

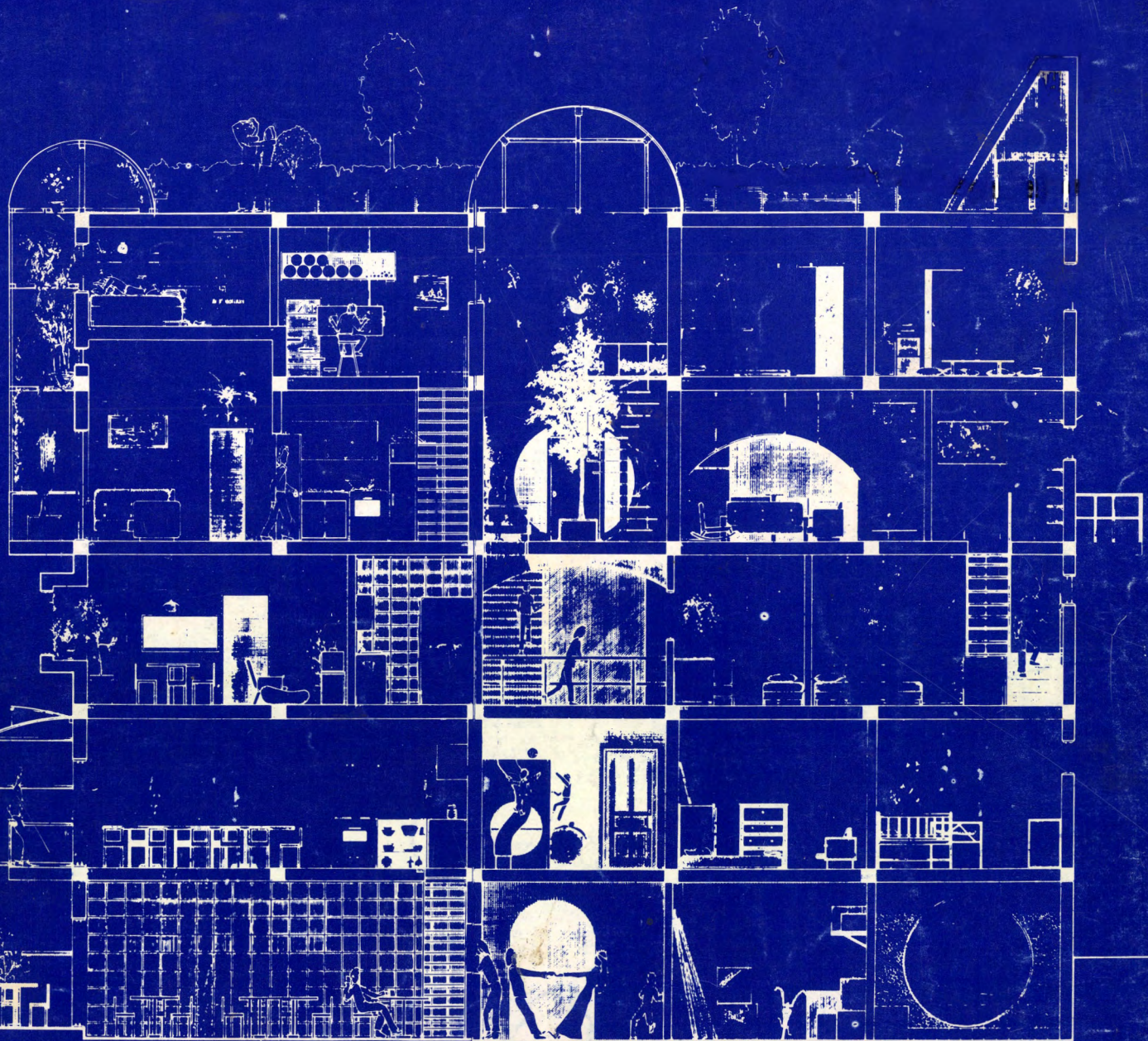
COMMUNITIES

No.24 \$1.25

JOURNAL of
COOPERATIVE Living

1977 COMMUNE DIRECTORY

featuring the 1977 COMMUNITY
DIRECTORY



BUILDING COMMUNITY

Journal of **Cooperative Living**

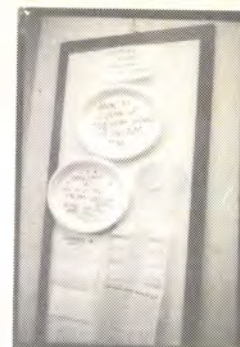


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LIBRARY

The last few years have been a really interesting learning experience, A woman said at a recent community conference. Now I'm ready for something that works.

INTRODUCING THIS ISSUE

In my own community in New Haven, and as I travel around, what I'm hearing is...*beyond the theories of what's supposed to work - beyond the guilt trips of what we're supposed to be doing...*a growing hunger to find some liveable basis for our lives...to pull together our understandings in a way that reflects our experience, rather than denies it.

A LITTLE HISTORY

In the sixties, a significant sub-culture in the US of A took a major turning over the war, racism, sexism, urban alienation, mechanization and environmental pollution. Even if the balance and intensity of those issues differed, they mostly have defined the Left for the last decade.

For all the threats of polarization and disaster, the Nixon presidency failed to wipe out the Left and was brought down (mostly by the Center). Now the UFW has a contract (sort of) the war is over (for now) woman and blacks have more rights (watch the cash register). But if the major cultural components of violence, race and chauvenism have been successfully questioned, they sure haven't been successfully answered. Which leaves us as a country groping toward the center of the peanut, without a lot of information about what that center could be...beyond what it's already been, which hasn't been working out terribly well.

ON WITH OUR STORY

The Left is coming out of a phase of hopeless anger at monolithic oppression and/organizing alternative structures, and now has to face the reality of a massive economy, lumbering social institutions and whatever parts of ourselves we've left unresolved. As we develop a solid praxis in community, we find our task has just begun:

† The free schools and day cares which have succeeded lead us back to the public schools as a field of organizing and action.

† Successful rural communities demand dealing with the total environment.

† Feminist credit unions lead into the economy, not away.

† Food coops move beyond health foods to being community centers redefining neighborhoods.

† Blocking the government's move toward the right leaves the corporate economy untouched.

† Redefining our sex roles in alternative contexts still leaves us dealing with the man.

† Successful communal houses lead us to appreciate how much we can do together as extended family and tribe - and in some ways make the surrounding aridity even more painful. Like getting caught in a traffic jam after you dropped a regular job.

Well, okay. We've been dealing with kids, money, housing, food, work, relationships - both as a process, and by creating the insitutional forms to support that process. It's time to pull together our understandings in a way that reflects our experience, rather than denies it.

A lot of what's been confusing, I think, is our own cultural mythology. In the hippie, protesting omnipresent we were all first name, born-yesterday, equal in our illusions, disappearing when we couldn't stay high and contribute to the good vibe. We learned to be suspicious of leaders and power trips. We didn't trust our voice (hip to that sexist, racist conditioning) so we sounded strident much of the time and not at all the rest. We were on new ground, but in the often self-effacing environments of collectivity, could we really speak our ignorance without setting up new parental figures?

Regaining our intuition, our voice, requires some careful testing. Many of us have learned important lessons, but can we share them without patronizing? Or setting ourselves up as parents?

Folks, let's take heart as sisters and brothers, younger and older, respecting where we've been, where we are now and where we have to go. If the practice that oppossed us derived from hierarchy, perhaps some of us have lived and worked long enough in community to reflect some new conditioning. We are our own children. If we don't begin to speak out of our practice and describe the basis for a liveable future, we leave the field free for the cultists, the politicians and the media. I'm not suggesting that we speak out of desperation to provide an alternative - only that we have the courage to speak openly what we know, and dream aloud what still seems possible.

Some of what I think is possible is included in this issue. All that becomes possible requires vision, commitment and work. There is tremendous resistance to anything new - only the potential we carry in our spirits for believing we can do better makes it even possible.

The folks at Another Place Farm basically work all the time. If they aren't developing conferences, they're keeping the place up. Ginny Bales splits her time between Yale Psych Department's Diet Clinic and developing her craft as a musician (collective and individual). Robin Lee was taking his second day off in two months when we talked - A mental health day, He called it. Tullio Inglese and I exchanged phone calls on

the progress of his article before 8 am, to save money before the rates went up - by which time he was well into his work day. Barbara Bick sandwiched in our conversation between last minute production of her newsletter - and I had no reason to suspect *that* pacing was unusual.

But these are all playful people in their own ways. They've discovered how to engage their creativity and intuition with something they believe in - choosing the kinds of projects or disciplines which in some small measure restructure the potential for creativity and intuition for many others. *Good for all of us.*

Editing this magazine (my second issue) is, except for the pay (non-existent) almost perfect. The overall ethic is participation, which means people essentially write their own material (consulting with their working reference groups) and I work with them to shape and enhance it. In all cases, articles went back and forth several times - to meet our standards for truth, excellence, communication and usefulness. Production brought **Chip** up from **Twin Oaks**, **Carol** became a full member of our production team and **Michele** worked hard. The Folks at the Press-Advocate Press in New Haven (**Dennis**, **Ginny**, **Heather** and **Marlene**)- were always there (volunteering time; hoping we wouldn't ruin the complex, computerized typesetter; wishing we'd clean up the community work space we'd overwhelmed; worrying whether we'd overdose on work). My house and various co-workers on various projects in New Haven were supportive, and even my eight year old son only mentioned briefly over the phone one day that it would be nice to see me some time.



WHAT WE'RE TRYING TO DO WITH THIS MAGAZINE

On issue # 19 I made a serious attempt to pull together an overview of urban community in the country - and folks, that's too much work (because it's beyond the present practice of our contacts and beyond the resources of this magazine).

Issue #22 dealt mostly with the Ozarks: This issue primarily reflects community in the North East. If you get around in your region as much as I do (and evidently Bob East Wind did) editing an issue like this comes out of the work...is consistent with the life I am leading. It becomes a matter of identifying the best, most promising work and talking to the right people (who have the investment in getting the word out, and who you'd like to be working with). Production takes time, depending on your skills - but we do have considerable back-up experience at Twin Oaks and in New Haven.

I do hope to go out on the road soon - both for editorial and distribution purposes. But not to put together an issue - rather to find the regional people around this county who might be ready to take on an issue a year...to identify and coordinate an exploration of useful

community directions in their area. Also the economics of this magazine are just below the survival line, and doubling the circulation seems like a good idea (5,000 now) so we're looking for people/groups to take some responsibility for local and regional distribution. What we're looking for is people involved in a sufficient network or community to support the work physically and emotionally. Editing *Communities*, by nature, should be involving rather than alienating - otherwise something's wrong.

What's it worth to have a magazine which reflects and expresses principles of community, caring and decentralization? Enough for Twin Oaks to back it with labor credits four years worth; enough for me to commit my own energy.

HOW YOU CAN PARTICIPATE

Drop us a line about editorial or distribution ideas you might have. Pass on the issue to those who might be interested - including stores and coops. Send a gift subscription. We have promotional posters and flyers.

The other thing you can do to participate has to do with the vision that this magazine comes out of; the building of a world which reflects human scale, the scale of tribes and communities. *Intentionality* means choice - or, if you will, waiting for the flow to become clear and strong, then going with it. By your choices, you who are reading this have a part in defining what *community* is, and what it can be. And as they say in children's books - *That's the best participation of all.*

Community, then is what we make it - reflecting our different visions and styles. In this issue, listen to the difference in language. *Hear our many voices, and at the last, how much we concur.*

Paul Freundlich

If the complexity of how things come together seems overwhelming, sometimes how they come apart can be overwhelmingly simple: In April, 1975, Ronni Karpin of the Institute for Policy Studies facilitated a conference in Washington which brought together representatives of urban cooperatives and rural communities. I attended, representing TUA, our New Haven coop project. In July of '76 I met with Ronnie at IPS to discuss this issue of *Communities*. The suggestions she made and the meetings with Arthur Waskow and Barbara Bick which resulted led to one of the major articles in the issue.

On Wednesday, September 21, Ronni Karpin Moffitt was killed, and this issue is dedicated to her:

*The Chilean Ambassador
to the United States of America
during the regime of Salvador Allende
was blown up yesterday*

*Traveling with him at the time
was an acquaintance of mine
She was worth a line in the local paper*

*Her husband survived
and knows when she arrived
she joined Salvador Allende
and twenty thousand others*

*The present Ambassador replied,
My government repudiates the outrageous act of terrorism
So much for that.*



DIRECTORY

1977

This directory has been compiled for communities, cooperatives, and other groups, and for folks who are moving toward a more cooperative lifestyle. We hope the directory will facilitate sharing information and people among like-minded groups, and will help establish networks within the community movements. Let us know how well (or ill) it serves you.

If you are an individual who is now becoming interested in living cooperatively, you may want to use this guide to get in touch with groups who are already on the path toward such a lifestyle. We welcome you on this journey, and offer this advice:

Remember that a community is not an institution, but the home of those who live there. Respect their home: if you are interested in visiting, write well in advance, including a self-addressed, stamped envelope, to see if and when a visit would be possible. Don't make them the crash pad for your cross-country trip, or the objects of a study for your college sociology course. If you do come to visit, expect to share their work, their play, and their expenses—freeloaders can make a group decide to close its doors to further strangers.

In creating this directory, we have relied almost entirely on entries submitted by the groups themselves. This means there are fewer listings, but we have allotted greater space for each group to give a more complete description of themselves. Also, the listed groups have realized that they are asking for contacts and have agreed to answer inquiries, so the chances of receiving a response from them are much improved.

These communities differ from each other in nearly every facet of lifestyle. They include spiritual ashrams, political collectives, Christian communities, anarchists, Walden II-ers, cooperative villages, small groups of homesteaders, and sympathetic organizations. They may be urban or rural, range in size from a few individuals to over a thousand members, and have widely divergent standards of living. Some groups are just getting organized,

others have been established for decades. Each listing is a communal or cooperative living situation, or a resource center for such groups.

These are but a scattered sample of the thousands of communal groups throughout the country. Some of the contacts here listed as Resources could give you many more names of groups than we have in these few pages.

A parallel and more comprehensive source of information is the **Openings** pamphlet being compiled at Twin Oaks. This should be complete by March, 1977, and available (for a price) from Twin Oaks, Louisa, Va. 23093.

If your group would like to be listed, get in touch and we'll put you in the **Reach** section of the next issue. We may also try for a supplement to this directory in the summer.

All correspondence about this directory should be sent to:

**REACH
Communities
Box 426
Louisa, Va. 23093**

HOW TO USE THIS DIRECTORY

It's divided into three sections:

Listing by state and country of all groups. "(R)" after means its a resource group.

Alphabetical listing of communities (descriptions, addresses).

Alphabetical listing of resource groups

Although some groups could fit into both "Communities" and "Resource" sections, they are listed in the section which seems most appropriate. Some are cross-referenced. Dates in parentheses denote year of origin of the group. The numbers following group descriptions refer to articles about that group in past issues of **Communities**.

listing by state

Arkansas

New Beginnings, Dutton

California

Ananda Cooperative Village, Nevada City

Black Bart Center (R), San Francisco

Communal Living Clearing Center (R), Los Angeles

Community of the Simple Life, Annapolis

Dawn Horse Communion, Middletown

Earthmind, Saugus

Family Synergy (R), Los Angeles

Harbin Hot Springs, Middletown

Lakeview Educational Association (R), Novato

Northern California Land Trust (R), San Francisco

Simple Living (R), San Francisco

Storefront Classroom, San Francisco

Sweetwater Community, Guerneville

Vega Institute (R), Oroville

Vocations for Social Change (R), Oakland

White Lotus Study Center (R), San San Diego

Colorado

Ananda Marga, Denver

Appletree, Boulder

Emissary Communities, Loveland

Karma Dzong, Boulder

Connecticut

Community Cooperative (R), New Haven

Satchidananda Ashram, Ponfret Center

Training for Urban Alternatives (R), New Haven

District of Columbia

Men's Awareness Network (R), D.C.

Florida

Micosukee Land Coop (R), Tallahassee

Yoga Shakti Mission (R), Melbourne

Illinois

Changes (R), Chicago

Reba Place Fellowship, Evanston

Kansas

Children Kansas, Florence

Kentucky

Long Cliff, Sunnybrook

Louisiana

Open House Community, Lake Charles

Massachusetts

Butterworth Farm, Orange

Hop Brook Commune, Amherst

International Independence Institute (R) Ashby

People's Yellow Pages (R), Cambridge

Renaissance Community, Turner's Falls

Michigan

NASCO (R), Ann Arbor

Vivekananda Monastery and Retreat, Fenneville

Missouri

East Wind Community, Tecumseh

Oz-Com (R), Branson

Stoney Mountain Farms, Fremont

Tecumseh Garden, Rutledge

U&I Community, Eldredge

New Hampshire

Another Place, Greenville

Hidden Springs, South Ackworth

New York

Abode of the Message, New Lebanon

Ananda Ashram, Monroe

The Christian Homesteading Movement (R), Oxford

Matagiri, Mt. Tremper

New York Switchboard (R), NYC

Vocations for Social Change, (R), Rochester

North Carolina

Aloe Community, Cedar Grove

Shalom Community, Brown Summit

Ohio

Community Service, Inc. (R), Yellow Springs

Entwood, Jamesville

Oregon

Alpha, Mapleton

Cerro Gorda, Cottage Grove

Human Dancing Company, Ashland

Pennsylvania

Aquarian Research Foundation (R), Philadelphia

Bryn Gweled Homesteads, Southampton

Community Educational Service Council (R), Cheyney

Downhill Farm, Hancock

Fellowship of Intentional Communities (R), Cheney

Global Guide (R), Southampton

Julian Woods, Julian

Kripalu Yoga Ashram, Sunnyside

Movement for a New Society, Phil.

Rhode Island

Providence Zen Center, Providence

Tennessee

Agape Community, Liberty

Virginia

Mulberry Family, Richmond

Nethers Community School (R), Weedville

North Mountain Community, Lexington

Prema Dharmasala, Bedford

Shannon Farm, Charlottesville

Springtree Community, Scottsville

Twin Oaks Community, Louisa

Washington

Aliya, Bellingham

A Pacific Group (R), Seattle

ComNet (R), Seattle

Karum Group, Bellingham

May Valley Coop Community, Renton

Sun at Midday, Olalla

Terramanto, Renton

West Virginia

Iris Mountain Community, Unger

New Vrindaban Community, Moundsville

OUTSIDE THE U.S.A.

Canada

Alternatives to Alienation, Toronto, Ontario

Clearing House (R), Vancouver, B.C.

Dandelion Community, Enterprise, Ont.

Grindrod, Enderby, B.C.

Integrity, 100 Mile House, B.C.

Maplevale Organic Farm (R), Cross Creek, New Brunswick

Yasodhara Ashram (R), Kootenay Bay, B.C.

India

Auroville, Tamil Nadu

France

The Ark, D'Orb

Mexico

Los Horcones, Hermodillo, Sonora

Scotland

Findhorn, Forres, Moray

Wales

Crabapple Community, Pwys

listing of communities

Abode of the Message, PO Box 396, New Lebanon, NY 12125 (est. '75). First conceived by Pir Vilayat Inayat Khan, head of the Sufi Order, in 1974. We bought and moved onto an old Shaker Village the next spring. We are 100 adults and children. We have established a number of industries such as a VW garage shop, a woodburning stove company, a Shaker furniture shop, a natural foods bakery a sewing industry, and more. Along with these and with people taking outside jobs, we support ourselves. We also grow our own vegetables and have 2 cows and chickens. Our requirements for visitors and family members are willingness to work a full day, \$105 per month for food and rent, and most importantly, commitment to a spiritual path. We recognize all religions as ways to God. Our ideals are to create an environment where people can live harmoniously with nature, with each other, and with God. We are open to new family members. Those interested in visiting are requested to write in advance.

Alpha Farm, P.O. Box 465, Mapleton, OR 97543 (Est. '72). Nonviolent orientation. 16 people, young and old, presenting a variety. Working in our store in town with a 300 acre farm nearby. No visitors without previous arrangement.

Agape Community, (Orthodox Catholic) Rt 1, Box 171A, Liberty, Tenn. 37095; (615)536-5239. We are an open, extended family spiritually centered in Christ Jesus and materially centered on a 300 acre mountain site 60 mi. SE of Nashville. Our centering in Christ is nourished by the fullness of the Church (the Body of Christ), by the Holy Scriptures, and by the Sacraments given for our growth and unity with Him. It is our intent and desire that life in Him be manifested in a unified life of worship, of work in harmony with His Creation, and of loving service to each other and others in trust, openness, realization of our potentials, and interdependence.

This commitment leads us here to a

relatively simple life on the land, primitive by urban standards but affluent by those of genuine poverty. We attempt to supply directly by our own labor (and by serious scavenging) as many of our needs as possible without reliance on external economic systems. While eventual total "self-sufficiency" seems desirable, our progress toward it is slow.

Increasingly, life here manifests the character of a classic monastic community, both in its forms of prayer and worship, and in the order and authority structure of the Community. We have been quite surprised by this direction, but feel confident that it is guided by the Holy Spirit.

Agape is open to many forms of association—a growing community of absolute sharing here; the settlement here of associated communities or families; associational relationships functioning at a distance. An occasional newsletter is published free, but contributions are requested. (see **Communities**#13, p30, 62).

Aliya Community, P.O. Box 2087, Bellingham, Wash. 98225; (206) 733-4713. (Est. '75). The members of Aliya are working together to build a communal farming community with a home and school for teenagers in trouble.

We have been living and working together since 1975, working out our agreements, saving money to buy land and to build, growing to nine members, and learning how to live together more consciously and effectively. We have just signed an agreement to purchase 80 acres of farmland and woods on one of the San Juan Islands in Puget Sound, with rights to buy the adjacent 80 acres. This spring, we plan to begin building the school and housing, and to start farming.

We are looking for people who share our basic goals and who want to give of themselves to help make it happen. We try to make membership available to any person who agrees to abide by the policies of the community, and we encourage visits from people who are genuinely interested in joining. At the end of a

two week visiting period, people may join if there is no serious objection from the members. We ask that people who want to visit call ahead of time to make sure that there is room. (see **Communities** #21, p51).

Aloe Community, Rt. 1, Box 100, Cedar Grove, N.C. 27231; (919) 732-4323. (Est. '74). Aloe is an intentional community inspired by B.F. Skinner's **Walden Two**. We are building a culture based on norms which support an egalitarian, cooperative, non-violent, and ecologically sound way of life. We want to encourage differences among people, and to affirm and utilize each person's skill, experience, and conditioning to create this new culture.

We hold our income and property in common, and make community decisions within the framework of a planner-manager system of government. The work of the community is organized through a labor credit system. We presently have 14 adults and 3 children. We are taking new members; we plan to grow to 100-300 people as rapidly as we can without losing our ideals.

In November of 1975 we moved to a 230 acre farm near Chapel Hill. The farm has a lot of good agricultural land, and we plan to have a diversified organic farm within the next few years. Last year we enjoyed fruits and vegetables from our garden, and milk from our two cows. Much of our food comes from local natural foods cooperatives. Aloe is currently supported by a crafts industry - recycling tin cans into planters and candle holders - and by members working outside the community. Although we plan to provide a variety of work opportunities on the farm, we anticipate having people do "outside work" for some time.

Our children are taken care of communally. The child care manager works together with the child care board in a program that allows members (including parents) to decide how much time they want to spend with the children. The children live in a separate building which gives them greater control over their own

continued on page 46...

Building community in New England

ANOTHER PLACE is a conference center -- a meeting place where people share the thoughts, feelings, struggles and inspirations of becoming whole, human beings. We learn from each other's strengths and weaknesses: We return to our own communities with new skills and new understandings.

ANOTHER PLACE is a networking center -- a linking force to develop a common-unity of people throughout New England seeking to unite spiritual and political freedom. Right now, much of the world is torn by war, pollution, alienation and the antagonistic division between peoples. By creating a place of peace within ourselves and our lives, and by reaching out to work with other people, we are seeking new connections toward political and economic equality, self-empowerment, responsibility and compassion.



Another Place Farm

ANOTHER PLACE is a community of five people living on 70 acres in Greenville, New Hampshire, and about 25 people living in other places around New England - all of whom are part of our development.

ANOTHER PLACE is a sanctuary, a place where people gather to experience god within. Thru exchange of energies and ideas, physical labor, prayer and meditation, personal relationships, song and ritual, we remind ourselves of the simple presence of spirit. We learn that one can touch god by splitting a log, working for political change, drinking a cup of tea, doing therapy, keeping business accounts, and in every act of daily life.

Our work is part of a planetary process to co-create a new way of life and a new civilization based on harmony within people and harmony between all people.



During the last two years, we have developed a style of holding conferences and building networks which reflects our vision of life. We gather people together with a background of spiritual growth, emotional support and care; and with a foreground of workshops, small group dialogs, common meetings in a circle of silence and speaking, shared physical labor, prayer, meditation and ritual, volleyball and sweatbaths, singing and dancing, vegetarian meals, resource gathering and the linking of products and services with people who need them, and plans for common work to continue between the gatherings, at home where people live.

For the days of the conferences, we live together as a community -- everybody helps with the work; by doing childcare, cooking meals, giving workshops, cleaning up, looking out for each other, oiling the community gears. In many ways this community feeling extends over space and time, continuing in between the times we are together at Another Place.



The political dynamic of the conference-networks is a balance of design and discovery. Usually a core planning group, including at least one farm resident, designs the conference structure over a period of months, creating opportunities for individuals to share their experience to take on its own collective life. We value personal initiative and expression: We use consensus to develop our group power and harmony. When the two values conflict, we slow down until the contradictions can be resolved.

The economics of each conference are based on mutual support. The fees for a conference are calculated to cover costs and maintenance of Another Place, which is run as a non-profit organization, with staff receiving subsistence salaries. We are extremely flexible in granting scholarships to people in need of them -- this is an attempt to provide maximum accessibility to the work we are doing. Our books are open to anyone who would like to see them.

A basic custom of the conferences is to begin and end all meetings and workshops with a circle of silent attunement. We gather in the circle to remind us of the cycles of the earth and sun, the cycles of the human family, and the cycles of all beings in harmony

A basic custom of the conferences is to begin and end all meetings and workshops with a circle of silent attunement. We gather in the circle to remind us of the cycles of the earth and sun, of the human family, and of all beings in harmony.



The themes for each conference are what we perceive as themes of social and personal growth:

The New England Common-Unity Conference meets on the spring and fall Equinox. The third gathering, held in September was a meeting place for about 100 people interested in living in communities and communes, working together in collectives and coops, and exploring the meaning and presence of community in our daily lives. During the gathering, people made the connections of actually finding places to live and work, explored the political implications of our community consciousness, and developed a basis for ongoing support thru regional meetings. We also realize that the foundation of any community is personal relationships, so we spent some time working on communication skills and group attunement. *With the history of NECC extending over a year now; with travel and visiting between gatherings, watching children grow beside us and inside us, these equinox gatherings have become a point of self-discovery and group discovery of our changes.*



The Healing Arts Fair, held September 2-5, focused on wholistic healing -- of body, mind, spirit, earth -- a way of looking at ourselves and the world -- seeing harmony and dissonance -- and working toward a balance. About 170 people came to teach and learn the skills of massage, herbal healing, acupuncture, psychotherapy, rebirthing, social healing, womancraft, re-evaluation counseling, body awareness, reflexology, healing thru sound, healing thru dance, homebirth and natural childbirth -- all with a general stress on self-healing. We also did two world healing meditations -- one sending energy to heal the city of Boston, and another to stop the construction of twin nuclear power plants in Seabrook, New Hampshire.



Other more specific gatherings are: New Age Childraising (how parents and children can live in harmony); The Right-Livelihood-Business Network (how to work together toward businesses which are self-reliant, spiritually supportive and of service to our communities); Alternative Education (developing the skills and understandings of what education is, and aiding the development of alternative schools already operating throughout New England).

Themes we are developing for conference-networks in the future include: Appropriate Technology and Alternative Energy, Organic Farming, and Group Process/Counseling and Group Leadership.

Each of these conferences is cyclical, occurring twice or four times each year. This rhythmic repetition gives the space for the continuing development of the community/network of people who come to the conferences. Also, people who come to one conference often return to other conferences which have different foci. Thus an interlinking sense of a new society is developing.

The repetition of these conferences also gives the time to develop both the content and form of each conference, and also to develop common work projects which continue in between the

conferences. We are in the early stages of this. Much of our energy now is directed into resource gathering about who is doing what in the region and how it relates to personal and social change. Different conference-networks are beginning the formulation of plans for more in depth work. For instance, the business network developed the following ideas to be worked on:

1. to trade services of accounting, bookkeeping, financial planning, group process, creative problem solving, etc.
2. to encourage people to get into business and help them in doing it.
3. to develop an educational outreach about right livelihood and business thru speakers, media work, etc.
4. to develop an access catalog of products and services of people throughout New England who share humane, ecological values, and to distribute this catalog to the general public.
5. to develop a credit union.
6. to develop health care plans which involve wholistic approaches to health.
7. to form building cooperatives, craft cooperatives, etc.
8. to get together a travelling bus to visit places throughout New England spreading the word thru books, media, theatre, presenting the best alternative political, feminist and community thinking (extrapolating the work of *Food For Thought*, a distribution collective in Amherst).
9. to connect up with other similar networks nationally, like the *Briarpatch* in California.

Many of these projects overlap with plans developed by other conference-networks. For instance the credit union, once established, would be useful to all - as would an access catalog and the traveling bus.

Beyond organizing thru Another Place, we are beginning to work with existing networks. For instance, during the summer, staff from Another Place became involved in the formation of the Clamshell Alliance, the New England-wide organization to stop the use of nuclear power.

Another Place has also been working with the staff from the American Friends Service Committee. The New Hampshire regional AFSC organizer lives here and she is presently developing a traveling road show. It will carry the skills and knowledge of social transformation throughout the state. We are supporting her in the planning of *the Good Medicine Show*.



The Social Healing gatherings focus on the inner work of becoming whole in ourselves, and the outer work of becoming whole with all beings on earth - politically, economically, spiritually. Most recently, 70 people gathered in July to see the connections between such diverse work as therapy, block organizing, social service, alternative energy, education, organic farming and spiritual disciplines. People met in small groups for personal support and regionally to develop support programs which would aid people in continuing their work where they live.



What is emerging thru all this work is a New England Network of people involved in the creation of a new social organization, and a home for this network at Another Place.

