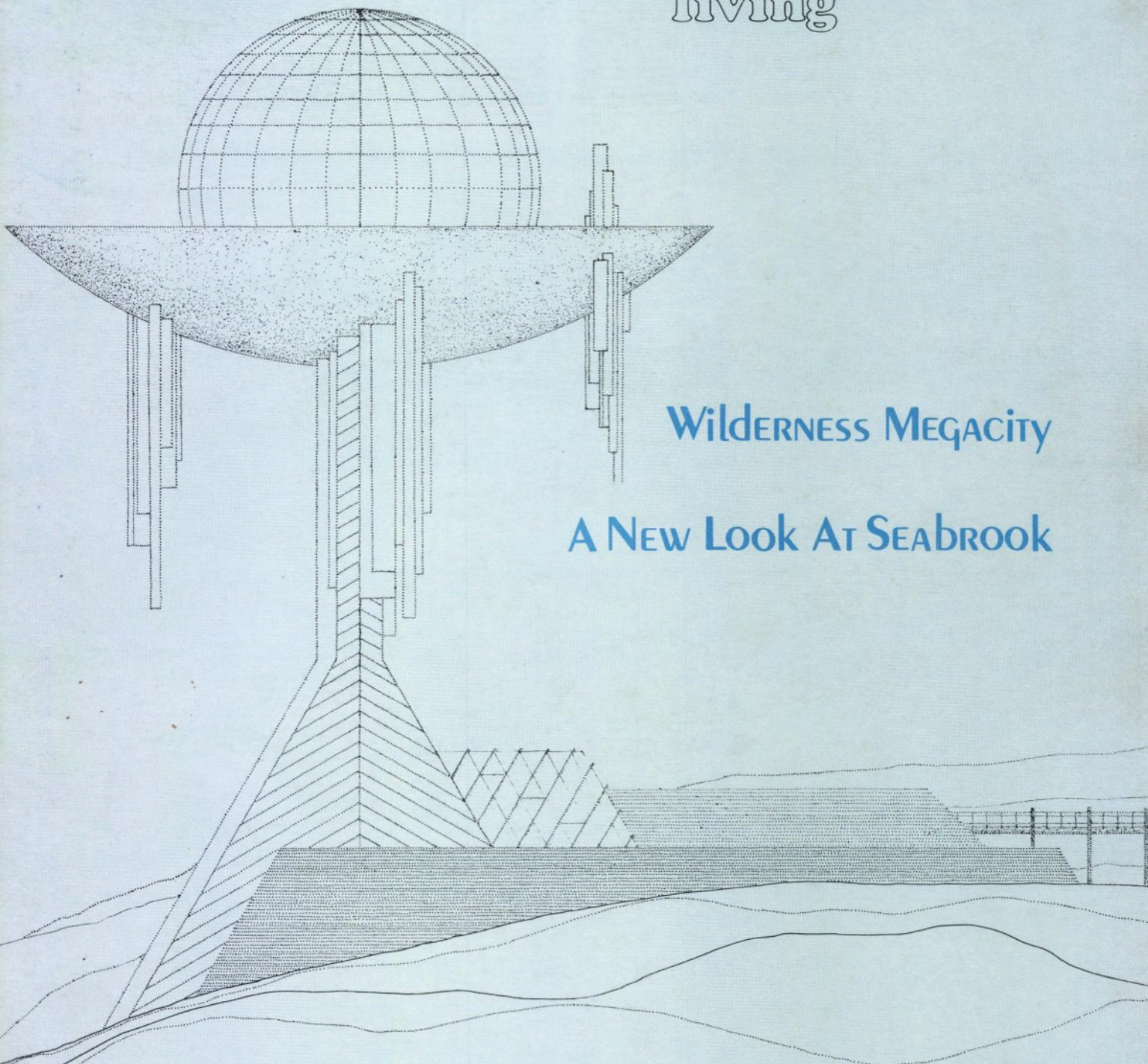


JUD JEROME: MIDDLE AGED MEN IN COMMUNES

# COMMUNITIES

journal of  
cooperative  
living



WILDERNESS MEGACITY

A NEW LOOK AT SEABROOK

no. 28

1.25

AN INTERVIEW WITH EX-MEMBERS OF TWIN OAKS



# COMMUNITIES

## ABOUT THIS ISSUE...

Editors of this magazine have taken a variety of approaches in shaping their material and determining the scope of a particular issue. Through much of its varied existence, **Communities** has had a major theme for each issue, on topics ranging from government and planning to sex and spirituality. Paul Freundlich of New Haven, and Bob (formerly) East Wind have dealt with community from a networking, geographical perspective: traveling to determine what's happening in a particular city or region. Twin Oaks has tended to get most of its material from other communities of its ilk: rural and communal. All 3 of these editorial perspectives have generally provided an important sense of focus for each issue.

Occasionally, though, we gather a wide variety of writing from many sources for a gratifyingly diverse and balanced issue. #28 is of that sort. The articles herein range in scale from intensely personal, interior events, to alternative economic and political events which are national and international in scope. Five articles are written from a communal perspective: five are from folks living and working in looser, cooperative settings.

Particularly close to home for us here at Twin Oaks is a conversation organized by David and Mikki with ex-members; our friends, lovers, and

even our former leaders in community, who are now mostly just occasional visitors. The intensity of living communally provides interpersonal friction and disillusionment, as well as personal growth and political fulfillment. These 8 former members relate their struggles around such matters, and describe how it feels to return to "the outside".

One of the most lyrical and evocative authors on communal living, Jud Jerome of Down Hill Farm speaks from the depths of his experience as one of an important subset of communitarians; middle-aged men.

Dick McLeaster, author of a self-published dream book, and the New West Trails Collective of the Tucson **People's Yellow Pages**, each describe the nitty-gritty of alternative publications work. Here midst the throes of final production work on this **Communities**, we can fully appreciate the perennial hassles - and joys - that they describe.

The NWT collective, in their work process, in their individual statements about that process, and in the final form of their directory, point up the role our very own media can play in helping us define our neighborhoods, and the less tangible community of like values and perspectives that we loosely call the "alternative movement."

Ann Evans of the Consumer Cooperative Alliance refreshes our sense of the significance and potential of cooperative economic systems in her

account of a recent national conference. Co-ops of the 60s and 70s are joining forces with those of the 20s and 30s to promote cooperative support systems encompassing food, health, finances, and other goods and services.

Richard Goering left Project America on the East Coast last fall (see Feature Community, #23) to return to California. Where he wound up is about halfway between, in Kansas City, Mo. There he works with an ambitious and rather successful community design/resource center/housing renovation/you-name-it program called the Renaissance Project (whose Domicile design graces our cover).

Far from being an echo of the 60s protests, the Seabrook action was the opening public statement of a highly evolved, process-oriented political community. Susan Hoak gives us a moving account of both the spirit of that community in action, and of the personal changes resulting from her participation.

Jane reports on Dandelion's Communities Conference, primarily a recruitment effort sponsored by the Federation of Egalitarian Communities.

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## How This Publication Works

Communities Publication Cooperative (CPC) is the editorial and publishing board for **Communities**. It represents those individuals and communities who have expressed and demonstrated a continuing commitment to the magazine. Access is through participation. Editorial responsibility for each issue is decentralized, with coordination through CPC. Other functions are centralized: distribution and general administration at Twin Oaks Community; production, layout and printing in New Haven (having moved here from "Communities West" in Oregon). CPC is now a division of the Unschool Educational Services Corporation, a non-profit, tax-exempt corporation which has supported a range of cooperative projects in the New Haven area. This involvement is mutually useful. (*Among other things, it means that gifts or grants to the magazine are tax deductible*). In the slightly longer range, CPC expects to develop an affiliation with the Institute for Cooperative Communities, under the coordination of Joseph Blasi of the Kibbutz Research Project of Harvard University. ICC, in the breadth of its goals and composition of its Board, seems best suited to support the magazine in its service of the development of community ideas and realities. All of these arrangements retain for CPC the right of management and policy, but recognize our relation to the communities in which we are based, and to the movement of which we are a part.

# Journal of Cooperative Living

September/October 1977

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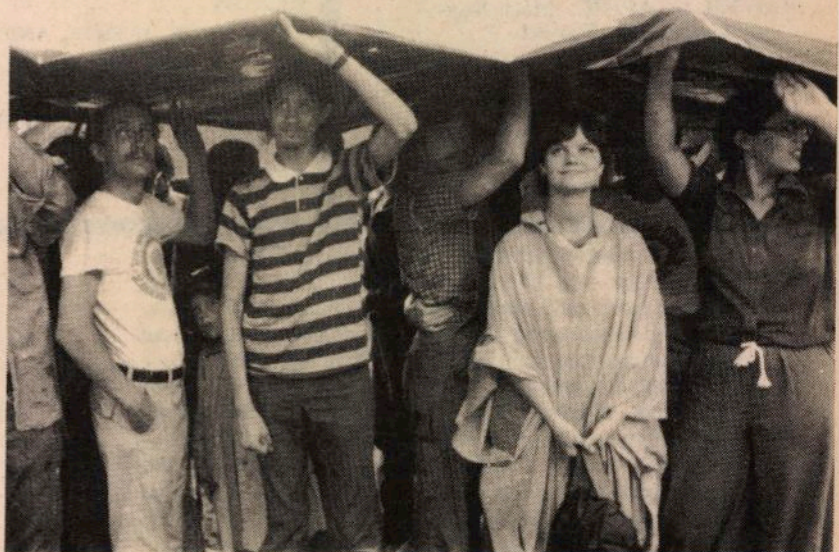
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# SEABROOK:

## A POLITICAL COMMUNITY MOBILIZES

BY SUSAN HOAK

*I never could stand "political people". They always seemed in a hurry, full of urgent, important information that nobody else knew. If you ventured to talk with them, about anything--the weather, car problems, the existence of God--you inevitably ended up listening to the latest political analysis of their particular issue. They were always going to meetings or "organizing" things; they never seemed to have much fun. While their inspiration and intent were in "changing the world", little attention was given to their own personal needs or the day-to-day world of their interpersonal relationships and the reality of their immediate environment. In so many ways they seemed to embody in their own lifestyles the very things they were trying to change in the larger society. I couldn't handle the contradictions.*

*By my first year out of high school, I was plenty alienated enough by the dominant values and structure of our society to be ripe for political organizing. I had experienced enough and received enough information to realize there were large injustices inherent in our society. If I were to live in a way consistent with my values, I saw the need for many changes. But then there was the problem of those "political people." I listened for as long as I could and tried to see how sacrifices in the personal realm were necessitated by working for larger changes. But as I couldn't ignore the repercussions of my day-to-day interactions on my immediate environment, I opted to "change the world through changing my own lifestyle," and skipped out of the political ratrace.*

Something happened at the Seabrook occupation that most political commentators and journalists have as yet failed to identify. When they say things like, "Late in the 70's when nothing remains of the protest movement of the 60's..." or "...the first political stand since the anti-Vietnam war protests...", you know they've missed something. The spirit and desire for changing this society around have never disappeared or retreated, any more than the need for it has. Journalists are being rather pompous to imagine that, unless they report on that spirit (which is usually when it's concentrated into a din too loud to ignore), it does not exist. The spirit for change did not die at the end of the 60's, but was carried into the hills in rural self-sufficiency ventures; into business in worker-owned and controlled, anti-profit enterprises; into relationships in new forms of cooperative living and shared parenting; into the establishment of daycare centers, welfare rights, environmental education, alternative schools; into the inner-cities to fight injustice,

racism, unemployment and unmet basic human needs; into exploring foreign religions and ways of viewing the world; into taking charge of our health through natural healing and conscious nutrition; into women's liberation and feminist analysis. In short, that spirit for change has been hard at work evolving a whole new culture and system for human interaction. It may have been quiet, but no less revolutionary.

What happened at Seabrook was not a mere repetition of the demands for change in the 60's, but one of the first powerful manifestations of those same demands matured into viable, far-reaching alternatives, with a more clear, sophisticated strategy for getting to them. The Seabrook statement was not simply and exclusively "No Nukes." This time the "protestors" were demonstrating alternative directions in *everything they did*--from the very way they said what they said and organized what they did, down to the renewable energy sources they proposed to replace nuclear power. Some baffled journalists attempted to describe what they saw as "military efficiency" and "discipline" of the Clamshell Alliance occupation. But what they did not understand they were seeing was the force of a nonviolent movement and a group of people committed--not only to a cause--but to each other, to communication with "opponents", and to a sense of community evolving out of conflict.

*I spent a long time exploring my own values and looking for a way I could fit into the efforts to bring about the changes I saw as necessary. I developed a lifestyle that didn't play into the isolationist, competitive, profit-motivated and materialist mainstream. I paid attention to my personal relationships, tried to bring about change on a one-to-one basis. I became aware of the oppression I faced as a woman, and worked to step beyond restrictive roles and expectations. But there came a point at which none of this seemed enough. Feeling like my one voice would wear out before it was heard, and that time was running short, I saw the need to join with others to express a louder, larger concern for change.*

*But what about those alienating "political people"? Right about this time I came across the Movement for a New Society, and later the anti-nuclear movement of the Clamshell Alliance in New England.*

The Clamshell Alliance is a year-old federation of small local anti-nuclear organizations throughout New England and New York. It is based on stopping nuclear

power and advocating alternative energy sources through education in local areas and through direct action around specific nuke sites, such as Seabrook, New Hampshire. The Movement for a New Society (see COMMUNITIES #27) is also a federation (now six years old) of small, local groups across the country working toward social change. MNS combines political work with personal growth and community-building to support individuals through the hard process of changing ourselves and society. MNS has developed some very important skills for direct action campaigns. Many MNS people participating in the Seabrook occupation made crucial contributions before, during, and after the action. Both MNS and Clamshell are dedicated to nonviolence as the primary means for change.

