

NETWORK

The Movement for a New Society is a far-reaching network of small groups working nonviolently for fundamental social change. While maintaining autonomy, local groups have joined together to share ideas and experiences and to provide a base of support on the long and difficult struggle to build a new society.

Our common attributes include developing a shared analysis of the present society and a revolutionary vision of a better world, internal egalitarian structures, and an active responsibility to other groups in the network and to the network as a whole.

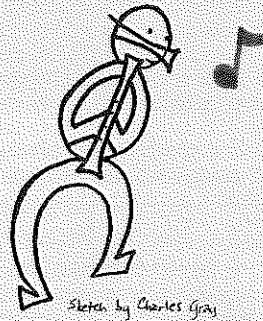
Several different kinds of groups have emerged in the network:

Nonviolent Revolutionary Groups (NRGs) are small action collectives which, out of their experience of research and analysis, develop direct action campaigns. Movement Task Collectives are groups which perform particular functions in building and maintaining an effective movement, such as non-violent training, analysis, research, communications, and outreach. Alternative Institutions are experiments in cooperative production, consumption, and services. Life Centers are larger communities whose primary purpose is to train effective movement workers. The training includes involvement in workshops, participation in direct action, and experience in community living. Other group forms integrate two or more dimensions of the MNS approach.

We believe that the goals of a movement for radical social change must be incorporated in the very way it is organized. Thus, the Movement for a New Society seeks to be structurally nonviolent -- egalitarian, democratic, and decentralized.

Celebrations -- times of sharing joys and sadnesses, music, aspirations and lessons learned, food, dancing -- are very important to the MNS. They take place in the network on local, regional, and continental levels.

The MNS grew partly out of the work of A Quaker Action Group. AQAG was laid down in the late summer of 1971 in response to a strongly felt need for a multi-dimensional approach to social change. The network of MNS now includes groups in California, Oregon, Wisconsin, Ohio, North Carolina, and other places. Strong links connect us to groups in England, Japan, France, and other countries.



LITERATURE

This brochure gives only the bare bones of the MNS approach; a fuller picture is found in:

- MNS Packet (includes papers on struggle, alternative institutions and life styles, analysis, training, network, vision, the NRG concept, and a bibliography.) \$.20.
- Revolution: A Quaker Prescription for a Sick Society by an MNS working party is a heavily documented study book-in-progress. Mimeo, \$2.00.
- "On Organizing Macro-analysis Seminars," by a Phila. Life Center group. Mimeo, \$.50.
- "Manifesto for Nonviolent Revolution," issued by War Resisters International. Pamphlet, \$.30.

MOVEMENT FOR A NEW SOCIETY

1006 South 46th Street
Philadelphia, Pa. 19143

I'm interested, and would like to start or join a group in the MNS network.

Please send me the Packet describing the MNS more fully, plus the following additional literature:

Please send me "Dandelion," the MNS newsletter. Enclosed is my contribution.

name _____

address _____

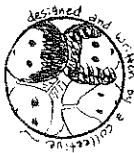
zip _____

MOVING toward a NEW SOCIETY

The Movement for a New Society grows from the recognition that the war in Indochina is but a single manifestation of a disease pervasive throughout global society. To bring about real and lasting change, concerned people must confront this disease wherever it exists, suggesting by the very means we use and the alternatives we create the beginnings of a new society.

The MNS is developing an analysis of the present society, a vision of a better world, a sustained nonviolent struggle, and a program rooted in changed values and changed lives.

4/3/1973



ANALYSIS

Slum housing, racial discrimination, war. . . the list of evils under attack by reformers can fill this page. The piecemeal approach is, however, inadequate. For example, the "reform" of urban renewal has actually torn down 3 1/2 housing units for every unit it put up, and most of the housing destroyed is that of the poor and those with moderate incomes.

To go beyond reformism, activists must see how the dynamics of exploitation interlock in the structure which resists basic change.

