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Alfon of 21 August 1978
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But man does not live by bread alone, man has other needs, and one reason for the mediator of the cities is granted in their ability to produce for, and next, some of these other needs. But the most basic need of man is simply to keep alive and not a victim to die on the victim of direct violence. One basic feature behind feudalism protection in return for taxation, was taken over by the modern state with its center in the city, the capital—whether one would agree that the system provides security or not. Further, Stattluft macht frei, the air of the middle ages; in the cities individual freedom could be obtained. But the cities produce certain types of culture, first for the bourgeoisie, later for the masses, in quantities and varieties that had some relevance for the integrity of the citizens, whether they were citizens in the sense of living in the city, or of being given to the nation as a whole. Above all, the cities became the sites for industrial production and for trade on a scale unknown before; a place where entrepreneurs were building the state as an organization, capitalists their corporations for intellectual/research-based knowledge and culture.
11. Basic human needs and rural development

4. To explore this further from a development, and not only general historical, point of view some ideas of basic needs is indispensable; provided one agrees that development is development of human beings, which in turn means meeting, and developing further, human needs. In other words, rural development is something that happens in the countryside so that human beings develop. It should never be identified with such factors as agricultural output (productivity), output/input ratios (efficiency) e.g., per unit of land, capital, fertilizer, research - or productivity, i.e., per unit of land, employment ratios, volume traded, market shares, profit on national and international markets. Rising and high values of these indicators may be signs that things are moving in the right direction, but may also be the opposite - that depends on the structure and distribution formulas. At most these are the means, the instruments productive of development - although they also can be counter-productive. For they do not stand for basic human needs as such.

At worst they represent satisfiers - such as grain - of such needs, and the question is whether they reach the human or not in fact, or they may also represent rather irrelevant entities such as corporations, grown on good farmland, not good for meeting any basic human need. At worst agricultural production may be directly anti-human (not only indirectly in the sense of opportunity costs, of basic needs unity lost): brain-farming drugs, cancer-producing tobacco etc. are also parts of agricultural production. Hence, we reject all these economical indicators.

4. We shall mean by a basic human need something human being cannot do without, in their development, without suffering basic deprivation as human beings. Filling these needs are necessary conditions for unfolding as human beings. The needs vary from one individual to another, in time and space, with age, sex, etc. Social position. The needs universes are probably few and trivial, and even then it is only the need-dimension, not the quantity of need-satisfier that might be said to be universal.

Needs can to some extent be classified as material or non-material, depending on the nature of the need-satisfier or whether they affect more the human body or the human mind, -- needless to say, such distinctions should never be drawn sharply and one might often better talk about material and
non-material components. But given this distinction it may be fruitful to subdivide the material needs further into needs for security and for welfare, the latter comprising such well-known needs as the needs for food and water (and air), for clothing and shelter, for medical services and schooling, for transport and communication, and for a minimum of comfort (eg labor-saving devices as a protection against dirty, heavy, degrading, boring and dangerous work). And the non-material needs may be subdivided into needs for identity and for freedom. (For a general list of suggestions about what this may imply, see Appendix I). From that list some non-material needs are of particular significance for any discussion of rural development:
- for self-expression, creativity, praxis, work (as distinct from job)
- for being active and subject, not passive, client, object
- for challenge and new experience
- for togetherness with friends, family, offspring
- for partnership with nature, including aesthetic experience
- for a sense of purpose, of meaning with life

5. In a narrow and shallow approach to needs-based theory and practice of development, food experts would tend to define a distinct need for food as separate from other needs. The task of the medici rural [10] would be to produce sufficient quantities for everybody including themselves; while doing so sufficient surplus should be generated to provide for the other basic material needs (as listed under welfare in the preceding paragraph). The goal is relatively well-defined, precise: it can be administered from above, at governmental and inter-governmental levels - in some countries it can even be implemented. The procedure is protected by a convenient theory of a "hierarchy of needs," [11] indicating that material needs should be provided for first, then time comes for non-material needs - in spite of all the evidence to the effect that human beings are willing to lay down their lives for freedom, and that they become caricatures of humans when alienated, deprived of identity. What this hierarchy thesis does is, in fact, to disguise a class structure of needs.

6. The critique of the narrow approach to food and rural development defined in the preceding section is not exhausted, however, by calling attention to other than material/somatic needs, pointing out how they are left unattended, even counteracted through managerial approaches to development, not unlike the way animals are attended to in a good
An equally basic point lies in the integration of needs-satisfaction. There is a fragmented mode of needs-satisfaction, perhaps particularly widespread in Western Europe and North America, which would define a separate context - a place in space, an interval in time, a group of people - for the satisfaction of each need. Thus, a person may have his need for food satisfied at well-defined meal times; for creativity in his hobby club; for autonomy and challenge on a Sunday outing if he manages to lose his car just a bit in a forest; for togetherness in a meeting with friends; for partnership with nature in that Sunday outing; and for a sense of purpose with life in his church or political party. Needs-satisfaction is distributed in a thin layer over space, time and social space, and need at the time, reflecting the division of human beings into need-compartments, even having one ministry (department) for each compartment, and well-planned space and time budgets.

But this is not the only mode of needs-satisfaction; there is also an integrated mode of needs-satisfaction known in the West but perhaps even more in the non-West. In this mode several needs are satisfied together in the same context, meaning within a narrow interval of space and time, and together with the same people. Thus, concepts "meeting the need for food" by means of an intravenous injection with one scientifically correct quantity of calories, protein, vitamins, minerals etc... with a meal produced and consumed in togetherness, with creativity, using new products, with an element of artistic in the presentation and in the setting, converge both to a quick intake - in solitude - of a hamburger in a diner, "washed down" with a cup of coffee (which, in turn, will have to be washed down with something else) to make it clear that "fast food" is closer to the former than to the latter. We shall not identify the dimension "sustained-integrated" with "quality of life" for it does not take into consideration the degree of satisfaction along each need-dimension; but it obviously has something to do with it. The integration gives a more total experience, and for that reason is not only compatible with meaningfulness: it is the meaning of life - work and love, leisure and sport, production and consumption, all wrapped into one.

Hence, there is more to food than just food. To say that "this is an elitist perspective" is the ultimate in elitist perspectives, for elites more than others are precisely those who are able to satisfy their needs in a more integrated manner, get creative food, enjoy it in an aesthetic setting, produce or acquire exotic food-stuffs, etc. In fact, it should
be assumed that this is the natural way in which humankind has produced and consumed its food, whether of plant or animal origin - which means that some distortion is needed for another mode of consumption to develop. Too such distortions or distortion mechanisms are obvious: the economistic view of "food-stuffs" (the word itself is indicative) as a commodity that can be traded, and the scientific view of food as something that can be reduced to a very low number of dimensions, such as calories and proteins etc. The point here is not to argue against these visions; for all other views there are pros and cons. The point to be made is only that there is an intimate connection between these two views on the one hand and the augmented mode of need-satisfaction on the other - a compatibility to the point of mutual reinforcement.

2. If the problem of hunger is approached merely as a problem of having more "food-stuffs" reach hungry people there will be no barrier against the final incorporation of agricultural production in the industrial mode of production. Food processing will increasingly mediate between nature and the consumer; the farmer will produce agricultural raw materials as a part of an industry; it will be processed and then distributed by the business, and he will buy it back preprocessed and re-packed from the super-market - as he already does in many countries; like the miner extracting iron ore (then buying it back as a car) and the fisherman (buying it back as frozen fish). In our part in the operation will disappear; his old skills will not be called for. Mechanized production of raw materials will impede togetherness; he will be a part of an enormous economic cycle which will offer wages against loss of autonomy. In short: for good and for bad he will be like the masses in the developed countries. However, the argument will certainly be that this is a minor price to pay; that the loss in non-material goods would be worth the gain in material goods - in easy food. If this is the way to abolish hunger, then it is worth it. The problem, of course, is that the approach has not shown itself capable of abolishing hunger either, only of encouraging the existence of the rural poor even further.