The power of the April 30th Seabrook occupation lay not in the appearance of some 2,000 people in the national media saying "No, no, no..." to nuclear power. The strength and significance of the Seabrook action lay in the affirming power of nonviolence. People came to Seabrook to voice their concern about nuclear power, and to do it in such a way that they could be heard, rather than merely confronted. All the plans for the occupation were given to the police, National Guard, Public Service Company (contractors for the construction), and to the public before the event. There were no

**On April 30th, 1977, over 2,000 people marched onto the construction site of a nuclear power station in Seabrook, New Hampshire. Through an exceptionally well organized nonviolent direct action, they were expressing their belief in the dangers posed by nuclear power to the environment, our health and our economy. Their intention was to occupy the nuke site until construction was halted and the Public Service Company's license to build was withdrawn. They were willing to face arrest, and hoped that through their action, more people would discover the dangerous facts about nuclear power being hidden from them by the energy industry and our government - and be inspired to act.**

**They gained access to the site - with no violence - and remained there in a tent city for 24 hours. The next day came arrests, and 1,414 people were taken to five New Hampshire armories. Two weeks later, the 700 remaining were at last released on personal recognizance (Those who were able had held out for personal recognizance to maintain solidarity with those who could not afford bail, and to refuse compliance with corrupt legal proceedings.)**

**The Clamshell Alliance of New England, which organized the occupation, continues to educate the public with the facts about nuclear power in local groups throughout New England. Plans are underway for future nonviolent direct actions to stop the Seabrook nuke (and eventually all nukes)**

secrets. The intentions of the Clamshell were not to outmaneuver the opposition, nor to gain attention through violent confrontation. Violence tends to communicate only the desire to destroy communication between the two opposing sides in the attempt to triumph through physical force. And, violence presupposes a winner and a loser (or a good sport). A nonviolent action aims at resolving a conflict by communicating clearly all the issues in question, speaking directly to those involved, and keeping in mind a firm awareness of the common bonds and caring which underly the conflict. The hope in a nonviolent approach is to come through a conflict situation having built a sense of community, rather than having destroyed it.

The Seabrook occupation was a mass action organized in such a way that individuals did not get lost in the crowd. Everyone who occupied went through a nonviolence preparation session beforehand and then joined an "affinity group" of eight to fifteen people. The affinity group members stayed together throughout the action--preparing supplies and transportation, marching and camping together, getting to know each other and providing personal support, and making decisions as a unit. Each affinity group had a medic, a media person, someone who was on the lookout for disrupters, a non-occupying support person, and a "spoke" (spokesperson). When decisions had to be made during the action, the spoke would relay the consensus of the affinity group to a representative group of all the affinities, called the Decision-Making Body (DMB). In this way, everyone had a voice in the turn of events.

And many voices were heard. The story of Seabrook is fast becoming a kind of legend through numerous tales and anecdotes about acts inspired by the spirit of no nukes and nonviolence. How could the N.Y. Times fail to report on the first press release issued from the imprisoned Clams, sailing out of the Manchester armory in a frisbee? Then there was the case of the security whistles at "Support City" (where some 100 people camped for the two week of the occupiers' incarceration organizing support). Lengthy debate went into the question of a camp-wide alarm system in the event of a disruptive situation, and whether or not police whistles were in the spirit of nonviolence. Unable to answer the whistle question, a security back-up team was organized, and several days later they were presented with multi-colored, plastic party whistles. Squeaking lamely at each other, our security force was strengthened ten-fold by the ability to laugh at itself. Security carried this spirit into "useless motions" for its car-parking duties. Imagine having had three hours sleep in the last two days, one peanut butter sandwich and a glass of powdered milk, no shower for a week, you've been hassling to organize bail for a friend all afternoon, you've just made it back to camp and are ready to collapse, when there in front of you is a "parking attendant" turning in circles and motioning you - not left or right, but up towards the sky! It's either laugh or cry, but in any case, go give that jerk a hug.



continue to assume it in the Clamshell Alliance. Without going into an entire feminist analysis, it must be said that the contributions women made were extremely crucial, and what to a large extent made this action different from demonstrations in the 60's. This has not been widely (if at all) reported on, and needs comprehensive and in-depth discussion. Women dealt with the media, they were medics, marshals, they facilitated huge, tense meetings, organized support functions, and handled legal proceedings. When women do something, they tend more often than men to want to look at the *way* it's being done, in terms of what that *feels* like (as well as what the results are) to all involved. Much of the community-building that happened at Seabrook was a result of a great deal of woman energy. Men in the Clamshell have been generally supportive and open to women fully participating, even when that may mean doing things differently. (It'll be exciting when we begin to see more written on a feminist perspective of organizing nonviolent direct actions like Seabrook. With the number of very active women who continue to work in the Clamshell, we're bound to see it soon.)

The armories certainly had their share of community-building. Two occupiers in Somersworth armory are now well-known as "The Hagendas Two." They were able, when security conditions were loose, to walk out of the armory unnoticed. Faithful to their fellow Clams, they

Indeed, Support City, running as it did on exhaustion with the constant effort to keep up with the various needs of the action (such as providing healthful foods to vegetarians in meat-oriented armories, relaying messages between armories and from the 1400 imprisoned Clams to their many concerned friends and employers and vice versa, organizing transportation, medical supplies, paralegal advice, and vigils and rallies in support), produced a sign around the second week that said, "If there's no time for anything else, there's time for a smile and a hug." Another crucial community effort that kept Support City functioning was a retreat section of the camp where one could go to cry out some of the tension, have fears and frustrations listened to, and receive and give massages.

This kind of caring for ourselves and each other is so often left out of the picture when we have such "important things to do," but goes a long way toward making us more effective, less prone to aggressive or violent behavior, and so much stronger and clearer thinking in the work we do. A large part of nonviolence is being able to listen and communicate clearly, and this cannot be done when we're overrun and bottled up with feelings.

An important aspect at this political community is that women took an active part in the Seabrook action, and



returned some time later with five gallons of Hagendas ice cream! Upon their return they were arrested for breaking jail. The spirit continued at the support rally for their hearing two months later where ice cream was distributed along with no nuke literature in front of the court house.

In the armories, people who had been split off from their affinity groups during arrest formed new ones, and the decision-making process and support system continued. When decision-making meetings got to be too long or spirits sagged, Concord armory occupiers created a "good news session," where, arm-in-arm between verses of a song, people would share good news and watch spirits lift, reminded of their power and what they had already achieved. Movement for a New Society members were also helpful in keeping energy up during long meetings and difficult decisions. If we want to structure a new society more on participatory democracy, that means meetings, and meetings can easily be long, boring, frustrating energy drains. MNS has developed skills in group process to make space in meetings for everyone to participate, to see that discussions are not dominated by a few, to make agendas more focussed, and to teach everyone to be facilitators. Besides all this, MNS tries to make meetings more livable by "vibes watching" and calling for quick games, breaks or songs when energy is low. During a difficult meeting at Support City, one MNS'er held the agenda on a piece of cardboard and as we completed each tough item, asked the group for a round of applause or a deep breath or to shake hands with each other for our efforts and accomplishments. When our shared struggles are recognized and we openly appreciate each other for our efforts and accomplishments, we're bound to come out with a better feeling about ourselves and the group, than if we just muddle through in order to be done with it all.

In all of the armories, workshops were held on nuclear power, alternatives, the energy industry, Third World peoples' struggles, and many other issues. One Clam exclaimed that Governor Meldrim Thomson couldn't have provided us with a better educational and organizing opportunity. It was the first time there had been so many Clams (or no nukes people) in one place at one time for so long--a regular Clamshell Convention! Accommodations, however, were not the best, and many people found it very difficult to go for so long with no privacy. There was never a chance to be alone, and as a line in one poem repeated, "there was never any silence..." But people pulled together: on some evenings there were talent shows, poetry readings, fashion shows, and dances (one of the talent shows was judged by a panel of National Guardsmen. (Over and over, guardsmen expressed amazement at the spirit and organization of their prisoners. Clamshell had clearly stated that their struggle was with the owners and promoters of nuclear power, not the police or National Guard. And with the spirit of nonviolence in mind, occupiers made every effort to find common elements of understanding and relate to the Guard and police as people, not as the roles they were carrying out.



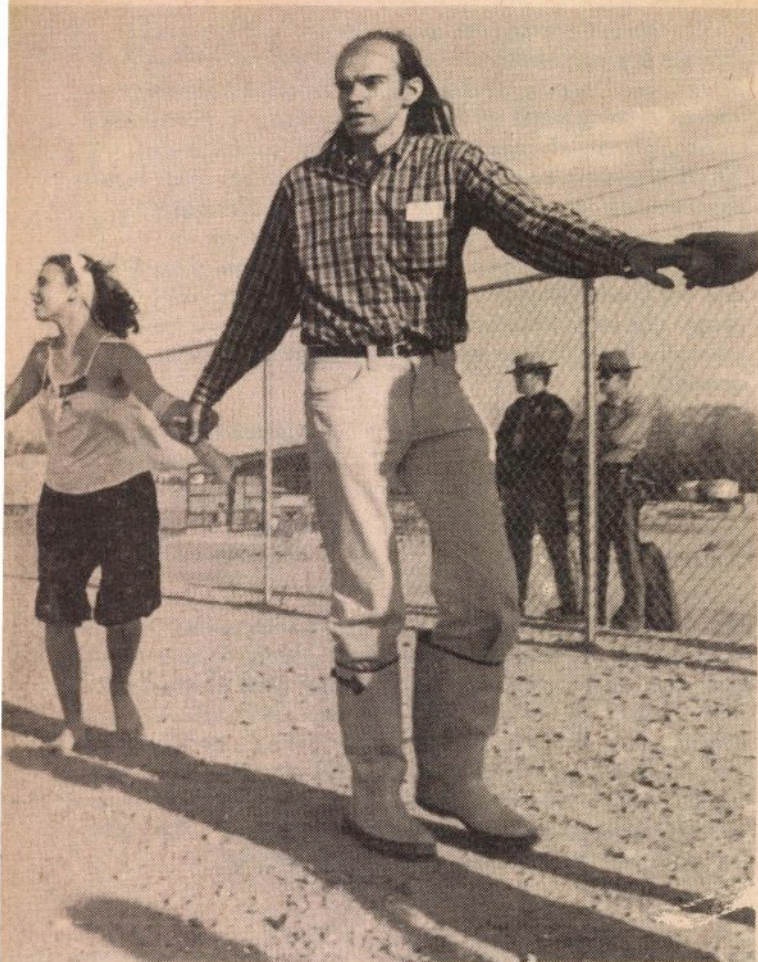
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*That spirit for change has been hard at work evolving a whole new culture and system for human interaction. It may have been quiet, but no less revolutionary.*

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When the occupation march started out April 30th, no one was sure whether they would meet a police barricade, tear gas, or open access to the nuke site. Yet people were prepared in their affinity groups for any event: spirits were high. As people on the four routes of the march started out, they were each handed kernels of corn to plant when they reached the site, to symbolize hope for the future fertility of that land. Support people at the "North Friendly Area" (property of an unnamed no nuke supporter) started a contra dance complete with fiddler, banjo, autoharp, guitar and caller, soon after their friends had left to occupy the site. They learned later that just as they were beginning to dance, occupiers had gained access to the site, and were themselves dancing in a circle in celebration.





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*Much of the community-building that happened at Seabrook was a result of a great deal of woman energy.*

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Once on the site, the decision-making body began to meet to plan the next moves for the occupation. One of their first decisions was to set up the tent city with streets for easy med-van access, and to break ground for the "Gov. Meldrim Thomson Memorial Latrines". Once established, the new community of "Freebrook" proclaimed the unanimous decision of its first referendum:

*"To ban the construction of any nuclear power plants within our limits, as well as to forbid the transportation or disposal of any radioactive material within our boundaries. As a duly constituted municipality, we have also passed an ordinance against low-flying helicopters and we urge that they comply with FAA regulations. Among other things, these illegal flights have disturbed our meetings as well as our Sunday Services."*

Not everything about the Seabrook occupation was all-inspiring, fun, or cause for celebration. There were many tense moments both in the armories and in Support City; there was disorganization, confusion, uncertainty, and plenty of exhaustion. Some people lost their jobs or failed school exams. But portrayed above is an attempt to describe the heartbeat that made the occupation possible; that made it successful; that in the end, made it a source of inspiration and energy for those involved, rather than a "burn-out" or draining experience. What the press called "military efficiency" or discipline" was not the result of a hierarchy, but came from the full participation of many people working together out of an exceptionally high level of agreement on purpose, goals, and strategy. And that sense of community created not only through common experience, but through shared feelings, needs, humor -- the caring for each other that makes us open to both appreciating our strengths and giving support through our weaknesses -- is the very vital element that must sustain any long-range effort toward social, political, and personal change. Many of the Clamshell groups back in their local areas are continuing an awareness of this necessary dimension.

The Seabrook nuke has not yet been stopped, nor has the spread of nuclear power in general. Six weeks after all the occupiers were released from the New Hampshire armories, the Environmental Protection Agency made a new positive ruling on the cooling system, and construction was resumed. The Public Service Company of New Hampshire is now requesting a 17% increase in electric rates, directly related to financing the Seabrook nuke. Elsewhere in New England, preliminary hearings begin this fall for a proposed nuke in Montague, Massachusetts. In Virginia, construction continues on the South Anna nuke, which is located along a former earthquake fault. Though President Carter has come out against the plutonium fast-breeder reactor (that "breeds" more fuel than it uses--essential to the industry) his alternative is research into a thorium breeder--a substance just as deadly and radioactive.

Media coverage of the no nuke movement has been inconsistent and discriminatory. Though everyone in the country heard *some* kind of news about the Clamshell Alliance at Seabrook, the N.Y. Times could only afford three inches on a back page for a recent demonstration of 150,000 people in the Basque Province of Spain against nuclear power. And though the Seabrook occupation succeeded in preventing a violent confrontation, we must credit some of this success to the fact that those participating were mainly white, mainly of middle class background, and that we had very broad media coverage (armory chant: "The whole world is watching..."). The United Farm Workers, on the other hand, are dedicated to nonviolence in their actions, but many times have had to withstand violent reactions from police. Few people ever hear full reports of these actions. This is not to downplay the power of nonviolence, but to recognize all the elements -- racist, sexist, classist, etc. -- involved in any conflict.

