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RAIN

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Dear *RAIN*,

The letter by Murray Bookchin depresses me, as do a number of other treatises in *RAIN* of April 1980. "We have met the enemy and they are us," as Pogo philosophized, and we are using the tools of literacy as weapons for destroying our basic human traits of being "cooperative, responsible, and loving." I agree with Bookchin's thesis that we should not allow bureaucracy organization to allow technology to solve technological faulty thinking; we should indeed encourage what he calls "people's technology," which is "appropriate technology," but his uses of these words as well as "democracy," "community," "libertarian," "non-hierarchical society," and "education," etc. are very unclear as to "the relations between living" (human) organisms and their environments" from my ecology of the spirit point of view. What kind of "appropriate technology" can correct our bastardization of such key words?

If the ecology movement, including the buzz words "appropriate technology" (appropriate to what? The human being? Who he?) are to get anywhere, the first priority is that of forming a community. In every animal society the edge of a community is defined by where effective communications fail; it follows then that if there are no effective communications about what the real human relations problems are today (which I claim is the case about which I will say more later), then there is no community. If there is no community, there is no use in talking about effective "democracy."

Why does Bookchin alienate Brown and Hayden (and Barry Commoner) followers in order to make a point that is systemic in nature? Indeed, why does *RAIN* kid itself about an impossibility, a "dialogue" about the misnamed "population problem?" (The real problem is unwanted children, and the solution is an existing "appropriate technology" which exists but cannot be distributed, an abortifacient that free-will women can take in secret and thus avoid the arbitrary power of religious and other ignoramuses. Only local discussion can work this problem-solving situation out by knowing the characters of those who are dictating a law.) "Love thy neighbor," the basic law of all religions, is a law because it is not natural for us to love one another. It is tough going. If it were natural and easy for us to love one another, there would be no need for a law. And, lastly, love is the effect of inviting the best out of self and others.

Love,
Albert T. Hapke, Jr.
Mendocino, CA

Love is the effect of inviting the best out of self and others.

Dear Carlotta:

I read with interest your review of *When God Was a Woman* in the April *RAIN*. As I have not read the book yet, I do not know what is your thought and what is Ms. Stone's, so I will apologize in advance if my criticisms of you ought to be directed to her instead. . . .

I wish I had the time and education to refute all your erroneous views concerning Biblical thought you have presented here, but I can only point out that Christianity is not dualistic. God is sovereign and evil exists temporally at the sufferance of good in order to demonstrate long suffering, patience and glory. Man and woman are not dichotomies but rather equal fellow creatures in God's image under God's dominion. Happiness is not antithetical to suffering but suffering is either the result of man's rebellion to the law of God or it is the means to refine the character of the saints to their greater happiness.

But what I do have the time to say is that I have watched as you move from the nuts and bolts of appropriate technology, the tools, methods, books, people, designs, etc., to the underlying philosophy that you would have shape and guide the brains that operate the hands that use the tools that do the work involved. I welcome and applaud such analysis as greatly needed and long overdue. But remember, to be radical means to cut to the roots of a matter, to examine everything critically. And if the Bible is right, the true roots of society, of family, of individual people as well as the purpose of the cosmos is to be found in God and Him as revealed in the Bible. If the Bible is to be trusted, then the only possible means to reconstruct society along human and ecological terms is to understand that Word. In particular, it is obvious that our society completely lacks any conception of proper stewardship of resources. Why? Because if man is the measure of all things, then whatever man is in control (that goes for any women in control as well) will see himself as the ultimate judge of correctness and just as obviously choose whatever benefits him. Simply put, self-centeredness breeds contempt; this contempt allows for despotic usage of power over both people and nature, which leads to where we are now. The only way that an ethic can be developed that will have the characteristics we desire of concern for people, conservation of material creation, efficient usage of resources, economics as fulfilling human needs, not filling garbage dumps and men's pockets, is to develop a concept of man's responsibility before an almighty God who

RAIN
Journal of Appropriate Technology

RAIN is a national information access journal making connections for people seeking more simple and satisfying lifestyles, working to make their communities and regions economically self-reliant, building a society that is durable, just and ecologically sound.

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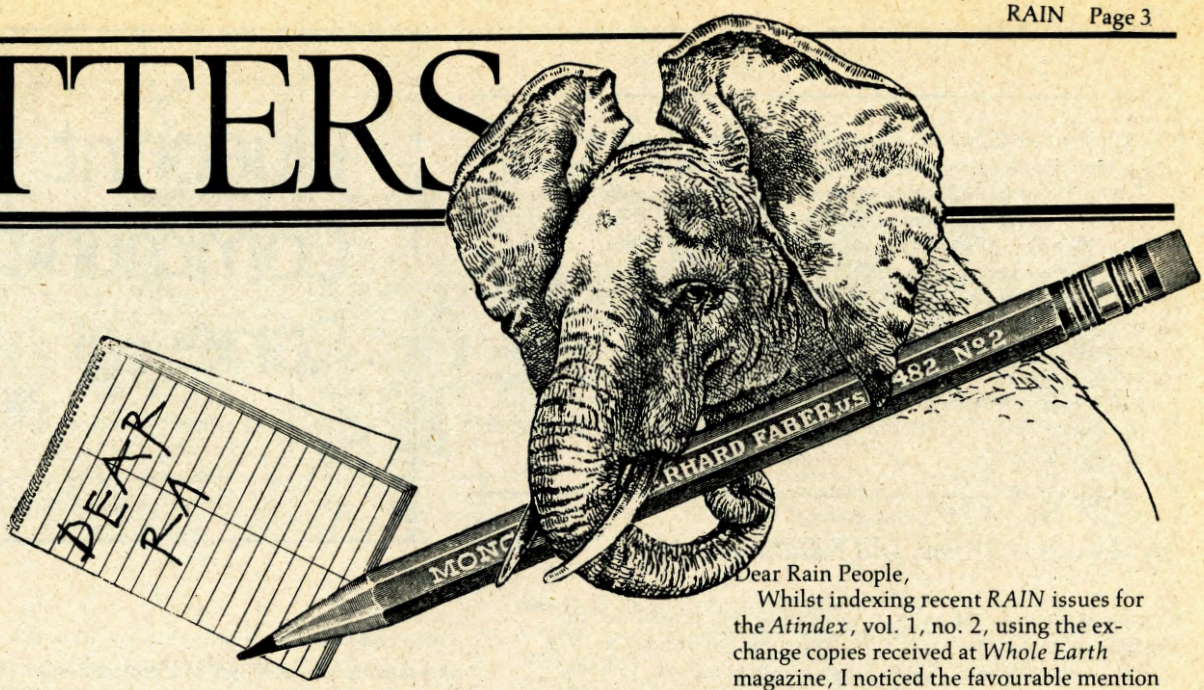
LETTERS



will demand accounting for the usage of His creation.

Please don't just discount my criticisms as the ravings of some Bible-quoting fundamentalist, but rather examine what surrounds you and what you are in the light of a Creator God who sustains the universe and who will demand an accounting of services owed Him.

Richard M. Williams
La Jolla, CA

The growth and development of a sustainable, nourishing and fulfilling society is only likely to be achieved if individuals are engaged in a "program" of personal growth and development . . .

Dear Murray:

I've just finished reading your "Open letter to the Ecological Movement" printed in the April 1980 issue of *RAIN*. It feels right and is part of what I call "The Watergate in your cells 'phenomenon'," i.e., social degeneration or health are accompanied by similar situations from the cellular level to the earth as a whole and possibly to the cosmos. In particular, it is important for individuals to get their shit together, become aware of where they are coming from, of when they are clear and when they are acting in a "programmed" way in response to stresses of the past—otherwise their unawareness and lack of clarity will contaminate their "appropriate technology" efforts with the same neuroses that have created the system that they imagine they are rebelling against. Indeed, part of what we are rebelling against is within us, and much of it is so much a part of us that we don't notice that it is there. Even in your article I could hear, in addition to the rational arguments, the cry of a small boy who was never adequately accepted (by his parents then and the ecology movement now) and who is terrified of power (of his parents then and centralized systems and large technologies now). Such observations do not invalidate the positions being supported but they do perhaps suggest why many apparently rational positions do not generate a more active response. I believe that a major limiting factor that obstructs the power within us to implement the changes that both you and I advocate is the widespread lack of inner awareness. This is where I felt that your letter was deficient. While you clearly articulated the problem as it is visible on the surface, you did not delve down to its roots nor did you indicate approaches that might be taken to confront their causes. I believe that the human potential movement has much to offer the ecological movement (and vice-versa) and would suggest that the growth and development of a sustainable, nourishing and fulfilling society is only likely to be achieved if individuals are engaged in a "program" of personal growth and development. . . .

Best wishes for a fulfilling, growing 1980.

Stuart B. Hill
Associate Professor, Entomology
Ecological Agriculture Project
McGill University
Quebec, Canada

Dear Rain People,

Whilst indexing recent *RAIN* issues for the *Atindex*, vol. 1, no. 2, using the exchange copies received at *Whole Earth* magazine, I noticed the favourable mention on p. 13 of the November issue given to sea sponges as tampons.

Simple Supplies wholefood shop (just below me as I write) used to sell these natural tampons, but stopped when they realized the implications.

Sponge colonies are evolving colonies—a sponge starts off tiny, becomes small, then grows, eventually reproducing little sponges to continue the cycle. If, however, someone takes the small sponges out of the colony to use as tampons, then the small sponges don't become big sponges . . . and the colonies fail to reproduce themselves . . . and die.

That's why Simple Supplies cooperative stopped selling sea sponges as tampons. Several customers asked why, and explanations were given, as above. They understood, as I think your readers will if you print this letter. Keep up the good work.

One day I'll come and visit you. Now, back to the indexing!

John Noyce, Publisher
Brighton, United Kingdon

RAIN,

To perhaps throw another angle into the population dialogue I'd like to suggest that we consider a very special feature of the living of an unwanted life. People *need* to be valued by something in order to feel alive. Children provide that and thus unwanted lives seem to directly encourage the multiplying breeding of unwanted lives. Isn't the only true and lasting path over our present population disaster to discover a special strength in our valuing of people so that they will have a choice of where to turn to feel valued and alive?

Phil Henshaw
Denver, CO

Blueprint for Community Renewal

"The Corbett Compact: Blueprint for Community Renewal," is excerpted with permission from the Jan./Feb. 1980 issue of Small Town, *subscriptions with membership $15/yr. for individuals, $25/yr. for professionals and institutions, from Small Towns Institute, P.O. Box 517, Ellensberg, WA 98926; copyright 1980.*

"Too much realism would have led to the conclusion that no project was possible." We've been plugging away at realistic alternatives, measurable goals, and monitoring efficacy of projects for so long that most of us have forgotten how to simply do things, taking the inherent risks of appearing foolish. Can the money ventured on an "unsuccessful" experiment possibly compare with all the money spent on feasibility studies? Times are hard. Let's get on with it. —CC

by Harold Williams and Natalie Hawley

ONE SMALL TOWN FOR SALE, FULLY OCCUPIED, proclaimed the headline in the Sunday *New York Times* one fall Sunday in 1976.

This "town-for-sale" began life as a company town, to house workers at an acid factory. When the factory shut down in 1934, this Catskill Mountain village lost its economic base. Most residents, however, continued to live there, paying rent to the defunct company which continued to be its landlord. The sense of community declined, and the village gained a reputation as being "anti-social"—a place where individuals and families were constantly bickering and fighting.

In 1976, the Stuart family was forced to sell Corbett. Several prospective purchasers suggested special purposes for the town, but not one would accommodate Corbett's 170 residents, some of whom had lived in the community since birth, and whose only option was displacement.

Renewal in Corbett

At this point, the Institute on Man and Science was invited to consider renewal opportunities in Delaware County by the executive director of the A. Lindsay and Olive B. O'Connor Foundation. The Institute was specifically interested in finding a small village interested in a comprehensive renewal program to build a process model for small town revitalization.

For four months, Institute staff met with Corbett residents to explore the idea of a renewal project. Excitement and commitment grew as the Institute's feasibility study, which included an assessment of resident capacity and desire, suggested a reasonable prospect of success.

The idea of shared "sweat equity" as the primary motor for progress was soon accepted since the outcome most desired by residents was the "at cost" purchase of the houses that they had always rented. As agendas of both parties became clear and compatible, a bargain was struck, objectives defined, some funding secured, and the project was officially launched on January 1, 1977; termination was envisioned at the close of 1979.

For both Corbett residents and the Institute, the project was seen as a high risk proposition. Many residents doubted whether they could work successfully together. Pride in their capacity to disagree and a penchant for solving disagreements physically was more characteristic than self-esteem and a sense of efficacy. The key problem for the Institute was overcoming half a century of ownership and control, in which virtually no community decisions had been made by community members. We questioned the amount of actual change which could take place in three short years, no matter what the strength of our intervention.

Building the Compact

Given these anxieties, it was decided to develop a document which would offer some guiding principles. It was established early that this document would not be a project design which began with activities and timelines, but would begin with a more general statement of purpose from which operational details would be derived. It was also determined that the document should be written in words that all Corbett people could understand, and include ideas that most could accept.

Corbett residents were strong on the latter point. Many had never been involved in community affairs or had experience in working with an outside partner in other than "top down" terms where the intervenors had all the power. It was important in this new experience to state as clearly as possible what would be expected . . . and what would be sought.