The MNS emphasizes wide participation in analysis, in order that goals and strategies can be decided democratically. Through macro-analysis seminars we are developing the tools to make a "do-it-yourself" approach available to a range of activist groups.

At this point the MNS sees several overarching realities which condition life even on the neighborhood level:

- The ecological crisis leaves our water filthy, our air smelly, and our mineral resources fast running out. The crisis radically questions all contemporary institutions.
- Corporate centralism does not eliminate hunger even in the U.S. It might offer a solution to world poverty, but exploits the earth as well as workers and requires a huge military establishment to defend access to raw materials.
- Militarism is the habit of violence with intent. Billions of dollars will be spent in the 1970s on arms of the prototype.
- Sexism and racism have become tools for exploiting the labor and attacking their dignity. Prejudice gives a rationale for poverty and war.

"When you don't know where you're going, any road will get you there."

VISION

A vision is essential for a movement for social change. In the process of developing a perceptive analysis, we are enabled to project this vision. Some features of the new global society, as we see it now, would be: maximum decentralization and democracy in both the political and economic sectors; social ownership of productive capital; no rich and no poor; social planning; guaranteed social services; and production based on human need rather than on private profit.

STRUGGLE

We have a sense of where we are and where we want to go. Now it is necessary that we develop a plan of action.

The fundamental changes we envision demand the emergence of a mass movement. The movement should be based on nonviolent ways of waging conflict. Our strategy includes consciousness-raising, building an egalitarian and viable structure, developing alternative lifestyles and institutions, and various forms of nonviolent action, from symbolic demonstration to nonviolent coercion and intervention. The struggle needs to be waged on all levels--local, regional, national, and international.

The photo shows the start of the People's Blockade of ammunition bound for Indochina, initiated by an MNS action group.

TRAINING FOR NONVIOLENT SOCIAL CHANGE

Training for nonviolent social change is based on a two-fold conviction: that the struggle ahead of us is a long and difficult one, and that the tools we use in building a new society become a part of that world.

Training is a learning process, the goal of which is creative and fundamental change. It can have a number of emphases: to help groups prepare for nonviolent direct action projects; to build a more sustained movement by facilitating vision, analysis, and strategy building; to explore responses to violence in our lives; to become more aware of the way we interact, and the way we relate to the historical process; to help us learn more about nonviolent theory and strategy; and to share skills necessary for building a movement, from all the way from street speaking to running a mimeograph machine.

The resources for learning are found within ourselves and our understanding of the human condition. For this reason, we do not serve as "information-givers," but rather as facilitators to help provide an environment and structure in which learning can occur.

Some groups who have participated in training for nonviolent social change include university groups, anti-war groups, neighborhood block groups, organizational staffs, high school students, church groups, and even a group of volunteer nursing home visitors.

CHANGED LIVES AND CHANGED VALUES

Changed life styles are needed in all organizing for radical change. Our tendencies to bow before authority, to box women and men into rigid roles, to relieve frustration by consuming more or by scapegoating minorities, to put our selves way above the needs of the group, to compete with others rather than to cooperate -- these tendencies can be challenged by community work and affection.

Alternative institutions provide practical experience in "living the revolution now." By working in health care, food, education, and other needs, these institutions provide a living example of what we mean by the new society.

People developing the alternatives use cooperative workstyles and experiments in organization to put human meaning into work. They aim to consume and pollute less while meeting the genuine security needs of people caught in a system which profits from insecurity. A worry that the movement is degenerating can be countered by the growth of a constructive program.

Community is the way we live the revolution now. Bertolt Brecht once lamented the revolutionists who sought to build a better world but could not themselves be kind.

Communities of struggle can live and work for change; dropping out is no more a solution than hard-hearted politicking. Community sustains us for high-risk actions, for the repression which is a part of challenging the American Empire. Whether actually living under one roof or not, people who work together need to nourish in each other the roots of a loving world.