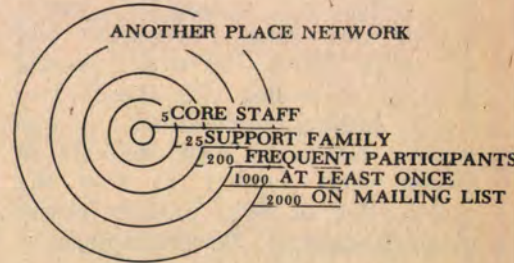


All of our outer work is in resonance with the inner workings of our living community. Five of us live together here in New Hampshire on 70 acres of land, on top of a hill. We function politically by consensus, share equal subsistence salaries, work very hard, sing, dance and love each other a lot through the struggles of learning and growing. Sometimes our personal histories and the very intensity of living and working together enmeshes us in conflict. In those times, we face the pain together, reaching beyond our egos to the root of our differences - going off alone when necessary to rest and renew ourselves, and then returning. In the process of growing trust and sharing communion, we are learning to be a unity which is much more than the sum of the parts.

We have grown from one person living here to a five person community in a little over 2½ years. In the near future we expect to be expanding our community to include more people. We would like to develop more crafts, village industries and a larger garden.

Right now, we are growing our relations with the surrounding towns by offering a drug education/personal growth course to high school students, a counsellor training program for the southern New Hampshire probation department, and a small counselling program for teenagers. We are very concerned with the interface between the network we are facilitating and the rest of the world. These programs which we do for our neighborhood are a helpful grounding force to our long range development.

Another part of our grounding is our relationship with Project Place in Boston. Project Place is a non-profit work collective, dedicated to doing crisis intervention in the city - thru programs such as a 24 hour hotline, a runaway house and a 24 hour free ambulance. Project Place helped start Another Place, and at present we are working toward a sister organization relationship.



Beyond the five of us who live here, there is also a group of about 25 people who share in the life and work of Another Place on a regular enough basis to be considered family. These people come to conferences, to visit, and using experience gained in their home communities and coops, help in our development. They help with teaching and facilitating workshops, sharing music, caring for the house and land, conference design and spreading the word - taking the customs and skills we're working on at Another Place into their centers of energy all over New England. We are really family - celebrating together on Thanksgiving and Christmas. This family group is becoming a major support of Another Place and the New England network.

We are working to develop a balance of centralized and decentralized participation. We are finding that this balance functions on the principles of trust, service, compassion, and seeing the worth of each individual in relation to the whole. The transformation continues.

We are open to connecting with you who are reading this; with people who want to share the joy and work of life; with people who are already doing networking; with people who are very involved in their own local areas; with people who are beginning the transformation consciously. Write Marc, at Another Place, Route 123, Greenville, New Hampshire, 03048. Or call 603-878-1510.

*May the light be with you,
Marc*



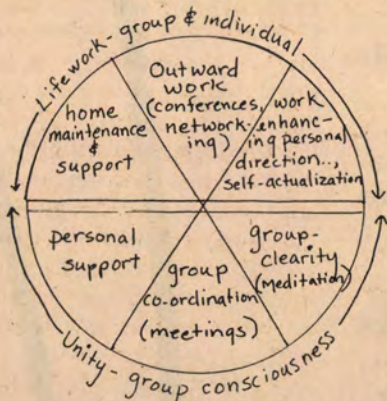
Working at Another Place: Katie's View

We run a conference and networking center. One of the most striking things is the incredible abundance of energy among the people who live here. It has to do with spiritual work, and the opening of channels in ourselves. We seem to have spent a large part of our lives putting up blocks in ourselves. As we begin to find life purpose, each bit helps to break through the blocks, lets the energy flow...and carries us into more and more work.

So how to maintain all the extensions, new projects, all the expansions, as well as maintain our home and farm? How not to overextend ourselves beyond our foundation, beyond our capabilities to support what we already have going? Expansion requires maintenance of the expanded form.

The personal and group pressure caused by all the responsibilities of these expansions results in a need for stronger group coordination and support of personal crisis.

To accomodate all of this, an overview helps. This is the way I see the divisions of categories for energy expenditure necessary for a community to work well.



As a group, there seem to be two ways of assuring that each section gets the attention it needs at the time it needs it. Either we are working on everything together, which means a strong need to be together as a group and constantly in communication so that every job gets done, or people undertake specialized responsibilities -- focalizing different areas. Either we become whole people responding to all the parts of our lives, also represented in that circle, or we focus in on what we can do the best, letting the rest be balanced by other people.

The problem has been a lack of group agreement and the difficulty of keeping in contact. We meet once a week for a few hours and even then there seems relatively little time for group coordination. As a result, the facilitation of some areas is assumed by one person without a clear agreement from the group - which brings tension.

It is possible to merge these approaches, if there is a clear understanding of rhythms of work and how we each want to spend our time. Then we can be involved in the whole, as well as focusing our own areas of concern.



To me, living in community is a vast struggle that takes place in the universe within my heart.

billy

LIVING AT ANOTHER PLACE: SYDNEY'S STORY OF THE DOME

Some of us live in the big house, some of us live in our own dwellings on the land.
I live in the dome.

In the middle of cold January, dark and getting colder, my friend Dale was visiting, drinking tea.

She said, "Why are you here? Cutting wood, light by candles, hauling water, all alone. Why go through all of this?"

And suddenly the windows of the dome stood outlined in their cathedral form, reflecting candlelight in tiny stars along the frame, holy, still and strong and we both said, "aahh."

Before I moved here from the city, I thought, sure, fix up the dome, it'll be easy to learn, just go ahead and do it. I had unlimited confidence that I could do anything I set my will to.

And that was true, but I didn't know how long it takes to do physical work, and I didn't know how the fears would block my energy, and how many gumption traps arise out of the work. It was as if all my subconscious tapes, little niggling voices whispering, "You can't do it - you're no good - you're a damned fool to try this one" - all came dancing to the surface...another chance to face old fears, to shine on them the light of consciousness and disperse the veils a little more.

Not that I understood that right away. I slaved along with great burdens of doubt and a chill tightness in my heart for six months. Trying to step out of the doubts and observe them - Time, I think, is created by the step by step plodding of our thoughts - until small glimmers of space become moments of easiness and calm, and I began to pray, "Let this work be my worship to thee, oh Lord, in thy spirit may I move." And the panic subsided.

The most fun was the floor of the loft - straight clean wide boards nailed with grooved flooring nails, solid and strong. Billwhyte fitting tiny crosswork puzzle pieces in the corner, like an old shoemaker, like a gnome, in the bright golden air. A floor suspended in the air, a floor to walk on in the air, to peer down from.

I've yet to lose the delight of this round space. Sitting on the edge of the loft, feet dangling, you can see all around; everything from above, like second sight which hovers above, watching.

In a dream, two old men, so very old, living together forever in the dome, raise shades in their morning ritual, wise and kind, they live here and allow me to stay.

Tarring around the windows, learning controlled dripping - the tar runs down the edge slowly, globby and then suddenly fast in odd directions as it thins out. My head was spinning, spinning. Marc loves me no longer, he loves maryjane, and is gone to Georgia to be with her. Came to humming, and a song emerged. I make few songs - this one is sad and beautiful, and has never had the words completed. At first it was a bird of mourning, and then angry blues, and finally around the edges of the windows a celebration of love, who fills all cracks and edges, and goes wherever she finds outlet.

I bow to the omniscience of Love, who knows her own mysterious ways.

At the very top of the roof, Barry, Dale, Stanley, Marc, all of us crowded about for the second to last layer of roofing - songs and dreams, hammers and laughter - a few settlers atop a new planet.

The final layer of roofing in the cool October sun.

Atop the dome you can see the sweep of field before it, pine trees lacing the edge, and sky, wide around. It's like sitting on the Little Prince's planet where instead of pulling boabab sprigs, I'm constantly patching small leaks.

12 In the moonlight, this small earth whirls in space, vast stars in blue space, traveling...



The appraiser came to look at the house and the land. She called the cabin and the dome Outbuildings and said, "These cannot be considered liveable structures." Unless you're into being a pioneer, I thought. And heard my grandmother on her Wisconsin island: "Carrying water and chopping wood - this is the life." On the island there was no electricity, plumbing or running water, and my grandmother was determined to keep it that way. "There's too much civilization already," She'd mutter. "Let's keep something simple."

At her funeral we sang, "tis a gift to be simple, tis a gift to be free," my mother and I.

And I carry on, in this dome. When I want warmth, I chop wood. Tea, I carry water. Silence, I shut my head up.

The dome cost about \$150 to make, using an old chicken farm for lumber. It cost considerably more to make habitable year around - roofing, insulation, gas refrigerator, wood stove - but no more than is earnable in a year or two of city work, no more than is within reach.

"If you know how to do it, you're safe," My grandmother would say. "Then you've got some control over your life."

I grow so lonely in this solitude: the scuffling noises that once drove me trembling under my sleeping bag now make me smile - it's an animal, raccoon, perhaps - and I welcome the company.

Looking up from being stark inward turned. Listen, the wind sings great strength through leaves, birds call, far clear air. And I am not alone - earth breathes me her life. Learning to reach out with my awareness - golden candlelight, silver moonlight merge and flow.

But still, working on the porch, something felt heavy and awkward - hammers and nails, black tar and boots among the grass and flowers of the field... a sense of harsh incongruity, a great disparity... and I wondered, did anyone consult this field before building this big thing in a quarter of it? Did anyone ask to be invited? Did they consider those already living here?

All last summer I'd turn my head quickly, looking and seeing nothing. Used to think I was looking for people - what's the matter, afraid to be alone? - but even later, glad for the solitude, still I would turn and look - for what?

Now I stop and look with all of me, asking, feeling out: There is a movement, and spirit here and I live with others on this land.

In dream state:

I see myself sitting on the porch, spread out before me great expanse of field, stars above - clear bright in dark sky.

Walking towards me, a woman - small, gnome-like, gently hooded - hello - hello - hello - and we sit together, silently sensing each other, quiet calm...

Come then many more, and sit, and listen, and we all join together, each of us a color - blue, purple, red, green - each a bright band of color rising. Together we are strong, up up, until like a fountain, we break and fall and fall, a billion raindrops each a different color, fall gently like snow drifting slowly down to cover the field...

jewel stars above and jewels below...

The next morning I see the dew sparkles like diamonds on the grass and on the pineneedles, and remember snow diamonds under moonlight. What great richness are we given.

Pausing now at the edge of the field each night before going home, to listen and sense, I hear dancing and great joy. I hear whirling, whirling up in praise and celebration. Come, let us praise the Lord together.

The lawn needs tending - it grows over with brambles, I hear. And we clean it out, perhaps too harshly, abruptly. These things are very delicate. But with an apology for our human callousness, again I hear, and try to learn to live on the earth, in peace.



Sing out a woman's story
Sing out now, don't be shy!
Sing out, sing out the glory!
Let out that joy inside.

© music 1976 TERRY DASH

VERSES BY BOSTON WOMEN'S MUSIC COLLECTIVE

Building a cultural network

BY GINNY BALES

WOMEN'S MUSIC COMMUNITY

I've been watching and participating in the growth of a women's music community since that fateful weekend 2 years ago when a local club held a women's talent night. I got up and sang several songs I'd written, heard many more by other women, and came back the next night to hear Meg Christian. She was billed as a lesbian-feminist-singer-songwriter, and I remember wondering whether I was political enough or leftist enough to feel comfortable at the concert. I was involved in a close relationship with a man at the time and wondered whether that would keep me apart from some of the other women.

But once I heard her, my fears vanished. I hadn't counted on the enormous common ground we shared as *women*. She sang music that touched me and made me want to sing too. And unlike many commercial concerts, this was a wonderful space to be in. I came out feeling grateful to her for offering us such a gift; I felt good and I was hooked.

Now, two years later, I'm part of a lively women's music network in several concrete ways. On the closest, most personal level, I start with myself and the songs I'm writing out of my own experience. Because I've had the support and example of other women, my commitment to expressing ideas through music has grown dramatically - and so has my concept of who I'm singing for and why. I'm thinking much more carefully about the effects I'd like my music to have.

The primary support for this comes from Nina Vansuch and Kate Reynolds in our band, Night Angels. As we play together, work on each other's songs and think about the directions we want our music to take, we are also clarifying our political views and our images of what entertainment can be.

The three of us are part of a developing New Haven Women's Music Collective. So far we have produced a concert, a benefit of the Women's Center, but we have plans for producing concerts by women from out of town, doing workshops together and sharing songs (all

this on top of getting to know each other and beginning to play music informally in twos and threes). New Haven has a strong women's community and our work is within that context.

Beyond New Haven, I occasionally go up to Boston for events with their Women's Music Collective and receive their newsletter. Making new friends, sharing music and seeing how their collective works has given me fresh energy to bring back to New Haven.

Many performers have set up concert tours as a result of contacts made at the festivals. We have had 4 or 5 concerts in New Haven which were organized because the out-of-town performer met someone from here at one of the festivals.

Nationally, there is a network of feminist musicians organized through a collective in Illinois who have sponsored the National Women's Music Festival for the past 3 years. This festival has given its participants chances to hear each other's music, share skills workshops and get acquainted.

If it's beginning to sound like the feminist network serves as a circuit or training ground for professional performers - well, we want the skills and discipline that go with mastering our craft. But just getting good enough to be considered pros is not good enough. Singing in sexist bars, encouraging sexist fantasies can certainly be as alienating as being a receptionist in a corporation, a cashier at a supermarket or a nurse in a hospital. Being *successful* in any of these situations merely means being on the more powerful end of the stick, having some measure of personal freedom as a star, executive, manager or doctor. We are trying to change the whole system within which people work.

As playing music becomes a central part of my life, I'm understanding more and more what the phrase *cultural worker* means. We are *of* a women's community, not somehow by our talents removed from it. We feel



responsibility to sing for our sisters, before singing for our suppers - to demystify the process of making music, to encourage others to find their own voices, without minimizing the hard discipline involved in musicianship. Being a cultural *worker* means I have a right to make a living, and to value my work as much as any other person who cares about what she is doing. But looking realistically at the economics, working as a feminist musician is similar to staffing at a women's center, food coop or women's clinic: The work is clearly worthwhile, but making a living may be nearly impossible. Many of us end up earning our money doing something that we care less about, in order to support the work we value.

As musicians, we are not only involved in providing beautiful sounds for people to enjoy, a good beat to dance to, or even a means of emotional release: We are involved in building a culture which will accurately reflect our values and encourage growth and increased self-determination. In practice, this means examining the content of our music, the means thru which it is dispersed to people, and the effect it has.

CONTENT

Women have been silenced or ignored in many aspects of our patriarchal culture. But as more women are literally finding our voices, we are beginning to share them with others. The result is an outpouring of new songs and fresh, meaningful lyrics. The Beatles and

Tara Ayres Dody Adkins Elaine Lewis Ginny Bales Marge Wakewoman



working towards a New Haven
Women's Music Collective,
we invite all women to join us in

A SAMPLER of WOMEN'S MUSIC

Saturday, October 30th 8:30-11p.m.

at 148 Orange Street, New Haven

Alison Farrell	Sleeping Giant
Cyd Slotoroff	Kate Reynolds
Earth Angels	Nina VanSuch
Ginny Bales	and an open mike, if time permits



\$1.50 Admission (or more or less as you can afford)

Benefit for the New Haven Women's Center



For further information call Tara at 624-6568

Marge Wakewoman Ginny Bales Elaine Lewis Dody Adkins Tara Ayres

Dylan made people listen to lyrics in the 60's, and women's music is doing that in the 70's.

The common denominator in many of these new songs is the sense of people (especially women) taking back the power over their own lives. Some *feminist classics* are emerging -- songs that have spoken specifically to many women and made the rounds through many performers. I'm thinking of Jane Voss' *Standing behind Some Man*, Peggy Seegar's *The Engineer* and Alix Dobkin's *The Woman in Your Life*:

The woman in your life will do what she must do
To comfort you and calm you down and let you rest now
The woman in your life, she can rest so easily
She knows everything you do, because the woman in
your life is you

© ALIX DOBKIN

Some songs define new terms:
You know your body is a-working all right
If you had self-help you could watch it all night
Get your speculum at your neighborhood clinic
Learn about your cervix and what's in it
There's a new day coming when you've got the bloods
again

© DEBORAH LEMTKE *The Bloods*

I'm not so sure I want to find
just one soul to blend with mine
So I'm looking for some long-time friends

© CATHY L WINTER, *Long Time Friends*

Until those new ways are discovered
here's a phrase to fall back on, you're an almost lover
Until those new ways are discovered
you're a good friend, and an almost lover
© 1976, GINNY BALES, *Love Song to an Almost Lover*

Another group of songs are asking good questions, without implying that anyone has the answers yet. Meg Christian often sings *Where Do We Go From Here?* near the end of a set, when the audience is close to returning to their everyday lives:

Here we are and the singing is fun
Here we are and we're loving as one.
And we're feeling the answers
growing more clear
So where, where do we go from here?

© MEG CHRISTIAN

One of the places we can go is to organize in our work places:

I don't have any answers all down pat
But at least we can share where we're at
What do we like? What would we change?
Could we, should we rearrange things?
Hey sister, I know that I can talk to you.

© 1976 GINNY BALES, *The Secretary Song*

Joanna Cazden's *About The Woman Who Died* raises questions about burn-out and support:

Sioux Free Nina VanSuch G Beall Kate Reynolds Heather Tunis Cyd Slotoroff Alison Farrell

Sioux Free Nina VanSuch G Beall Kate Reynolds Heather Tunis Cyd Slotoroff Alison Farrell

I think that people hurt you though your note said no
one's to blame
I think you took on more than your share - too many
others do the same...
You burned out, you gave up
Couldn't stand the pain of living any longer.
Who of us is any stronger?
Who of us is any stronger?

© 1976 JOANNA CAZDEN

We gain strength and perspective on our own
situations from songs connecting individual situations
with social conditions or struggles of women with
struggles of other groups:

Nicolia girl worked inside a factory
She never saw the sun, never felt the summer sea...
Nicolia girl found a book called Organize
And she understood every word to her surprise
With a small boat and a novice crew
They made a great big wave on the ocean blue
Nicolia girl, had a big idea somehow
And she's sailing, sailing now.

© 1976 HOLLY NEAR, HEREFORD MUSIC

Bonnie Lockhart's *Still Ain't Satisfied* recognizes the
limits of reforms for women when the structure of the
system is unchanged:

Well, they've got women prison guards
But I still ain't satisfied
With so many behind bars
I still ain't satisfied

© BONNIE LOCKHART

"I cannot live without my children," She cried.
It breaks my heart to see them through the bars.
The system is cracking cracking in desperation hacking
And the poor and the black and the women
Wear the scars!

© 1976 JOANNA CAZDEN, *Ella Ellison*

And there are countless songs telling stories of indi-
vidual women - working, loving, making sense of their
lives in the best ways they can.

MEANS

Until recently, the options for recording and
distributing women's music were very limited outside of
the male-run, profit-oriented industry.

Some new options have opened up, however: Olivia
Records has been formed with the priority of producing
records made for and by women. So far they have
released 3 albums. Other women have recorded and
distributed records on their own labels.

Still others are investigating cassette tapes as alter-
natives to records, since producing a good cassette
requires less money and equipment than producing a
record. Some major labels are aware that there is money
to be made from selling records to women and are
actively courting women musicians. Given the existence
of feminist alternatives, it may be possible for women
who choose to negotiate with the industry to do so from a
more powerful position.

Another very important means of distributing music is
through concerts and concert tours.

The feminist network provides contacts, places to stay
while you're playing out-of-town, chances to get to know

PAID MY DUES

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First National
Women's Music
Festival

new people, and opportunities for women to share production and publicity skills which can be used for other situations as well. The feminist music network potentially offers an informal training environment in which women can learn how to organize and how to use the media effectively.

EFFECT

Many women musicians and audiences are withdrawing energy from music which either reinforces existing sexist values or simply doesn't say things we are interested in hearing. But in the process of developing our own juicy, stimulating culture, we are challenging the mainstream. In popularizing some of the basic assumptions of the women's movement, we are (hopefully) raising both consciousness and standards. As the public taste changes, more artists will question the values their art supports.



If you doubt the impact popular culture has on people's lives, think back on your adolescence: Imagine growing up hearing *Lean on me, I am your sister. Believe in me, I am your friend* or *I am one and someday one will do instead of My boyfriend's back, he's gonna save my reputation* or *Going to the chapel and we're gonna get married*. You can probably think up many other examples to fit your own history, but you get the idea.

Culture is important. It gives us images of who we are and what we can be. We can gain strength, comfort, and motivation from the arts around us—we can also be pacified, numbed out, or driven by what we see or hear.

So, in building a culture that supports and challenges us, diversity is essential. There is no one correct line, no one approach to feminist music that is definitive.

The approach we are taking in *Night Angels* now is to view ourselves as infiltrators. We'll get people to listen to us because of our music, our harmonies, the beat, the way we work and play together onstage—then maybe they'll hear whatever parts of the words they're ready for.

People around us are learning to ask us to write or learn songs about issues or events or to provide music for political demonstrations. Getting feedback from audiences, friends, and co-workers is crucial if we are going to learn from our mistakes and keep improving.

We use music to celebrate ourselves and our changes. Outmoded values or prejudices get in the way of our celebrations - and that's unnecessary at this point. We deserve better and can have it.

OH WOMAN

I remember the day when I learned I was a beautiful woman
I remember the day when I learned I was a beautiful woman -
that feeling, that pride

I remember the day when I learned I was a beautiful woman - that feeling, that pride. Welling up from deep inside
And in the same breath I cried,
This is my body. This is my life.

CHORUS: Oh woman, what you gonna do with that?
Oh woman, what you gonna do with that?
Oh woman, what you gonna do with that
Loving Energy?

Finding that it happens even walking down the street
My shoulders back, my feet are tapping out my special beat
I'm looking and I'm listening to what's going on around
My head is high and happy and my feet are on the ground
In the same breath I cried
This is my body - the energy's mine and I choose how to use it

CHORUS

You've got a husband or two children or a million things to do
You've got parents, you've got good friends and they've all got claims on you
Run a business, clean your house, get a job or go to school
When do you have the time to think of what you need for you?
In the same breath I find
This is my body, this is my time and I choose how to use it

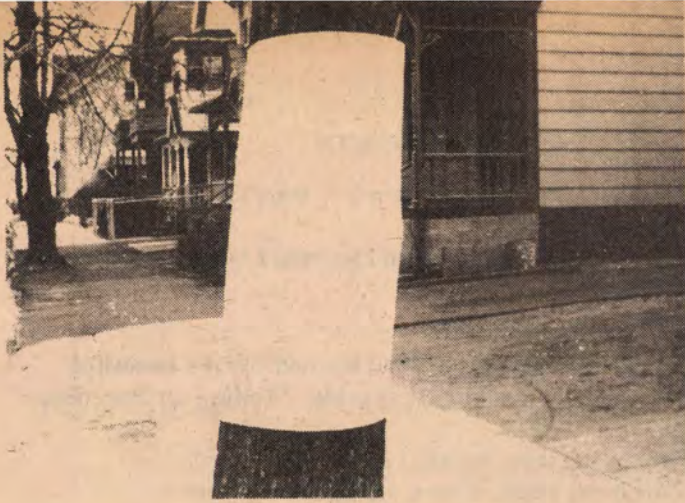
CHORUS

Finding women's energy so powerful and strong
Makes me wonder how I lived without it for so long
When we're all together, soak it up and take it home
When you need it, it's inside you, you can use it for your own
In the same breath I find
This is my body, this is my mind and I love it, love it

CHORUS

© 1976 GINNY BALES

Ginny Bales is a singer-songwriter who plays bass & piano in *Night Angels*, an all-girl-band, based in New Haven, Ct. She has played in the past with *Sleeping Giant*, and plays bass on Joanna Cazden's new album, *Hatching* [Sister Sun Records, Cambridge, Mass.]. She also played and led workshops at the National Women's Music Festival



200 Tell Hill Ills To Mayor

By DICK CONRAD
Staff Reporter

The Hill is waking up.

The neighborhood where people don't vote and supposedly don't care came alive Tuesday night as more than 200 residents showed up for a question-and-answer period with Mayor Frank Logue.

"It has been a long time since there was a crowd like this around here," said veteran Hill organizer Vernon Moore.

The evening was sponsored by People Acting for Change, an organization of Hill block groups. Organization members posed preselected questions to Logue, and then other residents were allowed to speak.



change is that New Haven is becoming

People Acting for Change: block organizing and building inner city community in New Haven - where it turns out that cooperation and community are not the special province of the privileged classes, after all - Robin Lee, PAC organizer and Paul Freundlich for *Communities*



GOALS AND OBJECTIVES

The overall concern of our group is the revitalization, preservation and strengthening of existing poor and middle income neighborhoods in New Haven. Our goals are to organize these communities into cohesive groups of grass-roots citizens' organizations, capable of gaining power and creating institutional change. One critical component which will determine the success of our efforts is the ability to create an organization which is totally self-reliant. In order to achieve self-reliance we must build a firm foundation. We realize that the people are our greatest resource. It is only when residents take a stake in the conditions of their community that constructive change will occur. This means that they care enough to be proud of their homes, and of necessity are angry and frustrated at the decay they see around them. This caring -- manifested in both pride and anger -- is the most powerful force for holding a community together and building a self-reliant, mutually supportive organization.

Block organizations are the vehicle that some residents are using to channel this pride and frustration into constructive efforts. Block associations are, for many reasons, important elements in building a healthy community. They form the basis of shared interest and cooperation between neighbors.



PAUL - To what extent does PAC make a difference, a real difference in people's lives? I mean, can you feel it on the street?

ROBIN - It's not going to change things completely. It makes a difference...nothing's permanent. Even if you change society, that wouldn't be perfect. You know it makes a difference this week. People feel better about what they did getting that building boarded up. They feel better about each other and they're really high off of it...and they relate to the structure differently. If they didn't have another meeting they'd feel rotten again.

PAUL Sounds like...get them addicted to it...

ROBIN - It's a self-justifying process. If you're in it, it makes sense. They come, they participate in it, they feel good about it. My theory is it's very important for as many people as possible to learn how the system works, how concretely to deal with it, and the limitations of that.

PAUL - Do you see a limit to the size of the units you're building?

ROBIN - Our units have been fundamentally too small. We've had block clubs on a single block - for example, from one corner to the next - that had six people and they got frustrated. *Why isn't everybody turning out*, They asked. And then we looked around and discovered that's about as many people as you should get. You get six people from corner to corner and you're batting a thousand. People work at night, people are sick, people have got kids. Six people had the free time.

ANALYSIS

The problem in New Haven is that the lives of poor, black and Puerto Rican people have suffered as a direct result of the closed political system. On the one hand, the Irish-Italian-Yale alliance excluded most low income and minority people from electoral politics. At the same time most of the urban renewal planning was intended to divide and isolate the ghetto areas of the city. While the problems can be described in terms of unemployment, abandoned buildings, income levels, and personal misery, the solution will have to come from autonomous, neighborhood-based organizations who can defend and advocate their own interests. If just money or agency personnel could solve the problems, they would have solved them years ago. Instead, the real problem is the need for poor and minority people to learn the skills of organizing around their own needs.

However, people do not feel the political problem. When we feel are the steadily deteriorating conditions in which we live. The city estimates that 18% of New Haven's population is living with below poverty incomes. However, the poor are concentrated in three areas of the city, areas which also have high concentrations of minorities and poor housing. In the Hill for example, where 11% of the city's poor live, 58% of the families are low income.

These communities have been viciously attacked by the Model Cities programs and by slumlords and profiteering that followed. A map of minority concentration in the city almost exactly matches a map of poverty families, which in turn matches a map of substandard housing. Each of them shows the heart of the city to have high concentrations of old neighborhoods and low income people.

The net result of all these years of change is that New Haven is a city more designed for affluent commuters than a living place for its residents. Neighborhoods have been ripped out to provide freeway access to downtown, large areas of the city have been red-lined by local banks and insurance companies, and the people who run the Democratic party, who are lawyers and real estate men, are responsible. They have demonstrated little interest in the plight of our neighborhoods. Almost half of the city's employees live outside of New Haven, which is another indication that the city is being run by and for profitmaking, white suburban interests.



conversation

What we're doing now is realigning and recombining to put three, sometimes even four, of those units together, so that you've got a committee of twenty. If you've got twenty and you come to a meeting where only eight or nine show up, you've still got a group.

PAUL - It sounds like Anthropology 101...like a tribal unit.

ROBIN - It's a good unit and the reason we picked four blocks is to keep it within walking distance. That's very important for neighborhood meetings. So where we've had 15 block clubs going, we're probably eventually going to boil all that down to about four. That's going to take a couple months.

But the crucial thing, again, is the question of size and how big you can get. There's also the question of how the policy gets acted out, structurally. One of the mistakes we made early on was having a council of block clubs and treating it like a board of directors that could run a corporation. Well, it can't. Its power is bounded exactly like my power is bounded. And what we're moving toward is a central group that meets and exchanges information once a month and signs the checks. Maybe it talks about common issues, but it probably doesn't do a whole lot more. What happens is that the coalitions and common issues get formed on a dynamic basis during the week and during the month in between meetings.

If you try to run all that stuff through a monthly board meeting, you could run into 30 and 40 issues and people guessing about what's the best thing to do - whereas you could try it out on the street to see if it works, and if it works, it'll go. That's the final answer, you know. If folks want it, by the time of the monthly meeting, they'll already have the committee set up...and it'll be good.

PAUL - Where do you go with all this?

ROBIN - PAC has a golden opportunity in the Hill neighborhood, and maybe one or two others, of providing a mobilizing force for people who are in the middle of a real immediate crisis. And a chance to provide a unifying force through that mobilization on a scale that when it happens will really push the power structure.

What we're thinking about is putting together something called a community congress in about a year. We'll have four organizers going, each carrying at least six block clubs; that's 24 clubs. Since each club will comprise two or three blocks with potentially 60 different blocks, that will be a lot of folks.

Through those clubs we'll pull in all the different church groups in the neighborhood, all the different agencies, all the clubs, everything. Right now, they pretty much exist on tangents and either don't talk with each other or actively fight, although their common interest is usually about the same. We'll try to pull a lot of those folks together into a goal setting process. That's going to take about three or four months.