Certainly, the struggle continues. We are powerful people when we support each other, take care of our needs, and remain open to honest communication. Nonviolence rests on the building of community, and on what Ghandi called "satyagraha," or "truthforce" (clear, open communication). There has never yet been a completely nonviolent political revolution...but it's on its way. No nukes!

*Back to those "political people" I could never stand. I spent two weeks helping to organize Support City at Seabrook. Though I left the experience with a great, deep sense of inspiration, I also took home many thoughts for further discussion on the problems of our work. And even though we are beginning to understand the phenomenon of burn-out, I must admit, I brought some of that home, too.*

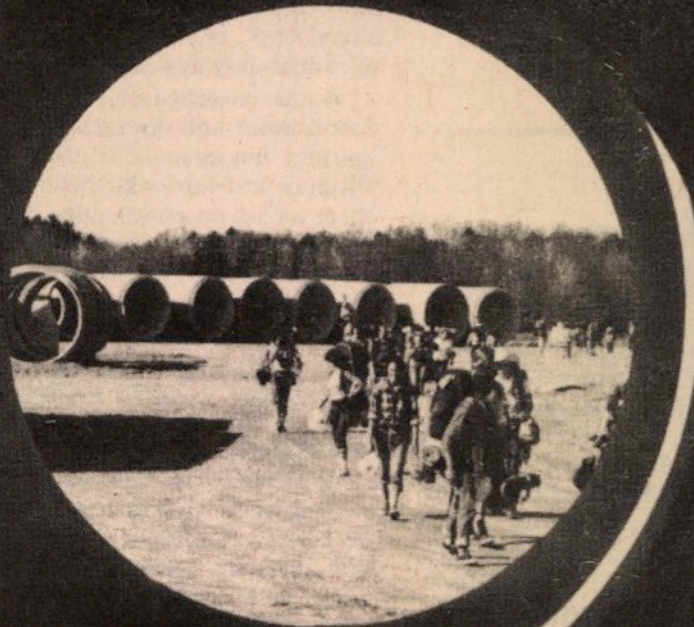
*Sometimes now I'm afraid I might be turning into one of those "political people." I notice that I often feel very full of important information that I want more people to know. I understand now why those people always seemed to be walking beneath very dark, gray clouds wherever they went. The information you receive when overwhelming. It is too much for one person to carry inside, alone.*

8

*We cannot change the world alone, and we cannot change it for the better in any case if we are feeling bad about ourselves, powerless, and filled with despair or an overwhelming sense of urgency. Working from this kind of base almost always leads to nothing but burn-out. There is so much to do, and we so seldom see clear results from our efforts. But together, resting on the shared support of our sense of community, a constant celebration of our strength and appreciation of ourselves and each other [life's not all bad!] -- "political people" might not be so alienating [and alienated], and might even just start having some fun changing this ole' world around!*

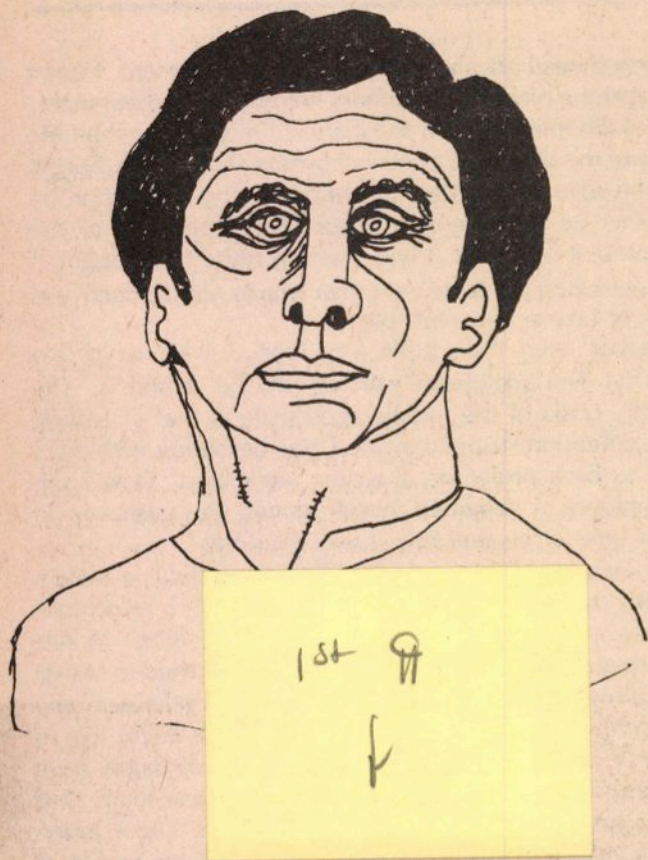
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SUSAN LIVES AT THE HOUSE ON THE CURB, A COOPERATIVE HOUSEHOLD IN NORTH HADLEY MASS., WITH 5 FRIENDS AND HER DOG ALYOSHA. SHE WORKED ON THE Communities PRODUCTION STAFF IN NEW HAVEN ON ISSUE #26 LAST SPRING, BUT DECIDED TO RETURN TO WESTERN MASS AND THE GROWING ANTI-NUCLEAR AND MNS COMMUNITY THERE. CURRENTLY A HOUSECLEANER BY PROFESSION, SHE ENJOYS BACKPACKING, TALKING TO DOGS, DANCING TO GIL-SCOTT HERON, AND IS ADDICTED TO PEANUT BUTTER.



# Middle Aged Men In Communes

JUD JEROME



men or to women who have been swept up in and found a place in the male-dominated "straight" world. You find one or more of us in most communes, like old bulls in the herd, often intense, quirky, lonely. We are a problem for the groups in which we live — and often one of their main supports in knowledge, judgment, stability and financial resources.

Our counterparts out there are running the government, the corporations, institutions, doing significant scientific or scholarly research, determining policy, making decisions, transmitting basic skills. Their families are the big consumers. Society calls our age the prime of life. It depends upon such as we are for many of its major functions. Yet if one of us loses or quits his job or gives up his position, he is likely to have a hard time finding another "at the same level." Most companies and institutions would prefer to hire younger, cheaper men and train them to fill our positions. We are on the crest of the hill. And often men of our age are trapped in commitments and obligations — not to mention tastes and indulgences — which make huge annual salaries as essential as fixes to an addict. If we get out of our life situations the door seems to slam behind us. There is no way back. And most of us in communes have made that choice and heard the slamming of that door.

In the early 70's communes were populated mostly by adults in their early or late twenties, with many in their teens, few over thirty-five. In the late seventies there has been a noticeable shift — more than can be explained by aging of commune members — toward an older population. The drug culture came and went. The wild rebels came and went. The escapists came and went. In these times, economically depressed and culturally conservative, the "alternative society" is increasingly given its tone by dropout professionals — people who have finished formal education, started on remunerative careers, acquired some property, started families, and discovered that the fruit for which they had been reaching all their lives was wax.

My concern here is with the males among us — mostly deep into our thirties or older, WASP, with some or a lot of college, presently or formerly married, usually with children — some of whom are grown. We often have property and perhaps even income from investments or other steady sources. What I say may apply to younger

Younger people can often try out communal life as an interlude in their education or career. When we come puffing into the house with an armload of firewood, wondering how many more years we can keep it up, we sense that younger men can only distantly understand our problems. Age is not breathing down their necks. They can go back. They have more choices, more time to make up their minds, less to lose, more strength to spend. When we think of communal life we try to imagine how it can work for the elderly, the teenagers in our own families (often with very different values from our own), the disabled or ill, whereas it seems to us most communal fantasies of younger people have to do with an eternal circle of friends, peers, and an occasional baby or young child. We see problems of restructuring society in larger terms, in longer range, and while we often know more about and have more substantial resources to apply to those large questions, we are often functioning with

seriously disabled personalities for the job and under pressures which make leisurely growth and change difficult.

I want to speak here largely autobiographically, for my own experience is the only evidence I can be sure of. Others can tell you whether they identify with my problems, but I believe the problems are general. I have seen them in the eyes of men who could not talk about them. I believe the problems of transition for me have been and continue to be easier than they are for most men in comparable situations because I was never fully absorbed into the straight world. Marty and I, in our early years of marriage, a quarter-century ago, were living communally — with shared budget and open sexual interchange — in the early fifties, before there was any talk of communes, group marriage, hippies. As a poet I have always felt on the fringe of, if not an outlaw in the larger culture. At 45, in 1972, I abandoned a successful academic career to live at Downhill Farm. We largely brought that community into being (buying the land, gathering most of the early members) and have been and continue to be a continual thorn in its side. We precipitated some of its more serious crises and bailed it out — with money, effort and good feeling — again and again. Now, living in another commune, Deep Run Farm, semi-permanently (whatever that means — and we aren't sure), we are able to see our experience at Downhill with some perspective and insight which was impossible for us while we were in the midst — especially in our initial years there.

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*Sometimes I advanced from guilt to resentment... If they did their share of the dishes, I might have the time to write the deathless poetry churning in my soul.*

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One of the reasons I moved to a country commune was to write — especially poetry. I wanted to free myself to write what I wanted to write, without professional demand. In fact, though, I have written less of what I wanted to write than I did in years when I was professionally driven. I am sometimes terrified that, given the freedom to say it, I have little to say.

When we moved to the farm I would sit at my desk and feel guilty. Why was I out in the country doing exactly what I had done most of my mature life? I would get out the rototiller. After an hour or so, enjoying the sun and muscular work, I would feel guilty. I was having too good a time. I should be at my desk. I was wasting years of education, professional training, all my talent, doing what any common laborer could do better. I had my head arranged so that I could feel guilty no matter what I was doing. I laughed at my plight — but it did not go away.

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*..in the straight society, a male's identity is a number: his annual income... It was scary without it. I felt my identity peeling away: I was a nothing-a-year man.*

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Sometimes I advanced from guilt to resentment. Here I am washing dishes when others are not doing their share. If they did their share of the dishes, I might have the time to write the deathless poetry churning in my soul. Forget the injustice to me: they are undermining civilization by keeping me from my typewriter. But at the root of the resentment was guilt. I was wasting myself, I thought. I was not being productive. A man who is not productive is weak or lazy or irresponsible.

Deeper even than guilt was fear. I was losing my identity. The adolescent worries who he or she is. The identity crisis of the middle-aged male is that of feeling clear definition stripped away. I was becoming nothing. I used to be a professor, a writer, an expert. Now I am unemployed. I imagined myself among the unshaven in bread lines or on skid row. I was a failure.

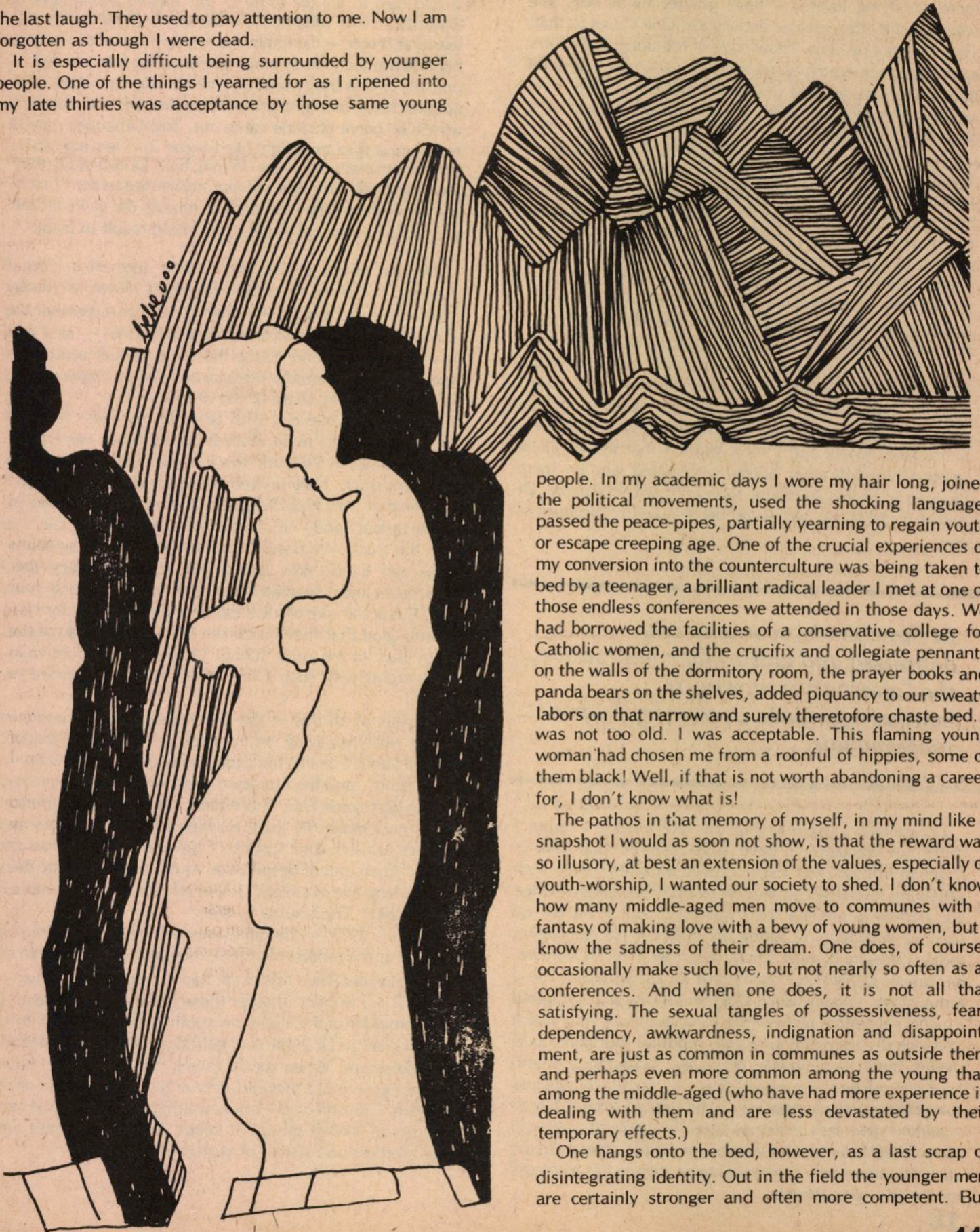
In the crudest terms, in the straight society, a male's identity is a number: his annual income. I remember looking around the cul-de-sac (significant term) in our suburb at six houses. The tendency (which I tried to resist) was to see those houses as representing the salaries of the men in the families — never mind who else might live in them or what other characteristics the men might have besides salaries. That house is a \$30,000-a-year-man. That one is an \$18,000-a-year man. And so on. Did I judge people that way? No. But I knew the underlying reality of our neighborhood in the world's eyes, comparative annual income figures.