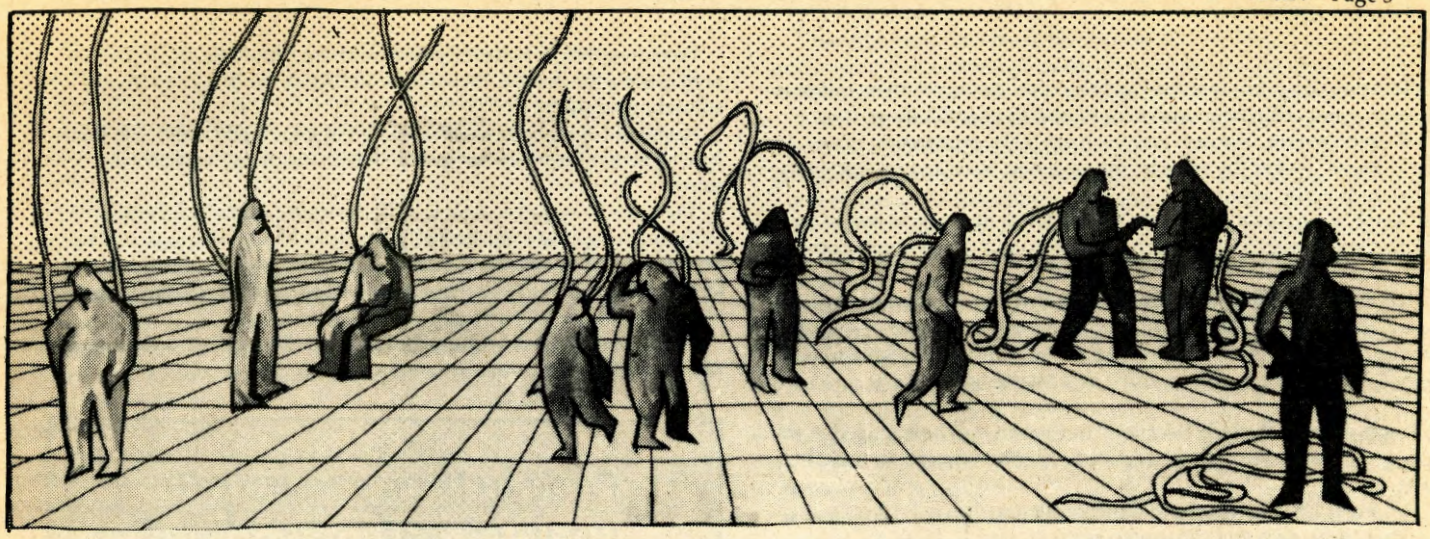
During the winter months of 1976-77, some eight persons came together for hours at a time—often sitting near an old wood stove in Corbett's abandoned schoolhouse. Initially, the process went as follows: ideas were brainstormed until an anticipated issue emerged—such as, Corbett people make comments that hurt others and this would lead to blowups which would stop the project. Then, the issue was discussed until consensus was reached—e.g., that it was really important that people reduce the level of verbal abuse. Then, a Corbett resident would summarize the agreement on a sheet of paper, often in the form of a truism—e.g., "Think before you speak." Finally, an Institute person would help the group to phrase the thought in conversational terms.

As a resolution neared on all specific role questions, the talk turned to hopes, fears, and above all aspirations. It was from this discussion that the preamble emerged, transforming the working agreement into a compact with emotional as well as cognitive dimensions. It states:

. . . we give our pledge to rebuild Corbett as a small community in which people help each other . . . in which we can get a good night's sleep . . . in which our children can range safely . . . in which we can feel good about our town, our neighbors, and ourselves . . . in which we do not waste.

At the same time, we seek a community in which people live and let live, respecting the rights of others to be different. We want people to grow. Some will grow out and stay. Others will grow and leave. But for all of us, Corbett will always be home.

As the draft of the agreement was completed, the Compact group decided that the document was sufficiently important that it should be presented to the community for reactions and comments. Each Corbett household received a copy for careful review and suggestions for changes. While a few concerns led to minor rewording, no major issues were raised in this process. The Compact, now ready for execution, was hand-lettered on five large sheets of paper and signed into being at a community supper on March 8, 1977.



The Compact

Although the original Compact was presented to the residents with the sections in alphabetical order, for the purposes of this article, and for a sense of the problems and concerns which were being faced and resolved during Compact formation, we here group the seventeen sections into physical, social and political areas. Each section is followed by a brief rationale or elucidation.

Physical Provisions (Project Structures, Properties, Logistics)

Ownership Transfer. The Institute agrees to turn over *all* property to Corbett residents, both individually (in the case of homes and lots) and collectively (in the case of the school, vacant land and other buildings).

Residents agree to *accept ownership* of all properties on at-cost terms, including sponsorship of rental homes as needed. No funds accruing from sales of community-owned property will be individually distributed. They will remain community assets.

The concept of "community asset" was not easily grasped; Corbett was a village of autonomous households.

Owning Houses. It is assumed that everyone will buy their house. Exceptions will be made when absolutely necessary to ensure that the project doesn't force present residents to leave.

The residents pledge to buy their homes when possible and to agree to rent increases if they do not buy, up to the limits of what is "affordable," if necessary. The decision on how to spread costs of purchase and fix-up houses will be made by the community. Before anyone is asked to make a decision on buying, they will have all cost information available.

The question of the fine line between persuasion *and* coercion *on the matter of purchasing homes led to a careful scrutiny of the words in this section.*

Including Present Owners. We agree that present owners in Corbett participating in the project be fully included in the project and have some *benefits* to go along with the low-cost purchase of houses available to renters.

The group finally determined that owner-renter specification was premature. The nature and extent of parity was left as an article of faith more than agreement.

Renewal Schedule. Once it is agreed upon, everyone agrees to follow the schedule and timetable closely. Our agreement is that we will do as much as we can together in 1977, 1978 and 1979.

The Institute staff wanted a provision for a clear end point to ensure that disengagement began well in advance, while Corbett framers wanted assurance that the Institute did not pull up stakes prematurely.

Rents. Residents promise to *pay rents on time* and to accept increases to keep up with expenses during the project, including taxes, maintenance and insurance. We agree that non-payment of rent for a period of sixty days will result in legal steps and eviction. The Institute promises to *turn over for community use* all rental income not needed for paying the landlord bills, such as insurance and taxes. If costs demand a rent increase, the cost will be divided equally among all renters and added to the base rent price currently paid.

This section proved easy to draft even with its clear statement of eviction.

Finances. The Institute pledges to get all possible and appropriate grants for the project. It pledges to try to find funds to cover its own time and direct expenses—and to gain resident approval *before* spending any funds on its own costs which must be recovered through sale of houses and transfer of other property but with no interest or profit of any kind to the Institute.

The residents *agree* to this understanding—paying the sum for their houses and community property that represents their "fair share" of all funds invested in the project which must be recovered. We also agree to be careful in calling upon the Institute to do things we can do ourselves, since this will drive up costs.

All participants in the Compact felt that financial arrangements should be businesslike. It was noted that Corbett residents would be extremely wary of any approach that connoted a "giveaway," which would in fact question the Institute's credibility.

Social Provisions (Living and Interacting Together)

Communicating. Both the Institute and residents agree to tell the truth as we know it when talking or writing about project events. In particular, we will check out rumors with the source before repeating them.

We all agree to try not to exaggerate and not to say things that hurt people.

We also agree not to say things which are misleading because they are truthful but incomplete.

We all agree to keep everyone fully informed of all steps taken—and to provide information *in advance* when a decision must be made. We agree to read information sent to us. *The responsibility to read information is just as important as the responsibility to provide it.*

If something does bother any of us, we agree to air it either directly to those we think are responsible or publicly at the next village meeting.

Residents were concerned that gossip could divert the project from its mission. Institute staff was concerned that people might not make an effort to try to understand information. The two different concerns were merged into one concept—communication.

cont.

Tolerance. Both the Institute and the residents agree to be tolerant of errors, not criticizing others for trying hard and failing. It is O.K. to be wrong. We also give each other the permission to say, "I don't know"—but the person who says that has a special responsibility to find the answer.

Lastly, we agree to be patient when things don't go as fast as we think they should. We agree to try to keep our desires under control.

For residents, there was the concern that the Institute should not come down hard on them for learning by trial and error. From the Institute's viewpoint, rising expectations could quickly grow out of hand. Tolerance was thus worded as a two-way street.

Viewpoints Included. Everyone in Corbett will be included in the project. Clear attention will be paid to all interest groups, including:

Younger, middle-aged *and* older residents;
Those who own *and* those who rent;
Households headed by males *and* by females;
Those with high, mid-range *and* low incomes;
Those who have lived in Corbett a long time *and* a short time;
Those who have many relatives in Corbett *and* those who have none;
Those who tend to speak out *and* those who are shy;
Those who are positive toward the project *and* those who are negative.

It took time to build an awareness that there were, in fact, different interest groups in Corbett. Once done, a Corbett resident suggested that these groups actually be specified in the Compact to make the broader community aware of their presence and the need to include them.

Advocacy. The Institute agrees to be an advocate for the community and for its needs. It also agrees to be an advocate for Corbett's people, assisting when possible and in their limits of time with personal and household problems. The Institute is *not* expected to provide money to people.

The residents also pledge to help each other in time of need, ongoing as well as crisis. The seeking of help from others is to be seen as a sign of strength, not weakness. But residents are not expected to give money to each other.

This section, coming late in Compact development, grew out of two widely held concerns: 1) that in such a small place household needs *and community* problems *are inseparable; and 2) that a clear statement about* not *providing money was needed to avoid such expectations inherent in a vague pledge of "help."*

Political Provisions (Leadership, Participation, Decisions)

Leadership. The Institute and residents agree to support the idea of resident leadership whether we like a particular individual who is a leader at a given moment or not. We encourage leaders, not knock them down.

At preliminary meetings, Corbett residents who took initiative were often assailed as being "uppity." The Institute believed that this reflected a very loose social system in which the emergence of any leadership might well be resented. This short passage took time to understand and appreciate from different perspectives.

Decision Making. We all agree to make decisions which are fair—in that the costs and benefits are shared as justly as possible. We agree that the major job of our leaders is to ensure that we share the making of decisions, recognizing these levels:

- *Steering Committee decides* (day-to-day matters)
- *Town Assembly decides* (on general decisions where the feeling *of interests of residents is important)*
- *Town Vote or Referendum decides* (on decisions in which everyone should have an *opportunity* to play an equal role)

Everyone, we agree, 10 years of age or older has a vote

We agree that, whenever possible, there should be *direct democracy* during the project. No one should speak for others unless absolutely necessary.

Residents agree to re-examine any decision made which the Institute feels is contrary to its beliefs. The Institute agrees to do the same.

The issue here was to balance the desire for direct democracy with the recognition that not all people could or perhaps should be involved in all decisions. Grouping decisions into the three areas with different kinds of participation was prescribed. It was agreed that everyone should actually sign the document.

Young people were included in the hope that sufficient interest to remain in the village would be maintained.

> *Pride in their capacity to disagree was more characteristic than self-esteem and a sense of efficacy.*

Participation. The Institute will provide as much time and skill as needed—with starting commitment of at least *two full days per week* by its on-site coordinator.

The residents promise to provide work an average of *three hours per week* per household—to keep costs down. They also pledge to welcome and encourage help from everyone. *No one* who offers to help should be turned down.

While this clause has proven the most difficult and most contentious of all sections, it was drafted and admitted to the Compact with little discussion and no controversy.

Feelings of Those Who Work Most. We agree that those who do more of the work than others should receive a small recognition for their work.

The Institute's concern was that those who did most of the work would resent those who enjoyed the benefits but did not work as hard. It was one instance of a clause put into the Compact to "flag" a potential problem.

Roles. The Institute's major role is to help residents to identify and understand all *options* which are available to them, and to suggest ideas and alternatives that might not have been thought of locally. It agrees not to lobby "under the table" for ideas it favors. The definition of what is "progress" in Corbett is up to the residents.

Residents agree to make decisions, even difficult and unpopular ones. They will not "pass the buck" to the Institute.

These role definitions, developed with virtually no dissent, were in fact already being played. That is, the Institute practiced a role of generating options and residents increasingly assumed responsibility for the final copy of the agreement.

Disclosure. The Institute agrees that it will fully disclose all information on the project, including complete financial details. All documentation will be kept as a *public record* in the project office.

This section was important to residents who felt that the Institute's latent or potential power to act independently or introduce a "hidden agenda" was great, and that existence of a public record would be reassuring.

Research. Residents agree to *participate in research activities* to document the project and to identify changes and impacts which occur at community, household, and individual levels. We recognize that the research is a key to making this project useful to other communities.

The Institute agrees to violate no confidences and to secure writ-

ten permission to use any information tied to an individual who gave it. The Institute also agrees that no questions should be asked of residents which residents cannot ask of Institute people.

Just as the section on "ownership transfer" expressed the residents' primary objective, this section expressed that of the Institute.

As Constitution

The Compact, like the U.S. Constitution, is expressive of a people who have consciously decided to break with the old systems of governance, as exampled by citizen input measured by hours of work rather than meetings attended, and a minimum voting age of ten years. It is broad in scope, flexible, and capable of adaptation. It has been used to resolve broad policy questions such as whether *owners* could vote on rent questions; the Compact states *all persons* vote on *all* issues.

In contrast to most constitutions, there is a lack of any mechanism specified for adjudicating differences. The Compact is silent on what to do when one party feels that another is violating the Compact. We return to this problem later.

As Covenant

The American small town has its origins in New England, in large measure due to the Puritan imprint of the church covenant. The covenant was a solemn pledge of consent and obligation and a specific agreement in which individuals stated their expectations and signed their names. If the Compact has a spiritual dimension, it is in the sense of establishing and acknowledging a bond between individuals.

The distinguished historian, Page Smith, has stressed the importance of the covenant by noting:

Without the matrix of the covenanted community, the colonists would simply form collectives; that is, they would have divided up into units of individuals grouped within certain physical areas, directed by external powers and shaped largely by circumstances.

This prognosis is actually a good fit to Corbett at the start of the renewal program. It was a *collection* of individuals certainly dependent on an *external* power (the landlord and company) and shaped by *circumstance* (the need for the arbitrary sale of the village). The Compact was clearly and intentionally designed to move the village from this state to a place where shared bonds would help preserve it from disintegration.

> *Traditional development processes fail to harness the tremendous capacity for self-help, self-esteem, and self-reliance which commitment and involvement can bring.*

As the early covenants were an agreement between townspeople and the Divine Being, some Corbett residents have used the Compact as a handy agenda of Thou Shalts and Shalt Nots. The Compact in this capacity becomes a shield which protects people from the freedom and responsibility of individual judgment and action. In that sense, the Compact as covenant may continue to function like the omnipresent company in Corbett's earlier days, providing a set of rules which at times replaces examination and decision making.

As Social Contract and Legal Contract

The concept of social contract posits an instrument whereby people are expected to behave voluntarily "as if" there were a contract specifying reciprocal obligations between them and the body politic.

The *voluntary* nature of the implied contract does have presence and meaning in Corbett. Indeed, its presence is sufficiently strong to help account for the lack of an enforcement mechanism.

And since the Compact is neither enforceable nor binding, it may first seem to have no analogue as a legal contract. But there are mitigating elements. First, what the contract lacks in legal sanction, it compensates for with clarity and visibility. Most contracts are so stuffed with qualifiers that it is very hard to know where liability and application begin and end. The Compact is relatively straightforward.

Several attorneys have pointed out that a document becomes legally binding because of what it says, not on the basis of whether it was intended as such. The fact that an informal document can be construed as legal raised fascinating and disturbing questions about how this analogue could become a stark and unwelcome reality.

