy in it are becoming more present within the alternate community.

The most self-destructive way to live is not in accordance with your beliefs. To preach equality, peace and love outside, and then to be a sexist, chauvinistic, racist pig at home creates contradictions which will eventually lead to insanity. One of the prime causes for society's present state of decay is the creating of a highly schizophrenic society due to people living a double life, being a father, mother, kind, gentle, loving person at home, then becoming vicious, cruel, capitalistic, miserable working class hero consumerite enough times that the two roles become one in a psychotic nightmare. How many people, to fit into society, stifled their dreams and beliefs and so became role players with their parts already written and memorized.

Many current "ecologists" talk of the destruction of land and nature, but don't recognize their own destruction. They don't see the pollution of the mind and body (which is one) by the consumption of most foods that they eat. They can't see that by eating the poisons present in most foods, they are a large part of the ecological waste and destruction going on today. We are all parts of the universe, all the same, all equal, all one.

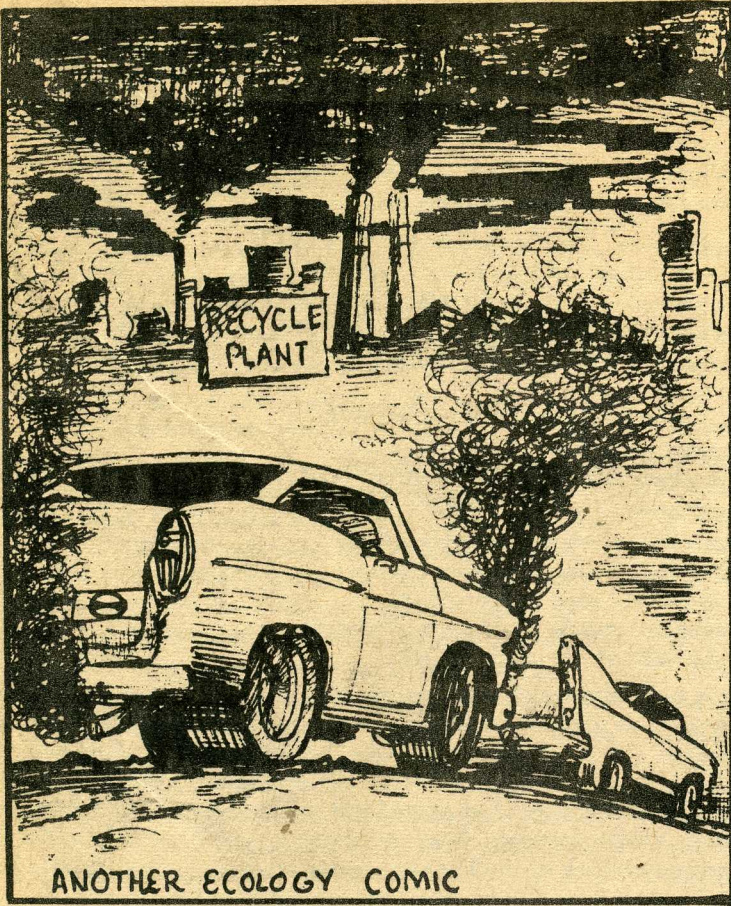
We have fallen so far away from living within the order of the universe. We have become so destructive in our attempts to dominate that it may be too late to change the tide of destruction and death which has been started. By understanding the way of the universe and accepting that we are all one and that everything that exists has as much right to be as we do, maybe we can begin to change. This is a long trip. We've all got a long way to go; knowing the imperfections of society and what to do to get away from them is a way we can all begin. We all will go through many changes before we will reach what we look for. We all have to die before we can be born.

We cannot separate and categorize segments of our life. It's all one. There is no separating ecology or politics from eating and sleeping. We are all one. Everything that happens to you affects me. Everything that you do affects me. We must be conscious of this and become aware of how we live.

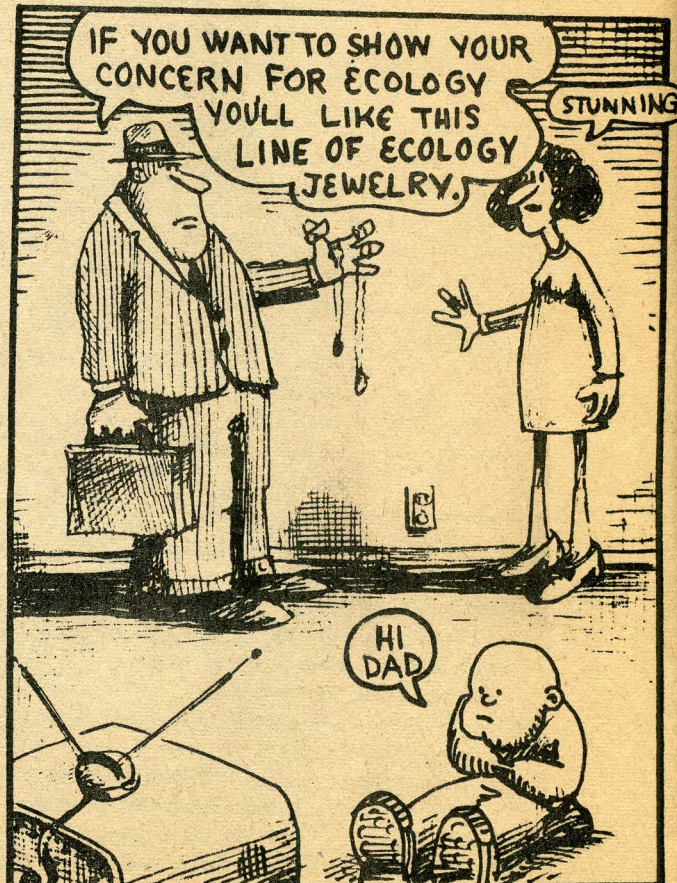
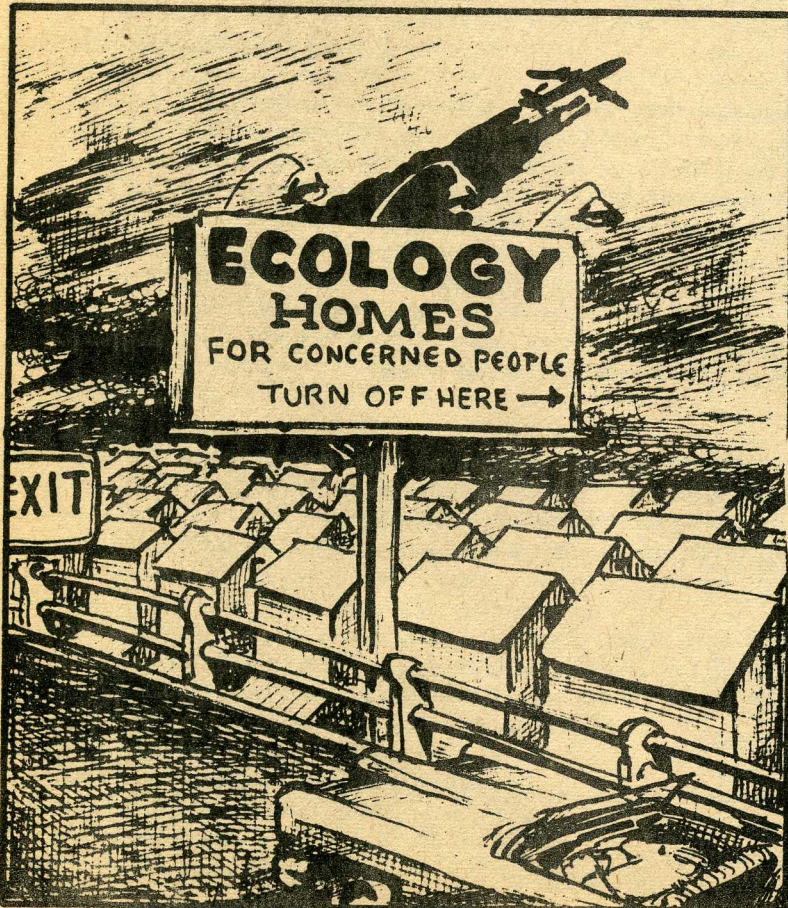
We must all live with our Karma. Karma is the law of cause and effect. We are all responsible for everything we do and how we live. If we are violent, our Karma will be violent. We all answer to our Karma. Basic physics.

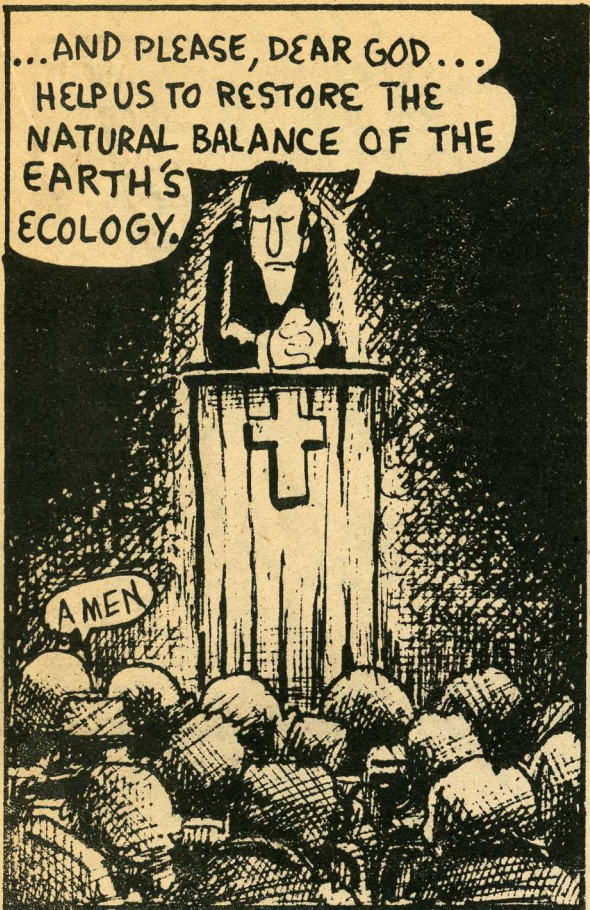
We are not alone, we cannot hide and feel that nothing will disturb us or that we are doing "our own trip." Our trips are all connected, and when we can see that, we can come together and the hate and destruction that now exists will vanish.

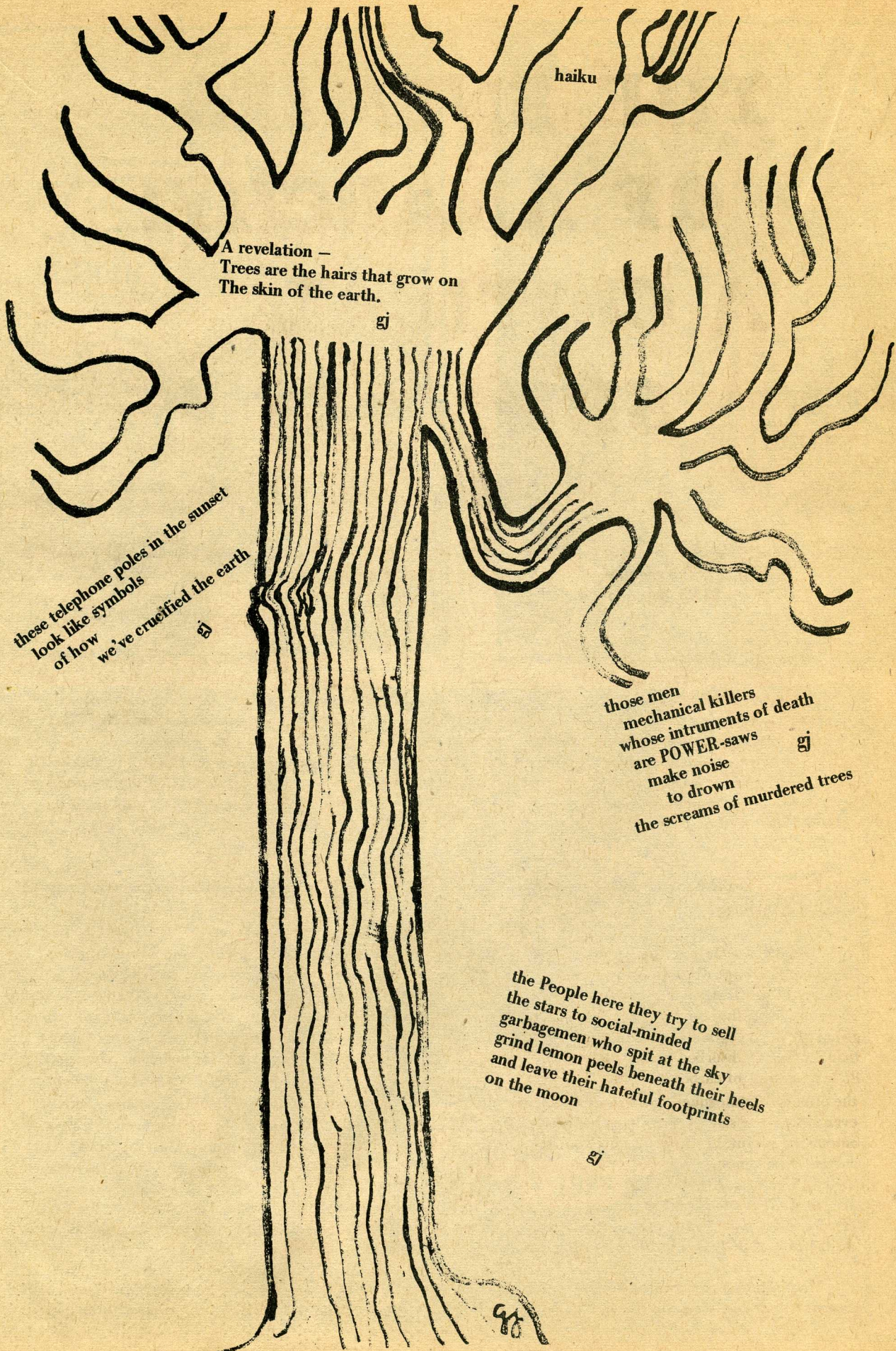




ANOTHER ECOLOGY COMIC







haiku

A revelation —
Trees are the hairs that grow on
The skin of the earth.

gj

these telephone poles in the sunset
look like symbols
of how
we've crucified the earth

gj

those men
mechanical killers
whose instruments of death
are POWER-saws
make noise
to drown
the screams of murdered trees

gj

the People here they try to sell
the stars to social-minded
garbagemen who spit at the sky
grind lemon peels beneath their heels
and leave their hateful footprints
on the moon

gj

98

THE ENEMIES OF ANARCHY: A CRITICAL SUMMARY

by Gary Moffatt

Hunter, Robert. The enemies of anarchy. Toronto, McClelland and Stewart, 1970. 230 p. \$3.95, paperbound.

OPTIMISTIC OUTLOOK

Large-scale integration and convergence may enable us to survive the collapse of our civilization: "such historical precedents as there are would indicate that our chances are negligible. . .but the imponderables of unprecedented experience cannot accurately be weighed." This is the theme Vancouver Sun columnist Robert Hunter develops in his book "The enemies of anarchy." Like McLuhan, he envisualizes the twentieth century as the period in human history in which the fragmentation of print-oriented culture starts being replaced by a true consciousness of inter-relationships. Hunter maintains that "while it is easy to see signs of dissolution and break down on every hand, we can, with effort, perceive in the accumulating wreckage the patterns of the future. And the patterns are more pervasive and consistent than a quick glance at the Bosch-like landscape would seem to indicate."

ECOLOGY THREATENED

Part one of the book consists of a chilling survey of nature's "self-regulated revolution" against her rape of mankind including:

Pollution — Only in the Antarctic can one find snow uncontaminated by pesticides and air pollution - elsewhere it is impossible to find water without carbon monoxide from automobiles and industrial waste. Residues of pesticides have been found in the bodies of ocean fish that never come closer than 100 miles to shore. There is danger that our rate of combustion will exceed nature's rate of photosynthesis, preventing plants from giving off the oxygen we need to stay alive. /We are now adding carbon to the atmosphere much more rapidly than it is being absorbed by the oceans (our main reservoirs of carbon.) Automobiles, for instance, release some 86 million tons of carbon compounds into the atmosphere of the USA each year./ The drugs we take to combat the effects of atmospheric pollution, overcrowding, pesticide poisoning etc. lower our resistance and make us even sicker (the sale of such drugs has increased 1,100% in the last 24 years.) In 1968, an increase of 2% in the amount of pollutants in the earth's atmosphere caused a drop of the average world temperature by 7/10 of a degree; this is enough to change the pattern of heat exchange between the equatorial area and the polar areas of the earth, resulting in shorter summers and longer, colder winters. Nitrates from chemical fertilizer have already increased the cases of cancer and blood disease. A 50% increase in the efficiency of pollution control methods (hardly to be expected in view of the failure of almost all methods tried so far) would do nothing more than level off the rate of pollution increase, leaving avoidance of the disaster unsolved.

Exploitation of Raw Materials — Americans now consume half the world's total annual product, which if present trends continue will rise to 83% by the end of the century. If the rest of the world, even with its present

population, were to achieve the level of material wealth enjoyed by the people of the USA there would be a six-fold increase in the need for materials. Even now we lack enough copper, tin and lead to permit such a duplication on the basis of today's technology. In time alternate sources of energy and power may be found, providing the effects of the process of depleting resources don't hit us before we can make such a transition.

Water – The growing burden of urban wastes will by 1980 be sufficient to consume the total oxygen content of the entire river system of the USA during the summer rate of flow. Algae and waste heat (from cooling nuclear generators) threaten the existence of fish.

Radiation – Since the beginning of nuclear testing in 1951, baby deaths in the USA have increased 25%. Fall-out has already caused long-range damage to human reproductive systems. We haven't yet determined the degree to which waves from colour television sets endanger humans.

The Arms Race – As our culture increasingly sustains itself on weapons development, the "learned responses" of its citizens increasingly amount to an adoption of the implicit goals of weaponry. This collapse of the ability to reason and to behave rationally is a central feature of environmental collapse.

Alienation – The 1/7 of the world's population which enjoys physical well-being usually does so at the cost of estrangement from oneself and others, a process which has always been with us but has greatly increased since the industrial revolution's division of labour.

Urban Problems – Violent crime rates have risen 57% since 1960. Experiments on animals show that over-crowding leads to enlargement of the adrenal glands, high blood pressure and other circulatory and heart diseases, psychological and physiological stress.

Population – Already hundreds of millions of people are doomed to starve to death in the 1970s. Even if space colonization becomes possible, it would only take eight thousand years at our present rate of reproduction to pack the whole astronomical universe (two billion light years in diameter) solid with humanity. Even if it becomes technically possible to feed the huge population, there will be numerous psychosocial problems from over-crowding. Currently, our population is increasing at the rate of 167,000 per day. Despite lower birth rates, the net reproduction ratio is much greater than one.



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Hunter continually stresses that none of these problems can be fully considered in isolation; they present an even greater threat when taken together. He blames the danger on "organized anarchists" - the governments of various countries, the large corporations, and powerful pressure groups like unions and the National Rifle Association - which selfishly pursue their own narrow interests regardless of their effect on society as a whole. The threat to our ecology will force them into more cooperative patterns of behaviour, though it is questionable whether we can adapt in time to avoid perishing. Certainly "civilization" as we know it is doomed.

FORCES OF INTEGRATION

Among the factors Hunter sees as unifying and integrating society are:

A Shift in Consciousness - The modern emphasis on acquiring a good image, on being popular with one's peer-group and getting along well with everybody, indicates a shift towards an "other-directed" consciousness. Successful doctors, teachers and workers leave their crafts to become administrators, thus joining the manipulatory forces at work in our society.

Gestalt Economics - By this Hunter means that economic power resides no longer in individuals, but in technostructures (corporations which apply technology successfully.) No individual is likely to reverse a decision which requires the combined information of a group. With their profits protected by planning, these corporations turn some of their energy towards social improvement in order to attract people to the organization. Like Galbraith, Hunter believes that the threats to post-civilization he has noted will force corporations to co-operate and to harmonize their goals with social needs to win social approval.

Technology - Although technology has created most of the environmental problems noted, it can also solve them if we are willing to introduce more controls, more organization, more integration and more co-operation. Such problems as over-population can only be solved by controls (preferably manipulative ones, but totalitarian measures if advertising fails.) Computers systems analysis, operations research, data control etc. will be used for the technoplanning of a livable environment. Hunter refuses to accept the viewpoint of Huxley (Brave New World) and Ellul (The Technological Society) that it is a calamity for man to surrender the power of running his life to the "system," contending that man will compensate for this by finding new levels of consciousness via electronic communication, drugs, sensitivity training and so forth, whose net effect will be what McLuhan calls a "completely retribalized world in which each individual is plugged into an electronic nervous system."

Drugs - Hunter predicts that marijuana will soon be legalized because it has been shown to be less harmful than cigarettes and alcohol, and jailing its users will not stop either its use or the erosion of existing values. Use of marijuana and LSD will greatly heighten the awareness of interrelationships.

