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academic lethargy and bringing them down to earth by teaching them that their interests really coincide with the interests of the people rather than the establishment. This is the main feature which distinguishes the SURVIVAL movement from other groups pursuing similar aims and espousing similar principles.

Another feature which we stress is the great importance of personal commitment and personal action. There is no point in joining SURVIVAL if it is just a matter of paying your fees and doing nothing. In that case the whole world could belong to SURVIVAL without anything being changed in the slightest. People have to stop shifting responsibility onto the shoulders of others; it is the responsibility of each individual to act for the survival of all. This responsibility entails educating oneself on the principal aspects concerning our survival, and actively discussing these matters both publicly and privately with friends, colleagues, students, follow-workers, etc. It can express itself in the form of boycotts, demonstrations, joining local environmental groups, writing letters to newspaper editors, talking on radio "phone-in" shows, etc. In the case of scientists, SURVIVAL strongly advocates the renouncing of military research contracts (even those which are supposedly of a purely scientific nature), boycotting and/or picketing scientific meetings subsidized by military money, refusing to do research for firms pursuing flagrantly injurious policies, etc. All such activities are extremely useful in bringing these issues to the conscious attention of people, thereby awakening their consciences and stimulating a broader and deeper awareness of the manifold interconnections between all these things. Most importantly, each such action helps to fortify the will of those engaged in the action, and makes it easier for them to move on to a new level of conviction and resolution.

An important aspect of the educational imperative of SUR-

VIVAL is the restriction to non-violent means. Unfortunately the term "non-violence" often conveys an erroneous impression of passivity or impotency, or suggests a limitation to legal means. Such misunderstandings can only be overcome by teaching people the power of non-violent methods, as practiced for example by Gandhi in his Satyagraha movement. Some of us believe that non-violent methods are the only ones that can hope to bring about a society free of exploitation, war, and other forms of violence. Others hold that violence is sometimes necessary, and that the choice between violence and non-violence is largely a tactical one. We all agree however that within the SURVIVAL movement, only non-violent methods will be employed - which includes the possibility of Civil Disobedience tactics.

If you would like to subscribe to Survival, please write to one of the addresses above. If you would like to collaborate with us or keep in contact with us or contribute material to our journal, we would be delighted to hear from you. Articles, information, or letters to Survival should be sent to one of the two addresses above PREFERABLY IN DUPLICATE, to facilitate liaison between the French and English editions. We welcome suggestions, criticisms, and comments. If you wish to join SURVIVAL, you should send your name, address, and occupation together with a declaration of intention to join, to E. Wagneur, 1527 Avenue Ducharme, Outremont, P.Q. Canada. Donations and dues (which are set at one day's income for 1971) should be sent to the treasurer for the American Continent: W. Messing, Dept of Mathematics, Princeton University, Princeton, N.J.

We are not a splinter group; we are ready and willing to collaborate with any individual or group who are pursuing similar aims. Our objective is not to get adherents to SURVIVAL so much as to activate people into working for the survival of humanity.



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