rural and urban property and, where appropriate, the "municipalization" of local "means of production" are, after all, logical extensions of the traditions of mutual aid and the "town common." By creatively introducing anarchist methods into local institutions, we'll work toward a counterforce of empowered people on the local level, and a confederal structure of regional and continental interaction.

Obviously, as was amply recognized by the proponents of the "Commune of Chicago" a century ago, the Property Beast isn't going to just roll over and die peacefully. It's equally obvious that the present industrial exploitation of the planet's "resources" is not sustainable. As this depletion of "natural resources" increases the current upward spiral of inflation and the exploding use of intrinsically centralizing technologies and energy sources, we approach every closer to Fascism. If we have succeeded in empowering people to run their own affairs in a cooperative confederation while all of this centralizing is going on, we will obviously be on a collision course with the State's immense power. The recent increase in violent confrontation between anarchists and a resurgent Fascism plainly signals the proximity of this inevitability. We need to take note of these certainties and (even as we build, ally, agitate, experiment, and educate toward our ultimate goal) begin preparations for defending our accomplishments against statist repression.

The armed defense for which we must prepare will of necessity be guerrilla in character. We have neither the technology nor the training to do it otherwise. The Spanish Revolution's decision to fight static-front warfare has been blamed for its defeat by the Fascists. It is also plainly evident both that the anarchist movement in Spain in '36 was (at least compared to fifty years later) vibrant and healthy and that statist military capabilities are far more sophisticated now than then.

It is evident that these military preparations of ours must be strictly segregated from the civil activism part of our program, for our incipient non-authoritarian, cooperative society must not be endangered by being actively involved in subversion and the preparation for the armed defense of our achievements. The generalized repression of the libertarian left in Canada in connection with the arrest and trial of the Vancouver 5 should serve as a cautionary note. Statists must not be given an excuse to crush our growing anarchist counterculture before the situation has developed in our favor. We have to first cultivate an overwhelming sentiment against the prevailing hierarchical system. When we get to the point where we are adequately prepared to defend our economic and cultural achievements and have developed a substantial reservoir of support and good will, we might just pull it off!

I offer this perspective for your consideration.

BP

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and inspired Sri Lankan movement known as Sarvodaya or "the awakening of all". The movement began in 1958 as a high school holiday excursion to help a rural area, and has been so successful that now, employing more than 100,000 full-time workers and involving approximately 3 million people (or one fifth of the population), it is Sri Lanka's largest organization outside of its federal government. Sarvodaya has spread to more than 4,000 towns and villages; has been taken up by Christians, Moslems, and Hindus; has transformed the life of one of the world's poorest countries; and has helped prevent an outbreak of what could have been a very bloody, full-scale civil war in 1983 between Sinhalese Buddhists and the Tamil Hindu separatist movement.

Sarvodaya is the work of a Buddhist layman and school teacher named A.T. Ariyaratna. Following his first experiments in rural reconstructive work with his high school students, he went to India and traveled and worked with the Gandhian disciple Vinoba Bhave, returning then to his native Sri Lanka to confront the poverty that was descending on his newly liberated home after four centuries of colonial rule -- by Portugal, then the Netherlands, then Britain. Sri Lanka in ancient times had been known as an island of plenty and the granary for Asia. The Europeans had restricted it to a plantation culture tied to four or five export crops. The annual per capita income was down to $130, making it one of the world's poorest nations. But curiously, because of the social stability created by a Buddhist culture, Sri Lanka had one of the highest standards of living in the Third World by standards other than income: stable population, high literacy rate, little hunger, good traditional medical care, and long life expectancy.

Inspired by the Gandhian example, Ariyaratna returned to create a movement based on the high consciousness of Buddhist teachings: accepting responsibility for the suffering that exists in the world; waking up a global vision of loving kindness, compassion, sympathetic joy, and equanimity; and practicing non-aggression, pleasant speech, and reconciliation with all.

The self-initiated projects of Sarvodaya include revived farming; improved canal systems and irrigation; reforestation; restored village temples; new schools, medical clinics, and teaching centers; roads; and cottage industries -- but most importantly, a process of "family gatherings" where all decisions are made by the people of the area who will do the work. As Ariyaratna has written: "The Sarvodaya Movement has been able to attain such scope and vitality because it has not tried to apply any ready-made solutions or development schemes from above; instead it has gone to the people to draw forth the strength and intelligence that are innate in them and that are encouraged by their age-old traditions." And Sarvodaya does