

Jody Grundy, Narrator

Anneliese Abbott, Interviewer

July 8, 2021

Location: Cincinnati, Ohio

JG=Jody Grundy

AA=Anneliese Abbott

AA: All right, so this is still July 8, 2021. And this interview is just with Jody Grundy!

JG: Good, thank you. And you'll see my name alternately as Jodine Grundy, which is my full name, and Jody Grundy, so I'm the same person. Somebody thought Jodine was my daughter, but not. It's me. Thank you, Anneliese.

Yeah, so we did a first interview with my husband Terry and I, and now this one is with me. And I'd like to tie in to some things that we didn't really cover in that other interview. Especially, I want to talk a good bit about women and the land, women in the rural community, Women and the Land, which was one of the big conferences I did.

But before I do that, I want to back up again. On the other interview I did talk about early formative experiences of mine with my Belgian ancestors, my mother's family who had farms in the Midwest and Illinois. I grew up with a journey going between Los Angeles, where we lived, every summer, by train back to my family's farm, or her family, my relatives' farms in Illinois. Loved those experiences, just absolutely loved being on the farms and all the good things, picking corn from the garden and five minutes later it's in the pot and on the table. Nobody knows what sweet corn is until they've picked it from the garden and put it immediately out to eat.

I have many really good experiences there that have stayed with me. Also the journeying. Journeying across this country between an urban sector and rural America, and seeing the changes over time have been huge. But recognizing what felt oppressive to me in Los Angeles at that time, this was in the '50s, early '60s, it was very smoggy, there had not been controls put in emissions on cars very much, and it was, frankly, when they talk about concrete jungle, that's what it felt like, except for things like my mother's garden, which was always extraordinarily beautiful and flourishing. But by contrast the green, the deep green and the deep soils of the Midwest and the farms, really, really felt wonderful to me, felt rich and deep and lifegiving. Much as I love California, and I'm from California and still Californian very much in many ways, but the urban sector and the rural sector were just a huge contrast in my experience and through those journeys.

So when I was young, as I said, my mother's garden, I always had been gardening and relating to the earth and the plants and all of that good stuff. But I'm also a big dreamer. I have a good memory of dreams going through my whole life all the way back to my childhood, including, I was probably maybe 15 or 16 when I had a very powerful dream that I still remember to this day that was really shaping of, prophetic I guess about my future. And in the dream, I was of age, I was a young adult, I had the dream when I was a teenager, but in the dream I'm of age. And I'm living with a number of people, unrelated to me, or maybe I was

related, but at any rate a group of people. And we were involved in a work, which was to go between an urban setting, a city, and farms. And my particular work was to teach, to learn about and to teach about agriculture, about growing things and livelihood. And I made this journey many times, between city and country. So that was the dream. And I still remember it to this day, as I'm telling it to you. And what struck me is that I had no experience of anything called communes or communal living, people that were unrelated actually living and working together, it was completely not in my experience. And this very clear adult, young adult work of doing this teaching between these sectors was, okay. I marked it, and that was that, I didn't think too much about it until later, [when] I realized how that was so prophetic and descriptive of a lot of my life work.

I want to get that out there, because actually I have worked with dreams very much, that's another big part of my life, which has sort of interplayed or woven in with this. While this particular interview is about my work with Rural Resources, the founding of Rural Resources and OEFFA, my continuing work on sustainable agriculture, in my other careers I'm a psychotherapist and had just retired in the last year after thirty-some years of work on that. But also I've been involved with the International Association for the Study of Dreams, which I was an active member and then became president and board chair. So the dream! I became more aware of it as I did more work with dreams, the study of dreams, and worked with my dreams and other dreams that have to do with the land, as do other dreamers. So, I just want to kind of put that in there, because it's not really just an aside, it's actually a very key thing for me and my own way of living and learning and paying attention to what guidance systems, we have inner guidance systems I think that help us to know what our path is in life.

My path has always been back to the land, one way or the other. I'm laughing now because I've shared that I'm living now in a condo building of twenty stories, I'm way up high, and I watch the raptors in the sky. And yet I'm always going back down to community gardens in a neighboring park, so always back to that relationship to the land. (6:53)

Those are some starts and sort of looping to where I am now. But the communal living part was interesting because in the dream I dreamt *that*, and then I found myself in my early 20s meeting the Grail. I was at the University of Santa Clara, as was my then-to-be future husband Terry Grundy. And I learned about a community called The Grail. And they had a center in San Jose, California. They were a community of women who were sort of like a Catholic Peace Corps, is what they were. And they were teaching and training young women to do work in Latin America and other places, so there was language [training]. But there was also teaching about other practical skills, including some about agriculture.