We start in month one and say, *Ok, we're going to have a community congress, and the purpose will be to*

ANALYSIS

In a city such as this, even the most well-intentioned agencies are hamstrung by the lack of human priorities in the local government, but more frequently officials are only interested in biding time and keeping the town quiet. A good example is the treatment of lead paint poisoning among low income children. According to the Hill Health Center, the rate of lead poisoning among children in the Hill is between 30% and 40%. Several state and local authorities have stated that New Haven's lead poisoning problem is possibly the worst in the country. In June, 1974, vigorous lobbying by a small group of citizens prodded the Board of Aldermen to pass a stringent anti-lead bill. Soon thereafter, the Health Department received a federal grant of \$180,000 to conduct a screening and enforcement program. As of January, 1975, very little, if anything, has been done; the rate of poisoning has not abated, no slumlords have been prosecuted for non-compliance, and not one dollar has been spent to replace lead paint in apartments where the landlord refuses to comply.

The reason that this negligence can take place is that there are almost no organized, vigorous, self-advocacy groups among the poor and minority communities. Other examples of official indifference include code enforcement, affirmative action in housing discrimination, lack of funds for rehabilitation, plus the usual litany of poor education, lack of social services, and job discrimination. All of these conditions, and the poverty that goes with them, will exist until people are able to muster enough strength to change them.

What can people do when they confront such large problems? Our experience is that people have to assert their rights and the legitimacy of their own needs. In New Haven the best way to do this at present is direct, mass action. The standard political process is a closed club, out of touch with the needs of the people. The only way poor citizens can get what we need is to organize and begin to confront the people and policies that oppress us. Relying on existing politicians to advocate our position is a losing proposition in New Haven.

Rehab Sought By PAC In Hill

By DICK CONRAD
Staff Reporter

People Acting for Change (PAC) Tuesday asked the Redevelopment Agency to board up 33 vacant Hill structures that allegedly "pose a serious threat to children and to the adjacent homes."

Nine members of PAC, representing four of that organization's 13 Hill block groups, met with Agency Deputy Director Michael Catania to discuss the structures and to ask that the city think more about rehabilitation than demolition.

"We want the city to begin an aggressive policy of boarding up vacant houses before they blight neighborhoods," said PAC member Walter Brooks.

"And we feel strongly that the housing stock needs to be preserved," Brooks said. "The city should advocate a policy addressed to rehabilitation."

PAC organizer Robin Lee noted that Hill block groups have submitted petitions over a five-month period asking that the 33 buildings be boarded up. "We have gone through all the correct steps, and the buildings are still open," Lee said. "It is very frustrating for us."

Catania said it is "not the intention of the city to go out and seal every vacant building."

He noted that the owners of the structures have a great deal of responsibility for the houses.

Catania said the Redevelopment Agency boards up buildings only upon request of the city Building Department. He said that department must give the owner of a property 30 days notice that such action will be taken.

He also said that the city's procedures for boarding up and demolishing buildings "are just starting to get operational."

PAC has been concerned lately with the city's plans to demolish around 50 vacant Hill structures.

Catania offered to work with PAC to determine which buildings can be rehabilitated.

But he said the city should not necessarily get into the business of purchasing buildings that private owners do not want.

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actually create an organization. Another words, what we have now - the PAC council, the blocks - that is not the organization; that's an organizing drive.

So we're going to start doing this. Month one we'll probably get our leaders of the block clubs. We're going to say, "Ok, who can you think of who's interested in this?" and get them to go out, talk to their pastor, to this, that and the other person till we get a list of maybe 50, 60, 100 people who might be interested. Then we spend a couple of months preparing. That means work on the goals, have hearings and run community forums - really solicit opinions. "What are the problems? What are the solutions?" Work on that real hard. Spend a long time doing that so that as many people as possible in the neighborhood have some piece of input...and maybe draw up a list of 200 things.

Then we need a couple mechanical committees - to find a large meeting place, another to start making a list on who should be sending delegates. How are they going to be assigned? One for 50 members? One for 100? That process takes about 3 weeks.

Once we've got the place nailed down, we've got the resolutions, we know how many folks are going to come - then you spend two weeks really mobilizing. You get flyers and get speakers in all the churches, all the groups which said they were interested and really plug the thing. Say, *Okay, we're going to create this organization.*

Your target is the congress, the final day. You try and have 1000 or 1500 folks there, widely representative of the whole neighborhood - church people, political people, the whole thing. Here's the biggest meeting you've ever seen in the neighborhood. There's never been one that big. And vote, caucus, discuss; vote caucus discuss, pretty much all through the day to come up with something at the end that we can all vote and agree on - a package of goals.

The other thing that has to happen then is to actually create the organization. You elect some officers, a community board. And from there on out - day two after the congress - the organizers are working for that board of people, elected by that huge election in the neighborhood.

That kind of congress and process you want to try and build in as an annual event or biennial event in the neighborhood: That every year people spend two or three months nailing down what they accomplished during the last year and don't need to worry about; what was partially accomplished; and what needs to be done totally from scratch.

PAUL - And they're being prepared by the process...

ROBIN - Yes, the idea is you don't just call a big meeting and have it. You really work on it. Like maybe the Puerto Ricans come in and they don't like resolution 32 and they want to change it a bit. They've got to get their own selves together, understand their own identity and



go in and say, *Our agenda on this is... We want the rest of you to buy it. We have a piece of this community and we want the rest of you to respect that.* And they assert who they are and recognize who other people are.

PAUL - I've got a bunch of questions. This is obviously a well thought out strategy. Is it coming out of Alinsky?

ROBIN - Not purely Alinsky. More a standard community organizing model that's been used and refined in many places, but it's fairly new in New England.

PAUL - What interests me most is you're not just talking about creating another special interest group - *Okay, so the Hill really gets itself organized, and now it can make its needs known the same way as Yale or the Italian-American community or business - just another pressure group on the city.* Hopefully what you're defining is a model for bottom-up, decentralized governance - as you become more successful, becoming the structure for governance in the neighborhood.

ROBIN - However the structure gets changed, there'll always be a need for grassroots organizations to exert pressure. I think in defining the relationship to the traditional electoral structure, you have to first assess how that structure meets the needs of people in



The Cedar-Cassius Block Association picketed the suburban home of the man who owns this vacant 42 Cedar St. apartment building Saturday, and may end up owning the place. (Staff photo by Kirby Kennedy)

low-income neighborhoods. And the empirical observation is, what's out there already doesn't work so well - for whatever theoretical reasons. The Hill is the most screwed up neighborhood I've ever seen in my whole life. It's just an honest-to-God mess. And yet it elects 5 aldermen out of 30. The president of the board even comes from the Hill. So its not lack of political clout that's got them where they are.

You have to make a political analysis of what the actual problems are, and design a structure to meet those needs. The economics is critical. It's a poor neighborhood. The way the country works is that if you're poor you tend to get screwed more often than if you're not poor.

We figure there's an untapped resource out there, which is the people. And there's no particular way to mobilize those people as a resource through the existing political structure. I'll give you a good example. A friend of mine is organizing the Puerto Rican Democratic Club in the Hill, and he's just doing a dynamite job of it. They have a club of probably 100 people, and I went to their formation meeting (I had to translate for one of the guys who'd gotten elected). But what can they tell folks? They come to this big meeting all excited because it's about the only game in town for Puerto Ricans. And the only thing they could tell folks is - *vote*. 30 seconds, once a year. What do you do the other 364 days, 23 hours, 59½ minutes? What it says to folks is *vote*, and by this mysterious theoretical process, because Puerto Ricans vote for candidate X, it will all filter down and you'll get some money. But that doesn't do a thing for the spirit, the self-respect, the energy of people who've got to go back to that crummy slum house. What those folks really want is something that makes them count for something, something *they* can do. And organizing has a lot to offer. Even if you don't win, you're doing something, you're learning things, you can begin seeing how the system works.

Probably 50% of the things I do don't win immediately. but people no longer feel they're struggling alone. The simple step of getting together with other people to fight back makes them feel much more sane and confident that it's not their individual fault the neighborhood's falling apart.

Like in CR groups, it's the *me too* experience. For people who are in a hole, there's got to be something that comes up from within themselves, first.

PAUL - Okay, here's a problem. Traditionally aldermen get elected from the Hill. They start out probably representing something or other, but as they get into the system, they become power brokers. And because they don't have a continuing structural connection with the people who elected them, they're not accountable. So one of the main things you're shifting is the question of accountability. You're looking to say, *You may hold this*

Frustrated Landlord Offers

22 Vacant Tenement To Hill Group

elected job, but you'll only hold it as long as you're accountable to us in a defined way. That's all clear. Now what's happened in the past...why processes like this have become corrupt is that those kind of day to day issues as they get taken care of just don't hold the people's interest. People start saying, This isn't what we want to do ...this isn't what our lives are. They don't see that part of our lives is our political process. That part of the dues for being a human being in this society is that you put a certain proportion of your life into politics - like working at the food coop the hour a month - or you get ripped off. Or preparing dinner, or taking care of the kids. That's the whole trip. Because otherwise the people drop out of the process and the power accumulates. It accumulates with those who have the jobs and are somewhat removed by their day to day bureaucratic reality from the people they're representing. It accumulates with the staff that works on it every day. Even good people eventually get isolated - as even you have occasionally. If you can find a way to keep people involved structurally, to keep the politics within their day to day lives, then you've really got something.

ROBIN - The best way you convince them is to go out and say, *This crummy sewer drain we got here - don't you think we ought to do something about that?* And they'll self-select. The folks who think they ought to be devoting a certain percentage of their life to improving their world will come to a meeting, and those who won't, won't.

PAUL - But that's what those people down at city hall are saying: *Well, the people come who are really interested.* (And it turns out the ones who come are the ones with a special interest, very often their own in a way that conflicts with the general interest of the neighborhood or the city). And the whole question of empowering and pre-education is what we're getting at. You're dealing with a whole neighborhood - on a class, race and educational basis - where people have been told all their lives that they can't have any effect, so they don't.

ROBIN - You have to get them out of the houses. The way you do that is have someone who's going to spend the energy to go drag them out of the house, call them on the phone, put out the flyers. And that works. It's worked phenomenally in the Hill.

And that's just 180 degrees around from how the political system works. In the best of all possible worlds the politicians are merely accessible...you can get to them with no problem. That's how our present mayor defines reform: he's accessible. But we're completely different.

It's rough work dragging folks out. But nothing works if you start with the idea that the system is logical; that people will seek out their representatives on their own. If you start from the premise that you've got to drag them out, throw them in the fray, and jump in there with 'em, that works. So if you start off from an illogical premise, it works very well: If you start from a logical premise, you inevitably get screwed.

However, there are two very important parts to how that all works. First, the personal energy and consistent pressure it takes on the part of the organizer. Secondly, the issues have to be something that affects people

immediately - like a sewer drain or a parking problem. You can never afford to forget the day to day stuff. No matter how many huge victories you've won, you have to go back and keep pounding on the stop signs and sewer drains.

PAUL - I guess I've always felt like PAC is sort of a mix. That part of the interest of it, at least in the beginning, is this curious mix of people who wanted to help organizing along, and who had some really strong ideas and maybe a larger vision of how the Hill, and different block associations might fit into the city - but there was some real juice already.

So let's say some people start something...they get something started, and that something is a really nice little thing, just a germ of an idea, and they are *right*. They have the right intuition about it, but it really can't be sustained at that scale. So some new people come in and they say, *That's a neat little thing. If we did another little thing like that and another and another, and we linked them up and began dealing with not only that little issue and this little issue, but we took all these little issues - and there's this city program here and that one there, and if it worked like this - WOW, there could really be something.*

And so those new people went to the ones who'd started it and said, *Hey, look at this really neat package. Look at what we could do with this. And the original people said, Hey, that sounds great. We'd like to do that...*

And the problem is...a problem I've confronted myself, is - that if you see all those connections, you see how things could work - that if there's not the proper educational process that goes along with it, what you do is lift people beyond the area of their own competence. You take them into a world where, suddenly, they're not competent. And they feel fucked up, confused, paranoid half the time - and it's real confusing to them because they can see it's all really good; it's really working, but...

ROBIN - I don't know how you deal with it theoretically. Concretely, you hire staff which can handle all those levels. I'm fighting that battle right now with hiring a staff. There's a contingent in the organization that wants to hire someone right off the street. I think we'd be in better shape if we hire someone with the right skills, even if they're out of the neighborhood - skills which are just kind of self-defense.

You could hire someone right off the street to come in and do an organizing gig. One or two of them are going to be in some kind of position handling books. As soon as the political climate gets bad, somebody's going to come look at the books. And if you're not together there, it doesn't matter what kind of good job they've done, they'll wipe them out on the books.

Staff role is crucial. You must be able to take a lot of heat and be able to move in an incredible array of situations. You just look for that. You write that into the job description. And that's how we got our newest staff. He's black. He went to college and can handle the research. He doesn't live in the neighborhood, but he has the right skills. He works hard and he does a good job.

PAUL - It seems like there's also a responsibility to education. Of course, as you begin to redefine what's been a chaotic series of environments as coherent - that's going to be the biggest, best piece of education there is. People will learn what's possible, from the inside. So that's basic education - long range training. And in the short run are the people with the 90 % of the skills capable of being organizers right away. But somewhere in the middle must be some folks who're growing up with PAC and want to move with it - without the skills yet to take leadership. What about them?

ROBIN - Right now, the immediate battle I'm going to fight is to get good people on staff so I don't go nuts. Then, starting probably in three months, I want to take 4 or 5 folks who applied for the job but weren't ready yet, and arrange some sort of concentrated training for them. Probably give them some field-work experience - unpaid, but we've got some money for expenses - and start winnowing down who's real serious about doing the job - who by the sixth month could maybe take a job organizing.

When I look back at the foundations of PAC, I think we were incredibly naive in a leftist kind of way. We were very arrogant about dealing with other organizers - the people who came from other cities to talk to us. We said, *No, no, no, no... You're being manipulative. We don't want to do it your way. We're going to train neighborhood folks.*

So we grabbed neighborhood folks that wanted the job and we laid too much expectation on them, more than they were qualified to do. And we should have been realistic: It's a very confusing society. It's easy to go nuts in this country. And things are not going to change for the next 25 or 30 years, probably. You just better figure if you hire someone for a one or two year job, get someone who can handle the pressure and contradictions, because they're not going to disappear. They're going to be there.

PAUL - One of the things I've thought about this kind of organizing is that we spend a lot of time looking into the future. We see a vision of what's possible and that's what keeps us going. Now that's dangerous because there's not

really enough in the past - enough history to sustain us - and there's not enough going on at any particular moment to sustain us. So burning out becomes a real problem...

ROBIN - The traditional way to do organizing (the way the Alinsky folks teach it out of Chicago or Providence) does burn people out in about six months. The routine is 7 days a week, 12 hours a day, with a continual turnover of staff. This was one of the big arguments we had with those folks when we started out. We said, *It's crazy. You can't work like that. You can't build a movement like that. If you're always burning out your best people, and sending them away discouraged, what do you have to build on?*

Up until the end of summer we held the work down to some degree. I managed to take off weekends. What happened here recently is anticipating 3 new staff coming on, I wanted to have 150% of our stuff going on, instead of 90%, and plug them into it.

PAUL - So it would be real at the point they'd come in?

ROBIN - Right. So we could say, *Boom, there's a block club. You go do it.* That was a good strategy, except I missed by about two months - because of things we couldn't foresee. In September I took a week off, and then went out to Chicago for training. That was like a vacation too. And I came back and just started working 7 days a week, 12 hours a day. Since then, in two months, this is the second day I've taken off. That's not a very standard working schedule. And my anticipation is that if we ever get these three people on, I'm just going to throw all that on them. We're up to about 200% of our previous activity, but it's pretty well driven me nuts in about two months.

PAUL - One concept you're raising is that there's a practical limit to how much activity can be sustained, personally. Not only that, but if you don't have the staff support for a certain level of ferment, it's going to fall apart and burn out the people who are doing the fermenting. It can burn the community out, too. All this is really fragile at the beginning and people need to feel that it's working. And if you get a lot of excitement going ahead of when those expectations can be met, there are

Renovation Of Ann Street Brings Progress, Problems

By JACK MILLEA
Staff Reporter

Ann Street, once called the "worst street in New Haven," is no longer a blighted slum street. It isn't a tree-lined residential fantasy, either.

What it is, is a construction site, and that is progress. But it's progress with a problem.

At least one city alderman fears the cost of progress on Ann Street may be too dear. Charles Malick, R-13, denied unanimous consent for each of seven prospective Ann Street homeowners at the Board of Aldermen meeting April 5. His action blocked for a month the aldermanic approval of sales of the abandoned houses to individuals for \$1 if they rehabilitate them and live in them. This process is called urban home-standing.

Malick's fear is that Ann

Street could end up a bottomless pit into which the city dumps large amounts of cash with no appreciable return.

"It has been brought to my attention that it (renewal activity) will cost over \$600,000 on that street alone," Malick said.

He said he drove down Ann Street and was concerned that most of the buildings appeared to be boarded up and that "the buildings on the next street over (the rear of Congress Avenue) were boarded up, too."

Malick said the issue is whether the city is "throwing good money after bad." He said he didn't yet know the answer. "I'm sure they are sincere," he added, "but I hope they're not getting a snow job."

On Ann Street, Ozzie Henderson and Almeta Hudson talk about the renewal plans for their street. Both are members

of the block association that, in cooperation with People Acting for Change, worked with the city agencies to make their street a good place to live.

Henderson has lived on Ann Street a long time, working hard to purchase two houses here, then watching the street deteriorate around him. Two years ago, morale on Ann Street was at an all-time low, and when PAC organizers came down the street people like Henderson were skeptical that anything could be accomplished.

They listened, learned and worked, gaining city support in demolition of selected abandoned houses and boarding up others. Just last week, a bulldozer was cleaning out the accumulated debris of years of neglect.

Ms. Hudson talked about the

(Continued on Page 2)



What used to be a debris-strewn string of back yards behind a row of disintegrating houses on Ann Street has become a place where, finally, genuine

neighborhood renewal can take place. The yards have been cleared and the houses are structural shells awaiting ownership and a lot of hard work.

(Staff Photo by Richard England)

going to be people who'll try it for a while, get excited, and then they'll lose it.

ROBIN - That's a real problem. We've had a lot of that happen, of course.

PAUL - It takes so much energy to have any real participatory process. Where does that energy come from? Especially for people who are getting bummed out in their daily lives... It's like you're running a little race, where you have to find people who have a little energy, but if you ask too much of them they'll burn out - unless you can accomplish some things which give new energy. If you get a new playground, or a daycare center - great, you've freed up all kinds of people's energy. Or jobs - better jobs, higher paying jobs, really frees up energy. It says, *It's safe to care: It's worth it to struggle.*

ROBIN - But by the same token, once people see it moving, once they've won a few issues, some of them are real impatient. They want to jump right in and get everybody doing it. They won a couple things and, *Wow, that's how you get things - let's get everything now.* So there's a kind of problem. You want to get folks moving. You want them to say, *Wow, you can really go in there and win,* but a lot of times folks will jump from a block clean-up - they swept their streets, to, god knows, getting a youth center in the Hill, a \$900,000 youth center. *We'll do it the same way. Right? We'll just get everybody out and we'll just go do it.* That's when you know they don't have all the steps down in their mind.

PAUL - So you're moving from a situation of poverty to one of affluence (relative) and without a strong sense of leadership, what would stop people in that first flush of wealth - whether that's psychic wealth around power or money? What would set limits?

ROBIN - I'm not sure I understand the question.

PAUL - I think something people in the left haven't wanted to face about the revolution in China or Cuba is the extent to which there was one figure there - whether it was Mao or Castro - who was much stronger than anybody else. One person, whatever you want to call him, who is a court of final resort, the final authority. And because in the case of Mao and Fidel you had people who were fundamentally saints, it's okay. But that's a long way from thinking you've got a thoroughly democratic or collective process.

Now what I'm seeing as a translation to the situation of PAC, or any heavy organizing operation (at least the ones I see work) in a transitional period of time is there's one or two people who, when it comes down to it, they're the people who in that kind of central way are enough respected to be accepted by everybody...I think there are good reasons why people like that get accepted - because somehow or other, they're not in it for themselves - yet they put out tremendous energy and commitment. People have a clear understanding of self-interest as a relatively low motivation (or their self-interest is included in a much larger vision). They really believe in the project, and that belief is part of how they develop their charisma. And that charisma is part of how the operation operates.

Is that true, and, if so, to what extent do we have to build that into our understanding of what organizing is? What kind of accountability, what kind of process put the kind of checks on which are necessary? Susan never did have absolute latitude at the Credit Union; Jeff or Joe at the food coop, I never had it at TUA...I'm sure you don't at PAC. There are, in fact, some kind of functional limits. But I don't see us having a language which realistically describes leadership in relation to a collective process.

ROBIN - In the first place, I'd have a good bit of trouble with your description of me as the person who has held everything together. I haven't. A lot of people have held me together so that I could keep doing the job.

In PAC we have almost all volunteer leaders, who believe in the organizing. We all believe in it. We're willing to make some sacrifices. So the day to day questions of who's leading who becomes less important than that you're in it together.

PAUL - Then if leadership is service of the whole, personal power is less likely to be a problem.

ROBIN - One of the problems the Left has that most organizing circles don't is according a place for strong leadership. The way I've seen groups work in New Haven is you operate under this myth that everybody's a leader and everybody's equal. On paper you have one structure, then you have this incredible informal hierarchy, where if you want the final answer, you have to, day to day, find the one or two people who will say *yes or no.* It just gets very confusing.

Most of the other organizers I know in the country, and I've spent a lot of time this year talking with them, start out in more structured way. I used to think that was repressive: Now I see a good bit of wisdom in having a coordinator. That's the core person you hire because you're going to have one anyway. You might as well recognize the fact. There's a good bit of wisdom in recognizing leadership where it is, and understanding that how you deal with it is going to come out of who the people are and what the work is, anyway.

PAUL - Sure. In practice I know how a lot of it works; it works very nicely. It has to do with people, with having enough of a shared environment, where they're real peers. When you have people who are peers and can put similar effort into something, there aren't any problems, it's wonderful. And if those peers are individuals, that's fine. And if they're different projects in some kind of federation, that's fine. And if they're neighborhoods, I'm sure that's fine.

ROBIN - I don't really know the answer. I wish I did. The thing that keeps me from going off the deep end with whatever little bit of power I've got is, as I mentioned earlier, the way we define the process. And the only power out there is the people coming to meetings and why they come to meetings is it's theirs and they run it. And I could only get away once or twice with writing a letter to the city over my signature saying, *PAC supports whatever.* The people have to do it. I often have to back

off issues I'd like to push because people haven't talked about it. That's a structural limitation built into the job, that the power, whatever there is, has to come out of people participating. And if people stop participating one month, the next month there would be no power. That's built into our structure: Maybe you build it into a lot of structures. You say that you don't move unless those folks get together and move on it.

The other important thing has to be analysis: What do you think the society is about? How does it work? What could be done better? And there you find some real differences between who's in and who's out. Judging a group purely by their theory is tricky through. That in itself certainly the answer. There are a lot of people with probably pretty good analysis doing really dumb things.

I have no idea what the hell would happen in this country, or will happen, by change in the system. I mean it's just such a big, fucking country. It's not like China, it's not like Cuba, there's no peasants, nothing. Nothing's ever been written in terms of revolutionary theory that even comes close to describing it. I majored in Marx. I know him backwards and forwards, and he doesn't even light a candle to what's going on here. There's no way in hell to do it except get out there and muck around and try to figure out what's going on and say, *Well, ok I think we ought to change this or that*, you know, because there's absolutely no theory I know that can even give you a glimmer of what to do. It's the kind of country you have to go out and pretty much develop it all.

A BRIEF HISTORY OF PAC

During 1974, several key people in PAC were either discussing the need for community organizing, or actually going about it. The first effort, done before PAC officially formed, resulted in a tenant's association. That association has succeeded in pressuring HUD to change the management of the houses and won an unprecedented victory when FHA agreed to pay their heating directly. (Heat was included in the rent. The previous manager, however, had not paid the heating bills, and the oil company was refusing to deliver again till the bills were paid.) The association is now involved in a suit against the new management for failure to live up to their contract.

Bolstered by this success, the group began serious planning of an organizing effort in early fall, 1974, and weekly meetings to discuss organizing strategies. More importantly, several members began going door to door in Hill neighborhoods, talking with residents about problems in the area. Over several months, several teams of volunteers talked to over two hundred Hill residents.

In January, the group chose the name PAC and sponsored a two-day open conference on organizing. The

first day, run by staff from the New England Training Center for Community Organizers (Providence). At about the same time, PAC was selected by Training for Urban Alternatives (operating on a grant from NIMH) to be funded for a staff position and program money.

For this conference, the group made contact with several individuals who had been instrumental in starting the Ward Street Protective Association. The WSPA began as an effort on the part of the residents to combat the growing crime on their street. Their efforts have resulted in a decline in crime on Ward Street. Working together, WSPA and PAC directed attention to Vernon Street where residents were complaining about an abandoned house which was a hazard to the children attending the Welch School next door. Collective action was brought against the owner (*the groups threatened to embarrass the bank by revealing how dangerous the building was*). Since the beginning of this activity, the building was boarded up, and then the property was turned over to the city. Two months later, the building was demolished.

The next activity began as a request from residents of Ann Street for help in forming a block association to

I know a lot more than I used to know. I know a shitload about how things work and don't work, and what am I going to do with it? Take that experience and see what I want to do. Maybe I stay with neighborhood organizing. Maybe I go into union organizing. But it would have been impossible for me to even get an idea what to do without having spent two pretty frustrating years doing this work and banging my head against it and testing out some theories. I'm in a position now where if someone sits down and wants to talk about organizing, at least I know what they're talking about... I don't have all that many answers, but at least I know what they're talking about...

I was talking with a friend of mine who's up in Boston working for Fair Share, who used to work in Pace in Providence, and we both agreed, it's very unique work. You get tired, but it kind of feeds energy into you. There's a limit to that, but you can get real high off of it.

People start realizing things... It's like being kind of a super teacher, in some ways. I mean you're a teacher about life. You're saying, *This is the system and here's how it works*. And people say, *No, that's crazy. It couldn't work like that*. Then they quickly find out that it works like that. And you go the next step. You say, *If you want to get something, here's how you go about it*. They say, *No, I'd never do that*. Pretty soon they wind up, *Yeah, that's how you get stuff*. Then they start learning how to take care of themselves. So that's a real high. You can go out and give people that. I mean it's kind of an empowering thing.



combat its many problems. Significant improvements have resulted from this organizing effort. The street has been paved. As a direct result of the association's efforts, the Redevelopment Agency has begun an innovative program of urban homesteading on Ann St. backed by ample financial resources.

PAC now finds itself with 15 streets organized, and in a position to both enlarge this group as well as consolidate the blocks into a better working unit.

PAC has received many requests from residents on blocks not organized for assistance in forming associations. This along with rapidly growing membership and involvement indicates an understanding on the part of community residents that organizing is an effective method of gaining more control over decisions and resources that affect them. Each of our successes serves to further prove this point.

BUILDING COMMUNITY

BY PAUL FREUNDLICH



For building community, the kind of physical closeness PAC depends on for its block organizing is a tremendous advantage. But the issues which arise from proximity can isolate as well as draw people together. Without structural interdependence, people withdraw to their own defensible territory.

In poor neighborhoods, that withdrawal may be based on a *reasonable* lack of trust that any structure will do other than rip them off. Affluence can isolate even more: In the neighborhoods of the middle class, the sheer luxury of households (compared to domestic poverty, 3rd World standards or economic and cultural history) overwhelms the notion that anything could be wrong enough to commit energy, to take risks.

The structures we have created cut us off from one another.

They lead us to an infinite series of repetitions, to an ultimate claustrophobia.

No one precisely meant to clog, awe and smother the life of the city: No one specifically intended the defensive alienation of the suburbs. The operative concepts were simpler - privacy, progress and profits.

City neighborhoods destroyed by huge apartments.

Office buildings blankly staring across canyon streets.

Interminable rows of suburban houses, yards, driveways - each unit a reverse cornucopia for the consumer economy.

People leaving their units hurriedly in moving cubicles to reach work and stores, their neighbors moving beside them, but not with them.

Privacy is a human need; technology a reality; progress a possibility.

But extrapolated to absurdity, privacy, technology and short-term economic benefit have been destructive to series of equally human themes: Community, cooperation, openness, sharing, variety.

Without social hope, there can be no private sanity.



For five years, I lived in Reston, Virginia - my wife and I moving into an apartment above the central plaza, when the residents of that new town numbered in the hundreds.

The architectural design of Reston is so rich, at least in that initial complex of Lake Anne - the mix of private, public and commercial usage - the possibility of playing working and living without touching a car for days - the psychic rewards of the plaza and the lake - casual human contacts with your neighbors - cluster design which holds common land and responsibility among the dwelling units - the practical governance of common space through cluster associations - the sheer impact of care and concentration which has gone into the creation of an aesthetic.

When we moved away, it was primarily to explore community in ways which didn't seem possible in Reston. But the memory (restated in my frequent visits) of that physical beauty, and the possibility of physical design to support communal development, continues to attract me:

† in the non-geographical, alternative community where I live in New Haven - with much of the social and political vision worked out.

† in the geographical neighborhoods of the Hill, where PAC's organizing is helping build a community in a deteriorating and haphazardly designed environment.

† at Another Place Farm where we are growing concentrated understandings of spirit and process in the hothouse of two and three day tribal gatherings...and where if we could keep up that development, in three years we might have a few thousand people ready to go somewhere.

One possible, and in many ways attractive design, is Nacul Experimental Community. Na = nature, Cul = culture and for the rest, you'll have to turn the page -



The Nacul Center in Amherst, Massachusetts is an outgrowth of the design work of Tullio Inglese. The Center is a self-supporting studio, a learning environment with students, apprentices and staff [usually 5-10 people are involved] and an idea. Nacul is supported primarily by architectural design commissions, construction contracts and by the sales of Judith Inglese's ceramic murals and welded screens. Most of the work of Nacul Center, however, and the focus of this article, is the design of an experimental, ecological, energy-conserving and humane frame for community.

DESIGN FOR COMMUNITY

by Tullio Inglese

Nacul Experimental Community

The research, design and development of Nacul Experimental Community, or NEC, are being carried out by me and my students at Nacul Center. The process began in the summer of 1974, at which time we began to focus our energy and resources on the project. Generally speaking, our intention is to design and help build a new community which would:

1. counteract urban sprawl by providing a more compact, ordered and humane place in which to live.

2. promote community spirit and provide choices for social experimentation.

3. facilitate all forms of individual and collective ecological practice and provide a model in recycling, pollution control and conservation for other new and existing communities.

4. be predicated upon principles of ecological architecture and be able to use direct energy from the sun, wind and organic by-products.