What do lawyers think of the Compact? Some see it as vague, imprecise, and totally insufficient. Others take the position that the Compact may actually be in the forefront of legal writing since it is expressed in lay language. They also add that it recognizes that voluntary compliance is actually a major presumption of civil law.

Omissions

There is a lack of consideration in the Compact of both sanctions and incentives for upholding its provisions. Before we go on to discuss the consequences of these omissions, we will pause to explain how they came to be left out.

There was no "reality test" to even suggest that performance could be an issue. In the areas that proved to be most difficult—such as the stipulation of three hours per week participation per family—we did not adequately consider what this would mean to Corbett families over an extended period of time, and just how high the opportunity costs of participation would prove to be. Also, there was no baseline data available to indicate minimal requirements, nor did we make distinctions between levels of motivation of the Compact framers and the residents at large.

If these reasons have a common thread, it is that of an unwarranted optimism. In those early invigorating moments, we believed that all things were possible—including sustained hard work to be volunteered by each and every person in Corbett. However, too much realism in the presence of such pronounced decline would have led to the conclusion that no project was possible. Whether fools or not . . . we did rush in.

Unexpected Impacts

It is said that no technology or intervention is without its potential to do harm. This is true of the Compact. Corbett is now split over the issue of participation. We recognize that this is inevitable in a planned-change project in which *some* people do *most* of the work which creates benefits shared by all. This is especially a problem in a small community, in which behavior is so visible, and especially in Corbett where *all* available hands are needed.

To some degree, concern and frustration have turned to anger in Corbett *because* of the Compact, which offers such an unequivocal standard for participation while offering no system of incentives or penalty. In effect, Corbett residents are now divided into two groups—a thin majority of people who support and live up to the explicit provision of three hours of work per week per family, a slightly smaller group comprising those who do not work much, and some who do no work at all.

Through the spring of 1978, strategies of persuasion and encouragement were used, such as house-to-house visits on the morning of work parties, and symbolic recognition for those who work hard, such as water faucet "trophies" sprayed with gold paint. As the height of the 1978 summer work season drew near, it became apparent that this approach would not raise the participation rate above 60-70 percent. It was then agreed that a penalty was to be assessed against each house at the time of sale for all hours not worked: $10 per hour for those hours less than 4.5 per household per week.

cont.

THE NEWEST IN ALCOHOL FUEL PUBLICATIONS

by Scott Sklar

Scott Sklar is Washington director of the National Center for Appropriate Technology. Some of Scott's reviews have also appeared in Outlook, *$6.00/yr. (12 issues), from:*
Outlook
Governor's State University
Park Forest South, IL 60466

We are entering the year with a number of new books introduced on alcohol fuels. This is not surprising due to the fact that interest among the general public in producing their own fuel is skyrocketing out of all proportion. I have picked the newest publications printed, keeping in mind which books are most accurate, easily found and of low cost.

I have omitted two publications which are not new but deserve mention. The first, written by John Ware Lincoln and published by Garden Way Publishers of Charlotte, VT 05445, is entitled "Methanol and Other Ways Around the Gas Pump." Published in 1976 before the "gasohol craze," Lincoln describes automobile conversion using methanol. Many of the principles in his book apply to ethanol fuel as well. The other publication is distributed free by Robert S. Chambers of the ACR Corporation, 808 S. Lincoln Avenue #14, Urbana, Illinois 61801. "The Small Fuel-Alcohol Distillery: General Description and Economic Feasibility Workbook" is an excellent resource for the amateur and professional alike. This 21-page workbook systematically walks you through the economics of the technology and marketing and is still the best resource for such a low price. I highly recommend it to you.

***Makin' It on the Farm*, by Micki Nellis, 1979, 88 pp., $2.95 from:**
American Agriculture Movement
P.O. Box 100
Iredell, TX 76649

A really fine, concise, usable energy primer on alcohol production covering enzyme use, solar stills, methanol and engine conversions. What makes this book different from all others is its low cost, documenting production success stories (Albert Turner, Gene Shroder, Archie Zeitheimer and Lance Crombie, etc.) and thorough coverage of the field. This book is a must for anyone who intends to produce ethanol, methanol or convert their car.

The book includes an excellent list of materials, resource people and useful data. Lastly, it answers any questions you might want to know about the actual hands-on production. I recommend it.

With the addition of the penalty, Corbett fell short of any aspirations it held (or perhaps more accurately, its outside partner held) to surmount the mainstream of American life. Together, we pressed the logic of a total voluntary commitment within a fixed population and came up short. Corbett is indeed part of mass society. And they have learned its lessons well.

We can probably justify this impact on the basis of its learning value, not only for Corbett residents, but for others who might benefit from this experience. And that is the point of the next section of this article.

Lessons Learned: Suggestions for Consideration

There is no question that the Compact has proved a useful tool for community development. It has defined an early process of resident involvement in decision making, set forth principles, contractual agreements and role definitions, and added an emotional and symbolic dimension.

While the Compact in Corbett has notably enhanced participation and leadership by a thin majority of residents, there are others that it has not really touched or involved. More must be done to include those who are less enfranchised, and in a social sense more marginal, in shaping a document that will reflect their needs and aspirations.

A few suggestions follow:

1. *Consider carefully how the Compact group is formed.* In Corbett no concerted effort was made to include the indifferent with the initiators in writing the Compact. Had it been, its range of stakeholders might have been much broader.

2. *Consider a better strategy for gaining public reaction and feedback in Compact formation.* Once the Compact group had shaped the document, few changes were suggested by residents. In large measure, we think that the reason was inhibition—not wanting to ask "dumb" questions or surface feelings, and no amount of rhetoric about "no such thing as a dumb question" was adequate to overcome this inhibition. Different formats for feedback should have been attempted until more interaction was achieved.

3. *Consider carefully the balance point between a voluntary document and one which contains penalties as well as incentive.* Perhaps an emphasis should have been placed on making voluntarism more operational by defining incentives.

4. *Consider all possible ways to reality-test a Compact.* We did not adequately consider the difference in disposition between those on the Compact group and the range of people in the broader community, the high opportunity cost for the required participation, or adequate baseline data on the amount of work which would actually be required for such projects as water system renovation.

***Fuel from Farms, A Guide to Small-Scale Ethanol Production*, prepared by SERI and consultants, 1980, 150 pp., free in limited quantities from:**
Technical Information Center
U.S. Department of Energy
P.O. Box 62
Oakridge, TN 37830

The publication could best be described as a textbook on alcohol fuels. The first section states a premise for alcohol production; a workbook (Chambers' is better) is also included. Section 2 deals with production and design considerations and includes pictures and lists of equipment, which is the most useful section in the entire manual. The last part of the book includes financial, legal and political information including a who's who in alcohol, from consultants, engineers and educators to organizations and publications. This is a fine textbook for the beginner, a community college of training organization.

***Brown's Alcohol Motor Fuel*, by Michael H. Brown, 1979, 140 pp., $6.95 from:**
Desert Publications
Cornville, AZ 86325

Probably the most well photographed, easy-to-understand book on car conversion yet printed. I wish I had this book when I converted my '63 Rambler. The author includes full-page pictures along with technical illustrations and step-by-step instructions. The book covers carburetor modification, increasing the compression, ignition and cold starting. In the coldstart chapter, the author skimps on the newest Volkswagen approach using propane injection, but on the whole, this auto conversion book covers what any average person needs to know.

The second half of Brown's book covers alcohol production in the most easy and understandable way, beginning with moonshine production (5 gallons), batch production (50 gallons) and then covering column design, stripper plates and solar stills. This is followed by 11 pages of photographs and is interspersed with technical drawings. All in all, this is a great publication and should be read by everyone interested in this field.

***Forget the Gas Pumps–Make Your Own Fuel*, by Jim Wortham and Barbara Whitener, 1979, 84 pp., $3.95 from:**
Love Street Books
P.O. Box 58163
Louisville, KY 40258.

This book is geared toward the beginner with easy instructions and full-page illustrations. The authors cover using your pressure cooker to heat the mash, making of a solar still, automobile modification and applying for your ATF permit. The book is accurate, fair in that it tells you the pros and cons of certain decisions, and easy to follow.

***Making Alcohol Fuel–Recipe and Procedure*, by Lance Crombie, 1979 rev., 40 pp., $4.50 from:**
Rutan Publishing
P.O. Box 3585
Minneapolis, MN 55403

Crombie's book was the first on the market with usable data for the modern alcohol producer. His revised version is better, particularly in the plant design section. The book has few pictures but some illustrations and is a useful handbook. The book underlines the cautions you should heed, useful lists of tables, and resource people. Crombie has built both a still and has modified an auto to run on 100% pure ethanol.

***Making Fuel in Your Backyard*, by Jack Bradley, 1979, 63 pp., $10.95 from:**
Biomass Resources
P.O. Box 2912
Wenatchee, WA 98801

A fine down-to-earth book by a man who built a still that he's writing about. It's in narrative form with easy instructions and useful drawings and pictures. Although it's not the highest class publication I've seen in terms of glossy print, it sure would be one of the most useful small on-farm manuals to come along in awhile. I enjoyed the book and suggest it for people who want to build a small still. I even plan to experiment with his model design.

***Individual and Group Gasohol-Alcohol Fuel Production and Usages* (70 pp.), and *Cut Your Gas Expense "In Half"* (7 pp.), edited by B.W. Kirby, 1979, $6.00 together, from:**
AFTEC Books
323 S. Ravenel Street
Columbia, SC 29205

Since both books are sold together and edited by the same person, they will get a joint review. In the "Cut Your Gas" primer, alcohol drawings, equipment lists and instructions are packed in most succinctly. A fine small-package for a small farm still. The larger book, Production and Usages, is a conglomeration of information which includes a history, production and political review section. The production section is the best of the three, and includes some interesting still drawings and interviews. The large manual has limited use for the builder but provides an interesting insight into the people and the movement.

Implications

The Corbett Compact is an effort to break with the contemporary mode of intervention and return to an earlier ideal. That ideal is simply that the will of the people should be directly expressed by the people. As such, there are implications here for planning, citizen action, ethical codes of "professionals," political science and governance, and revitalization of our towns, urban neighborhoods, institutions, and organizations.

Were the conventional tools we now use for renewal more adequate, perhaps the Compact would not be so important. But they are not. We define "citizen participation," for example, in the superficial terms of a small and non-representative group coming to a few public meetings. And we define "professional expertise" of intervenors in such terms that local residents and citizens are stripped of their birthright for independent action.

Not only are traditional development processes hollow and distant from things that matter most ot us as human beings, they fail to harness the tremendous capacity for self-help, self-esteem, and self-reliance which commitment and involvement can bring.

We feel that the Compact has value for the questions it raises, as well as those it attempts to answer. We hope that our discussion of the Compact, its development, effects, and ramifications has value for the many people who feel as we do about some of the insufficiencies of our current institutions and practices for change.

A last comment from Corbett resident Marcus Felter:
The Compact, beginning as a joint effort of a few people leading to a combined effort of all the people, is unique by itself. In the near future, it will still be used as a guideline to settle discussions about the project. In the far distant future, our children's children will probably think it quaint. Since it was part of their past, hopefully they will be proud of it for at least these two facts: we wrote it, and it was the start of something they will then have.

Harold Williams is President of the Institute of Man and Science, an active member of the Board of the Small Towns Institute, and author of "Smallness and the Small Town" (*Small Town*, October, 1977). Natalie Hawley works on a variety of programs as a Project Associate at the IMS; she is currently Director of a project on Neighborhood Revitalization in New York State.

A list of publications is available from the Center for Community Renewal at the Institute on Man and Science, Rensselaerville, NY 12147. Other publications available on Corbett include *The Corbett Project Approach* (1978, 40 pages, $2.50), *The Corbett Project: Village History* (1978, 87 pages, $5.00), and *The Corbett Compact* (1979, 87 pages, $5.00). The authors welcome comments and news of similar efforts in the area of small town renewal.

ENERGY

***Energy Strategies: Toward a Solar Future*, edited by H.W. Kendall and S.J. Nadis of the Union of Concerned Scientists, 1980, 320 pp., paperback $7.50 available from:**
Union of Concerned Scientists
1384 Mass. Ave., Cambridge, MA 02138.
Cloth cover $16.50 from:
Ballinger Publishing Co.
17 Dunster St.
Cambridge, MA 02138

This is a great book: big, meaty, comprehensive, clear. Exactly what is needed as our energy crisis worsens and dozens of well-meaning groups rush forward with dozens of proposed solutions. The authors of this 320-page book—six of the top scientists and analysts of the Union of Concerned Scientists—survey, with easy confidence and unsurpassed expertise, all of the major alternatives: nuclear, fusion, coal, solar, and many others. They explain the physical principles, the technical difficulties, and the environmental hazards. Then they make the difficult comparisons. They point out that, for the long term (2000 to 2050 AD), only coal, breeder reactors, fusion, and solar could play major roles. But coal and breeders would create big environmental problems, and fusion is still unproven. Therefore the authors urge that the nation concentrate on *conservation* and *solar*, including photovoltaic, solar thermal, biomass, and wind. Using excellent charts and tables based on up-to-date information, they spell out in great detail the enormous potentialities of these avenues.

How does this book compare with the recent best-seller "Energy Futures" by Stobaugh and Yergin (Random House, 1979, $12.95)? Both books are beautifully organized and clearly written. Both are superb. Both come out strongly for conservation and for solar energy. But whereas Stobaugh and Yergin concentrate on commercial, economic and political aspects, the Union on Concerned Scientists team has concentrated on the technologies themselves—which, in this reviewer's opinion, are more fundamental than the consequent commercial and political considerations.
—William A. Shurcliff

William Shurcliff has written several solar heating and optics books, and is an honorary research associate at Harvard University.