So, I started visiting them, actually with a friend of mine who was going to do work in South America, did some volunteer work, and became fascinated by these women who were very developed individuals, very, very interesting people. I could go on for hours just about that. But to come back to the main theme of this, about my history with farms and farm workers and all that, through them I was taken out on visits to the farm workers in California. And those visits were really, really eye-opening for me. I had never experienced the kind of really pretty horrendous conditions that these farm workers were living in, and their kids. And I was also struck by the greatheartedness of some of these Grail women, who didn't shy away from anything. They would pick up some of these kids [who] were just filthy and just not healthy in many cases. And they just were so immediate and so loving and so present to these people. And I was very moved by that, as well as by the Franciscans, who were in California. They would make these visits, too, and I remember there would be things like setting up these wonderful

altars and sort of canopies of flowers and things out in the fields, and they would do Mass for the farm workers out in the fields.

All of this struck me as being really very moving in kind of like, what to do about it? And at this point I became aware of Cesar Chavez, who was the founder of United Farm Workers in California. In fact, [I] did begin to associate with him and with others. But a lot of the values that the Grail women were teaching about, their international emphasis, their simple living, that this is a good way to live on the earth, to use what we need, not overuse, and countering consumption patterns and so forth, were very formative for me. And I have continued to associate, be a member of the Grail. I wasn't a member then, I wasn't a big joiner, I thought, "Oh that's really interesting," and I gained a lot from them, but I wasn't about to join. That came later.

So that was some of the California stuff, but again with my community of people there was a lot of stirring, this was in the '60s in California, and as Terry said earlier in the other interview and to reiterate, I suppose I never really thought of myself as a hippie, but I guess we were, of a sort. And we were part of a [commune], we began one of the first communes in the San Francisco area, in Santa Clara actually, and at the University of Santa Clara where we were. It was a number of young adults, there was one much older woman, a poet, who lived with us, and some other fellow travelers. So, we were very radical in the sense of pooling our resources, our goods, we lived very simply. That would be a big story to go more deeply into it, but that dream that I just shared, here I found myself living with a group of people in a communal setting, which was very surprising to me that that happened. But it did! (11:46)

Coming from there, the thing about women, and the women as leaders, women as doing things that were, I found, really appropriate to the times, needful in the times, about small is beautiful, living appropriately and in a way that would allow others on this planet and all life forms to continue in good relationship was very formative there. As well as my own searching and studying. One of our next moves with again some of these communal people was to a farm in that particular communal setting. We were offered some land called China Grade Ranch, this was up in the Santa Cruz Mountains. It was a beautiful piece of land, nothing on it, there was just one kind of skeleton house. So we were literally living on the land and doing things like hauling water in great big barrels. We had no electricity, no running water.

But we had people who were very smart and very progressive, some of them. Some of them were just kind of crazy, and it was all kind of a big chaotic thing. I was literally cooking for large groups of people over an open fire with a grate over the top, beating people [back], "No, you're getting too much, eat your fair share," that kind of thing. But some of the people were very knowledgeable already about solar energy. We were learning and thinking from a very primitive level, which was not a sustainable way to live long term, but it was a great learning experience. And some of it was not good. Some people were into drugs; I was not, but some people were. And so there was a real mixed thing going on.

The more positive aspect, as I mentioned the other day, was the learning that came, and again a dream came in, which was a dream that Terry had. We had got together at this point and were living on the land, and the dream was about, "You should go to Santa Cruz and meet the gardener." And of course, we followed our dreams, so when we got directions like that, we went, and indeed met Allen Chadwick there. So that teaching—and he came and helped us to lay out those gardens—so those practical experiences developed. From there we made other journeys. But again, there was this theme of communal living, of working the land, and now we were getting more deeply into it.