Computerized Psychology - Behavioral electronics (also known as behavioral engineering or social instrumentation) will increasingly dominate the fields of psychotherapy, education and social administration. This is the application of electromechanical technology to the understanding, maintenance and modification of human behaviour, utilizing specialties as diverse as politics and biochemistry.

Hunter also discusses such phenomena as increased inter-relationships of the sciences, the need to regard cities as organic wholes whose subsystems must be integrated, the drive towards nationalism through which such cultural minorities as Quebec and Scotland attempt to achieve a self-definition which will make large-scale integration and convergence possible, the ecumenical movement in religion, the breakdown of authoritarian morality, growing existentialist willingness to accept responsibility for one's actions and hence to become involved, and the ability of the computer to cross departmental lines and interrelate results. He contends that the "drop-out communities" which an estimated one million Americans have moved into are also a force for large-scale integration because they attempt to create an integrated community through co-operation: "The search, in every case, is for an alternative existence is emerging in society as a whole either fails to register on them or else they don't believe that it has a chance of developing fast enough."

In summary, he contends that "one of the most significant effects of technology is to force man into ever-higher levels of self-definition. Our machines, in other words, force us forward." He predicts a world of global management, with languages and customs remaining to supply a "cultural self-definition" which can be asserted without fear of being ground under by other cultures.

CRITICISM

Hunter's equation of free enterprise with anarchy is difficult to accept. He rejects the meaning of the Greek derivation (anarkhos, "without ruler") on the grounds that nature is without a ruler, yet operates according to rigorous laws. Instead he accepts the Concise Oxford definition of anarchy as "absence of government; disorder; confusion." This is a poor definition, since it incorporates a value judgement. The Greek definition holds up

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better; we can dismiss Hunter's analogy on the grounds that the laws governing nature are themselves the ruler of nature are themselves the ruler of nature, hence nature is not "without ruler."

As the Russian anarchist Kropotkin repeatedly demonstrated, the natural procedure for men, animals or plants living "without ruler" is to co-operate and help each other rather than fight and push one another aside. It is only when large numbers of people are un-naturally crowded into small areas that such mutual aid becomes impossible; the tribe whose members share with each other is replaced by large numbers of alienated individuals. If powerful governments and organizations act without restraint, this is not because there is no law, but rather because they control the law and twist it to suit their own ends. In a truly anarchic situation (with basic decisions made by small areas that such mutual aid becomes impossible) the tribe whose members share with each other is replaced by large numbers of alienated individuals. If powerful governments and organizations act without restraint, this is not because there is no law, but rather because they control the law and twist it to suit their own ends. In a truly anarchic situation (with basic decisions made by small units practising participatory democracy) no group would be powerful enough to do this. Nor does Hunter avoid this problem by calling the power structures organized anarchists. A group which organizes to force its will upon others is hardly behaving anarchistically.

It is, of course, blatantly obvious that such behaviour can no longer be tolerated if the human race is to survive; the ecological problems which Hunter so skillfully summarizes leave us very little time to find another method of conducting human affairs. At the risk of sounding like a refugee from the student power movement of the 1960s, I must contend that this new method must abandon representative government in favor of structures sufficiently personalized to allow each individual to participate in the decision-making process. Without this, the existentialist drive for self-definition which Hunter entertains such high hopes will be nipped in the bud, and the individual will remain powerless to influence the vital decisions affecting his life. The various social diseases arising from this frustration will continue. Power leads to dictatorship, either manipulatory as in North America or through brute force as in South Africa and the Soviet satellites. Nor is one re-assured by Hunter's assurance (in contradiction of Galbraith) that once they have learned to master "aggregate control" the rulers will be able to tolerate individual deviation. It will take more than a few rebels to save society.

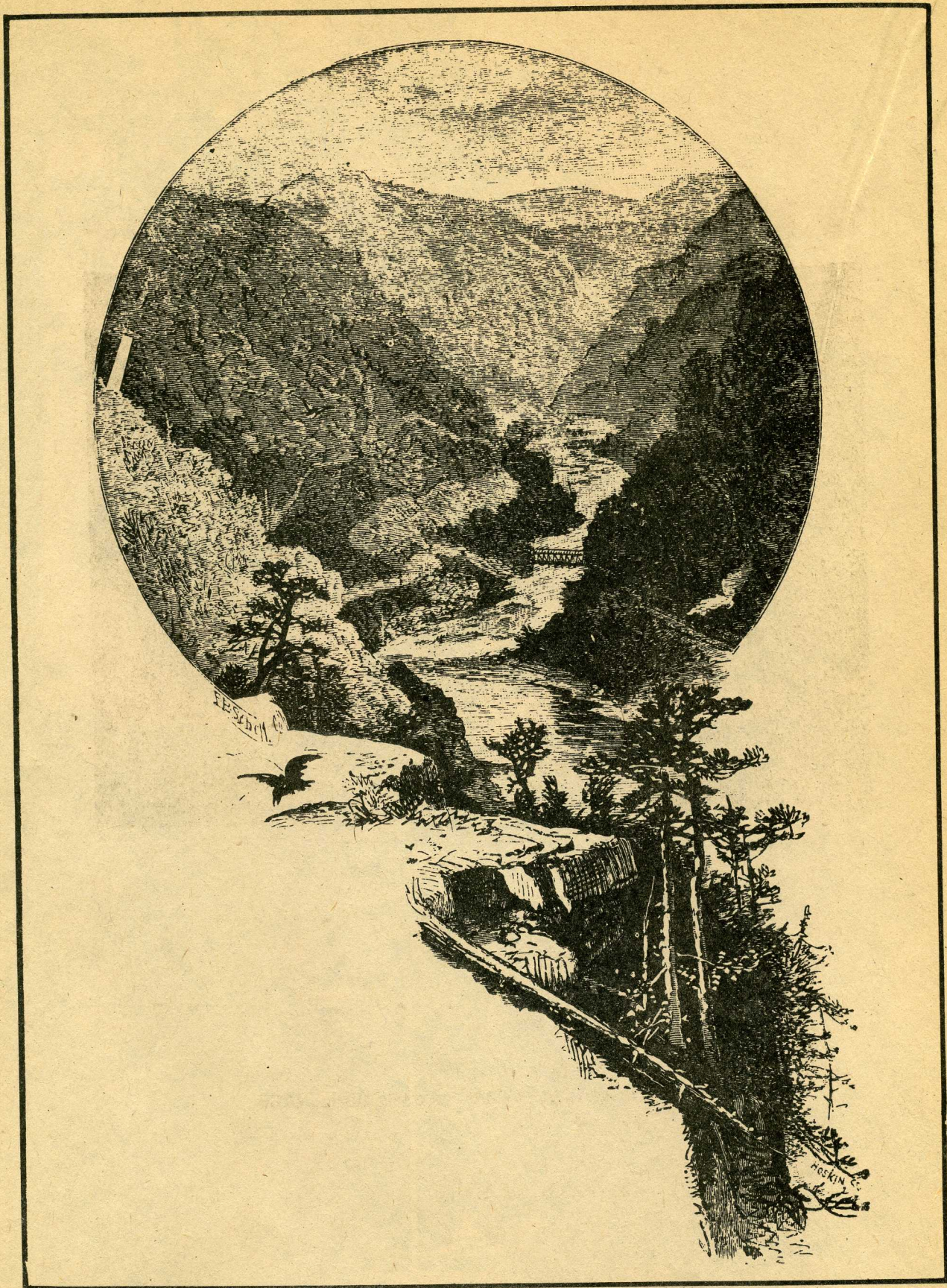
It was, of course, unnecessary for Hunter to write a book advocating that the governments assume more power, since this is what they are doing in any case, usually for some less healthy goal than the salvation of our ecological system. If we concede that the emergency does not allow us time to evolve an anarchist society, we must for the time being sustain the paradox of urging governments to take strong action against pollution and at the same time fighting their march towards omnipotence. This will require a combination of resisting arbitrary measures of governments, stimulating various kinds of people power movements and demonstrating the viability of decentralized tribes by creating an effective alternate society.

Breaking down society into small units does not necessarily mean that modern technology must be abandoned. Factories can continue operating, with each unit of production controlled by the workers who run it. Whatever co-ordination these units require can be worked out by representatives of the various groups on the basis of mutual, enlightened self-interest. The same principle could be applied to society as a whole (it need hardly be added that the forces of integration noted by Hunter will make this more possible than it has ever been before.) One major advantage of a small group is that it can best put forward the group's consensus on each issue, to represent it on this issue, rather than having the same person represent it on all issues regardless of how many of the group he is speaking for at any specific point. When an individual is given the opportunity to wield power, care must be taken to make it as unattractive as possible (the Israeli kibbutzim have done this pretty well by requiring office-holders to exercise their duties during their leisure time without extra remuneration.)

Another curious aspect of the book is the ease with which Hunter assumes that nationalist movements will insure the preservation of a variety of cultural values in the benevolent ecumenical concentration camp he envisualizes. For instance, an independent Quebec would of course protect the French language; but what about French traditions? If the separatists only wanted to protect the French language and laws this could doubtless be arranged without separation. The basic reason for separation is a feeling that this is the only way to halt the economic exploitation of Quebec by English Canada, thereby enabling Quebecers to enjoy the same living standards as their English counterparts. At the same time this happens, electronic communications will disseminate a homogenized culture regardless of language barriers. As we all dip into the global village's cooking pot for our cultural chop suey, will it really matter that we're speaking different languages (mainly because we're all too lazy to learn Esperanto) and the French are reading Maria Chapdelaine instead of Jane Eyre? Even this may be too optimistic a forecast; perhaps nobody will be reading anything and we will all enjoy an electronic mass culture aiming, like U.S. television, at the lowest common denominator to entertain.

This is an important book which synthesizes the observations of many of the most important writers of the last decade, and indicates many lines of thought which must be pursued. We cannot afford to insult such a work by accepting its premises uncritically.





Never does nature say one thing and wisdom another — Juvenal 100



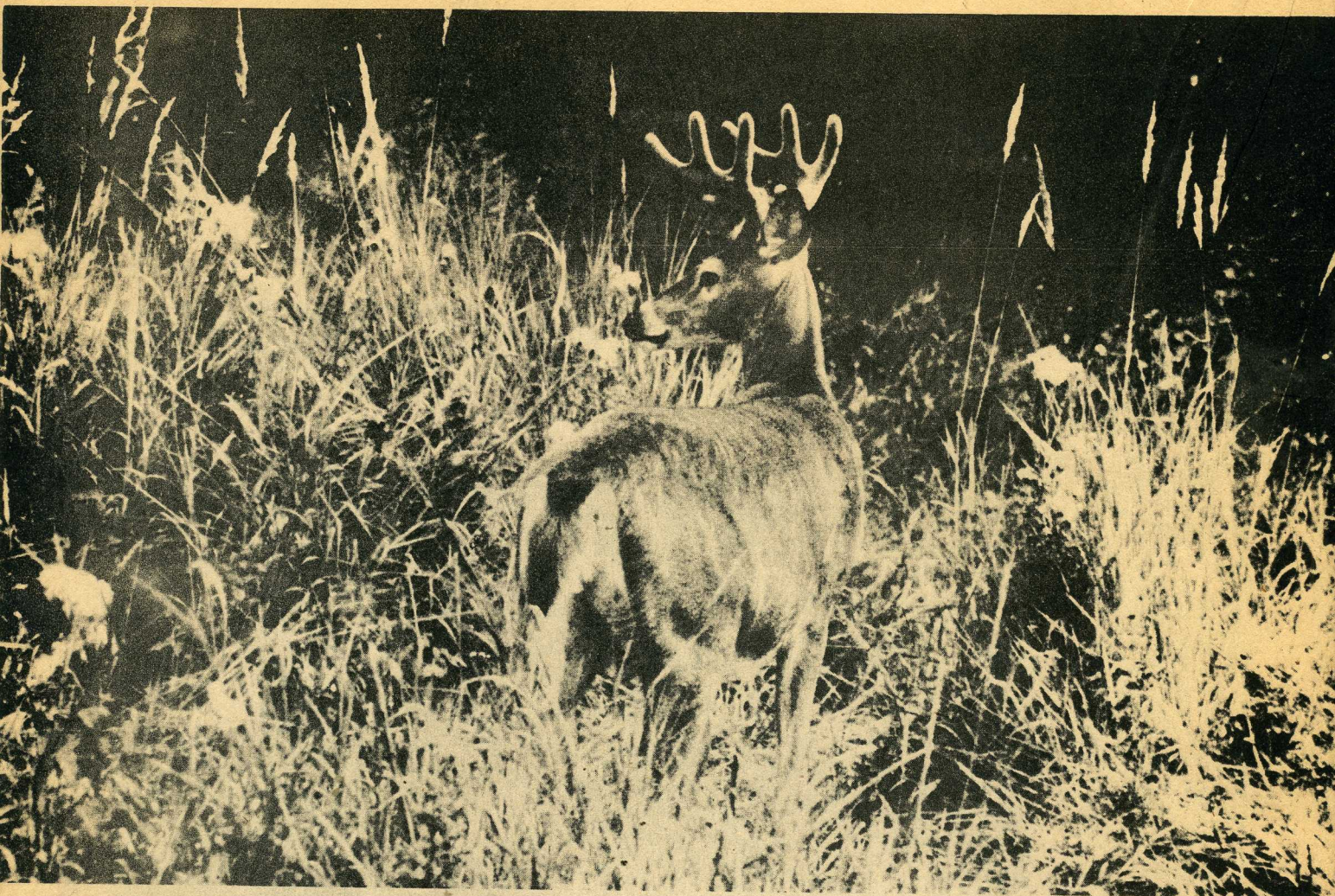
**Gie me a spark o' Nature's fire
That's a' the learning I desire – Robert Burns, 1786**



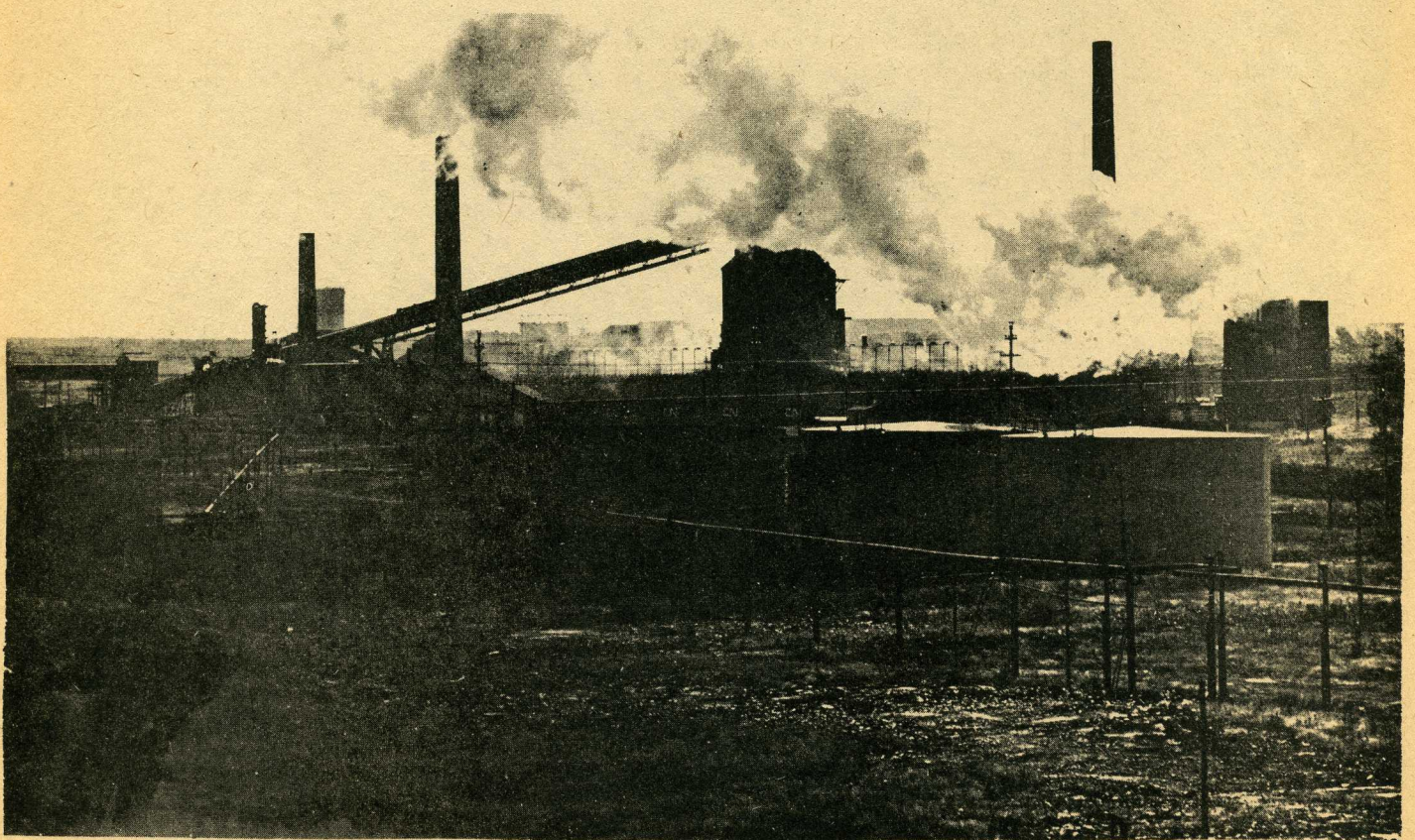
To see a World in a Grain of Sand
And a Heaven in a Wild Flower
Hold Infinity in the palm of your hand
And Eternity in an hour — William Blake 1810



Nature with equal mind
Sees all her sons at play
Sees man control the wind
The wind sweep man away — Matthew Arnold 1852



Forget not that the earth delights to feel your bare feet and the
wind longs to play with your hair — Kahlil Gibran 1923.



There is no forgiveness in nature – Ugo Betti 1946



"Tell me, where do the children play?" – Cat Stevens 1970

NAWAPA

by BILL HILL

- * ONE-THIRD OF B.C. UNDER WATER
- * A LAKE FIVE-HUNDRED MILES LONG STRETCHING FROM NORTHERN MONTANA NORTH AND WEST TO PRINCE GEORGE
- * THE LOWER MAINLAND (VANCOUVER) CUT OFF FROM THE REST OF CANADA
- * A 500-MILE FLOOD THAT WOULD DROWN NORTH AMERICA'S MOST PROMISING REGION FOR FUTURE SETTLEMENT: THE ROCKY MOUNTAIN TRENCH

This is what our federal Fisheries Minister, Jack Davis, has called "an inspiring conception." 1

But what normal people would call a nightmare is the kooky dream of some engineering crank. IT IS OFFICIAL U.S. GOVERNMENT POLICY. And precisely because it is U.S. policy, it has been, is, and will be aided and abetted by Canadian officials, both federal and provincial.

In October 1964 Senator Moss's (Utah) Special Subcommittee on Western Water Development recommended "a full scale feasibility study by the appropriate Government agencies" of the Ralph M. Parsons Co. plan "to divert runoff waters of Alaskan and Canadian rivers through tunnels, reservoirs, and lifts to water parched areas of North America..." 2

Doubtless this study has since been made - but quietly and inconspicuously so as not to arouse the opposition of ordinary Canadians and Americans, like you and I. Doubtless, too, the favorable report will be sprung on an unsuspecting public in true Madison Avenue style as "History's greatest engineering project."

Yet the 100-billion dollar investment required to divert Western Canadian waters to the United States and Mexico will yield from American agribusiness at least 4-billions every year in government revenues, say Parsons' engineers. Needless to say this is a far more attractive "investment" than the more than 100-billions wasted on the Vietnam War or the 26 1/2 billions already squandered on the moon.

In a book practically unknown here in B.C., Donald Waterfield (Continental Waterboy: Clarke, Irwin: Toronto 1970; Price \$7.95) describes in detail the successful caper that will flood the Arrow Lakes Valley with the completion of the High Arrow Dam. The negotiations for the High Arrow Dam were, in short, a dress rehearsal for the North American Water and Power Alliance's (NAWAPA) really mammoth Rocky Mountain Trench project.

U.S. Government plans are set forth by Waterfield

are very long-term and executed with Roman thoroughness and relentlessness. When American engineers complained that the world's largest dam, the Grand Coulee, did not have enough water in winter to drive its generators without more water storage in B.C., U.S. officials began prodding Mackenzie-King for a more complete survey of the Columbia River's power potential. Mackenzie-King was happy to oblige. He instructed in March 1945 the International Joint Commission's Columbia River Engineering Board to survey the flood-control and electric energy potential of the Kootenay and Columbia Rivers.

At first B.C.'s Bennett was anxious to sell the controlled flows of the Columbia River to Henry Kaiser for only two million dollars. But a low Kaiser power dam storing only 3-million acre feet of water would have interfered with U.S. Army Engineer plans for a powerless High Arrow Dam which would increase water storage to 7.1 MAF or 15.5 MAF once the Mica and Duncan dams were also added.