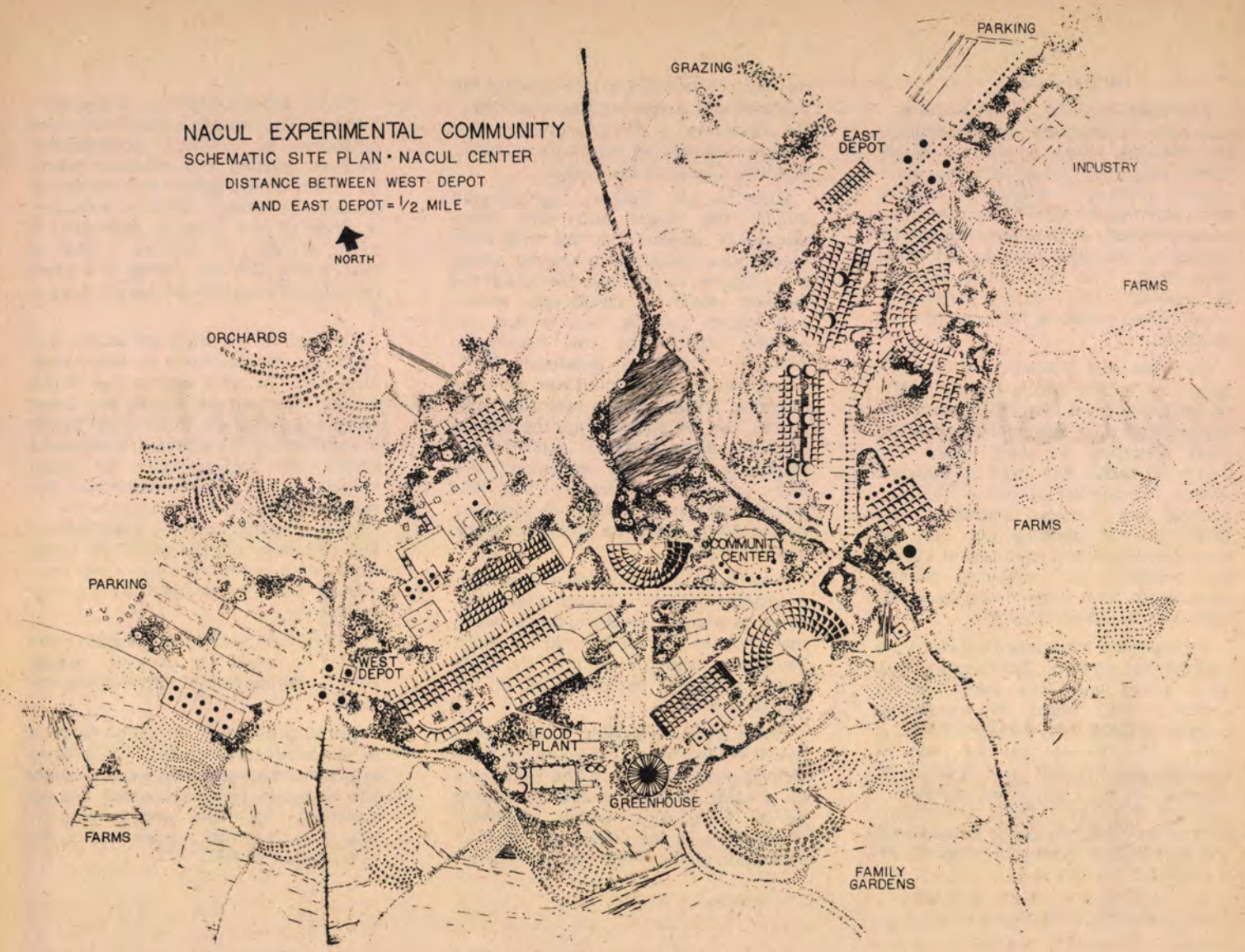
5. stimulate the residents to be directly involved in food production and processing.

After some research and basic calculations we concluded that NEC with a projected population of 4,000 people, would require 1,440 acres of land - mostly for recreation, farming and grazing, including approximately 15 acres for the buildings themselves.

During the early summer of 1974 I drove my old reliable pickup truck looking for possible building sites in Western Massachusetts, primarily - Franklin County. Approximately 33% of the county land is in farms, 10.5% of which is crop land. Potatoes, hay, corn, vegetables and tobacco are the most common crops. The most valuable source of farm income in Franklin County is dairy products.



NACUL EXPERIMENTAL COMMUNITY
SCHEMATIC SITE PLAN • NACUL CENTER
 DISTANCE BETWEEN WEST DEPOT
 AND EAST DEPOT = 1/2 MILE



The attributes considered were:

1. year round accessibility
2. maximum southern exposure to enable the use of solar collectors which would help make NEC energy-autonomous
3. maximum agricultural potential on the site or close enough to enable the community to grow all or most of its food
4. best potential for aquaculture for fish farming
5. wind generator potential to produce electricity
6. availability of on-site building material
7. water and sewerage possibilities
8. availability and cost of land; possibility of forming a land trust
9. general soil conditions for construction, farming, grazing...
10. proximity to existing town or city
11. advantageous micro climate
12. positive social and political climate

The site I finally chose as a design tool is located directly adjacent to the Montague Plains. I discovered later that the Atomic Energy Commission had coincidentally selected the same site to build a very large and highly controversial nuclear reactor plant (now tied up in the courts through citizen initiative).

One of the arguments for the Montague nuclear plant was the economic benefits it would bring to the area in terms of construction and jobs. NEC is designed as both a residential community and reasonably self-sufficient in generating food, energy and employment. It offers an alternative and attractive design for human scale: It puts technology at the service of community, rather than dominating.

NEC general plan

NEC is composed of a number of buildings of various shapes and sizes which form an interconnected linear complex. At either end of the complex is a terminal or transportation depot, where all pollution producing vehicles are parked. People will bicycle, use electric or methane powered carts or walk along a pedestrian street connecting all buildings. The community wraps around the southern base of two hills which protect the buildings and people from cold winter winds. The slopes of the hills are used to produce and store much of the electricity required by the community. Between the community and the hills there is a public park for recreation and sports, and on the south side are several hundred acres of community farms and private gardens which provide residents with most of their food.

NEC Housing

The basic intention in the housing has been to integrate the individuality and freedom made possible in single family detached homes with the community, efficiency and energy conservation which results from living compactly under one roof. A large scale model of a portion of the NEC housing has been completed. The structure is a three-dimensional, four story framework, within which individual housing units are clustered.

Flexibility and individual participation have been prime considerations in the design process. In fact, having students design their own scale model dwelling units according to their tastes and particular needs has been a frequent means of initiation at Nacul Center. Several basic design possibilities are given to the students but only as examples of efficient utilization of space; or possibilities for combining several modules to form larger living quarters, both private and communal.

As expected, the student's designs are creative and personal. For example, one who grows and sells plants would continue this means of supporting himself and his family, if and when NEC is built. He decided that six adjacent modules would be sufficient in which to develop his shop and living quarters. The site he chose in the 3 dimensional framework was strategically located near the main interior street and on the south

elevation of the building to insure that his plants would receive maximum sunlight. He suspended a *SOLD* sign over the module and with the aid of our criticism, carefully developed his design.

After he had finished, we gathered around the model and after some discussion, decided that the three story greenhouse which had a vaulted ceiling and projected six feet from the face of the building would be structurally sound, aesthetically pleasing, and in fact, an exciting addition to the housing. Although it had been previously determined that anyone building with southern exposure should incorporate solar collectors, we all agreed that the plants' need for direct sunlight justified non-conformance with the regulation. We also concluded, however, that the greenhouse should have heavily insulated panels which would be closed over the glass at night.

Another student included a small shop for making and selling marionettes. Her shop has a large curved window in which they could be displayed facing the public courtyard. From the window, she could give occasional performances to the people below.

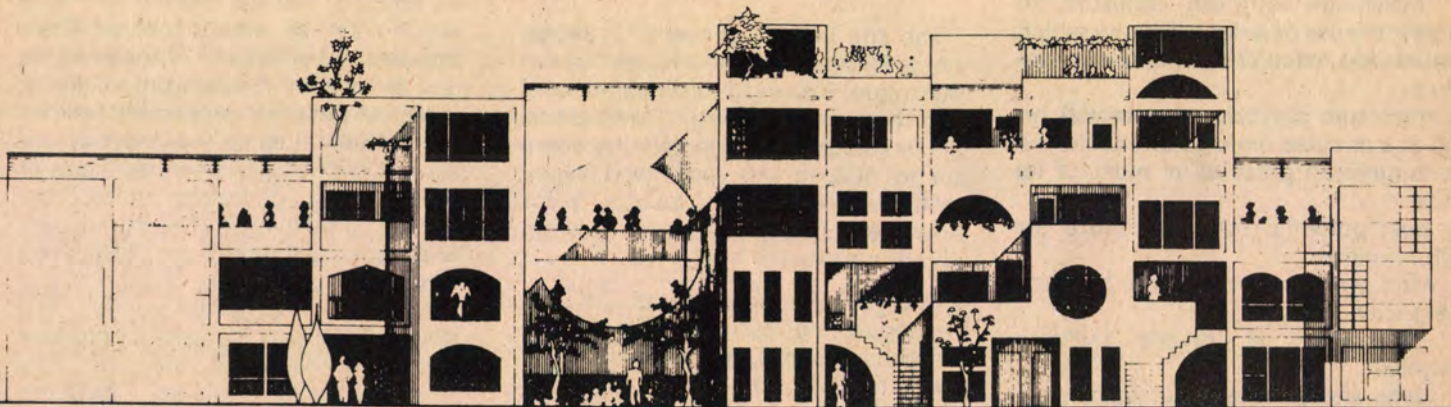
Some details regarding designs were not so easily resolved. Should the large stained glass window on the south side be a solar collector instead? Is that private living room which cantilevers diagonally over the pedestrian street an imposition on the rest of the community?

We are designing both a process and a building. The process is intended to raise questions of possible contradiction between personal and collective priorities. These contradictions become part of our course of study. Each time a drawing is made of the housing, each time a model is built, it changes. What is important is that the change is a direct reflection of the particular people living in it.

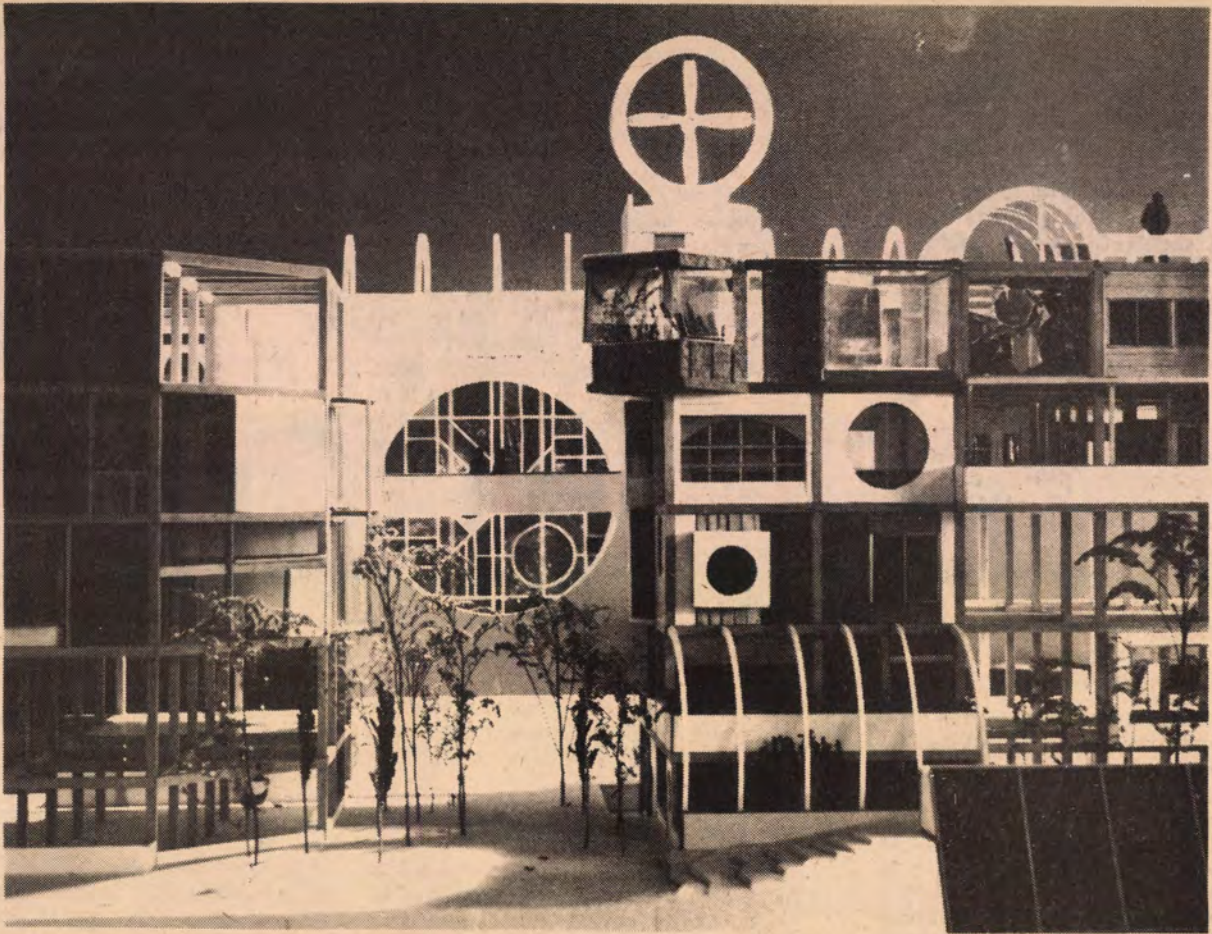
Some of the dwellings are exclusive of kitchens. People living in these units would eat in small communal dining rooms. Communal spaces are being designed by all of us. In the lower corner of the building, for example, is located a kitchen and dining room for about fourteen people. The same kitchen also serves a restaurant located just below, in what is projected as a very busy corner. The members of this particular group would earn some of their living from running the restaurant and serving their community.

The roof of the entire housing structure would be used for walking, sitting, jogging, drying clothes, growing vegetables.

The purpose of our simulation model is to establish three-dimensional building expectations based upon health, safety and aesthetic standards which respect individual, communal and community values - and which prepare us for the actualization of NEC.



HOUSING



CO-OPERATIVE HOUSING

by Chris Royer

One afternoon in mid-July, we held a discussion with Karl Davies of the Pioneer Valley Community Land Trust concerning the possibility of joining their knowledge and experience with that of the Nacul Center to establish a 'housing trust' in the area. A housing trust would be based on the same principles as the 'community land trusts' which are developing around New England to remove land from the speculative market.

In addition to serving the needs of the valley in general, Nacul Center is particularly interested in the housing trust in relation to its possible application to the Nacul Experimental Community, where the possibility of a land trust has also been investigated. It is felt that common ownership of housing might coordinate well with common ownership of land.

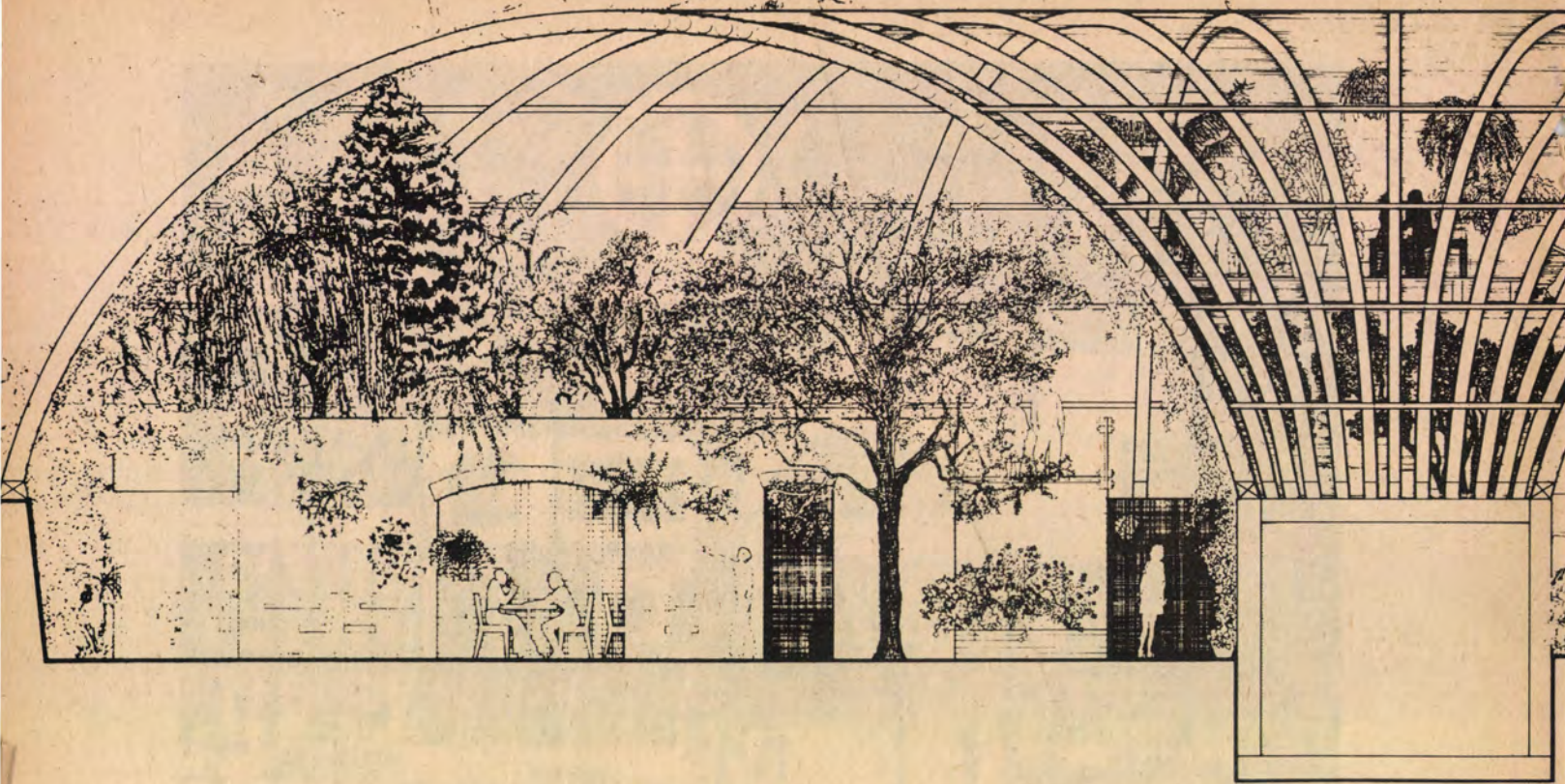
The International Independence Institute of Ashby, Massachusetts -- chief force in the Land Trust movement -- defines the Community Land

Trust as 'a legal entity, a quasi-public body, chartered to hold land in stewardship for all mankind, present and future, while protecting the legitimate use rights of the residents. The Community Land Trust is not primarily concerned with common ownership. Rather its concern is for ownership for the common good, which may or may not be combined with common ownership.' Land is thus held in perpetuity, probably never to be sold. The Community Land Trust leases land, on a long term basis, to the users, with the expectation of preserving or enhancing its long-range resource value. The land itself is held in trust, but all human improvements are property of those who make them.

In the five-college region, there is great demand for rental property and, consequently, landlords have an upper hand. Rents are high, rent hikes are common, housing is often in a state of disrepair, and tenants feel little attachment to their dwellings. It seems that it

would be for the common good of students and low-income people to remove some housing from the speculative market and place it in trust. A housing trust might be similar to the numerous co-operative housing projects which exist in college towns and urban neighborhoods around the country. These co-operatives have provided many benefits to their members.

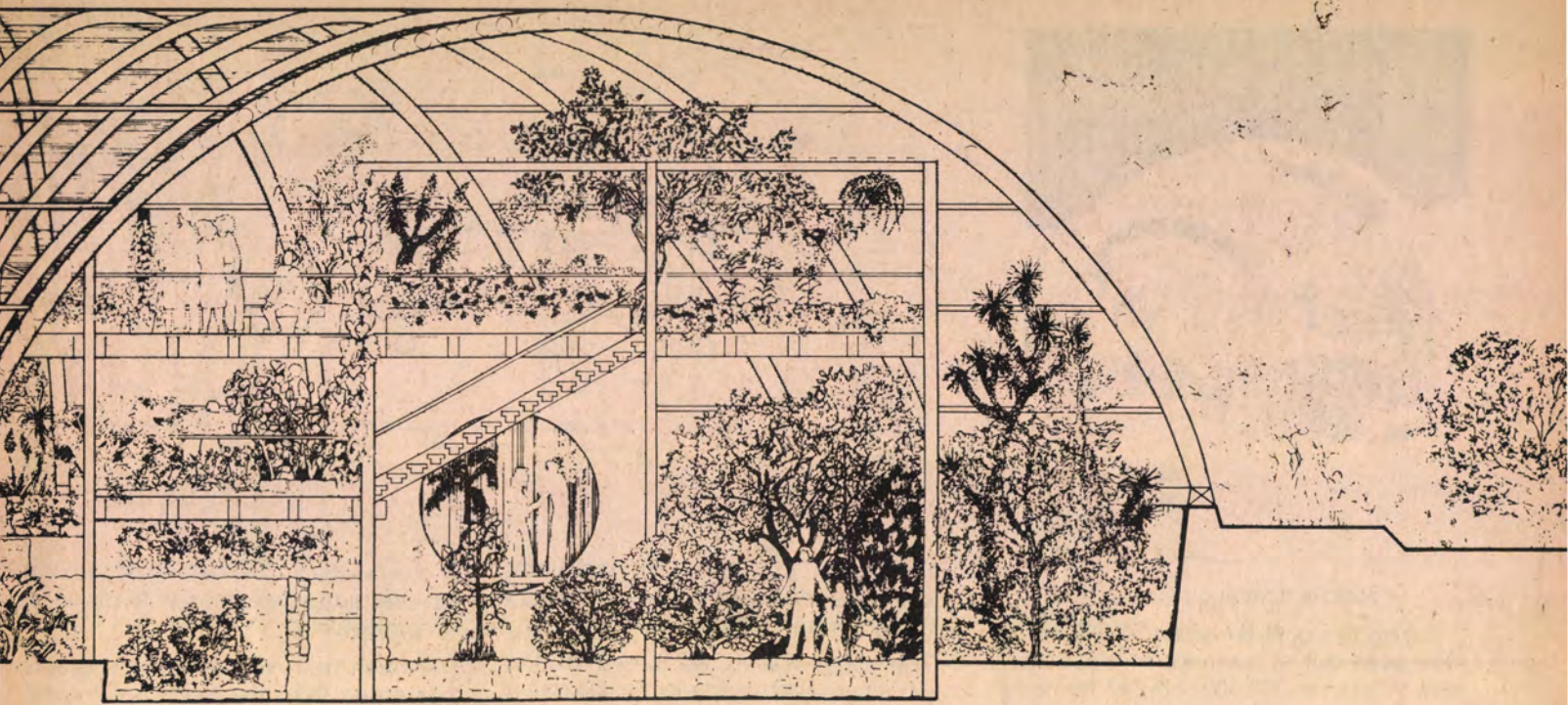
Perhaps a co-operative is more in order than a trust -- that's something we will have to investigate. At this point the project is merely a collection of ideas in several people's heads, but through the winter we expect to put the ideas into action. We must gather a small dedicated group of people, define and focus our direction, meet with experienced people in the field and explore various sources of funding. It is just a beginning, but we sense that the need and interest exist in the valley which are the makings for a successful venture.



Roots of ecological architecture

Plant and zoological morphology in diverse climatic environments, wind conditions, solar radiation, etc., is a valuable source for us in establishing criteria for architectural design. For example, in response to excessive cold or heat, the pine needle and the Saguaro Cactus are cylindrical, and as a result have minimal surface in relationship to their volume.



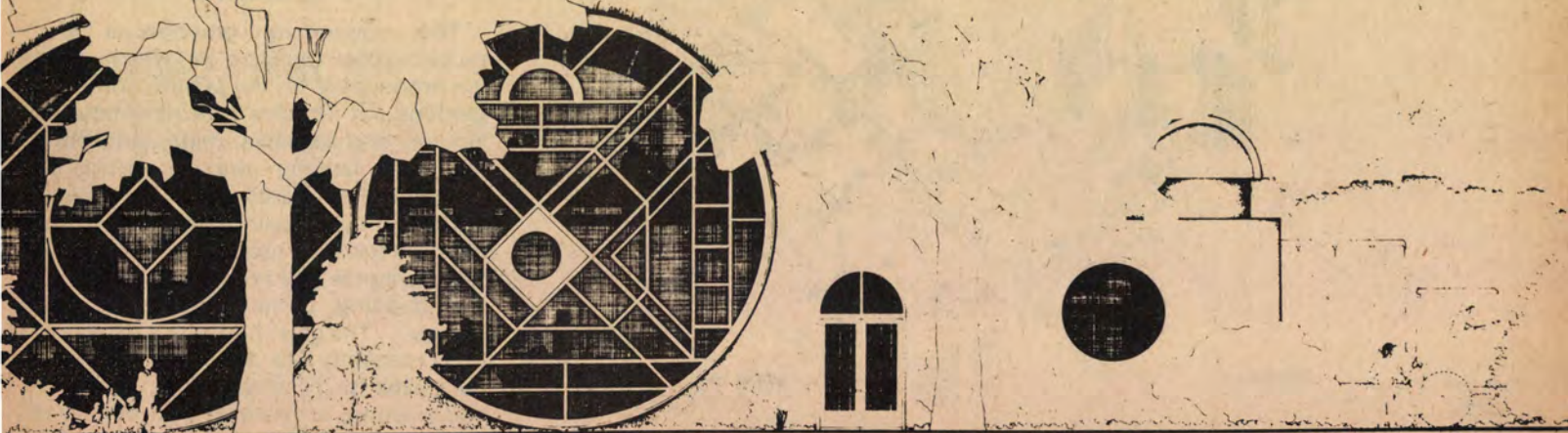


NACUL EXPERIMENTAL COMMUNITY • PRE-THRU: SECTION
 NACUL ENVIRONMENTAL DESIGN CENTER • DRAWN BY DAVIDA COHEN

Animals conform to natural influences by adapting physiologically, by adjusting their daily and seasonal schedule, and by building rather ingenious shelters.

Some people such as the eskimo, the Kwakiutl Indians, the Chinese of Honan, the Indians who live in Pueblo villages have also learned to live and build in harmony with nature.

From these lessons we are beginning to establish a design vocabulary, which when coupled with current alternative energy technology results in energy autonomous buildings — buildings which respond more effectively to environmental forces, recycle all waste including heat, contain much of their own generating system, and can be built compactly of indigenous, energy-saving materials.



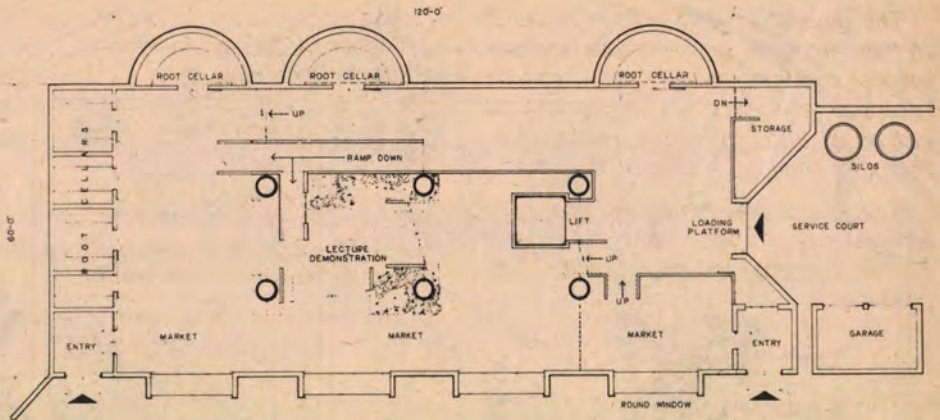
NACUL EXPERIMENTAL COMMUNITY • FOOD PROCESSING PLANT • SOUTH ELEVATION
 NACUL ENVIRONMENTAL DESIGN CENTER • DRAWN BY CHRIS ROYER



Food processing plant

During the past ten years, 4,000 farms have gone out of business in Massachusetts. More than 300,000 acres of farmland have been deserted or developed. As a result, our state must import 85% of its food and pays \$300 million just for transportation. We feel that any further decline in agriculture will have grave consequences. Adam Liss, a student at Nacul, who helped build our model has written a comprehensive description of the proposed building:

The Food Processing Plant is an integral part of NEC, providing a centralized space for food processing, storage and distribution done on a cooperative basis. The aim is to make NEC largely self-sufficient in food and



NEC, FOOD PROCESSING PLANT
GROUND FLOOR PLAN - NACUL CENTER

thereby to cut down on the costs, spoilages and energy losses inherent in today's food industries.

The south wall is comprised of four windows, each thirty feet in diameter. These passive solar collectors are well insulated, with large air spaces between layers of glass. Like stained glass windows or glass screens, they are of piecemeal construction, but on a much larger scale, and it is around these windows that the markets are located, both inside and outside of the building. The north and west sides are, for the most part, underground, providing good insulation and excellent homes for the root cellars placed along those walls. The roof is composed of four vaults and is covered with topsoil and sod to further aid in the insulation

of the building. The loading dock is on the east side where the raw foods enter for processing.

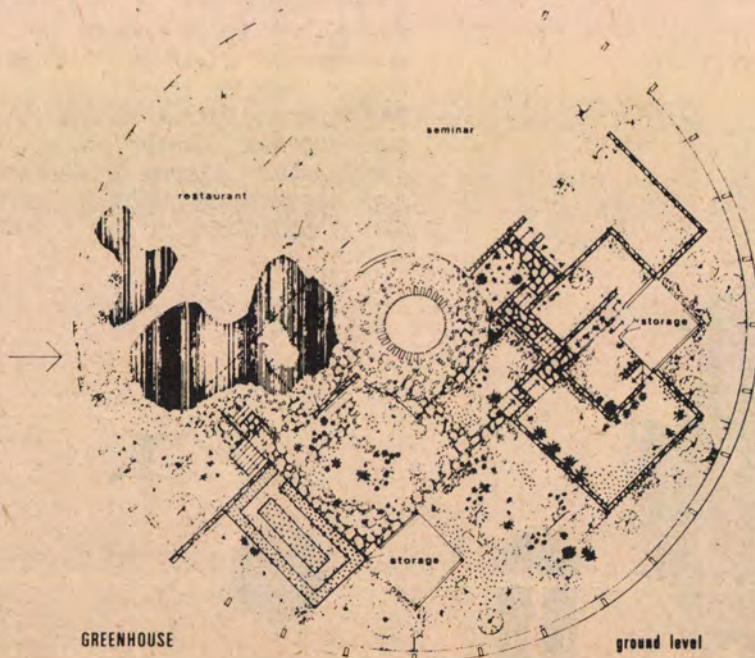
The fresh fruit, vegetables and grains that arrive from the fields are moved from the docks to the appropriate areas and prepared for storage. Each food is processed in the manner which will preserve it for the largest portion of the yearly cycle while at the same time minimizing losses in nutrients and costs in energy usage.