And after a lot of very chaotic times, we ended up moving to West Virginia and homesteading there. I won't repeat the things that were said on the other interview, except to note just some of these themes and that again we had gone back to the city and then went back to the land again, so this urban and rural connection and journeying back and forth, which was there from my earliest years, I found myself replicating that until we got to the Cincinnati area, where we bought a farm, which belonged to Bill and Mary Schickel. And it was right near Grailville—again, the Grail, and Grailville—and Grailville was the national center for the US Grail, part of the Grail international women's movement. (15:54)

We lived on that property, which we first rented and bought subsequently, and we did farming there again, small-scale farming. We had chickens and goats and huge gardens and sold some. But it was not really our full livelihood. At that point I began to work for Grailville some part time and Terry took another job. We were still living communally; there was an apartment in the bottom of the barn, our friends Rich and Lianne Campodonico who moved from California to West Virginia, they were with us, they had moved to this farm as well, and a few other people who came and stayed. And that was the place where Rural Resources was founded, in our farmhouse, right there in Loveland, up the road from Grailville. (16:51)

I'm not going to repeat some of the things that were said in the joint interview with Terry and me about the founding of Rural Resources and ultimately OEFFA, but I will focus on a few parts that we didn't cover that I think are kind of along this same thread or this same theme with women and the Grail, and women and the land, and development.

We continued, we were related—we meaning my family, and then our fledgling little organization, Rural Resources—had close ties to Grailville, started the first food co-op there, there were wonderful gardens, and again, this is a farm that had a deep, deep history from the 1940s of being in organic culture. And women farmed this land. There are wonderful pictures in the archives of the Grail about women out there carrying their hoes and their things across the land. It's pretty wonderful. They baked bread and sold it. And like the center in California, there was always this sense of international, it's an international center, so there was always a sense of connection to international work, international development work in positive ways. It's sort of like a Catholic women's Peace Corps. And, in fact, there would be visitors coming from other countries. There would be Grail women from Africa, from South America, from different places that would be coming and visiting.

So, there was a great, wonderful, lively ferment of conversations. There were some wonderful buildings where we gathered, there were a lot of celebrations and conversations. So that all went on, and we were part of that. While our organization wasn't a Grail organization, there were several people like Maria Duivenvoorden, a woman named Joyce Dietrich, now Joyce Minkler is her name, a woman who's deceased now, Mary Gindhart and others. Mary Lu Lageman, who's still living, is still out at Grailville area, working. We were all very focused on sustainable agriculture and these kinds of developments. And there was always a dialogue about that with international women as well.

So specifically, one of our programs [was done in collaboration with] the Ursuline community at Chatfield College, out in Brown County. Because of the social justice bend that we had and the Grail had, some of the women, Joyce Dietrich was part of it, Mary Gindhart and Maria Duivenvoorden, participated in a program, a big program that went on for some time, which was addressing the needs of rural women. There was federal backing for some of this, I have some of the documentation on this. That was a whole big work. That was not specifically Rural Resources, but it was related to our work.

Somewhere, as we were moving along in the journeying and the development of Rural Resources and our programs and seeing what needs were, some of us decided to focus very much on what's going on with the women. Often women would come to our programs or conferences and they were very quiet, they would say hardly anything. We would say, "Are you a farmer?" They'd say, "No, I support my husband in farming." We'd say, "Uh, doesn't that sound like you're a farmer?" With a little bit of nudging, they might allow [that] what they did was essentially they were farming. But they didn't have a sense of voice and ownership so much. A woman named Eileen Frechette, who was then an Ursuline sister and subsequently left the Catholic Ursuline order and married, was teaching and working at Chatfield College in Brown County when we met her. And in fact she [later] became one of the mainstays of our tailgate market development.

But before that, we conceived of the idea of doing a conference on women. "Women and the Land... There's a Story." We were really interested in convening a conference of women for women and to hear their stories about their experience on the land, on the farms. What was it like to be a rural woman? You had told me a story earlier which I won't repeat here, but it was wonderful, just hearing stories is a wonderful way to really get into, get a picture of what is that life like, what are the factors that are affecting everybody, but affecting women in particular? (22:06)

So, we did have that conference. We mounted a conference in 1979, which was shortly after the major conference that Rural Resources convened in Columbus, Ohio, the Natural Farming Conference at which OEFFA was born. That was in March; I think the date for our '79 conference, Women and the Land, was in April. So, in March we did that big conference; in April, just a month later, we did a very big conference at Chatfield College. We were exploring alternatives for new directions on rural life and farming for women. This particular conference really grew legs. It got national media attention, a reporter from the Los Angeles Times came to cover the whole conference. She stayed for the whole conference. We had some national speakers.

