CHAZ BUFE & DOCTRESS NEUTOPIA

DESIGN YOUR OWN UTOPIA

narchy rder

"Anarchy is Order!"

> *'I must Create a System or be enslav'd by
> another Man's.
> I will not Reason & Compare: my business
> is to Create'*
> (William Blake)

During the 19th century, anarchism has develloped as a result of a social current which aims for freedom and happiness. A number of factors since World War I have made this movement, and its ideas, dissapear little by little under the dust of history.
After the classical anarchism – of which the Spanish Revolution was one of the last representatives–a 'new' kind of resistance was founded in the sixties which claimed to be based (at least partly) on this anarchism. However this resistance is often limited to a few (and even then partly misunderstood) slogans such as 'Anarchy is order', 'Property is theft',...

Information about anarchism is often hard to come by, monopolised and intellectual; and therefore visibly disapearing.The 'anarchive' or 'anarchist archive' Anarchy is Order (in short **A.O**) is an attempt to make the '**principles, propositions and discussions**' of this tradition available again for anyone it concerns. We believe that these texts are part of our own heritage. They don't belong to publishers, institutes or specialists.

These texts thus have to be available for all anarchists an other people interested. That is one of the conditions to give anarchism a new impulse, to let the 'new

anarchism' outgrow the slogans. This is what makes this project relevant for us: we must find our roots to be able to renew ourselves. We have to learn from the mistakes of our socialist past. History has shown that a large number of the anarchist ideas remain standing, even during the most recent social-economic developments.

'Anarchy Is Order' does not make profits, everything is spread at the price of printing- and papercosts. This of course creates some limitations for these archives.
Everyone is invited to spread along the information we give . This can be done by copying our leaflets, printing from the CD that is available or copying it, e-mailing the texts ,...Become your own anarchive!!!
(Be aware though of copyright restrictions. We also want to make sure that the anarchist or non-commercial printers, publishers and autors are not being harmed. Our priority on the other hand remains to spread the ideas, not the ownership of them.)

The anarchive offers these texts hoping that values like **freedom, solidarity and direct action** get a new meaning and will be lived again; so that the struggle continues against the

'demons of flesh and blood, that sway scepters down here;
and the dirty microbes that send us dark diseases and wish to
squash us like horseflies;
and the will-'o-the-wisp of the saddest ignorance'.
(L-P. Boon)

The rest depends as much on you as it depends on us. Don't mourn, Organise!

Comments, questions, criticism,cooperation can be send to
A.O@advalvas.be
A complete list and updates are available on this address, new texts are always

WELCOME!!

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INTRODUCTION

Why would anyone want to design a utopia? There are several reasons. The most important is that utopian thought is essential to social change. Without a vision of something better, something that inspires, the chance of social progress is low; and the clearer the vision, the better the chances of achieving it.

While the idea of overhauling society as a whole can be daunting, utopian thought does not have to be applied on a global scale to be of value. In fact, it often serves as the impetus for small experiments, which serve as models. These models can and sometimes do become the triggers for the adoption of ideas which, except for the models, would never have been adopted wholesale.

Given this, the importance of utopian thought in the present situation seems obvious. We're faced with massive ecological destruction (so massive that the survival of the human species might well be in doubt), overpopulation, a seemingly never-ending arms build-up, new, inadequately tested, and sometimes incredibly dangerous technologies, and murderous religious fanatics and amoral corporations utilizing many of these technologies. A way out is clearly needed, and utopian thought can point the way.

Simply considering the questions presented in this pamphlet can help us to understand that the present social, political, and economic systems are human inventions, and that we, collectively, have the power to change them. Beyond helping to produce this understanding, the purpose of this pamphlet is to help those using it to clarify their own ideas, values, desires, and relationship to others. Awareness precedes action, and the higher our level of awareness, the

higher our chances of achieving a humanistic reorganization of society.

NOTES: This questionnaire was designed to be of use to both those interested in small, intentional communities and those interested in broad, global transformation. A few of the questions below are specific to small communities, while a few others are specific to global utopias; the large majority of questions are applicable to both. Use your common sense in deciding which questions are applicable to your vision.