In short, while not disagreeing there are urgent problems of hunger and starvation to overcome we shall not fall into the trap of economistic reasoning. If not even our thinking and theories are geared to broader, more human, perspectives practice will certainly not take care of itself but continue in the direction described above. So, in what direction an alternative theory?
II. Structure and process of rural production

II. Rural development is related to needs, but also to rural production.
In order to analyze rural production, or any type of production, a schema
with five factors of production, nature, capital, labor, research and
administration may be used. They technology used will then induce cer-
tain constraints on the proportions of the factors, conventionally
reflected in the distribution of the term 'intensive' and 'extensive'.
With five factors this gives us, in principle, 32 styles of rural produc-
tion and we shall start by characterizing the two most known i.e. seen in
Table I and then look at some of the others, bearing in mind that all
32 may contain elements of real progress, particularly in combination
with others:

<table>
<thead>
<tr>
<th>Nature</th>
<th>Capital</th>
<th>Land</th>
<th>Research</th>
<th>Administration</th>
</tr>
</thead>
<tbody>
<tr>
<td>INTENSIVE</td>
<td>moderate</td>
<td>moderate</td>
<td>moderate</td>
<td>moderate</td>
</tr>
<tr>
<td>EXTENSIVE</td>
<td>low</td>
<td>low</td>
<td>low</td>
<td>low</td>
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The two factors added are indispensable for any analysis today with the
dominant roles given to science and management. A researcher and administra-
tion, it is precisely because these two are excluded from conventional
thinking in terms of economic factors that so many of the problems of
rural development escape the attention they merit.

II. According to style A, which is the dominant approach today to rural
development, nature is used uneconomically (mono-cropping being one example
of intensive, wasteful use - the concept implies the use of extensive
areas - precisely because soil is used intensively the areas have to be
extensive? such capital is also required: labor is saved: there is a
high input of research and of administration. Another way of phrasing the
last two would be to say the style is not researcher- and administer-
tensive: the latter being a term that may stand for the owners of natu-
re, of capital, of labor - slavery that is - or simply the management in
any form of private or state organized style of rural production by anything except the peasants themselves. Assuming good soil and enough sunshine, capital used for irrigation, seeds of special varieties, fertilizer and machinery, research used to create the efficiency/productivity per unit input of the sub-factors just mentioned (labor productivity by definition being high), and administrators employed to put all of this together the approach works, at least in an economic sense, like in North America. The problem is that these conditions usually do not obtain.

12. It is probable but not certain that it was, under the conditions prevailing in most Third World countries, as compatible with a good production volume (whether it really is efficient is another matter) but it also seems to produce considerable poverty to the point of misery, even famine. The reason for the former seems clear: where soil is good and the capital exists to acquire water, good seeds, fertilizers and machinery production should be high. At the same time rice will produce both landless labor (because the value of land increases and soil will be used for style I type production) and laborless landless labor (because they will be displaced by machines). The output may also compete with the products of older methods of production for foreign markets and domestic city markets, and reduce the share others have in those markets. At the same time the unit price still makes the products inaccessible to all the new rural poor, neither in a position themselves to produce, nor participate in the production of, nor consume, food-stuffs. Under normal external conditions the implication is starvation in the city since no other provide any opportunity, or efforts to get rid of their offspring through birth control.

13. According to style II, the opposite approach on all factors, not that much nature is needed because it is made or well use of multi-cropping, extremely good care and attention to details; the other inputs in terms of water, seeds, fertilizer and thus are inexpensive and based on local production, labor is made very much use of but not so much "modern" science and management; the reliance is more on people's own creativity and people's participation in all kinds of decision-making. The letter is here understood to be the essence of agrarian reform: the essence not being land distribution, but decision-distribution (about what to produce, how to produce it, how to use surplus, etc.) - land distribution being another approach among many. It should be pointed out that according to this expropriation of land from private ownership
and transfer to state planning organizations with little or no people participation in decision-making concerning their own work and life situation does not constitute agrarian reform. It is merely a change of landlords - for better, for worse or for none of the same.

14. It is well documented today that style 4, under the conditions prevailing in the People's Republic of China, (23) is compatible with a steady if not spectacular growth in production volume, and also with the abolition (or near-abolition) of famine, reduction of misery and even of poverty. The reason for both these relatively clear: the means of production, and above all soil, i. controlled by those who till the soil, or at least largely so. If we now assume, and the history of China during the last century will not contradict this, that most of the starvation was in the countryside, then to give rural people in need command over the antecedents for starvation, food, could both increase the production and take care of the distribution to those most in need. What remains is the problem of feeding the cities: under this model it can be done from surplus from the countryside, from a "special relation" to the countryside surrounding the cities, and by the cities growing food themselves. (24)

15. Given this analysis it is quite clear who will, when given a choice, in general opt for either of the two styles:

for style A: nature-owners (landlords), capital-owners (capitalists)

researchers and administrators

for style B: rural labor, peasants, small farmers

The votes in favor of style 4 would be the relative to the votes in favor of style B, given the choice. However, in favor of style 4 would also vote the other groups of people - rather big groups, especially the latter of the two - not mentioned above - because the focus has been on rural production, not on distribution and consumption. As long as style 4 produces primarily for market demand, and even for a world market and not necessarily to feed adequately those who do the production, and style B produces primarily for consumption by the producers, the distribution - the food transfers from the big transnational agri-conglomerates down to the smallest little merchant - and the consumer in the cities and overseas will vote in favor of style B. Style 3 will instill in them one very basic fear: that the peasants might stop delivering food to the cities, that they themselves would have to start growing it, that "history could turn backwards" (and they downwards). Since in intergovernmental organizations rural labor is practically speaking unrepresented in any
direct manner whereas cities (landlords, capitalists, researchers, administrators, traders) and the average consumer, particularly the consumer in the cities, are very well represented. It is a foregone conclusion that intergovernmental organizations will tend to favor style A.

16. However, they can do so are not unaware of the problem of misproduction; the data are by now too overwhelming, perhaps particularly after the 'green revolution', on which some staked some hopes. Since, style 1 will have to be accompanied by strategies for dealing with the rural poor: the question is how. One can no longer pretend the problem does not exist; informed people no longer believe in the 'natural calamity' theory. By and large, there are three possibilities, barring the use of starvation as a 'population control mechanism': (1) a differential family planning with an over-creating on the rural poor to diminish their numbers in the next generation; (2) land aid, including the processing of inferior types of food from waste products generated by style 3 processes; (3) and absorption in secondary and tertiary sectors of the economy. (31) or these can still have a little land and there is also the fourth possibility - injection from capital, research and administration factors into their holdings - but these lands are likely to be of relatively poor quality and already very much exploited. Moreover, if the lands are capable of yielding much more, any weaknesses in the legally defined right to hold the land will be made use of by those (even only a little better off) than they themselves are: which brings us back to the other three possibilities. (32) Thus three, consequently, should be seen as measures taken to facilitate the continuous exercise of style 3 as the dominant style, however humanitarian and useful the motivation behind such efforts may be. (34)