But another important thing about this conference is that we decided to do it much more experientially than some conferences. It was not sort of a straight lineup of speakers, maybe small groups, maybe some entertainment and then a wrap-up. It wasn't that simple. It was much more, as I said, experiential, and in the modality of the conference itself we wanted to be in a style that reflected perhaps the way that women organize more than men organize. Not that they are absolutely different, but there are some significant differences when something is mounted by women for women. And it was amazing. And Eileen and I in particular and some others, Kathleen Cusick worked with it, she was now a part of our staff, and it was a three-day conference, March 6-8.

And it had woven into it, because we were focusing on storytelling, I created a slide show presentation and a review going back to early times, prehistoric times practically, very early times of women in agriculture, getting into some of the mythic elements of Demeter and very much about women and the earth, and then coming forward in time. And I actually even incorporated some images of my female ancestors and their farming as well. We had woven into this conference listening sessions, small group breakouts if you want, but again they were not so straight. They were not like, "Okay, here's the speaker, and now we're going to break out and discuss from this speaker into these little groups." It was much more storytelling. There were amazing stories that were told. And, in fact, some of the coverage in the LA Times really picked up on that.

We had, some of the women who came, they were just dirt poor—pardon the language and the word “dirt” with it, but that was really the truth—they had no money. They had no extra money, not even hardly like \$20 extra to come and do this. They were begging for scholarship help; they were willing to do anything to work to help make this happen. They just desperately wanted to come. So, we raised some money to help offset those [costs], to allow those women, we didn’t turn anybody away at all because of cost. Some people were camping—and it was very, very inexpensive, but it was still more than they could manage. We managed to have childcare built into it. Wonderful food, the food was really, really wonderful. And the whole thing became quite an amazing celebration and community building and concluded with a wonderful [festival], there was music and arts kinds of things involved in it. At the end of it, a kind of weaving of the web, I can show you some pictures of that in our files, of gathering around and kind of weaving ourselves into a circle. This was very different than a standard conference and had a great deal of effect on people. In fact, I have a picture of myself and my then ten-year-old daughter Lea, who was part of that, which had a really profound effect on her, too. (27:02)

That is one of the pieces where I can see again a continuity line with the Grail and women and listening to the stories and giving voice. And we were then looking at women and farming and that women would claim their position in it. Then fast forwarding to now and recent years, it still is not, hasn’t changed tremendously, but within OEFFA there is a focus again, as there is on African American, black farmers, and women farmers and women in farming, what’s the story about that now? I don’t have data to know what the statistics are about how many women really have taken this up as a calling themselves or how many have shifted from saying, “Oh, well, I just support my husband saying,” to just claiming that they are farmers. Would be interesting to look at that.

So, that was one of the important ones that we did, that I still feel very happy about. We talked in the other [interview], and I’m going to segue off of that to other developments that we didn’t really cover that much. We got into, we did talk about marketing before. That was a focus that the farmers themselves, a need that farmers themselves identified, and we had noticed already with our homesteading days in West Virginia the need for markets, and how we had learned that farmers didn’t have the roads, the infrastructure, the way to get their crops out. They were feeding their apples to their horses and their cattle and stuff because they couldn’t market it.

After the 1979 conference that some of us attended, I attended with others, in Nashville, that was sponsored by the Alternative State and Local Policies Conference, that was January 12-14, 1979, we really got quite serious about the tailgate markets. We were already doing it to some extent, but they really developed and we got funding specifically for that and we hired staff specifically for that. Eileen Frechette, who I mentioned earlier from Chatfield, she was one of our staff people. David Rosenberg was a staff person on that particular item, and Kathleen Cusick. But Kathleen and Eileen did I would say the major work on that in terms of going out, meeting farmers who wanted to participate, and developing sites. And we used a lot of the information that we had learned from Lindsey Jones, who had become a board member of ours and a good friend. She was one of the key people who convened the conference in Nashville. (30:12)