That was one of the realizations which activated me to get out. Nothing felt cleaner than liberation from my paycheck. But it was scary without it — not so much because of financial need or fear of the vicissitudes of the future, but because I felt my identity peeling away. I was a nothing-a-year-man. I was a person. What is that? I was a dishwasher. I didn't even get paid for washing dishes. I looked in the mirror half-expecting to see no one there.

Income, competence, authority, status: How much of my life had I given to achieve these, and who was I without them? I hated to think that I had been so deeply entrapped in false values, and yet without those values I felt naked, exposed. I would lie awake at nights thinking in the starkest terms: Suppose I am simply Wrong? I thought of my colleagues toiling in the rat race I had skipped out of. By day, to the thunder of the rototiller, or making love with a new partner in mid-morning, or riding horseback on mountain trails with my son, I thought of them: What fools! In the dead hours of the night I wondered who had

the last laugh. They used to pay attention to me. Now I am forgotten as though I were dead.

It is especially difficult being surrounded by younger people. One of the things I yearned for as I ripened into my late thirties was acceptance by those same young



people. In my academic days I wore my hair long, joined the political movements, used the shocking language, passed the peace-pipes, partially yearning to regain youth or escape creeping age. One of the crucial experiences of my conversion into the counterculture was being taken to bed by a teenager, a brilliant radical leader I met at one of those endless conferences we attended in those days. We had borrowed the facilities of a conservative college for Catholic women, and the crucifix and collegiate pennants on the walls of the dormitory room, the prayer books and panda bears on the shelves, added piquancy to our sweaty labors on that narrow and surely theretofore chaste bed. I was not too old. I was acceptable. This flaming young woman had chosen me from a roomful of hippies, some of them black! Well, if that is not worth abandoning a career for, I don't know what is!

The pathos in that memory of myself, in my mind like a snapshot I would as soon not show, is that the reward was so illusory, at best an extension of the values, especially of youth-worship, I wanted our society to shed. I don't know how many middle-aged men move to communes with a fantasy of making love with a bevy of young women, but I know the sadness of their dream. One does, of course, occasionally make such love, but not nearly so often as at conferences. And when one does, it is not all that satisfying. The sexual tangles of possessiveness, fear, dependency, awkwardness, indignation and disappointment, are just as common in communes as outside them and perhaps even more common among the young than among the middle-aged (who have had more experience in dealing with them and are less devastated by their temporary effects.)

One hangs onto the bed, however, as a last scrap of disintegrating identity. Out in the field the younger men are certainly stronger and often more competent. But

young women sometimes testify that middle-aged men are more satisfying lovers — have greater tenderness and patience and often greater endurance. One clings to that. They may not need my knowledge of Metaphysical poetry or Renaissance drama or metrics, but sex was a general human interest, an area in which I moved with freedom, wisdom and prowess. Alas, it was no more sought after than my other talents.

I am making light of pain. I often felt I was the victim of agism, a stereotyping as vicious as that of sexism or racism. Overtures which would be welcomed or at least sympathetically understood from a younger man were scorned from a dirty old man in his forties. Once or twice. I quickly learned, repressing affection and simple human warmth for fear I be misunderstood or arouse disgust. If my fantasy of communal life had been one of sexual freedom, practice revealed greater repression and prudery in communes than at a suburban cocktail party. My ideal was (and remains) one of communal love, profound friendships with many, sensual when that feels right, without rigid definition of coupledness, without societal restraint. But it is a strange love when pursued with one's hands tied. Marty and I soon learned that the depth of relationship with other adults we wanted was no more likely to occur in a commune than in the world outside. Or that if it did occur, we would be disqualified because of age.

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*In these times, economically depressed and culturally conservative, the "alternative society" is increasingly given its tone by dropout professionals.*

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Occasionally, beginning in my late forties, I found I could not ejaculate. I have since learned that this is common in men over forty, causes no interference with satisfying love-making, and indeed has advantages when one wishes to prolong the experience. But it hit me by surprise with fears of losing my potency. No ejaculation today, I imagined, no erection tomorrow. Panic. Overcompensation. Depression. Symptoms on all sides that I was diminishing, disappearing. Out there in the straight world I might have some income, status or authority with which to hedge the terrors of bodily decrepitude. But here I was mainly body — a washer of dishes, chopper of wood, hauler of manure, sexual performer — pitched in hopeless competition with younger men. The rugged circumstances would not grow less severe as I grew less able to cope with them. I had taken the big gamble in my life, thrown in my all to the community. And I was to be stripped as a carcass by sharks. I was Wrong.

Vainly I awaited the time when my communal partners would turn to me for some of the alleged advantages of maturity — my judgment, experience, perspective, my learning, even — God help me — my "contacts" in that big bad world of money and influence. But that seemed as unlikely as that they would ask me to lecture on King Lear or take charge of a committee. From time to time a book of article or poem of mine came out, and I thought maybe someone at the farm might like to read it — leaving copies around suggestively. Nope. Wrong bait. Occasionally they used my credit line, but without acknowledgement that it had taken some effort and dedication over the years for me to establish those references that could result in loans.

No one meant it that way, but it seemed a kind of hazing, as when fraternity members leave a pledge disoriented in the woods or when clubs give a member the silent treatment. Everything special to me — as I had learned to value and define myself for a half century — seemed to be pointedly disregarded. What mattered was whether I did my share of the dishes.

I remember one day with tears in my eyes. A rough mechanic and his mate, both from our farm, were going out to pick up an old truck, tow it home to cannibalize to fix the farm truck. They invited me to come along, though I was neither very knowledgeable nor very useful in regard to the task at hand — but I could at least write the check to buy the truck. We passed a joint in the cab, sang songs, squeezed hands now and again. It was a very good afternoon, and it seemed I had never been so happy in my life. But at the core of my happiness was sadness, for I was mainly glad that they had taken me along, like a mascot. They had let me come along! One cannot endure many dark nights with such a low self-image as generated my joy.

I speak of all this in the past tense, but the problems never really go away. In my book on communal living I talked about I-death, the agony of losing one's identity in community, and the literature upon which I drew seemed to suggest some kind of dramatic salvational experience. One must make the leap, trusting to one's brothers and sisters to catch and sustain. Fear and trembling on the brink. Then, out of desperation as much as will, one does finally leap and is caught. Joy of rebirth. World in sudden technicolor. The trauma is over.

Then — 1973 — I thought I was writing from experience as well as the reports of others, though I could pin down no exact moment when this event had occurred to me. Now — in 1977 — I wonder whether those terrors still lie ahead. I am reminded of the lore of my youth: When you're in love, you'll know it. Or in the evangelical churches I attended as an adolescent: When you're saved, you'll know it. I have never experienced that certainty of love or salvation or of I-death. I am still on the brink, waiting to be absorbed into the group. (What group? It keeps changing! Where are the brothers and sisters of yesteryear?)

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*I often felt I was the victim of ageism,  
a stereotyping as vicious as that of  
sexism and racism.*

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And it seems to me now there is no group, no acceptance. At first this recognition seems unbearably bleak — and then marvelously liberating. All the supports of the straight world are gone — and the communal world offers no real, no dependable counterparts. The only way out of that dilemma is to recognize that the counterparts are not needed. Simple-mindedly one expects to shuck off the supports of the straight world and then to find “alternatives” in the land of Oz. Okay, so one is no longer a mathematical psychologist (the specialty of one who came to us). One can become a bandsawyer, (as he did), or whatever. He left as miserable as when he came, for he had traded being a highly valued professional for being only a competent tradesman — for no pay. Nor would his life have been any better if he had stuck with it and become a better bandsawyer (or a paid one). There is no way out unless the whole structure is reinterpreted. One cannot surrender and still win. One has to stop playing the game, totally, deeply, and to recognize that there is neither a way of losing nor of winning. I am not a failure. I live in a world in which failure does not exist. That world is not the “group,” or the “counterculture,” or some other social phenomenon, for true enough, most of the people who are in communes are as messed up in their heads as people in the straight world. Salvation is not in the world at all, but in oneself. By personal fiat — to myself and no one else — I have to eliminate failure from my scheme of things.

Nor does such salvation occur once and for all in any dramatic leap from any brink into the arms of any group. You can't depend on them: Your instincts are right, there, and no need to feel bitter about it, either. I am responsible for my own salvation, not once, but day by day. It has always been easy to see that other people's problems stemmed from their lack of security, that an overblown ego, anxiety, bluster, bluffing, bullying, self-consciousness, excessive compliance with others and excessive manipulation of time, were all results of a weak, shattered self-image. And I thought the proper response was to try to reassure them, testify to their worth, to my love. But I noticed that my efforts to help them often had the opposite effect, increasing their insecurity. Insecurity is a bottomless pit, I thought. Once a person is deeply insecure, every stroke he receives confirms rather than corrects his negative image of himself. He asks himself, “Why do I stroke others?” And he knows he does so because he perceives their need of strokes — in other words, their weakness, their inadequacy. He interprets then the strokes of others as judgments on his manhood; as though even genuine love, expressed without

condescension, were an allegation that he needed help — the allegation it is hardest for a middle-aged man to accept.

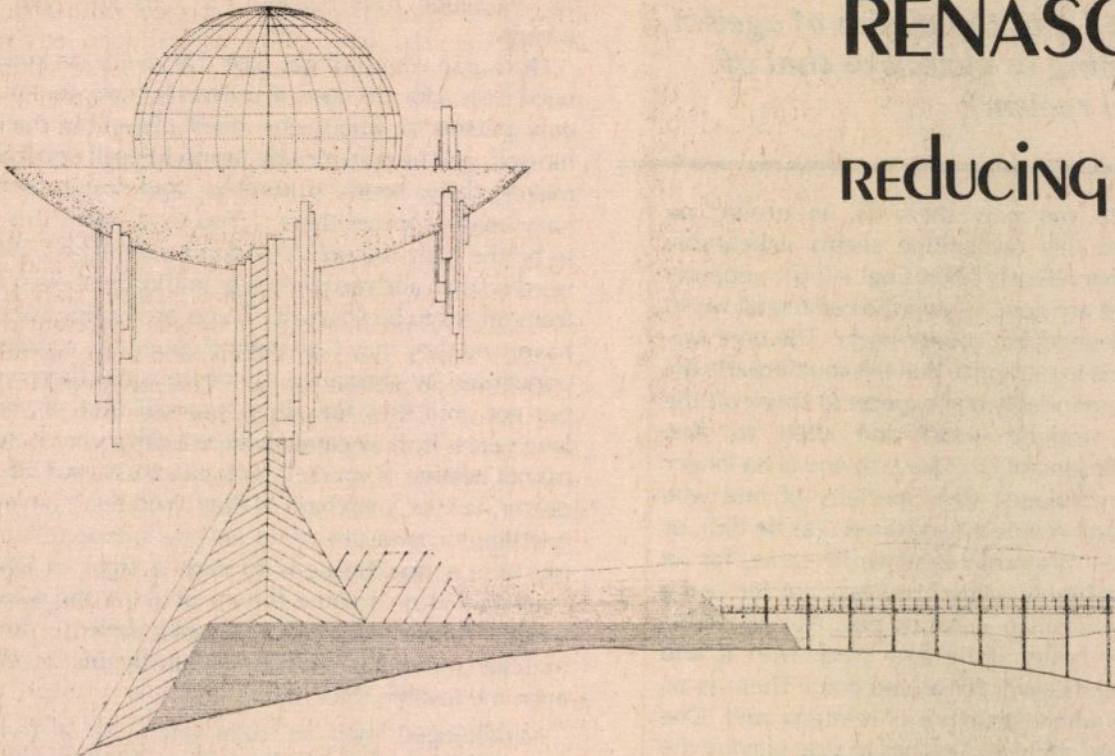
Of course when we get past the vanity we know we all need help. But we need it primarily from ourselves. The only person to whom one need prove his manhood is himself, and he does this by facing himself squarely in the mirror, daily, hourly if need be, and saying to whatever hazy image appears there, “You're all right. It is all right to be the man you are. You don't need labels. You don't need respect and recognition or authority or even affection from others to be yourself. Those are wonderful things to have, and they may flow toward you in the course of time, unpolluted by obeisance, condescension, flattery or fear, but not until they flow from yourself first. If you cannot love yourself, how can you expect others to do so? If you cannot believe in yourself, who can trust you? You are not doctor, lawyer, merchant or thief. You don't have to prove anything or measure up to anyone's expectations or any mysterious qualifications to earn a right to live among your fellows or breathe the air or drink the water of the world. I love even your sagging belly.” Some such message, pounded in often enough, begins to get through even my lovable thick skull.