"Democracy and the Energy Mobilization Board," Amory Lovins, *Not Man Apart*, February 1980, $15/year from:
Friends of the Earth
124 Spear St.
San Francisco, CA 94105

Amory Lovins comes through again with a penetrating analysis of the dangers underlying one of our most idiotic energy follies. The Energy Mobilization Board, if implemented, is likely to set loose some bloody energy wars in the Western states and other "National Sacrifice Areas," set into motion centrifugal political forces that will firmly discredit our central government, and contribute to a complete breakdown of federal-state cooperation. Lovins proposes, in contrast, that we build our national energy policy around what we have consensus on, such as solar and conservation, rather than upon areas where there is major and deep controversy, such as nuclear or synfuels. An important paper exposing the issue of whether Washington will join the rest of the U.S. on the soft path we are already embarked upon, or whether it will be left in the deserved dust of history.
—Tom Bender

***Compendium of Federal Programs Related to Community Energy Conservation*, Feb. 1979, from:**
U.S. Dept. of Housing & Urban Development
451 Seventh St. S.W.
Washington, DC 20410

Non-profit corporations and neighborhood groups will benefit more from this guide than will the individual homeowner or renter. The programs listed and briefly described are those basic ones like the Community Development Block Grant Program (CDBG) and the various sections and titles of housing loans and subsidies available from government offices. The compendium is not intended to be all-inclusive, but more to point organizations in general directions in order to facilitate the process of citizen participation. The focus, as I said, is on groups of people. Individuals with no background in federal programs will find themselves with little useable information. The descriptions do not even clarify where to go for that information. Such suggestions as "more information is available from local housing and community development agencies" is not likely to encourage an isolated senior citizen looking for fuel bill assistance. But then local programs have local publicity as one of their tasks. The Compendium performs its task well in providing information first to those local groups. —CC

TRAVEL

***The Vegetarian Times Guide to Dining in the U.S.A.*, by the editors of *Vegetarian Times*, 1980, 314 pp., $8.95 from:**
Atheneum Publishers
597 Fifth Ave.
New York, NY 10017

If you're one of the 12 million Americans on some form of non-meat diet, or if you simply enjoy vegetarian fare on occasion, put this book in your travel kit. Over five hundred vegetarian restaurants recommended by the readers of *Vegetarian Times* have been compiled here, ranging from the simple to the gourmet, from the strictly vegetarian to more conventional eateries with vegetarian offerings. Each listing includes information on prices, specialties, atmosphere, hours of operation, and availability of alcoholic beverages, as well as some first-person reports and specifics on finding out-of-the-way places. —MR

***Roadfood*, by Jane and Michael Stern, 1978, 387 pp., $6.95 from:**
Random House/Obst Books
201 East 50th St.
New York, NY 10022

Ever have frustrated food yearnings on the road? Travelers interested in affordable alternatives to plastic food will find this guide a godsend, with tips on where to find superb sour cream raisin pie in Wisconsin, the best ribs in Wyoming, authentic Hopi cooking in Arizona, or stunning homemade ice cream in Maine. My copy is marked through with notes on some of the finest meals I've ever had—in some of the last places I would have ever imagined! All of *Roadfood*'s 400 inexpensive regional restaurants are within 10 miles of a major highway, and clearly indicated on maps at the beginning of each section.

Besides the selection of roadside eateries, what really distinguishes *Roadfood* is that it is a delight to read even if you're not going anywhere. With pointed pen the authors characterize culinary accomplishments and flaws, describing in delicious detail not only the food but the people who make and serve it and the environments they live in.

While you may not agree with every one of the Sterns' descriptions, their recommendations are well worth a try. The few disappointments *Roadfood* led me to were due to a change of ownership/management since the authors' visits.

If you enuoy the offbeat in general, not just food, check out the Sterns' companion volume, *Amazing America* (same access as *Roadfood*), a guide to 600 of the craziest, kookiest sights in the land. —MR

GIVING UP THE BOMB

***Giving Up The Gun: Japan's Reversion to the Sword, 1543 to 1879*, by Noel Perrin, 1979, 123 pp., $8.95 from:**
David R. Godine, Publisher, Inc.
306 Dartmouth Street
Boston, MA 02116

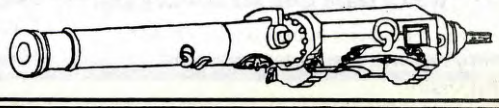
***The Dangers of Nuclear War*, edited by Franklin Griffiths and John C. Polanyi, 1979, 197 pp., ppbk $5.95 from:**
University of Toronto Press
33 E. Tupper St.
Buffalo, NY 14208

from **Giving Up The Gun**

Educating ourselves concerning the crises we face is the first step toward averting catastrophe. These two books combine to present a bleakly detached view of the nuclear destruction we are moving towards, and the response of one nation in history to an earlier unmanageable form of weapons technology. Reading *Giving Up the Gun* first will provide an historical context for the otherwise inconceivable leap of faith that solving the dilemma described in the second book will require.

In *The Dangers of Nuclear War* fifteen scientists, military leaders and policy designers from around the world describe with cool objectivity the behemoth we have created, nurtured, and relied upon in the tenuous see-saw called detente. They soberly and explicitly detail the technology; the numbers of "kill," both instant and residual, the kinds of nuclear warfare (limited and general), the historical uses of nuclear deterrents, and the odds of actually resorting to nuclear weaponry in the near future. There aren't more than perhaps fifty sentences in the whole book that you'll enjoy reading, but there is an overall positive impact contained in the conclusions each man arrives at. They call for "wisdom," for "intellectual caution," for "imaginative and determined action," and "extraordinary creativity and political will." If these men are any example of international sentiment (and I'm compelled to hope they are) there is some fragile cause to conclude that there may be "time to summon the imagination and the will to avert nuclear war." "The significance of SALT may therefore remain essentially political in fostering a shared awareness of the common interest in survival. . . ." "The common interest in survival . . ."? Now there's an idea that might catch on; world survival against the odds of our self-perpetuating race towards annihilation. With our technology we've created a deadline. We are now forced to propose and implement an alternative. "This meeting [the Pugwash Symposium where this dialogue occurred] and the spirit in which it took place, testifies to the qualities on which our hope for the future must rest; the ability to imagine (feebly), to comprehend (dimly), and to learn (at historic moments, rapidly). The greatest peril for the future lies in a fatalistic tendency for leaders and led to deny these very qualities. To suppose that new realities cannot be understood and new patterns of international conduct accepted." It is some wild stretch of the imagination to envision our many world bosses choosing to forget and/or set aside the power they wield.

Which brings me to *Giving Up the Gun*. I can imagine a young David choosing a stone, placing it just so in the leather sling of his weapon, arching his back to stare up at that giant enemy, and then firing off his shot wholly concentrated on holding to life. Noel Perrin slings off just such a shot with his Japanese example against the scale of a nuclear conflagration. He admits that this is "no exact analogy to the world's present dilemma about nuclear weapons," but it is a humble model of a civilization with a developed technology choosing to "give up an advanced military weapon to return to a more primitive one." Japan established a caste system, economy, and social order around combat. The honor and status implicit in the Samurai code of behavior was jeopardized by the intrusion of the gun as a replacement for the sword. "Efficient weapons tend to overshadow the men who use them." "It was a shock to everyone . . . that a farmer with a gun could kill the toughest Samurai." Consequently (though not this simply) the gun or the culture as it existed had to go. A wise leader (rarest of commodities), Lord Tokugawa Ieyasu began to wean Japan of the guns it had used in warfare for nearly one hundred years. He did this by first centralizing the production and purchase of the weapons under his control, and then gradually ordering fewer of them while continuing to pay gunsmiths even if they did not manufacture or sell the weapons. For nearly three hundred years guns played a negligible part in Japan's story. Commodore Perry's "visit" to Japan in 1853 ended all that. Perry himself convinced the country to return to guns as weapons for defense, to "keep future Perrys out of Tokyo Bay." The rest of the story is pretty well known. The Tokugawa years stand almost alone in history for this example. We tend to think "you can't stop progress," or "there's no turning back now." The inevitability of progress, the crunch of technology always advancing can immobilize us. Perrin suggests, "This is to talk as if progress—however one defines that elusive concept—were something semi-divine, an inexorable force outside human control. And, of course, it isn't. It is something we can guide, and direct, and even stop." —CC



What Can We Do? **by William Valentine and Frances Moore Lappé, May 1980, $2.45 plus $.10 postage, from:**
Institute for Food and Development Studies
2588 Mission Street
San Francisco, CA 94110

WHAT WE CAN DO

Often at *RAIN* we talk about doing an issue of our favorite books. In the category of non-fiction, *What Can We Do?* would be my choice this year. The book is almost as re-energizing as a good conference, and for many of the same reasons. The bulk of the book consists of interviews with organizers in food- and hunger-related projects. They are asked to describe their work, but more importantly, their motivations and the ways they balance themselves to avoid burning out. It's this sense of the personal, this getting to know these people, that gives the book such strength. The fact of their effectiveness in each of their realms is inspirational as well. One example from the book is below. There are many more plus nearly a hundred other groups listed at the end of the book. After the sober analysis of the imbalance in our world's economy and the consequent poverty and starvation described in other I.F.D.P. studies, it is good to be able to be buoyed by one. This book reminds us that we're in good company. —CC

The financial holdings of churches, universities, foundations and pension funds, among others, comprise a significant segment of the investment funds that fuel the world's economy. Usually tightly controlled by a small sector of the financial community, these funds are invested in areas of the economy where they can yield the highest return. Traditionally a field devoid of political concerns, institutional investors are being forced to consider the political implications of their investments.

One particular area of concern has been the role of U.S.-based financial investments in supporting apartheid in South Africa. Under pressure from activists, institutions (particularly churches and universities) have been forced to withdraw their investments in companies doing business in South Africa. But a nagging question remains: where can those investments be channeled so they don't support oppressive structures? The Institute for Community Economics has developed a fund to channel money into socially rewarding and financially viable investments.

ICE has created three different funds with varying degrees of risk, to which they hope to attract institutional investors. Money will be channeled into companies or organizations that emphasize democratic participation of the workers and/or community and the production of socially and ecologically sound products (alternative energy and appropriate technology are given high priority).

Examples of the types of investments which ICE has been investigating and which meet both social criteria and financial feasibility include:

• A company producing a pyrolitic converter for transforming wood waste into energy at a cost of less than 50 percent of the present price of gas, oil or coal.

• A company producing a new type of small scale tractor which can do the effective work of standard tractors two to three times its size and cost.

• Secure investments in community controlled land trusts which lease land for farming and housing.

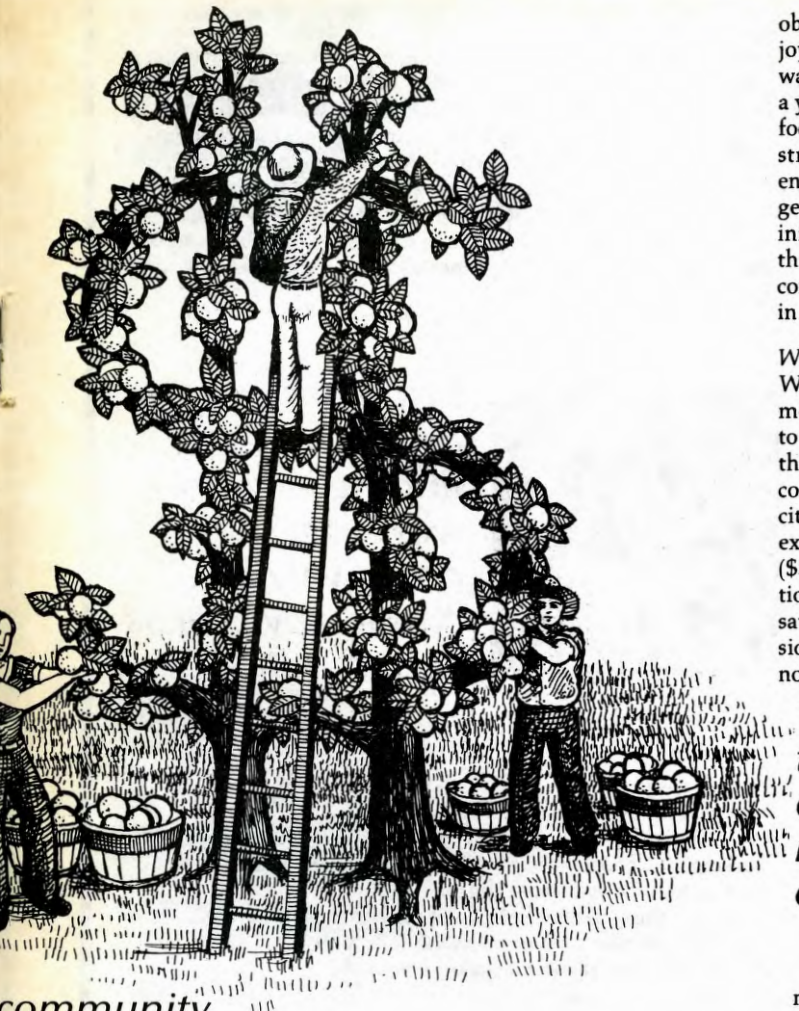
Our work is to build a investment fund that reasonable return AN community developm

How did you get started in this work?

I had a front row on the '60s. As a high school student in Berkeley, California, I matriculated with the Free Speech Movement and graduated with the People's Park occupation. I was studying international relations and Latin American literature at San Francisco State during the upheaval there in 1968-69. I was very deeply involved. I helped do television tapings on a lot of the issues and debated to bring them in focus for people.

But what affected me more than anything was the year I spent living with a Nicaraguan family in the Mission District of San Francisco. Through them it seemed as if I had met most of the other 30,000 Nicaraguans living in San Francisco at that time. I was struck by the particular history of Nicaragua, its relationship to the United States, and the control of the country by the United Fruit Company. Some years later and after considerable study abroad, I worked for VITA (Volunteers in Technical Assistance). I was as-

Drawings by Brad Klaus



community will provide a) facilitate ent.

signed to Nicaragua after the earthquake in 1972. I saw firsthand all that I had read about despotic Latin American dictators such as Somoza. What struck me was the incredible collusion between our military advisors, corporate executives and the elite of Nicaragua. For me, seeing colonialism's more subtle impact, by living with a Nicaraguan family in San Francisco, and then seeing colonialism's ugliest form in Nicaragua was shocking.

I did not predict the revolution in Nicaragua. I never thought it possible. The people I met in both the urban and rural areas were desperately oppressed and, worse, caught in a cycle of dog-eat-dog. It looked hopeless. The fact that the revolution has occurred despite such obstacles offers exciting testimony to human resilience and potential.

My professional career in international development began as an intern with VISTA. I served my first two years as a conscientious objector doing alternative duty. The advantage was that I could enjoy some flexibility and gain a diversity of experience. But there was also accountability in my work, because I was on salary ($2,800 a year!) and had a responsible staff position. That forced me to focus and learn. I recommend to people that they get involved in a structured internship and be willing to sacrifice income for experience. My whole concern about our educational system is that it's geared to a fact-bank approach, where people receive deposits of information and are not given the chance to really test themselves through experience. What has made the difference for me is the combination of learning facts and having concrete experience early in my life.

What was the next step for you?