To avoid fatigue, we suggest that you only answer the questions in one or two sections at a time. We'd also suggest that if you're answering this questionnaire as an individual activity, you write out your answers rather than give them verbally or mentally in order to attain greater clarity. In a group-activity format it would probably be more useful to answer questions verbally.

As a final note, we should acknowledge that the inspiration for this pamphlet came from a utopia-design questionnaire written in the 1970s by Peyton Richter and Walter Fogg. We should further note that the questions in Richter's and Fogg's work bear very little resemblance to those in the present questionnaire.

DESIGN YOUR OWN UTOPIA

I. SCOPE

Would your utopia be a global utopia?
If not, would it be a nation state? A bioregion? A city? An eco-village or other type of intentional community? If none of the above, what?

II. GOALS & VALUES

1. What would be the fundamental values of your utopia?
2. What would be its goals?
3. Would individuals choose their own goals and values, or would their goals and values be those of your utopian ideology?

III. MEMBERS/CITIZENS

1. If your utopia was less than global, what would be the characteristics of its population?
2. Would it be open to all, or would you select its members?
A. If you'd select members, how and why would you do so?
B. What would be the criteria for membership?
3. If your utopia was small in size, would you find the physical site or the community members first?
Why?
4. What would be the rights of the members of your utopia?
5. What would be the duties of the members?
6. Would there be social stratification (e.g., owners and renters, different roles for males and females) in your utopia?
7. If there would be social stratification, what roles would different classes of individuals play?
Why?

IV. CHILDREN & EDUCATION

1. Would the number of children per parent be limited in your utopia?

A. If so, to how many children?

B. Why?

2. Would children live with their parents?

If not, what would be their living arrangements?

3. What rights would children have?

4. Would restrictions be placed on children's activities?

If so, what restrictions?

5. How would children be educated?

A. Who would be the educators?

B. What rights would children have in deciding what they learned?

6. Would your utopia feature sex education of children?

If so, who would conduct it?

7. Would the traditional higher education system be retained, modified, or discarded?

A. If modified, how?

B. If discarded, how would your utopia conduct higher education?

V. POWER & POLITICS

1. Would your utopia be based on any particular political theory?

A. If so, what?

B. And why?

2. What form of social and political organization would your utopia have?

A. Would it be based on political authority, with some giving orders and others obeying them in a vertical, hierarchical structure, as at present?

B. Or would it be based on voluntary cooperation in a horizontal, noncoercive structure?

3. What would your decision-making process(es) be?

4. Would you have a constitution, other written agreement(s), or verbal agreements?

5. How would officials or coordinators be selected?

6. How would you deal with abuse of authority by officials or coordinators?

VI. ECONOMICS, WORK, AND LEISURE

1. How would production and distribution be organized in your utopia?

2. Would your utopia retain the use of money?

If not, would there be a means of exchange?

a. If so, what?

3. How would work be compensated?

A. Would everyone receive equal compensation for hours worked?

B. Would those who do dangerous or unpleasant work receive extra compensation or work fewer hours than those doing pleasant work?

C. Would access to community goods and services be based solely on need or want, and not connected to work?

If so, given present social conditioning, how would you prevent parasitism?

4. How would people determine what jobs they do?

5. Who would do economic planning?

How—what would be the process?

6. Would your utopia have sustainable economics (that is, economic processes that do not deplete or destroy unrenewable natural resources)?

A. If so, how would your sustainable system differ from the current system?

B. If so, how would you transition from the current economic system to a sustainable system?

7. Would your utopia be based on private property? Common ownership?

Or a combination of the two?

If the latter, what would that combination be?

8. How many hours per day would your utopians work?

9. Would the standard of living in your utopia be poverty level (voluntary simplicity), middle class, or high on the hog?

10. Would you set aside time for play and creative pursuits? How important would such time be in comparison with work time?