When U.S. officials dangled the prospect of "an annual payment" of 14 1/2-millions, Bennett backed the High Arrow Dam. But this "annual payment" gimmick was really to hush voters. It was "an annual payment" all right lasting only ONE year! Sam Slick still lives.

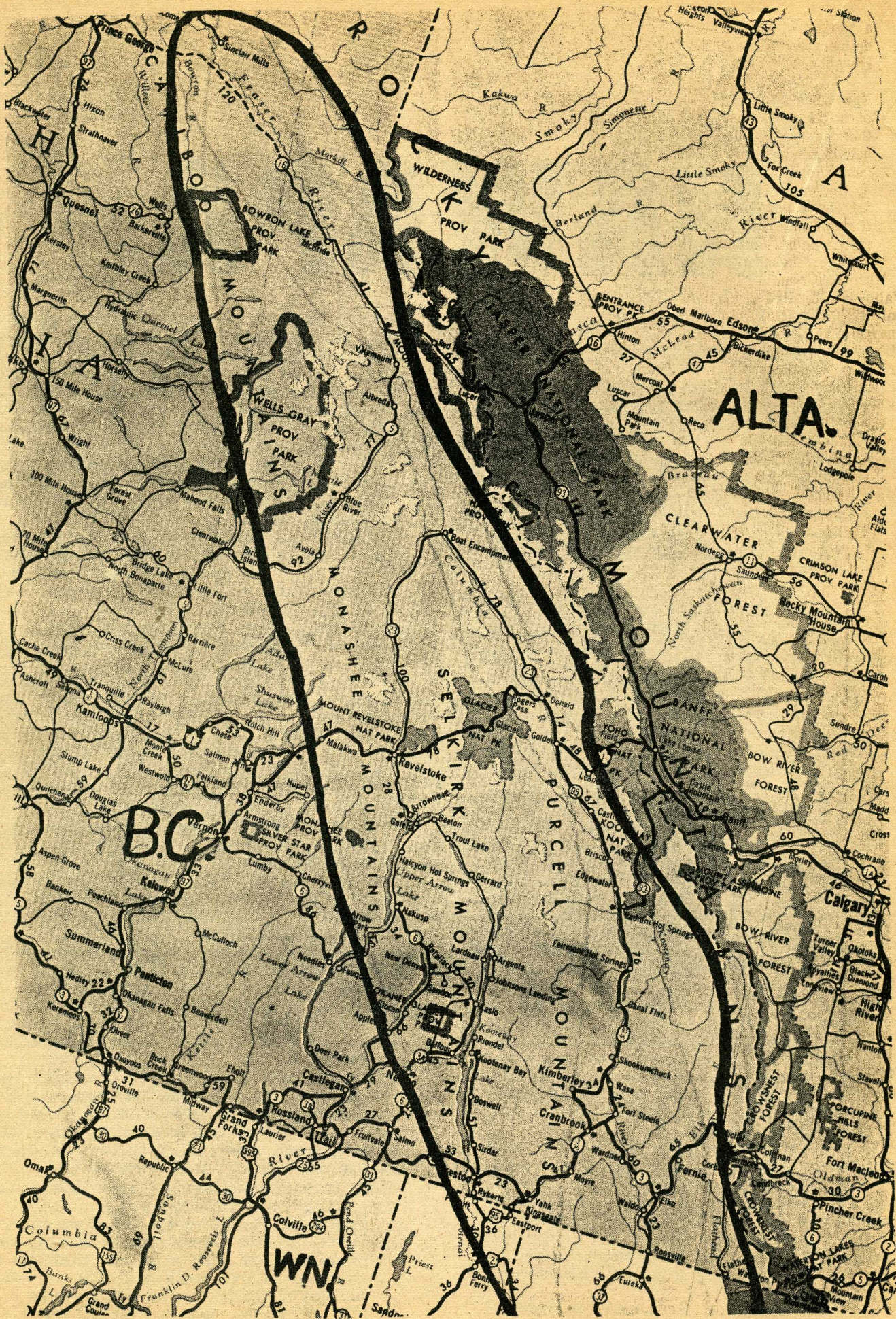
It will be useful to keep this "annual payment" gambit in mind when our officials inevitably begin talking about the annual share of 2-billion bucks that the federal and provincial governments - if not many Canadians - will receive after a flooding of a third of B.C. And this experience should also make us sceptical of Bennett's boast that not one drop more of water will be exported from B.C." The U.S. Government is scarcely interested in only "one drop of water" and neither, we suspect, is Mr. Bennett.

General McNaughton, as Chairman of the Canadian section of the International Joint Commission was and would have continued to be a tough negotiator with the Americans. As an old soldier he must have wondered many times how Canadians who had died in two World Wars and in Korea to protect Canadian soil would feel about seeing their her

about seeing their heirs surrender it without a shot.

McNaughton was such a hard bargainer with U.S. Army Engineer, General Itschener, that he really didn't bargain on NAWAPA at all. Instead McNaughton made a counter-proposal to harness B.C.'s rivers for Western Canadian development. And so patriot McNaughton was quickly dumped by politician Diefenbaker. It is not hard to see why. In 1966 McNaughton wrote:

Colonialism was bad enough when it was imposed by the East India Company and the Hudson's Bay Company in the early days, but colonialism is something no free people will stand for today. And they're asking us to put ourselves under the NAWAPA scheme, under a great big, what I call



a monstrous corporation. Now 'monstrous' I use deliberately because it's got a double connotation; it's not only big but terrible . . .

Now there's two campaigns. There's the campaign of a lot of business pirates who are trying to get this water and there's the campaign of a lot of public-minded people who are trying to educate the public to the real needs of the country. But cleaning up the water isn't what the speculative barons and the power people, like some of the big engineering firms, want. They want a big job to do and they don't give a damn. And they want to own the water and be able to merchandise the water themselves. 3

When the Columbia Treaty that floods the Arrow Lakes Valley was finally signed in July 1963, Canadians lost not only their financial shirts but the control of the Kootenay's flow for all time. By then Pearson was Prime Minister and Kennedy was President and although Liberals and Democrats were now in power instead of Conservatives and Republicans it made little difference in the policies of either government.

Waterfield suggests that to get Pearson to accept the treaty, the United States resorted to simple economic blackmail. Says Waterfield:

The United States definitely must have more unpolluted and non-saline water. Canada has an unfavourable balance of trade with the U.S.A. In 1963, before inflation, British Columbian exports of lumber and of logs and of pulp and paper products to the United States were threatening the stability of the timber market in Washington and Oregon. U.S. timber interests were at that time urging the Government to increase tariffs on Canadian imports. The lumber industry is of paramount importance to our province and the Americans are our best customers. It cannot have required more than a gentle nudge from the U.S. Secretary of State, via his ambassador in Ottawa, to indicate to Paul Martin what might happen to the booming, multi-million-dollar timber industry in British Columbia if there were continued delay in ratification of the Columbia Treaty by Canada. PERHAPS, MR. PEARSON HAD TO GIVE WAY WHEN THE GIANT LEANED, AND ONE SHOULD APPRECIATE THE ENORMOUS PRESSURE BROUGHT TO BEAR AND EXCUSE THE GOVERNMENT'S WEAKNESS. 4

However Mr. Waterfield is an establishment man and, with Mr. Trudeau, shares no popular misconceptions about the real nature of our Canadian and American democracy. But we can be considerably less lenient with either "our Government's weakness" (Weakness corrupts, and absolute weakness corrupts absolutely.) or official blackmail from the U.S. Let the names of Bennett, Diefenbaker, Pearson, Jack Davis, Davie Fulton, and Ray Williston live in infamy in every Canadian heart as we enshrine McNaughton. The former have sold and still would sell-out their fellow countrymen at every opportunity. But they are typical of our ruling oligarchy and have never risen above it.

In a real democracy Mr. Pearson's duty in the face of blackmail would have been obvious. He would have revealed the threat to B.C.'s lumber industry and called an election on the issue. It is unlikely that the Canadian people would have submitted to such blackmail as readily as their wretched leaders. But the Canadian people cannot be expected to be consulted as long as they tolerate politicians who serve the interests of private capital.

Despite his conservatism, his presidency of the Naskup Chamber of Commerce, his excellent establishment credentials, his contempt for Communists, his mod-

eration, his patient lobbying, his testifying at the farcical public hearings held by the International Joint Commission, his making the endless rounds with top officials, his letter writing, his use of expert engineering advice, a sympathetic press, national TV coverage, and his un-failing good humour, Donald Waterfield lost. The most astute open politics consistent with the idea of democracy fails when it is confronted with the conspiratorial, closed door, stab-in-the-back brand of politics practised by the Mafia-like oligarchies that actually run our show.

Make no mistake about it—whether one is a near-insider like Donald Waterfield or a complete insider, like General McNaughton, nice guys always lose. Winning politics is a bad guys ball game. As every sly old Quaker knows, if "ye speak truth to power" power is given the means to come out on top. Knowledge also is power.

But the Donald Waterfield book is the most important book to come out of British Columbia in the last decade if for no other reason than it is an unwitting demonstration of the absolute futility of anything but extra-parliamentary opposition and a refusal to play the oligarch's game. With NAWAPA on the horizon we have no one approaching the calibre of General McNaughton to lead the Canadian section of the International Joint Commission. Instead we have Louis Robichaud. This is what this creature says in a recent interview with a Province reporter in justification of his decision to flood a picturesque section of the St. John River valley with the construction of the Mactiquac Dam:

I don't think it's bad to improve upon nature and I don't think it's bad to use otherwise unusable land. What's the difference between looding an unusable valley and extracting a mineral from our soil? We do that regularly and we'll never be able to recover the minerals. 5

As for the Skagit Valley Louis Robichaud has this to say:

It's not the 5,200 acres that is going to make the difference. If we followed that concept we would certainly stop paving highways right now because we are ruining very productive soil by these six-lane highways. We are taking away from future generations the most valuable land that our country has. Follow that argument to its final point and—my gosh—I think it drops. 6

It should be plain to all but the most naive that whenever an American negotiator says "Jump!", Robichaud will only ask, "How high?" That is why Peter Trudeau appointed him.

But the chief objection to NAWAPA is not even the flooding of so much of B.C.'s scarce arable land. It lies very much deeper than even the environmental destruction contemplated by this nightmarish scheme.

NAWAPA will not primarily benefit the small Canadian, American, and Mexican farmer who, like Donald Waterfield, despite their ultimately self-defeating conservatism have yet stubbornly upheld and fought for what small liberties we have. No, NAWAPA is designed to benefit corporate farming or agribusiness which recruits cheap migratory farm labor to tend and harvest crops—and sometimes kills that labor as the recent murder of 25 Mexican braceros by an overseer on a California fruit farm would seem to attest.

President Jefferson correctly pointed out that the American republic was based upon the independent small farmer. The beginnings of the despotic Roman empire and the end of the Roman Republic coincide with small freehold farms being replaced by the giant latifundia

Karl Wittfogel in his *Oriental Despotism* shows that the centralized bureaucratic tyranny found in so many Asian societies was made possible by government construction and maintenance of enormous irrigation works. Without exception, Wittfogel asserts, all "irrigation civilizations" have been despotic.

It is quite clear that their government's continentalism is leading Americans just as much as Canadians and Mexicans into a tyranny with a similar type of "irrigation civilization." And since the NAWAPA scheme is the most mammoth irrigation project ever contemplated anywhere by man, we can expect that the most mammoth tyranny will be required to execute it.

All North Americans (Canadians, Usans, and Mexicans) who are opposed to tyranny with its further concentration of wealth and power into the hands of the few will want to join in opposition to NAWAPA. Opposing NAWAPA is neither anti-American or anti-progress. The opposition is anti-totalitarian and for the little people everywhere who are oppressed in North America.

Quebec has already given us a grim preview of what is next on the agenda for B.C. if resistance is not based on popular support. More than twenty years ago Quebec was forced to part with its most valuable mineral resource — its iron ore — sent via the St. Lawrence Seaway to feed the steel mills of West Germany and the United States. If Quebec had kept her iron ore and built her own steel mills like Sweden by using her own abundant hydroelectric power for electric arc furnaces, the Quebecois, also like the Swedes, would have become a rich people living in a rich land.

But during the FLQ crisis, Quebec's traitorous premier, Bourassa, was in New York negotiating a sell-out of his people's last great resource — their hydroelectric energy, for 2 1/2 billion dollars. The desperate kidnappings of the FLQ only aided Trudeau's conversion of Quebec into a military-police state to assure foreign investors of the opportunity for future rip-offs. The giant sell-out of Quebec's last great natural heritage made scarcely a ripple in the news media which showed more interest in maudlin accounts of the "ordeal of James Cross" rather than the far more momentous ordeal of the Quebecois.

If people in B.C. oppose too late the NAWAPA scheme and only a few foolish patriots try to blow up the NAWAPA dams that would otherwise flood a third of our province, Canadian troops will undoubtedly be sent in by a future traitor in Ottawa in collaboration with a future traitor in Victoria. And the people of B.C., like those of Quebec, would accept their totalitarian fate with the same resignation. Having yielded our richest resource, our abundant fresh water, we would indeed become a poor people living in a rich land and will have begun the steep descent into the nightmare so accurately foreseen by George Orwell in his "1984" rather than into Bob Hunter's "Gee-Whiz" world.

Reflecting the official continentalist stance now assumed at Simon Fraser University after the firings of its most intelligent PSA teachers and the departure of its most intelligent students, we get instead Orwellian histories by PSA Professor Martin Robin ridiculing plans for the industrial and agricultural development of the Columbia Trench. The Robin article appears in *NATO-crusader Bruce Hutchinson's* centennial edition of the *Vancouver Sun*. It purports to be a history of Bennett's efforts to invite a Swedish rip-off millionaire, *Electrolux's* Wenner-Gren, to finance the industrial development of the Rocky Mountain Trench. From Professor Robin, doubtless with a smiling nod from U.S. Marshall Plan man, Kenneth Strand, now coincidentally President of

SFU, we have this sarcastic portrayal of a rival scheme to the flooding of our Rocky Mountain Trench:

They conjured a magical picture of mighty saw-mills belching eddies of swirling smoke into the frigid northern air, of great hydroelectric power units humming alongside massive dams, of anti-septic townsites, well-ordered schools, churches, hospitals; in short, an instant industrial satellite, brightly packaged and delivered complete, by philanthropic capitalists, to wanting provincials." 7

But as Professor Robin and President Kenneth Strand know full well, the development of the Rocky Mountain Trench would have meant ultimately hundreds of thousands of settlers in there, settlers who would have undoubtedly been able to put a stop to the flooding of the Trench which is the keystone to the whole NAWAPA scheme. Doubtless routine pressure from Washington via Ottawa soon brought an end to dreams of Swedish-Canadian development of the Columbia Trench. In the fall of 1957 Bennett switched to his northern development scheme of the Peace River which would ultimately feed into and not interfere with NAWAPA.

Yet the problem of Professor Robin's diverting and diversionary tale lies in what it does not, rather than in what it does say. He blandly omits NAWAPA which is rather like presenting Macbeth without Macbeth.

In the face of these giant economic and power ploys which corrupt even our universities making them no longer reliable centers of learning what can be done by freaks? For a long time the counter-culture has needed a counter-economic base. To escape rip-off foods and prices at the supermarkets teamed in with agribusiness, urban communes need rural communes.

We do not need our youth to develop and settle our northern cities as Mr. Trudeau and NAWAPA would have us do. Rather we need to develop B.C.'s east. The Rocky Mountain Trench could be populated by thousands of young freaks from Canada, the U.S. and Mexico who could lay the basis of the counter-economy in rich organic farming. The more people who are settled in the Trench, the harder it will be to have it flooded. It is as simple as that. BOTH THE AGRICULTURAL AS WELL AS THE MINERAL POTENTIAL OF THE TRENCH IS FAR GREATER THAN IN ANY EQUIVALENT UNSETTLED AREA IN NORTH AMERICA. AND THE CLIMATE IS MUCH Milder THAN IN TRUDEAU'S NORTHERN CITIES.

What is required is enough vision and high energy to establish increasingly self-sufficient urban-rural paired communes where people may alternately switch from urban to rural life styles and back again with a minimum dependence on either the hostility or the cooperation of the State. And the establishment of real eco-guerillas in the Rocky Mountain Trench should not only serve to develop its organic farming, but peacefully deter any attempt by NAWAPA to force the flooding of B.C. The defeat of NAWAPA, moreover, might really check our further creative degeneration outside the counter-culture and lead us away from the unrelieved night of the totalitarian superstate.

FOOTNOTES

1. The Vancouver Sun, 15 September 1964.
2. Donald Waterfield, *Continental Waterboy* (Clarke, Irwin: Toronto 1970), p.206.
3. *Ibid*, p.211.
4. *Ibid*, p.117.
5. The Province, 27 July 1971.
6. *Ibid*.
7. The Vancouver Sun (Centennial Edition), 19 July 1971

IN ALMOST EVERY PERIOD SINCE THE RENAISSANCE, the development of revolutionary thought has been heavily influenced by a branch of science, often in conjunction with a school of philosophy.

Astronomy in the time of Copernicus and Galileo helped to guide a sweeping movement of ideas from the medieval world, riddled by superstition, into one pervaded by a critical rationalism, openly naturalistic and humanistic in outlook. During the Enlightenment—the era that culminated in the Great French Revolution—this liberatory movement of ideas was reinforced by advances in mechanics and mathematics. The Victorian Era was shaken to its very foundations by evolutionary theories in biology and anthropology, by Marx's reworking of Ricardian economics, and towards its end, by Freudian psychology.

In our own time, we have seen the assimilation of these once liberatory sciences by the established social order. Indeed, we have begun to regard science itself as an instrument of control over the thought processes and physical being of man. This distrust of science and of the scientific method is not without justification. "Many sensitive people, especially artists", observes Abraham Maslow, "are afraid that science besmirches and depresses, that it tears things apart rather than integrating them, thereby killing rather than creating." What is perhaps equally important, modern science has lost its critical edge. Largely functional or instrumental in intent, the branches of science that once tore at the chains of man are now used to perpetuate and gild them. Even philosophy has yielded to instrumentalism and tends to be little more than a body of logical contrivances, the handmaiden of the computer rather than the revolutionary.

There is one science, however, that may yet restore and even transcend the liberatory estate of the traditional sciences and philosophies. It passes rather loosely under the name of "ecology"—a term coined by Haeckel a century ago to denote "the investigation of the total relations of the animal both to its inorganic and to its organic environment". At first glance, Haeckel's definition sounds innocuous enough; and ecology, narrowly conceived as one of the biological sciences, is often reduced to a variety of biometrics in which field workers focus on food chains and statistical studies of animal populations. There is an ecology of health that would hardly offend the sensibilities of the American Medical Association and a concept of social ecology that would conform to the most well-engineered notions of the New York City Planning Commission.

Broadly conceived, however, ecology deals with the balance of nature. Inasmuch as nature includes man, the science basically deals with the harmonization of nature and man. This focus has explosive implications. The explosive implications of an ecological approach arise not only from the fact that ecology is intrinsically a critical science—in fact, critical on a scale that the most radical systems of political economy failed to attain—but it is also an integrative and reconstructive science. This integrative, reconstructive aspect of ecology, carried through to all its implications, leads directly into anarchic areas of social thought. For in the final analysis, it is impossible to achieve a harmonization of man and nature without creating a human community that lives in a lasting balance with its natural environment.

THE CRITICAL NATURE OF ECOLOGY

Let us examine the critical edge of ecology—a unique feature of the science in a period of general scientific docility.

Basically, this critical edge derives from the subject-matter of ecology—from its very domain. The issues with which ecology deals are imperishable in the sense that they cannot be ignored without bringing into question the viability of the planet, indeed the survival of man himself. The critical edge of ecology is due not so much to the power of human reason—a power which science hallowed during its most revolutionary periods—but to a still higher power, the sovereignty of nature over man and all his activities. It may be that man is manipulable, as the owners of the mass media argue, or that elements of nature are manipulable, as the engineers demonstrate by their dazzling achievements, but ecology clearly shows that the *totality* of the natural world—nature taken in *all* its aspects, cycles, and inter-relationships—cancels out all human pretensions to mastery over the planet. The great wastelands of North Africa and the eroded hills of Greece, once areas of a thriving agriculture or a rich natural flora, are historic evidence of nature's revenge against human parasitism, be it in the form of soil exploitation or deforestation.