Well, I've always been interested in international problems. But the more I probed the root causes of hunger and poverty the more I had to follow the lead of Watergate informant Deep Throat: "Follow the money . . . follow the money." I began to ask basic questions concerning the economics of poverty and our financial links as U.S. citizens to the poorest and most oppressed peoples of the world. For example, here in our own country, where do the pension funds ($500 billion!) go? The disturbing answers to those kinds of questions compelled me to learn more about economic alternatives. I saw no value in reforming the status quo. I made a conscious decision to try to get involved in an organization that was building economic alternatives.

"Copreneurship," that is, the best of entrepreneurship mixed with the best of cooperativism.

Now I'm playing a small part in building this community investment fund. I see it as the flip side of the divestment button. Many people are working to get investment funds out of southern Africa. That's fine. But if you only operate with the choices immediately available, it's going to mean money taken out of South Africa and reinvested into repressive countries like Haiti, Brazil or in non-union corporations in the southern United States. So our work is to build a community investment fund that will provide a reasonable return *and* facilitate community development instead of oppression. To my surprise there's nothing exactly like it. There are other alternatives to conventional investment, but ours is the only one which is concerned with systemic change. We want to change the system, not compensate for a screwed-up system.

How does your fund support systemic change?

Our fund is designed to finance entities where there is a high degree of community ownership which often takes the form of a cooperative or a community land trust. We expect to fund a number of "sweat equity" cooperative housing projects in the inner city, cooperative farm projects in the Fresno valley of California, and other projects where people have been working together for quite a long period of time to develop the program and cut down on costs. But, by virtue of their cooperative structure (and in some cases, their politics), they're having difficulty in getting loans. Faced with a choice between a private business and a community-based cooperative, the banks invariably favor the former. Among conventional sources of finance there is little interest in democratic entities. However, our role is not only to provide direct loans to cooperatives, but to help them get conventional financing through loan guarantees and other means.

If people wanted to apply themselves to this same issue, how could they help?
Well, until we are able to open our fund to the general public, instead of just to institutions and wealthy individuals, we urge students, faculty, and religious groups to first learn a lot more about money, money management and investment, so that they can organize within their institutions and knowledgeably advocate alternative investment strategy. We've got to build a well informed constituency around economic issues. Today, most students organizing around divestment issues can barely distinguish between an investment and a grant. When they finally sit down with the trustees of their institution by dint of their hard work and the trustees say, "What do we do?", the faculty and students have little or nothing to offer. So first we've got to become more knowledgeable in a field most of us find disagreeable. We suggest that divestment organizers contact us or similar groups for practical input into their proposals for alternative investment strategies.

How are you working to try to make the internal process of your organization consistent with the message about economic democracy that you are communicating to the world?
Internal inconsistencies abound; we're no exception. We're deeply committed to democratic structures, but there are few models. There certainly are no formulas. I think, however, that the 1980s will see more cross-fertilization between different cultures as we struggle with these questions. There are cultures where one finds a traditional emphasis on sharing, cooperation and the stewardship of natural resources. Thanksgiving is a part of daily life. Our modern culture is one of entrepreneurship where everything is oriented to individual initiative and success. The positive feature of our culture is the high degree of ingenuity and our orientation towards results. It is my fondest hope that over time we'll find ways to weave these positive cultural attributes together. Such a synthesis could be called "copreneurship," that is, the best of entrepreneurship mixed with the best of cooperativism. That, I think, could be exciting. In any event, it's important for us to realize how much Third World people have to teach us. The Mayan and other Native American cultures, for example, have much to tell us about sharing and the stewardship of natural resources. We've got a lot of work to do, however. There are few cooperative entities which effectively adhere to high social *and* business standards.

We want to change the system, not compensate for a screwed-up system.

What do you think are the pitfalls in this particular line of work for change that you're devoted to?
The built-in pitfall is the assumption that money is the answer. It's too easy to forget that money is not central to the important social and political jobs ahead. Material concerns distract us from finding ways to work together effectively as cooperatives or as communities. How can the individual subsume his or her agenda under that of the community's? Or, much better, not subsume it, and make it fit? In the democratization of wealth, which is our goal, we have to place emphasis not on the wealth, but on the democracy or political aspect of the proposition. How do you make a community work? How do you make a co-op work? That's the tough part. If you don't really live in the awareness of that, then you're caught in a trap.

The other problem that we have—particularly our generation—is our lack of realism and discipline. We don't realize how difficult it is to build a more just society and so tend to get frustrated and apathetic. We jump around a lot as we search for new and more rewarding causes. Our contribution to community development is not often enhanced with long experience and competence. We don't demand enough of ourselves.

Material concerns distract us from finding ways to work together effectively as cooperatives or as communities.

What keeps you going? What makes it possible for you to work so hard without becoming discouraged?
First, personal growth makes it possible. I have the privilege of working with people who are teaching me a great deal. You can't imagine how lucky I feel—and am.

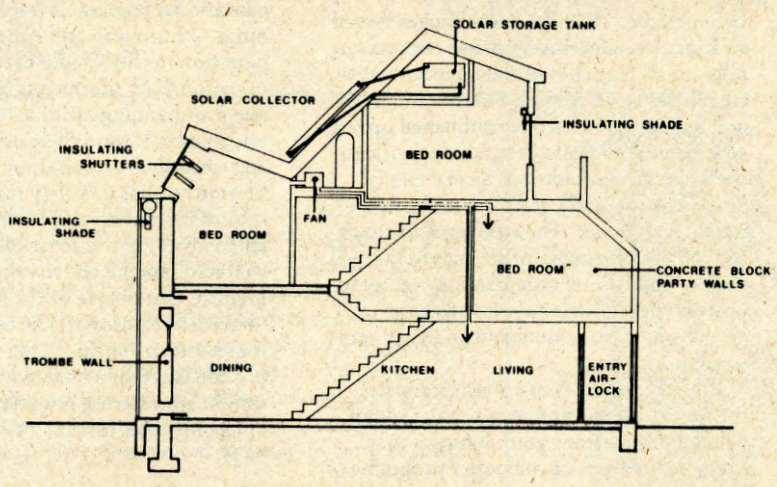
Second, the experience of solidarity—friendships over so many thousands of miles with so many other "copreneurs" around the country and even the world makes it possible.

Third, I live in a shared household which includes our two children. Our home is a tremendous source of love and support; I'd be a basket case without it. And then I suppose there are the few little victories, a few breakthroughs. They're little tiny drops in the bucket, but they're sensational rewards!

Another motivating force in me is anger. Occasionally I recall, for example, images of what I saw in El Salvador or Nicaragua: the brutality of the large land owners and the generals in their service; the cynicism and despair; the hunger. That's a very powerful, albeit intermittent, force in me. When I get lazy and start sloughing off, it's often anger that reminds me of what I should be doing.

What would you want most to tell someone who's just getting involved in social change?
Beware of nonsense, beginning with the stuff we generate ourselves. In part, I'm talking about the problem of dishonesty. That's something I'm particularly aware of myself—especially as a fundraiser. It's easy to lie to myself and to others. Honesty has got to be something we get better at—one of the good parts of the "me" and transactional stuff that's popular today. The other thing is discipline. Perhaps starting with my generation I find a serious lack of discipline—not being able to hang on to one thing for long enough, to improve with self-criticism, to learn from our mistakes, and, above all, to listen to others and take criticism. This is a serious problem that Americans have in general, especially the younger generations. We're a people of talkers, not listeners. We've got to learn to listen.

Kitsun Solar Townhouse



Kitsilano Solar House

"Design, Construction and Initial Operating Experience with a Passively Solar Heated Townhouse," by Christopher Mattock, Roger Bryenton, and Ken Cooper (Solar Applications and Research, Ltd.), pp. 9-12 of *Proceedings of Solar '79 Northwest* **(CONF 79 0845), $13.95 from:**
U.S. Dept. of Commerce
NTIS
5285 Port Royal Road
Springfield, VA 22161

***Kitsilano Solar House*, camera and editing by Chris Gallagher, produced by Jacques Khouri, 16mm color & sound, 20 min., $385 sale, $33 rental from:**
Canadian Filmmakers Distribution Centre
2265 Fir Street
Vancouver, BC V6J 3B6
604/732-9396
For additional info, contact Khouri & Associates, 1952 West 6th Ave., Vancouver, BC V6J 1R7, 604/732-3470

April was the first anniversary of the Kitsun Townhouse, a cooperatively owned, passively heated solar housing project in Vancouver, British Columbia. And it represents a real breakthrough for B.C.—not only as a living/working example of solar multi-family housing, but also because it is the successful result of the efforts of local housing activists to prove that urban redevelopment, low income people and energy conservation can come together in a good way.

Located on the north side of a major east-west thoroughfare in Vancouver's Kitsilano district, the Kitsun Co-op incorporates eight units of varying size in an "infill" project, built adjacent to an older existing housing co-op and forming a courtyard between the two. As a result, the project is a distinct hybrid design—specifically tailored to lot requirements and occupant lifestyles. Among the major design concerns it incorporates are maximizing solar gain potential in an urban setting, minimizing noise intrusion from the street, and creating safe open space for children to play.

Two types of passive space heating systems are used at Kitsun: 16 foot trombe walls that utilize large automatic insulating shades, and second floor direct gain systems that incorporate 60° south facing skylights with insulating shutters and concrete floors and walls. Seven of the units account for 85 percent of their space heating on an annual basis this way. In addition, solar domestic hot water is provided to all units through separate thermosyphon collectors, supplying about 70 percent of hot water needs on an annual basis. A host of other details, like entry air locks and reflective surfaces, add to overall energy efficiency.

The above-mentioned descriptive paper was prepared by the solar consultants to the project; it's brief and very informative. More technical specifications on the systems use can be found in the July '79 issue of *Solwest*, the western chapter newsletter of the Solar Energy Society of Canada, 504 Davie St., Vancouver, BC V6B 2G4.

But the Kitsun Solar Co-op can trace its roots back father than its solar collectors—in a way that reveals the broader scope of the project. The Kitsilano Housing Society, a non-profit organization that promotes affordable housing and sponsor of the project, initially grew out of citizen action efforts in the early '70s to block the development of ultra density hi-rises that were beginning to blotch the area. By 1975, after considerable success, the Society consciously began to switch its emphasis to purchasing and rehabing existing old structures—*"Buy Back Kits"* was their motto. In fact, when they acquired the present site of the Kitsun Solar Co-op in 1976, the effort was primarily seen as conservation of houses—not energy.

But as energy concerns escalated, particularly for low-income households, the conservation/solar connection was made with the help of people like solar architect Chris Mattock. A team of architects, solar specialists and activists, assisted by the input of potential tenants, came up with the unique passive solar Kitsun proposal. Funding for the project was sought of necessity from two federal Canadian agencies. The going was tough at the time, since conservation was not high priority to the feds, and passive solar was considered something akin to fantasy. But under the skilled guidance of housing activist Jacques Khouri, persistent lobbying paid off. The second hurdle came in actually getting local financial institutions to loan the money, but that too was overcome. In all, financing added one full year to the project, and at times the outlook was not good.

Ground was finally broken in July 1978 and the units were completed early the next year. Actual unit cost: an average of $50,000—cheap by Vancouver standards—and subsidized by the lower interest rates the Society can offer members. Khouri stresses that the effort was 90 percent sweat and a matter of creating credibility—as is amply documented in the abovementioned film. But that credibility has arrived and all Vancouver is looking to Kitsun, including the press, planners and developers. Best of all, the tenants have become first-rate solar advocates!

—Steven Ames

CONSUMER

***Getting What You Deserve: A Handbook for the Assertive Consumer*, Stephen A. Newman and Nancy Kramer, 1979, $8.95 from:**
Doubleday/Dolphin
245 Park Avenue
Garden City, NY 10017

People may have developed a bit of buying sophistication since the days of the snake oil salesman, but as the authors of this marketplace self-defense manual point out, a perfect consumer of today would, at the least, be trained in chemistry, mechanical engineering, food science, pharmacology, medicine, law, finance, and home economics. He/she would also be "aggressive, discriminating, impervious to psychological manipulation, . . . possessed of a photographic memory, articulate and assertive. . . ."

For the rest of us, *Getting What You Deserve* can provide a handy substitute for knowledge and wisdom with its thorough and very readable descriptions of the minefields which confront anyone who buys a car, visits a supermarket, talks to an insurance salesman, sees a doctor, applies for credit, or buries a relative. The emphasis is decidedly on middle class buying choices and it could be argued that too little attention is given to such alternatives as co-ops, credit unions, and getting-along-without, but any reader is sure to be painfully reminded of some past consumer debacles in which the advice to be found in this book would have been worth several times its purchase price. —JF

***Consumer's Resource Handbook* and *Federal Register: Draft Consumer Programs*, 1979, available free from:**
Consumer Information Center
Dept. 53292
Pueblo, CO 81009

In September 1979 President Carter issued an Executive Order to improve the accessibility of all branches of the government to citizen input. In response to that order several federal agencies have published updated Consumer Affairs Programs specific to their agency. In addition, a very handy guide was prepared, the *Consumer's Resource Handbook*. The handbook outlines the consumer complaint procedure, as well as local and federal organizations set up to process such complaints. It is well organized, easy to understand and very serviceable.

If your interest is in a specific department of the government, say the Federal Trade Commission, you can order that office's own draft of consumer programs or the entire set of consumer programs. They're not much fun to read, not nearly as useful as the *Consumer's Handbook*, but they do contain a lot of information about the accessibility of each agency. —CC

***Allah's Oil: Mideast Petroleum*, I.G. Edmonds, 1977, $6.95 from:**
Thomas Nelson, Inc., Publishers
2 Park Avenue
New York, NY 10016

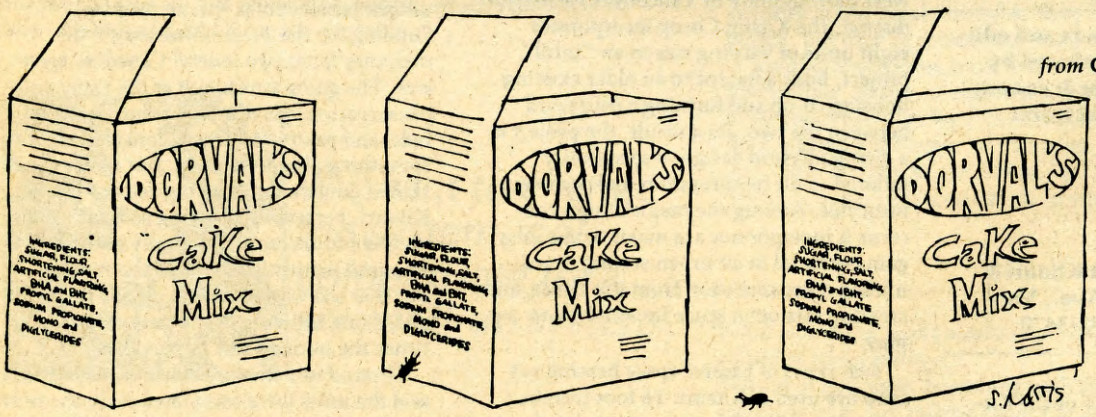
It is remarkable, in light of events since the oil embargo of 1973, how little many Americans still know about the Middle East and its people. Before the embargo, as author I.G. Edmonds points out, "Americans thought of Arabs, when they thought of them at all, as camel-riding warriors . . ., as romantic figures . . ., or as terrorists making trouble for Israel." Since then, these comic book stereotypes (which generally are stretched to include Iranians as well) have merely acquired such additional adjectives as "greedy" and "fanatical," and we seem as far as ever from the kind of genuine understanding of Middle East history and culture which will be needed to avoid devastating conflicts in the oil-short years ahead.