VII. SEX, SEX ROLES, & GENDER DIFFERENCES

1. Would men and women live together in your utopia, or do you envision a sexually separatist utopia?

A. If so, why?

B. And how would you achieve it?

2. Would the roles of women and men vary in your utopia? If so, how?

3. Would the nuclear family be retained?

If not, what would replace it?

4. Would marriage be retained?

A. If so, who would conduct the ceremonies?

B. Would married people have any rights or obligations beyond those of single people or those in alternative relationships?

C. Would gay marriages be recognized?

5. Would "alternative" relationships (gay/lesbian, bi, polyamorous, etc.) be prohibited, discouraged, tolerated, or encouraged?

If only some forms of relationships would be discouraged, tolerated, or encouraged, which ones would they be, and why?

6. Would your utopia encourage sexual freedom?

7. Would women and men be equally free sexually?

8. Would abortion be available on demand?

A. Would men have rights in making this decision?

B. If so, whose decision would be final?
C. If abortion was not available on demand, what criteria would be used in determining eligibility for abortion?
 And who would make the final decision?
 9. How would your utopia deal with sexually transmitted diseases?
10. What would be the attitude toward youthful sexual experimentation?
11. Would your utopia address problems of sexual jealousy and possessiveness when they arise?
A. If so, would it do so openly (publicly)?
 Why would you choose to do this publicly?
B. Or would such problems be dealt with privately?
 Why would you choose to do this privately?
C. In either case, what procedure(s) would be used?
12. Would your utopia ban, tolerate, or encouragepublic nudity?
A. If you'd ban it, why would you do so?
B. If your utopia would tolerate nudity, would it be acceptable in all places and at all times?
 Why?
C. If nudity would not be acceptable in all places and at all times, what restrictions would you place on it?
 Why?
D. If you'd encourage public nudity, why would you do so?
13. Would any kinds of sexual relations be banned in your utopia?
A. If so, what kinds?
B. Why?

VIII. Science & Technology
 1. Would your utopia encourage scientific research?
A. If yes, would it be in all fields?
B. If not in all fields, in which fields would research be encouraged and in which would it be discouraged?

Why?

2. Would technological development be encouraged in all areas?

If not, which technologies would be encouraged and which discouraged?

Why?

3. Would your utopia abandon any technologies?

A. If so, which ones?

B. Why?

4. What would be the energy sources to drive your utopia?

Why would you use these particular energy sources?

5. Would any energy sources be banned?

A. If so, which ones?

B. Why?

6. What if any role would the new reproductive technologies have?

A. Who, if anyone, would have access to these technologies?

B. Would genetic manipulation be permitted in order to choose the sex of offspring?

C. Would genetic manipulation be permitted in order to choose other characteristics?

a. If so, which characteristics?

b. And why?

7. Would cloning be permitted in your utopia?

A. If so, who would be allowed to do it?

B. And for what purposes?

8. Would your utopia allow life-extension techniques?

A. If so, would you attempt to extend life indefinitely?

a. If so, why?

b. If not, why not?

B. If life extension techniques were available, who would have access to them?

9. Would your utopia explore outer space or confine itself to the Earth?

10. How would your utopia deal with the residues of present society, such as nuclear and toxic waste?

IX. RELIGION

1. Would there be a division between religion and other social and political institutions in your utopia?
A. If so, why?
B. If not, why not?
2. Would your utopia have a single religion?
A. If so, what would it be?
B. Why?
3. Would your utopia have no religion?
Why?
4. Would your utopia have many religions?
A. If so, would you place any restrictions on the types of religion?
B. Why?
C. How would you deal with religious strife?
5. How would you deal with cults and gurus?
6. Would your utopia have rituals and celebrations?
A. If so, what would they be?
7. Would there be religious ceremonies concerning birth, death, marriage, rites of passage, etc.?
8. Would religion be integrated into daily life?
If so, how?
9. What would be the relationship, if any, between sex and religion?
10. Would there be a religious hierarchy?
If so, how would religious leaders be selected?
11. What would be the relationship of religion to science?
12. Would psychoactive substances have any role in religion in your utopia?
A. If so, which substances?
B. What would be their role?