17. So far this analysis has been in bipolar terms: style A versus its opposite, style C, with an effort to point to the powerful alliance, mostly tacit, against style 3 exercises in general, and against the rural poor in particular - an alliance not only of feudal landlords, but all kinds of city people. This analysis will now be made less bipolar, (1) by introducing time order as an important parameter, (2) by exploring the possibility of co-existence between the two and (3) by exploring some of the other 3 factor combinations. A more complete analysis would also include styles or modes of distribution, the influence of storage techniques and refrigerated distribution cycles being considerable, as causes and consequences of style A modes of production.
10. As to line order, the argument may be made that one could start with the argument could start with one and then proceed with the other style. In fact, something like that may be a relatively good model of what is or will be happening: if style A leads to glaring inequalities, and the three measures indicated above to alleviate the potential political pressure ("rural unrest") from the landless and/or landless and the peasants with the smallest holdings do not work, then there may be a social explosion. A revolution ushering in style B may be the result. \( 135 \) or the opposite reasoning: style B is put into operation for one reason or the other, it works very well to start with, the sources of famine and slavery are abolished, but then the process runs out of steam. Without substantial markets to draw upon there is not sufficient capital accumulation for acquisition of capital goods. People's creativity and participation may wane as a certain point is reached. In such a totally unutilized force, but beyond that point scientific style A research and administration are called for. With a style B created infrastructure as a basis, capital - research- and administration-intensities are then increased - a turn towards style A. \( 134 \)

11. In other words, an alternative could be put as follows: from style A (as we know it today) a discontinuous transition to style A is possible, and likely, from style B (as we know it today) a continuous transition towards style A is possible, likely. Diagrammatically it would look like this:

![Diagram](attachment:image.png)

We have made the two trajectories meet in the same point. Both trajectories, however, are rather unrealistic the way they are drawn: they presuppose that the level attained along one axis is maintained after the dynamic is carried by the other style. A jump to people-run agriculture would in our present world lead to a withdrawal of capital, research and administrative inputs; a gradual increase in these inputs would inevitably erode the creativity and participation levels - people would yield to technology. \( 137 \) To believe that it can take place gradually is over-optimistic; the system will fight that with all means at its disposal.
style B for structural change and better distribution.

20. More politically expedient: style A stands for growth in output without structural change or improved distribution, but not necessarily for growth in output; what should come first, growth or structural change/distribution? The position taken here is certainly structural change and distribution first, growth later. [41] In that case the fruits of the growth will reach those most in need - if the growth took place first we know both that the buying power of these most in need will diminish at the same time as the products require either more expensive or non-food products. [42] Hence, to refer to style B as "realistic" in spite of the overwhelming evidence to the effect that it will not work for the world's large population - a cynicism which means that it is the approach that will be favored by the elite indispensable for style A to operate, those dependent on them and the vast array of consumers sufficiently politically unconscious not to know the forces they support. [43] If the goal is to abolish hunger and satisfy basic human needs, and not only the material ones, style B is obviously the more realistic one. For people in power, today, the goal seems to be in another direction, however.

21. As to co-existence: could we have a country with both styles co-existing, without style B supporting or style A through investment and style B decreasing the efficiency of style A by imposing its returns? The answer is probably yes, but the question would have to be a relatively strong government, capable of defining and enforcing the rules of the game between them, allocating to A what A's is and to B what B is. More precisely, a country might use style A for plantation type production of a product for export because of obvious comparative advantages, and style B as the normal way of operating agriculture. It could also have style A as the predominant form and style B as a residual option. [41] In either case, however, the government should be able to lay down conditions so as to decrease any discrepancies in material benefits between the participants in the two styles, even to the point of encouraging two-way rotation between them. In doing so those coming from A to B might gain in social and human terms, those coming from A to B might gain or something from research and administration; either might then try to apply it where he or she came from. Needless to say, this does not work if A is style "modern" and B "traditional" - or "exploitative" and B "progressive" - they must enter into some kind of symbiosis.

22. As to other styles: this has already been touched upon in the preceding points, here it will be done more explicitly. Thus, departing from the two styles we have used as comparing points for the whole exercise
the easiest might be to change one factor only. For instance, given style I, under what condition could it be possible to make it more participation-intensive? Several models are possible, spanning from cooperatives (for production, distribution and, or consumption) among individual farmers to industrial farming run according to all the rules of agri-energetic/technocratic/managerial or even automation/collectivization/self-management. But the condition would be that it does encompass the whole media rural, not only a style I enclave for which it would be relatively easy to set up such organizations. The most unfortunate way of interpreting that type of condition would be by pushing the land/labor-less settler outside one’s own country through “international division of labor”, thereby making one’s own country ready for a more participatory style I approach at the expense of other countries.  

23. Given style I it is probably more once to change. For instance, increased research and capital inputs – provided research findings are made comprehensible and open to dialogue and criticism, and provided capital inputs are distributed so as at least not to increase gaps between people with high input, fertilizer, or machinery and those with more inferior variation. The modèle vivant in this tractor is collectively run agriculture, although the problem “We will use the new tractor” is already a classic in such settings.  

23. Humankind is still in an experimental stage.

24. Thus, there are some possibilities even within this very simple schema of analysis. One type of contrast can be followed up the fact, as a reaction or an acceleration; they may be some sort of co-existence in one’s within the same country; and all sorts of in-between styles of rural production processes can be imagined. Many of them are practices. Moreover, the basic polarity between one style that is labor-intensive and one on other factors, and on the other hand a style that is labor-intensive but compensates for this by requiring much in terms of all other factors remains and should not be lost sight of. There are basic choices to be made, and this is even more clearly when the analysis is extended to examine other parts of the economic cycle: distribution, consumption, waste production. Style I is (world) market-oriented, style II is subsistence-oriented (exchange-oriented and “use-oriented”) would be another name pair). But these terms cut the pie too sharply; there is production for use in style I as there is production for exchange in style II – only the priorities and the proportions may differ. For in style A necessarily
capitalist and style 2: socialist. "Socialist" regimes may run style 2, but under state rather than peasant ownership, and "capitalist" regimes may run style 1, but as some kind of micro-capitalism. And then they may both do both. The word-pair "capitalist/socialist" is too crude to be sufficient for analysis.

25. The real difference would be that under the present stage of history in many, perhaps most, Third World countries style 1 will continue to fail to meet basic material needs for those most in need, leave alone the basic non-material needs; whereas style 2 may meet a broad range of needs. Thus, even under adverse natural conditions, given total participation by those in need, people's creativity can take all the difference. (26) In this task the non-material needs are almost automatically satisfied: for creativity, challenge, togetherness in production and consumption, for partnership with nature and for a sense of purpose. Later on there may be phases of stagnation where new elements have to be brought in, factor proportions changed, etc. But by and large the condition is inescapable: start with style 2!
17. Some Thoughts About Rural Development.

THESIS 1: The best the outsider can do is not to stand in the way.

There has always been something frightening about peasant revolts: precisely because they are more connected to industrial strikes, for instance, there is a feeling that there must be very good reasons behind them. Armed with such reasons the peasants might march on the cities and they could even do something worse: the total delivery strike. In that case the state machinery allied with the rural upper classes would turn against the peasants and force them to deliver, if necessary through military occupation of the countryside. It is this potential power, rarely unleashed, that probably conveys a far more complete answer why peasants are not exploited even further. It is hard to believe that much can be retained in terms of true rural development without consciousness that this type of power can still be utilized and used in co-optation, especially for that reason the role of rural production is also the process that will tend to polarize the countryside into a part whose interest will be with the city-based elite and consumers, and a vast array of discontented, the "wretched of the earth", whose organizing power is drastically curtailed because they no longer have really needed in the production process. Of course, their nuisance power may still be considerable, but it is easier to utilize repression forces against them as they are no longer productive.