Allah's Oil is a good place to start the educational process. It traces the beginnings of European and American oil exploration in the Middle East, the evolution of nationalism in Iran and Saudi Arabia, and the changing attitudes of Middle Eastern peoples toward their principal resource and toward its exploitation by Westerners. The author has a facility for presenting his information almost in outline form while still conveying the sense of a good story well told, and he effectively supports his premise that people of the Middle East "have little reason to like or have pity on the Western World." One minor criticism: it is too bad that a book which succeeds so well in stimulating interest in its topic contains only a perfunctory bibliography. —JF

***A Toxics Primer*, 1979, 16 pp., Pub. No. 545, $.40 from:**
League of Women Voters
1730 M Street N.W.
Washington, DC 20036

Good research and lots of basic information fill this little pamphlet on hazardous substances. Highlights are a section on misconceptions about carcinogens and a section on voluntary vs. involuntary exposure to toxics: "A report published by the National Institutes of Health (NIH) estimates that approximately 100,000 Americans die of job-related illnesses every year." The *Primer* also discusses federal regulatory laws and controls, industry perspectives, and public interest group perspectives.

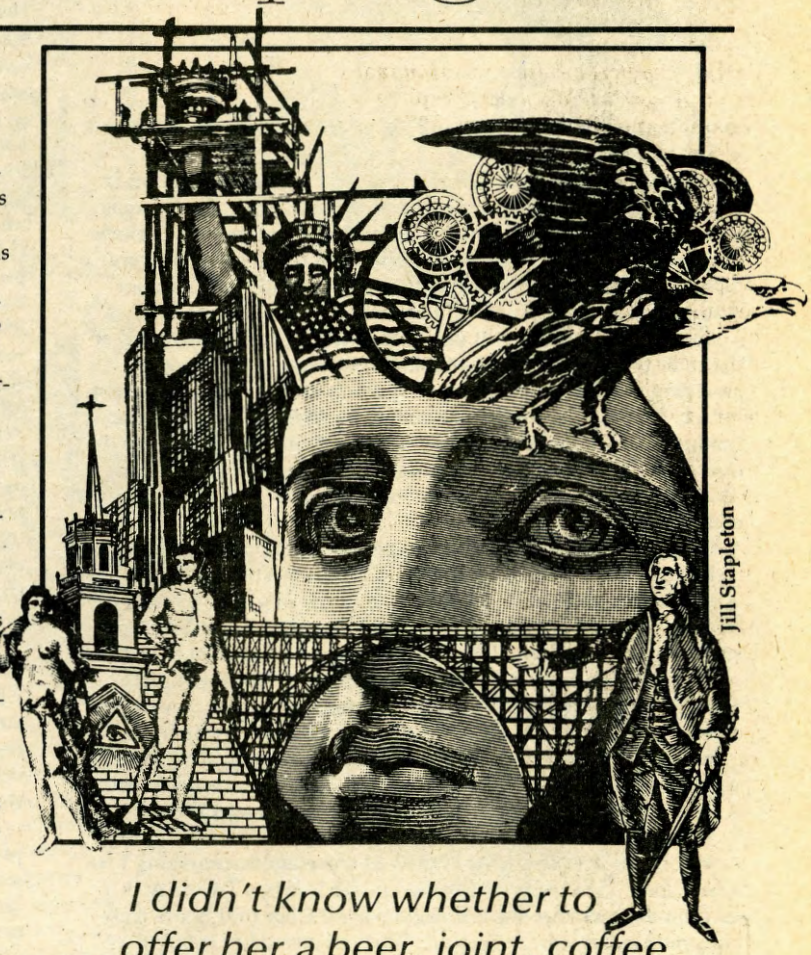
All that's missing is a mention of how U.S.-based companies continue to produce chemicals banned in this country for overseas marketing, how the present industrial system (e.g. agribusiness) necessitates excessive chemical production and use, and how a self-managed, decentralized society using appropriate technologies could reduce this toxic "necessity." —MR



from **Getting What You Deserve**

On Being Our Own Anthropologists

A Talk by Peter Berg



I didn't know whether to offer her a beer, joint, coffee, or organic strawberry juice, right?

I want to talk tonight about *place*-locatedness. Recently a woman from Germany visited me, who teaches a course on American popular culture at the University of Frankfurt. Every summer she goes around the United States dutifully collecting *data* about American popular culture. And it was strange talking with her; anyone in this room now would have felt the same way, because I was suddenly a representative of American popular culture. I didn't know whether to offer her a beer, joint, coffee, or organic strawberry juice, right? So I began thinking about how synthesized American culture is, wondering what things were deep-seated, long-term parts of American Civilization.

So tonight, I would like for you to imagine a Balinese, someone who has been studied to death by Western anthropologists, say a Balinese dancer in her early 20's coming here to study American culture. She's a third generation of the Balinese who have been minutely documented. Gregory Bateson photographed her grandmother breast-feeding her baby. Her father was filmed doing a monkey dance by a BBC documentary team. When she was a kid her toilet habits were studied by Margaret Mead. So her family has impressive credentials as subjects of cultural anthropologists. But, none of these Balinese subjects know where these people who were studying them came from. So let's say that in an incredible bureaucratic mix-up in the U.N. our Balinese dancer is given a grant to come to the U.S. to study American culture for the Balinese.

She arrives at the L.A. airport, right in the middle of American global monoculture. She's given a rented car with a chauffeur, gets a suite at the Hilton Hotel, and then goes out to find Americans, to find out what their deep-seated culture is. And the people she runs into on the street are gas station attendants, shoppers, somebody distributing the *Watchtower*, and so forth. She wades through all our technological garbage to find people to talk to. Every time she goes across the street there are lights directing her. There are more machines than she's ever seen. Everybody relates to machines. Everybody seems to be dominated by these machines.

Our Balinese dancer wants to find out what the people have in common, the roots of their culture. So like a good cultural anthropologist she asks them what they call the days of the week. They say Monday, Tuesday, . . . She finds out that this is Norse Mythology! *Moon* day, *Tuwaz*'s day—the one-armed hero's day, *Woden* day, *Thor*'s day, a day for *Frei*—the goddess of fertility, and Sunday—the sun's day. So, all our days are either named after Norse gods or planets. This sounds a little like Bali to our visitor.

And then what about the months? She finds out that they start with *Janus*, the two-faced god of the Romans. And the rest are mainly drawn from Roman roots. Some of them are named after Roman numbers; *Sept*, *Oct*, *Novem*. She detects that there was a Norse world of gods and planets that was overthrown or displaced by Romans. And the years? The years are an accumulation after the birth of an Amaraic-speaking Judean prophet!

So, can you begin to see that there is something about this society, about its *dislocatedness*, the Super Society, the media society of the United States, Canada, North America, the West generally, that's built to slide? It's been transformed so many times that we've got a barely remembered pantheon of Norse gods that the Romans knocked out and now we're accumulating numbers after the birth of Christ toward what? Toward Judgement day! Because it is officially ordained that we will end as a species; the world will end and we are keeping a countdown of the years before that happens. Our civilization is an accumulation of dislocated and displaced cultures. It's really not the product of a progression—"the ascent of man." It's not really a triumphant march upward. Some people on the planet still have cultures that are place-located like the Balinese. The things they see around them resonate with their culture. But American, Western culture is set up in a spirit of transformation. *Transformation* is its dominant theme.

Beware of futurists. That's what I'm coming to. But first, I want to work up to that from some other aspects of transformation. For example, our science is transformative science. There are, of course, other ways of thinking which are integrative. But our science takes things apart to change them. We are compelled to feel that we should *change* everything. Change for its own sake.

There is another sense of time, too. The other sense of time is *now*ever time. There are people who think of time being an ever-present *re-creation* of everything that's gone before, and everything that will come out of that. *Now*ever time, cyclic time. Our

cont.

time is linear, march of time, and has an apocalyptic edge built into it, like Judgement Day.

So our civilization, our culture, whatever you want to call it, is an accumulation of dislocated cultures with a transformative, apocalyptic point of view built into it. Why else would someone believe that if they put themselves into a cylindrical metal tube and were shot *out* of the planetary biosphere that that would be a superior challenge to anything that would be met *in* the biosphere? Why would someone believe *that* unless they were already convinced of the value of change for its own sake? That because there was no-place that you started from, it really didn't matter where you went. In fact, the bigger the odds, the better. It's like the search for the Golden Fleece or looking for the chalice that Christ drank from. An incredible mission. Mission Impossible. Getting out there. Ironically, there is no *out* once you are in outerspace. You're trapped in a metal tube.

What I'm going to submit is that people don't really need or want that. As a matter of fact, we'd have to consume a tremendous amount of people's labor, a tremendous amount of energy, and have to hype people into somehow believing they needed or even really wanted to be shot out into space. People have been so coerced by constant transformation, technological transformation, that they feel going into space is a natural extension of that. And, in fact it is a natural extension of transformation. But is it worth it?

The people who have come to North America generally have not cared so much about what was here as for what they could do with it, how they could use a lot of technological toys to get things out of it. Western culture has largely come under the domination now of American culture; and what it tends to represent is something I've called *global monoculture*: Sitting in a gas line in a Toyota with a decal on the back that says, *Save the Whales*, for four hours reading *Jonathan Livingston Seagull*. What an incredibly ironic place for people to end up at!

I think the futurists are about to take the future, remove our sense of *nowever*, and I want to speak in terms of a *culture of resistance*. The corporate involvement that goes into space pushes the idea of compressed urban populations. It also has a military basis and works hand in hand with the military. There is a kind of theft going on here and I believe that part of the theft is this: we have a possibility to begin designing a vision of what human beings are that takes in all of the peoples of the planet in a way that is in harmony with the needs of the planetary biosphere. We have a concrete basis for fulfilling those kinds of wishful, idealistic urges that take the form of wanting, for example, to abolish wars. We have a place for conceiving our way now. We've all seen that image of the planet and realize that we don't have to be hooked into killing a lot of other people just because they don't happen to belong to the national group that we belong to. There is the possibility of seeing human culture, the human species, as relating to the rest of the biosphere. This seems to me to be a proposition on the scale of wanting liberty in the 18th century, when people had aspirations to get, for the first time, the vote. We have the possibility now of thinking in terms of what the human species might actually do to maintain and restore the biosphere, to begin actively living in continuity with it. I don't want to have that robbed by futurists and I don't want to be bamboozled into thinking that our sweat and energy necessarily has to go up in space.

So what would a culture of resistance entail? In Northern California, which I think is a distinct country of the planetary biosphere, a cultural resistance might be formed by sharing views of the place itself, about the web of life that sustains it and us. To be more specific, let's divide Northern California into four distinct locales: urban, suburban, rural and wilderness. The urban areas might be thought of as "Green City." San Francisco could have half the streets it now has. Either because half of them were closed and dug up to provide topsoil, or because the number of lanes on all of them were divided in half and one-half of the streets were dug up for topsoil so things could be planted in them. A real civic effort would be made in support of the kinds of things we've already started like neighborhood co-ops; that neighborhood co-ops could in fact be given the kinds of advantages that businesses have always been given. I think it could be measured whether or not a community store is of value to the neighborhood, and, if it is, then it seems to me that some tax money from San Francisco could be diverted into supporting that endeavor, rather than having people exhaust themselves to keep co-ops floating. The kinds of culture that are presented in the Bay Area might be more overtly cultures of the North Pacific Rim. The kinds of theater and art being done outside of San Francisco could be brought into the city so people could see real examples of people taking over their watersheds in the Salmon River Valley, in the Mattole River Valley, things that are *really* going on.

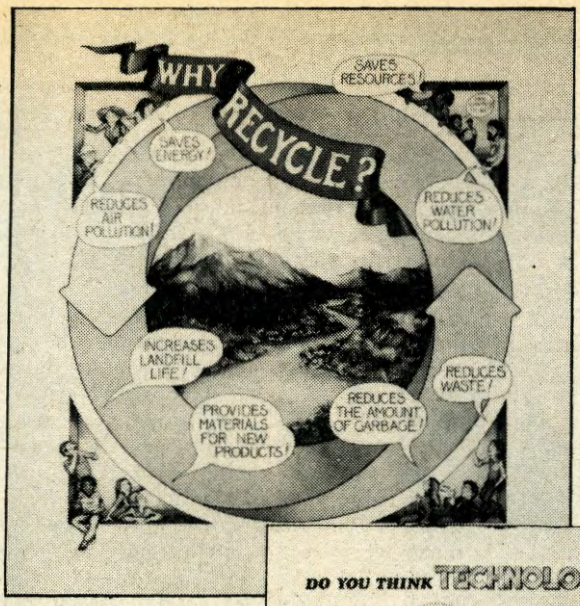
In the suburbs, a "Green Region" plan might insist that if you're going to live there you have to involve yourself in some kind of part-time agriculture. This would be a way of balancing the kind of pressure that suburbanites put on the landscape by covering up the topsoil and using tremendous amounts of energy to commute back and forth to these places. It wouldn't have to be too much more than learning to provide some of the produce for your own family rather than aping the rich with croquet lawns.