X. THE ARTS

1. What would bethe role of the arts in your utopia?
2. Would your utopia distinguish between art and life?
If so, how?
3. Would your utopia encourage participation in the arts?
A. If so, who would be encouraged?
B. And how?
4. Would you distinguish between "mere entertainment" and "serious art"?
A. If so, what would be the purpose of each?
B. How would you distinguish between them?
C. And who would make the distinction?
5. Would you make a distinction between amateur and professional artists?
A. If so, why?
B. What would be the ramifications of this distinction?
6. Would professional artists (musicians, dancers, et al.) pursue their creative efforts full time, with the rest of the community supporting them?
If so, who would determine who would receive public support?
7. Would there be any censorship of art in your utopia?
A. If so, what would be censored?
B. And who would do the censoring?

XI. THE MEDIA

1. What types of media would exist in your utopia?
2. Who would control the media?
3. Who would own the media?
4. Would there be any censorship of the media?
A. If so, what would be censored?
B. Why?
C. And who would do the censoring?
5. Would participation in the media be open to all?
A. If not, why not?

B. If so , how would this be achieved?

6. Would intellectual property be recognized in your utopia?

If so, how?

XII. THE PHYSICAL

1. What would be the architecture of your utopia?

What materials and techniques would be used in building construction?

What would be the underlying philosophical or ecological reasons for the use of these materials and techniques?

2. Would your utopia have high population density or low population density?

Why?

3. Would your utopia be urban, rural, or have elements of both?

A. Why?

B. If both, what would their relationship be?

4. What kind(s) of transportation would it use?

5. Would any kinds of transportation be encouraged or discouraged?

A. If so, which ones?

B. How?

C. And why?

6. How would your utopia deal with sewage and other waste products?

7. What would be the relationship between public space and private space?

8. Would your utopia have private, self-contained dwellings (as at present—detached houses and self-contained apartments)?

9. Would it have private, but non-self-contained individual living spaces (without kitchens and laundry facilities, and perhaps without private bathrooms or living rooms)?

A. What kind of buildings would these living spaces be in?

10. Would your utopia have private or communal dining facilities, or a combination of the two?
 If a combination, what would it be?
11. Would it have a closed or nearly closed ecosystem, as in Soleri's arcology?
12. How would your utopia deal with noise pollution?

XIII. FOOD

 1. Would your utopia be vegetarian, omnivorous, or would food choice be an individual matter?
If your utopia was small scale and food choice was an individual matter, would you prohibit or allow the preparation and consumption of meat in public kitchens/dining areas?
 2. Would agriculture be the province of factory farms, as at present, or would agricultural production be carried on by smaller units?
 If by smaller units, what types of units?
 Who would own and control the smaller units?
 3. Would agriculture utilize pesticides and chemical fertilizers, or would agriculture be organic?

XIV. ANIMALS

 1. Would animals be raised and slaughtered for food?
A. If so, what kinds of animals?
B. If so, would this production be under the present factory system?
 If not, what system would replace it?
C. Would free-range production of food animals be allowed?
 If so, of what animals?
 2. Would hunting be allowed in your utopia?
 If so, of what animals?
 3. Would animals be used in laboratory testing?
 If so, what would be the limits to this testing?

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4. Would animals be kept as pets?
If so, what animals?
5. Would any animals be banned as pets?
If so, what animals?
Why?

XV. HEALTH & MEDICINE

1. Would your utopia utilize allopathic (western) medicine?
2. Would it utilize alternative (holistic, herbal, natural, etc.) approaches?
A. If so, which ones?
B. Why these particular ones?
3. What role would preventative medicine have?
4. Would everyone have equal access to medical treatment?
If not, who would have preferential treatment?
Why?
5. How would your utopia deal with mental illness?
Would psychotherapeutic approaches be used?
a. If so, which ones?
b. Why?
6. Would psychiatric drugs be used?
7. Would "death with dignity" (voluntary euthanasia) be allowed in your utopia?