Yet none of these historical examples compare in weight and scope with the effects of man's despoilation—and nature's revenge—since the days of the Industrial Revolution, and especially since the end of the Second World War. Ancient examples of human parasitism were essentially local in scope; they were precisely *examples* of man's potential for destruction and nothing more. Often, they were compensated by remarkable improvements in the natural ecology of a region, as witness the European peasantry's superb reworking of the

ECOLOGY

AND

REVOLUTIONARY

THOUGHT

MURRAY BOOKCHIN

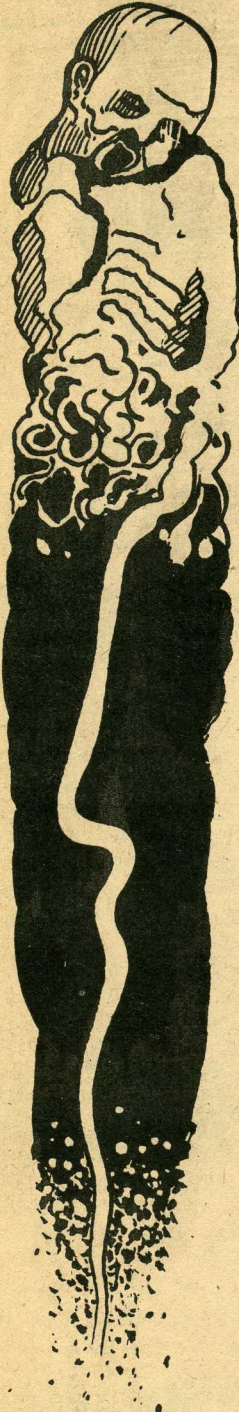
soil during centuries of cultivation and the even more superb achievements of Inca agriculturists in terracing the Andes Mountains during pre-Columbian times.

Modern man's despoilation of the environment is global in scope, like his imperialisms. It is even extra-terrestrial, as witness the disturbances of the Van Allen Belt a few years ago. Human parasitism, today, disrupts not only the atmosphere, climate, water resources, soil, flora, and fauna of a region; it upsets virtually all the basic cycles of nature and threatens to undermine the stability of the environment on a world-wide scale.

To gauge the scope of modern man's disruptive role: it has been estimated that the burning of fossil fuels (coal and oil) annually adds 600 million tons of carbon dioxide to the air, an average of about .03 per cent of the total atmospheric mass—this, I may add, aside from an incalculable quantity of toxicants. Since the Industrial Revolution, the overall atmospheric mass of carbon dioxide has increased by 13 per cent over earlier, more stable, levels. It could be argued on very sound theoretical grounds that this mounting blanket of carbon dioxide, by intercepting heat radiated from the earth into outer space, leads to rising atmospheric temperatures, to a more violent circulation of air, to more destructive storm patterns, and eventually, it will lead to a melting of the polar ice caps (possibly in two or three centuries), rising sea levels, and the inundation of vast land areas. Far removed as such a deluge may be, the changing proportion of carbon dioxide to other atmospheric gases is symbolic of the impact man is having on the balance of nature.

A more immediate ecological issue is man's extensive pollution of the earth's waterways. What counts, here, is not the fact that man befouls a given stream, river, or lake—a thing he has done for ages—but rather the magnitude water pollution has reached in the past two generations.

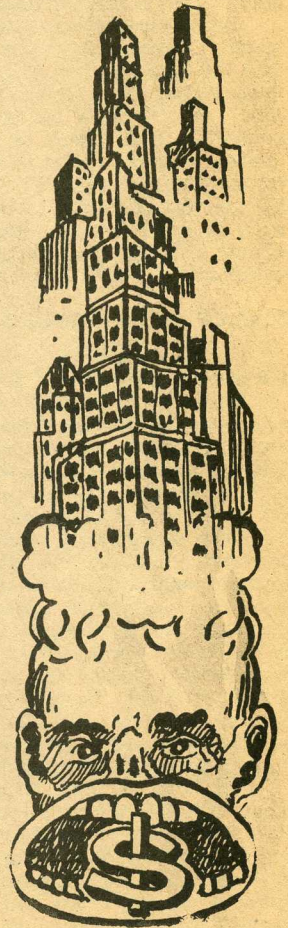
Nearly all the surface waters of the United States are polluted. Many American waterways are open cesspools that properly qualify as extensions of urban sewage systems. It would be a euphemism to describe them any longer as rivers or lakes. More significantly, large portions of groundwater are sufficiently polluted to be undrinkable, even medically hazardous, and a number of local hepatitis epidemics have been traced to polluted wells in suburban areas. In contrast to surface-water pollution, groundwater or sub-surface-water pollution is immensely difficult to eliminate and tends to linger on for decades after the sources of pollution have been removed.

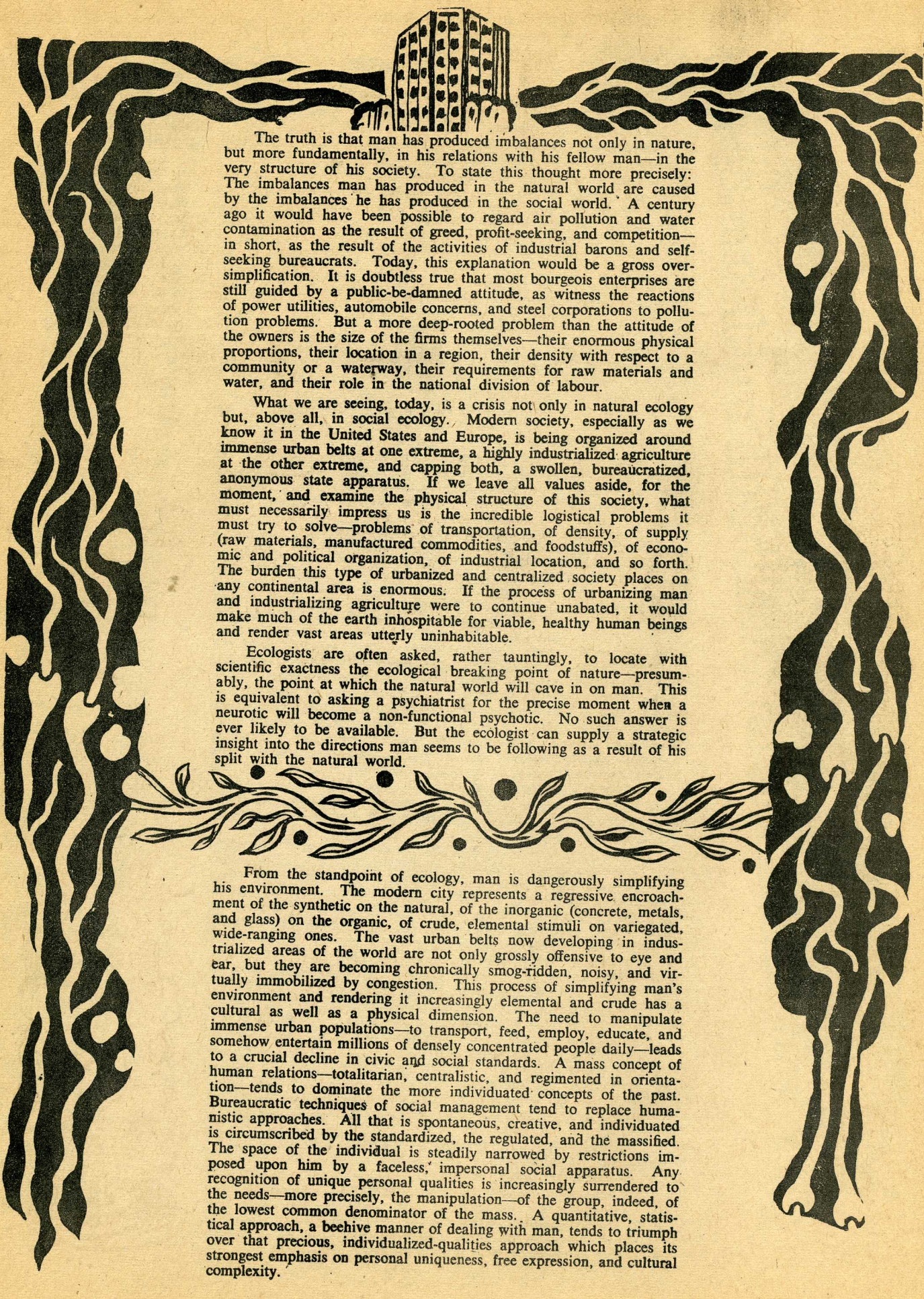


An article in a mass-circulation magazine appropriately describes the polluted waterways of the United States as "Our Dying Waters". This despairing, apocalyptic description of the water-pollution problem in the United States really applies to the world at large. The waters of the earth, conceived as factors in a large ecological system, are literally dying. Massive pollution is destroying the once pristine rivers and lakes of Africa, Asia, and Latin America as media of life, as well as the long-abused waterways of highly industrialized continents. Even the open sea has not been spared from extensive pollution. And I speak, here, not only of radioactive pollutants from nuclear bomb tests and power reactors, which apparently reach all the flora and fauna of the sea. It suffices to point out that the discharge of diesel-oil wastes from ships in the Atlantic has become a massive pollution problem, claiming marine life in enormous numbers every year.

Accounts of this kind can be repeated for virtually every part of the biosphere. Pages can be written on the immense losses of productive soil that occur annually in almost every continent of the earth; on the extensive loss of the tree cover in areas vulnerable to erosion; on lethal air-pollution episodes in major urban areas; on the world-wide distribution of toxic agents, such as radioactive isotopes and lead; on the chemicalization of man's immediate environment—one might say his very dinner table—with pesticide residues and food additives. Pieced together like bits of a jig-saw puzzle, these affronts to the environment form a pattern of destruction that has no precedent in man's long history on the earth.

Obviously, man would be dismissed as a highly destructive parasite, who threatens to destroy his host—the natural world—and eventually himself. In ecology, however, the word "parasite", used in this over-simplified sense, is not an answer to a question, but comprises the question itself. Ecologists know that a destructive parasitism of this kind usually reflects a disruption of an ecological situation; indeed, many species, seemingly highly destructive under one set of conditions, are eminently useful under another set of conditions. What imparts a profoundly critical function to ecology is the fact that man's destructive activities raises the question: What are the conditions that have turned man into a destructive parasite? What produces a form of human parasitism that results not only in vast natural imbalances, but also threatens the very existence of humanity itself?



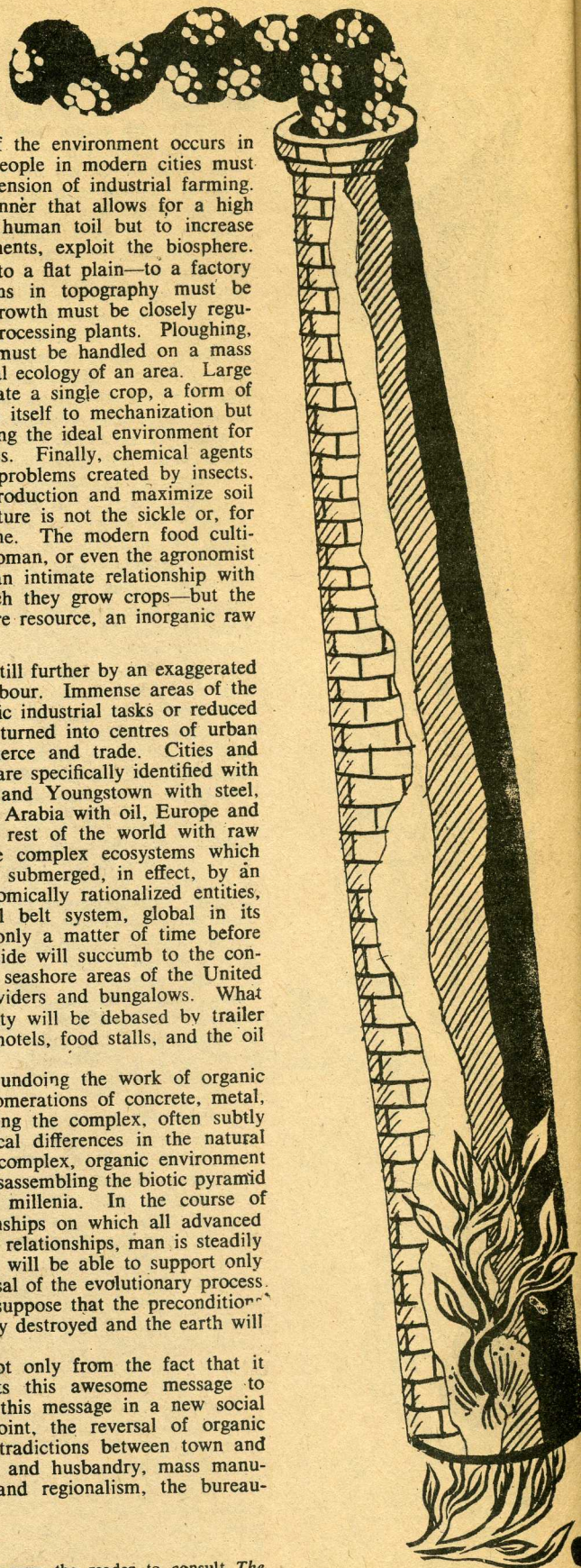
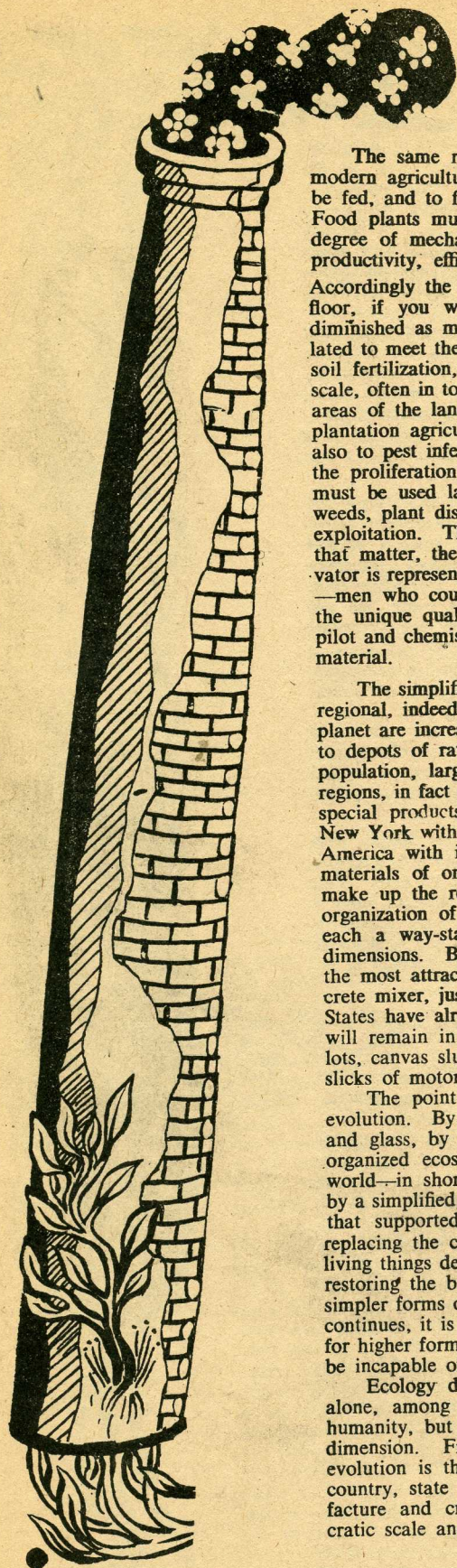


The truth is that man has produced imbalances not only in nature, but more fundamentally, in his relations with his fellow man—in the very structure of his society. To state this thought more precisely: The imbalances man has produced in the natural world are caused by the imbalances he has produced in the social world. A century ago it would have been possible to regard air pollution and water contamination as the result of greed, profit-seeking, and competition—in short, as the result of the activities of industrial barons and self-seeking bureaucrats. Today, this explanation would be a gross oversimplification. It is doubtless true that most bourgeois enterprises are still guided by a public-be-damned attitude, as witness the reactions of power utilities, automobile concerns, and steel corporations to pollution problems. But a more deep-rooted problem than the attitude of the owners is the size of the firms themselves—their enormous physical proportions, their location in a region, their density with respect to a community or a waterway, their requirements for raw materials and water, and their role in the national division of labour.

What we are seeing, today, is a crisis not only in natural ecology but, above all, in social ecology. Modern society, especially as we know it in the United States and Europe, is being organized around immense urban belts at one extreme, a highly industrialized agriculture at the other extreme, and capping both, a swollen, bureaucratized, anonymous state apparatus. If we leave all values aside, for the moment, and examine the physical structure of this society, what must necessarily impress us is the incredible logistical problems it must try to solve—problems of transportation, of density, of supply (raw materials, manufactured commodities, and foodstuffs), of economic and political organization, of industrial location, and so forth. The burden this type of urbanized and centralized society places on any continental area is enormous. If the process of urbanizing man and industrializing agriculture were to continue unabated, it would make much of the earth inhospitable for viable, healthy human beings and render vast areas utterly uninhabitable.

Ecologists are often asked, rather tauntingly, to locate with scientific exactness the ecological breaking point of nature—presumably, the point at which the natural world will cave in on man. This is equivalent to asking a psychiatrist for the precise moment when a neurotic will become a non-functional psychotic. No such answer is ever likely to be available. But the ecologist can supply a strategic insight into the directions man seems to be following as a result of his split with the natural world.

From the standpoint of ecology, man is dangerously simplifying his environment. The modern city represents a regressive encroachment of the synthetic on the natural, of the inorganic (concrete, metals, and glass) on the organic, of crude, elemental stimuli on variegated, wide-ranging ones. The vast urban belts now developing in industrialized areas of the world are not only grossly offensive to eye and ear, but they are becoming chronically smog-ridden, noisy, and virtually immobilized by congestion. This process of simplifying man's environment and rendering it increasingly elemental and crude has a cultural as well as a physical dimension. The need to manipulate immense urban populations—to transport, feed, employ, educate, and somehow entertain millions of densely concentrated people daily—leads to a crucial decline in civic and social standards. A mass concept of human relations—totalitarian, centralistic, and regimented in orientation—tends to dominate the more individuated concepts of the past. Bureaucratic techniques of social management tend to replace humanistic approaches. All that is spontaneous, creative, and individuated is circumscribed by the standardized, the regulated, and the massified. The space of the individual is steadily narrowed by restrictions imposed upon him by a faceless, impersonal social apparatus. Any recognition of unique personal qualities is increasingly surrendered to the needs—more precisely, the manipulation—of the group, indeed, of the lowest common denominator of the mass. A quantitative, statistical approach, a beehive manner of dealing with man, tends to triumph over that precious, individualized-qualities approach which places its strongest emphasis on personal uniqueness, free expression, and cultural complexity.



The same regressive simplification of the environment occurs in modern agriculture.* The manipulated people in modern cities must be fed, and to feed them involves an extension of industrial farming. Food plants must be cultivated in a manner that allows for a high degree of mechanization—not to reduce human toil but to increase productivity, efficiency, maximize investments, exploit the biosphere. Accordingly the terrain must be reduced to a flat plain—to a factory floor, if you will—and natural variations in topography must be diminished as much as possible. Plant growth must be closely regulated to meet the tight schedules of food-processing plants. Ploughing, soil fertilization, sowing, and harvesting must be handled on a mass scale, often in total disregard of the natural ecology of an area. Large areas of the land must be used to cultivate a single crop, a form of plantation agriculture that not only lends itself to mechanization but also to pest infestation—a single crop being the ideal environment for the proliferation of individual pest species. Finally, chemical agents must be used lavishly to deal with the problems created by insects, weeds, plant diseases; to regulate crop production and maximize soil exploitation. The real symbol of agriculture is not the sickle or, for that matter, the tractor, but the aeroplane. The modern food cultivator is represented not by the peasant, yeoman, or even the agronomist—men who could be expected to have an intimate relationship with the unique qualities of the land on which they grow crops—but the pilot and chemist, for whom soil is a mere resource, an inorganic raw material.

The simplification process is carried still further by an exaggerated regional, indeed a national division of labour. Immense areas of the planet are increasingly reserved for specific industrial tasks or reduced to depots of raw materials. Others are turned into centres of urban population, largely occupied with commerce and trade. Cities and regions, in fact countries and continents, are specifically identified with special products—Pittsburgh, Cleveland, and Youngstown with steel, New York with finance, Bolivia with tin, Arabia with oil, Europe and America with industrial goods, and the rest of the world with raw materials of one kind or another. The complex ecosystems which make up the regions of a continent are submerged, in effect, by an organization of entire nations into economically rationalized entities, each a way-station in a vast industrial belt system, global in its dimensions. By the same token, it is only a matter of time before the most attractive areas of the countryside will succumb to the concrete mixer, just as most of the Eastern seashore areas of the United States have already succumbed to subdividers and bungalows. What will remain in the way of natural beauty will be debased by trailer lots, canvas slums, "scenic" highways, motels, food stalls, and the oil slicks of motor boats.