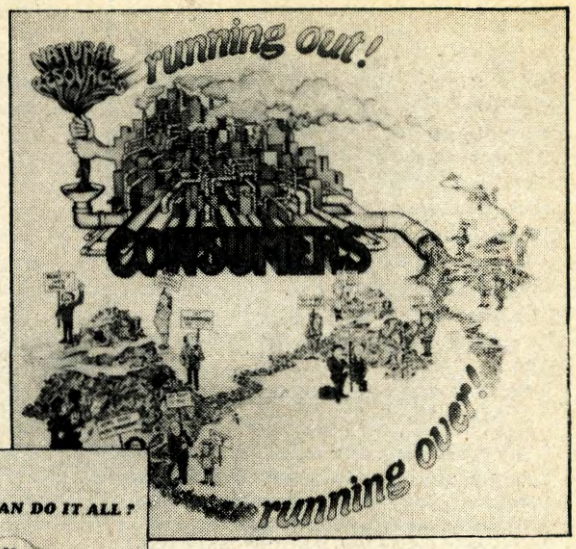
The deeper rural areas of Northern California produce farm products on a large scale and the coasts have fisheries that shouldn't have to compete with rainbow trout from Peru. Rather than producing for the global monoculture our economy would be more regionally oriented and symbiotic. We would clean up our rivers, restore watersheds, and perhaps become Salmon people in the way that we see the place.

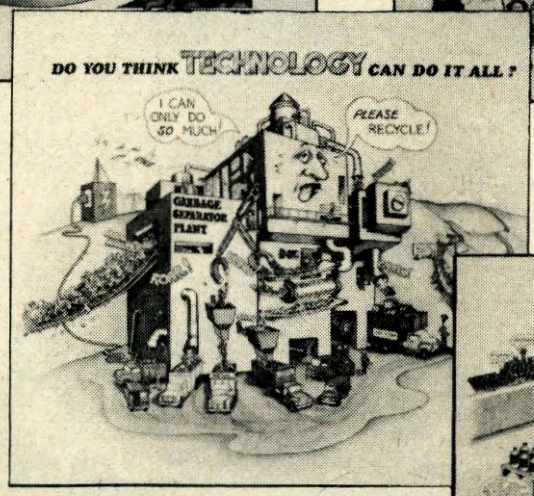
For the wilderness thing, we need to overcome the Sierra Club psychosis. The Sierra Club psychosis is that someone went into the woods once and had a tremendous experience and never wanted to have that experience taken away. It's not unusual now for some people in the Sierra Club to talk about the desirability of nuclear reactors. Nuclear reactors would be good because they would centralize human populations and keep people out of the wilderness areas. That's close to psychosis. The Sierra Club supported the Peripheral Canal which would have diverted half the water from around the Delta, turned San Francisco Bay into a sump, and transported that water to replace the depleted ground water in the Central Valley and to Los Angeles. One of the reasons for supporting the Peripheral Canal that I heard from a Sierra Club board member was that it was good to keep the people in Los Angeles because if we kept them there they'd be kept out of the wilderness areas of Northern California. It's crazy to destroy our watersheds to keep people in Los Angeles.

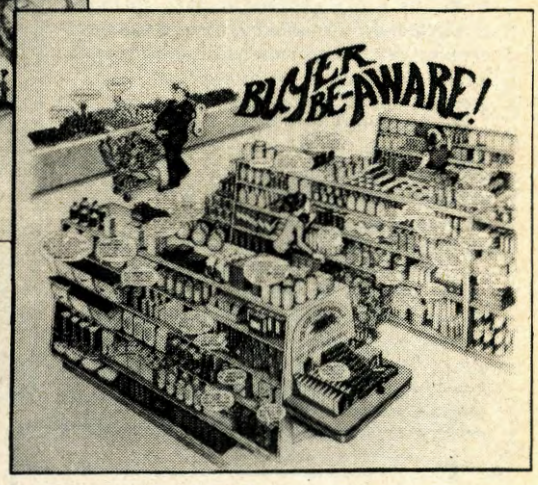
So what we really need is some kind of unified vision of what a Green Region, a re-inhabited region, would be and what our civilization, our culture, might be in terms of this place of the planetary biosphere. Then when that woman from Bali comes to visit us she can be told that she is in *Shasta*, that the people that live here are involved in the migration of natural species that occur here, that they are undertaking programs to secure the long-term inhabitation of this place, and that they have a culture of resistance against the Global Monoculture.

Reprinted with permission from City Miner, *Vol. 4, No. 3.* City Miner *is a Bay Area community-oriented magazine with a focus on urban ecology and appropriate technology, available for $3.50/yr. (4 issues) from: P.O. Box 176, Berkeley, CA 94701, 415/841-6500.*









RECYCLING

***Operating a Recycling Program: A Citizen's Guide*, EPA #SW-770), 1980, 96 pp., free from:**
EPA Solid Waste Publications
26 West St. Clair
Cincinatti, OH 45268

If you want to start a recycling project in your community, your first question will probably be, "Where do we begin?" The best advice is to get a copy of EPA's new publication *Operating a Recycling Program: A Citizen's Guide* and read it as if your project's life could depend on it . . . because it just might.

"If only we'd known that when we started this" rings throughout recycling history. Two old-timers to the recycling field have compiled this guide, under an EPA training grant, which will take "learning the hard way" out of starting a recycling project. Jerry Powell and Kevin Mulligan, who each played an intrinsic role in developing recycling in Portland, Oregon, have compiled a well-designed and *specific* manual.

Operating a Recycling Program carefully examines nearly every aspect of starting and maintaining a recycling depot. Do you want to use steel barrels, bins or nesting containers, self-dumping hoppers? Do you want to be a drop-off center, periodic project, commercial collection or buy-back system? These are just examples of the specific nature of each section. Advantages and disadvantages of methods of operation, handling, equipment, processing, publicity and education are all discussed in a manner that only someone who knows the recycling scene could write.

Watch for gems of advice like "Top dollar (for recyclables) is not necessarily top deal" or "Publicity and education constitute a never-ending task which must be done throughout your program and not just at the outset." Additionally, it is great to see a recycling guide which finally deals with the biggest quandaries in recycling, funding and business/legal requirements.

A Citizen's Guide should be used for more than its title suggests. Its professional approach should help recycling achieve the credibility it deserves with municipal governments looking to recycling as part of their waste reduction plans.
—Nandie Szabo

***How to Start a Recycling Center*, 37 pp., free from:**
California Solid Waste Management Board
1020 9th Street, Rm. 300
Sacramento, CA 95814

This pamphlet offers good, practical advice on the economic considerations and drawbacks for different kinds of recycling operations (i.e., centers where people "drop" off their recyclables but are not paid for materials, centers where recyclables are purchased from the public and then processed, and curbside operations that collect "at the door"). However, potential recycling organizations—especially outside of California/should realize the "facts" this guide so boldly asserts may not apply to their state. A recycling depot in a non-bottle bill state may depend on aluminum beverage cans for its revenue, whereas depots in bottle bill states may depend on a strong office ledger paper program. A "fact" like "your greatest problems will be staffing, material, preparation, storage and transportation" may be true from an operational perspective, but in states where recycling efforts must start from scratch, public and municipal education and actual participation may be the clincher.

While this guide stresses universal recycling needs like markets and the importance of daily accounting, the authors are upfront in their approach to profit vs. community service projects—objectives which often don't mesh but need to be clarified. Perhaps the best advice this straightforward little pamphlet offers to live up to its name is: don't be afraid to ask for help and advice. Talk to people in the recycling field. Couple that with the suggestions it offers and you have a recycling depot's key to success. —Nandie Szabo

Amazing Poster Deal

Fans of Diane Schatz's fabulous posters for *RAIN* (Urban Ecotopia, Suburban Ecotopia and Stepping Stones) will go bananas over her latest series. Created to celebrate Oregon's first annual "Garbage Day" (the goal of which was to put garbage on the lips of every Oregonian), these seven posters have all the qualities of the earlier ones, but are in rich, subtle COLOR.

Great educational tools, beautiful art work, PLUS they have a great idea for distribution—*RAIN* gets a cut of the action for every poster you order for the next 60 days.

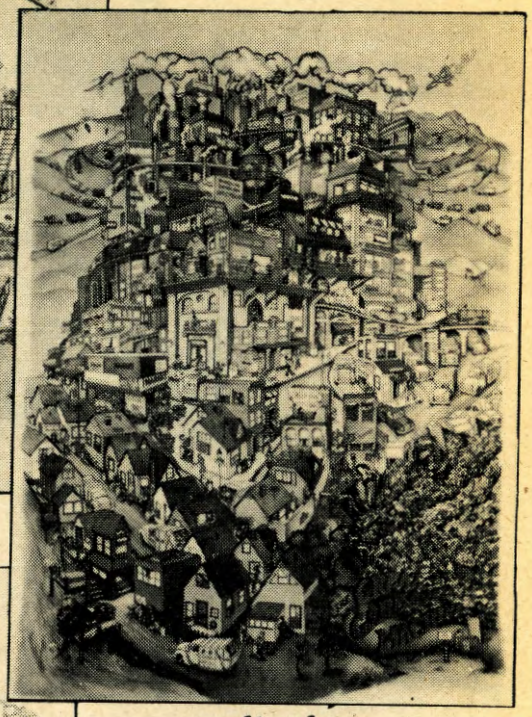
So what are you waiting for?
—MR & CC

In August, 1979, the Oregon Department of Environmental Quality commissioned Diane Schatz to create a series of paintings to accelerate public participation in recycling. Central to this project was the belief that people need to better visualize the mounting solid waste problem, and the new habits they will have to acquire, before extensive involvement in recycling can become a reality.

Each of the seven resulting paintings illustrates uniquely important facets of the solid waste problem. The combination of humor, elaborate detail and colorful cartoon formats appeals to people of vastly different backgrounds, levels of sophistication and age.

Due to rapidly growing interest in the series, currently on tour in Oregon, the state granted the artist permission to exercise her copyright option, and Transition Graphics was established to manufacture and distribute full-color reproductions of the originals, printed on pure white 100% recycled paper.

A national and international distribution effort is underway, with non-profit organizations playing a major role in marketing–as a way to fund-raise for their ongoing activities while helping to raise planetary resource issues to public consciousness.



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ENERGY CONSERVATION

***The Complete Book of Insulating*, edited by Larry Gay, $7.95, March 1980, from:**
The Stephen Greene Press
P.O. Box 1000
Brattleboro, VT 05301

I'm impressed! I've spent a lot of time in attics, and an equal amount of time trying to describe the properties of different insulating materials to homeowners, and have always wanted to be able to suggest a readable text to help them weigh the advantages and disadvantages of products so they could choose well. No book till this one did an adequate job of that (emphasis here on the readability). Most of us are trained to respond to advertising. Advertising never stresses or even mentions-in-passing the disadvantages of its product, and yet there is no *perfect, best* insulation. Larry Gay explains this problem and provides enough information in doing so to enable people to make the best choices *given their circumstances*. This goes for weather stripping, caulking (weep-holes for storm windows or no weep-holes?—it depends), vapor barriers, insulating difficult places, etc. I highly recommend this book to homedwellers, contractors and insulating crews. It would make an excellent textbook for Residental Conservation Services trainees. —CC

***The Complete Energy-Saving Home Improvement Guide*, 1979, $1.95, from:**
Arco Publishing, Inc.
219 Park Avenue South
New York, NY 10003

If you've seen any of the government energy conservation informational material available, this little book will look familiar. Most of it is reprinted from *In the Bank . . . or Up the Chimney?, Project Retrotech, Home Heating in an Emergency*, and others. Sections on weatherization are straight from *Project Retrotech*, the basic guide for most CSA and DOE weatherization programs. When I was actually doing a lot of weatherization, I found *Project Retrotech* to be an unwieldy guide, basically because it's *so* nit-picky. Having to calculate the heat-loss through each surface of a house when you're inspecting several houses a day was a real bore. Besides, the calculations often provided far more abstract information than most people are interested in. But if you're doing one house, your own, you may find the calculations interesting, and if you follow the guide closely, you will most certainly acquire a more intimate knowledge of your house, its joists and rafters, than you've had before (unless you built it). The rest of the information in this book is pretty good although I'd do a lot more reading and talking to people before I'd invest in either a wood stove or a solar device or attempt to install either. One other caution: the illustrations in this book referring to installing such products as rock wool, fiberglas, and cellulose, are deceptive. Always wear a mask to protect you from inhaling any of these materials! —CC

***Residential Conservation Service Handbook*, April 1980, $2.00 from:**
Environmental Action Foundation
724 Dupont Circle Bldg.
Washington, DC 20036

If the president's National Energy Conservation Policy Act (part of that "moral equivalent of war") is to have substantial impacts on energy use in our communities, more of us are going to have to: 1) read it, 2) understand it, and 3) help to implement it in creative, comprehensive ways. In order to read it, you can obtain a copy from your state congressperson. You can get a copy of the final regulations from the address above. But understanding it will not be so easy. For help with that, and the implementation phase, get a copy of this booklet, the *Residential Conservation Service (RCS) Handbook*. RCS, the latest acronym to come down the pike, refers to a program which will require major utilities to offer their residential customers energy audits and assistance with realizing the changes recommended in the audits. Furthermore, each state can develop its own state energy plan in order to assure the best RCS programs for that state. It's probably too late for most of you to affect your plan before it goes to DOE for approval (the deadline is June 1980), but there is an amendment procedure to intervene. There is also the ongoing monitoring that you can become involved in.

About half of the book is about RCS; the other half is a reprint from the Feb./Mar. *Energy Consumer*. This is a list of Resources for Community Energy Projects, a state-by-state breakdown of available programs and key people with energy information, and is a very valuable resource in itself. —CC

THE OREGON MODEL

Through approval of the Renewable Energy Development and Conservation Act Initiative in November, 1980, Oregon voters will enact Article XI-D of the Oregon Constitution, providing financial resources to catalyze the Oregon transition to a renewable energy future. The Renewable Energy Development and Conservation Act provides an opportunity for democratic energy planning that other states could follow. Unique in the United States, Article XI-D of the Oregon Constitution allows citizens to elect the Oregon Energy Development Commission (OEDC). The three-member non-partisan OEDC elected statewide can:

1. Develop conservation and renewable energy sources (solar, wind, hydro, biomass, alcohol fuels, geothermal, co-generation). Coal and nuclear energy will not be financed from this source.

2. Lend low-interest money for conservation and renewables to individuals, businesses, non-profit organizations, consumer-owned utilities and local governments (but not to private utilities like Portland General Electric and Pacific Power & Light).

3. Sell power to consumer-owned utilities. The Act guarantees local control over energy development through small-scale energy production and citizen participation in the state financing of renewable energy. The OEDC will appoint six citizen advisory committees: Conservation and Environment; Fisheries Resources; Consumers and Agriculture; Labor and Business; Utilities; and Local Governments.

For years the renewable energy community has questioned where and when the capital would be available for conservation and renewable energy. The Federal government, financial institutions, big business and private utilities have spent insignificant monies to develop homesite and community renewable energy and conservation options. Enormous sums of money leave the country—$93 billion last year—to buy foreign oil.