XVI. ALCOHOL AND OTHER DRUGS

1. Would alcohol be allowed in your utopia?
If so, what if any restrictions would be placed on its use?
2. Would tobacco be allowed?
If so, what if any restrictions would be placed on its use?
3. Would marijuana be allowed?
If so, what if any restrictions would be placed on its use?
4. Would other drugs be allowed?
A. If so, which ones?

B. What if any restrictions would be placed on their use?

XVII. ANTISOCIAL BEHAVIOR AND CONFLICT RESOLUTION

1. How would your utopia deal with those who harm others?
A. Force them to undergo psychiatric treatment?
B. Shun them?
C. Banish them?
D. Imprison them?
E. Kill them?
2. Would your utopia have a formalized system for dealing with criminal behavior?
A. If not, would it be dealt with by the community as a whole?
B. Would punishment be meted out by victim(s), their families, and friends?
3. How would your utopia deal with self-destructive behaviors?
4. How would it deal with conflicts between individuals?
5. Would there be a means of private mediation?
6. Would there be a means of public mediation?
7. Would your utopia ban guns?
8. Would your utopia ban other types of weapons?
If so, what types?

XVIII. MILITARY/WAR

1. Would your utopia abolish war, or if a small society would one of its goals be the abolition of war?
2. Until war is abolished, would your utopia have some kind of self-defense force?
A. If so, would it be a conventional army with a rank system and chain of command?
B. If not as a conventional army, how would your self-defense force be organized?

a. As a militia?
aa. If so, who would be its members?
b. How would weapons be controlled?
bb. And by whom?
3. Would any types of weapons be banned?
A. If so, which ones?
B. Why?

These questions are not intended to be definitive; obviously, a list such as this can never be complete. If you'd have any suggestions for additional questions or other improvements, we'd appreciate hearing from you via e-mail.

We want to put our ideas into practice, and to that end we're including a summary of our utopian vision below. Because providing answers to all of the above questions would take up considerably more space than the questions themselves, we've included only a summary here; still, this does give a reasonable view of our goals, desires, and beliefs. We'd love to hear from those of you who have similar visions, so please contact us if you'd want to discuss any of the ideas presented in this pamphlet.

A SMALL-SCALE UTOPIA

We envision both an intentional community and, eventually, a global utopia. The goal of the intentional community would be to serve as a model which would, we hope, inspire others to emulate it, contributing to a wave of evolutionary change. Its fundamental values and concepts would be a high degree of individual freedom coupled with a high degree of individual responsibility, voluntary cooperation, mutual aid, freedom of association (and freedom to disassociate) democratic decision making, ecological sustainability, feminism, the personal as political, personal development, creative (especially artistic) involvement, dealing openly with emotional and sexual issues, and healing the rift between the sexes. In short, we'd want a community whose dual goals were broad social change and personal transformation (which we see as inextricably tied). Because we believe that a small-scale utopia will (obviously) be much easier to achieve in the short run than a global utopia, we're first outlining our vision for an intentional community rather than a global utopia.

In the community we envision, we would want to work with only those who share our fundamental goals, values, and commitments. To attempt to be more "inclusive" would lead to loss of focus. So, finding the right people would be our first goal.

In regard to the physical site, we would want to avoid social stratification through having either common ownership, renting, or a land trust, with all those living there contributing to the costs. We do not want a stratified community with owners and renters.

As for children, we like the ZEGG model, in which children live collectively with a few adult caretakers in a "children's house." Their parents interact with them as much or as little as is mutually agreeable, which we believe is healthier than inescapable, nuclear family interaction. As to education, we would prefer a "free school" environment, such as those pioneered by Francisco Ferrer and Paolo Freire, rather than forcing children to endure captivity in "public" (government) indoctrination centers, where they'd learn skills and attitudes designed to turn them into interchangeable parts.