The point is that man is literally undoing the work of organic evolution. By creating vast urban agglomerations of concrete, metal, and glass, by overriding and undermining the complex, often subtly organized ecosystems that constitute local differences in the natural world—in short, by replacing a highly complex, organic environment by a simplified, inorganic one—man is disassembling the biotic pyramid that supported humanity for countless millenia. In the course of replacing the complex ecological relationships on which all advanced living things depend for more elementary relationships, man is steadily restoring the biosphere to a stage which will be able to support only simpler forms of life. If this great reversal of the evolutionary process continues, it is by no means fanciful to suppose that the preconditions for higher forms of life will be irreparably destroyed and the earth will be incapable of supporting man himself.

Ecology derives its critical edge not only from the fact that it alone, among all the sciences, presents this awesome message to humanity, but because it also presents this message in a new social dimension. From an ecological viewpoint, the reversal of organic evolution is the result of appalling contradictions between town and country, state and community, industry and husbandry, mass manufacture and craftsmanship, centralism and regionalism, the bureaucratic scale and the human scale.

*For an insight into this problem, I wish to urge the reader to consult *The Ecology of Invasions* by Charles S. Elton (John Wiley & Sons, New York; 1958), *Soil and Civilization* by Edward Hyams (Thames & Hudson, London; 1952), *Our Synthetic Environment* by Lewis Herber (Knopf, New York; 1962), and a re-reading of *Silent Spring* by Rachel Carson—the last to be read not so much as a diatribe against pesticides but as a plea for ecological diversification.

Until recently, attempts to resolve the contradictions created by urbanization, centralization, bureaucratic growth, and statification were viewed as a vain counterdrift to "progress"—a counterdrift that, at best, could be dismissed as chimerical and, at worst, reactionary. The anarchist was regarded as a forlorn visionary, a social outcast, filled with nostalgia for the peasant village or the medieval commune. His yearnings for a decentralized society, for a humanistic community at one with nature and the needs of the individual—spontaneous and unfettered by authority—were viewed as the reactions of a romantic, of a declassed craftsman or an intellectual "misfit". His protest against centralization and statification seemed all the less persuasive because it was supported primarily by ethical considerations, by utopian, ostensibly "unrealistic" notions of what man could be, not what he was. To this protest, opponents of anarchist thought—liberals, rightists, and authoritarian "leftists"—argued that they were the voices of historic reality, that their statist, centralist, and political notions were rooted in the objective, practical world.

Time is not very kind to the conflict of ideas. Whatever may have been the validity of libertarian and non-libertarian views a few generations ago, historical development has rendered virtually all objections to anarchist thought meaningless today. The modern city and state, the massive coal-steel technology of the Industrial Revolution, the later, more rationalized systems of mass production and assembly-line systems of labour organization, the centralized nation, the state and its bureaucratic apparatus—all, have reached their limits. Whatever progressive or liberatory role they may have possessed has clearly become entirely regressive and oppressive. They are regressive not only because they erode the human spirit and drain the community of all its cohesive, solidarity, and ethico-cultural standards; they are regressive from an objective standpoint, from an ecological standpoint. For they undermine not only the human spirit and the human community but also the viability of the planet and all living things on it.

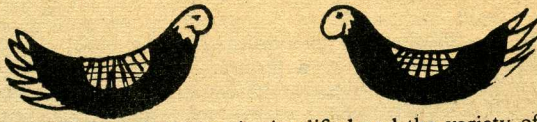
What I am trying to say—and it cannot be emphasized too strongly—is that the anarchist concept of a balanced community, a face-to-face democracy, a humanistic technology, and a decentralized society—these rich libertarian concepts are not only desirable but they are also necessary. They belong not only to the great visions of man's future but they now constitute the preconditions for human survival. The process of social development has carried them from an ethical, subjective dimension into a practical, objective dimension. What was once regarded as impractical and visionary has now become eminently practical. And what was once regarded as practical and objective has become eminently impractical and irrelevant in terms of man's development towards a fuller, unfettered existence. If community, face-to-face democracy, a humanistic, liberatory technology, and decentralization are conceived of merely as reactions to the prevailing state of affairs—a vigorous "nay" to the "yea" of what exists today—a compelling, objective case can now be made for the practicality of an anarchist society.

This reflex-like reaction, this rejection of the prevailing state of affairs accounts, I think, for the explosive growth of intuitive anarchism among young people today. Their love of nature is a reaction against the highly synthetic qualities of our urban environment and its shabby products. Their informality of dress and manners is a reaction against the formalized, standardized nature of modern institutionalized living. Their predisposition for direct action is a reaction against the bureaucratization and centralization of society. Their tendency to drop out, to avoid toil and the rat-race reflects a growing anger towards the mindless industrial routine bred by modern mass manufacture, be it in the factory, office, or university. Their intense individualism is, in its own elemental way, a *de facto* decentralization of social life—a personal abdication from the demands of a mass society.

What is most significant about ecology is its ability to convert this rejection of the *status quo*, often nihilistic in character, into an emphatic affirmation of life—indeed, into a reconstructive credo for a humanistic society. The essence of ecology's reconstructive message can be summed up in the word "diversity". From an ecological viewpoint, balance and harmony in nature, in society, and by inference, in behaviour, is achieved not by mechanical standardization, but precisely by its opposite, organic differentiation. This message can be understood clearly only by examining its practical meaning on several levels of experience.

Let us consider the ecological principle of diversity—what Charles Elton calls the "conservation of variety"—as it applies to biology, specifically to agriculture. A number of studies—Lotka's and Volterra's mathematical models, Gause's experiments with protozoa and mites in controlled environments, and extensive field research—clearly demonstrate that fluctuations in populations, ranging from mild to pest-like proportions, depend heavily upon the number of species in an ecosystem and the degree of variety in the environment. The greater the variety of prey and predators, the more stable the population; the more diversified the environment in terms of flora and fauna, the less likely is there to be ecological instability.





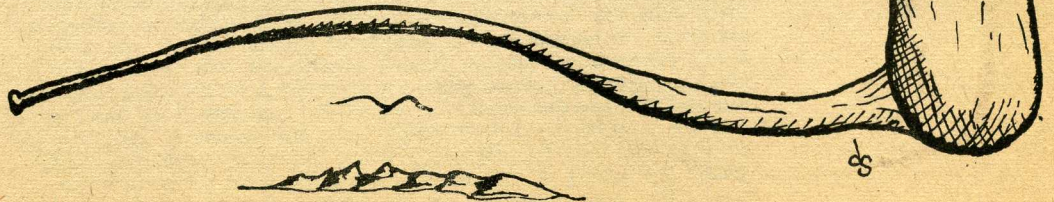
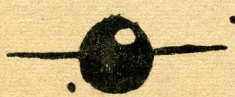
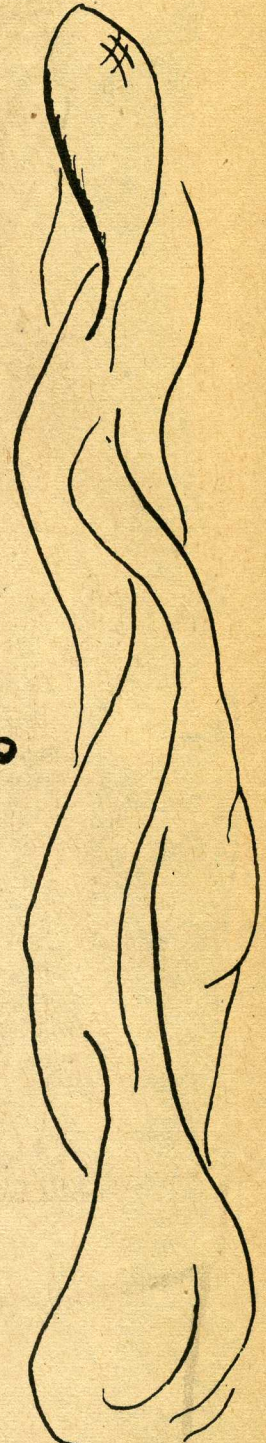
If the environment is simplified and the variety of animal and plant species is reduced, fluctuations in population become marked and tend to get out of control. They tend to reach pest proportions.

In the case of pest control, many ecologists now conclude that we can avoid the repetitive use of toxic chemicals such as insecticides and herbicides by allowing for a greater interplay between living things. We must accord more room for natural spontaneity, for the diverse biological forces that make up an ecological situation. "European entomologists now speak of managing the entire plant-insect community," observes Robert L. Rudd. "It is called manipulation of the biocenose.* The biocenetic environment is varied, complex and dynamic. Although numbers of individuals will constantly change, no one species will normally reach pest proportions. The special conditions which allow high populations of a single species in a complex ecosystem are rare events. Management of the biocenose or ecosystem should become our goal, challenging as it is."

To "manipulate" the biocenose in a meaningful way, however, presupposes a far-reaching decentralization of agriculture. Wherever feasible, industrial agriculture must give way to soil and agricultural husbandry; the factory floor must yield to gardening and horticulture. I do not wish to imply that we must surrender the gains acquired by large-scale agriculture and mechanization. What I do contend, however, is that the land must be cultivated as though it were a garden—its flora diversified and carefully tended, balanced by a fauna and tree shelter appropriate to the region. Decentralization is important, moreover, not only for the development of the agricultural situation, but also for the development of the agriculturist. Food cultivation, practised in a truly ecological sense, presupposes that the agriculturist is familiar with all the features and subtleties of the terrain on which the crops are grown. By this I mean that he must have a thorough knowledge of the physiography of the land, its variegated soils—crop land, forest land, pasture land; mineral and organic content—its microclimate, and he must be engaged in a continuing study of the effects produced by new flora and fauna. He must acquire a sensitivity to its possibilities and needs to a point where he becomes an organic part of the agricultural situation. We can hardly hope to achieve this high degree of sensitivity and integration in the food cultivator without reducing agriculture to a human scale, without bringing agriculture within the scope of the individual. To meet the demands of an ecological approach to food cultivation, agriculture must be rescaled from huge industrial farms to moderate-sized units.

The same reasoning applies to a rational development of energy resources. The Industrial Revolution increased the *quantity* of energy available to industry, but it diminished the *variety* of energy resources used by man. Although it is certainly true that pre-industrial societies relied primarily on animal power and human muscles, complex energy patterns developed in many regions of Europe, involving a subtle integration of resources such as wind and water power, and a variety of fuels (wood, peat, coal, vegetable starches, and animal fats).

The Industrial Revolution overwhelmed and largely destroyed these regional energy patterns, initially replacing them by a single energy system (coal) and later by a dual system (coal and petroleum). Regions disappeared as models of integrated energy patterns—indeed, the very concept of *integration through diversity* was obliterated. As I indicated earlier, many regions became predominantly mining areas, devoted to the extraction of a single resource, while others were turned into immense industrial areas, often devoted to the production of a few commodities. We need not review the role this breakdown in true regionalism has played in producing air and water pollution, the damage it has inflicted on large areas of the countryside, and the prospect we face in the depletion of our precious hydrocarbon fuels.



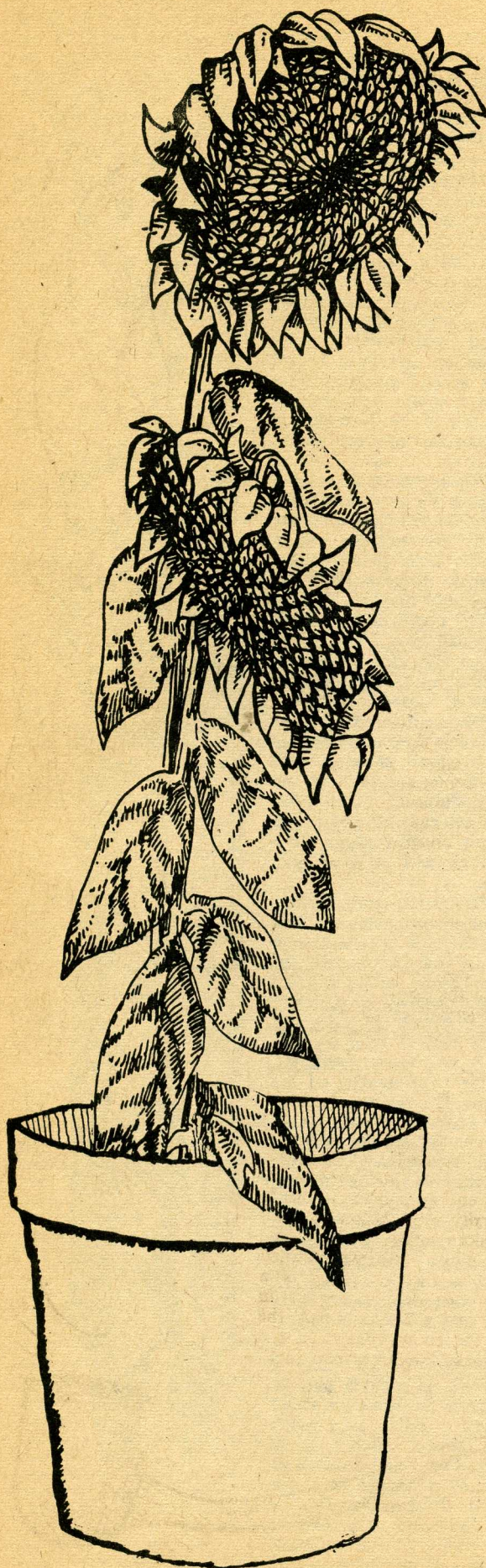
We can, of course, turn to nuclear fuels. Conceived as a single-energy-resource, it is chilling to think of the lethal radioactive wastes that would require disposal as power reactors replace conventional fuel systems. Eventually, an energy system based on radioactive materials would lead to the widespread contamination of the environment—at first, in a subtle form, but later on a massive and palpably destructive scale.

Or we could apply ecological principles to the solution of our energy problems. We could try to re-establish earlier regional energy patterns—a combined system of energy provided by wind, water, and solar power. But today we would be aided by more sophisticated devices than any known in the past. We have now designed wind turbines that could supply electricity in a number of mountainous areas to meet the electric-power needs of a community of 50,000 people. We have perfected solar-energy devices that yield temperatures high enough in our warmer latitudes to deal with most metallurgical problems. Used in conjunction with heat pumps, many solar devices could provide as much as three-quarters—if not all—of the heat required to comfortably maintain a small family house. And at this writing the French are completing a tidal dam at the mouth of the Rance River in Brittany that is expected to produce more than 500 million kilowatt-hours of electricity a year. In time, the Rance River project will meet most of the electrical needs of northern France.*

Solar devices, wind turbines, and hydro-electric resources—each, taken singly, does not provide a solution for our energy problems and the ecological disruption created by conventional fuels. Pieced together as a mosaic, more precisely, as an organic energy pattern developed from the potentialities of a region, they could amply meet the needs of a decentralized society. In warm, sunny latitudes, we could rely more heavily on solar energy than on combustible fuels. In areas marked by atmospheric turbulence, we could rely more heavily on wind devices, and in suitable coastal areas or inland regions with a good network of rivers, the greater part of our energy would come from hydro-electric installations. In all cases, we would use a mosaic of non-combustible energy resources, filling whatever gaps develop by combustible and nuclear fuels. The point I wish to make is that by diversifying our use of energy resources, by organizing them into an ecologically balanced pattern, we could combine wind, solar, and water power in a given region to meet all the industrial and domestic needs of a community with only a minimal use of hazardous fuels. And eventually, we would sophisticate all our non-combustion energy devices to a point where all harmful sources of energy could be eliminated from the pattern.

As in the case of agriculture, however, the application of ecological principles to energy resources presupposes a far-reaching decentralization of society and a truly regional concept of social organization. To maintain a large city requires immense packages of fuel—"mountains of coal and veritable oceans of petroleum. By contrast, solar, wind, and tidal energy can reach us mainly in small packets; except for spectacular tidal dams, the new devices seldom provide more than a few thousand kilowatt-hours of electricity. It is difficult to believe that we will ever be able to design solar collectors that can furnish us with immense blocks of electric power produced by a giant steam plant; it is equally difficult to conceive of a battery of wind turbines that will provide us with enough electricity to illuminate Manhattan Island. If homes and factories are heavily concentrated, devices for using clean sources of energy will probably remain mere playthings, but if urban communities are reduced in size and widely dispersed over the land, there is no reason why these devices cannot be combined to provide us with all the amenities of an industrialized civilization. To use solar, wind and tidal power effectively, the megalopolis must

*These examples are merely glimpses of the liberatory potential of little-known areas of modern technology. In a later article on the subject of modern technology and decentralization, I plan to explore the problem in much greater detail, and I propose to show that it is possible to humanize technology in such a way that machines will no longer appear to be the masters of men, but quite to the contrary, will enter fully into the service of man's fulfillment, both spiritually and materially.



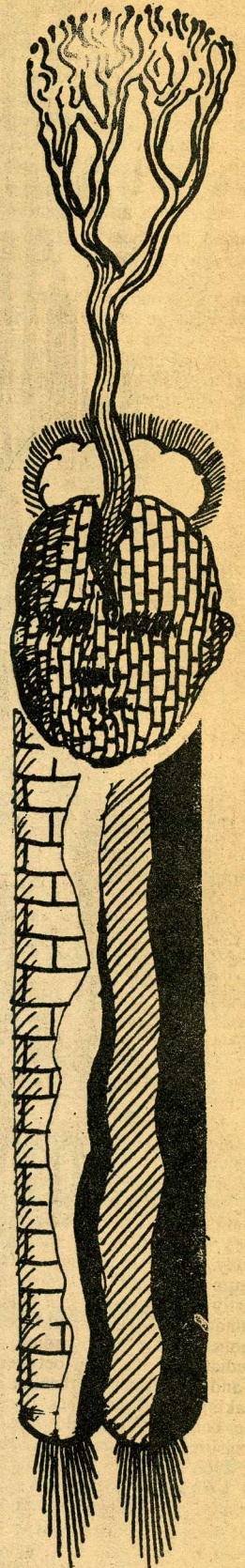
be decentralized. A new type of community, carefully tailored to the characteristics and resources of a region, must replace the sprawling urban belts that are emerging today.”*

An objective case for decentralization, to be sure, does not end with a discussion of agriculture and the problems created by combustible energy resources. The validity of the decentralist case can be demonstrated for nearly all the “logistical” problems of our time. At the risk of being cursory, let me cite an example from a problematical area such as transportation. A great deal has been written quite recently about the harmful effects of petrol-driven motor vehicles—their wastefulness, their role in urban air pollution, the noise they contribute to the city environment, the enormous death toll they claim annually in the large cities of the world and on highways. In a highly urbanized civilization, it would be meaningless to replace these noxious vehicles by clean, efficient, virtually noiseless, and certainly safer battery-powered vehicles. The best of our electric cars must be recharged about every hundred miles—a feature which limits their usefulness for transportation in large cities. In a small, decentralized community, however, it becomes eminently feasible to use these electric vehicles for intra-urban or regional transportation and establish mono-rail networks for long-distance transportation.

It is fairly well known, today, that petrol-powered vehicles contribute enormously to urban air pollution, and there is a strong sentiment to “engineer” the more noxious features of the automobile into oblivion. Our age characteristically tries to solve all its irrationalities with a gimmick—blow-by devices and after-burners for toxic petrol fumes, antibiotics for ill-health, tranquilizers for psychic disturbances. The problem of urban air pollution is more intractable than we care to believe. Basically, air pollution is caused by high population densities, by an excessive concentration of people in a small area. The fact is that millions of people, densely concentrated in a large city, necessarily produce serious *local* air pollution merely by their day-to-day activities. They must burn fuels for domestic and industrial reasons; they must construct or tear down buildings (the aerial debris produced by these activities is a major source of urban air pollution); they must dispose of immense quantities of rubbish; they must travel on roads with rubber tyres (again, the particles produced by the erosion of tyres and roadway materials adds significantly to air pollution). Quite aside from the pollution-control devices we add to automobiles and power plants, it should be fairly clear that whatever improvements these devices will produce in the quality of urban air will be more than cancelled out by future megalopolitan growth.

The social possibilities opened by decentralization could be discussed indefinitely and, in any case, there is more to anarchism than decentralized communities. If I have examined these possibilities in some detail, it has been to demonstrate that an anarchist society, far from being a remote ideal, has become a pre-condition for the practice of ecological principles. To sum up the critical message of ecology: If we diminish variety in the natural world, we debase its unity and wholeness. We destroy the forces making for natural harmony and stability, for a lasting equilibrium, and what is even more significant, we introduce an absolute retrogression in the development of the natural world, eventually rendering the environment unfit for advanced forms of life. To sum up the reconstructive message of ecology: If we wish to advance the unity and stability of the natural world, if we wish to harmonize it on ever higher levels of development, we must conserve and promote variety. To be sure, mere variety for its own sake is a vacuous goal. In nature, variety emerges spontaneously. The capacities of a new species are tested by the rigours of climate, by its ability to deal with predators, by its capacity to establish and enlarge its niche. *Yet the species that succeeds in enlarging its niche in the environment also enlarges the ecological situation as a whole.* To borrow E. A. Gutkind’s phrase, it “expands the environment”, both for itself and for the species with which it enters into a balanced relationship.*

How do these concepts apply to social theory? To many, I suppose, it should suffice to say that, inasmuch as man is part of nature, an expanding natural environment enlarges the basis for social development. But the answer to the question, I think, goes much deeper than many ecologists and libertarians suspect. Again, allow me to return to the ecological principle of wholeness and balance as a product of diversity. Keeping this principle in mind, the first step towards an answer is provided by a passage in Herbert Read’s *The Philosophy of Anarchism*. In presenting his “measure of progress”, Read observes: “Progress is measured by the degree of differentiation within a society. If the individual is a unit in a corporate mass, his



life will be limited, dull, and mechanical. If the individual is a unit on his own, with space and potentiality for separate action, then he may be more subject to accident or chance, but at least he can expand and express himself. He can develop—develop in the only real meaning of the word—develop in consciousness of strength, vitality, and joy.”