Food is set up for distribution in the market near the South windows. A very relaxed way of getting food - one brings his or her own box or bag and wanders through the cooperative, picking out what he or she wants. The prices are computed on a non-profit basis, passing on the best buys in food by eliminating the middle men and transportation costs.

After marketing one can sit in the lounge/snack bar and have a cup of tea, an apple, or eat a brown bag lunch. There is also an interior courtyard for lectures, seminars and demonstrations. And if recipes be the need, there is a small library on the food sciences and the culinary arts.

Greenhouse

The community greenhouse is a multi-purpose building in which plants are propagated for the private and public gardens. It includes a seating bowl for lectures and seminars, restaurant, ponds for fish farming and a permanent collection of plants. All of this is enclosed by experimental composite membranes with variable and controlled transmittance and reflectivity which help the building collect and store solar energy. The greenhouse is a focal point of community life and emphasizes the necessity for all towns, both proposed and existing, to produce their own food.



Nacul Philosophical Base

The general goal of Nacul Center is to help establish an improved environmental condition which will hopefully facilitate the positive evolution of individual and collective persons on this very small planet of ours.

The Nacul diagrammatic tree symbolizes our purpose and places the Nacul concept in evolutionary perspective.



The roots represent a time, billions of years ago, when primeval hydrogen atoms roamed infinite space in a vast cosmological cloud. The contractions of these atoms, the creation of all the elements of the universe, and the formation of stars, and planets including our own earth is represented by the trunk. The tree branches represent the phenomenon and evolution of life from inorganic chemicals ultimately resulting in humanity.

Humanity has evolved without conscious direction for thousands of years until now it finds itself precariously balanced between food and famine, war and peace, order and chaos, life and death. If we are to continue to evolve, we must take responsibility for our effect on this planet's ecological equilibrium.

Nacul is an environmental condition in which we work to harmonize nature and culture. In this grand and overwhelming evolutionary scheme, we at the Center focus upon society's physical manifestation of its culture; its buildings and settlements. More specifically, we are investigating and developing principles of ecological architecture - to design methods by which people and build and live sympathetically with their natural environment. We hope to establish design criteria for anyone wishing to build energy conserving structures consistent with these principles.

Nacul Center

Nacul center is an institution in the process of being designed. It evolves through trial and error -- hopefully to establish itself someday as an effective agent for comprehensive environmental change.

Though general goals are well defined, we consciously leave matters as unstructured as possible to allow the order to develop from our experience.

The center is located in a simple, old brick church. It brings together people interested in socially relevant, ecological architecture. Several students and apprentices work with me on research, design, drafting, model building and construction in a generally informal and peaceful atmosphere. Whatever tuition comes in helps sustain our modest overhead. Students, full or part-time, receive credit through their schools, or participate independently.

Making a transition from student to apprentice, or apprentice to staff involves reaching a base level of critical skills and understandings, as determined by an informal process of self-selection in open discussion. Given the level of transience involved in any school, primary judgement remains with those who have the most ongoing responsibility for Nacul's survival and growth - principally, but not exclusively, me.

The value of such a program is the variation and play of new people, and the satisfaction of new learning: The problem is that with a mix of transient and committed workers, coordinating the work in a way which satisfies personal growth needs, collective development and clients is an intense and occasionally exhausting process.



Reality Filters

It requires every bit of ingenuity to elevate our thoughts in the presence of a continual stream of negative environmental pressures. The stained glass windows here at Nacul Center help to filter out some of the harsh realities and allow me a glimpse occasionally at a much improved environmental and social condition.

If you are interested in learning more about our projects, we publish an occasional review of our work and have available many pamphlets. Nacul is a non-profit institution, and with our beautiful stained glass windows less than adequate for keeping out the New England winter, tax-deductible contributions are always welcome. Nacul, 592 Main St., Amherst, Mass. 01002.



If we're talking about how to get from here to there; to develop community as a useful process for more than a handful, someone is going to have to deal with what that means for this country. Many people are, and some of those coming out of the radical politics of the sixties have developed their own support network, The Conference on Alternative Local and State Public Policies.

BUILDING DECENTRALIZED POLITICS

A CONVERSATION WITH NATIONAL CONFERENCE COORDINATOR,
BARBARA BICK and PAUL FREUNDLICH, for COMMUNITIES MAGAZINE

BARBARA - A few of us began work on the project in the winter of 74-75. So you see we don't have too much of a history. Lee Webb was one of the principal initiators. As a student he had been an early leader in SDS and he had also been a student here at IPS (Institute for Policy Studies). He has been settled in Vermont for a number of years now, is very active politically in the state, and teaches at Goddard College. Paul Soglin was another early initiator of the project. He was an anti-war activist in the sixties. Then in the early seventies he was part of a coalition in Madison, and later he was elected mayor. And Sam Brown, who was a leader in the moratorium and the McCarthy campaign, got fed up with national politics and went out to Colorado - Colorado, Vermont, university towns - you can see the kinds of places. He organized around the olympics and environmental issues. (All kinds of people, including alot of trade union people, aligned with conservationists against the winter olympics). Later Sam ran for state treasurer and won. Robb Burlage, who was SDS and an IPS Fellow, had been working in West Virginia with Miners for Democracy - rank and file insurgents who helped elect Miller - and also with the West Virginia Community Union in Morgantown.

We began looking at some of our networks from the sixties and where people were at. We found that those people who were in elected office were feeling very isolated. But, we were interested in finding out how many people who were products of the 60's movement were going into electoral politics and if this was more than just a handful of isolated individuals.

So we sent out questionnaires to our lists; to Nader groups and others...Lee and Robb went traveling asking around for who were populist, progressive, socialist, innovative, open-minded, locally-elected officials. Because it became clear, early on, that something was happening out there that wasn't reflected in Washington. And there was this pouring in of mail—*There's this terrific guy, or this wonderful young woman has just been elected.*

So we held our first conference in Madison. Then we immediately had four regional conferences because people were so excited. The first was in New England. At that one there were more planners and fewer public officials. Then a small one in the Mid West which was more concerned with rural issues. And then a very big one out in Sacramento which was quite good, and like a regional rerun of the national conference. The southwest conference in San Antonio ignored the state level because the state was already too big a unit in Texas. So they didn't invite any state legislators. It was all county, city and communities, and that was fascinating. It was more concerned with human services, rural issues, and neighborhood and charter reform in cities - to make local government more responsive to human needs.

One of the great things in all of this is the linking up of hitherto isolated people and exchange of programs. One community, because of history or a local university, can develop a terrific program on one issue, but they might have no know-how in a lot of other areas. And they don't have the resources to bring in consultants to develop programs.

The weakness of the first year's growth, which included four regional conferences, alot of good organizing, and our second national conference in Austin, is that we never hit the big cities. We reflected where a lot of movement people had gone, semi-rural states and university towns, to the sunbelt. Those places which have a very different character from the cities of the northeast and the old industrial states of the midwest.

PAUL - Do you see most of the people involved in the conference - do you see them in politics as intervention? Do they continue to see themselves as activists coming out of a base to affect public policy? Or are they taking jobs within the system and just bringing themselves, who they are?...I'm not sure there's any difference.

BARBARA - I think it's both. There are definitely those who really don't relish the life of a politician. It can be terrible - constant pressure - and if you're a minority person you're always in an adversary

CONFERENCE/Alternative State and Local Public Policies

13/14/15 JUNE 1975
Madison, Wisconsin

FRIDAY, 13 JUNE 1975

6:00 P.M. / REGISTRATION OPENS
Wisconsin Center
702 Langdon St., Madison, Wisc.
(refreshments)

8:00 P.M. / OPENING SESSION
Welcoming Statement to the Conference:
Lee Webb, for the Planning Committee
Marcus Raskin, Co-Director, Institute for
Policy Studies

CONFERENCE ARRANGEMENTS:
Barbara Bick, for the Planning Committee

PLENARY SESSION:
"The Possibilities for Alternative Public Policies
in State and Local Government in the
United States"

Panel —
Paul Soglin, Mayor, City of Madison, Wisconsin (chairperson)
Julian Bond (tentative), Senator, State of Georgia
Jose Angel Gutierrez, Judge, Zavala County, Texas
Jim Lorenz, Director, Employment Development Department, State of California
Jeff Friedman, Mayor, City of Austin, Texas

SATURDAY, 14 JUNE 1975

(Breakfast is available at the Wisconsin Student Union, 800 Langdon St., and other nearby restaurants)

9:00 A.M. / SATURDAY SCHEDULE AND OTHER ARRANGEMENTS

9:15 A.M. / FIRST SECTION OF MORNING PROGRAM WORKSHOPS

1. Job Development and Public Employment
Resource Leaders:
Jim Lorenz, Director, Employment Development Department, California
Rick Hurd, Visiting Fellow, Brookings Institution

2. Alternative Transportation Policies
Resource Leaders:
Frank Ziedler, Former Mayor, City of Milwaukee
Expert on Rural Transportation (to be announced)

3. Public Ownership of Utilities
Resource Leaders:
Jeff Faux, Whitefield, Maine: Co-Author, Model State Energy Act
Steve Schneider, Attorney, City of Madison, Wisconsin; People United for Responsible Energy
Lee Webb, Governor's Energy Committee, State of Vermont

4. State and Local Support for Women's Needs
Resource Leaders:
Judith Pederson, Dane County, Wisconsin, Women's Political Caucus; Member of Police and Fire Commission
Mary Jo Binder, Co-Ordinator, NOW National Task Force on Women and Poverty

11:00 A.M. / SECOND SECTION OF MORNING PROGRAM WORKSHOPS

1. Public Control of Land Use and Housing
Resource Leaders:
Paula Echeverria, City Planner in City of Washington, D.C.
Phil Ball, Mayor's Assistant, City of Madison; Housing & Community Development Act of 1974; Madison Land Use Plan
Ed Kirshner, City Planner, Community Ownership Organizing Project, City of Oakland, California

2. State and Local Tax Reform
Resource Leaders:
Lee Webb, Professor, Goddard College, Vermont; Author, "The Vermont Tax Structure"
Peter Barnes, West Coast Editor, New Republic; California Tax Reform Association

3. State and Local Health Programs
Resource Leaders:
Dit Talley, Consultant, Massachusetts State Legislature; Coordinator, Community Health Alternatives Project
Lea Zeldin, Board of Health and Health Task Force, City of Madison, Wisconsin

12:30 — 1:30 P.M. / LUNCH

1:30 P.M. / FIRST SECTION OF AFTERNOON PROGRAM WORKSHOPS

1. Community Enterprises
Resource Leaders:
Ed Kirshner, Community Ownership Organizing Project, City of Oakland, California
Sue Smoller, Cable Television Officer, City of Madison

2. Financing and Support of Local Economic Development
Resource Leaders:
Sam Brown, Treasurer, State of Colorado
Derek Shearer, Special Consultant, Director of Employment, State of California

3. State and Local Control of Natural Resources
Resource Leaders:
Robb Burlage, Fellow, Institute for Policy Studies, West Virginia Mountain Community Union
Jim Ridgeway, Editor, THE ELEMENTS; Co-Author, NEW ENERGY
Jeff Faux, Exploratory Project for Economic Alternatives

3:30 P.M. / SECOND SECTION OF AFTERNOON PROGRAM WORKSHOPS

1. State and Local Food Policy
Resource Leaders:
Elaine Nesterick, Madison Food Co-Op
Ruth Yanatta, California State Egg Board; Attorney General's Consumer Council

2. Humanizing Justice and Public Safety
Resource Leaders:
Judge Justin Ravitz, City of Detroit
Mel Greenberg, President, Police and Fire Commission, City of Madison; Movement Attorney

3. Democratic Control of the Public Sector
Resource Leaders:
Hal Levy, Planning Department, Madison
Len Rodberg, Institute for P
Robb Burlage, Fellow, Institute for Policy Studies

(Additional workshops and caucuses held by participants)

6:00 P.M. / DINNER

8:00 P.M. / ADDRESS AND
Hon. Robert Williams, Minister of Resources, British Columbia, C
"The Program of the New De Government"
Introduction by Paul Soglin, Madison

SUNDAY, 15 JUNE 1975

9:30 A.M. / CONTINUATIONS OF WORKSHOPS, CAUCUSES

11:15 A.M. / PLENARY SESSION:
How to Build Constituencies for Alternative Public Policies

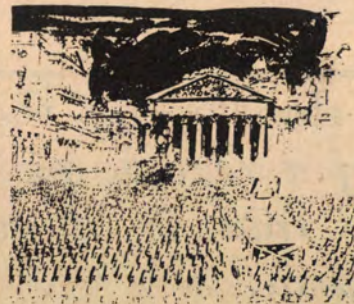
Chairperson: Lee Webb
Panel:
Ilona Hancock, City Council, City of Berkeley, California
Sam Brown, Treasurer, State of Colorado
Michael Sack, City Council, City of Madison
Heather Booth, Director, Midwest Academy, City of Chicago, Illinois

12:30 — 1:30 P.M. / LUNCH

1:30 P.M. / CONCLUDING SESSION:
"Where Do We Go from Here"

Chairperson:
Paul Soglin, Mayor of Madison

Sponsored by Institute for Policy Studies, Wash., D.C., in cooperation with the Mayor's Office, City of Madison, Wisc., and the University of Wisconsin Extension, Institute of Governmental Affairs.



Madison, Wis.

From June 13th through 15th, a gathering of local and state government officials, who came to be called the "programmatically Left," held a national meeting in Madison that was sponsored by the Washington, D.C. Institute for Policy Studies (IPS), with Madison's 30-year-old second-term Mayor, Paul R. Soglin, acting as host. Called the "National Conference on Alternative State and Local Public Policies," this historic meeting marked the first time that elected and appointed activists "who share a Populist or radical outlook," as described in the IPS letter of invitation, had convened to organize themselves into an action-oriented body. The more than 150 officials, among them mayors, judges, state legislators, City Council members, state and city department heads, school board members, consultants and many local commission, committee and board members, drawing on their proven abilities to win elections and hold public office, will probably influence the substance and direction of public policy for years to come.

position. There is an ego gratification, but by and large, it's a very rough life. A lot of people have gone into it because they are advocates and they've come to feel that it's absolutely necessary in order to change society to get involved with electoral politics. That's how you bring issues to people. It's a way to organize.

There are those who want to be power brokers - for good causes, of course - but without changing the structure. Just buying into the system and then having some power to use for the good of people.

PAUL - There's the question of accountability: who are these people accountable to?

BARBARA - Accountability...I always forget that word.

PAUL - So do most politicians.

BARBARA - Precisely. Accountability is key. And one of the things that excited me was thinking that on a local level people would be more accountable. There's not as much mystification about the whole process. It's just easier to see what's happening. Community organizations, by and large, were skeptical about our process. But some, like ACORN or Heather Booth at the Midwest Academy - organizations which have been doing grass roots organizing around issues - are beginning to realize that without electoral politics at some point, there's a profound limitation. I mean at some point it has to be translated into legislative action...or at least into programs which are supported by the elected officials. So it's just like labor unions understanding how critical electoral politics are.

'It is slowly developing the beginnings of a real domestic program that is more than just reform.'

PAUL - One question about accountability: How small does a political unit or an organization have to be in order to be accountable to the people?

What we're looking for all the time is - some kind of decentralized, people-responsive structure for governance. And by governance, what we mean is what it takes to run our lives. That's all we want. And the ways we've been looking at it is to (1) influence those who have the power, to influence what exists (2) to provide an alternative to what exists...food coops, whatever..to say *If we can take over a large enough portion of our lives, screw 'em if they're running the city. We'll have our own alternative economy and culture.* And that's been a lot of the thrust of the last few years. And (3) is; BE IT. And that's when you start taking over the neighborhood councils, and that's when start saying - when you're in Madison, Minneapolis, or in some ways, in New Haven - when we look at what we've got and say *Wait a second.*

People Acting for Change, which is doing block organizing in New Haven, was an insurgent group, but with corruption in the credentialed neighborhood organization and a sympathetic new mayor, suddenly they're one of the groups which represents the neighborhood. At some point we become a portion of the government, and at the point we aren't powerless, who are we accountable to? Just another special interest, even if it's our own? Or are we accountable to the interests of all the people; can we stretch our vision without losing our conviction? Tough question.

BARBARA - It is. This is what Sam and Lonnie (Hancock of the Berkely City Council) are dealing with. It was very easy to make demands on an issue. But then if you get power, and if you do look at the total picture, other activists say you sold out. I think you have to begin to negotiate... I started to say "compromise", but I don't even want to use that word...the different interests. Because if you are responsible for larger units, or for making things work, you get into enormous problems of management.

But look there are two categories: revolutionaries, and those who make revolutions work. And those who were so great at making the revolution weren't necessarily so great at making the revolution work. Because after the revolution, people want to see their lives changed. They want to see goods produced, their lives better, working health systems, better schools, support systems for old people. And so you have to have people who know how to run things and develop programs. In a way this is what we're doing. I mean it's certainly premature to talk about the whole system changing, because it's a long way off...we know that. We also know that you're not going to do it by having mass demonstrations in New York and San Francisco and we also know you're not going to do it with urban guerilla warfare...

PAUL - All of which were limits which had to be tested out, and learned from.

BARBARA - I guess. A model I really like is Italy. First they got a really solid local base.

PAUL - First they took over the unions. And in the more industrialized cities of the north.

BARBARA - But what's so fascinating is that they really make some of those cities into good places - given the awful economic situation in Italy- they made those cities decent places. They did urban renewal that was really urban renewal, and working people have better homes in the city. They didn't remove all the working people from the city and make it enclaves for rich people, and slums for the poor. They rehabilitated working class neighborhoods.

PAUL - Cost benefit analysis. Really, at some time it's got to make a difference.

BARBARA - You have to understand how things work. Sam Brown, who used to be just an organizer, is beginning to understand how banks work. Any country has to have people who understand financial problems.

I'm not really interested in electoral politics. I never have been. The thing that interests me in working for the national conference is that it has enormous potential in several directions. One is that it is slowly developing the beginnings - everything's very modest - of a real domestic program that is more than just reform. It is talking about structural change, given the fact that this is a capitalist country. And I don't think there's been a lot of thinking about a domestic program in an interim period. Just as your coop movement saw seizing pockets of life...whether it's the way we live, or housing, food, child care, education, all those things. Nobody knows yet how we're going to change this country. We have not developed a politics of how to change to a democratic, decentralized, socialism from a corporate, monopolistic state. It's never been done. Where there've been centralized socialist system (which are not models I'm particularly interested in), they've been done in underdeveloped countries.

So how do we take pockets in this transitional period, develop programs and go with it? This whole movement can just be a flash in the pan. Or, it can be absorbed into reform politics. Or, it could begin something new; linking up with coops, community organization...with all the groups looking for real structural change. It could be a fantastic answer beyond reform politics.

PAUL - Do you see a decentralized politics emerging? Is there a consensus emerging from the people who attend the conferences about what a decentralized politics might look like?

BARBARA - I think people want to decentralize politics; but then you have to decentralize power. Politics is just a reflection of reality, right?

PAUL - You're saying if they hadn't been pragmatic people, they wouldn't have gone into politics in the first place, so they're in the middle. They're pushing for programs that are decentralized, people-oriented, responsive but also recognize the present power structure.

'those who were so great at making the revolution weren't necessarily so great at making the revolution work.'

BARBARA - Bert Gross, a professor at Hunter College, who actually wrote the first federal full-employment act and has been working on the Humphrey-Hawkins bill. He was somewhat excited by our conference - one of his students went to the Austin conference - but he was also very critical. Because he's so opposed to bootstrap operations—he claims that the most imaginative and political young people in the country are working on the most ineffectual, little bootstrap operations. They've given up on the federal. Weak is not beautiful to him. It's not small; it's weak.

I don't agree totally, but there is a point where you have to say *where do we go from here* We've had some good learning experiences; we've got to go beyond it...You don't give up all you've learned, but you also have to seize more power. You've got to grow.

PAUL - I think what he's talking out of is a kind of fear based on his experience. Because in the short run he's right. I agree that the most imaginative people are working on these small projects, which is not what's really going on with this country. But nobody knows how to take over this country as it is. Too many people have burned out (or been coopted) by going traditional routes.

For a period of time, this is the best way we can learn how else to do it. But at some point, at various points, that learning of new ways hopefully gives us a basis for knowing how to restructure this society. Otherwise he's right and we'll either be wiped out, or left with a few isolated pockets. But it takes time.

I look at this whole country and I see it having sort of a general state of mind - and it's holding its head saying, *Vietnam, what does that mean? Presidential assassinations; what does that mean? Women's rights, black rights, what do we all do about all this stuff?* It's overwhelming, the head changes this country's gone through in the last dozen years. There's a kind of confusion and letting go that precludes any effective action. Like in any small working group until some general understandings emerge, some agreements evolve, it's basically helpless.

So how long will it be before people will have worked on enough different kinds of small projects around the country to get to the point where we know something? In some ways it's like a picture puzzle. We sort of know what the boundaries of the frame look like, but if we use too many of the clues we already know, we'll just put it back together the way it was before. And we say we don't want that. So until there's enough discrete pieces to see a new pattern emerging and to redesign how they fit together to fit within the frame (county, city, state, country, world), maybe the best thing we can do is stay away from those broad, federal programs and just recognize good work going on, learn from each other, and explore coordination, at most federation.

But all that takes time, and nobody knows for sure how much we have. If it turns out we didn't have much, then all these grassroots, ground-up, bootstrap operations will have been a distraction from straight electoral politics or oppositional politics. The structural changes, like with a solid Humphrey-Hawkins bill, will turn out to come from the top down, after all. I suspect there's no

contradiction, though - that those who are committed to structural change will need each other and glad enough to have allies to build with when and if we get to that point. Like when our coop network in New Haven gets funding through NIMH (National Institute for Mental Health), or a friend who's an economic planner with the city of New Haven (and also a member of your network) looks to our groups to develop some of the solid, community-based approaches that he can build a program on.

The other thing is that all these projects have some objective purpose...like in the late sixties the organizing helped stop the war...

BARBARA - But it did a lot of other things...

PAUL - Right, it trained a whole lot of people. It provided a whole area where people could do meaningful work, where they had to train themselves as competent organizers, wherever they went with that - and this whole conference process is showing up one of the whole range of places they did go with that competence.

BARBARA - It did something else, which is really the basis of our thing. We have at this point hundreds of people in government, if not thousands. We're still discovering good people. Now, they were not all activists, as in the sixties. What they are, are products of the sixties in terms of consciousness. They do see the world in a different way. The women's movement really had a profound effect on peoples' consciousness on certain issues.

PAUL - You set up a structural form - these conferences. In what way is this a useful approach into the future? Where is this network going to go in three to five years? Are there going to continue to be conferences? Is it programmatic stuff getting passed on person to person? Are there going to be links between people so there'll be contacts? You have made a social intervention by bringing people together in a certain kind of way. You're continuing that social intervention. Where's it going?

BARBARA - It's far too early to say. We didn't start with an ideology or a purpose. We strictly wanted to see what was happening out there. In other words, something had happened through nobody's design, but because of organically where people out of the sixties moved; what a lot of people, in their guts, felt they had to do. And all we saw was that something had happened...

PAUL - You mean nobody actually said in 1969, *You over there...*

BARBARA - *go out..*

PAUL - *into politics. You over there...*

BARBARA - Right. We've taken on this responsibility because of being at a center (IPS) and having some resources, and observing that these were not just isolated individuals, or just former activists, but a lot of people who maybe weren't in demonstrations, but who were affected by them. They wanted to do something. And because of Watergate and everything else they were terribly disaffected from national politics.

Sure, we did put out a Call, and we did say *There are a lot of you out there*. But the reason we've been successful with a miniscule staff is because people out there organized themselves. In many ways, my organizational model is Women's Strike for Peace. We were successful because thousands and thousands of women in local communities organized themselves. The only thing we did on the national level was develop a communications network. If somebody developed a super leaflet, we sent out one copy to 75 cities. Those women raised the money, reproduced the leaflet and organized themselves to pass it out. Occassionally we pulled together to show our power in one spot. But we didn't have paid organizers, and don't here, either.

In this project, people have felt in the regions that it was extremely important to get together with their counterparts and so they've organized regional conferences. We have had one coordinating meeting. We don't have a structure, which I don't think is good. It means that those of us here make a lot of decisions. However, they can't be binding. On who? We don't have membership. Our only structure is conferences where people get together.

PAUL - Same relation as a staff collective within a membership cooperative.

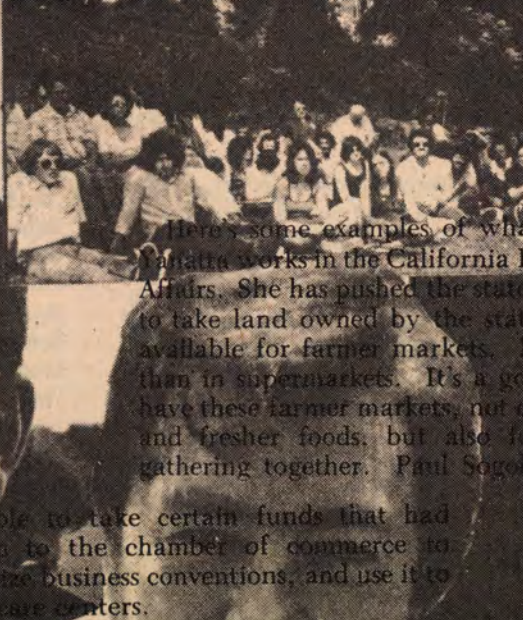
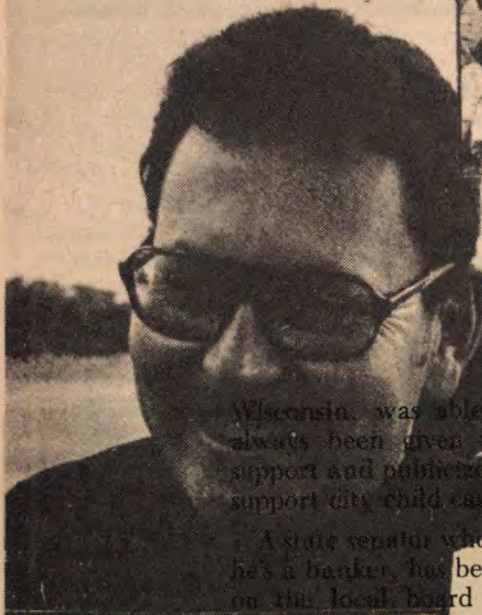
BARBARA - I know. So we had our first coordinating committee and we decided who would be on the coordinating committee. That person in California who's organized the regional conferences is obviously going to be part of it. And those people who've been coming to all the conferences and giving the good speeches; they're on it. We are hoping the regions will fund themselves so they'll have their own clearing houses. Our first coordinating meeting was in Chicago and there were a number of elected officials and a number of regional organizers and we did decide on certain things. So in that sense, we are beginning to move as an organization rather than just a place where people get together who already are. For instance, one thing we decided is that we should encourage people to run for local and state office to generate more activity. And we did decide to push certain legislation as our most important models. We're trying to find the best proposals; the best programs and the best legislation. Mostly they haven't been passed or implemented. But we want to make them available and to educate around their possibilities.

The issue we most want to push is public control of public money. By this we mean city and county and state budgets, which are enormous. These public monies are primarily being used for the benefit of corporate interests. We want to put them to the use of people. These funds can be important tools to help communities begin to generate their own capital and their own economic programs. This also includes the use of our natural resources: gas, other utilities, land and water.

PAUL - In terms of this whole process, do you have a sense of how people feel the work they're doing is affecting the quality of community life? Is there an understanding of how what people are doing in public office is affecting



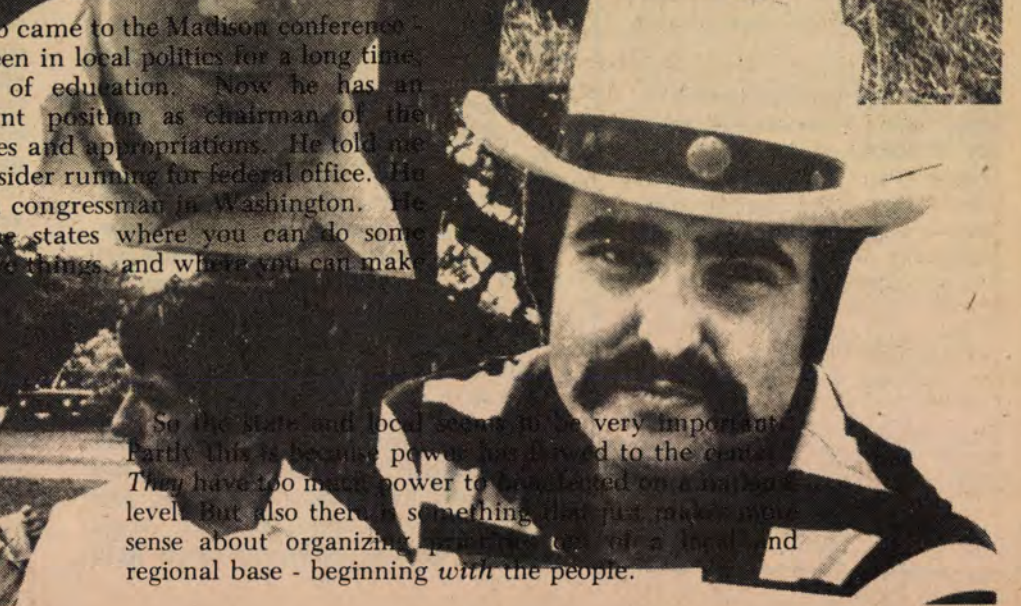
BARBARA: I think so. Obviously if they can pass some decent legislation, it can make a difference. In most cases, the people in the conference are a small minority, whether it's in the state legislature or in the city council. They don't have that much power yet to make decisions. In some ways, people in government who can implement decisions can have a more direct, immediate effect, though the form stays the same.