Middle-aged men in communes are a terror, like cornered dogs who may have been gentle all their lives but, threatened, snarl and refuse to be won over by love. Instinctively the group withdraws to give them room to grow, to discover their own strength and security. That is what the Quakers call “hard love,” that withholding of comfort, of expressions of affection and respect. At times it seems like being consigned to starve in a dungeon, until one recognizes that, indeed, as one knew all along, the food one has been accustomed to gorging is nothing but fruit of wax. The taste for community is like the taste for blood. Once one has it, nothing but the real thing satisfies, and, ironically, the real thing never comes from the community at all but from within. Men who slam doors behind them and throw themselves on the raggle-taggle groups in communes expecting those mixed-up and often ineffective people to save them are indeed fools. Those whose idea of making a better world is to go out in the country and do what General Motors is doing, only without the capital and machinery, are indeed fools. Those who think they can prove manhood by stripping themselves of profession and income and middle-class perquisites and getting out into the arena of nature to compete like a gladiator with young folks are indeed fools.

But we have all been fools in these and other fashions, and that, too, is all right. Always we start where we are. Whether communes seem grateful or not, they need us in the prime of life, need precisely the wisdom, judgment, perspective and resources we bring. Once these strengths are protected from the yawning, bottomless pit of insecurity, of self-contempt, they liberate rather than oppress communal groups.

# RENASCENCE

REDUCING IDEAS.....



by Richard Goering

*Housing renovation, megacities, classes, urban agriculture, creative thinking...it's all part of the Renaissance Project, Kansas City, Mo. This self-supporting project includes three corporations, a growing local capital base, and about 75 energetic self-supporting project includes three corporations, a growing local capital base, and about 75 energetic people. They're working for a synthesis of technology and humanism, individualism and social purpose, personal self-interest and community--and they have some very ambitious plans for the future.*

## A Wilderness Megacity

Wilderness Megacity 1985 is one possible direction that Domicile Five might take. This urban habitat for 21,000 people sits on a few acres of land. It is about 85 stories tall, and goes about 20 stories into the ground. It could not be built today, but is shown above using construction techniques and materials that should be available within ten year. The only access to the city is through the tube on the right, a linear induction-vacuum-monorail system that goes to the nearest city. The area surrounding the megacity is preserved as wilderness. The city itself is designed as an altar to nature."

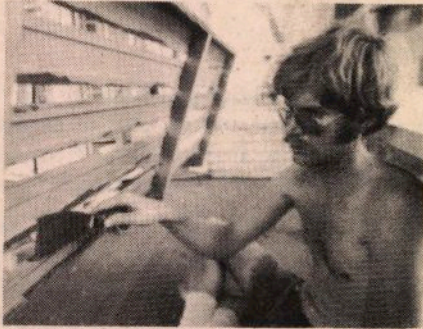
It's a long way from a three-story wooden frame house in Kansas City to a self-contained "megacity" housing thousands of people spaciouly, ecologically, and aesthetically on a few acres of land. It's an especially long way when a small group of people decide to pursue their goals on a pay-as-you-go basis, without outside funding. Yet the resources, finances, people and demand for new the resources, finances, people and demand for new designs are here. Implementing the ideas is only a matter of organization. In a quiet, older, residential neighborhood of Kansas City, a new kind of organization is underway, with concerns that range from wholistic health to alternative urban habitats.

The Renaissance Project is a futures-oriented organization concerned with *reducing ideas to practice*. The project was established to design, market, and teach practical alternatives to anticipated social, economic, and environmental conditions. The focus is on the quality of life and its support functions: housing, education, energy, urban agriculture, humanistic technology, personal and community growth. The project is developing working prototypes in these areas, and offering them to the public through documentation, teaching, products, and services.

The Renaissance Project is the product of many years of thought by Matt Taylor, project founder and director. Matt began his career as an apprentice to Frank Lloyd Wright, and worked subsequently as a designer, contractor, architectural consultant, businessman, and lecturer. In 1974 he decided to forgo outside work and concentrate on the development of the Renaissance Project.



# PROJECT TO PRACTICE



The 'active' phase of the project - bringing together the people, finances, and structures - began just over a year ago. The project now includes about 75 regular participants, and three corporations with 16 part and full time staff. It has attracted local investment capital of over \$250,000 and has produced a net income from properties, classes, lectures and consulting. The project has not solicited government funds or foundation grants. The assumption of the project is that alternatives can be economically viable, as well as aesthetically, socially, and environmentally desirable.

Current activities of the project include:

\*Classes at the Renaissance Library in Redesigning the Future, Wholistic Health, Creative Awareness and Writing, Stress Management, Urban Survival, and Tai Chi, among other topics.

\*Consulting with local organizations and corporations, applying creative thinking techniques to their problems.

\*Housing renovation and property management in the Westport-Hyde Park area of Kansas City, an older, diverse, racially integrated neighborhood.

\*An urban agricultural project, which will include fish and worm farming, a tree nursery, and a natural foods restaurant.

\*Ongoing design of energy-efficient, prefabricated habitats, from the single-family to the megacity level -- and plans for their construction on a step by step basis.

These activities are carried out within a unique combination of non-profit and for-profit corporations. The Renaissance Library, a for-profit corporation established April 1976, is the 'hub' of the project. Located in an older three-story house in the Westport

area, the Library supplies the project with office space and equipment, and serves as an open environment where people gather to work, play, read, think, and learn. This fall, over 20 courses are being presented at the Library. Meals are served every weeknight in the upstairs kitchen, and dinner forums are held Friday nights. The Library also runs a co-operative book-buying service.

The Library has 50 charter members, who are becoming stockholders by investing money and labor in the project. Most of the general project staff is drawn from Library membership. Members represent a variety of backgrounds, ages, and skills, and many members are active throughout the project. The membership is being increased to 75 by an expanded membership program opening this fall. The members are supplying most of the original capital for the Library, and they will receive dividends when the Library makes a return on investment.

Terra Corporation, a for-profit corporation established March 1977, is involved in housing renovation and property management. Terra currently owns nine buildings with 71 rental units, mostly in the Westport area. The goal of the renovation project is total restoration of the properties, and installation of solar energy. At the moment, Terra is busy with ongoing maintenance, and initial improvement of properties to make them rentable. Terra has been financed by the sale of stock to local investors, who have generally purchased stock in small amounts. Several renters have themselves become investors, with the stipulation that their investment be used to renovate their property. As elsewhere in the project, those who work for Terra are paid mostly in stock and are thus investors in the corporation.

Renaissance Research Institute, a non-profit corporation established Feb. 1977, provides design engineering, prototyping, and long-range planning for all aspects of the project. It also provides much of the start-up capital for new project ventures, assuming most of the entrepreneurial risk. This makes the for-profit corporations safe for small, local investors. Research capital is supplied through Matt Taylor redeemable certificates which sell for \$500, are redeemable in five years, and pay 10½ interest per year. They may also be transferred to stock in any for-profit corporation generated by the project. The sale of Matt Taylor certificates to people in the community raised most of the project's original start-up money.

## Future Plans

This fall, Terra Corporation is beginning the construction of two prefabricated 26' diameter 'hexapent' domes designed by Renaissance Research. The domes will be installed at the Library, where one will serve as a lecture hall. The other will be a prototype 'Minimum Living Unit' for a family of four. The MLU will have three levels, including three bedrooms, a kitchen, and living area. It will have 950 square feet of living space, about half of what a typical suburban home

would have -- but due to the elimination of halls and entryways, the effective use of the space will be doubled. The MLU is designed to be both energy-efficient and aesthetically pleasing. It can be fabricated, shipped, assembled, and furnished down to the silverware for \$30,000 -- making it a viable alternative to today's rapidly inflating housing market.

The urban agricultural project, located on a five-acre parcel owned by Terra Corporation, is already supplying the Renascence Library dining room with fresh vegetables. Future plans call for the installation of a fish and worm farm, to be housed under a solar-heated complex. We also plan to establish a tree nursery, and to eventually open a natural foods restaurant where customers can select their own fresh fish and vegetables.

General Services, an outside consulting service, will be incorporated this fall. Patterned after a Robert Heinlein story, "We Also Walk Dogs," General Services will offer any in-house service that is available, legal, and worth doing. Ownership of General Services will be divided among the Library, Research, outside investors, and those who work in the organization.

In 1978, we will begin construction of Domicile One (see box, opposite page). This self-contained living and working unit for 15 people is the first step in a series of progressively larger models that will lead to megacities. Each successive Domicile will double the diameter of the previous one, and cube the space inside. Domicile Two, with a diameter of 150', could comfortably hold 75 people. Domicile Three could hold 450; Domicile Four, 2,100; Domicile Five, 21,000. Domicile Five will be a megacity with many design components. It may take the form of the 'Wilderness Megacity 1985' drawing (see p. 14). This megacity could fit on just a few acres of land, preserving the surrounding countryside as a wilderness area. No cars would be necessary within the city, and most of the energy would be supplied by solar cells and collectors. Megacities will provide more personal space than one typically has in Suburbia. They will use vegetation, open spaces, and creative design techniques to produce an aesthetically pleasing environment. Matt believes that architecture must be an expression of the lifestyle that takes place within the habitat, and that quality of life must be the primary goal of the environment.

The design of alternative environments includes the development of the social systems that go into the environments. In Domicile One, residents will develop the 'ground rules' for living and co-operating in the environment, and will document their progress, problems, and successes. The Domicile 'process' will include games, recreation, group meetings, creative problem solving, etc. In successively larger environments, a number of questions will be explored and modeled. What are the rights and obligations of individuals in the habitat? What level of co-operation is desired, and how can it be maintained? What kind of education will be provided, and who will pay for it?

How does a small, self-supporting organization like

Renascence intend to build megacities? By working through a series of progressively larger environments, using the capital base and profits from one to begin another. By 'capital base' we mean finances, tooling, experience, credibility -- all that is necessary to launch a new project. By 'profit' we mean the added finances, tooling, experience, and credibility generated by the original investment. Right now, Terra Corporation is creating the capital base that will be necessary to build Domicile One. Profits will be re-invested in capital, which will generate an accelerating capability to undertake larger and larger projects, all without soliciting outside funding. Wealth is constantly expanding and self-generating, and when used wisely as a resource, even the largest ideas can be reduced to practice.

### Philosophical Base

The philosophical base of the Renascence Project takes about six months to explain in Matt Taylor's Redesigning the Future class. However, a few basic points can be discussed in this article.

We approach social change through *innovation*, rather than advocacy of large social programs, legislation, or government intervention. We identify technological, social, and economic innovation as the source of social change. Innovation comes from individual and voluntary group effort. However 'progressively' minded, governments cannot legislate, plan, or coerce innovation. Creative innovation will flourish best when bureaucratic planning, taxation, and regulation are kept to a minimum -- and when a variety of social, economic, and lifestyle alternatives are allowed to develop.

Current challenges facing society can and will be resolved if innovation is allowed to flourish. As Arthur C. Clarke puts it, there can never be a shortage of material resources or energy in the Universe; there can only be a

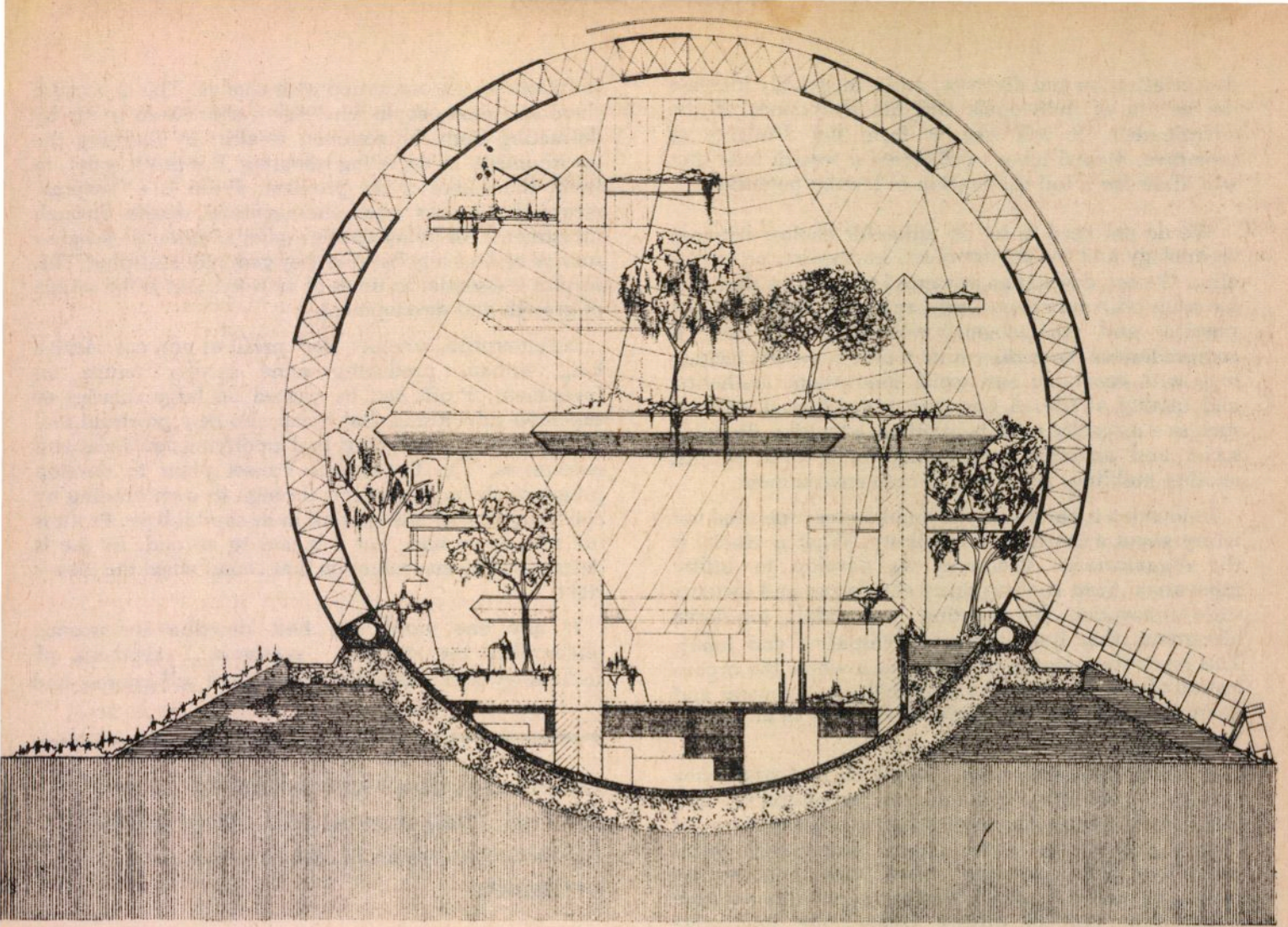
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*Each successive Domicile will double the diameter of the previous one, and cube the space inside.*

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shortage of brains. We do indeed have the capability to end life on the planet. But we also have the opportunity to create a new age of humanism and abundance, if we fully utilize human potential.