Read's thought, unfortunately, is not fully developed, but it provides an interesting point of departure for our discussion. Leaving the quotation aside, for the moment, what first strikes us is that both the ecologist and the anarchist place a strong emphasis on spontaneity. The ecologist, in so far as he is more than a technician, tends to reject the notion of "power" over nature. He speaks instead of "steering" his way through an ecological situation, of *managing* rather than *recreating* an ecosystem. The anarchist, in turn, speaks in terms of social spontaneity, of releasing the potentialities of society and humanity, of giving free and unfettered reign to the creativity of people. Both, in their own ways, regard authority as inhibitory, as a weight limiting the creative potential of a natural and social situation. Their object is not to *rule* a domain, but to *release* it. They regard insight, reason, and knowledge as means for fulfilling the potentialities of a situation, as facilitating the working out of the logic of a situation, not of replacing these potentialities with preconceived notions or distorting their development with dogmas.

Turning, now, to Read's words, the next thing that strikes us is that both the ecologist and anarchist view differentiation as a measure of progress. The ecologist uses the term "biotic pyramid" in speaking of biological advances; the anarchist, the word "individuation" to denote social advances. If we go beyond Read, we will observe that, to both the ecologist and anarchist, an ever-enlarging unity is achieved by growing differentiation. *An expanding whole is created by the diversification and enrichment of the parts.*

Just as the ecologist seeks to elaborate the range of an ecosystem and promote a freer interplay between species, so the anarchist seeks to elaborate the range of social experience and remove all fetters to its development. To state my point more concretely: Anarchism is not only a stateless society but also a harmonized society which exposes man to the stimuli provided by both agrarian and urban life, physical activity and mental activity, unrepressed sensuality and self-directed spirituality, communal solidarity and individual development, regional uniqueness and world-wide brotherhood, spontaneity and self-discipline, the elimination of toil and the promotion of craftsmanship. In our schizoid society, these goals are regarded as mutually exclusive dualities, sharply opposed to each other. To a large extent, they appear as dualities because of the very logistics of present-day society—the separation of town and country, the specialization of labour, the atomization of man—and it would be preposterous, I think, to believe that these dualities could be resolved without a general idea of the physical structure of an anarchist society. We can gain some idea of what such a society would be like by reading William Morris's *News From Nowhere* and the writings of Peter Kropotkin. But these are mere glimpses. They do not take into account the post-war developments of technology and the contributions made by the development of ecology. This is not the place to embark on "utopian writing", but certain guide lines can be presented even in a general discussion. And in presenting these guide lines, I am eager to emphasize not only the more obvious ecological premises that support them, but also the humanistic ones.

An anarchist society should be a decentralized society not only to establish a lasting basis for the harmonization of man and nature, but also to add new dimensions to the harmonization of man and man. The Greeks, we are often reminded, would have been horrified by a city whose size and population precluded a personal, often familiar, relationship between citizens. However true this precept may have been in practice two thousand years ago it is singularly applicable today. There is plainly a need to reduce the dimensions of the human community—partly to solve our pollution and transportation problems, partly also to create real communities. In a sense, we must *humanize* humanity. There should be a minimum of electronic devices—telephones, telegraphs, radios, television receivers and computers—to mediate the relations between people. In making collective decisions—and the ancient Athenian ecclesia was, in some ways, a model for making social decisions during the classical period—all members of the community should have an opportunity to acquire in full the measure of anyone who addresses the assembly. They should be in a position to absorb his attitudes, study his expressions, weigh his motives as well as his ideas in a direct personal encounter and through full debate, face-to-face discussion and inquiry.

Our small communities should be economically balanced and well rounded, partly so that they can make full use of local raw materials and energy resources, partly also to enlarge the agricultural and industrial stimuli to which individuals are exposed. The member of a community who has a predilection for engineering, for instance, should be encouraged to steep his hands in humus; the man of ideas should be encouraged to employ his musculature; the "inborn" farmer should gain a familiarity with the workings of a rolling mill. To separate the

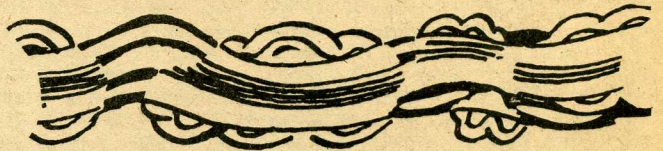


engineer from the soil, the thinker from the spade, and the farmer from the industrial plant may well promote a degree of vocational over-specialization that would lead to a dangerous measure of social control by specialists. What is equally important, professional and vocational specialization would prevent society from achieving a vital goal: the humanization of nature by the technician and the naturalization of society by the biologist.

I submit that an anarchist community, in effect, would approximate a clearly definable ecosystem—diversified, balanced, and harmonious. It is arguable whether such an ecosystem would acquire the configuration of an urban entity with a distinct centre, such as we find in the Greek *polis* or the medieval commune, or whether, as Gutkind proposes, society would consist of widely dispersed communities without a distinct centre. In either case, the ecological scale for any of these communities would be the smallest biome capable of supporting a moderate-sized population.

A relatively self-sufficient community, visibly dependent on its environment for the means of life, would gain a new respect for the organic inter-relationships that sustain it. In the long run, the attempt to approximate self-sufficiency would, I think, prove more efficient than the prevailing system of a national division of labour. Although there would doubtless be many duplications of small industrial facilities from community to community, the familiarity of each group with its local environment and its rootedness in the area would make for a more intelligent and more loving use of its environment. I submit that far from producing provincialism, relative self-sufficiency would create a new matrix for individual and communal development—a oneness with the surroundings that would vitalize the community.

The rotation of civic, vocational, and professional responsibilities would awaken all the senses in the being of the individual, stimulating and rounding out new dimensions in self-development. In a complete



society we could hope again to create complete men; in a rounded community, rounded men. In the Western world, the Athenians, for all their shortcomings and limitations, were the first to give us a notion of this completeness. "The *polis* was made for the amateur". Kitto tells us. "Its ideal was that every citizen (more or less, according as the *polis* was democratic or oligarchic) should play his part in all of its many activities—an ideal that is recognizably descended from the generous Homeric conception of *arete* as an all-round excellence and an all-round activity. It implies a respect for the wholeness or the oneness of life, and a consequent dislike of specialization. It implies a contempt for efficiency—or rather a much higher ideal of efficiency: an efficiency which exists not in one department of life, but in life itself."* An anarchist society, although it would surely aspire for more, could hardly hope to achieve less than this state of mind.

If the foregoing attempts to mesh ecological with anarchist principles is ever achieved in practice, social life would yield a sensitive development of human and natural diversity, falling together into a well-balanced, harmonious unity. Ranging from community, through region, to entire continents, we would see a colourful differentiation of human groups and ecosystems, each developing its unique potentialities and exposing members of the community to a wide spectrum of economic, cultural, and behavioural stimuli. Falling within our purview would be an exciting, often dramatic, variety of communal forms—here, marked by architectural and industrial adaptations to semi-arid biomes, there to grasslands, elsewhere to forest lands. We would witness a dynamic interplay between individual and group, community and environment, man and nature. Freed from an oppressive routine, from paralysing repressions and insecurities, from the burdens of toil and false needs, from the trammels of authority and irrational compulsion, the individual would finally be in a position, for the first time in history, to fully realize his potentialities as a member of the human community and the natural world.

OBSERVATIONS ON "CLASSICAL" ANARCHISM AND MODERN ECOLOGY

The future of the anarchist movement will depend upon its ability to apply basic libertarian principles to new historical situations. These principles are not difficult to define—a stateless, decentralized society, based on the communal ownership of the means of production. There is also an anarchist ethic, if not methodology, which Bakunin beautifully summarized when he said: "We cannot admit, even as a revolutionary transition, a so-called revolutionary dictatorship, because when the revolution becomes concentrated in the hands of some individuals it becomes inevitably and immediately reaction." (There is also need, I fear, for a vigorous, uncompromising article on "Taking Anarchism Seriously". There are far too many so-called "anarchists", comfortably situated in the millenarian world of bourgeois reform—and its many official and material rewards—whose notions can be regarded as mere extensions of Adam Smith. But that is a separate matter. . . .) What disquiets me, for the present, is the word "classical" as applied to anarchism, a word, fortunately, that is usually decorated by quotation marks. The word has strange connotations for a movement whose very life-blood is a fervent iconoclasm, not only with respect to authority in society at large, but in itself.

To my thinking, anarchism consists of a body of imperishable ideals which men have tried to approximate for thousands of years in all areas of the world. The context of these ideals has changed with time, although basic libertarian principles have altered very little through the course of history. It is vitally important that anarchists grasp the changing historical context in which these ideals have been applied, lest they needlessly stagnate because of the persistence of old formulas in new situations.

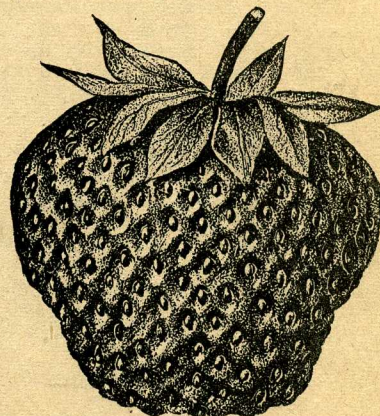
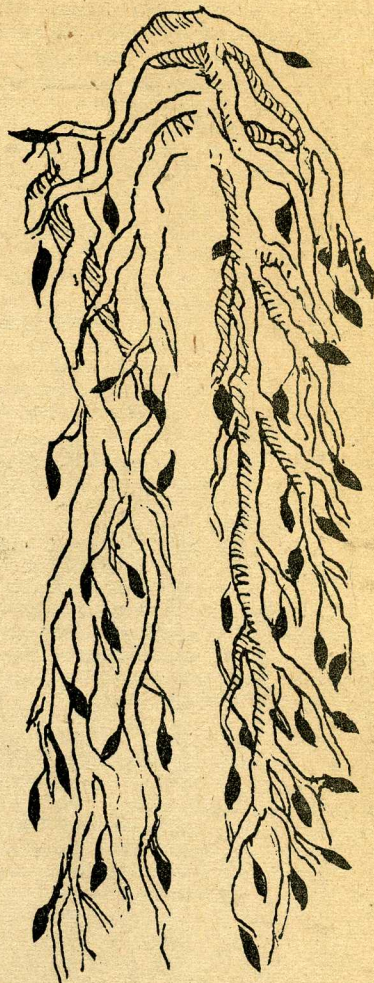
In the modern world, anarchism first appeared as a movement of the peasantry and yeomanry against declining feudal institutions. In Germany its foremost spokesman during the Peasant Wars was Thomas Muenzer; in England, Gerrard Winstanley, a leading participant in the Digger movement. The concepts held by Muenzer and Winstanley were superbly attuned to the needs of their time—a historical period when the majority of the population lived in the countryside and when the most militant revolutionary forces came from an agrarian world. It would be painfully academic to argue whether Muenzer or Winstanley could have achieved their ideals. What is of real importance is that they spoke to their time; their anarchist concepts followed naturally from the rural society which furnished the bands of the peasant armies in Germany and the New Model in England.

With Jacques Roux, Jean Varlet, and the Enragés of the Great French Revolution we find a re-application of substantially the same concepts held by Muenzer and Winstanley to a new historical context: Paris in 1793—a city of nearly 700,000 people, composed (as Rudé tells us) of "small shopkeepers, petty traders, craftsmen, journeymen, labourers, vagrants, and the city poor. . . ." Roux and Varlet address themselves to a basically classless people who might properly be compared with the sullen Negro masses in the Watts district of Los Angeles. Their anarchism is urbanized, so to speak; it is focused on the need to still the pangs of hunger, on the misery of the poor in the restless Graviilliers district. Their agitation tends to centre more around the cost of living than the redistribution of land, around popular control over the administration of Paris than the formation of communal brotherhoods in the countryside.

Proudhon, in his own way, probes the very vitals of this context. He speaks directly to the needs of the craftsman, whose world and values is being threatened by the Industrial Revolution. In the background of nearly all his works is the village economy of the Franche-Comte, the memories of Burgille-en-Marnay and the *tour de France* he made as a journeyman in the printing trade. A benign paterfamilias, an artisan at heart who loathed Paris ("I suffer from my exile", he wrote from Paris, "I detest Parisian civilization. . . . I shall never be able to write except on the banks of the Doubs, the Ognon and the Loue"), the fact yet remains that the very Parisians who were to "storm the heavens" in 1830, in 1848, and again in the Commune of

1871 were mainly artisans, not factory workers, and it was these men who were to adhere to Proudhon's doctrines. Again, my point is that the Proudhonian anarchists were men of their times and dealt with the problems from which stemmed most of the social unrest in France—the painful, agonizing destruction of the handicraft workers.

In the latter half of the 19th century, anarchist thought finds itself in a new historical context—a period marked by the rise of the industrial proletariat. Its most effective expression for the time is to be found less in the works of Bakunin and Drototkin as in the less permanent articles and speeches of Christian Cornelissen, Pierre Monatte, "Big



SHARP-LESS STRAWBERRY.

Bill" Haywood, Armondo Borghi, and Fernand Pelloutier--in short, in the anarcho-syndicalists. That many anarcho-syndicalist leaders should have drifted from anarchist notions to a reformist trade-union outlook should not surprise us in this respect they often followed the changing mentality of the industrial working class and its growing stake in bourgeois society.

If we look back, then, we find that anarchist principles, in so far as they have been more than the personal ideas of a few isolated intellectuals, have always been clothed in a historical context. Before the Great French Revolution, anarchist doctrines rose on the full swell of peasant discontent. Between the French Revolution and the Paris Commune, the historical wave which carried these doctrines forward was artisan discontent. And between the Paris Commune of 1871 and the Spanish Revolution of 1936, anarchism--this time, together with Marxian socialism--flowed and ebbed as movements with the fortunes of the industrial proletariat.

There is still widespread peasant discontent in the world, today?--indeed, the source of the most violent discontent will be found in the village of Asia, Latin America and Africa. There are still craftsmen whose social position is being undermined by modern technology; and there are still millions of industrial workers for whom the class struggle is a brute, immediate fact of life. Many aspects of the older anarchist later thinkers, doubtless still apply to many parts of the world.

But the fact remains that in the United States and in many countries of Europe, a new historical context is emerging for anarchist principles. The distinguishing features of this new context is the development of gigantic urban belts, the increasing centralization of social life into state capitalism, the extension of automated machinery to all areas of production, the breakdown of the traditional bourgeois class structure (I refer, here, to the decline of the working class, not merely to the disappearance of the old robber barons), the use of "welfare" techniques to stifle material discontent, the ability of the bourgeoisie--more precisely, the state--to deal with economic dislocations and crises, the development of a war economy, and the re-alignment of imperialist nations around the United States--what is crudely called the Pax Americana. This new era of state capitalism which has supplanted the older era of industrial laissez-faire capitalism, must be dealt with earnestly and without regard to earlier precepts by the anarchist movement. To fail to meet this theoretical challenge will doom all existing movements to a lingering, burdensome stagnation.

New problems have arisen to which an ecological approach offers a more meaningful arena of discussion than the older syndicalist approach. Life itself compels the anarchist to concern himself increasingly with the quality of urban life, with the reorganization of society along humanistic lines, with the subcultures created by new, often indefinable strata--students, unemployables, an immense bohemia of intellectuals, and above all, a youth which began to gain social awareness with the peace movement and civil rights' struggles of the early 1960's. What keeps all strata and classes in a state of astonishing social mobility and insecurity is the advent of a computerized and automated technology--for it is virtually impossible to predict the vocational or professional future of most people in the Western world.

By the same token, this very technology is ripe with the promise of a truly liberated society. The anarchist movement, more so than any other, must explore this promise in depth. It must thoroughly assimilate this technology--master its development, possibilities, application, and reveal its promise in humanistic terms. The world is already beset with mechanical "utopias" which more closely resemble Huxley's "brave new world" and Orwell's "1984" than the organic utopias of Thomas More and William Morris--the humanistic trend in utopian thinking. Only anarchism can infuse the promise of modern technology



with an organic perspective, with a man-oriented direction. Ecology provides a superb approach to the fulfilment of this historic responsibility. It is more than likely that if the anarchist movement does not take this responsibility seriously and apply itself fully to the job of translating the promise of technology into an envisionable body of guide lines, a technocratic, mechanistic approach will tend to dominate modern thinking on the future. Men will be asked to resign themselves to "improved" and gimmick-ridden versions of existing urban monstrosities, of a mass society, of a centralized, bureaucratic state. I do not believe that these monstrosities have permanence or stability quite to the contrary, they will seethe with unrest, regress towards a new barbarism, and eventually fall before the revenge of the natural world. But social conflict will be reduced to its most elemental, brutish terms, and it is questionable indeed if mankind will be able to regain its vision of a libertarian society.

There is a fascinating dialectic in the historic process. Our age closely resembles the Renaissance, some four centuries ago. From the time of Thomas More to that of Valentin Andraea, the breakdown of feudal society produced a strange, intermediate social zone, an indefinable epoch, when old institutions were clearly in decline and new ones had not yet arisen. The human mind, freed from the burden of tradition, acquired uncanny powers of generalization and imagination. Roaming freely and spontaneously over the entire realm of experience, it produced astonishing visions, often far transcending the material limitations of the time. Entire sciences and schools of philosophy were founded in the sweep of an essay or pamphlet. It was a time when new potentialities had replaced the old actualities, when the general, latent with new possibilities, had replaced the burdensome particulars of feudal society, when man, stripped of traditional fetters, had turned from a transfixed creature into a vital, searching being. The established feudal classes were breaking down, and with them, nearly all the values of the medieval world. A new social mobility, a restless, almost gipsy-like yearning for change, pervaded the Western world. In time, bourgeois society crystallized out of this flux, bringing with it an entirely new body of institutions, classes, values—and chains—to replace feudal civilization. But for a time, the world was loosening its shackles, and it still sought a destiny that was far less defined than we suppose today, with our retrospective "historical" attitudes. The world haunts us like an unforgettable dawn, richly tinted, ineffably beautiful, laden with the promise of birth.

Today, in the last half of the 20th century, we too are living in a period of social disintegration. The old classes are breaking down, the old values are in disintegration, the established institutions—so carefully developed by two centuries of capitalist development—are decaying before our eyes. Like our Renaissance forebears, we live in an epoch of potentialities, of generalities, and we, too, are searching, seeking a direction from the first lights on the horizon. It will no longer do, I think, to ask of anarchism that it merely free itself from 19th-century fetters and update its theories to the 20th century. In a time of such instability, every decade telescopes a generation of change under stable conditions. We must look even further, to the century that lies ahead; we cannot be extravagant enough in releasing the imagination of man.

LETTERS to the EDITOR

PROPOSES TO RESEARCH BOOK

Editor, Alternate Society: I am presently engaged in research the contemporary commune movement, supported by a grant from the Twentieth Century Fund (NYC), from June 1, 1971 - December, 1972. The resulting book, probably to be titled FROM SOCIETY TO COMMUNITY, will be published by the foundation, and I derive no royalties from it. The grant covers some research assistants, and several people, mostly in their twenties, working for very small salaries plus expenses, are participating in the research. These are people, who, like myself, have been deeply involved in communes and intentional communities. All of us are generally sympathetic with the current movement and would like to be of service (e.g., through manual work, supplying information, or otherwise) to the individuals and communities whose assistance we seek.

Much of our research will necessarily be experiential, and though we look forward to visiting groups and communities with pleasure, we are aware that many communes are already over-run with visitors and may expect the tide to increase. Anthropologists, sociologists, journalists, crashers, tourists and people who are earnestly seeking alternatives in their lives are doing just what we are doing - travelling around the country in search of communal hospitality. I don't know what to do about this dilemma; I believe the book will be an important one in helping people generally understand the implications of the movement, that it will ultimately serve the movement, but it cannot be written at all without a certain amount of intrusion. All we can do is to try to put our energy where it will be useful, to pay our way when donations are appropriate, to respect privacy and anonymity where that is desired, to use tape recorders and cameras only with the knowledge and permission of those present, and to be good company to the degree that we are able.