If what is wanted in rural development there will both more development and less violence if these forces are made use of. The only frustrating thing about peasants is not that they want a change but that they are so incredibly patient. A basic task of the outsider is not to "give", but to be sure not to stand in the way, not to impede their social processes and to help convince those who oppose them that a change may also be in their interest. A slight decrease in material living standard might be a low price for no longer having to fear a basic change: the change would already have taken place.

THESIS 2: The "coming agricultural revolution" may change power relations.

By "the coming agricultural revolution" is meant the present surge of innovations, technical and social, that may restore the self-reliant, even self-sufficient farm, if the first agricultural revolution established sedentary styles of production, as opposed to the hunter-gatherer
and nomadic modes and the second revolution was the set of innovations (mainly technical and social) that brought to the countryside industrially produced fertilizers and anti-machinery. Then this could be the third revolution. It is based on such technical innovations as solar energy converters (and other "new" forms of energy, or utilization of old ones in new ways): micro-combustion, algae ponds etc. that in principle could be coupled together in space within a limited area and yield much of what modern humans are said to need. It is also based on such social innovations as the new forms of communal living with co-production, commensalism and conviviality as now seen as more or as important as consumption. The new style is both research - and intensive participation, and could make the country-side less dependent on city-produced inputs.

29. In a sense it is a paradox of history that this takes place at the same time as there is an exodus from the countryside, a migration to the towns and cities all over the world in the search for more labor: for participation in money economy, social security and paid vacations away from animals and plants! for more comfort and closeness to the city. More things happen - in rich countries, and in poor countries a desperate struggle for survival and for the re-arranging of the package houses held to be more praiseworthy in cities. But at the same time there is an opposite trend, as far as a trickle in comparison, for many of the people, educated but not rich, in search of another way of life - more like that has been called style 1 above. 30. Many of them now into communities not empty by the dominant trend but in order to run agriculture a different way, not to be incorporated into social structures they are escaping from. Our thesis is that in societies they are trying experiments on behalf of humanity, experiments that should be supported and from which there may be much to learn in the years to come in terms of making the countryside less dependent, especially in energy, and hence more autonomous and powerful.

Thesis: Local development is also needed in rich countries.

30. With the predominance of style 1 type agriculture in rich countries, partly as a cause and partly as a consequence of their being rich and having somewhere at whose expense they could develop, there are problems of development in the countryside of the rich countries as well. Of course, these are different types of problems. The output is high, efficiency and productivity increasing, displacing people towards the cities. There may be marketing anomalies and profitability problems, but this is generally blamed on international economics. Cross and the problem
may perhaps be defined as follows: they are materially secured, but caught in the same alienating structure that industrial society tends to create without benefiting from all the privileges of city life. Self-reliance is not. There is total dependence on capital goods from the outside and external markets; yet the needs of city life such as paid vacation and "comfort" are not available. They feel short-changed by history. The malaise of "developed" societies is well reflected in the two-way mobility.

31. It may well be that the trend alluded to under Thesis a) some of the key here: a gradual replacement of the family farm by the communal farm - perhaps also with staving in farms run as farms at factorytime. Under such farming togetherness could be preserved at the same time as vacation could be possible on a rotation basis. With whole families leaving together, and the others at paid replacements, running the farms. Animals and plants still require some human presence. a farm cannot be closed down like a factory can. Experience gained in developing countries, even the garygiava villages in India and colleagues, the more-timc in Bulgaria, the people's commune in China, the paddy villages in Indonesia might be of relevance to richer countries, and it could be a natural task for international organisations to facilitate a two-yearing of such experience, as for governments to help enrich cultural life and services.

Table 4: There can be no rural development without some urban change.

Technically the urban-rural axis has always been a source of tension: an axis for the organisation of class and structural conflict. The terms of exchange between hands are services produced in the cities and towns, and the agricultural products, tend to work in favor of cities, as can be seen clearly from the difference in living standards, and perhaps particularly from the fact that sometimes starvation seems to be a rural phenomenon. The location of most national (and international) elites in the cities, such as bureaucrats, capitalists and intellectuals / researchers, for location of secondary and tertiary sector of economic activity - or at least their platforms' command-in the cities, not to mention the location of the instruments of ultimate power - police and the military - makes for an urban-rural center-periphery gradient. So long as this gradient is so steep as it is today, almost any amount of agrarian reform and urban development will prove unsuccessful in keeping people in the countryside. People will move along the gradients, and
It may be expected that to keep people in the countryside is no goal; that urbanization is not only a trend but also a need. Maybe in the future both may be equally attractive, giving people a real choice. Today rich cities in rich countries also need, in spite of being centers, making parts less attractive as habitats for rural people, although for different reasons. In a more positive realm would be possible for a range of urban/rural mixtures, bringing more agricultural connection to the cities and more urban activities, not only medical services and schooling and third rate mauve to the countryside - including sectors of creativity and more. \[57\] With the facilitation of transport and communication aviation today a more fair distribution of center and peripheral elements over the urban-rural axis seems possible. \[58\] In countries with overdeveloped centers this will mean in essence a change where a crime, even a lift, is not in the center or the capital city till the countryside has more further to become an. \[59\] Essentially this may be more feasible than informally, as we know. \[60\]

**DESLA**: The unitary farming system is not farm but economic cycle.

\[46\] An economic cycle has three key components: nature, production and consumption. \[41\] Something is extracted from nature in return for real products. It is then processed in production. Distributed for consumption in return for money or labor. And consumed the consumption process goes back to nature in return for another input consumption: air, water - so far still unmediated by production. In style a agriculture most of this can take place within the farm where what is produced is divided into four: for needs, for consumption, for reserves, and for some exchange; the latter being a minor part. \[42\] Because of the control over the economic cycle, negative ecological effects - not only depletion and pollution but also uncontrolled disturbance of ecological equilibrium - can be and should be controlled at the farm level. In style a agriculture all of this is different: the same four parts exist but the part for exchange is a major one, and the part for consumption may be negligible or nil, the system may favor having potatoes at the supermarket rather than eating own potatoes. \[43\] The control over the economic cycle from the farm is insignificant, the control by agro-industry and agri-business dominant. The ecologically negative effects are likely to be considerable, and to be compounded further by recycling and cleaning-up efforts. Even nature may be far away; seedlings grown elsewhere may be planted in and replanted in a chain of "farms" located on the economic cycle.
In trying to master these forces by some small changes in the countryside in as realistic a way as to try to control train schedules by raising the salaries of the village station masters, people in the countryside are faced with a choice between two strategies here: either to contract the economic cycles towards static agriculture, or to gain direct or indirect, through better more sympathetic to them, control over the entire cycle - farmers' cooperatives being the classical solution. This control may not solve ecological problems, however, and may even lead to exploitation of the small by the big farmers. People by farmers, the landscape is the present, and all of this by the forces in the organization.

The Unit of Rural Development is not the Farm or Household

Agricultural activities follow the cycles of nature in general and animals and plants in particular: they have to be cycle-long sensitive, and may also be vulnerable to the variations in nature. They differ from industrial and tertiary sector activities that work in an artificial, man-made environment, sensitive to cycles in that environment, but not to natural cycles either. To the extent that agricultural cycles are immune, the economic situation is better than in other sectors. We essentially have two types of work, year round, cyclical, agricultural and social mobility as the only way of changing the work they do. People in agriculture do very different types of work depending on what they are on various cycles: on the other hand, the two types of mobility are usually better than even in the tertiary sector. Even the longest in the construction may not abound to get harvest time (because he has work) and right after it (because food is scarce and abundant); in other periods, they may starve.