Here's some examples of what people can do—Ruth Yanatta works in the California Department of Consumer Affairs. She has pushed the state agriculture commission to take land owned by the state or cities and make it available for farmer markets. Prices have to be lower than in supermarkets. It's a good community thing to have these farmer markets, not only for the lower prices and fresher foods, but also for the sense of people gathering together. Paul Sogoin, mayor of Madison,

Wisconsin, was able to take certain funds that had always been given to the chamber of commerce to support and publicize business conventions, and use it to support city child care centers.

A state senator who came to the Madison conference—he's a banker, has been in local politics for a long time, on the local board of education. Now he has an enormously important position as chairman of the committee on finances and appropriations. He told me he wouldn't even consider running for federal office. He doesn't want to be a congressman in Washington. He feels it's really in the states where you can do some interesting, innovative things, and where you can make changes.



So the state and local seem to be very important. Partly this is because power was moved to the center. They have too much power to be limited on a national level. But also there is something that just makes more sense about organizing programs out of a local and regional base - beginning *with* the people.

The phenomenal growth, in its first year, of the National Conference on Alternative State and Local Public Policies was vividly reflected at the second national gathering in Austin, Texas June 10-13. More than 450 political activists from 30 state - including elected officials and political candidates, commission and board members, legislative and agency staffs, organizers from communities, labor unions and political parties, and planners and analysts from universities and public interest groups - came together to discuss new alternative programs and a new accountable politics.

the village VOICE July 19, 1976

Already, the new electoral politics has enabled some '60s radicals to acquire unexpected power, to savor the prospect of alliances that would have seemed incongruous just a few years ago.

Many of the people at the conference had been protesters in Chicago, 1968. In Austin, 1976, there were signs welcoming us at the airport. The town's mayor, Jeff Friedman, is a 31-year-old former antiwar activist who used to mediate between the cops and protesters. He is considered a moderate politician by most radicals

here. So it was especially interesting to watch him try to play Abe Beame at the dissidents' convention. For instance, he and his staff members greeted Tom Hayden at the airport, and escorted the near-jailbird, near-senator into town. The small ceremony suggested that, for a growing number of Americans, some outlaw radicals of the '60s are acquiring enough influence that an ambitious politico like Friedman feels obliged to court them.

By chance, I arrived in Austin on the same plane as Richard Hongisto, San Francisco County's sheriff. Raymond Frank, sheriff of Travis County (which includes Austin) was at the airport to meet him—and to chauffeur him to the conference, where Hongisto was a featured participant.

LOS ANGELES TIMES
Monday, June 21, 1976

The 450 persons who came from 31 states to St. Edwards University had little time to reminisce. They were here to talk about the future.



conference on ALTERNATIVE state and local PUBLIC POLICIES

JANUARY, 1975 Editor: Barbara Rich Assistant: Mary Ann Paolo 1901 Que Street, N.W., Washington, D.C. 20009

Alternative Legislation Briefs

Illinois Gains
The Illinois State Representative Bill 1000, which would create a new state agency to coordinate the state's public health and safety programs, was passed by the House on June 10. The bill is expected to pass the Senate in the next few weeks.

Second Annual Conference Set for Austin

Austin, Texas will be the site of the second annual conference of the National Conference on Alternative State and Local Public Policies. It is set for mid-June, 1976 and is certain to be of major political significance. The three-day conference will culminate a year of rapid growth and activity since the widely reported initial meeting in Madison, Wisconsin last June. Increased national interest in the phenomena of the growing number of activist public officials on state and local government has been further generated by the four successful regional conferences held to date. (Reports follow)

California Act Passes
The California Labor Law Act, a bill prepared and introduced by the San Jose Council for the Union League, an Alaska-wide citizens group, became law on June 10. The law provides a minimum wage for employees that amount to 10 percent of the state's per capita income. It also provides for a minimum wage for employees of the state and for a minimum wage for employees of the state's public utilities.

Massachusetts Politics
The Massachusetts House of Representatives passed a bill on June 10 that would create a new state agency to coordinate the state's public health and safety programs. The bill is expected to pass the Senate in the next few weeks.

The centralization of power is a theme underlying every kind of political question we face, be it presidential authority to wage war, a bank's control of capital allocation in a neighborhood or city, or leadership issues within our own collectives or food coops.

"Decentralized socialism" is the general concept that most of us subscribe to as a solution to overcentralization. Past issues of Communities have included much theorizing, by everyone from Murray Bookchin to Jud Jerome, about what "decentralized socialism" would look like. The following workshop summary brings us to the reality of actual decentralized structural reforms presently being carried by those who are carrying the political legacy of the '60s into "The Establishment".

STRUCTURAL REFORMS IN CITY GOVERNMENT

Resource People

- Dick Simpson: City Council Chicago, Ill.
- Mary Beth Rogers: Austin Charter Revision Committee
- Milton Kotler: Alliance for Neighborhood Government

Milton Kotler said that the purpose of neighborhood government is to find new relationships between elected officials and each citizen. Elected officials cannot substitute for citizen participation and action. Neighborhood/community government is a means to remove power as well as to give input to elected officials.

Neighborhood government is receiving some support at the federal level. A bill proposed by Senator Proxmire, the Neighborhood Government Act, would abolish redlining and restructure 50 to 70

existing neighborhood oriented programs towards aiding rather than hindering neighborhood organizing. Senator Hatfield is seeking an income tax credit for people who want to give money to neighborhood groups instead of the federal government. There has also been some discussion of using neighborhood organizations to implement the Humphrey-Hawkins employment bill.

Municipal action furthering neighborhood organization is gaining momentum; already 83 cities have legally recognized neighborhood councils. Last year D.C. residents voted in referendum to establish neighborhood advisory commissions to be supported with public money. The neighborhood advisory commission represent 37 neighborhoods, each divided into single-member districts and total over 200 elected members. The commissions are supported at the rate of one dollar per capita. Currently, the commissions are still functioning in an advisory capacity, but they are scheduled to get "real" jurisdictions in the future.

As neighborhood commissions become more powerful, they must find the proper relationship with the citizen. This is ideally the town meeting format. But issue advocacy cannot be divorced from program control. Kotler envisions a whole series of additional different relationships to be worked out between citizens and elected officials and between labor and community organizations so that "labor and politicians don't gang up on each other."

Community organizations are already running small scale programs. The next step is for decision making structures that will go from community issues to community control to community government.

Alderman Dick Simpson said that a problem of representative government today is the lack of contact between elected officials and their constituencies. Officials can, and often do, work with local community organizations and their agendas, thus getting citizen input at that level into representative government. However, community organizations will rarely work with officials on large scale city-wide agendas. The question remains how to plug neighborhood organizations into major issues. Neighborhood government needs to return to the system of direct democracy and influence major governmental bodies. This would change the role of the representatives. The number of council people should be expanded. Neighborhood governance should not be a full, but it should be an integral part of government structure.

Simpson has solved this problem in his ward in Chicago by instituting a ward assembly which mandates how he will vote on various issues and what legislation he will introduce. In Chicago, there are 66,000 persons in a ward and about 60 precincts. To form a ward assembly, two delegates are elected from each precinct, and one delegate from each community organization with 25 members or more. The ward assembly meets regularly every other Sunday in town meeting format. Simpson chairs the meetings. He has signed a covenant agreeing to vote in the City Council according to resolutions passed by a 2/3 vote of the assembly, which also drafts legislation. The assembly offers opportunities for debate, deliberation and discussion usually unknown in city government. It has proven so popular and effective that Simpson has introduced an ordinance to the Council mandating this structure for all wards.

A newly created seven member community zoning board holds local hearings, testifies, and recommends zoning variances. The board has been used to respond to neighborhood preferences, insure the ward's characteristics, and reduce ward density. It has also limited the power of banks in the ward with respect to construction.

While community organizations are good at building up political pressure, they have not been effective in following through with legal action. The ward assembly, working together with the city council, can be effective if the centralized power of the mayor is reduced. Power is returned to the City Council, which in turn must diffuse it to the neighborhoods. By the same token, neighborhoods must have an impact on the city government and also on the metropolitan-wide government. What is needed is a weak metropolitan government with powerful neighborhoods -- in essence, a combination of both centralization and decentralization.

According to Mary Beth Rogers, charter revision is one of the best ways to get all-encompassing reform. The Austin Charter Revision Committee was formed to deal with five major problems plaguing Austin:

- 1] too little access to information, which is tightly controlled by the bureaucracy
- 2] too little citizen involvement in policy making and city government
- 3] the ease with which special interests can control the city government due to at-large elections
- 4] lack of understanding of city revenue sources and taxes and their impact on moderate and lower income families
- 5] discrimination against and harassment of racial, gay and other minorities.

The committee found the main problem to be the council/manager government with its powerful city manager. The committee's recommendations for revising the charter were:

- 1] instituting 10 single-member districts and expanding the power of the council to oversee the administration and dismiss department directors when necessary.
- 2] increasing the powers of referendum and initiative
- 3] program budgeting and allowing the city council to establish priorities for the budget. A citizens budget board to hold hearings and have advisory and evaluative powers.
- 4] the creation of a city owned bank or, at least, giving the city more leverage with banks which hold city money
- 5] tax assessment reforms which would give the assessor a better handle on true market value.
- 6] altering and giving the public more control over municipal utilities
- 7] establishing advocacy boards with all commissions based on the proposed city ward system.
- 8] restoration of political rights to city employees, outlawing discrimination.

The Charter Revision Committee had 25 members appointed by two successive councils, including 13 liberals and 12 conservatives. The media always played up the divisiveness of the meetings. Progressives were put on the defensive and given an unfavorable public image. In the end the city council decided that the revised charter was too controversial and refused to put its recommendations on the ballot. The only section to be salvaged was the single-member districts which will be put on the ballot in August.

One workshop participant suggested that single member districts would in essence reduce student control over the city. Rogers replied that conditions for student and progressive control are diminishing and that districts will provide at least some representation and reduce business power.

One of the questions concerned the issue of how to use the bureaucracy to further one's ends. The response was that bureaucrats must be politicized so they can begin to engage in political change. Unions must begin to recognize the need to form alliances to get their programs advanced. Unions and neighborhoods must combine forces.



ALTERNATIVE PUBLIC POLICIES

October 1976 Editor: Richard B...

Alternative Legislation

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Utility Bill of Rights
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Talk About Cities

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ALPAA represents the largest and most diverse group of cities in the nation...

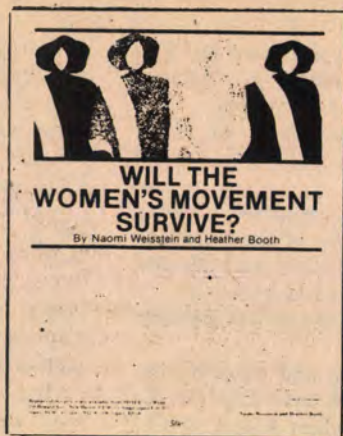


Calling for a new cabinet-level federal Urban Recovery Administration to fight urban ills, Milwaukee Mayor Henry Maier opened the Northeast Cities Conference on Alternative State and Local Public

Policy Friday.

Past federal policies have accelerated urban decay for decades, said the Milwaukee Mayor who has become a nationally prominent advocate of more federal aid to cities.

Will the Women's Movement Survive? is excerpted from *SISTER*, New Haven, Connecticut. Reprints of the full article are available from *SISTER*, C/o Wynn, 250 Howard Ave., New Haven, CT 06519. Single copies \$.50. 10 copies, \$4. 50 copies, \$12. 100 copies, \$20.
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What Happens to Consciousness When Our Movement Is In Trouble

At some very deep level, seeing is believing. If we do not see social change, we question whether it can occur, and what is preventing it. Our ideas about what is preventing it can point outwards to real obstacles in the real world, or inwards, toward imaginary obstacles someplace in our heads. Because our movement is in trouble, instead of locating the source of our oppression firmly out there, where it belongs, we have begun to pull it back into our own heads. The wires cross: the political becomes the personal. We think that what we must do is change ourselves, talk assertively, be confident. We forget that there is a limit to what we can do by ourselves. We forget that our misery is social, requiring a social solution. We decide that maybe our "head is not together yet," or maybe we should "get rid of our oppression complex," or perhaps what we need is to "develop self-respect." We turn our energies inward, towards hatred of ourselves and of each other. Our groups split into tiny vituperative fragments, we accuse and counter-accuse, we attempt to purify ourselves, we try to smoke out those who are working for the "enemy," we finally give up on groups altogether.

And we lose ourselves in mysticism.

In the final days of the American Indian resistance, in the winter of 1890, a phenomenon called Ghost Dancing spread rapidly among the embattled tribes. According to Dee Brown in his moving book, *Bury My Heart at Wounded Knee*, it was prophesied that Ghost Dancing would bring the Indian dead back to life and insure that by the spring all traces of the white man would vanish from the earth. By wearing a sacred garment called the Ghost Shirt, the Indian would be invulnerable to the white man's bullets. Soldiers were no longer to be feared; if they came to stop the ceremonies "... their horses will sink into the earth ... The riders will jump from their horses, but they will sink into the earth also." "The bullets will not go toward you," chanted the medicine man, Yellow Bird, during the massacre of the Sioux at Wounded Knee. "The prairie is large and the bullets will not go toward you."

Ghost Dancing was the last desperate response of a defeated and powerless people. It also accelerated their defeat. It precluded other strategies which might have led to somewhat less monstrous results.

We women must not allow ourselves to be seduced by our own versions of Ghost Dancing. Believing that things are true because we want them to be true won't save us. Our amulets and tarot cards, our runes and signs and tea leaves, the ancient

craft of Wicca, the current astrology, lost matriarchies, Mother Rights, won't protect us. Mysticism will divert us from the real struggle at hand; it will accelerate our defeat.

Indeed, the idea of a women's consciousness which is unstoppable is itself a collapse into mysticism. There is absolutely no historical, sociological, or psychological basis to assume that without our bringing about real changes in the social order our consciousness will continue to grow, or even that it will continue to be maintained. The consciousness of the English Radicals—men and women are equal and private property is theft—vanished. The consciousness articulated at Seneca Falls in 1848 vanished. What will happen to ours? Without a movement to support it, consciousness veers off, turns inward toward self-hatred or destructive mysticism, and finally, dies.

Some Strategies

Our knowledge must come to cure, not to wound. We must use our knowledge, our still vital social energy, to gather our forces and take action.

- We need to hold out a vision that things can be better
- We need to win concrete victories in our lives
- Individually, most of us are powerless. Collectively, we can have enormous power. We need to gain a sense of our own power. We must see that we can actually do something collectively about our condition.

These considerations suggest a strategy which calls for mass participation in national, highly visible programs involving direct confrontation with the institutions that oppress us. We need a national program so that our efforts will have cumulative effect. We need a plan of action—steps outlined so that local and national activity can be coordinated by many different groups. We need to work on highly visible, deeply felt areas of injustice, and we need to bring about real changes in those areas, so that the lives of millions of women will improve as a result of our efforts, and we will see that victory by our own efforts is possible.

We might focus on a national issue such as rape, or job conditions for women. We could then outline local program and coordinated national action. Each area could have a series of potential actions around them. Key in this is identifying the power that women have that will enable us to achieve the specific changes we want: threats to oppose funding of the agencies unless they change their approach, interference with operations, investigation and exposure. At a national level, there could be nation-wide demonstrations combined with lobbying for new legislation and enforcement.

(Two hundred fifty NOW chapters across the country have done something like this, on the issue of Sears & Roebuck discrimination. With local actions at the stores, help from the EEOC agencies, pressure on legislators and legal action, it looks like the company will be forced to pay the largest back pay settlement in history. And the women who participated in it know that they are part of the success.)

Our movement must have an overall program, a plan, a strategy, and a series of concrete goals so that we can organize and use the energy that is being generated before it dissipates. Here are some proposals, intended not as a total strategy, but rather as examples of the kind of thing that can be done.

In Chicago, San Francisco, Boston, New York, and Cleveland, there are efforts to build direct action organizations of working women. They come together around complaints in an industry—insurance, or banking—or as legal secretaries, or in universities. They organize to expose the conditions they oppose with mass attendance at public hearings before the agencies that are supposed to be accountable to us as taxpayers, voters, and employees. If the agencies do not

respond, do not enforce the law against the violators, the women organize against that agency with political pressure—threatening their funding, staffing, anonymity. Where the agencies are responsive, the groups help the agency to carry out its job.

At the same time, the groups focus on the corporations and industries against which the agencies have been doing an inadequate job. Undermining corporate anonymity, they search out the managers and demand that they act responsively. They go to the neighbors of the director, and inform them that he discriminates against his female employees. They pressure other corporations in the field to dissociate themselves from such practices.

With the combination of legal and political pressure and public organizing, such groups have won victories from corporations like Kraft Foods and industries like the employment agencies.

We spoke before about the possibility of a program concerned with the issue of rape. There are, at present, many such programs. But, as noted above in our discussion of alternate institutions, such programs, for all their undeniable value and importance, tend to repair and support, rather than reach out and change things. Rape counseling, for instance, is absolutely necessary. However, to do no more than this is to accept rape as an unalterable condition in society, almost to assent to its presence.

Imagine a more active strategy. Suppose we abandon rape counseling, and form anti-rape patrols: women trained in Karate cruise high-rape areas. Using the cars we salvaged in our Introduction to Auto-Mechanics Class, we clank along, prepared to leap out and deliver a lethal roundhouse kick. Let's not reject this idea uncritically. It has much value: as a demonstration, it would call attention to the inadequacy of existing police patrols; it would prevent some rapes, and it would catch some rapists. But it has all the limits of an alternative institution (which it would be). Consider the workings of our patrol. At some point, we notice that the same path is being followed, probably too infrequently, by a number of vehicles. All of these vehicles have the same color motif; each is labeled "police." Each of these vehicles carries an enormous and diverse armory; each has an extraordinary communications technology. Unfortunately, these wonders of twentieth century technology are piloted by sexist males who look the other way when women scream for help. The vehicles' routing and frequency is determined by people who never felt the pressure of organized women. This society must feel our power, must be responsive to our needs. In the area of rape this means, among other things, effective activity by those with the competence and technology to do the job. For whom do the police work? For whom does the government govern? Not for us, until and unless we make our power felt.

If this society is *our* society, then it must put its resources at our disposal. A direct action strategy on rape would demand that the money we give our state and local governments specifically for our protection actually start being used for that purpose. We would demand that the government allocate resources for rape prevention, law enforcement, and humane treatment of rape victims: increased patrols in high-rape areas, escort and bus service, trained women counselors at hospitals and police stations, speedy trials, rules of evidence fair to the victim. And if the government doesn't do its job properly, we use our power so that it is forced to: we target the legislators

and judges who need our votes, the hospitals that need our co-operation and labor.

With concrete programs, a plan of coordinated activity, we can then recruit large masses of women into our movement. There was a Mississippi Summer for the civil rights movement in 1964. Why can't there be a Women's Liberation Summer, getting volunteers, participants from all over to be part of our projects, our activities, our organizational program? At present, it is so hard to join our movement. Where is it? How do you join? The yellow pages? The city directory? You can subscribe to *Ms.*, but then what? Change your lifestyle? Get a divorce? New marriage? Reconciliation? Come out? Go back in? When political consciousness hits, the resultant energy is lost unless we have real programs and real organizations through which that consciousness can be expressed.

The oppression of women is like a typhoid epidemic. In the middle of the epidemic we must do three things: we must inform victims of their symptoms (consciousness-raising); we must treat the victims (alternate institutions, in part); and we must find the poisoned water supply and clean it up (changing society's institutions). Unless we get to the water supply, we will be fighting a losing battle. We must go beyond the emergency measures of treating the victims, and fight the source.

Our task is to eliminate the real differences in power which exist between men and women. But our task is bigger than this: we want to eliminate all social, economic, and political injustice in our society. Other groups which are fighting for social justice are often dismissed as irrelevant to our struggle because they are sexist. Many of these groups *are* sexist, and we have bitter conflicts with them. But we must understand that, much as we despise the sexism within these groups, our allies will be found there, because we have a common aim. Our movement cannot dismiss the history and present struggle of other social movements whose participants fought and died for a better world. We cannot ignore their story: it is part of our own. Their vision may have been narrow, but so may ours. Let us extend to the earlier traditions of fighting for human justice a generosity we hope will be extended to us.

We are two women whose lives have been changed, developed, and intertwined with the women's movement. We worked together in Chicago in 1966, when the women's movement was just starting, when we didn't have the words to describe what we believed in; Women's Liberation didn't exist. We called ourselves radical women, coming out of the experience of the civil rights and student movements. We knew we wanted a society radically different for us, our sisters, and the future. At that time, *sexism* wasn't yet a word in the language, and we were trying to identify and figure out what to do about that problem that had no name, the so-called "women's issue." We were part of what was probably the first independent women's movement organization.

Our lives were utterly transformed by the women's movement. The women's movement gave us our voice, our energy, our spirit. We can delcare with the certainty of our own experience: this fight is worth our life's struggle. We are not bitter, defeated, or exhausted. Yet we will not see our women's movement go under. Let us, all of us, carry our movement forward, past defeat, past ignorance, past conflict, past exhaustion, to change the lot of humanity, to drive on through to that better world, that just and generous society. □



physical and social environment. We will be starting our own school as soon as we have more people to work on it. Right now our children are attending a free school in Chapel Hill, and they like it.

If you are interested in learning more about Aloe or would like to plan a visit, please write or call. Sorry, but we can't accept collect calls. Sunday is our day for drop-in visitors. If you want to stay longer than that, we ask you to plan a two week visit so that you'll have time to get to know us. We ask visitors to contribute \$2/day and to help with the work of the community. Remember when you come that Aloe doesn't allow illegal substance of any kind. Although we seldom have alcohol around, we don't object to people drinking in moderate amounts. None of our members smoke; if you do smoke, you'll be asked to be considerate of non-smokers. Please do not bring pets. (see **Communities #12**, p24,40; #13, p55; #14, p56; #16, p10; #22, p40).

Alternatives to Alienation, PO Box 46, Postal Station M, Toronto, Ont. M6S4T2, Canada. 21 non-paired individuals living urbanly. A therapeutic commune, developing well-centered selves, manifesting latent skills and talents, practising deep, trustful relationships. Thru massage, yoga, psychoanalysis, free association and studying Erich Fromm we try to get in touch with our minds and bodies. Room for many more. (see **Communities #11**, p50; #19, p68).

Ananda Ashram, Box 805, Monroe, NY. 10950; (914)783-1084. (Est. '64). Ananda Ashram was founded by Dr. Ramamurti Mishra. Our purpose is based on the teachings of Shri Ramamurti -- to experience the underlying unity of all peoples, religions, and ultimately of all life, this understanding being arrived at by Self-Analysis.

Throughout the year there are 20-30 people and children in residence. We are supported through our cottage industries which produce incense and publications, and through guest and resident donations.

Our functioning is based on regular group meditations, karma yoga or selfless work, and sharing of responsibilities such as cooking, grounds, repairs, office. We have a vegetarian diet and use no drugs.

The study of Sanskrit texts such as Upanishads and Gita is emphasized.

Ananda Ashram is open year round to all who are searching for meaning in their lives. We are open all summer and during the rest of the year for retreats up to one month. We feature special weekends with well known spiritual leaders, yoga teachers, healers. We offer courses in the summer to those who wish to teach Yoga. Shri Ramamurti is generally here May through September.

Ananda Cooperative Village, 900 Alleghany Star Route, Nevada City, CA 95959; (916)265-5877 (Est. '68). Yoga-oriented; 80 adults, 30 children on 650 acres. Disciples of Yogananda. Yoga instruction at year-round public retreat. Seminars, conferences on communities and simple living. Monastery. Organic gardens, dairy, apiary. Industries include macrame, natural foods, incense, flour mills, forest management. Publish books, records, tapes, yoga home-study course. Spiritual schools for children, including certified boarding high school. Karma yoga work-study program. Interested in working with other groups. (see **Communities #2**, p52; #3, p6; #7, p41,57; #9, p13; #12, p24,54; #13, p41; #16, p16; #19, p72; #21, p36; #22, p52).

Ananda Marga (Path of Bliss), 854 Pearl St., Denver, CO 80203. AM is really one community with little families located in cities, towns, and rural areas all around the world. We follow a universal spiritual practise given to us by our Guru, Shri Anandamurtiji (Baba). The strength gained through our spiritual practise is channeled into the social mission of Ananda Marga: elevating society through service on the physical, mental, and spiritual levels.

Another Place, Rt. 123, Greenville, NH 03048; (603)878-1510. Another Place is a community of 5 people living together on 70 acres of land in Greenville, and about 25 people living in different places all over New England—all working together as family. We are working for inner growth and spiritual freedom within ourselves, and social growth and political and economic freedom within the world; and we are working for the joy of full life. We do this work thru many forms; seeing daily life as a spiritual discipline, heartfelt communication, conference and festival

organizing, counselling and counsellor training, political organizing, resourcing and linking-up, networking, and developing a human tribal consciousness throughout New England.

At present, the major part of our energy goes into organizing conferences and festivals: the New England Community Equinox Festivals, the New Age Childraising Conferences, the Healing Arts Fair, the Right Livelihood Business Conference, the Experiments in Oatmeal and Attunement, the Alternative Education Conference, and the Appropriate Technology and Alternative Energy Conference. Through these gatherings, we are developing a New England network of people working for personal and social transformation.

In the near future, we are expecting to expand our living community at our farm. We would like to see more emphasis on crafts, the arts, publications and printing, community industry, and organic gardening. We are also developing a traveling road show/conference to bring what we do to people where they live.

All of our outer work is in resonance with the inner workings of our living community. We function by consensus, share equal salaries, love each other a lot, help each other grow and learn, and we sing and dance and celebrate life.

Appletree, 2104 Columbine Ave., Boulder, CO 80302; (303)443-2817. (Est. '74). Appletree is a coop house with a nucleus of people interested in communal life (intimacy, common property, shared earnings). Presently we are seven people. We dine together every day, eating little meat and avoiding food additives and sugar. We have an organic garden, and regular meetings with a rotating facilitatorship.

The nucleus believes in determinism. We are not isolationists, nor are we striving for self-sufficiency. We are into local network building, communal child rearing and supporting feminism. Intimacy is our main goal. In our fantasies every adult relates sexually with every other adult occasionally, and behaves, therefore, at least slightly bi-sexually. The group as a whole will deal with sexual pressures and frustrations felt by members.

The communal nucleus of four is

expected to grow, after a move to a nucleus of perhaps eight in a coop house of 12 and by 1980 (?), on final location (new community village?) into a nucleus of maybe 15 in a coop house of 20. We expect to develop communal business eventually. For a booklet on Appletree, send \$2.00

The Ark, LaBorie Novele, D'Orb, 34260 LeBousquet France (Est. '46). About 125 people living in a Gandhian-inspired community dedicated to the ideals of nonviolent action and self-sufficiency. A family base with leadership from the Lanza Del Vasto family. In the mountains in the south with main industry centered around making clothing. All spiritual paths are accepted with the majority of people being Catholic. Blend religious traditions in daily routines. Visitors must arrange months in advance.

Auroville, c/o Unity, 605101, Tamil Nadu, India (Est. '66). An international community with 375 people from various areas of the world living in a variety of smaller groups. An attempt to implement the ideals of the Mother and Sri Aurobindo, the spiritual teachers of people in the community. With about twenty-five living groups spread over miles of land from the Indian Ocean inward, Auroville is a unique experiment in cooperative living. For people wanting to visit, it is better to rent a hut on the land or live with the Forecomers group, one of the communal groups. There is a one year trial membership period during which a person must be financially independent. Once a full member of Auroville, the Aurobindo Ashram will provide support if necessary. More information can be obtained from Matagiri (see listing in this directory) in the U.S., or from the European office in Paris. Don't write the Indian address.

Bryn Gweled Homesteads, c/o John R. Ewbank, 1150 Woods Rd, Southampton, PA 18966. (Est. '41). Includes 77 families in homes on 2-acre tracts in a 240 acre oasis in suburban Philadelphia. Neighborliness, honesty, and tolerance are among the values considered when an applicant visits each of the 77 families in small groups. More applicants reject BGH by abandoning the membership procedure than are rejected by the requirement for 80% vote in secret balloting. Status as land

leasee and status as member synonymous. Qualified applicants can buy a home for sale simultaneous with signing lease, and buying \$1,600 debenture paying no interest. Soccer fields, tennis courts, swimming pools, self-service gasoline pump, etc. are fringe benefits from \$12 per month rent for land. (see **Communities #12, p25**).

Butterworth Farm / The Octogon, RFD2, Orange, MA 01364 (Est. '73). Our population shifts from one to five people. We're into organic gardening and simple living (no electricity). We are primarily gay males, though we are not "separatist". Committed to human friendship, we want to live in harmony with nature and with other people. Do not come without writing first, please.

Cerro Gordo Community, PO Box 569, Cottage Grove, OR 97424; (503)942-7235 (Est. '74). Community association of potential future residents (currently 100-plus members); cooperative for actual residents formed 1976 (initially 14 members). Future residents are planning a care-free, do-it-ourselves village for 2,000-2,500 people with individually owned homes on commonly owned land clustered in a natural setting, 1200 acres on Dorena Lake.

Community economy is to be based on small businesses with broad markets outside the community. Our goal is to have all jobs located in the village to eliminate use of autos for commuting. Construction of two residential clusters and commercial space begins this year.

The design is ecologically oriented with a base plan created and approved by future residents. Planning decisions are made on a case-by-case basis (consistent with Base Plan) to mesh with individual needs. Interested persons subscribe to Cerro Gordo News (\$13.50 for nine issues) and experience the planning process by which homesites are developed by and for those ready to move. Subscribe or write for further information.

Children Kansas, Rt. 1, Box 18, Florence, Ka 66851. Based on spiritual and human growth and education, vegetarian, decisions by consensus, seeking increased self-sufficiency and own school. On 160 acre farm, cooperative households, incomes are shared.

Community of the Simple Life, Starcross, Annapolis, CA 95412; (707)886-5330. We are a small non-denominational congregation which takes from both Eastern and Western spiritual traditions. We share the mystic's respect for the unfathomable and unknowable nature of the Divine. We accept individual poverty and simplicity as a way of life. There is an intensive period of initial formation followed by a life-long commitment to be a "beginner among beginners" on the spiritual path. We are located 90 miles north of San Francisco on the Sonoma coast on a 100 acre farm, surrounded by redwoods and firs and a rich history. The old Russian settlement of Fort Ross is nearby. The activities and ministries of the Community include:

-Staffing the Humanist Institute. A spiritual center for people who are questing for more wholeness in their lives. We look for bridges between Eastern and Western spirituality and between contemporary psychology and ancient wisdom. There are many groups and also a full-time Resident Program. A catalog is available.