I am not a social scientist by training; I am primarily a poet, having published a couple of books of poetry, a novel, a couple of books about poetry, a book of verse plays, and, most recently, a book about education: Culture Out of Anarchy: the Reconstruction of American Higher Learning (Herder and Herder). Writing that book led to a general disenchantment with institutions as means of dealing with human needs and providing for human growth and happiness. In short, it led to an intense interest in familial and communal patterns which recapture some human functions from the Megamachine. I have a brain-damage daughter (Jenny: aphasic, 8) who lives in a communal arrangement at one of the Camphill Special Schools, and pondering the implications of her life there and the function of the village in providing nutritive, loving support was a factor in arriving at my present interests. I have four other children (4-17), and consideration of the options in our society for them is another strong motive.

The book will be a general study of the implications of the movement - why it is occurring, what the communes are like, what the long-term meaning is likely to be; so I am not interested in writing up detailed, specific accounts of individual communities. I am interested in the emergence of a counterculture which will offer our civilization some alternative to its present course, to rampant consumerism, mechanistic organizational structures, manipulation and control of individuals and groups, imperialism, in general to an ecologically and socially repressive and destructive way of life. As I begin this study (June, 1971), it is with the hypothesis that extended family arrangements, communes and intentional communities will be a major factor in generating a redeeming counter culture. That is the kind of concern I have; I am not snooping to gather material for sensational, mass media exploitation. My agreement with the Twentieth standing of a large-scale phenomenon.

The purpose of this statement is to request the co-operation of people and groups whom my assistants or myself contact. It is also an expression of our willingness to help others where we can. I believe a kind of nationality is emerging whose members share many attitudes, values and styles of life, and those of us working on this vil styles of life, and those of us working on this project respect and are honoured by that membership.

The following tentative chapter outline provides an overview of the book, indicating the range of specific concerns ---

The Utopian Mirage (history of intentional communities), Memories of Eden (rustic living), Choking on a Silver Spoon (middle class youth), The Clock and the Tree (organic life styles), With a Little Help From My Friends (professional definitions), Life as Experiment (survey of contemporary communes) How to Tell a Hawk from a Handsaw (classification of communes), Dirty Money (economic basis of communes), The Web (communication among communes), The Militant Edge (communes and political action), If Design Govern In a Thing So Small (how communes are structured), I, Thou and Them (relationships in communes), The Beast With Two Backs (sexual relations in communes), Yin and Yang (sexual experimentation), The Age of Consent (communal childrearing), Few Beads are Best (communal culture), Permanence and Change (contrast with 19th century), The Integrated Life (integrating work, play and education), Revival and Conversion (need of revolution of consciousness), The Proof of the Pudding (increasing gratification of work as opposed to rewards), The New Plenitude (rejection of luxury and waste.)

Method: Most communities will not be discussed by name (and then only with permission.) Anecdotes and examples will be drawn from many communities which will be only generally identified (e.g. "in a New England farm-family of 15 adults and three children.") Persons will not be identified unless they are public figures or there is some special reason, and then with permission. All research materials will remain confidential.

ANOTHER RESEARCH PROPOSAL

Editor, Alternate Society: Over the last several years, the young of the United States have discovered communal living. Hundreds of thousands have moved into (and out of) political collectives, urban crash pads, and rural communes. And they have shared — money, dope, beds — to a degree that their elders sometimes seem to feel is hardly civilized. The movement has even gotten a name: The Counter-Culture. And, as is the way with flashy social phenomena, it has accumulated on its periphery a staggering array of articles, books, p photo-essays, monographs, and papers. From all the evidence, the counter-culture would seem to be an established fact of national life.

In point of fact, however, the counter-culture is already dying. Scores of thousands still live their own versions of the old Haight-Ashbury dream, but there it ends. For reasons too complicated to detail here, * the counter-culture has largely been unable to generate stable and productive living units that could provide hints of a new social order. Much of this follows from the movement's characteristic transience and self-indulgence. Groups simply do not remain together long enough, nor do they exert the necessary effort, to develop the skills and find the patterns of shared work that would make of them a truly alternative way of living.

Scattered thinly across the country, however, are the seeds of a counter - "counter-culture" culture of considerable significance. Here and there, second-generation communities have experimented with the production of children's toys, hammocks, printed circuits, or organic vegetables. Efforts have even been made to integrate these more serious groups into a "fellowship of communities," sharing services and exchanging goods. In a tentative way, such communities have begun to seek the answers to questions the counter-culture itself has not even asked: What kinds of work bring the people together rather than forcing them apart? Can the income from such work be distributed on the basis of need, rather than wealth or output? How should a communal economic unit deal with, or act to isolate itself from, the national economy?

Lamentably, there is little information available to guide either these communities or those who would seek to evaluate them. Those who have written about contemporary communes have dwelt on the more faddish aspects of the counter-culture, usually from the vantage point of journalist, psychologist, or theologian. And historical sources are only ambiguously useful. "Utopian" experiments of the nineteenth century, for example, assumed rural living and a limited technology. Solutions will differ in a more urbanized world where sophisticated production techniques are available. Even the Israeli collectives, a closer parallel to some of the embryonic American groups, have been so distorted by a half century of struggle for national existence that the relevance to us of what they have done is not clear. It all leads to an astonishing poverty of information: when the Canadian Whole Earth Almanac tried to produce an issue this year on industry and crafts for small communities, it found little published material of use.

In part, the purpose of my work is to provide some of this material. I intend to analyze past and current developments in communal economic organization, as well as to provide a theoretical framework for evaluating new activities. I will write from an economist's perspective, but the book that

results should be of more general interest. Hopefully, it will be of equal value to economists, to those involved in building alternative economic structures, and to the lay reader with an interest in the serious community-building which will persist after the more sensational aspects of the counter-culture have been forgotten. The outline which follows (Section II) indicates more fully the scope of this book.

My professional activities (see curriculum vitae, Section V) have led me naturally to this project. As student and teacher of U.S. economic policies, I have become increasingly aware of the great divide between national policy instruments and the ways in which individuals actually organize their economic lives. This problem expresses itself, for example, in the way policy-makers seek to minimize unemployment while taking for granted a structure for those employed that alienates them from their work, from other workers, and from their families. This apparent conflict between highly-aggregated economic goals (such as national output and employment levels) and the ways in which individuals live became even more vivid to me during three years spent in Africa as A.I.D. economist and industrial consultant. In observing the awkward marriage in developing areas between growth-oriented economic patterns and community-based social structures, I came to feel an urgent need for the study of economic systems that were at once communal, productive, and democratic.

During much of the past eighteen months, I have visited communities and talked with community-builders in Europe, Canada, New England, Maryland and Virginia, the Midwest, and California. For two months of this period, I lived in an experimental "living-learning" community in Portland, Oregon. In addition, I have unearthed a great many bibliographical references from both standard sources and community-related publications (see bibliography, Section IV). The result of this work has been to indicate many of the questions pertinent to communal economies, while confirming that most of the answers are yet to be found. Now, I need time to sift through the quantities of information uncovered and to give flesh to the skeletal outline of work which I have developed. This in turn will require the acquisition of additional research materials, as well as visits to the few serious communities now being formed. It all requires financial support, however, which this proposal seeks to obtain.

II. Outline (References are to works listed in the Bibliography, Section IV. These references indicate, in a very general way, the kinds of research material available to support parts of this outline. I have not included the more theoretical economic literature to be used for parts D. 2-G.)

A. American Communes Today

1. Urban
2. Rural
3. In Fellowship

B. "Old Guard" Experiments and Theory

1. Anarchist/Utopian Theoretical Tradition
2. Early Experiments

C. The Kibbutz

1. Economics
2. Relevance/Irrelevance to U.S. Experiments

D. The Communal Economy

1. "Economy" in Relation to "Society"
2. Success Criteria
 - a. Vs. Prevailing Criteria

- b. Sensitivity to Scarcity vs. Post-Scarcity Assumptions
- E. Consuming Communally
 - 1. Distribution Principles
 - 2. Communal Welfare Economics
- F. Producing Communally
 - 1. Work
 - a. Incentives
 - b. Division of Labor
 - 2. Allocation of Resources
 - a. Communal Products
 - b. Specialization vs. Economic Independence
- G. Utopia Goes to Market: The Communal Economy in a Capitalist Environment
 - 1. Trade Principles
 - 2. Effects on Internal Organization
- H. Communitas Communitatum
 - 1. Trade Principles
 - 2. Centralization vs. Decentralization

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TOWARDS A COUNTER TECHNOLOGY

Editor, Alternate Society:

We are interested in the (still embryonic) 'Counter-Technology' branch of the "Counter-Culture" movement, as reflected, for example, in the appearance of publications such as Radial Software, Mother Earth News, Whole Earth Catalogue, New Alchemy, Domebook, Dome Cook Book, Ant Farm, & ct. Specifically, we are interested in the possibilities for the formation of automated rural (and urban) communes, possibilities opened by the co-existence of (1) enormous accumulations of "waste-capital" (government-military surplus in particular and commodity surplus and glut in general) with (2) the skills of the growing number of drop-outs, refugees, and renegades from the engineering colleges and from the scientific and technical professions in general (among which we number ourselves) — not to mention those expelled involuntarily in the recent surge of unemployment in the technical professions who form the human side, the "software" portion, of this "waste-capital" (what we would call "waste-labour"), and who are just as much "military surplus" and "obsolescence" as the more familiar "hardware", and refer to themselves as such.

We feel that the present movement needs people from scientific, mathematical and technical backgrounds just as badly as scientists, engineers, and technicians need the social consciousness which this movement reflects and which it so often (rightfully) accuses them of lacking, if it is to be able at all to deal with and ultimately transform the present social reality. The ideology of the "abstract negation" and rejection of "Technology" (with a capital "T") which is so popular and prevalent among large segments of the movement reflects this weakness. It is an utterly self-defeating and self-castrating ideology, and one which plays perfectly into the hands of our deadliest enemies. Behind the present "Technology" lie capitalist social relations. One need only break out of the fetishism and mystification of the use of this term for a moment to see that "Technology" does nothing, creates no

problems, had no "imperatives", etc. Only people do; people moving within certain definite social relations, out of which arise certain imperatives, etc. The form that technology assumes in any society is at least in part a reflection, an "objectification", of its basic social relations. Our problem is not "Technology" in the abstract but specifically capitalist technology (and, in the case of the USSR, etc., state-capitalist technology). A new, revolutionary society emerging out of this one would express itself, its new social relations, in a new, critical appropriation of present technology and science; in a transformation of its deployment and physical plant, etc. Communes which have begun with naive illusions about this question, and have attempted a return to the "idyllic" Neolithic or Paleolithic modes of life, have either quickly disintegrated or compromised their initial ideals, lapsing into pre-capitalist forms of alienation (guru-theocracy, etc.) It is necessary merely to think concretely enough to imagine what a hardship life can be, without the fascinations and "arts of life" which men have developed, to see the error in this approach. [one might also reflect that the development of Paleolithic and Neolithic societies lead precisely to where we are now, and a return to those conditions, even if it were possible, could only reproduce the original course of development and lead us back here again.] On the other hand, communes which are unafraid to adapt the whole range of modern technology to their needs might serve as an advance scouting and experimental grouping process, exploring the possibilities of the re-formation and re-deployment of the physical plant of society, of decentralization and de-urbanization, resulting in knowledge which will be crucial to a society undergoing a radical social revolution, such as the U.S. may be within the next decade or so. It is our belief in addition that communes, from the point of view of their own survival, must begin with the most advanced technologies (such as automation) evolved by the present capitalist society (though of course not in their most expensive and large-scale forms), and begin to remold them to congruence with a different totality of social relations. We believe it is both possible and necessary for an intentional community movement, despite its inevitable poverty and financially and economically marginal status, to begin to build an independent economic base for the support and facilitation of the new social and interpersonal formations and relations which are now straining to emerge in this society.

We are presently working with several groups planning to form communities and we are actively exploring possible ecologically compatible, etc. technologies which could be utilized by such communities. Most of our work so far has been done in the area of what we call "automation of agriculture" (controlled environment agriculture and hydroponics. We have developed several schemes and strategies for the (economic) evolution of such communities. The results of our work to date will soon be published by us as a pamphlet entitled: "POST-SCARCITY COMMUNES". We are also interested in the category of 'counter-technology' which might be called 'Technological Guerilla Warfare'.

contact: AQUARIUS PROJECT
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 Berkeley, California
 94704

DESIGNING NEW HOMES

Editor, Alternate Society: I'm writing from Victoria, British Columbia, in the hopes that someone is there, otherwise it would be ridiculous to send this. I read a thing about you in Access, The Mother Earth News, no. 6.

I've been writing to all kinds of places because I have this idea that the overwhelming number of homes in North America are of poor quality, insensitive to human or organic needs, ugly, wasteful of materials, and ridiculously expensive. There are alternatives and there are people taking them. There are people building and designing and dreaming and thinking. What there isn't as far as I know, is an information centre to co-ordinate what's being thought about and what's being done.

There are magazines like Mother, but they are dealing with so many things (which is great) but can't focus on just one area.

I want to know specifically what's going on with new approaches to housing and the energy sources necessary to keep them running - water, electricity, heat, fuel, waste disposal, and so on. I want to hear from people who are thinking about it or doing something about it and then pass the information along. I want to latch on to enough facts to present alternatives to school kids.

Can you help by letting other people know about this? Thanks for listening.

David Logan
Environmental Centre of
Greater Victoria
University of Victoria
Victoria, B.C.

BUDDHIST ECONOMICS

Editor, Alternate Society: I found the article on Buddhist economics (Alternate Society volume 3 number 1) most appealing in its simplicity and wisdom, but I wonder if the Buddhist approach is sufficient to solve certain important problems.

Consider the following problem; Should X be recycled? To recycle X requires certain resources and creates a certain amount of pollution; to build a new X requires other resources and creates other pollution to dispose of the old X; likewise. What is the right thing to do, considering the value of kinds of labour and different sorts of resources, the relative disadvantages of different kinds and amounts of pollution, and the amount of capital needed to recycle or rebuild or destroy X.

Maybe such decisions could be made on the basis of Buddhist moral principles, but I do not see how.

"Modern economics," according to the article, "does not distinguish between renew-

able and non-renewable materials, as its very method is to equalize and qualify everything by means of a money price." The proper action might not be to abandon the quantification by price, but rather to refine the price system to include distinctions between renewable and non-renewable resources, to include the costs of pollution, to include the social costs of technology.

--Michael Saxton
Department of Chemistry,
Harvard University,
Cambridge.

STARTING HOME INDUSTRY

Editor, Alternate Society: We're on a 100 acre farm, seeking serious families to join with us in forming a village of families. We wish to evolve collective things and have started with the obvious, sharing of land, expenses, upkeep of road, food etc. We would like to have a self-sufficient base. Vegetarian. Religious outlook, in the sense that Krishnamurti speaks of a religious mind. No drugs. Monogamous. We have detailed pamphlets for those interested in getting acquainted.

Family Pastimes, an organization we have started here in Perth, is now making its first products available by mail order. The first product for sale is an educational game. It is a deck of 68 playing cards that we invented, designed and assembled - the basic approach to this game and all other games we are preparing is completely different from other games available. All other games involve a highly competitive principle. Simply put, you must beat the other players to win. Our games work the opposite way. They foster the spirit of cooperation, the spirit of getting along with the other players. All the players cooperate to solve the problems or obstacles the game itself raises. For this reason, it is a splendid game for children and adults who might want to have a different experience in game playing.

Parents and teachers will find the cards a valuable tool when children gather in summer or winter to play. An adult introducing the game can use it to cultivate positive feelings between children. When we, as adults, were testing our games along with standard games, we began to learn how thoroughly conditioned we were to compete, how many resentful feelings creep in when playing the usual games, how pushy we could be, and it was a treat to play games that created the opportunity to help each other. It took a little unlearning at first, but it was worth it.

Parents can play with the family. Children and recreation counsellors will find the games enjoyable and challenging. Adults can create a new experience

at adult gatherings. Therapy trainers might find the games useful as well. Recommended for approximately 12 years old and up.

The deck of cards is printed on durable index material, a buff-coloured background with block print, simply and boldly designed, slightly smaller than a usual playing deck, so that children can handle this large deck easily, and a booklet describing the rules for the complete, original game of FAMILY is available.

We are also preparing a variety of fresh and dried foods for sale. Now available is our own blend of herb tea. If you are accustomed only to the usual fermented teas, you will be refreshed by our teas. Once you get to liking herb teas, you won't go back to the others. We drink it ourselves, and so do the children. The herbs have been grown organically, picked, dried, blended and packaged by us. The herbs have medicinal and nourishing qualities. No dyes are ever added, to ensure uniform taste and colour. Each cup of tea is an adventure in taste and fragrance, not powderize the herbs either--some are better slightly fragmented, so we leave them that way. When you put this blend in your teapot for steeping, you will get a slightly different taste each time.

There are twelve herbs in the blend--mint, raspberry, linden, anise, chamomile and many more. They are put into a plastic bag and have a neat booklet of instruction attached. We sell a two-ounce bag that has enough tea in it for many servings.

These products and all other items that we are putting out in the future cannot be purchased in retail stores. We desire to control the quality of our products and also reduce the extra costs involved when middlemen or agents come into the picture. Only your support will allow us to continue to do this and permit new products to be brought out.

When paying for your order with money order or cheque, please make them payable to Jim Deacove, Family Pastimes. Current prices are:

- Herb tea blend--each 2 oz. bag 50 cents plus six cents postage.
- Deck of cards--each \$1.50 plus ten cents postage. Includes rules.
- Booklet of four other games \$1 each plus six cents postage.

Ontario residents please add 5% sales tax for cards and booklets (not tea.) If ordering more than ten items, inquire about lower shipping rates. If paying by cheque add exchange. U.S. money is accepted at par. If you would like to send one of our products as a gift to some one, we will send

items directly to them with your name on a gift tag.

--Jim Deacove Family Pastimes RR4 Perth Ont.

IT'S TIME FOR ECO-TACTICS

Editor, Alternate Society: Increase your oxygen; plant a tree. Better yet, plant every damn tree you can get your hands on. I'm visiting in western New York, and it's bad--noticeably so on hot humid days.

Trees are dying. One out of ten mature trees are skeletons; one out of thirty young trees are only bony fingers. Some spots are worse, where factory smoke accumulates. Apple trees, elm, maple, birch, oak--you name it, they're all sick and going.

are skeletons; one out of thirty young trees are only

Dutch Elm disease has slaughtered that particular tree, but it's my contention that pollution weakened the species to the point where it could not resist. Many other species are showing evidence of weakness. Leaves have a filmy layer of grime, and this chokes the oxygen breathing pores. The Pollution is visible on trees in the truck farm belt, not just near city and factory locales.

I do feel that for every problem there's an answer right under our noses. You know all trees grow from seed. And it's a darn slow process, years passing before you have any more than a leafy stub. We can hope for little immediate help from that source of oxygen making tree material.

Now there's one amazing exception to that rule--the willow. It grows from seed, sure, but also will grow from branches stuck in the ground and from sections buried. Every willow existing has the immediate potential of becoming 100 trees without harming the mother tree. The willow grows amazingly fast, reaching a height of ten feet in just a few years.

My idea is that if all of us go out and find a willow, we can immediately begin creating tomorrows oxygen. Talk to people who own vacant lots and expanses of property. Ask farmers if you can plant hedgerows around their fields as windbreakers. Visit homeowners about putting willows in their yards. See about planting in superhighway medians.

Just be sure the roots will not be near water or sewage lines, as willows like to eat pipes. The willow seems to be free of blights and may be resistant to pollution--I haven't seen a single willow skeleton around yet. Besides all that, it is one of the most beautiful trees nature has given us.

If enough of us plant enough trees quickly enough, we'll sure enough see a few more years.

-David Wilson, Virginia Beach Virginia

OUT OF THE

MOLASSES JAG

Tomato Puree

Add to beans

Fold in entire contents of frying pan when meat is done.

Add puree until you get the sauce you wish.

Add to taste the following:

Perhaps more chopped fine onion

Chill powder

Salt

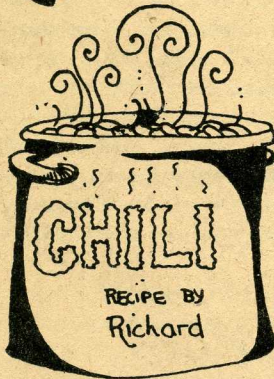
Pepper

How about some carrots to add color & nutrition

Use a few Tepenes, Pequin, or Chili Pepper for HOTSE But take it easy, one or two for a small kettle of jazz.

Add some tabasco-chili flavor is enhanced by this. In fact use tabasco in any sauce. Light or Heavy sauces are all enhanced by a few drops of tabasco.

When all these things are combined, let Chili simmer at a slow boil for HOURS, stirring occasionally and adding a touch of this & that from time to time. Keep it



Red Beans...

Soak for at least 18 hours
Use plenty of water... at least 4" over top of beans.