We were drawing on that expertise and then developing our own methods here. David Rosenberg was a very good [resource]. He was a small farmer, producer, and he had been involved with the Federation of Ohio River Valley Co-ops already, with FORC. That’s where we

actually met. And he had a good analysis of the food delivery system, or not delivery system, the consolidation through certain market houses and the difficulty for small farmers to get in. Also, the lack of access to organic produce for consumers. So [there was a] combination of these efforts, and then another group called CAMP, the Cincinnati Agricultural Marketing Project, which basically had started a little bit with markets, and came under, they merged with Rural Resources, came under our umbrella. It really, really took off. And John Metz is a person, a professor at Northern Kentucky University, who has done a lot of study on this particular thing of the tailgate markets. He studied it nationally, but a lot in this region, in Ohio and Kentucky. And our markets did extend in the region. So we always saw ourselves as regional because of where Cincinnati sits, in the corner connecting Ohio, just south across the river Kentucky, and then the other way into Indiana. So that little ring is kind of our region and the markets extended in there. Some of those tailgate markets are still existing. And they were very important for a period of time, and John Metz has a lot of that story. We have that story, too, but he has specifically studied that. There was that piece. (32:03)

And then we also developed other kinds of things—summer institutes, many other programs, probably too numerous to mention here, but will be in our files. And we were doing things that were, we were doing things on energy, also, like using the sun, solar energy development, whether it be drying foods, solar dryer, Sun Day, there was a Sun Day event that we sponsored with Roger Blobaum. He was a consultant then for the Small Farms Energy Project at Nebraska. We were looking at farmstead applications of solar energy. It would include energy for farrowing house heating, grain dryers, hot water systems for dairies, all of that. Though we were focused a lot on agriculture and that and we talked about policy development and influencing policy and so on, we also were looking at concrete things that would help farmers.

And again, an overarching theme was how to save the family farm. Not only save it, but help family farming—we called it family farming—but small-scale farming, appropriate scale farming we would call it, be sustainable. What are the things that are needed? What kind of energy could be drawn upon to make that less expensive for the farmer and more sustainable? And I mentioned all the way back to when we were camping out at China Grade Ranch, and people were trying to figure out, how can we use solar energy? How can we be less dependent on major systems and very hard-on-the-world systems that aren't going to last? Petrochemical in particular.

So, we participated in those. We also participated in things, I mentioned the international focus, the Grail had that international focus, and we always had an international consciousness about appropriate development and food needs. In fact, one of the things we didn't mention earlier, besides the big sewer fight that we got into, we looked at how these development pressures were trying to put our neighbors under, their family farms and even our own property under with costs. We were looking at international world hunger. We were looking at what people were doing in other areas and also what was happening besides, as Terry mentioned earlier, OPEC in that other interview. But there were things like drought in the Sahel, terrible hunger in the Sahel, and becoming very aware, very, very aware of the inner relationship between high on the hog—pardon my expressions—but our overconsuming fat American society and the needs of the world. And how can we think about that, how can we live so that we are part of the solution rather than the problem? And how can we teach about that? We are educational: Rural Resources was incorporated as an educational and advocacy corporation. (35:28)

So, we met—for instance, there was a program we sponsored, a world hunger program, one was a nationwide tour with a couple of Filipino citizens who were addressing food security in their country. We were involved with them and with Oxfam America, looking at that organization's self-help projects, developing their nation to meet their nutritional needs. So this back-and-forth dialogue internationally, that's one example of that. We also convened consumer food co-op meetings. We had started in Loveland in the end of 1978 some food cooperative exchange meetings, getting co-ops to meet up. FORC had already been servicing a number of these, but they were popping up in different areas. We wanted to share—again, we were a resource organization, so we shared organizational structures, food sources, education. And our mode of organization was always trying to be good community organizers that helped other people to empower other people to organize themselves and take on the leadership of it. We were interested in training the leaders, training people, helping people to educate themselves and organize and then take it on, empower them to own their own organizations.

There were a series of these meetings, food cooperative exchange meetings. And I am proud to say that we would say we would do something, and would follow on, and we did! We had the first one, and we said we'd do another one, and we did. And I don't remember a lot of this except by reviewing the files, I thought, "Gosh, we actually did that!" We did what we said we were going to do. As we said earlier, one of our big disappointments was that we were never successful in actually mounting a small farm training center, which we so much wanted to do from the beginning. Because we saw that if we were to encourage, if we were to try to help keep farmers small-scale appropriate or smaller scale farmers functioning and owning their land, keep farmers in that zone going, and not dependent on such petrochemical inputs and poisons and so on, pesticides, that they needed training, they needed help to do that. They needed training and sources and cooperation from others and sources to help them to be able to survive. And as we know, there are lots of stats on this, the decline in family farms is just way down. However, there is some reversal of certain kinds of intensive farming. And there's hope. As there is particularly in Ohio with OEFFA and in those states that have developed similar kinds of organizations. (38:19)