Oregon, a net importer of energy, is dependent on out-of-state sources for all its petroleum products, natural gas, coal and a large part of its electricity. Yet, Oregon has more renewable energy potential from a greater variety of sources than any other state.

The formation of the Oregon Energy Development Commission provides a working tool for energy planning and the necessary funds to develop renewable energy and conservation in the immediate future. Petitioners and money donations are needed immediately by the initiative sponsors, Oregonians for Utility Reform (OUR), POB 3677, Eugene, OR 97403.

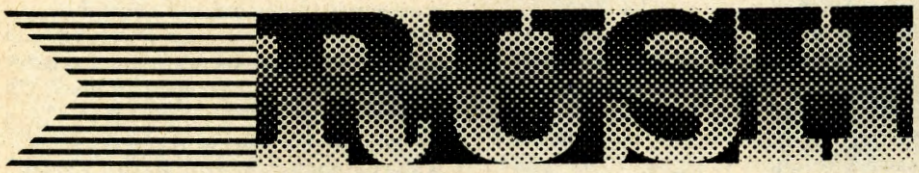
Thanks to Kathy Ging for this information.

A reminder to our readers: if you are a Portland resident or plan to be passing this way, be sure to drop by the Rainhouse (2270 N.W. Irving) and browse through our unusual library. We have 2000 books on appropriate technology, renewable energy, organic agriculture and all the other diverse topics we Cover in each issue of *RAIN*, and we'd be happy to assist you with your reference needs. Our usual hours are 9-5 Monday through Saturday. Give us a call to let us know you're coming!

Urban Scientific & Educational Research, a nonprofit corporation, is sponsoring an Energy Efficiency Competition which is aimed at development of more efficient appliances. They invite submission of prototypes of water heaters, refrigerators, and air conditioners which will be evaluated in terms of their energy use, purchase price, maintenance cost, environmental impact, etc. There will be a symposium in June and final evaluations will take place at the end of the summer. For details, write USER, P.O. Box 19112, 20th Street Station, Washington, DC 20009.

Energy, housing, human services, food and employment will be the key issues addressed at the Sixth Annual National Conference on Alternative State and Local Policies scheduled for July 18-20 at the University of Pittsburgh. Progressive elected officials, union leaders, and community activists are invited to participate in this event designed to examine innovative policy initiatives, as well as organizing and legislative strategies at the state and local level. For information contact Ann Beaudry, Conference on State and Local Policies, 2000 Florida Avenue N.W., Washington, DC 20009, 202/387-6030.

World College West is seeking an individual with a strong interest and background in appropriate technology and in environmental problems to participate in a team-taught integrated humanities-based program. PhD required, preferably in one of the natural or physical sciences; women and minorities especially urged to apply. Contact Dr. Elden Jacobson, World College West, P.O. Box 3060, San Rafael, CA 94902, 415/561-7674.



The Tennessee Valley Authority is now accepting grant proposals under its new Innovative Conservation Research Program. Proposed technologies must center around conventional fuels and involve a device, method, or system which is either completely new or applied in a completely novel way. For program guidelines and application form, write Innovative Energy Conservation Research Program, TVA, 1360 Commerce Union Bank Building, Chattanooga, TN 37401.

VITA (Volunteers in Technical Assistance) is seeking senior technical advisors for a renewable energy program. Qualifications include commitment to appropriate technology, project development skills, field experience in developing countries, fluency in Spanish/French/Arabic, and PhD or equivalent experience in renewable energy applications, small industry management, or interdisciplinary social science. Send resume to Senior Program Staff, VITA, 3706 Rhode Island Avenue, Mt. Rainier, MD 20822.

Solar Job Fairs will be held in Phoenix, June 2-6 (in connection with the 25th Anniversary Solar Jubilee meeting of the American Section of the International Solar Energy Society) and in Amherst, Massachusetts, during October (in connection with the Fifth National Passive Solar Conference). Individuals and companies wanting information about either Job Fair should contact Mr. Parks, P.O. Box 30246, Dallas, TX 75230, 214/980-0047.

"Poverty in the '80s" is the theme of a conference to be held June 13-15 at George Washington University in Washington, D.C. The event will bring together present and former VISTA volunteers, government officials, academics, community organizers, and low income people from around the country to discuss persisting problems of poverty in America. For information contact ACTION, Washington, DC 20525.

Cerro Gordo, an auto-free alternative village in the foothills of the Oregon Cascades, is offering a summer college-credit workshop program entitled "Wholistic Lifestyle Design," June 28-August 23. The program includes courses in homesteading skills for self-sufficiency and social skills for community life and personal growth. Contact Cerro Gordo Center for Creative Community, P.O. Box 569, Dept. A, Cottage Grove, OR 97424.

The 1980 National Urban League Conference will be held August 3-6 in New York City. The event will include sessions and workshops on issues concerning minorities and poor people, including welfare reform, employment, education, health, housing, and the administration of justice. Write Conferences Dept., National Urban League, 500 East 62nd St., New York, NY 10021.

Food producers, community activists, health professionals, educators, workers in the food system and anyone who eats are invited to attend "Food, Land, and People," a conference on Oregon's food and agriculture policy, to be held June 6-7 in Salem. For information contact the Oregon Food Action Coalition, 1414 Kincaid, Eugene, OR 97401, 503/344-0009.

The 1980 Black Hills Survival Gathering to be held July 18-27 will include a citizens' review commission on energy development corporations and an alternative technology/land self-sufficiency project. For more information write The Black Hills Alliance, P.O. Box 2508, Rapid City, SD 57701, or call 605/342-5127.

A number of problems faced by persons concerned with urban revival projects—displacement, energy conservation, waterfront development, and economic incentives—will be discussed at the Seventh Annual Back to the City Conference to be held in Wilmington, Delaware, June 5-8. Contact Cityside, P.O. Box 1775, Wilmington, DE 19899.

The Findhorn Foundation in Scotland announces the opening of the Findhorn Garden School. Centered in a 19th century manor house on 10 acres overlooking Findhorn Bay, it is a "school in a garden" where up to ten students will learn to grow food, flowers, and themselves. Enrollment is in three-month or year-long study units, beginning next on June 21 and again on September 21. For a detailed prospectus, send $2.00 to Mr. A.D. Barton, The Findhorn Foundation, The Park, Forres, Scotland, U.K.

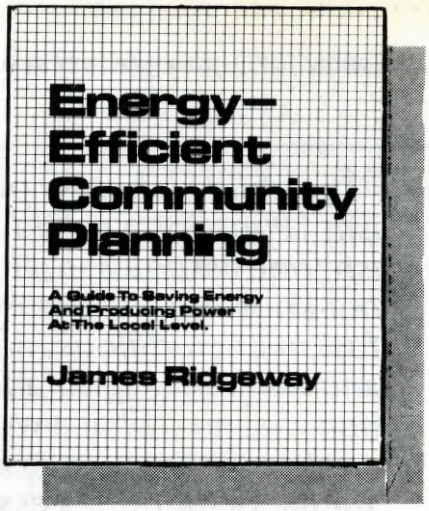
The Federation of Southern Cooperatives, a service, resource and advocacy association for low-income families in the rural south, is offering a one-week course in cooperative principles and philosophy (June 16-20; July 21-25) and a two-week course in cooperative organization and development (June 30-July 11). Contact Alice S. Paris, F.S.C., Rural Training and Research Center, P.O. Box 95, Epes, AL 35460, 205/652-9676.

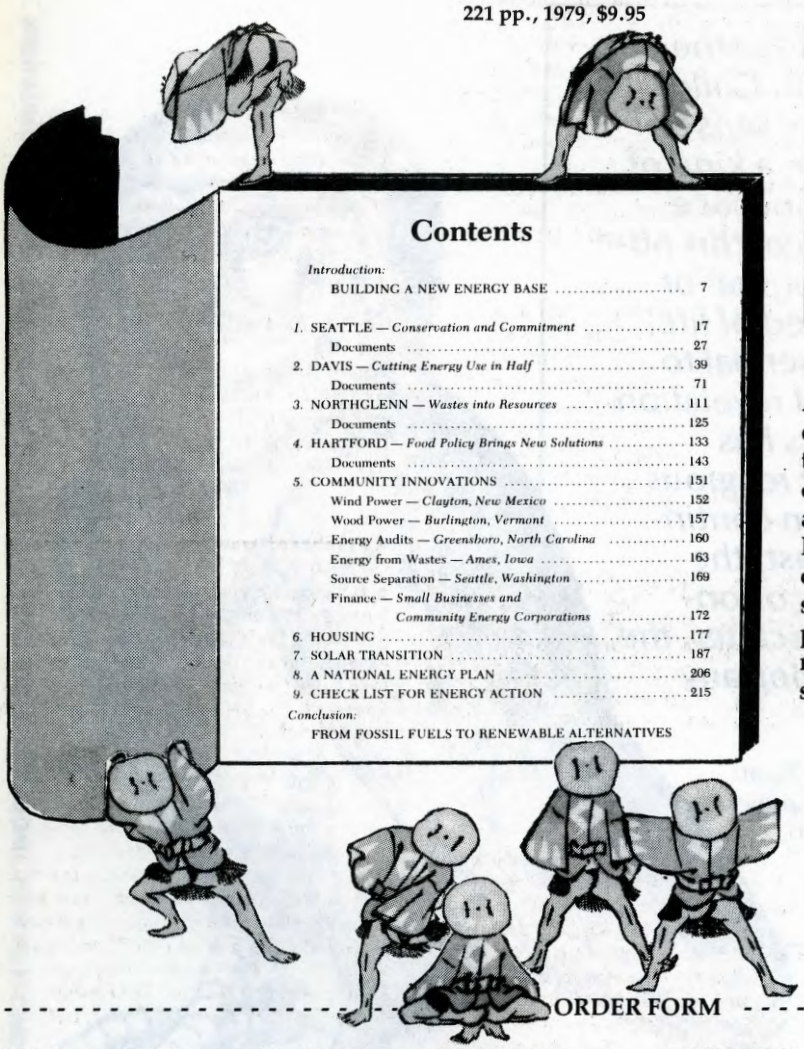
Winnipeg will be the site of the Canadian National Power Alcohol Conference to be held June 19-20. The event, which will be coordinated by the Biomass Energy Institute, will include discussion of current and planned developments in alcohol fuel production and recommendations for a Canadian national policy regarding alcohol fuels will be drawn up. Contact G. Barry Garbutt, The Biomass Energy Institute, P.O. Box 129, Postal Station "C", Winnipeg, Manitoba R3M 3S7, Canada, 204/284-0472.

A GUIDE TO SAVING ENERGY AND PRODUCING POWER AT THE LOCAL LEVEL

James Ridgeway

221 pp., 1979, $9.95





Contents

As we become more active in changing our communities from energy wasters to energy conservers and producers we can learn much from strategies that are already developed and operative. Ridgeway describes several model cities effectively organized to face resource scarcities with comprehensive policies and appropriate tools. Good models like these are tools in themselves.

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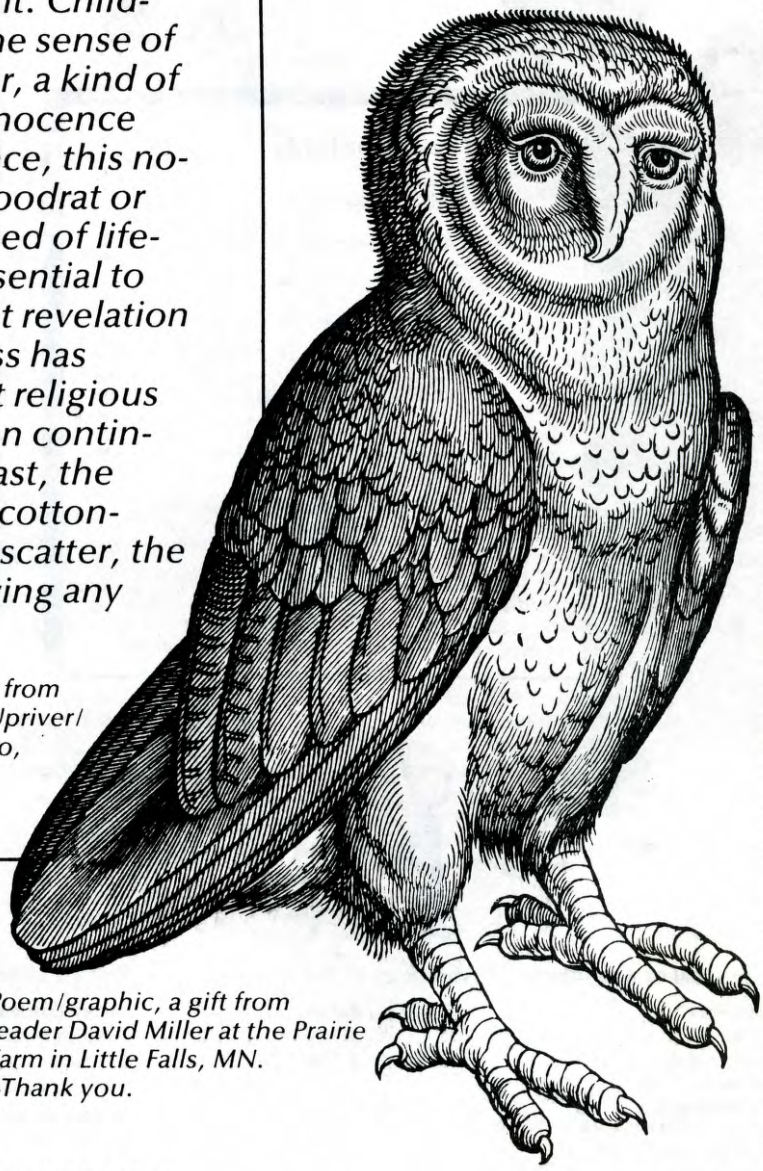
"The childish heresy of Pantheism" Pope John called it. Childish, one assumes, in the sense of not knowing any better, a kind of fusion of credulous innocence and deliberate ignorance, this notion that an owl or a woodrat or a wild rose are possessed of life-spirits, of identities essential to our own. One constant revelation of the historical process has shown that when great religious personages die, the sun continues, the moon holds fast, the wind still blows in the cottonwood trees, the seeds scatter, the water flows. Not knowing any better.

excerpt from Essay by Silas Goldean from Pantheist Practice. Reprinted from Upriver/ Downriver, $6/yr., Box 390, Cazadero, CA 95421



Poem/graphic, a gift from reader David Miller at the Prairie Farm in Little Falls, MN. –Thank you.

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