Technological innovation will play an important role in this 'new age.' The overall trend of technology is to do more with less, to get more use per pound of resource. What we identify as the 'problems' of technology, such as pollution, worker alienation, and resource depletion, are really the problems of an obsolete, ultimately unprofitable technology. Future technology will use clean, cheap, renewable sources of energy, will allow for



### DOMICILE ONE

Domicile One is a self-contained living, working, and recreational environment for 15 people. It is housed in a 75-foot diameter metal and plastic sphere, embedded in an earthen bank. Access to the structure is through an outside entryway and tunnel. The structure itself sits on two city blocks, and is as high as a seven-story building.

The living and work areas will be arranged on a series of decks and platforms. Privacy screens will create an average of 450 square feet of living space per person, in addition to public space, such as a communal kitchen and recreational facilities. Some of the living units will have kitchens and bathrooms, and other will be shared. Each unit will be designed with the future occupant, to meet his or her needs. The public living and work areas will be located on the lower half of the structure, and a swimming pool will be located at the bottom.

The dome enclosure will create tremendous advantages in energy efficiency and space usage. A moveable shield will reduce the intensity of the sun during the hotter months. Solar collectors will supply much of the energy for the structure. Greenhouses will surround the base of the dome, allowing residents to grow much of their own food.

Start-up cost of Domicile One, to be built in Kansas City in 1978, is expected to be \$250,000. Current calculations are that it will cost about half of the typical suburban home-downtown office solution for 15 people, and that the day-to-day expenses will be about one-fourth. But the objective standard of living, with access to tools, facilities, and people, will be several times higher.

The Domicile will involve the creation of a small-scale social system. The development of co-operation and community, and a continual improvement of the quality of life, are important parts of the environment. The social modelling that takes place in Domicile One will be useful as larger and larger Domiciles are built, leading up to megacities housing thousands of people.

decentralization and diversity, and will steadily increase the wealth of individuals and the abundance of the environment. It will free us from the drudgery of repetitive, menial labor, and create a wealth base that will allow for a full exploration of human potential.

We do not need to set up either/or choices between technology and the environment, humanism, or spirituality. We *can* develop an advanced technology that is in harmony with our environment and a complement to our physical and psychological well-being. The key is *comprehensive innovation*--that which combines technology with economic and social innovation, aesthetics, and quality of life. A basically technological solution such as a megacity must be synthesized with a desirable social and aesthetic environment--or it will be just another building, not a new human environment.

Innovation is natural to the human race; one need not worry about a shortage of creativity. What is crucial is the *organizational* structures we develop to utilize innovation. Most contemporary enterprises and societies stifle innovation by creating pyramidal, top-down hierarchies that limit individual initiative and input. This limits the progress of society as a whole the organization of a society--not the availability of resources and energy--is what sets its "limits of growth" at any given time.

Societies, corporation, and people do best when they maximize individual freedom, self-responsibility, and incentive to create. The most effective organizations are those that synthesize individual self-interest with group goals and social progress. Since wealth is always increasing, one individual's wealth or gain does not take away from that of others; rather, the innovative individual contributes to everyone else's wealth as well as his own. The real task now is not to eliminate private profit and gain from societies and enterprises, but to create "no-lose" situations in which everyone grows wealthier.

"Profit" has come to represent something very negative

for many people concerned with change. This is because there are some people who seek a short-term profit by detracting from the common wealth; by harming the environment, or depleting resources. But profit is not, in itself, the source of the problem. Profit is a "surplus" return that occurs when one generates wealth through investment. All living entities--plants, animals, people--survive biologically because they generate a surplus. This surplus is essential in times of scarcity, and is the source of growth and development.

No enterprise, whether "for" profit or not, can survive long without producing some surplus return on investment. Profit *can* be wasted on large salaries or expensive advertising. But it can also be a powerful tool for expanding, developing, and modifying new ideas and enterprises. The Renaissance Project plans to develop progressively larger projects through its own funding by continually re-investing profit in its capital base. Profit is not seen as an end, but a means to an end. Its use is determined by an evaluation that comes when the idea is right.

If any one word can best describe Renaissance philosophy, the word is "synthesis..." synthesis of technology and humanism, individual self-interest and

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*Americans don't know how to "own;" instead, they possess and are possessed by material objects, problems, and processes.*

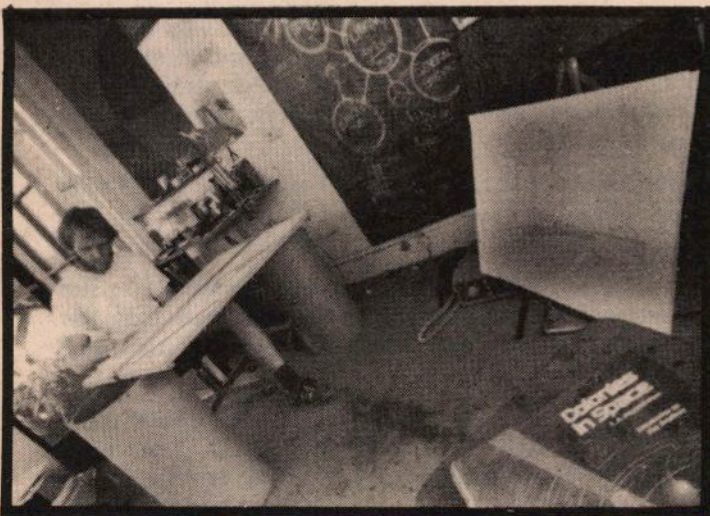
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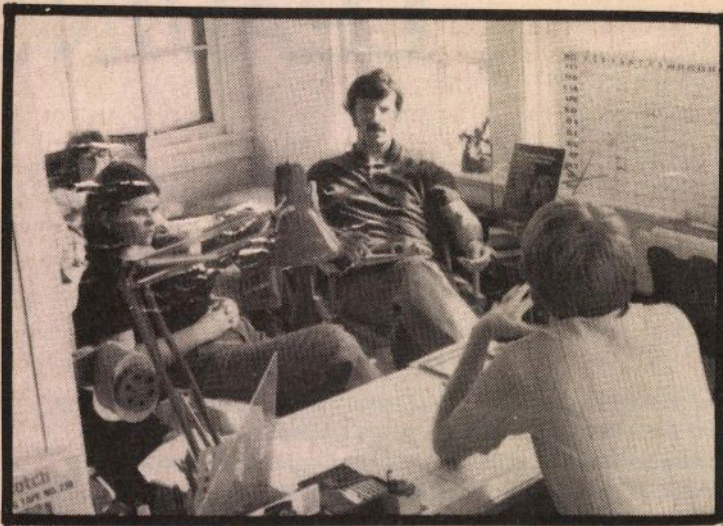
group process, "private" profit and social progress. It's easy to establish rigid either/or choices between these elements. But it's far more challenging and satisfying to integrate such essential aspects of human existence into "whole systems."

### The Renaissance Community

The Renaissance Library supplies the "core" of the Renaissance community. The Library has 50 charter members, and will soon have 75. Many other individuals participate regularly in project activities, or provide assistance or investment funds. Among the 50 charter members, perhaps 20 are active on a day-to-day basis. The project has eight full-time staff, who are drawn from the Library membership. Current charter members are becoming stockholders by buying one share of Library stock for \$500 cash, and one for 100 hours' labor.

Most work is paid for in stock. Full-time staff members receive one \$500 Matt Taylor certificate monthly, which is convertible to stock in any for-profit corporation generated by the project. Staff members also receive room, board, and \$100 a month cash. This frees valuable cash to build the project's capital base. It also allows staff





*Matt Taylor in conversation about the Project*

members to create personal capital bases for themselves. In five years, a staff member will have \$30,000 in stock. If invested in a corporation that shows a 10-20 percent annual return, as Terra Corporation is expected to, this will provide a base cash income for life.

Staff members are not considered to be "employees." Everyone in the project is an entrepreneur creating his or her own capital base. People are working for themselves, but a high degree of co-operation is needed for anyone's success. Individual self-interest, social values, and group co-operation must all be synthesized if the organization is to succeed.

The Renaissance organization is not the pyramidal, "top-down" hierarchy so prevalent in corporate structures. But it is also not a collective where people vote on every action. We have a structure where individuals, working with Matt, take responsibility for the areas they are qualified to handle. Our structure could be defined as one of small, "ad hoc" hierarchies that are extremely flexible. Anyone working within the project is expected to do a good job, and take responsibility for the consequences of his or her actions. We are fortunate to have a membership that represents a diversity of backgrounds, interests, and lifestyles, and a high level of skill and competence.

Renaissance people generally have their own living arrangements, although we do have one co-operative house. Five Library members live in the house, a three-story mansion (in need of repair) purchased by Terra Corporation. The residents are renovating the house, and developing the co-operative process of living in it. They meet regularly to discuss their progress, and are documenting their successes, problems, and experience. So far, it's working well--although involvements at Renaissance limit the amount of time the residents have together.

The working environment is friendly and open, but it is not an overly supportive environment where people are

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*Patterned after a Robert Heinlein story, "We Also Walk Dogs," General Services will offer any in-house service that is available, legal, and worth doing.*

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constantly receiving "strokes." Meetings are held when there is a purpose, but not much time is taken by them. It is generally best to let people handle their own areas of expertise, and their own relationships with other members. Most people feel free to express criticisms and affirmations, and most are learning the art of constructive self-criticism.

People tend to work very hard here, so we're integrating more play into the environment. This month, instead of a charter member's meeting, we're having a picnic at a state park. We're sponsoring a New Games festival in October, and some of us are preparing by playing New Games. We also have frequent volleyball games in the backyard.

There are problems, of course...no organization would be complete without them. Sometimes people lose sight of the vision, and forget what glazing a window has to do with building megacities. Sometimes people don't see why someone else's activity is important to the progress of the whole. At all times, we have to keep sight of the vision, and make sure our everyday reality is a model for the vision. The kind of social system we want to put into a megacity needs to be initiated now. Our philosophy does not differentiate between means and ends, or goals and process.

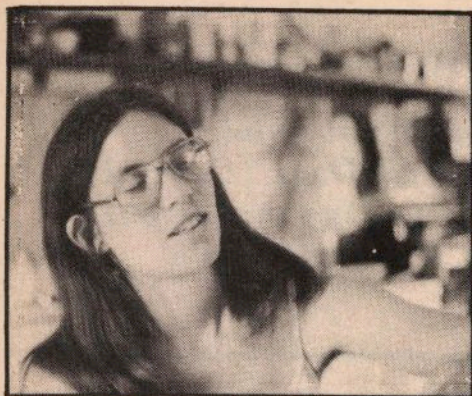
What is really crucial is that people learn to assume "ownership" of the project. Matt often says that Americans don't know how to "own;" instead, they possess and are possessed by material objects, problems, and processes. True ownership involves stewardship, which means assuming responsibility for the long-range consequences of one's actions. "Owning the problem" means taking full responsibility for that problem. At Renaissance, staff members and charter members are owners in fact. We are learning to become owners in spirit. When true ownership is realized, and effective organization allows the full utilization of peoples' goals and talents, are there really any limits to what we can accomplish? ■

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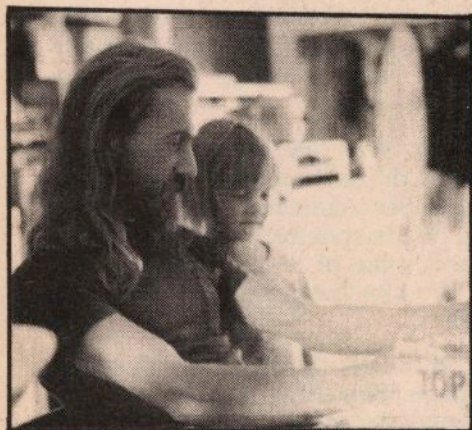
It is difficult to describe the Renaissance Project in one short article. Those who wish to learn more may subscribe to our monthly newsletter, **Renaissance Reports**, for \$8/year. One free sample copy will be sent to any **Communities** reader on request. Address is 3611 Walnut, Kansas City, Mo. 64111.

# LEAVING

## A CONVERSATION



Freddie Ann



Jimmy, and son Maya



Sara with Lauren



Mary

*A difficult and painful fact of communal life is turnover; members becoming ex-members. For some, it takes months and even years to come to terms with their dissatisfactions, disillusionments, and personal changes and to make the decision to leave. For both the community and those leaving, their departure is often felt as a betrayal of the communal cause. A certain sadness that it didn't work out always pervades this process.*

*Twin Oaks is a kibbutz-like community of 80 adults and 7 children in rural Virginia. [See its Directory listing in **Communities**#24 for further description]. Now in its 11th year, the community is still troubled by the loss of members - about 25 percent annually, including some who had provided much of Twin Oaks' leadership and ideological direction over the years.*

*The eight participants in this conversation [along with David and Mikki as coordinators] have left Twin Oaks over the past few years to settle within a few miles of the community. Six of them are in couples and have children: Warren and Sarah with their son Lauren; Freddie Ann and Jimmy with their sons Maya and Teswar; Linda and Daniel with their son Andy. Bree and Mary are single. As long-term members [from 2 to 5 years of membership], they had become familiar with the larger community of Louisa County, and so relocated their roots nearby. Some of them had been instrumental in creating and perpetuating Twin Oaks' once radically communal ideology: an ideology that stressed interpersonal openness, strict economic equality, and a child program that denied the importance of the parent/child relationship, emphasizing*

DAVID: We're together tonight mainly at Miki's instigation. She thought that we all - Twin Oaks, you all, and **Communities** magazine readers might benefit from hearing what you have to say.