The decision-making/political structure we envision is what was once commonly called "participatory democracy." In a community setting, this means that there would be no government (or individual rulers), but rather that the entire community would make major decisions at open forums, and that there would be attempts to reach consensus before resorting to voting. It also means that there would be considerable delegation of decision making on minor matters to work groups, with their decisions subject to revocation by the community as a whole if controversy arose.

The easiest way for an intentional community to operate economically is to have everyone pay an equal amount for the community's upkeep (food, rent, utilities, etc.). Due to the economies of scale, this usually works out to a substantial savings over the amount one spends in what-passes-for-normal society. Ideally, we would want a community featuring income and wealth sharing, but it's a mistake to rush into such things. So, at least to start, we would want a community based only on expense sharing.

We do, however, foresee a community with cooperative and individual businesses; but we would not want to make economic activity the focus of the community. Due to the low living expenses and the economies of communitarian living, we'd expect that those involved would work less than people in consumerist society, and would thus have a considerable amount of time to devote to political work, creative activities, relationships, etc.—in sum, setting up and participating in a counter-institution.

One of the primary focuses of the community we envision would be healing the rift between the sexes and building a society based on partnership rather than domination. This has several implications. First, it would mean that there would be no rigid gender roles, and that men and women would have equal rights and responsibilities. Second, sexual freedom would be encouraged, and men and women would be equally free. Third, experimentation in relationships would also be encouraged, with there being no one "right" kind of relationship (as, in consumerist society, with the nuclear family), as long as relationships were between consenting adults. Another focus would be freeing individuals (especially women) from the burdens of child care, through collective child rearing. Finally, problems of sexual jealousy and possessiveness would be, when necessary, publicly (and compassionately) processed rather than, as at present, in both "straight" society and most intentional communities, ignored.

Science would not be a major focus of our community, but it would not be anti-science, anti-rational, or anti-technology; in fact, it would be pro-science and scientifically aware. The primary reason for this is that intentional communities have limited resources, so scientific/technological efforts would necessarily be

focused on inexpensive, low-tech approaches, especially in the ecological/environmental area, which is probably the most critical area of research at the present time. This means things such as sewage disposal/recycling, passive and active solar designs, "green" archi-tecture, and organic agriculture projects.

Our community would not have any formal religion. Instead, it would be united through common dedication to the values, goals, and ideals listed above. Our guiding philosophy ("religion," if you will) would be the desire to transform the world into a free and loving place, coupled with the belief that everything is intimately connected (the personal, political, economics, the arts, sexuality, nature, etc.) and that a holistic approach is needed for transformation. It would emphasize the personal as political, and especially sexuality, emotions, and love, which we consider key areas.

The arts would be a central part of daily life, with all members encouraged to pursue their interests and develop them to their full potential. This would mean that time would be set aside specifically for artistic pursuits and that a high priority would be placed on giving artists (musicians, dancers, writers, etc.) the physical means necessary to pursue their visions.

Another priority would be communications media, because we see our envisioned community as not only being a model, but as actively promoting that model and its ideals. This would mean active participation in any branch of the media members desired, and an emphasis on providing the means and training for community members who wished to work in the media.

Physically, we envision an urban eco-village. This means that environmentally friendly designs and practices would be followed wherever feasible. This would manifest itself in such things as organic gardening, the use of earth-friendly building methods (such as straw bale construction), incorporation of solar heating and cooling features into all buildings, and a pedestrian/ bicycle-friendly design. While economics might dictate acquiring and retrofitting (an) existing building(s) (such as an old hotel, motel, or warehouse) we'd want to make such buildings as ecologically friendly as possible.

Food choice would also be guided by ecological principles, and, at least in common kitchens, would be restricted to vegetarian food. This has the advantages of being cheaper, simpler, and healthier than omnivorous diets. And, most importantly, it's kinder to animals.

The use of drugs and alcohol would not be a central part of our community, and we'd hope that community members would forego use of the worst drugs, such as tobacco. Because of possible legal (and health and social) problems, we'd want there to be no use of illegal drugs, and we'd want the use of the legal drugs, alcohol and tobacco, to be limited. In the case of tobacco, use would be confined to an area set aside for tobacco smoking, well away from living and common areas.