Consequently, the farm as such may be insufficient to keep a household alive, leading to the need for country-wide economic activities. There are many types of construction work, factory jobs, all kinds of the rural tertiary sector, and a ranching on a farm big enough to absorb some of the impact of the cycles. And that, of course, is the point of perspective for a basic system in the reconstruction of the countryside: the answer to these ancillary activities are built into the economic activity as costs of a total, not as something on the side. In fact, the response would also institutionalize rotation into higher level tertiary sector activities, medical services and counseling, and consequently offer a greater variety of alternatives to conventional agricultural work. In doing so the household should have
meaningful activity the whole year round, and since the household is the unit in which most basic needs, material and non-material, receive their satisfaction this is rather significant. The point is to make the household viable - to make the farm viable may be a necessary, but not a sufficient condition.

THESIS 2: The insight of people, particularly women, is indispensable.

Traditionally women were not merely experts on the food processing, distribution and consumption, but also on production of the raw materials, often running the subsistence sector. In stable agriculture women are by and large relegated to very inferior positions unless they manage to remain as entrepreneurs and nutritionists, or in positions in the food distribution business, but this is a recent phenomenon, a process that has come far in some countries but not yet come off the ground in others, which means that even still are almost inexhaustible reserves of insight about how to produce, store, process and consume food, how to handle waste products etc. The argument is not that all traditional knowledge is necessarily good for value, only that much of it is, and that a system that reduces production to anti-technology as if animals and plants could be handled the same way as the inanimate matter processed by industry, and reduces consumption to the handful of variable handled by nutritionists, is also making its own reserve of insight. So-called modern, scientific insight has a tendency to be more or less anti-varietal but can be injurious: traditional insight is more rigid, but also less or if rigid, we cannot afford to lose the insights accumulated particularly by women about how to keep a family alive under very adverse conditions, how to communicate feelings of love and solidarity through food: in fact, the whole use of food as a means of communication.

This, of course, holds for people in general, not only to the knowledge they already possess, but also in social rural development processes, in such a way that people's creativity is called for. The conditions for people to be innovative may not be well known but they would certainly include open sectors at challenge, the knowledge that the insight will be more use of if it is valuable, that it will make a difference to somebody, preferably including somebody of their own kind. This is no less for lay, non-scientific knowledge to dominate the scene alone, but for its position together with modern research - among other reasons because the former has been tested by experience, the latter not - however spectacular it may be.
40. As pointed out in the general part of this paper the time order of distributing production factors and increasing rural output (or production) is crucial.  

The content of the high-speed revolution to affect this reversal of the time order should not be permitted to serve neither as a pretext nor to do nothing, nor as a motivation to do something - in either case it will probably turn out contrary to expectation. If agrarian reform is not proceeded in with care for its social effect that some of it will lead to the high-speed revolution, the suffering in terms of structural violence today and direct violence tomorrow will only increase. If agrarian reform is engaged in to wards that result in, as in dictatorial measure, changes are it will not too well-intended, giving the peasants inferior soil, standing in the way when growth is supposed to start, blocking essential credit facilities and access to markets. The only thing that can be obtained in either case is a containment of what is going to happen one way or the other, even combined with more starvation._style A agriculture will always lead to a sizeable residual of land- and laborless people in some countries.  

In any case it should be emphasized that distribution is not merely a question of land; it also covers the other four production factors. It is a question of distributing credit facilities (or their equivalents in kind); of distributing better the quality of labour through adequate health care and schooling in the countryside; of distributing research by making both the production and use of research results more accessible to the rural population and of more participatory institutions. Emphasis on one factor alone is unlikely to produce good results; emphasis on all may bring about a variety of new styles of production, not only styles A and B mentioned above.
The basic forces behind style 3 agriculture is the search for profit, expansion, market share etc. The forces behind style 2 is the search for food to satisfy needs. In this regard, one would assume that style 3 is run best by those most in need of profit, style 2 by those most in search of food - keeping the other factors constant, particularly the level of technical competence. Thus, one style is propelled by greed, the other by need. But the greed may taper off and the need may be satisfied - those motivated by greed may find that this (non-basic) human need has been satisfied, those motivated by need may no longer be hungry. Of course there is a difference: the absorption capacity of the human body sets a ceiling on the consumption of food; there seems to be no corresponding mechanism for capital accumulation - except by force and force imposed by others, or by culture.
THESIS 11: Only a break approach to basic needs is realistic.

44. This brings us back to the point of departure: the basic needs approach to development, and the idea that development in development of human beings. The argument has been in favor of not only including a broad range of basic needs—examples have been indicated, of both the material and the non-material varieties—but also to work for an integrated mode of their satisfaction, or at least make structures that do not impede this approach. That will be added here are only some reflections indicating that this is not either a philosophical stance or a declaration of political ideology. The point is simply that the narrow economic and “nutritional” approaches must not work, if one is willing to include concepts of alienation to the point of mental breakdown among the indicators that things do not work.

45. Of course, one cannot claim today that there is evidence for a clear relation between being a dependent of a lack of a real-estate structure, with or without electricity, and mental breakdown and suffering—but there are from everywhere of countries where to point in that direction. The economic approach can be fixed, but in addition to not solving problem of hunger may also from large-scale and deep alienation to a point that makes human existence much less than it could be - even with a full belly. And what about the “utopian” approach: what happens to quality of food? In fear of a powerful means of communication. Is it a question of fact — the difference between Christmas cookies come in either in nuclear families, it would be the family structure, and in no respect, the supermarket? Where do such features enter the present’s home in our materialistic/utopian paradigm are the gaps, the warnings that will force the planner/decision-maker to take all such factors into account in planning policies, not excluding some hierarchy-needs facilities? The answer is obvious - except in the human and more at least vague dissatisfaction at vast masses of people, one has a right to better theory and practice in these issues. People in general, all over, have been short-changed by these approaches, not only those starving, either in the countryside or as refugees from the countryside. That they deserve first priority in action should not serve as an excuse not to develop theories, and practice, also relevant for victims in overdeveloped countries. And at this point there is the danger that basic needs approaches make us too modest, not sufficiently tuned to food as a source of delight and enrichment and to the entire human habitat as an integrated whole.
They are not only starving; they are dead.

It takes much cynicism to refer to the primitive accumulation of surplus from the work of exploited rural people - directly by using the surplus for export, indirectly, by using the surplus to feed workers cheaply so that what they produce can be exported competitively - as "development", even as a way of building "civilization". Almost any step to counteract this tendency is bound to be progressive; harboring no illusion that it will continue to be, very much, an uphill fight.
Ernst prepared at the request of Mr. Hernan Santa Cruz, Special Representative of the "Director General for the World Conference on Territorial Reform and Rural Development" (WCRFR) to be held in June 1977. The main objectives of the conference are broadly defined: "To generate poverty, increase quality of life, increase production, promote employment and increase effective demand; rural people's participation for a better and more just and satisfying life of their needs. This special reference to the farmers, landlords, laborers, entrepreneurs and other rural communities in their so-called own development policies. Alternative strategies for agrarian reform and rural development, "suit for rural economic and social conditions of the area for sustainability and success; to improve the socio-economic and environmental condition of all peoples, rural and urban, and produce a marked change in social and economic conditions in order to benefit the implementation of agrarian reform and rural development programs". The terms "agrarian" and "agricultural" are also used by many countries as a reference to the non-rural. Opinion expressed are those of the author and not necessary of the institutions with which he is affiliated. I am indebted to Susan George, Pierre Spitz and Ernst Feier for useful comments.