-The Friends of St. Nicholas. Providing full time care for neglected and abused children. Also special short-term projects for larger numbers of children at Christmas.

Individual retreats and Spiritual Direction. We emphasize the importance of daily life in the spiritual journey, working in a country setting where manual work and crafts are a part of each day.

- Ministry to the Terminally Ill. Especially young people without traditional religious beliefs.

Crabapple Community, Middle Ty Brith, Llansantffraid, Powys, SY22 6TE, Wales. (Est. '75). Crabapple is the first English Walden Two community, and it came into being at the end of February 1975. The five original members got in touch with one another through ads in the English "alternative press", and through a common interest in Twin Oaks and Walden Two. We are located at Middle Ty Brith, which is an eight acre holding with a very small house. During the first year a lot of work went into the garden and into setting up an income source, which is a wholefood shop in Shrewsbury, a fair-sized town about 17 miles away.

We'd like to hear from other groups, especially from Walden Two groups who could give us some ideas about their labor credit systems. We are welcoming visitors and new members, and hope to expand to 24 members as soon as we can.

Christian Homesteading Movement, Oxford, N.Y. (Est. '61). See **Resource Groups section** for description.

Dandelion Community, RR1, KOK 1ZO Canada; (613)358-2304. (Est. '75). Dandelion is a Walden Two-inspired community of seven adults living on a 50 acre farm in southeastern Ontario, near Kingston. The community began at Twin Oaks' '74 Labor Day Conference, and moved onto the land in May '75.

As a community we feel that we can only be effective if we cooperate and work together. Sharing meaningful work that we enjoy is an important source of satisfaction for us. We are organized around a planner-manager government and a labor credit system which distributes work as equally as possible and generates between 40 and 50 hours of work per person per week. We have communal sharing of income and property and will raise our children communally. Our first child will be born at Dandelion in April 1977.

We support the community through our industries, mainly our "tinnery" which recycles tin cans into candle holders, jardiniere, lampshades and more. As we grow, we plan to diversify our means of support.

We are also attempting to build a self-sufficient life as possible by such things as growing most of our own food, building our own buildings and heating them with wood grown on our land.

Dandelion is ready to grow. We're looking for people who want a life based on cooperation and equality; who are interested, as we are, in understanding and changing their behavior with the help of behavioral science, and particularly the technique of positive reinforcement. We are open to anyone willing to abide by the agreements of the community.

What can you expect to find at Dandelion? A lot of building, organic gardening, a couple of goats, delicious vegetarian food, lively discussions, music and laughter.

If you would like to visit, please write or call in advance. We like visitors to stay a week, preferably two, so we have time to get to know each other. We ask you to help with the work and contribute \$1.50 a day (but we have a program which refunds part or all of this money according to your participation in our labor credit system). We don't allow illegal drugs of any kind and smoking is restricted in public areas. Our bi-monthly newsletter is available for \$3/year. (see **Communities #20**, p50).

The Dawn Horse Communion, Star Route 2, Middletown, CA 95461; (707)928-5277. We are the spiritual community of devotees of Bubba Free John, the American *Siddha-Guru* recognized by Alan Watts as "an Avatar"—an incarnation of Real God.

The community has two main centers: San Francisco and Persimmon, a rural retreat in Northern California, and is organized in household units of ten people or more with the practical aspects of life being implemented on a communal basis.

All members of the community recognize Bubba Free John as Teacher and are required to follow certain Basic life conditions concerning work, diet, sex, study, meditation and service.

The purpose of The Dawn Horse Communion is to preserve and disseminate the Teaching of Bubba Free John, and to serve the conscious transformation of its members into the prior Condition of Divine Reality. (see **Communities #12**, p26; #13, p21).

Deep Run Farm Community, RD 7 York, PA. 17402. See **Resources section**, under "Heathcote" for description.

Downhill Farm Community, Hancock, Md. 21750; (717)294-3345. (Est. '72). 100 acre communal farm in the Alleghenies. Manufactures Hollolog planers (oak and pine flowerpots with bark). Operates Trunk Press, a small publishing venture. Hosts conferences, seminars, workshops. Individuals produce various craft products. Large organic garden and herb garden. Member, American Tree Farm System. Associated with the School of Living and Intercommunities, Inc..

We have no fixed ideology or creed other than a commitment to a decentralized society of relatively autonomous and self-sufficient communities. A central house contains a community kitchen, bathroom, dining room, living room, offices and quarters for some members. Other members live in a renovated chicken house, a log cabin built by the community, and other buildings on the property. Our current monthly assessment is \$150 per month per adult (\$120 for fixed expenses such as mortgage, taxes, and operating costs such as utilities, vehicle maintenance, and garden, building and repair, and \$30 for food), and \$15 per child under 12. We pay ourselves \$3 per hour for income-producing labor (e.g., manufacture of Hollologs, conferences). Not covered by the communal budget are personal vehicles and travel, personal vices and possessions or gifts, and medical expenses. We have applied for a license as a private school and the one child presently on the farm is educated at home.

The 100 acres are mostly mountainous woodland (largely Virginia pine), with one year-round and several intermittent creeks. All buildings are heated by wood stoves. Though we have an indoor toilet for those with special needs, we use outhouses and compost human waste. Evening meals are generally prepared by volunteers for the group and individuals prepare their own breakfasts and lunches from community supplies, but separate kitchen and eating arrangements are possible. There are presently no assignments for chores, individuals taking responsibility for specific tasks and doing work as needed for maintenance and smooth operation. We meet together more or less weekly for business affairs. We keep chickens and have four saddle-horses, two dogs, various cats. The community owns a pickup truck and tractor and several individuals have private cars.

The average size of the community has been around ten adults during most of its history, and we are open to expansion. Prospective members should stop by for a get-acquainted meeting of a day or so, then, with community agreement, for a trial residence of perhaps two weeks, at which time both the prospective member and the community may decide whether long-

range membership seems advisable.

If visitors would like to make a donation, it may help to figure that it costs us \$5 per person per day to keep the place operating, of which \$1 per day is budgeted for purchased groceries (exclusive of garden, chickens, or gathered food). When the Hollolog factory is running, visitors may usually work there, as a donation, and we always appreciate people pitching in for garden, housework, wood-splitting, etc..

Since we live as a family, we prefer that visits be arranged ahead of time--by writing or calling. Note that though our mailing address is Maryland, we are actually in Pennsylvania. (see *Communities #22*, p18).

Earthmind, Boyer Rd, Mariposa, CA 95338. (Est. '72) Earthmind is a non-profit research and educational corporation and a budding rural community of a handful of people. Our work involves producing as much of our food and energy as we can. We have accomplished a great deal already, and we now have much of the hardware and know-how to set up our homestead. But, we are in need of more people-energy (especially female) and greater diversity.

Thus far, our primary research has been in the field of wind energy. Our income is primarily from the sales of our publications, including **Wind and Windspinners: a nuts 'n bolts approach to wind-electric systems**, and **The Homebuilt, Wind-Generated Electricity Handbook**. These books have been well received, and are highly respected in the field.

Our work is integral with our everyday lives, and is not limited just to wind energy; we are also active in solar heating, building, gardening, water recycling, publications work, and homegrown music. Our overall effort is a tremendous challenge. We need people with practical skills and experience, but you may want to join us on a temporary or student basis--your helping hands in exchange for the know-how we have to share.

We do not all live together, and we rely on our own initiative as individuals to get things done. We are primarily vegetarians, and do not subscribe to any particular religion or philosophy.

You may learn more about us by

sending about \$.50 in stamps and asking for our latest newsletter and our "People Letter", which defines us in greater detail, and outlines the process for joining Earthmind.

East Wind Community, Tecumseh, MO 65760; (414) 679-4460 (Est. '73). We are dedicated to rapid expansion; we presently have 60 members and plan to grow to 750. Our culture is egalitarian, non-sexist, and noncompetitive. We are committed to the idea of a planned community that will keep its standard of living low enough to allow for as rapid a growth rate as possible. We have adapted our governmental structure and labor system from B.F. Skinner's book **Walden Two**. We share our financial resources and expenses in communal fashion, and our labor credit system is designed to guarantee that each member shares in an equal amount of the work load. At present, we are working 40-45 hours a week. Our major industries are hammocks, sandals, belts, and local odd jobs. At this time we do not need to work at jobs in the city.

During the past year we finished Rockbottom, our kitchen-dining complex; Enterprise, our industrial building; and began work on Anarres, another dormitory building. We have two dormitory buildings (Sunnyside and Fanshen), a farmhouse, a bathhouse, a barn, and several other structures. We are designing our buildings for solar heating, our first moves towards reducing our dependence on non-renewable fuel resources. We have a large garden, and are developing a dairy herd which will supply all of our needs for milk and milk products. These are our first steps towards self-sufficiency.

East Wind is seeking members who feel comfortable with our agreements and lifestyle. People interested in membership may join after a two-week visiting period if there is no serious objection by the members. Visitors who are seriously interested in joining are welcome. We appreciate written notice of your arrival if that is possible. (see *Communities #8*, p52; *#10*, p8; *#12*, p27; *#13*, p15; *#20*, p48; *#21*, p49; *#22*, p53).

Emissary Communities, P.O. Box 328, Loveland, CO 80537 (Est. '32). Emissary Communities includes rural and urban communal centers throughout the world but particularly

in the U.S. and Canada. The emphasis is on right expression in daily living. No exercises, diets, rituals, belief system, or other techniques are used. Farming, home-making, business, construction, publishing, music, drawing, dancing, sports, teaching and many other patterns of activity serve as settings in which to practice the art of living. Each center is characterized by harmony, creative achievement, and the true joy of being.

Entwood, RR#1, Jamesville, OH 45711

Entwood is an intentional community still in the process of forming. Its purpose is to set up and maintain a society aimed at and operated for the benefit of its members.

It is located on a 201 acre farm one mile east of Amesville, on U.S. Rt. 50A (550), in an area abundant in state and national parks. The land is about one fourth woods, one half hill pasture and one fourth tillable land. Buildings are a two story frame house, a workshop, corncrib, three barns, a poultry house, equipment sheds, farm office and library (old milk house). At present there is one member family.

Entwood is not anti-technology. We try to make clear distinctions between what is bad about the outside world and what is worth saving. Technology, properly used, is generally in the latter category.

Expenses are expected to run about \$300 a month. Members are to invest a minimum of \$3000. This buys two shares in the owning corporation and covers membership fees. Proceeds will be used to build your home on a one half acre homesite which will be chosen by you and will be a completely private area. Homesites are restricted to front 100 acres. Arrangements can be made to pay this if a potential member does not have this much cash. If members leave, their stock will be purchased by the community. After a one-year provisional membership, each member will sign a standard business contract which entails financial commitments and an acceptance of the community's bylaws and behavior code. Clothing and personal effects remain private property but large possessions such as vehicles must become community goods. Anything that is produced or earned by a member automatically becomes community property.

Day to day running of the community is directed by members and a planning committee selected by them. Until our agriculture and industries are developed sufficiently to support us, the community's main source of income will continue to be wages earned in the city by members.

We have chickens, beef cows, pigs and a wide variety of fruits and berries. The growing season runs from late May to early October and all gardening is done organically.

Since the number of visitors who can reasonably be accommodated is limited, it is necessary for us to have advance notice. Visitors should expect to help with the work and either contribute cash toward the food budget or bring their own food. No illegal drugs or substances are allowed on the property.

Findhorn, The Findhorn Foundation, The Park, Findhorn Bay, Forres, Moray, Scotland. Findhorn is a community of some 200 people living on a peninsula in the northern Scotland about 25 miles to the east of Inverness.

Findhorn is based on the realization that the Earth and all humanity are entering a new age; a new cycle of evolution. This change is characterized by several factors, chief of which is the development and manifestation of a new awareness, a new consciousness within humanity which will in turn lead to new patterns of perception and behaviour, and to the creation of a planetary culture. Findhorn is a community "where man cooperates with plants, where people are transformed, where nothing is impossible and legends are reborn."

There is quite a lot of literature available on Findhorn, which may be obtained by writing and asking for "The Bookshop". Visitors are welcome, but arrangements must be made at least three months in advance.

Grindrod Community Farms, Box 207 Enderby, B.C., Canada (Est. '76). We live in an old farmhouse using electricity and wood heat. We are now adding a bathroom, enlarging kitchen space and creating additional private space for members. The farm consists of 160 acres: woods, pasture, fields, and garden. One of our goals is to create an environment for diversified farming operations, non-agricultural businesses and to preserve the land. Presently we raise beef

cattle, chickens, grow grain, fruit, vegetables and hay. We have one cat, two dogs, bees and horses. Some members (we are 5 adults and 3 children) work outside for needed money.

We are trying to equalize jobs, sex roles, and economics between members; to create a community which works in providing a better living environment rather than existing on the basis of a specific religion, philosophy or ideology. We hope to continue to grow in our love and support of people and in personal spirituality.

Individually and in group meetings we try to communicate on a level of feeling and experience; to look at how we are individually responsible for creating our lives and this community.

We are experimental, using group meetings, token economy, behavioral tools--whatever helps to bring us close together, more equal and reinforced as members.

We encourage visitors to experience our community. Our intention is to expand as a community with a variety of people. After a visitor indicates a desire to become a member, we have asked in the past that he/she clear up necessary business, then come back for a specifically agreed upon period of time to look, share and experience with us the agreements we operate by; what the prospective member has to offer and what is expected of the community, taking responsibility for making the community work and other matters. Both sides can then look at membership.

It is necessary for visitors to write beforehand for available times and more detailed information.

Harbin Hot Springs, Box 649, Middletown, CA 95461; (707)987-3747 (Est. '73). We are about 25 adults of various ages and about half as many children in the process of evolving our own form of community. We are united in our love for the land and an enjoyment (and recognition) of diversity and generally agreed upon the importance of being into and living some sort of growth process. The day-to-day affairs of the community are run by policies set by our weekly community meetings, open to all members, and ruled by consensus.

Harbin Springs comprises about 1050 mountainous acres, about two hours north of San Francisco Bay area, near State Highway 29 south of Clearlake. The hot springs supplies two hot pools. Our many cold springs fill our large cold pool and supply our water needs. We have quiet, clean air and water, and privacy. Up to 50 acres are suitable for gardening (but not large-scale farming). Numerous buildings, large and small, are in the process of being restored and upgraded to modern standards. The land is owned by the Heart Consciousness Church, a non-dogmatic, non-profit religious corporation. It is formed of the community members and controlled by a Board of Directors, all living here, who act as trustees for the land. The Church expects new members or visitors to manifest deep commitment to some process that they consider spiritual or manifesting of what they consider the best part of themselves.

Current monthly dues are \$60 and a minimum of 30 hours of community work. Each member is responsible for his financial situation. Our members have varied sources of support, with local sources being developed. Donations from visitors and proceeds from workshops are also a significant source of income for the community as a whole.

We want to create a utopian community of over 50 members, of high level interaction and accomplishment, where we support and teach each other so that each can have an environment to realize dreams, with a dominant attitude of creativity, growth, and high-level functioning. The nature of the land is to encourage the spiritual aspect of living. The nature of community is to require success in the practical aspects of living.

Visitors are encouraged on Sundays, by arrangement other times. A donation of \$3/day or \$5 overnight or equivalent work (\$2 for children) is asked. You may join in community meals for \$1.50. One sponsor from the community is required for visits of a few days to two weeks. We are open to new members who are energetic, creative, and dedicated to building a community. The situation here is still fluid enough that one can influence the shape things take. Three sponsors are required to stay past 2 weeks or to apply for membership.

Heathcote Community, Rt. 1, Box 129, Freeland, Md. 21053. See **Resources section under "Heathcote" for description.**

Hidden Springs Community, South Acworth, N.H. 03607; (603)835-6962. Established in 1968 as a land trust, Hidden Springs has slowly grown into an egalitarian community. We presently have 15 people and are organized as a Walden Two type community. We have 400 acres with extensive lumber resources which are utilized as an income source producing firewood, lumber and other wood products for sale. We, of course, use these wood products to construct our own homes and use wood fuel for all our cooking and heating. We operate an auto and heavy equipment repair facility, a farm, a sawmill, a woodworking shop and a weaving studio. We are also developing a wood furnace and stove sales business. There are six individual and family dwellings with a large house used as a communal kitchen and dining area as well as residence for guests and a member or two. Communal meals are only lunch meals and each dwelling has its own kitchen, but all food is purchased communally.

We hope to grow to at least 30-40 people and feel our growing industry can support this number with a sizeable proportion of children. We are open to visitors, apprentices, potential members and labor exchanges.

Hop Brook Commune, PO Box 723, Amherst, MA 01002. (Est. '72). We are a gay community in the country, a human being commune. We live on a farm near Amherst, Mass., about 15 miles from the University of Mass., Amherst College and Hampshire College. We are recruiting for gay men, mainly.

We have a large farmhouse on 31 acres and we are converting a substantial barn into another dwelling. Also we are building a geodesic dome with yurts around. Last spring we broke new ground for a large garden and started the plants in our greenhouse.

Our community is new, only a few years old. We have a lot of growing to do. Most of us have to work at jobs in town at least some of the time. Someday we hope to be more self-

sufficient; perhaps we will become a free school or an herb farm or a half-way house for gay run-aways.

Who are we? This means we have to define what people are "in" the community and which ones are "not in". We recognize from the start that all divisions are false. There is in reality no "inside" and "outside" and yet for practical purposes, we make divisions. The harm that comes from making divisions is in forgetting that the divisions are unreal and are of our own making. People discriminate and we are no exception. Who said, "There are two kinds of people in this world; those who divide the world up into two kinds, and those who don't"? Through individual growth in the commune, we try to see the falseness of our discriminations, but we are all unconsciously conditioned. So we discriminate first and get in touch with it at our own pace, instead of living with people we're not ready to live with, fighting it all out. Understanding through the "inner" work of awareness, not through confused conflict.

The way this works is that we only live with people who we get off on (provided the feeling is mutual). If one of us objects to a newcomer intending to live with us, he usually says so and the newcomer remains only a visitor. But once someone is accepted by all, personal problems that arise are regarded as simply personal problems and support is at hand.

The etiquette of joining a commune that has already happened is to get an invitation to visit. Stay only a few hours. Don't expect to be entertained. If someone asks you to stay a few days, accept and leave after those few days. If the commune wants you, you will soon get an invitation back. Don't play with yourself (sic) the rejection game. If they don't want to live with you that's their affair; its probably because of a lack of positive feeling rather than because of the presence of a negative feeling. Don't push it.

Here we favor gentle, quiet, long-haired ecologic earth people, not too lazy but not too ambitious or manipulative. Most of us are vegetarians and most of us are homo-erotic and/or homo-hetero-erotic, even pan-erotic, but not all. We share most of the values that you would expect from an alternative society. We are multi-uni-racial and recognize not less than one sex among human beings.

Rules. We have no rules. If we were to draw up a rule it would be that no one will objectify another (which is also to be objectified). We don't want this commune to be a crash pad—a homosexual motel—a place to bring the individual and collective falseness of "self"-hate and of "self"-love of either the major cultures or of the gay subcultures. But we have no fixed structures or systems for ourselves. We trust in the loving considerateness of one another from moment to moment and this is our guide. From time to time we "encounter" one another and regard this as healthy for we want to live in open relationship and in free communication.

Human Dancing Company, 159 N. Laurel, Ashland, OR 97520 (Est. '74). The Human Dancing Company formed from a group of individuals with previous experience in theater, dance, communal living and radical ("from the roots") consciousness.

At present there are eight members for whom the Company is the first priority in their lives, and many others who are committed or involved to very different degrees. Members of the Company share an attitude towards life not easily described in words...because it rests essentially on the existential guidance of intuition and sensitivity, rather than on beliefs and crystallized concepts. It doesn't advocate a particular way of life; it simply finds itself at odds with callousness, superficiality, fanaticism, and apathy. In the words of one member: "The heavy questions are asked and lived, off and on stage. Performing Art is an extension of the Art of life. Our growth is our greatest gift to each other."

The name 'Human Dancing Company' gives clues about our attitudes:

Human - implies an emphasis on a state beyond genders, encompassing both genders, and on a state encompassing both spiritualness and animalness.

Dancing - is the action of being human, that is to have all bodies (spiritual, mental, emotional, physical) acting as one.

Company - to be and do all of that with companions.

We do not live communally per se (though we have in the past and may again in the future), but we cooperate closely on survival levels. At this point we each survive in

whatever way we can. (We are in a position to be supported by grant foundations, but it hasn't happened yet - maybe simply because we haven't met the member who has the talent for grantsmanship). The Company (non-profit, tax-exempt) owns 80 acres of land in the Cascades near Asland. We live and work on the land in summer, and visit in the winter. We see living on the land and caring for its maintenance and progression as one form of dancing. We hope to eventually establish a home base for all activities of the Company on the land.

Besides performing and giving theater-related workshops, we are involved in and support all sorts of over/under-ground subversive activities, such as men's and women's consciousness groups, art films, symposiums, retreats on the land, etc..

On the spiritual level, we see God simultaneously as the forever resurrected Absolute and only Authority and as the crucified, denied victim desperately needing our help. The attitude that we (humanity) are the "Saviors of God" is what moves us (the Human Dancing Company).

Integrity, PO Box 9, 100 Mile House, BC, Canada VOK 2E0 (Est. '48).

The roots of our integrity family here at 100 Mile House stretch back to roughly 1948. Initiated by a half dozen or so then, our number has swelled to over 100, with many loosely associated centres and communal houses around the globe.

Our prime interest is in living to the highest of our vision. We've found that as there is a concern that what is right in life predominate, it becomes easy to work out the details of everyday living.

Many of us work in businesses which we operate; a ranch, a lumber yard, garage, inn, bakery, to mention a few. Others work within our community here, and as far as we are concerned these things that are done with our hands are a means for expressing our integrity, our inherent nobility and strength. We need a medium through which to express this and so we happily do what needs to be done.

We meet three times weekly with a particular few who lead us, and specific aspects of our living experience are brought to focused consideration.

We would welcome your inquiry though we are already bursting to the seams with scheduled visitors. We publish a monthly newsletter, *Integrity*, and may be able to introduce you to a center in your area. Write to Dave Thatcher.

Iris Mountain Community, Unger, WV 25447. (Est. '71). We are currently seven adult/parent types and eleven offspring/children types who share four buildings, some gardens, and several wooded acres in the hills of West Virginia. We passed our fifth birthday and have evolved to an income sharing financial system, a modified management system for the work and are principally into personal growth and individual responsibility as a way of life.

We value diversity of belief to the extent that we can live together without serious dysfunctionality. Iris Mountain was founded by an extended family of four adults and five children as a means of living out values previously professed but not carefully acted upon. We "educate" our children at home in a non-compulsory setting. We are raising the children under common "parenting" and financial responsibility. We have some written material on Iris Mountain Community and school available by request and \$.50 for cost and postage.

We welcome visitors at certain prearranged times. Please do not come without writing us something about yourself and setting a date so that you can fit into our plans and projects and be assured of some attention from us. (see **Communities** #2, p53; #8, p47; #9, p7; #10, p63; #12, p29).

Julian Woods Community, R.D., Julian, Pa. 16844 (814)355-5755. We are a community of 7 adults (presently, 2 women, 5 men) living on 148 acres, mostly forest, in the hills of the Alleghany Mountains in Central Pennsylvania, 30 min. from Penn State University. Although our history goes back about 6 years as a small town coop, we have been living and working on our land since June, '75. Having started without any existing facilities, we now have a drilled well, electricity, sewage system, a small orchard, and adequate garden, and are in the process of extending our road over the cleared sunny hillside where we plan to build our residences, which will overlook the beautiful Bald Eagle Mountain Range. Our common goal is to create a relatively stable community of people

who live together in openness and honesty for the purpose of living the good life. Emphasis is on individual freedom within a cooperative context. Other than this, we hope that our variety of desires and life styles make for diverse individual goals and growth

Some of the present members are spending long hours developing our two baby industries: Community Mechanics (auto repair and machine shop), and Community Woodworks (furniture refinishing and repair, custom built furniture and cabinets). Both businesses are based on loving, quality work. They do not (and may never) support everyone here. Some of us have found rewarding jobs in the surrounding area.

We are quite open to new members who can contribute **skills** in construction, or our present industries (including business knowledge) or any other area which can help the community grow financially and socially. We especially would like to hear from women to help balance our environment. Please send a stamped self-addressed envelope for replies. (see **Communities** #8, p48; #10, p55; #12 p29, #16, p31).

Karma Dzong, 1345 Spruce Street, Boulder, CO 80302. (Est. '72). We are a buddhist community founded by Chogyam Trungpa, Rinpoche. There are currently 560 members of the community. Karma Dzong facilities include offices and a large shrine room and one townhouse in Boulder, and 345 acres of mountain land in norther Colorado known as the Rocky Mountain Dharma Center.

There are four scheduled sittings daily in the shrine room, plus an all-day sitting every Friday evening, Saturday and Sunday. Other activities include study groups every fall and spring taught by some of Trungpa's older students, theatre groups, and seminars and community talks given by Trungpa Rinpoche.

The Rocky Mountain Dharma Center (RMDC) is the rural meditative center of Karma Dzong. Programs are held there ten months out of the year, and include dathuns (month-long group sittings), study dathuns, intensive training sessions conducted by Trungpa-Rinpoche, meditation-in-action programs, and occasional guest pro-

grams. Another important function of RMDC is providing solitary retreat space for Karma Dzung members.

The Karum Group, Inc., PO Box 445, Bellingham, WA 98225. (Est. '70). We are a non-profit, tax-exempt corporation and a work oriented, non-intoxicant collective. Highly stable collective engaged in numerous projects including a boarding school for juveniles, an egg business, a commercial auto shop, agricultural and livestock enterprises, dog-raising, etc.. Have had marginal success in effecting positive social change in the areas of child care and group living modes. Occupy a large geodesic structure and several other buildings on 63 acres; some wooded, some under agricultural production. Environmentally oriented lifestyle. Non-political, non-sectarian. Well-liked and supported by rural neighbors and dairy farmers. Guests welcome Friday nights after 7:30 pm. Individuals interested in more information can write. We have collective opportunities available to serious-minded, humble individuals interested in learning, changing, and working together with other people. Potential gurus need not apply—we are not looking to modify our lifestyle from without. Change comes from within. (see **Communities** #11, p54; #12, p5,29; #23, p27).

Kripalu Yoga Ashram, 7 Walters Road, Sumneytown, PA 18084; (215) 234-4569. (Est. '70). A federally non-profit, tax-exempt charitable organization, Kripalu is a spiritual retreat and a dynamic, growing community of men, women, and children. The Ashram rests on fifty-five wooded acres in the heart of the beautiful and rural Perkiomen Valley, just thirty-five miles northwest of Philadelphia. Taking its name for Yogi Desai's Guru, His Holiness Swami Shri Kripalvanandji, Kripalu Ashram is a unique experiment—an experiment that applies to every aspect of life.

The teaching of Yogi Desai, on which Ashram life is based, results from twenty-seven years of experience, study, and practical application of the ancient sciences of Hatha and Shakti-pat Kundalini Yogas. His fifteen years of Western teaching experience have given his approach a subtle balance between the Eastern teachings of yoga

and the Western way of life.

Under Yogi Desai's close and experienced guidance, guests and residents alike discover in Kripalu Yoga Ashram an environment that thoroughly nurtures and supports thru spiritual unfoldment. With the recent acquisition of a second two hundred forty acre Ashram property near Summit Station, Pa., expanded Ashram facilities provide ample space for sincere aspirants who wish to experiment with Yogic living by making their home with us for both limited and extended periods. Visitors are always welcome. (see **Communities**, #3, p 29; #12, p30).

Long Cliff Peoples Collective, Sunnybrook, KY 42650 (Est. '75). Long Cliff Peoples Collective is presently (10/76) three people living on 52 acres of rural mountain land in southern Kentucky. We share a common dwelling and schedule, are vegetarians, non-smokers, non-drinkers, non-drug-abusers, and do not exploit animals (please, no more pets). We are becoming self-sufficient in organic food production; studying/practising dialectical materialism (from Marx to Mao), music, mechanics, and Tai Chi. We have a functioning mechanics shop, and plan to develop our woodworking skills for another source of income. Other types of work done here are housework, construction, and road work. We have no division of labor.

Our principal struggles presently are against sexism, individualism, consumerism, and conditioned work attitudes. Vehicles, money, etc., are commonly controlled or not used. We want/need people who desire, through collective work and study, to develop the habit of considering the common good over self-interest.

If you consider these ideas important, then come and put them into practise with us for awhile. Send us a blurb and a stamp, and we'll arrange with you a good time for your visit. - Lou, Terry, and Nadie.

Los Horcones, APDO. 372, Hermosillo, Sonora, Mexico. (Est. '73). Comunidad Los Horcones presently has 10 adults and 2 children. We are a Walden Two community with a strong emphasis on the use of positive reinforcement. We are rurally based, and have a cow, goats, and rabbits. Children are an important part of our community. Our major industry is a school for children with learning disabilities and other handicaps. We

encourage our children to participate in all aspects of community life, even when it means that we must slow our work to help them learn. We welcome visitors and new members. Visitors should write in advance.

Matagiri, Mt. Tremper, NY 12457. Matagiri is a small community among whose members there has arisen the necessity of a true common life, which is not based merely upon altogether material circumstances, but which represents a deeper truth and is the beginning of what Sri Aurobindo calls a supramental or gnostic community. The daily life at Matagiri is founded on the principles of the Integral Yoga of Sri Aurobindo and the Mother. This Yoga "has a different purpose from others—for its aim is not only to rise out of the ordinary ignorant world-consciousness into the divine consciousness, but to bring the supramental power of that divine consciousness down into the ignorance of mind, body, and life; to transform them, to manifest the Divine here and create a divine life in Matter." Since Sri Aurobind's Yoga is not a worldshunning asceticism, all activities are taken up, in a spirit of consecration and detachment.

Matagiri also serves as a center for information and research on the teaching of Sri Aurobindo and his Ashram, and Auroville, the new city now rising in India as an expression of Sri Aurobindo's integral and evolutionary vision. In addition, Matagiri represents the Sri Aurobindo Books Distribution Agency and distributes (both wholesale and retail) works by and about Sri Aurobindo and the Mother, photographs, incense, art prints, hand-made paper, marbled silks and other Ashram products. A list of over 300 books is available free on request.

Matagiri also publishes and distributes free, **Collaboration**, a quarterly presenting passages from the works of Sri Aurobindo and the Mother, articles by disciples and others; news of Auroville and Sri Aurobindo activities throughout the world. Visitors are welcome, but should write in advance. (see **Communities** #12, p30).