So those things went on. We continued to attend different conferences. There were some big ones in 1978 already, David Rosenberg was our representative to the International Federation of Organic Agricultural Movements--big mouthful, the acronym is IFOAM—in Montreal. And that was a big international meeting where delegates from five continents were convened to discuss the status of organic agriculture, which at that time started being called sustainable or eco-agriculture. So that was already in '78. David wrote a good paper on that. You can see this international theme, what is local is also global, back-and-forth in trying to get the synergy going. At that time people were not focused particularly on the disaster of climate change. It was not the thing. It was more like we saw what was going down, land ownership and people on the land and rural communities really just disappearing, just going under to these corporate pressures, agribusiness and other pressures. And we were very heartened actually by these international gatherings, the conference in Nashville where people came together nationally and so many people were working.

But in 1980 we saw a big slamdown with the administration that came in that basically undercut, just destroyed, literally destroyed research that had been done making a case for sustainable agriculture. Bob Bergland's study, which is kind of a famous one, which I believe was destroyed and suppressed. We have a copy, for the record. But just kind of wrapping up on this part of it, we continued to work. We were really pressed. We did have some funding, just to

talk a little about funding. We continued to work getting funding from different sources. A major source of funding was the Archdiocese of Cincinnati, the Social Action and World Peace office. It was small funding, but it was major for us. It was a shoestring, but it allowed us to continue. Many of us worked almost free, it was volunteer mostly, with a very small amount of pay. And then people began to leave to go, we sent several people to North Carolina, and one of them stayed there, Kathleen Cusick, she stayed there for several years. She didn't really come back to work for the organization. And as I said, meanwhile, we had things like the tailgate markets, which were going strong, and they were developing their own leadership.

In a certain sense, the arc of Rural Resources [was] from its inception in '75 to, not really closing down, but really active until '81, between '81 and '83. By about '81 people had left. Eileen had gone back for graduate studies, and subsequently developed a native plant nursery, native plant business. So people went on to very interesting related work. And we moved, my husband and I moved into Cincinnati, back to an urban setting, for schools and other work, and actually had to earn a little more money. But never lost interest or lost connection to this work. In fact, as I was reviewing files and things, looking at this history, and I thought, "Okay, we really shut down, we folded our tent in '81." But we didn't, actually. And I continued to go to these conferences. I was probably the one with the strongest continuity keeping on with this, although my life took different directions in terms of my career—many careers, actually. But I always kept in touch.

And then in very recent years I have reconnected—in fact, I was invited to come and speak at a Southwest Ohio regional meeting of OEFFA for the 40th anniversary, and David Rosenberg was there too. But I was, I was really delighted to do that, and to recall with people, tell some stories there, and recall. And I got more deeply involved, again with OEFFA and started to attend the annual conferences. And just being so happy to see the extensive development, the continuity over more than 40 years now, it's 43 years I think. And staying true to the core mission, which is amazing to me. Having worked with many institutions and organizations, locally here, regionally, statewide, internationally, I've led international programs. To see something with this kind of continuity of mission and action is pretty remarkable. In the way it's organized into chapters, the dedication of people has been pretty extraordinary. I feel really, really happy that this work has gone on and that I've reconnected to it and can tell some of the early stories and the foundations of it. (44:03)

I would say, for instance, this thing about the small farm training center, and then things that we saw, farmers were retiring or being forced out, smaller farmers. But OEFFA has been really working on that. That's one of their areas that they work on, to make these connections between younger people and retiring farmers. Making access possible again. While they haven't mounted a small farm training center such as we envisioned specifically, that kind of training is going on in apprenticeships, which I think are very important.

Before wrapping up, I want to go back again to the Graham Center, which is interesting. I actually want to go back one more step, just about food security and living the right way. I was sharing with you a book on that, *Diet for a Small Planet* is a classic book by Francis Moore Lappé and the Institute for Food and Development Policy in San Francisco. And, as I said, we came from California and were involved with various movements and various groups that were really thinking about all these things, and one of them was Francis Moore Lappé. So she published, I believe, in 1971, that book. That preceded our formation of Rural Resources, but not our homesteading and a lot of our thinking, which was contemporaneous with that. At any rate, we built strong ties with her and her institute. There's an interesting interview of Kathleen

Cusick and I by Bill Valentine at the Institute there. And Francis Lappé came here, we sponsored her to come and speak here, and she stayed with us.