1. See the article by Pierre Spitz. Silent Violence: Justice and Equality, 1969, Acta No. 7, prepared for the 1st Violence and its Causes, Collection Actalia 1979. By the way, there are many sources, a number of them not available today. Some of the best - H. Daliri, a neurologist in 1941 and during a campaign of an estimated 10,000 people - the movement led by Calcutta - Calcutta consisted of a mass of individuals movements and did not have any organization. There were very few leaders and hardly any leadership of any sort. The aid supplied was reserved for the inhabitants of Calcutta and simultaneously, as it is noted in the official report on the famine in 1941 - the death toll was the low estimate of the health authorities in the state of Calcutta. But the number of rural areas, just a single inhabitant of Calcutta died of hunger, while millions of people were suffering and dying in the country.

2. Comparisons later of Pakistan that will come about - for the same reasons as the series of conferences for non-aligned third world countries hosted in Bandung, Indonesia, 1955, and the "World Conference of the International Women's Year" Mexico, 1975. It is a question of consciousness of the world as it has been for ethnic minorities.
The argument is simply that direct violence kills more quickly than the "silent violence" of which Fairstein writes: in a second as opposed to days, even weeks of starvation.

These four classes of goods, security, status, identity - and then the economic well-being, the welfare goods are explored in more detail in Urban Culture. In the current context, the focus is on needs. For instance, May 1973, to be published in the proceedings of the meeting. Many other classifications are possible and - indeed - exist. This one has the advantage of highlighting the non-material goods - for freedom and identity.

The Oromia Declaration, Mexico 1974.

Indications of alternative indicators are given in appendix 7.

For a very well documented study of this area of "development" and "great fear, Standard Journaling: An Inquiry into the Mechanism of Dependancy in Mexican Agriculture. Editor's Company, Mexico City. 1976, distributed by America Latina, London.

They may be wrong, of course, experience may prove that they can do without it. There may exist a case of cancer that they cannot do without. But those who exist in this area must also live in a country that can. If, for instance, these who go hungry today gain control over the food production process in their countries. An optimistic parenthesis is that some drastic changes could be needed, the informal debate and dialogue about an expert.

This Spanish expression was not translated well into English, and convey something very important: the "social-welfare" as a need through which free is produced, needs can be satisfied, etc. It conveys more than merely a geographically defined area.

The best known is that of A.H. Maslow, "A Theory of Human Motivation", Psychological Review, 1943, pp. 370-40. At the water are hunger, thirst, oxygen, recovery from fatigue; then freedom from pain; protection of psychological gains; then friends, love and tender affection; then creativity, achievement, status and dominance and at the top "the need for self-actualization: expression of capacities and talents. The problem with such hierarchies is that they tend to be used for beyond what they can reasonably stand for: as an indication of the needs that are more animal-like versus truly human needs, as a legitimation of a division of society
into lower classes move with the first two layers, middle classes engaged in craftsmanship, lower and lower middle and upper classes devoting their time to the top two layers "intermarrying also tend to multiply separation or segmentation of need-satisfaction. While not denying that in any concrete situation people have priorities no universal dogma should be based on that.

13. This is explored in more detail in Johan Galtung and Roger M. "Human needs: human rights and the theory of development", report, Chair in "Conflict and Peace Research, University of Oslo, 1976; also published by UCDP, Department of Social Sciences.


15. Often the terms "time budget" and "space budget" are indicative of this mentality: minute subdivisions of space and time on the one hand, human activity or constraint on the other, and then a meaning of the latter as the former, called "planning", in which architecture in done this way, generating people away from the central core, where all kinds of things took place, into functionally specific environments.

16. For "extensive" read: absorbing, requiring for "extensive", read: saving, conserving.

17. This, of course, applies not only to architectural, but to technologies in general: apparent efficiency has largely been based on the "time" sense, thus closing out reflections on energy vs. material creativity and administration vs. our new participation.


19. The report from the U.N. Expert Group on Fisheries Development for tropics, 22-27 April 1972 furnishes the opening quotation's 14½ years ago
There are too few fish in the markets today with 400 trawlers operating. Why is there scarcity of fish and high price? That there is scarcity of fish today may not be an aberration given the efficiency of the trawler and its ecological impact: "the process of harvesting at a speed has a slaughtering effect on which the fish eggs and larvae, breeding in the soft sediments are brutally killed."[1] Nor should the unit price of fish necessarily rise because increased costs with capital intensive technologies for production catch may increase even more than the catch expected to traditional methods.

But what definitely does up in the price that can be asked because of the willingness of people in the rich countries to pay. We may theorize that the excess of the means of food production could achieve a two-tier or polluting price structure - but why should they? It makes as much more rational from their point of view to throw the fish overboard, keeping the resource, for as the Gen. Director of Fishing concludes (in the Annual Report 1978 of the Fishing Federation): "The processing industry is of primary value, having a ready foreign market, with easy money at once and high yearly profits."[2] (Ibid., p5). Or, as Krop: and "luring out to sea..." p.19: it takes a lot of freight to fill a BO-115 can, etc. Yet three time a week from early December until May a 30-118 takes off from Cotonou laden with oneself terror, snakes, tomatoes, mangoes, strawberries and watermelon. Its destination: Antwerp on revet of 280 tons. Ironically, once oil lifts began just as the dragged in began, the revet and they dramatically increased even as it was entering port". [3] "The poor must compete with the rich at every stage of the process for land, for income, for services, and, finally, for the food itself on the basis of their superior power and/or political power". - From "Lectures and Lectures... select speeches." In: "Africa:..."

1. "In their cases situations vary from one country to another, the peasants take their poverty with them and, far from improving it, sometimes aggravate it. They create serious problems of unemployment, pollution, overfishing, lack of public services, and other kinds of environmental damage in the urban areas". From 'The Historical Context of the North-South Relationship and the Role of the United Nations in the Evolution of this Relationship', Centre International pour le Developpement, Paris, 1977 (also presented at the North-South Roundtable, Geneva. Society for International Development, May 11-20, 1977). p.17. So, if most of the causes of the negative development in the countryside are located in the city, the sins of the fathers are visited upon their sons and daughters, creating a hardly understood interdependence to the benefit of very few.
21. It should be noted that the arguments do not take one of the two real extremes, "intensive on all five factors", or "extensive on all five factors". Theoretically possible they are probably economically relatively less sensible. For there would be the obvious that could make for some comparative advantage lie on the first, and where could the input or on the second? The first is the mental, the second to wrestle to make sense.

22. Tseng and Colling (op. cit. p. 154f) quote a number of studies to the effect that "the small farmer in under-ses produces more per unit of land than the large farmers" (studies from India, Thailand, Pakistan and the World Bank study). The result of World Poverty and the Challenge of Rural Development, Education and Training - Baltimore: John Hopkins University Press, 1973 from Latin America and small farmers in Europe to fourteen times more productive per acre than large farms. On the other hand "based on a survey of 40 countries, Slightly more than 3 percent of all laborers, more than 85 percent of all areas are not controlled almost all percent of all farmland" (Tseng and Colling, loc. cit.). One of the explanations is that the small farmers have another that they cannot be in an ecologically more sound manner by rotating and mixing complementary crops. They are not victims before planting single commercial or cash crops, and are able to work in the areas where chemical fertilizers are used. This they are also in some or less radical.