When anti-social behavior arose, we feel that the best way to deal with it would be openly in public processes. If these failed to resolve the problem, the community would have the right to ask disruptive individuals to leave. To avoid abuse of this process, a super-majority vote (consensus minus two or three) of the full community would be necessary before individuals could be expelled.

Finally, one of the primary goals of the community would be to end violence. This goal would manifest itself in the day-to-day life of the community, and we'd hope it would, through emulation, eventually become a wider social reality.

A GLOBAL UTOPIA

Our global utopia would in many ways mirror our community utopia. We would want a world based on individual freedom, voluntary cooperation, mutual aid, democratic decision making, ecological sustainability, equality between the sexes and races, and a fair distribution of the world's resources— in other words, a world of equals, not haves and have-nots.

All of this means that individuals would have far greater power over their own lives (both at home and at work) than they do at present, and that work of all kinds would be cooperatively organized and coordinated. This would be diametrically opposite to what now exists in both the capitalist and the "communist" countries, where small elites in fixed positions of power order around everyone else at the figurative, and sometimes literal, point of a gun.

We see education as an essential component of this utopia. In it, competition for grades and position would be eliminated. Instead, children would be encouraged to follow their own interests and to develop their critical thinking abilities. Again, this is the exact opposite of what now exists, where children are forced into a type of Pavlovian conditioning featuring bells, whistles, and domination/ submission rituals, and in which they are taught skills useful to others (government, corporations) rather than to follow their own interests.

As for political institutions, we believe that people are capable of organizing along voluntary, cooperative lines to manage the essential institutions of society. This means an end to coercive, hierarchical organization (government,

corporations) and an economy managed by those who produce and distribute goods and services. This is not a pipe dream. It came near to fruition during the Spanish Revolution (1936–1939), and likely would have were it not for the intervention of Nazi Germany, Fascist Italy, and the Soviet Union. A good description of how such a democratic, egalitarian system would function is found in Michael Albert's book, Looking Forward.

One of the essential features in our utopia would be equality between the sexes. We'd want a world in which no one was discriminated against because of race, appearance, or sexual orientation.

In regard to individual behavior, we would want tolerance for any and all behavior up to the point where it becomes directly harmful to others or obnoxiously intrusive.

Science and technology would be important features of our utopia. We'd want a world in which basic scientific research was encouraged, and in which development of appropriate technology was a priority. We would, however, want careful study of the likely ecological and social impacts of technologies before they were developed. (This contrasts greatly with the present, in which the focus is almost solely on potential profitability.) We would also want to abandon nuclear power and weapons technologies. And we'd want to re-evaluate a number of technologies which have obvious dangers, such as the automobile, cloning, and genetic engineering. One area in which we'd want technological development to continue, and in fact accelerate, would be space exploration/colonization. A related desire would be use of technology to expand the range of areas in which humans can live (thus reducing pressure on environmentally sensitive areas).

Religion as we know it—institutions, hoary rituals, and "sacred" texts—would fade away. We'd hope that a way of life based on ecological awareness, social consciousness, and a loving concern for our fellow humans and other creatures would replace what up until now has passed for "religion." As social misery abates, we'd expect a concomitant decline in traditional religions.

The arts and the media would be important in our utopia, but their roles would be very different from what they are now. Instead of being the province of corporations and the "gifted few," they would be open to participation by all. In fact, everyone would be encouraged to participate in them—the exact opposite of the present situation in which few people participate in the arts (and even fewer are rewarded for doing so), and in which small elites control the communications media, with almost everyone else reduced to being spectators. We want to reverse this situation; we want to eliminate the communications conglomerates and allow everyone with the desire to have an equal opportunity to participate actively in the arts and media.