This afternoon, Miki, Chip and I got together to see if we could provide some focus for the evening, and the questions that we came up with were: What is attractive and frustrating about the lifestyle you are now in, and what was attractive and frustrating about your life at Twin Oaks? And have you thought of any way to combine the attractiveness of both?

FREDDIE ANN: When I left Twin Oaks, it was really because of Maya and I getting stronger into Yogananda. I had felt that Twin Oaks was strongly committed to a secular view

of the world rather than a spiritual one. Even though there are a lot of people getting into spiritual spaces, and adults are free to pursue any path, the group as a whole was not going to shift in the areas of child care and education. My feelings for this got stronger real fast, and I just knew I wanted to be able to teach my kids more what I believed, and wanted to stop pretending that it wasn't important to me.

Things change there so fast - everything's so unpredictable. I guess the best way to say it is -- At Twin Oaks when we worked with the kids we said that we're trying to make their environment become predictable. But for adults at T.O. the environment is not predictable. You can be in the best mood and someone can be turned off by something you

# TWIN OAKS

## WITH FORMER MEMBERS

*instead a collective child-rearing process. Bree, Sarah, and Freddie Ann were planners [chief decision-makers at Twin Oaks, and also were three of the original metas [child care people]. In reacting against the very ideology they helped formulate, and in leaving to form families, they have played a role in the softening and modification of Twin Oaks' ideology. The irony of that reaction is captured in Bree's comment, "We have met the enemy, and he is us."*

*Those of us remaining in community find it easiest to explain why people leave by ascribing it to their changes; the discovery of different values and goals, or a loss of their utopian vision. That element of personal change can be discerned in this interview; for example, an obvious shift in personal priorities and values occurred in those who left to form nuclear families. Yet there are also common themes which have more to do with the communal environment itself. The following discussion point up the tradeoffs involved in living communally; tradeoffs that became too great for those who left. For there is friction and instability accompanying interpersonal openness; reduced individual autonomy along with communal security; disillusionment that may accompany the acting out of a utopian dream with others who have conflicting visions.*

*Another theme that emerges from the discussion is the evolving cooperation among the ex-members, and between them and Twin Oaks. A food-buying club; a weekly children's play group, an alternative school soon to begin, and thoughts of a land trust for common settlement are all signs of a continued commitment to cooperative living, albeit in a different, looser form.*

did, and you have to deal with this whole emotional upheaval of working it out with them. Or I want to do something, and everybody's against it.

As for the frustrations of living at Twin Oaks, I guess I tended to view them the same way I view frustrations anywhere. Which is to deal with the frustrations within myself, and not to leave a situation or place because of any one frustration.

But since I left, when I do go back to visit I come away with the feeling "yeah, I'm really glad I left." I know that I did what I wanted to do and there are a lot of things I notice now that I feel are irritants that aren't in my life anymore. There's a lot to deal with there.

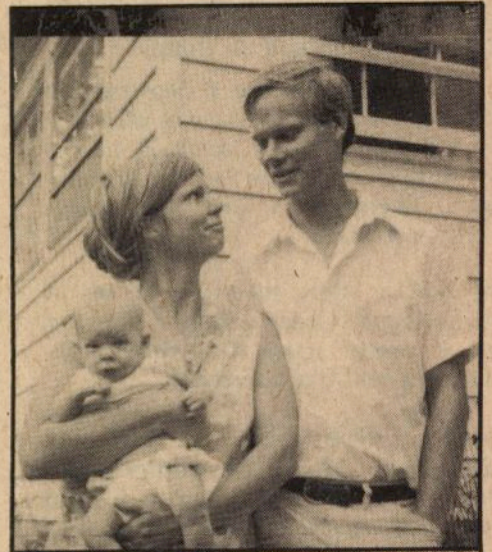
LINDA: I was very afraid of leaving

and finding a job, long before I left. I thought I was going to have to get some horrible, oppressive job or be tied down to some grindstone. I really valued all the variety of jobs and things I could learn at T.O. I think in that way I might also have been one of the people that ripped T.O. off, in that I really learned a lot there, and then left.

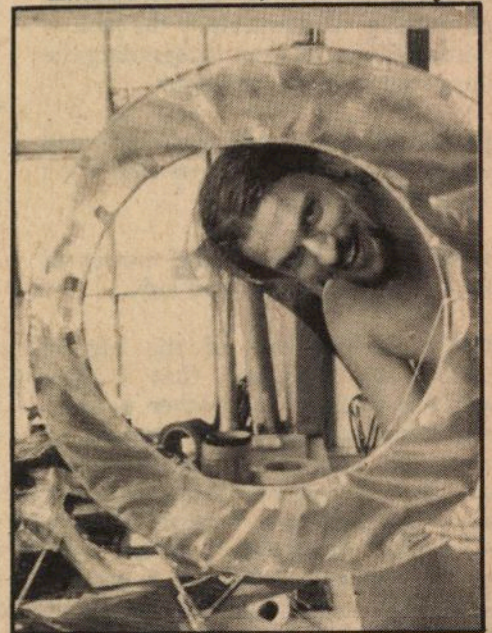
Like Freddie said, it's a lot more peaceful for me now, and I really feel like I have a lot more time to do things and a lot more choices about who I might see and for how long. I don't have to be bumping into people I don't want to see all the time. It's just amazing how much energy that requires--just even pleasant relationships--saying hello 50 times a day. I have more control over my personal life and I really value that a lot. I feel



Bree



Linda and Daniel, with son Andy



Warren

like at T.O. you didn't have to be responsible for every part of your life. When I think about trying to be responsible for taking care of all these things, I'm just amazed that I'm even attempting it (like cars, houses, T.V., shopping).

MARY: When I left, it was partly to start another community (Cedarwood), but to be thinking about that I had to be dissatisfied. When I joined Twin Oaks it was this "Save the World" idea, and it was instead of a religion. And I couldn't seem to get as involved in T.O. as I wanted to be. That and the irritations that Freddie talked about; having to communicate with lots of people about everything, sitting through meetings. I guess I'm pretty impatient in a lot of ways, and I like to just go and do things.

Trying to organize a construction company at Twin Oaks was difficult. It was hard to get involved in the work because of the lack of autonomy. There were just too many restrictions on it.

DANIEL: Also, the five of us at Cedarwood Construction Company do it pretty much full time now. That's a real big difference.

MARY: Yeah, that's a real big difference. There were other problems at T.O. too; having to flip for who gets what job rather than picking the most qualified people; having to re-teach every week; the acceptance of quitting. And especially the lack of management, and not recognizing the importance of management.

FREDDIE ANN: And at Cedarwood you don't have any workers who don't want to be there.

MARY: But there is the matter of having to feed wives and kids.

JIMY: I think one of the biggest hassles at T.O. was that I was working with a lot of other people, and someone was always coming to me about something and I'd rather not deal with that. Work is a lot better for me now because I have work which has no interruption to it. In other words, I start at a certain time, I get done at a certain time, and

I can pretty much do what I want to and nobody bothers me.

The main reason I came to T.O. was because I was lonely and probably wanted to get married, which is what happened. I started to realize that it made less and less sense to stay at T.O. I didn't come to save the world.

I really dislike the lack-of-responsibility thing at T.O. Like Mary said, there was the opportunity to try a lot of different things out. If you didn't like it, you dropped it. I always thought, "Someone wants to learn auto mechanics. Am I going to say, 'No, you can't learn this?'" So you try to teach them and they tire of it I felt like it was a one way street. I thought it was kind of unfair because they wouldn't get away with that outside of T.O. There, they have it pretty easy, and they're just toying around.

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### *Sometimes it seemed like the rules of the world were suspended at Twin Oaks*

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MARY: It's true. Sometimes it seemed like the rules of the world were suspended at T.O.

JIMY: Now I can do anything I want. Well, it's not really that, but it's a lot easier for me. If someone holds a grudge against me, that's alright with me because I don't have to see them several times a day like I did at T.O. I don't have to try to work it out.

FREDDIE ANN: This may sound weird, because there's a real strong value of working stuff out at T.O. But the thing I discovered is that sometimes space and time just iron things out. That's something I've discovered works a whole lot and that's part of the rules of the outside world. If you want to get along with people, you be nice and you do it, not fake but just work a little harder on it. If something comes off weird, you split up for awhile and then when both of you realize you really want to come together -- you make sure that it

works. Sitting down and grinding away through working it out sometimes feels like a real hard way. For example, I just really feel that we want the kids to be together for play group. We let a lot more slide than when we were at T.O. When we have meetings, there's not this attitude of push push push for your own ideas, for your own kid's food to be this particular way, for the schedules to be this way, or that. We want our kids to be together, and I'm amazed that our meetings are so easy-going, and that play group is so easy-going, and it works.

WARREN: In some respects, for me, the openness to criticism and inspection by anyone else in the community was good. But I don't think I could deal with that kind of openness and questioning of my own values continually. There were some areas that I came to and said, "This I can't compromise on... This I feel too emotional about to sit and explain to every person who comes up and challenges me about it; it's just too painful."

When I saw that in myself, it made me realize that turning the whole world onto community in the sense that T.O. is a community wasn't going to work. Somewhere along the line, the Twin Oaks process is just too selective. It's kind of like the finer and finer layers of mesh sifting out all the odd lumps: it's just getting down to this one size of sand that will fit through the last screen that's gonna make it, and everyone else gets filtered out. That was pretty much why I backed off on my hopes for what the world was going to achieve in the way of cooperation.

SARA: Lauren is why I left. That was my main reason, although there were a lot of reasons heading into that. It built up. It had to do with my having come to T.O. and kind of gaining the ideology as I got there. It had appealed to me before I joined, but I really went gung ho. I never would have admitted that I was a "Save the Worlder" - but I was. In retrospect I'd say I was pretty strongly into that head-set, and in the sense of wanting to push my ideas onto other people.



One of the main things I've learned in my whole experience with the child program at T.O. is to just let other people do things the way they want and put out my opinions when they seem appropriate. Let people feed their kids meat, or not feed them meat; circumsize them or not - just a million things we talked about in meta meetings. I know my leaving came to a head over Lauren. It's hard for me to express it other than to say that these are the things that stand out to me as changes I wanted to make in my life.

One of them had to do with breast feeding. My continued feeling is that one main reason I was only semi-successful at breastfeeding had to do with my being at T.O., and my paranoia over some people's dislike over the mother/child relationship

MARY: Considering that it wasn't to be special?

SARA: Yes.

FREDDIE ANN: The feeling that, 'We'd rather you weren't nursing because then Lauren wouldn't take Sara as so important.'

SARA: The metas didn't feel that way, and in fact there were probably only one or two people who felt that way. I guess it had to do with my having been a planner always trying to be tuned in to what everyone was thinking about. Feeling like I always had to listen to what everyone had to say about it. The phrase that used to run through my mind is what somebody said at a meeting a long time ago. [BREE: *It was probably you that said it, Sara*].

It was that they couldn't wait til we had a bottle fed baby so that the baby wouldn't get attached to one person. I kept hearing that in my head, over and over again. I expressed this in meta meetings and was reassured by the metas that not only did they not feel that way, but they would sort of shield me from people who did. And yet...that was an emotional drain.

Another focus was that after Lauren was born, I kept trying to get somebody to come and take a picture

of him. I wanted pictures taken because I knew he was going to change real fast, and yet it was 2 weeks before anyone got down there to take a picture of him. It was another 2 months before a second picture got taken. I was after people, saying "come and take a picture." Having a kid was real major event in my life. It was changing my life in all kinds of drastic ways. It just became real obvious that it wasn't very important to anyone else. I realized I didn't want to be having to make decisions like our standard of living or how we're going to eat with all these people who didn't place anywhere near the same emphasis on what I feel is really important.

BREE: Priorities.

SARA: Yes, priorities. My priorities had just shifted completely.



Twin Oaks' original child philosophy emphasized collective care and decision-making, using a behavioral perspective. In negating the nuclear family approach, the community had hoped to minimize the mistakes they felt occurred in their own upbringings, and to emphasize communal values. Degania, a building set off a quarter of a mile from the rest of the community (*shown above*), was designed as the children's house. 6 children currently live there.

Over the past 2 years, Twin Oaks has evolved towards a more kibbutz-like situation, where parents (or other parent-like figures) spend several hours in the evening with the children. This sort of primary interaction is now valued and encouraged to a greater degree than before. A new adult child building, Morningstar, was constructed this year to allow more integration of adult and child lives. Whereas nursing was previously difficult due to the inaccessibility of Degania, and the inadequate sleeping space there for nursing mothers and their mates, Morningstar now has its own nursery, and seems to have resolved those problems.

And a third focus was Warren's relationship with Lauren. I could see that they didn't know each other, really. It became real clear to me that even as Lauren got older and especially when we weren't sleeping in Degania anymore that they were going to totally lose contact with each other. Now they have a really good relationship. They are close to each other, and it's a real joy in my life just to see them together.

MIKI: I'm confused. What kept Warren from spending time with Lauren?

SARA: How I saw it was that Warren was constantly running around. He was very much in demand, and when he relaxed he wanted to go to the hammock shop or hang out in front of Llano. You have to make an



*David and Sara with the play group*

effort to get to Degania. It was a big mistake to build Degania where we did. Being so far away from the rest of the community has its positive rewards, but it also prevents people from seeing the kids. It should be really easy to see the kids.

BREE: I think we, the child people, wanted to make it hard.

FREDDIE ANN: We did it. We did what we left for.