23. The Learning from China, U.S. National Office for Asia and the Far East, Bangkok 1974, report on Agriculture and the Chinese NPL's C ommunes (by an U.S. Study Mission Fall 1974), particularly chapter 4, "People's Organization: Transformation of S - the "New" Land". The author: "The Chinese also regard the collective person as the basic organization of social action. In the social sphere of the small farmer, self-reliance must necessarily be attached to community or organizational terms, individually, the small farmer is to seek to respond to the increasingly urgent calls for self-reliance and participation. The small farmer needs solidarity and strength through organization in a peer group. Only through organization can the small farmer acquire both responsibility and power" (p. 13).
11. See Andrew Thomas, "Assessment of Creative Fishery," AFDB, Geneva, 1971, and the very well documented chapter 17, "Creating the Green Revolution: " in: "Fish in Latin America," ed. cit., pp. 144-34. Looking through the list of factors making the rice so bitter are some of the most interesting facts, for this is likely known in advance. There is nothing new in it except the consequences of the reduction of genetic variety, and if ideologists/sociologists do not predict that these disciplines must be in a very near atom. The point is, of course, that these decisions were made on the basis of very well selected research findings, and of the basis of the type of economic theory that sees development in terms of developing countries (e.g., through trade) rather than people (c.g., through having enough to eat). The main story is, of course, a special case of the more general theory referred to in para 12, see footnote 17.

30. Of course, style 2 competes under the condition of embracing in most Third world countries very well with style 1, which means that style 2 farming is pushed back, or inferior will take over due access to inputs. On the other hand, style 1 generates very rich rice. The logical conclusion, to "free the most generated" or style 1 on the costs generated by style 2 is almost correct in its majority, yet this may well be the way the system will try to protect itself.

31. Although the notion of the slums around major Third World cities is indicative of some kind of associative capacity, mostly in his right mind would see this as a solution. For an excellent analysis of the urban-rural interface that generated these conditions, see Randolph Davit, "The sociology of poverty or the poverty of sociology: A brief note on urban poverty research", in Nancy Chang, ed., Questioning Development in Southeast Asia, Select Issues, Singapore 1977, pp. 77-84. The book also has other chapters on the urban poor in the area, including a chapter on "The urban environment and mental health", by Rick Hansen.
11. Among the many symptoms of the "Third World"...  

12. Address to the President of the World Bank, Robert McNamara, also see this address "Riots in October 1977: a Preliminary Report on Current Trends in the Small Scale Enterprise Sector in India", mimeographed.  

13. See also the critique in our terms. It is simply that the programs cannot be isolated with viable approaches. It is more an attempt to be realized that "focus on the small farmer needs read until we recall that in many countries up to 80 percent of the total in the countryside have no "land" (Gom, "Land", 1971).  

14. Small farmers face a number of problems. They are concerned with the productivity of their fields, the quality of their crops, and the cost of inputs. The government has taken steps to address these issues. For example, "The Challenge of Agricultural Development in India" by N. R. Bajpai.  

15. The lack of transparency is important here. When the open cultivation of cereal fields are next to the barrages and laborers report a evident it much will take much imagination to solve the problems of hunger.  

16. But it could, of course, also result in other styles. "Camouflage", one of the 1960s avant-garde collectives created three years ago in central's Capitalist-oriented countries. Now, it is dissolving itself. The workers, the mechanically oriented collective decided at the time with the government in democratically by "the" collective of workers. Their strategy aimed the program to the relief of the workers' fear "on the farm". (Pmc, July 21, 1976).  

17. This type of economic reform, whether it can be termed "socialist" or not, is obviously quite different from the private ownership which in fact the name of "collective control" (the journalist authors are probably not familiar with such distinctions).
32. ...makes a very useful distinction between various approaches to the problems discussed in the present paper, the "neo-Marxism", the "unfettered official" [under] and the "radicals". Their critique of the "radicals" is probably justified; their analysis and policy is not, at least in its overall direction. At times they seem to adduce, the "radicals" tend to neglect the productive forces, or at least ignore productive techniques for more productive social ends. Without oversimplifying, the relationship between productive forces and social structures is at the core of "radical", as opposed to Marxian, analyses.

33. Hierarchically, it could show up in the super-imposed manner...

34. For the paper by Sub-Advisors, "Development Planning Policy Coordination - a Strategy for Developing Countries\textsuperscript{1}", at the 1st anniversary of the Institute of Social Sciences, "Development and the" ...approaches to economic development in developing countries is quite simple, as indicated earlier, that I would urge is that, of such steps in the growth process, the historical time sequence of productivity improvement follows a certain path. Thus, the critical asset where productivity will substantially be in terms should be redistributed, then, separate from, its productivity origin in agriculture\textsuperscript{1}. And the need and role of experiences of the formerly developed countries - "developing countries" which have successfully achieved economic productivity, can be derived from the experience of accelerated growth.\textsuperscript{1} From their example, it is clear that they are not "anecdotal evidence of strategies similar to the one".\textsuperscript{1} In addition to the area of strategies for "industrial" development, there are two aspects of economic development: the human capital, "Factors of Development: A Diachronic Analysis of Development in Japan", in Nancy Lassen, ed., Population Development: Socio-Economic Development in Japan, 1973.

35. "The Mexicans are noted that there is little but Mexican land, water, and labor involved in the agricultural sector, meaning the plantation of strawberry plants come from the US; the US determines which strawberries will be grown in Mexico. US strawberry interests are seeking directly and indirectly that Mexico develop its own adapted varieties" (Sapo, p. 24). Not only are there also minimum utilization of local factors, and hence minimum farm development, were factor destruction on mono-crop (e.g., strawberry).
44. "Not certainly solving the few rules (with the exception of the
Bananafrauen in Switzerland, who want to see more and the all-year availability
of nutritious food.

44. For this could of course even be a trick: "let these collectivist
women in two people have their little primitive self-sufficiency, not more
and more for them, but let the rest of us do serious business." On the other
hand, in the Soviet Union Style B is carrying a major portion of the food production;
Style A being unproductive and inefficient — according to reputation (data unavailable).
44. The same paragraph.

44. The more literary style (without literature), and also some of the
parts that literature abound with such references.

44. For an example of the opposite of stimulating human's creativity.
see the article "commercial" in Michael Smelt, Of mouse Feeding in". "Basut". (by the world book even, current=December 1971. o.k. then in
1971 they achieved a successful New York advertising firm to see at its
educational program. Ecuador's National Institute of Nutrition was
assured an innovative project. Ever before had radio advertising
campaigns been so effective in reaching educational needs in a declining
country. The name made after notice in "Prada" sbble article on
Family planning in India is "Prada", "family planning; 1973. One
"success of producing the impoverished rural worker as a "worker
to limit his family is likely to be a protracted one at the most, and the
chances of success cannot be rated vary high. — For these reasons
sharing the main contract with the man has been in the context of the new
stabilization range that have taken place for limited periods outside the
village setting. These, the same contract has not to obtain acceptance
under the extraordinary incentive payments of the villages and through the
use of incentive payments that are very large compared with the budgets
of poor households. These high payments that have succeeded in raising
the count of stabilizations performed, but in many cases, the acceptors
have reported their decision after wave —. Compare this, which blacked
in the context of central style A stabilization is performed by an undeclared
but by one people, with the following: "In the same context it concludes,
therefore, dictatorship of the elite over the masses, that is over the
countryside and of the urban sector over the traditional, and not care
of external control which would dilute the process of democracy". From
"Participatory Democracy", in Towards a Theory of Rural Development,
Development Dialogue, 1977: 0. Subh-Chandra Banerji, Upajjayanta, Anjum
Rahman and Prana Nandana.
45. Of course, when one has considered the only answer one really wants to offer when asked what they - in position of power in the last - can do to eradicate world poverty in to saw nothing, but that alone, that just one or action "life is not like that, neither are USA, neither are states. Their methods may change; their basic goals will not" (or cit., p.271). But the point should nevertheless be made.