Physically, our cities would be very different from those at present. Ultimately, we envision high-density living and working spaces surrounded by parks, agricultural areas, and wilderness, along the lines of Paolo Soleri's "arcologies" (car-free, high-density, ecological cities). As a bridge, there is much that could be done now to create more livable cities (and to eliminate the ongoing destruction of wilderness and farm lands). First, resources should be shifted away from the private automobile and its supporting mechanisms. Instead, resources should be allocated to alternative forms of transportation such as light railed vehicles, trains, buses,

and bicycle paths. Cities should also be made much more pedestrian friendly, with parts of them becoming automobile-free zones. As well, any new develop-ment should come within already-developed areas, not in outlying farming or wilderness areas. All of this would eliminate sprawl, reduce pollution (from automobiles), reduce the amount of time spent commuting, and facilitate social interaction.

Agriculture and the treatment of animals would also be very different from the present. Chemical-based corporate factory farming, and especially the mass production of animals for food, would have to go. Factory farming is in the process of destroying our best agricultural lands (and has already done so in many areas, such as parts of California's central valley), and must be replaced by sustainable, smaller-scale, organic cooperative farming, which among other things would not systematically poison agricultural workers.

The meat industry as we know it would cease to exist. It's simply too cruel to continue. For example, chickens today are routinely crowded together in tiny cages with their beaks burned off so that they won't peck each other to death out of frustration. As well, factory-farm production of meat produces vastly degraded lands (via overgrazing), disease-resistant microbes (via misuse of antibiotics), and vast amounts of pollution, especially from hog farms with lagoons filled with millions upon million of gallons of pig excrement. A simpler approach based on local organic agricultural would be healthier for both people and the environment.

Medical care would be a universal right and would be geared toward preventative medicine, through creating a

mentally and physically healthy society. Today, in contrast, most people's lives are so unsatisfying that there are epidemics of preventable health problems such as obesity, addiction to tobacco, alcohol, and other drugs, and simple inactivity due to depression, car dependency, etc. In a healthier society, we would expect obesity, addictions, and depression to gradually disappear as the reasons for them disappear.

One of the great problems in making the transition from our present society to a healthier one is the matter of dealing with anti-social individuals. This is a serious problem, and one for which there is no obvious, completely adequate solution. Our present society produces severely antisocial, dangerous people, and has obviously not found an effective way of dealing with these people, who it produces in droves. We'd also note that the present means of dealing with criminal behavior (police, courts, prisons) is not only cruel (especially in the case of those arrested for victimless "crimes"), but it actually produces more criminal behavior than it prevents, as many sociological studies have shown. We would also point out that exclusive reliance on the police/prison system discourages social cohesion/citizen social involvement, which is the best means of discouraging and dealing with antisocial behavior.

In a transitional society, one would expect a variety of means of dealing with the criminals left over from authoritarian, corporate society. One would hope that most disputes could be resolved through mediation; but one would also expect that victims would sometimes retaliate against those who harmed them. Although in some cases this would be undesirable, at least in the absence of the current legal system victims who retaliate would not, as at present, be victimized a second time by the criminal

injustice system (while their victimizers often walk free). In extreme cases, one would expect there to be a mechanism for banishment. While this is far from a perfect solution, it is undoubtedly better than the present nightmare of cops, judges, courts, and prisons—a system which has always been a source of atrocious injustice and victimization of the innocent.

In the long run, one would expect that the number of antisocial individuals would decline, because the social conditions that produce them (poverty, artificial scarcity, racism, sexism, sexual repression [and consequent perversion], etc.) would have vanished. Even in the best of circumstances, this will take decades, and in the meantime the problem of antisocial individuals will continue. There is no perfect solution to the problem of antisocial behavior, but this is hardly a reason to perpetuate the society that is producing this problem.

In regard to war, we envision a global utopia bound together not by military force, but by economic, social, and cultural ties. In the absence of nation states, and in the presence of a multitude of ties between different societies and peoples—and in the absence of the profit motive and its stepchild, economic imperialism—it seems certain that war would vanish. This—a nonviolent, free, egalitarian world— would be the end result of moving from a corporate/government-controlled society rooted in fear, to one based on voluntary cooperation, mutual aid, and love.