After beans have soaked, heat on stove in their own water.

Add salt.

Meat:

I like to use double the weight of beans. To prevent lamps from smoking.

Hamburger is best

I like to add some chopped bacon for flavor.

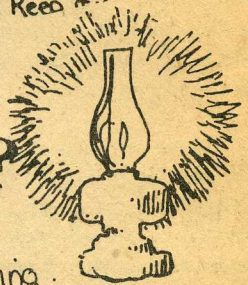
Onions

About 1 cup per lb. of meat.

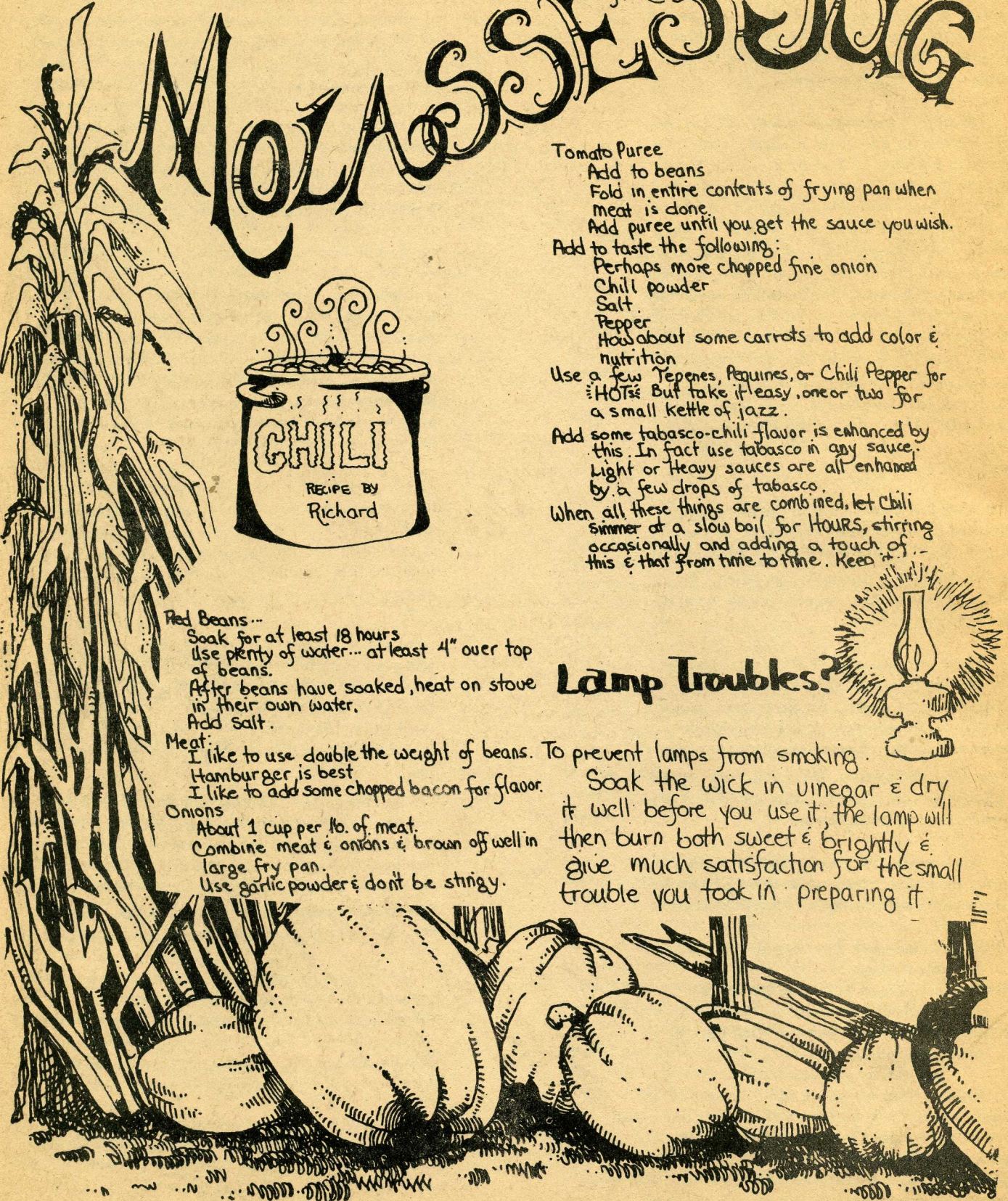
Combine meat & onions & brown off well in large fry pan.

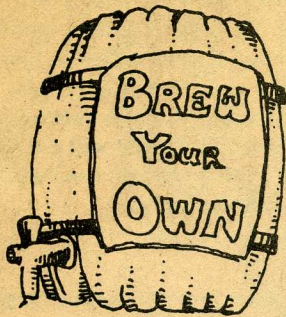
Use garlic powder & don't be stingy.

Lamp Troubles?



Soak the wick in vinegar & dry it well before you use it; the lamp will then burn both sweet & brightly & give much satisfaction for the small trouble you took in preparing it.





Jeanne Roy

You'll need:

- bottle capper
- bottle caps
- clean bottles.. no deposit will work
- 506 ft. of thin, flexible hose
- 5 gallon jug.. distilled water jugs are good

- Airtight cap for jug
- pan of water
- 3 lb. Blue Ribbon Malt Extract... light
- 5 lb. granulated sugar
- 1 pkg dry yeast
- 5 gallons of water... preferably unpolluted

To start the brew, just activate the yeast by putting in a cup & adding some warm.. not hot! water. Add a spoonful of sugar to this mixture, stir & wait until it starts to foam.

Meanwhile, heat 2 gallons of water almost to the boiling point. Dissolve the malt & sugar in this water. Pour this into the 5 gallon jug. Add 1 gallon of cold water & shake the jug gently. Add the yeast mixture then fill the jug to about 6 inches from the top with cold water. This leaves room for the brew to work.

Fit the hose or some tubing into a hole in the jug cap, making sure it is air tight.. use modeling clay, or solder if metal. Run the hose from the cap to the pan of water. This makes a bug-free brew- compared to the open crock- and allows you to judge the stage of fermentation.

Fermentation time varies considerably, depending on temperature from about 4 days to two weeks. When the water in the pan

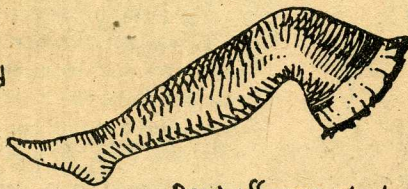
bubbles at the rate of 3 bubbles per minute, the brew is ready to bottle. Do not bottle early or **BAM!**

When you are ready to bottle, put the jug on the table, the bottles on the floor.. and be careful of becoming incapacitated by sampling before you've finished bottling.

Put a quarter of a teaspoon of sugar in each bottle before filling for a creamy head. Fill the bottles, cap them, & store them in a cool, dark place for 7 days. Brew opened much earlier wont have much head, but it will still have the punch!

Yield: 48 - 12oz bottles of 10% brew

Be experimental, try varying the ingredients, adding things like ginger, cornmeal, raisins, but beware and approach with caution for this is NOT 3.2 beer!



COOL FEET?

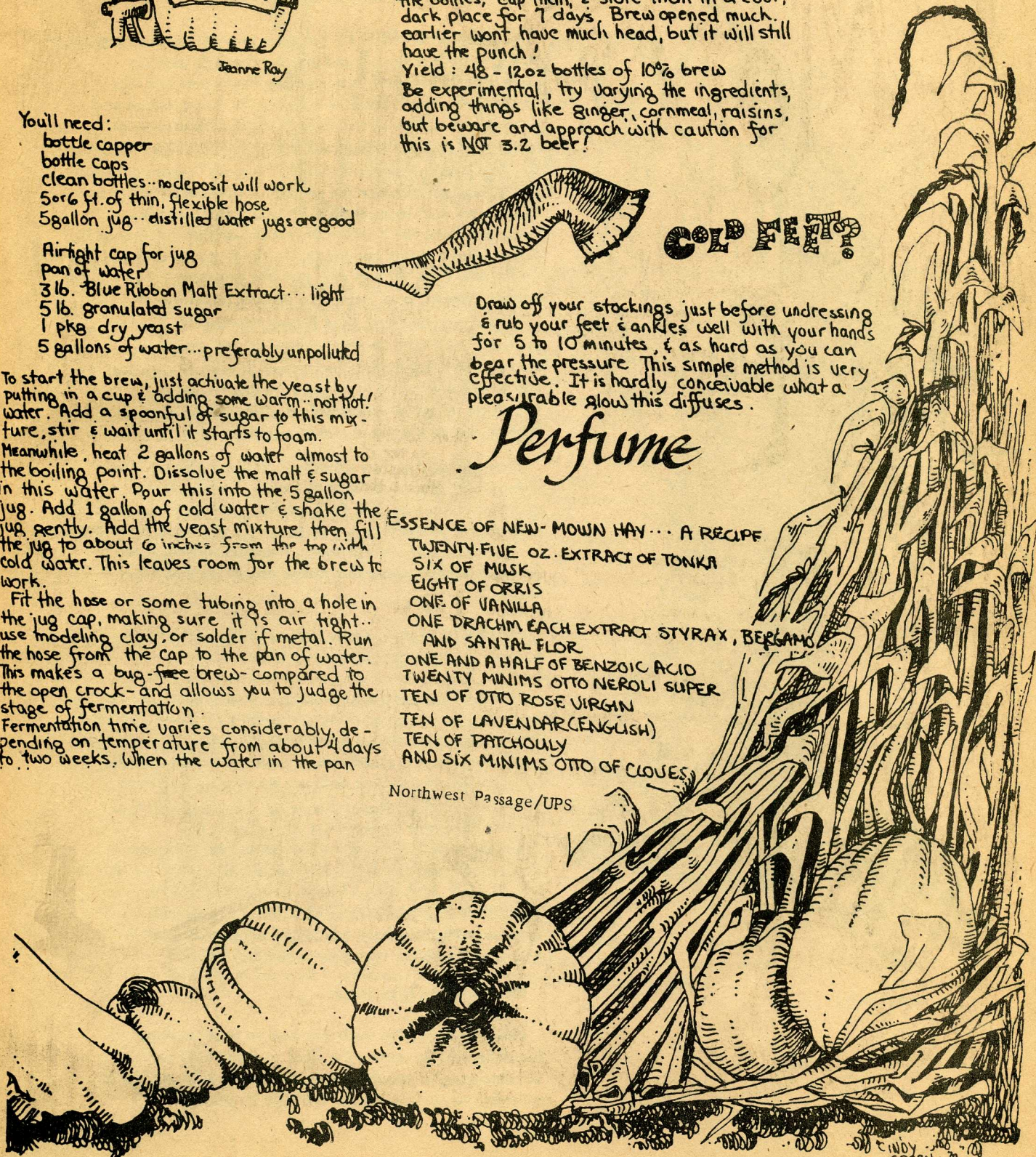
Draw off your stockings just before undressing & rub your feet & ankles well with your hands for 5 to 10 minutes, & as hard as you can bear the pressure. This simple method is very effective. It is hardly conceivable what a pleasurable glow this diffuses.

Perfume

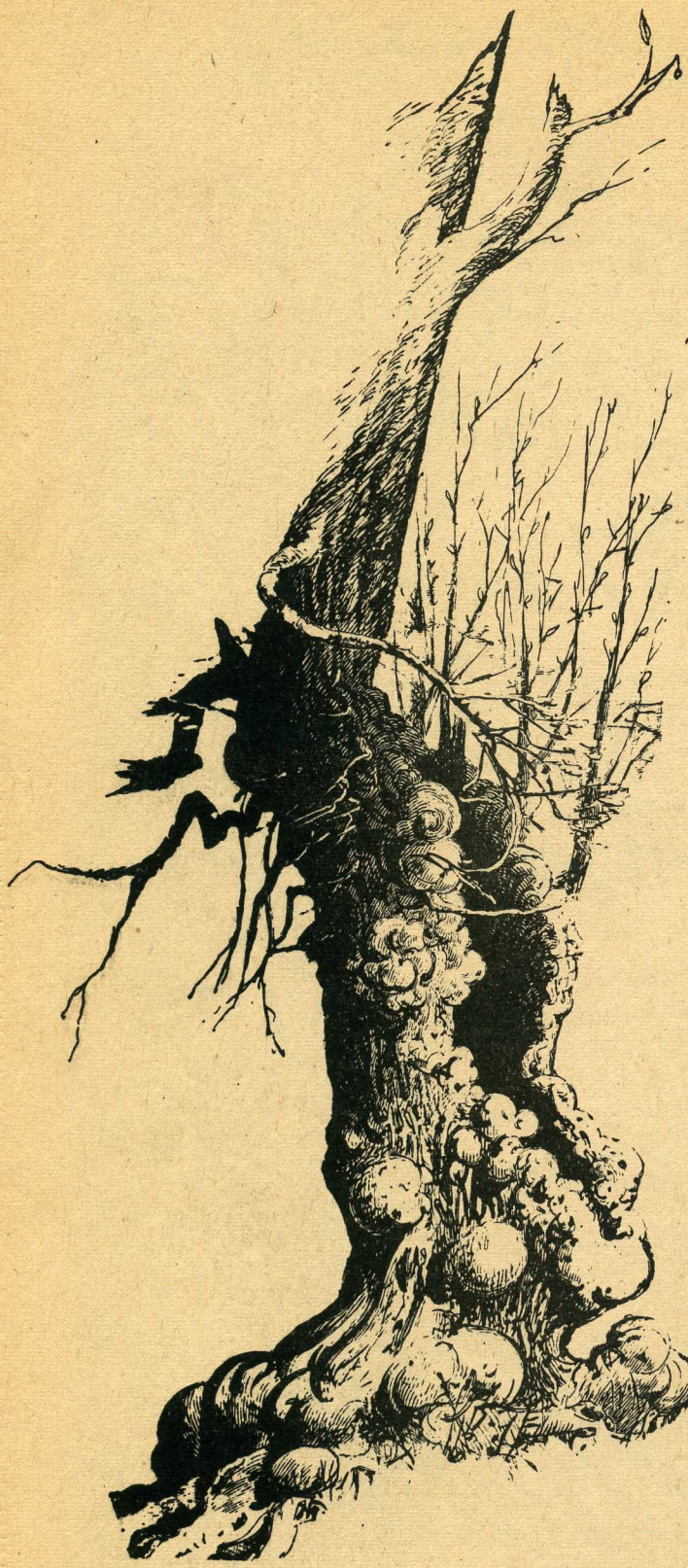
ESSENCE OF NEW-MOWN HAY... A RECIPE

- TWENTY-FIVE OZ. EXTRACT OF TONKA
- SIX OF MUSK
- EIGHT OF ORRIS
- ONE OF VANILLA
- ONE DRACHM EACH EXTRACT STYRAX, BERGAMOT AND SANTAL FLOR
- ONE AND A HALF OF BENZOIC ACID
- TWENTY MINIMS OTTO NEROLI SUPER
- TEN OF OTTO ROSE VIRGIN
- TEN OF LAVENDAR (ENGLISH)
- TEN OF PATCHOULY
- AND SIX MINIMS OTTO OF CLOVES

Northwest Passage/UPS



WINDY GREEN



BUY BUY BUY SELL SELL SELL BUY BUY BUY SELL
Help deal **ALTERNATE SOCIETY**. If you feel that building a viable alternative is important and that we relate to that then help to spread the word. Let your friends see copies. Set up a library. Loan out the books and periodicals that helped form your life. After that find local places that will sell this magazine. Sell it on the street. If you think you can help in any way to get the word around, let us know.
Write us and we will let you know prices etc.

ALTERNATE SOCIETY has gone through many changes and struggles since it started and is going through another. Some people have left, other people have come and it is changing. Our basic purpose remains the same, to find and present non-violent alternatives to today's inhumane system.
HELP HELP HELP HELP HELP HELP HELP HELP HELP HELP
We are a group of people trying to "free up" communication and trying to encourage the growth of positive alternatives. There is no vast organization putting out this magazine. Some people in the Fourteenth Floor Commune at Rochdale, others from a commune located in the factory district of Toronto. We live and love, eat and shit, just like everyone else. We need encouragement, love, hope, and incense for our noses.

If you are involved, (and if your reading this rag you probably are) write an article about it and send it in. We can't pay any money because we haven't got any but if you would only write for money we don't want it. If you are involved in non-violent alternatives, let others know. Mutual co-operation is the natural order of the universe.

We could also use any other help you can give us. Money is desperate. If you can send any do it. Nickles, dimes, quarters, etc. are useful. So is anything else you can send: IBM composer ribbons, paper, pencils, pretty postcards, love, sharing, caring. Next issue we will have a financial statement so everyone knows where the money comes from and where it goes.

COMMUNE-icate is a new feature of Alternate Society. The purpose is to put people who are looking

COMMUNE-icate is a new feature of Alternate Society. The purpose is to put people who are looking for people in touch with one another. If you are involved in a commune, co-op, a new community, an ashram, a movement and you want other people to join you or know about it let us know.

Articles for this column should be "classified add type". Brief to the point stating what where how etc. Alternate society will assign a number to each entry and forward all mail. **WE WILL NOT PUBLISH ADDRESSES OR ALLOW ANYONE TO SEE FILES WITHOUT WRITTEN PERMISSION FROM YOU.** If you wish your address published please tell us and people can write to you directly. Other wise your address is a secret.

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Jud



REPRINTED FROM WIN ECOLOGY ISSUE. THANKS.

ECOLOGY: the religion of survival

ECOLOGY

in the scientific world, is the study of living organisms and the way they relate to one another. With characteristic irreverence to things sacred (and any "ology" is indeed sacred) we are yanking ecology out of the context of pure science and using it to describe the ways that man relates to his natural environment. We undertook to do this special issue on ecology to emphasis three specific concerns.

Survival. Man is systematically destroying his environment. Some scientists warn that life on Planet Earth is seriously endangered by mans' living habits. The horror stories are by now becoming familiar. The Rhine River poisoned by insecticide. Lake Erie polluted to such a degree that it can no longer sustain life. DDT and other pesticides poisoning water systems, making food products unfit to eat, killing off wildlife. City air unfit to breathe. So much garbage and waste material that there is no place for it to go. Rampant destruction of the wilderness and with that a serious disruption of the ecosystem, often with disasterous consequences for man. The list is endless and we've done little to stop it. Ecology Action, a new group formed in the Bay Area, points to a way that radical activists can respond to the ecological crisis. Direct Action—and nonviolent direct action seems particularly suited in this area—and education. We need to research the polluters and then go after them. Nothing less than the survival of mankind is at stake. And if it is characteristic of man to unite in time of crisis, then here is one issue that transcends nationalism.

Life Style. We have to experiment with new ways of relating to the environment even as we protest the old ways. This summer a small tornado whipped across the land where some friends are living in teepees and tents. Nothing happened to the teepees. All of the expensive, store-bought umbrella tents were destroyed. The Indians were very wise about living close to the land. We can learn from them, as we can learn from other more "primitive" cultures and socities. We need to re-examine the meaning of the word "civilization". Maybe we, with our advanced technology, our power and our

wealth are the barbarians. Maybe the culture of the Plains Indians represents the highwater mark of civilization. I don't know, but the point is that nothing can be considered sacred. We have to view everything from afresh and look beyond our arrogant western ways. Not that we should all become Luddites and start smashing machines. Technology can be a boon to man. It isn't now. Why? In our experiments with new life styles we ought to keep ourselves open to the experiences of the past as well as to the possibilities for the future. It might well be that we have to go back one million years if we are going to advance or even survive through the next decade.

Ecological Consciousness. More important than radical or political consciousness is the understanding that we are a part of something larger than ourselves, a part of the totality that is Planet Earth. The ecosystem is structured cooperatively. Species don't compete with one another, except for man. They support one another, each functioning to sustain the chain of life. Man is the odd-ball. Not only does he compete with his fellows, he views other species and indeed all of nature as something to conquer and manipulate. This thinking, and it is found in most political ideology, has got to end. We've got to begin thinking of ourselves as part of a community of living things. And this consciousness must pervade everything we do, even the most mundane aspects of our daily lives. "Men, women and children, all of whom together follow the timeless path of love and wisdom, in affectionate company with sky, winds, clouds, trees, animals and grasses—this is the tribe," writes poet Gary Snyder in *Earth Household*. And our family to be kind to.

—Martin Jezer

make no mistake about it we
have outlived our
usefulness /cellophane.
full
cycle (start come round again) elk
in Montana starve /the predators gone. (IBM)
beyond
a certain determinable limit Sylvia died. (Grass it was
farther than the eye //3 days
for one herd to pass (that not the largest) Hail
to the Fordillac!
“Loved herup but when I got her pants down she
had the rag on.” A F of L.
Jack Benny says
that Batton, Barton, Durstine & Osborne sounds like a golf ball
tossed down the stairs
There are no wolves in Montana.
There is a 50 dollar bounty.

DON McCAIG

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