46. The high yield variations, our new pattern that makes the agriculture dependent in any lasting may be imports from the outside, but particularly on agricultural universities and colleges, are also in this tradition.

47. See Russell Ackoff, Biological criteria to Self-reliance, Stockholm, 1969, which gives a comprehensive review of the need as well as for their interconnections. The net is our lifeblood a energy capital, solar energy our income; it should be used much better. According to J.O. Collen, Physicalanthropology, University of Chicago Press, 1965: Northern Europe receives on the average 100 cal/cm²/year, North America 150, the tendency 100-200, giving a very incomplete picture, the tropics where rest of the Third world is located. The picture is to be countered, but not up to make much more use of photosynthesis, and assume that the main resources are also sufficient, except for northern Africa and the Near East.

48. From arable that very much of the 'energy needs' of modern society are by-products of excessive centralization. With more conventional agriculture yielding food and waste, the waste (also human waste and animal waste) fed into a bigger digester that may be heated by some solar energy to operate optimally, using the sludge for fertilizer and the gas for heating, cooking and to run some engines (eg. tractors), all of this coupled to an algae pond to feed the digester even more very many needs should be satisfied within a small area, creating a high level of self-reliance. One could of course also use trickle irrigation to avoid unnecessary waste of water, and inter-cropping, with aquaculture. One problem, however, in
They have to be organically linked to what takes place in the countryside. Though, clearly, society needs the following capital goods needed for the basic necessities in a country like Asia: a solar energy converter, an assembly line, an irrigation system, a broadcasting system, for instance. Consequentially, these are things that should be made in the countrywide rather than mechanically moving some technological industries into the ready made.

99. The Italian system of centralization is very complicated as a consequence of densely packed houses, not as a network with centers stretched out over vast territories, with no clear centre anywhere. Most of Western Europe has this network, but the centers are still much too clearly in the capital and some other centers. The present author had the occasion to visit a number of small campatri in recent days on his way to the national holiday, communities that used to be centers of cultural activity to celebrate the day. That was (1974) the first year: people were glued to the solar TV to watch the parade in Italy, not just parade, "real" not because the fire was there, but because it was Quotidien. Without decentralized TV (which is entirely possible, cable-TV) such decentralization would today be impossible — on the other hand, the experiments with decentralized broadcasting in Italy are interesting.

80. This was very revealing for Vietnam: in a country that has favored the capital out of proportion, decentralization is needed to compensate for asymmetry. Obviously, the Pol Pot regime in Cambodia must have had similar perspectives in mind, however destructive, even fascist, the implementation.

81. Because there is no world government with a world policy. That world government might have put a lid on the growth of the North Atlantic area till the rest of the world somehow catches up - with some smaller lions scattered here and there.
всего известных мне технологий. Но не все, что я могу сказать, может быть полезно для решения этой задачи. Итак, прежде всего, следует утверждать, что технология, на которой мы базируемся, не является совершенной. Она не позволяет нам полностью контролировать все аспекты процесса. Некоторые моменты остаются неразрешенными, а некоторые проблемы продолжают существовать, несмотря на все наши усилия.

Важно также отметить, что технология, которую мы используем, не является идеальной. Она не позволяет нам достичь всех своих целей. Но мы продолжаем работать над ней, чтобы улучшить ее. И хотя это может быть сложным, мы не сдается.

Однако самое главное, на что хотел бы обратить ваше внимание, - это то, что это не просто технология. Это не просто набор инструментов. Это не просто множество алгоритмов. Это не просто набор решений. Оно является частью нашего способа мышления. Оно является частью нашего подхода к решению задач. Поэтому, хотя мы можем использовать технологии, чтобы сделать что-то, мы должны быть готовы к тому, чтобы адаптироваться к изменениям, которые технология вносит в нашу жизнь.

Итак, хотя технология по-прежнему является значительной частью нашего мира, мы должны быть готовы к тому, чтобы измениться, чтобы остаться успешными. Мы должны быть готовы к тому, чтобы использовать технологии, чтобы улучшить нашу жизнь, а не просто управлять ею. Мы должны быть готовы к тому, чтобы использовать технологию, чтобы быть лучше, а не просто лучше управлять нашим миром.

В заключение, я хотел бы сказать, что технология не является панacea. Она не может решить все наши проблемы. Но она может помочь нам лучше понять свои проблемы и искать пути их решения. И хотя это может быть сложным, мы должны быть готовы к тому, чтобы использовать технологии, чтобы быть лучше. Мы должны быть готовы к тому, чтобы использовать технологии, чтобы улучшить нашу жизнь, а не просто управлять ей. Мы должны быть готовы к тому, чтобы использовать технологии, чтобы быть лучше, а не просто лучше управлять нашим миром.
67. For the individual is not the unit of rural development either: the unit is the group in which she or he lives - the family, the collectivity, here referred to as the household.

68. The United Nations University, Human and Social Development Programme, has two research projects, "Research and Development Systems in Rural Areas" and "Sharing of Traditional Knowledge", both of them in different ways very much aiming in this direction.

69. In addition, the ecological disturbances, the possible link between pollution and cancer and other pathological processes in modern societies would need to indicate the need not only for less scientific manage given this type of record, but for a more holistic approach. Being many more approaches, many Western science may be exact that, as Western other sciences, be put on the agenda.

70. For a discussion of this as a general research approach, see I. Yang, "Institute Bilingual Analysis", chapter 8 in "Biology, and Ideology," illers, Copenhagen, 1977.

71. One it is easy to think of the world not as a strict dichotomy between rich and poor, agriculture and industry, and the like, but each again with each part trying to such extent of the negative externalities of the country of various kinds further away. Until it made in the interest in the present countries. Many parts of that chain are in the West only, which means that a situation that world/civilisation one could be scientifically, and for that reason not practically either any at all.

72. This is very much emphasized in terms colonialism.

73. Be both - one may add - in order to be split by false distinctions.

74. There are cultures that instill a sense of belonging, and there are cultures that do not - Buddhism on the one side and present Western civilization on the other might be good examples. It should be noted that the West also consumes increasingly expensive, in terms of inputs, food.

75. For an analysis in such terms, Indian culture, see Unrest, Erik Votua, "The Decline and Fall of Empires, the Roman Empire and Western Innovation Compared", London, "Chain in Conflict and Peace Research, University of Yale, 1999."
77. The unabridged version of this paper was presented at the 1970 Conference on Development and Alternative Strategies of Life in Rich Countries, Ottawa, Ontario, Canada, 1970.


80. Reflecting on how the United Nations established the first world hunger conference in 1968, there is this sentence from his autobiography: "The hungry people of the world... wanted bread and they were given statistics." Research was needed to find out that half the people in the world lacked sufficient food for health." Food and Power was published in 1969; this is from his 1966 autobiography. I am grateful to Pierre Spitz for the reference.

81. But: A report on the nutrition of underdeveloped countries concluded that...