May Valley Coop Community, 10227 147th S.E. Renton, WA 98055; (206) 255-3563. (Est. 1956). Semi-rural coop community of single family homes—now 10. Communal woods, creek, pasture, barn playfield, orchard, garden (24½ acres). Most jobs outside. A few ¼-acre building sites are left.

Occasionally a house is available. Cooperative ownership insures low landholding costs. (see **Communities** #6, p14; #12, p30; #16, p42).

The Miccosukee Land Coop, Rt. #7, Box MLC, Tallahassee Fl 32303; phone Tom (904)878-4522, Norine 877-0745, or Marlene 877-3634. See **Resources section for description**.

Movement for a New Society, Outreach Collective, 4722 Baltimore Ave., Philadelphia, PA 19143; (215) 714-1464. MNS is a network of small, autonomous groups working for radical social change through nonviolent action. Many groups live communally, the largest in Philadelphia where fifteen houses make up a support community called the Life Center. It is mostly an urban movement so far, but stressing simple living and interested in ties with those on the land. Other cities where MNS groups exist include Ann Arbor, Portland (OR), Chicago, Durango (CO), and San Francisco. Macro-analysis seminars sponsored by MNS, which tie specific problems into "the big picture" of what is needed for change, are taking place in many parts of the U.S.. Collectives focus in a wide variety of areas including feminism, community building, training of various kinds, economic alternatives and such national/international issues as peace conversion and freedom for South West Africa. Orientation programs each month. (see **Communities** #8, p52; #12, p31; #19, p10).

Mulberry Family, 2701 W. Grace St., Richmond, Va. 23220; (804)355-6341. (Est. '72). Mulberry Family is an urban community of 12 adults ranging in ages from 21 to 35. We live together intentionally in a system of democratic socialism which supports and encourages personal growth and development through the purposeful cultivation of interdependence within the group. Individuals who join our group demonstrate commitment to:

(1) intensive and extensive authentic personal encounter and sharing where love is evidence through the wholeness of personal interaction. (2) continued experimentation with positive self sions; (3) horizontal leadership characterized by group decision-making related to family maintenance, growth, change, and development, and equality in the implementation of decisions. (4) change as an eternal fact and thus self-governance through consensual understandings rather than rules. (5)

the twin assumptions of individual uniqueness and human communality by acceptance and appreciation of individual differences and collective strength and creativity. (6) individual life styles which value non-role existences and interaction. (7) continual exploring, experiencing, and experimenting with the individual's relationship to Family and Family's relationship to the larger environmental system. (8) the establishment of intentional home and family as an important and viable living/learning center, an alternate living style. (9) the development of human resources and conservation of other natural resources.

We are not currently seeking new membership and persons interested in visiting are asked to write two weeks prior to their intended visit. When writing, please tell us some things about yourself and what you hope from visiting with us. We will respond and send you a copy of our Guidelines for Guests and Visitors. (see **Communities** #23, p33).

Nethers Community, Box 41, Woodville, Va. 22749; (703)987-8917. (Est. '69). See **Resources section, under "Heathcote" for description**.

New Beginnings Community, c/o Joel Davidson, Dutton, AR 72726. Four family community living on 128 acres of mountain land. Visitors by invitation only.

New Vrindaban Community, R.D. 1, Box 620, Moundsville, WV 26041. (Est. '68). New Vrindaban is a community of devotees who are engaged in the process of self-realization known as bhakti-yoga. Utilizing principles of kârma-yoga (working without attachment to the fruits of activity) and devotional service (establishing our eternal loving relationship with the Supreme Personality of Godhead Sri Krsna), everyone in the community engages their body, mind and intelligence in carrying out the orders of the guru—which establishes an irrevocable common goal for all members.

New Vrindaban is involved in many spheres of activity, including construction of temples and housing, intricate marble work woodworking, farming, gardening, herbal medicine, methane production, dairy operations and cow protection, training and working oxen,

working horses, land clearing and landscaping, supplying wood, and educating ourselves and our children. We learn many arts and crafts, the highest philosophy, Vedic vegetarian cooking, ancient principles of Deity worship, Sanskrit, Bengali and Vedanta/Vaisnavas scriptures. We are environmentally concerned, and are phasing in a program of utilizing only renewable resources for power and basic maintenance, by establishing low-level technology.

The community presently has about 150 residents, well over 100 acres of about 150 residents, well over 100 cows, and almost 1000 acres of rolling West Virginia land resplendent with beautiful stream, forests, and stark mountainous features. There is no need for money, as the community takes care of all such needs. All we request is sincerity and an open mind and the willingness to follow a few spiritual principles—no meat eating, no illicit sex, no intoxication and no gambling.

We answer all inquiries—whether you are interested in joining, or simply wish to satisfy your curiosity. For the newcomer or visitor we have guided tours, discourses on philosophy, and sumptuous meals. The community also has a special festive program every Sunday afternoon which included kirtan (singing), dancing and feasting. We also have a number of grand celebrations, a list of which can be supplied on request.

Essentially, we are engaged in a lifestyle of "plain living and high thinking." (see **Communities** #12, p31).

North Mountain Community, Rt. 2, Box 207, Lexington, Va. 24450: (703) 463-7095. (Est. '72). North Mountain Community is an intentional communal farm of 12 folks, 2 cows, three draft horses, a flock of chickens and 130 acres of hills, woods, gardens, crops, fields, and streams in the southern part of the Shenandoah Valley of Virginia. We are into farming and gardening organically and striving to live in ecological harmony with our environment. At least, we hold these things as well as food and energy self-sufficiency as our goals. We work our land with horses as much as we can but we use our tractor sometimes, too. We've planted a 90 tree orchard and (thanks to Springtree Community) a 60-vine vineyard. We have what we call a community service industry in which we perform a wide variety of tasks to

make money for taxes and other unfortunate necessities and some luxuries. Some of the jobs we do are house-painting, electrical wiring, plumbing, carpentry, demolition and salvage (we're heavy into recycling), weaving and yardwork. No one has had a full-time outside job for awhile, tho this sometimes means cutting it pretty close. At present we have no cottage industry unless it's the sale of produce, but we do have several headtrips such as expressing oil from grains and the grinding of flour.

We try to all sit down together for our evening meals and this makes us feel more like a family. Most of us are vegetarians though we have no agreement to be. If you'd like to visit us, please write. (see **Communities #2**, p46; #5, p56; #12, p31; #14, p50; #21, p49).

Oak Valley Herb Farm, Star Route, Camptonville, CA 95922. Oak Valley is a community of folks working together to develop ourselves as individuals and as a group, spiritually, physically and educationally. We grow an organic garden using biodynamic principles in harmony with the land and its spirit. We have goats and chickens and are learning to be increasingly self-sufficient.

Our herb company, Magic Forest Earth Arts, distributes wholesale medicinal "Naturally" tea blends, and an assortment of related products. We like exchanging ideas and energies with others, and are especially interested in locating folks who would like to trade their local herbs for ours.

Sorry we don't take applications to come live here, but you are welcome to visit us on Saturday. At noon, in the spring and summer, we have an herb walk of the wild sierra plants and will show you our garden and herb company. We can give walks to groups if you let us know first. We like to fill our valley with music, dancing and laughing, so bring some if you like. May love fill your heart and light shine within you. (see **Communities #12**, p31).

Open House Community, Rt 7, Box 410, Lake Charles, LA 70601. We are a community of 19 adults and 15 children. Located on 80 acres of semi-rural land, and presently open to new members. Write about visiting or receiving our newsletter "Community Bulletin".

Prema Dharmasala and Fellowship Association, Rt. 4, Box 265, Bedford, Va 24523; (703)297-5982 (9 am to 6 pm only). (Est. '70). An ashram, retreat center and World Community in southwestern Virginia, established by Vasudevadas, disciple of Paramahansa Yogananda, and his wife DevakiMa, Prema Dharmasala is a carefully prepared environment for one-pointed spiritual living and service. Vasudevadas' teachings represent the essence of all ancient mystical paths and traditions, and point the way to the Essential Unity of All.

The Prema World Community is founded upon a principle Vasudevadas calls "Practical Idealism", and serves as an expression of spiritual ideals materialized through practical activity --monastics and lay-disciples live a full and rewarding life of devotion and service, following a path of disciplines which includes meditation, devotional chanting, awareness and control of the life force energy, study, selfless service, and the mystic touch of the Guru.

Facilities of the community include a Temple of All Religions; Montessori Pre-school and Middle-school (with a high school program for older children); extensive text and tape libraries; resident and retreat quarters; offices; workshops; swimming pool; and 85 acres of natural woodland. Sizable organic gardens and orchards and various small businesses have been established with the goal of self-sufficiency.

Residency is for those with a deep spiritual yearning, a pioneering spirit, and, as Vasudevadas has said, "a willingness to be guided toward freedom; to step beyond the illusion of self-image, discard the comfortable preferences which make up the past, and transcend the need for 'other'." Visitors and retreatants are welcome year-round to join with residents and experience the deep Joy and lasting Peace that come from one-pointed spiritual living in an environment of Divine Love. Service scholarships for retreatants are available on a limited basis.

The Providence Zen Center, 48 Hope St., Providence, RI 02903. (Est. '72). We are a community where people live and practice Zen together. It offers to the extended community an opportunity for a wide range of involvement in the practice of Zen under the direction of Zen Master Seung Sahn.

The Zen Center began when Seung Sahn arrived from his native Korea in the summer of 1972, and has now expanded to include centers in New York, Cambridge, and New Haven. The communities that support each center vary in size and character.

Each Zen Center holds daily morning and evening meditation periods, has a lecture one evening a week, and offers an intensive training period each month, called Yong Maeng Jong Jin, "to leap like a tiger while sitting". Seung Sahn gives private interviews each morning of Yong Maeng Jong Jin, as part of the 11 hours of formal practice. Visitors and inquiries are welcome at all of the centers.

*If in this lifetime
You do not open your mind
You cannot digest
Even one drop of water.*

*Water flows down to the sea.
Clouds float up to the heavens.*

Reba Place Fellowship, 810 Reba Place, Evanston, IL 60202. (Est. '57). A residential church community where Christians join together because of their desire to give their lives totally to Jesus. Currently there are over 250 people living in extended family households and a few nuclear family apartments, all within a 3-block area. Share all money and possessions and believe that serving one another is a chance to serve Christ himself. Most work at outside jobs; some work within the community. Learning of the power and gifts of the Holy Spirit has been important and has made us more willing to submit to Christ's authority as expressed through the Body, has brought healing to the troubled and sick among us, and has inspired us for ministry.

The Renaissance Community, Box 281, Turners Falls, MA 03176. We are a non-profit corporation whose purpose is to maintain communities for the members of the Renaissance Church, within which they may practice their religion in accordance with the doctrines of the Renaissance Church.

Each of the adult members are members of the Church and have taken a vow of poverty as a prerequisite to becoming members of the Community. Every individual maintains a responsibility to the entire community, either by holding down a job outside of the community, or working on a crew inside the community, whether it be in

our 35 acre garden, the office, on maintenance, or on the sound crew.

We practice non-violence, abstain from the use of drugs, and the excessive use of alcohol.

The majority of our activities beyond self-maintenance and preservation, is channeled out to the public through the auspices of the Church, in particular, through the media.

Visitors are welcome for up to two weeks or may be interested in attending Church services Sunday mornings at 11 am.. If you are in the area, initial contact should be made through the business offices at 69-71 Ave A in Turners Falls, Mass (90 miles west of Boston, just off Route 2).

Satchidananda Ashram—Yogaville, PO Box 108, Ponfret Center, CT 06259; (203)974-1005. (Est. '73). We are a spiritual community located on a beautiful 58 acre property in Connecticut.

Under the guidance of our beloved Master, Sri Swami Satchidananda, all the members of our Ashram family follow his teachings of Integral Yoga. These teachings emphasize not only the physical, mental and spiritual growth of the individual, but the spirit of Oneness among all, through dedication and selfless service.

The members of our family come from all backgrounds, and together we work to make the Ashram self-supporting. We follow a schedule throughout the day, beginning with early morning meditation, and followed by Hatha Yoga (the postures and breathing practises). After morning beverage there is Karma Yoga, or selfless meditative work, and a yogic vegetarian diet is followed. In the evening there is satsang, when the family comes together for a varied program of visits and talks by Sri Swamiji, videotapes, kirtan (chanting of holy names), etc.. Closing with evening meditation, the day is a harmonious blending of spiritual practices.

We joyfully welcome as guests all who wish to come and take part in our way of life and to follow the common schedule. For those who are new to yogic practices, or new to the Ashram, we have special guest weekends, which provided a complete orientation to our Integral Yoga way of life. If you are interested in visiting the Ashram, please call or write for the guest application. (see **Communities #12**,

Shalom Community, Rt. 2, Box 402, Brown Summit, NC 27214; (919)375-3855. (Est. '74). We currently have seven adult covenant members with seven children and several people in an inquiring member status. All adult members are currently employed or in school, all in professional jobs. We are also putting a lot of labor into building on and caring for the land.

We are a contemporary Christian community with our own statement of faith and covenant. We put quite a bit of effort into personal growth and development, with a lot of emphasis on love, trust, sharing and related values. We understand ourselves to be a service community with primary service directions through our individual jobs and in the development of and offering of retreat services and facilities. We are trying to maintain a creative tension between involvement in the work of the world (creative change and the service of others) and personal growth. We are building on our 46 acres so that we can have a rural base for recovery, growth, strengthening, and sharing and thus be enabled to reenter our service lives with greater commitment, courage, and joy.

We welcome visitors who have made arrangements in advance and expect to slowly add a few more members who fit with our primary orientations. (see **Communities #19**, p69).

Shannon Farm, Box 1345, Charlottesville, VA 22902. We are some 45 adults and 20 children of whom 30% live on a 490 acre farm which we bought in August 1975. Others live as close as a few miles down the road, and as far away as 800 miles. As we build more living space, more members will move to the land.

We see Shannon as a large diverse community. As individuals, we practice many different lifestyles. As a group, we share common goals. We favor consensus decision-making, partial income sharing, eliminating sex roles, children's rights, and ecological concern. We do not have a spiritual base, and no particular dogma dictates how we live.

We emphasize that we are a **community in the making**—we do not have a "nifty package deal" to offer. We are at an early stage in the life of our community, and most of our goals have yet to be achieved. Therefore, we seek members (regardless of age, gender, race, or sexual orientation), who are willing to roll up their sleeves and help

build this community from the ground up. (see **Communities #7**, p41; #10, p52; #12, p33; #16, p25).

Sonnwald Homestead, Rt. 1, Box 457, Spring Grove, Pa. 17362. See **Resources section**, under "Heathcote", for description.

Springtree Community, Rt. 2, Box 50-A-1, Scottsville, VA 24590. (Est. '71). Springtree is an intentional community of 19 people (10 adults and 9 children), founded in 1971. We live on 120 acres of land in central Virginia, where we garden, raise chickens, bees, and a few dairy cows. Our income is partly from outside jobs, partly from our industry—making planters and lamps out of tin cans with an acetylene torch. We also have several college students with us during the school year—they come to us to study both academic subjects and rural living skill.

We have a free school for our kids, encounter with one another to resolve conflicts, decide important questions by consensus. We occasionally have openings for new people, and we recruit a new group of college students every semester. Visitors welcome—write first. (see **Communities #2**, p50; #5, p43; #8, p47; #9, p2; #10, p41; #12, p34; #13, p51; #14, p11; #22, p52).

Stoney Mountain Farms, Star Route, Fremont, MO 63139. We have a farm in the Missouri Ozarks, located near Fremont in Carter Co., Missouri. Stoney Mountain is devoted to full-time agricultural and rural life-style development on its 160 acres. Participant population has ranged from as high as 10 to as low as 2 individuals. Efforts to date have concentrated on making our living conditions comfortable, with development of life-support systems (there are no public utilities on Stoney Mountain—strictly rural). Future plans include; further improvement of the woodlot and orchard, more pond construction (there are presently 4 ponds), small-grain cultivation, and more permanent pasture planting (there are now 25 acres of good pasture). We are looking for **responsible** individuals to **permanently** join us in working with the land. We invite inquiries, and we welcome visitors who contact us in advance, and who provide for their own necessities and shelter (we are poor folks on a limited budget). (see **Communities #16**, p48).

Storefront Classroom Utopian Community, PO Box 117A, San Francisco, CA 94101 (415)566-66502 (est. '71). The first two of us got together and began the work of developing a lifestyle that would enable us to live communally without coupling/possessiveness/jealousy, transiency, hassles, leaders, inequality, or boredom. We wanted a community of strong, rational, self-directing single people who could form heterosexual, polyfidelitous family groups (multiple, non-preferential sexual relationships inside the family), communicate with maximum honesty and clarity, and throw ourselves totally into the work of creating a larger utopian community (link up of many families) which would cooperatively educate children, use a collective economic system operate city and rural centers for members, and practice ecological principles.

Since that time, most of our original dreams have materialized; the rest are not far off. The key to our success has been the "gestalt-o-rama" process we've evolved. It is an ongoing method for transcending negative conditioning/habits, getting to know others deeply, defining personal goals, learning to express oneself, and collectively creating a new culture suited our concept of utopia. There are now about a dozen people closely involved with this process.

One polyfidelitous family (the Purple Submarine) has been established for many years (four people, possibly six by the time of this listing) and others are forming. We publish 3 successful publications: the **Storefront Classroom** newspaper, **Utopian Eyes** magazine, and **Far Out West** comics (samples of all 3 will be sent to anyone for \$1.50). Some of us support ourselves through these publications; some hold outside jobs. We have a regular social schedule including potluck volleyball, dances, soccer, raps, hot springs trips, and theatrical events participated in by a loose community of up to 100 people. Upcoming plans include doing some sort of childcare/school, and buying a country place (when we feel there are enough of us). Call or write.

Sun at Midday, Rt. #1, Box 181A, Olalla, WA 98359. (Est. '74). A place to work out your Karma! Situated on Washington's Kitsap Peninsula is this beautiful old home on about four fertile acres. Small greenhouse, sundeck, grapes, fruit trees, chickens, goats,

garden, swimming pools, trout pond and garden that are all in desperate need of love and attention. Restoring this old estate, establishing a somewhat self-sufficient community, defining a spiritual center and learning how to live together has proven a challenging project for the 30 or so people who have lived here since our conception in March, 1974.

In order to get through all the changes and illusion, we've looked to several masters for guidance. Among our most revered teachers are Paramahansa Yogananda, Swamiji Satchadananda, Stephen Gaskin, and Baba Ram Dass.

We're looking to establish a spiritual family, practice householder yogic and grow in love and bliss. We welcome serious guests with some experience and knowledge of what they want. We hope they may get involved in any of our projects that want materials or manpower to see completion. Financially, we must work on the outside in order to raise the money to start our own independent trip. Things being shaky, we welcome contributions. If you can bring only Astral Knowledge, you are welcome too. We hope to meet you, children of God, musician, carpenter, farmer...Shanti! (see **Communities** #13, p56).

Sweetwater Community, (address withheld by request). We are basically a group of individuals living on communally owned land. We have five households scattered over 167 acres. We have been together as a community for over five years, in which time we have evolved from a tightly-knit "commune" to a looser confederation of young and old people with divergent interests and many spiritual directions.

As a group, we have never professed nor practised any particular religion, nor been confined by any strict credo or systematically defined lifestyle. We are bound by a strong spirit of love and respect for one another and by a common desire to create a natural, comfortable, and enduring home for ourselves in this world.

Among our population are marriage, family and old age counselors, carpenters, artists, musicians, a nurse, a lawyer, a restaurant manager, hippies, entrepreneurs and dogs. We welcome visitors from other planets (when it's not too crowded). And the water from our underground springs is as tasty and clean as any in the world. Come taste it.

Tecumseh Garden, RR #1, Box 10, Rutledge, MO 63463. (Est. '74). Tecumseh Garden is an intentional community still in the formative stages and looking for new members. The four of us own a 60-acre farm in NE Missouri where we garden organically and build our own structures. We envision a small community of approximately twelve adults. At present we are ill-prepared for children, but do not wish to discourage potential new members who have children. One of our goals is to establish a Summerhilian school.

We believe in sharing resources, work, and the land (possibly through a land trust). Plans and problems are discussed in general meetings, and we try to make decisions through consensus. We respect one another's privacy and provide private living spaces. Communal meals are high points in our daily routines, and we hope to maintain central kitchen and dining facilities.

Our chief income is from small crops and part-time, seasonal employment by neighboring farmers. This year we grew four acres of corn and a half acre of sorghum which we processed with a neighbor's equipment. We have purchased our own mill, and by fall '77 hope to be making sorghum independently. We have also planted a few acres of wheat and rye to sell to an organic coop. In the future we may earn money through crafts or some cottage industry. All money earned from crops or employment is shared by the group, and we have developed a property code modelled after that of Twin Oaks Community.

We are a community trying to live in harmony with the rhythms of the land and of ourselves. As a group we profess no strong ideologies or politics and discourage dogma, but we are not isolationists. Some of us are vegetarian, and all of us try to support our needs with as little strain on our environment as possible. We are a becoming, and what we are becoming is an ecological, non-sexist, learning community, living with one another in mutual respect.

Teramanto, 10218 147th St., Renton, WA 98055; (206)255-3563 (Est. '74). Teramanto (Esperanto for "Loving Earth") is now 8 adults (ages 19-63) and 4 children (1-14). They make up 3 households occupying 3 adjacent houses. The multiracial community has an adjoining one and a half acres of land on which we will erect new

housing and community buildings, and make use of 24 adjacent acres of cooperatively owned woods, pasture, and garden area.

Most "Tera" folk now work outside. There are jobs in all fields at all levels within 5 to 18 miles in this Seattle area. But one may earn a modest living within the community in construction - training and supervision therein are provided when needed. Other work in Tera includes subsistence gardening and wood cutting. Land, some supplies, and tools are shared in our cooperative community thus far. We have occasional meetings, gatherings, and dinners together. Drugs, liquor and free sex are discouraged. Love of and openness to one another and acceptance of God, are expected.

Tera was started in '74 by A Pacific Group which had been launched in '71 by Fellowship of Reconciliation people. Tera folk have participated in anti-Trident, nuclear power safety, and Amnesty endeavors. We aim to (1) foster constructive social change (a Seattle area meeting of all coops was organized by Tera recently and is now a monthly event); (2) become more egalitarian (decisions are by consensus); (3) integrate within the community all basic activities - consumption, production, recreational, spiritual, educational, etc.; (4) constantly expand (when present location is full - establish a new community, etc., etc.).

A recent fire gutted one of the 3 houses. The dispossessed household was taken in by one of the others at once. The members became closer - more communal - because of this experience. The burned house will be reoccupied beginning '77. Membership is open.

Twin Oaks Community, Rt. 4, Box 169, Louisa, VA 23093; (703)894-5126. (Est. 1967). We are an intentional community of 75 folks, located on farmland in Louisa County. Together we are engaged in an experiment, an attempt to build a social system based on cooperation, egalitarianism (economic as well as political), non-violence, and interpersonal openness.

The original inspiration for our experiment and many of our political/economic structures came from the utopian novel, **Walden Two**. Many of us continue to find inspiration from this, but we are a diverse group, with individual philosophies ranging from behavioral determinism to atheistic humanism, to God-centered theisms.

And our approaches to designing our culture reflect this diversity. Ours is a continual struggle to restructure our lives along lines that feel right to all of us. We are interested in growing to at least 300 members and are using the "branch concept" to help facilitate this. We now have three branches—Merion, (9), Juniper, (53), and Tupelo, (8). Both Juniper and Tupelo are increasing their membership. Tupelo hopes to grow to about 35 people. Folks wishing to visit should write first to set up exact dates (indicate preference as to which branch you would like to visit). (see **Communities** #8, p36; #9, p10; #12, p34, 41,46,47; #14, p52; #16, p21,22,49; #20, p 49; #21, p50).

United and Individual Community Associated, Rt. 1, Eldridge, MO 65463; (417)286-3735. U&I shares an ecological concern, cooperative agriculture, cooperative industry, desire to develop alternate energy and education, striving towards self-sufficiency and land reform by removing land from the speculative market.

Our land is low cost; the people are mellow; the country is beautiful, hilly, wooded and cleared land; the climate is mild enough to plant both spring and fall gardens.

What we are looking for is: (1) more community-minded homesteaders, (2) homesteaders with land interested in putting their land into trust, (3) members who wish to support the land trust concept, but are not ready to get back to the land themselves. (see **Communities** #8, p53; #9, p53; #10, p58; #12, p34; #14, p57; #16, p27; #21, p29).

Valley Cooperative School, RR2, Box 518, Dundee, IL 60118. (Est. '69). We are a community that began as the way a few families could keep their children out of the destructive confines of the public schools. It was strictly an alternative school. A year later the families bought a large house situated on a small farm to house the school and the "school" began to grow into what it feels like today: a communal group formed around the personal growth of children and adults who live here (and the few outside families who share our values). We could drop the "school" from our name to reflect our broadened interests—building community, farming, food coops sharing use of land—but besides historically giving rise to these interests, we feel that this totality of experience is the School.

There are six adults and five children now living on what friends call "the farm". We're a stable group. The last of us came 5 years ago. Three of us work part-time jobs and spend virtually all our time on the farm, with school and farming. Greg regularly works full-time and at the moment John is, too. Finances are complicated by historical arrangements, but most put in \$110/month.

From a high of 23 students we've gradually found our way to the comfortable feelings of having a small group of children. We presently have six. School time is very loose, and never long enough for either kids or adults. We see education as something that happens all the time during a lifetime and everyone is responsible for co's own.

The Farm A lot of our energy has moved into working our fertile 11 acres just outside of Chicago's sprawl. We approach our land with reverence and it returns celebration and provides us with about two-thirds of our food; all our vegetables, eggs, some fruit and grain, occasionally milk and butter, and this year, honey.

We are not actively seeking new members. Visitors need to write first, and **please** only stamped, self-addressed letters can be answered. (see **Communities** #7, p42,58; #12, p35).

Vivekananda Monastery and Retreat, Route 2, Box 228, Fenneville, MI 49408. (Est. '66). Six to twelve men are in residence. Income is from donation, etc.. The monastic candidates are building up the place entirely by themselves, so there is lots of manual labor, including building and gardening. It is a branch of the Vivekananda Vedanta Society of Chicago (leader, Swami Bhashyananda) which is a center of the Ramakrishna Order of India. The perennial philosophy of Vedanta (Upanishads) of the ancient Indian scriptures and its realization through yoga are the ideals studied and practiced, particularly as seen through the lives and teaching of Sri Ramakrishna and Swami Vivekananda. Inquiries regarding monastery or for making retreat are welcome.

Penny Candy Page

Looking for a safe harbor
in the middle of the night.
But try as we might
there's nothing in sight
so we'll ride out the storm
till the dawning of the light

Searching for peace of mind
in the middle of our lives.
Husbands and wives,
not one marriage survives
so we'll join hand in hand
till new loving arrives

In deep meditation
and searching for the truth,
we have spent our youth
and still the voice was mute -
so we'll turn to our childhood
until we reach the root

Resolved in our persons
we will come face to face,
sisters and brothers,
all of one race.
And we'll know in our yearning
that it was worth the wait

Sustained by our friendship
we will be on the line,
marching for peace
and to stop Gallo Wine.
Sexists and racists
we'll fight with each sign

Confirmed in our passage
we will travel through the years,
knowing no voyage
can happen without tears
And by sharing our fate
we'll have accepted our fears

Let's have more Penny Candy
in the passing of our time.
You take the lemon
and I'll take the lime
and we'll play thru our troubles
till we reason the rhyme

Watch the door it will open
welcome who's coming in
greeting new friends,
learning old ones are kin
till that grand get-together
where we've always been



Penny Candy 2

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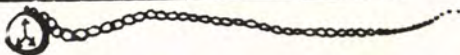


PAUL ⁸ Que bodoni wampeter?

CHIP - I think you could safely say. Marsipan and cow plop and little lambs eat bovril at 27 cents a share seems fair.

PAUL — Fair, I'll say. At 27 cents I'd buy in for 48 square roots myself. Thanks for the tip

BOOKSHELF



Here are brief descriptions of five books related to the intentional community movement. Our free brochure contains a complete listing of some 35 books on living and working cooperatively. Write: Community BOOKSHELF, Box 426, Louisa, VA 23093.

Working Communally: Patterns and Possibilities. by David French and Elena French. Hdbk., 269 pp. \$10.50.

Communal workplaces, in the Frenches' vision, are industrial and agrarian enterprises run on a human scale by people who live and work together cooperatively. The Frenches make plausible the argument that such organizations can be the basis of a decentralized society. They describe three contemporary communities which they see as partial successes in carrying out this vision.

This is an important book, the first to pull together in a coherent way the rational arguments for a communal society.

Communes: Creating and Managing the Collective Life. by Rosabeth Moss Kanter (ed.). Pbk., 544 pp. \$6.50.

The Social Science Editor of **Communities** magazine wrote, "This is the best single introduction to the issues involved in living communally that I've seen. Rosabeth's book is valuable because it articulates many of the problems of living in community, provides a framework for understanding those problems, and gives examples of how other communities have dealt with them."

Beyond Marriage and the Nuclear Family. by Robert Thamm. Pbk., 231 pp. \$3.95.

Thamm takes a social-psychological perspective in looking at problems in contemporary society and sees at their root an inability in most of us to deal with dependency, jealousies and self-involvement. He builds a strong case for the commune as the environment which will facilitate our transcending those interpersonal difficulties. Within such an environment, he argues, we can learn to develop strong ties of intimacy with a number of others, allowing us to be free of excessive dependency on any one person.

Families of Eden: Communes and the New Anarchism. by Judson Jerome. Hdbk., 171 pp. \$7.95.

Pat Conover, a sociologist and member of Shalom Community, says in his communal bibliography, "this is the most valuable book on the contemporary commune movement. It is wide ranging both in scope of direct research and in issues addressed."

The Social Science Editor of **Communities** magazine praises Jud's "...exceptional ability to capture the texture and meaning of communal life in well-chosen observations of actual communal events."

Neighborhood Power: The New Localism. by David Morris and Karl Hess. Pbk. \$3.45.

Morris and Hess have provided the beginnings of a handbook, one detailing the methods which intentional communities and other cooperative groups can use to expand the boundaries of their sharing to include more than their own memberships. Drawing upon their experiences in the Adams-Morgan neighborhood of Washington, D.C., the authors explain how, through demonstration experiments cooperative groups can persuade their neighbors to regain economic and political control of their own lives.



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