We had a lot of conference back and forth with people who were really working on food policy. Not necessarily just on agriculture per se, but on food policy, food security, and nutrition. Like healthy food, like clean food that isn't going to poison you, as we began to learn about a lot of things that were poisoning us and that were not good food sources. That's a whole area of work that I think is still going on and is really important, especially as we, now the population over these forty years, the world population has so increased. So, we need to be on a diet for a small planet in more profound ways even than before with how we eat, how we produce food, our meat consumption, consumption of certain things, overconsumption, which makes us sick. And also, energy consumption. The way that we produce food and petrochemicals, all of those things contributing to what we now know is absolutely a global crisis of global warming, climate change. But it's also about the whole picture of it.

So, what we've talked about is a focus on sustainable agriculture, sustainable farming. But really it should be about sustainable living for a small planet. How can we sustain a living on this planet in ecologically sound ways that we can support? We can support the population of the world, even if it grows, if we do it differently. The models are there, the seeds are there, I call them the meme seeds, the idea seeds, and the perpetuation of those in different organizations that we birthed, but now more generations are coming on with it. (48:09)

And I want to also give another little, more than a nod, a real honoring of the work of other cultures about this. The work of the Chinese earlier, though they have done some not so great things too. What Roger Blobaum saw in 1975 and others, that there are methods of agriculture that have gone on for centuries and are sustainable. Louis Bromfield learned about some of this in France and then came back and brought back a wrecked-out farm, Malabar Farm, to real tith, to real fertility through different methods that he had gained knowledge of in part from his experiences in France. Several of our mentors and people, including Ivan Crow, came from England and were talking about methods of culture that were very old, permaculture methods basically, though they weren't all calling them permaculture at that time.

So I think that the conversations and the exchanges internationally with people that we worked with, that we learned from and others have learned from is very important. And then you have young people in this country and other countries doing the WWOOF thing, what is it?

AA: Working worldwide on organic farms.

JG: Yes. And so even one of my grandsons went to do that now in Spain. But the idea of these exchanges through which we expand our sense of the world, of other people, of other ways to resource each other and to live better on this planet cooperatively are still going on. And I feel happy that we have, going all the way back to the Grail and these international inputs. And even the communal living thing. Well, I never imagined that my life would go this way. We don't live communally now, but we did for some years, and that stretched us. And we had, as we say, an open door. We have a great practice of hospitality, an open door to those who come, many different people from different cultures and places have lived with us, and actually I think Scott Williams and I were talking about that. He said sort of a similar thing. He was an early person obviously working with OEFFA, too. So those kinds of exchanges are resourcing us and in turn then we resource others through that international attitude. But international then applied back always to the local. What is local and sustainable?

Let's see if there's anything else I really want to share. There's many, many other things I could share, other stories. I will have to say that I am very grateful to Anneliese, to you, and to Scott Williams, who is a good connector, and to Jonathan Nelson at the Wisconsin Historical Society for establishing the Wisconsin Historical Society's rural history project. And happy that our archives from Rural Resources will land there. But I'm really grateful that this gives us the opportunity to tell these stories so that these stories can be included and hopefully encourage and inspire others and just be part of a bigger story. (52:00)

Maybe one almost final little piece I want to say is that I was so delighted when I finally got in touch with Jonathan Nelson at the archives at Wisconsin Historical Society and learned that Roger Blobaum was associated with them. And I started googling Roger who we have lost contact with over the years, unfortunately. And I said, "Oh my goodness, all this time, and here it is, I'm now being contacted about this work forty-some years later." And here is Roger, who was one of our early board members and one of our wonderful mentors and inspirations, and all his material is there as kind of the first really most significant cache of materials to spur the project, which is now a national project.

So, talk about a seed or something coming full circle in another cycle, I felt particularly happy that our work would be linked up again in this archive for others. I think that we're having a reunion of some of these other people. I've been able to now make contact with Dan McCurry, with Kathleen Cusick, I've been in contact with Eileen Freschette already and some others. There have been a series of interviews of me and some others on our past work with Rural Resources and OEFFA. But now I'm making these personal connections again, and we'll see where this goes. There may be some other really interesting waves that come out of all of this. I think with all of that I'm going to conclude this. Thank you again, Anneliese, for this opportunity.

AA: Thank you very much, Jody. (53:54)