BREE: "I have met the enemy and he is us."

WARREN: Well, I think that Degania being so far away was a big part of it. That was part of what made me think, "Jesus! I don't like this kind of child caring." I got into feeling strongly connected with Lauren.

I remember vividly having discussions with people before we had Lauren, talking about how parents shouldn't have any special relationship with their children. After all, there was just this conditioning, genes and things were tossed out there, mixed together and made this other

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*I look at the individuals at Twin Oaks and I see more individual smartness than I see group process smartness...*

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person and that was the end of that connection.' I can't believe any of it anymore.

MIKI: How did you change from your feelings that there was no special parent/child relationship?

WARREN: By having a child! I mean, it's one thing to talk about having a child, and another thing to actually do it. I didn't know what the hell I was talking about.

SARA: When Warren and I decided to get pregnant, Warren made the commitment to stay with me for at least the 9 months until I had the baby. I thought that was the end. It was only the beginning.

What you once said, Freddie,

that really struck me as a kernel of truth, was that when you started out, you believed that the way to raise children was to have a group of people making those rules so that you could eliminate all the peculiarities of an individual making them. But you came to believe that that didn't work, and really it should be just one or two people making the rules for a given kid.

FREDDIE: Well, I believe that. I feel that one of the basic premises of the Soviet Union or China or Twin Oaks or any communal endeavor is that the group is smarter than the individuals. And I look at the individuals at Twin Oaks or anywhere and I just see more individual smartness than I see group process smartness. And yet the premise of the community is that the group is going to protect the individual from the individual's own ignorance. And because I don't believe in the group making decisions for everyone anymore, I'm no longer a believer in the common denominator.

Yes, we formed the child system that we ended up leaving.

DAVID: I know you are thinking of doing a community school where everybody involved in the school would make the decisions.

FREDDIE ANN: Well, yes. I would set priorities. If I can find enough other people close to my specific view, we'll do a school. But even then we'll differ. I see that as an area where you've gotta cooperate. You share. Your cooperation's a beautiful thing. We'll all have to give a little to make a project work.

DAVID: So the crucial thing is differentiating between what you can do alone and what you should do with a group.

FREDDIE: And differentiating your principles; what you're gonna give on and what you're not. I gotta decide who do I want to do a school with. What do I want to give on. And that's what everyone else is deciding, too. And that's a process.

MARY: And the people you want to

do a school with aren't the same as the people you want to live with--aren't the same as the people Jimy wants to work with and so forth. And you can form different interest groups.

WARREN: Cooperation is necessary and desirable and getting to know other people better is a real high as well as being useful. But not to the extent of saying 'I have to become that other person,' or 'We have to compromise until our views are exactly alike.'

FREDDIE ANN: When I came to T.O. I was searching for the best way, the best system for all governments to work. Which hinges on believing that the differences between everybody are minor and insignificant. And now I believe that there is positive good coming out of people a different school than me. There's much more good coming out of that than in diluting it down in certain areas. There are other areas where it just doesn't matter and I should give my 100 percent to cooperate. That's a real change in my beliefs.

I think that T.O. has too many things in common, so that there's forced cooperation in too many areas where the spirit is totally lacking, and it's just a matter of working out the system. People are almost dragging their feet instead of going toward it because, if given a choice, they would not cooperate in that area. There's no choice. I don't know if we can make a community where we can get together on the land and leave most other things open. You know, that will be another experiment, and we wouldn't be the first to try it.

DANIEL: Most important for me was that I didn't feel T.O. was supportive of marriage.

DAVID: I always wondered what it was about Twin Oaks that made you feel it wasn't supportive.

LINDA: David, you're blind! That's a major thing at Twin Oaks, not being tied; going with the flow. Really, I mean the pressure is almost overwhelming to change relationships fairly frequently, and not to be possessive.

DAVID: I just never felt it when I was in a couple with Kristine. I never felt it from anyone.

FREDDIE ANN: I know one flaw in my character is to be too sensitive to what other people felt about what I am doing. But then again, there's a value at T.O. about being sensitive to what everybody else feels and has to say about what you are doing. There used to be meetings where people would talk about somebody monopolizing someone else's time and so I felt I was always open to somebody saying something about it.

One of the trends of thought at T.O. is "Well, of course, shifting relationships is just part of human nature which is why the marriage relationship is totally outmoded... You should look to many people to fill your needs and not look to one person or to a lasting relationship. And so if

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*It's hard to deal with a lot of marriage ideals...when somebody's standing there looking real nice at you.*

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you are together with someone, and are watching other people shift together and apart, then you are afraid and don't feel support for keeping it together, and yet you don't want the splitting up to happen to you. Also you don't want it to be so acceptable to have other people trying to come into your relationship.

SARA: Yes, that was something I felt very strongly about. I really valued my relationship with Warren and with Lauren. I felt that we had the potential to be a family. But at T.O. we could easily fall out because of the acceptance of other people coming into that.

DAVID: That never happened to me. I'm not sure why. It didn't seem to happen until the time when Kristine left and we were feeling like we couldn't be together. And not one time did anyone ever proposition me or seem to want to be with me.

SARA: Well, I can't remember anybody propositioning me, but they propositioned Warren all the time.

BREE, LINDA, OTHERS: Sara, we have to tell you, it was Warren doing the propositioning!

SARA: Well, it's that kind of thing. I was the one who was down at Degania with the baby and not feeling horny. Warren didn't have a baby and it's one of the things that happens when a woman has a baby. The man is going to feel horny and I felt a real threat to our relationship there because I didn't know if I could handle it at that point. It's like real hard, emotional times. You're dealing with that baby and to have to deal with something else like that too.... I was just closing my eyes and saying, "I hope this all works out. I hope it's all O.K."

MIKKI: Yeah, my observation for just having been there a short amount of time is that a monogamous couple is almost destined for failure. It's so acceptable for almost anybody to step into that relationship.

FREDDIE ANN: Being on the outside of T.O. makes you realize that the shift is so heavy into the other way that you don't like the heaviness of the that you don't like the heaviness of the marriage norm. I mean, you don't like where it's coming from. But that norm can be very helpful if that's somehow achieving your ends. I feel really lucky Jimy and I got out of T.O. together. There were a lot of parts of our relationship that Jimy and I valued. But when somebody you, it became hard to deal with a lot of marriage ideals. It wasn't more than two weeks when Jimy was at East Wind that 4 people asked me to sleep with them. That wasn't too long for someone to be gone before it started to sound real attractive. There's just no room for anything to go bad in your relationship. It's survival, that's what it is.

MARY: Well, what's an advantage for you is a disadvantage for me. It's difficult to live on the outside and not be married. And at this point I have

no idea if I want to be married. I've never successfully had a very long term couple relationship. When I found T.O. I felt really relieved that I wasn't going to have to in order to be a part of this world. And here I am again: single outside of T.O., and its a real lack. And yet sometimes I think the satisfaction I'd feel would be counterbalanced by another type of dissatisfaction if I did have that kind of relationship.

SARA: I really liked it when T.O. was there for me as a singles community. But I didn't want to have to try to live as a couple within a singles community.

DAVID: Do you think that separate households at T.O. would do it?

SARA: Let's say if 2 years had gone by and there were household there, and people living in households were

generally accepted as couples...I can image a possibility for there being acceptance. But I think there should be a flow between a singles and married community. I don't believe the institution of marriage to extent that people should be trapped into it. I want there to be a large community for us, too. And as much as I'm really into our relationships right now, I know it's going to change.

MARY: I really feel different about the married couples (you all) now than I did when you lived as couples at T.O. You're off limits. It's just a really strong feeling even though you're all the same people. It's very different at T.O.

I'm really interested in attracting more people like us to this county. Partly because it would be nice to have some more single people around and partly just for some people that we can relate to. It seems to me that the main people we are able to relate to are the Twin Oaks graduates. But I know that there's a lot more folks out there, and I want to figure out ways to attract them here.

FREDDIE: Plus there are a lot of people out here in Louisa County that we're just getting to know. But the coming-togethers are hard, and that's why I have hope for food processing parties, or somebody having enough land to finally do some farming on so I don't have to plant my own potatoes. Then we'd get together occasionally to dig the potatoes and then for splitting them up.

MARY: The things you said, Freddie, feel really similar to what I want. What I would like to add is a construction company that becomes a worker-owned business in which everyone is excited about it. It seems to me that if you have too big of a thing that communications just bog you down. It just doesn't work. But it could work with a smaller group of people.

For example, Cederwood Construction Company is just 4-5 people right now. That number of people can communicate about stuff and do it together as a group.



*Bree and Linda on an electrical job*

MIKKI: How much of your settling here had to do with being near Twin Oaks?

FREDDIE ANN: I think that's a real misconception at T.O. I think that at least half and maybe two-thirds settle here *despite* T.O. being here. When you first leave, you fight against being as near it as we are. There are whole papers written about the bad feelings that happen from the time you say you're going to leave. The transition makes it real hard to settle nearby.

We settled in the area because we felt familiar with it. Jimmy wanted to settle here because he knew the people he had done jobs with. He knew Charlottesville, so it didn't feel like we were going to a different planet.

The part of it that irks me is that people from T.O. say, "Oh, wow, look how everybody is settling around here and wants to stay close and do things with us." Not realizing that there are a lot of hard time, hard things to work out. People tend to see Twin Oaks as the center of the world, and the only important and relevant thing happening. I know I think I'm the center of my world, so I've got the same fault, *but I try not to back it up with ideology*. There's this thing that wants to say, "wait a minute -- other people are doing relevant things, too."

Now I wouldn't get back into a community as tight as T.O. I've changed my philosophy. I feel that people need a lot more leeway to do things. So the kind of thing I'd be interested in in the future is a place where people have more areas under their own control, but still have chances to cooperate on things. I'd just like for people to be geographically closer than they are now, being much looser, and helping each other out.

MARY: The thing I'm missing from my life now, that I had at T.O., is some greater sense of purpose. It was more that I was wishing I had had that while at T.O., rather than actually having felt it. But still, that is something I'm missing now. And the social life.

Now I feel a distance from Twin Oaks. I doubt that I would ever want to go back there, although when I look at Twin Oaks, I appreciate its existence in a profound way. I learned an awful lot.

BREE: One of the things I'd hope to get tonight is clarification of why I left T.O. The difference between me and the rest of you is that I really miss T.O. a whole lot. Some of that is the opportunity for friendships. There are lots of people I have kind of diluted friendships with now, because we don't spend very much time together. I feel isolated from having any kind of real intimacy.

But I also see that as an advantage for me right now. I'm kind of digging my insecurity, both financial

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*When I look at Twin Oaks, I appreciate its existence in a profound way.*

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and emotional. I'm really growing a lot. I'm learning to be more self-sufficient with the goal in mind of having richer relationships in the future. I've been really pleased with my independence lately -- really enjoying it, getting back in touch with what a selfish person I can be. Not putting myself down for it at all, but just really seeing that I like making up all the rules for myself.

I had this tendency to expect a lot from Twin Oaks. Expectations of how people ought to behave; about being unselfish and idealistic and sharing were really high for me. And I never really measured up. I was always trying to be consistent, to act out my ideology. Since I left, I've really been enjoying accepting myself not being completely the way I think I ought to be. Maybe it has to do with having a lot of people around. You feel that maybe they have a right to tell you whether you're doing it right. I'm really enjoying doing some of the things I disapproved of when I lived

at Twin Oaks. So the whole thing about people at T.O. having the right to tell you if you're doing the right thing or not -- that was a real heavy thing for me.

I think that if T.O. set up households, I would try to go back there to live. If Twin Oaks could change to a point where I could work it out, I'd really like that, because I'm still really in love with Twin Oaks.

WARREN: Part of the attraction of being at Twin Oaks, after spending 6 years working in the same factory, was that we worked our own businesses. For me it was an incredible rush to work in that situation. Sometimes I feel like Linda about having ripped T.O. off a little in that I learned a whole lot there. I think I probably experienced more, not only in the area of work, but also in all the other areas of my life. The few years I was there felt equal to 15 years of living outside the community. At Twin Oaks I got exposure to a variety of people and views, and an opportunity to try all different types of work; to see what management is like and what being a bureaucrat is about, and trying out all the different roles that people can play. It was a really broadening experience for me.

A lot of the things that I had wondered about before I came to T.O. still bother me, concerning work, the structure of work. I guess it's central to me right now. I miss the work situation at T.O. Now I'm an employee. I can't regulate my schedule. Sara can't do half of the shift and I the other half. There's just no opportunity for that. I have to deal with being the breadwinner, and having to deal with that becomes of paramount importance.

The other thing I miss is friends. I never had a lot of friends before I miss that a lot. I also feel more radicalized than I was before. I'm more clear minded, so I think my frustrations on the outside are even greater, and I see my differences with other people even more.

BREE: One of the main attractions of T.O. was that it was a home. There are things at T.O. I just appreciated

so much. I was in a position to expand myself and to experiment. I would never have had the guts to be an electrician if I hadn't been at T.O. I'm still learning to do it. It's scarier out here on my own where I'm totally responsible. If I don't make any money on the job, I don't make any money on the job. I feel like T.O. helped me to learn to take chances, and that's real important for me.

LINDA: Well, one of the things I appreciated at T.O. was that it seemed like a very secure existence. I didn't worry about what would happen if Daniel fell off a ladder. At T.O. it seemed like there's this huge group of people, and somehow or another, things got done--people didn't starve, and there was economic security. If people needed to be taken to the hospital, they got taken to the hospital.

FREDDIE ANN: When I came to Twin Oaks, it was to get out of a culture that was setting rules for me that I had to rebel against. So I came to T.O. and was liberated. But you know, there is a T.O. institution against which you very strongly rebel to show your individuality. I believe that some of the hardest problems of community is that people start acting worse than a little kid does, to show you that they're there. Twin Oaks is something to rebel against, while you're there, as strongly as any other culture.

MIKI: So what you're saying is that you came to T.O. out of rebellion, and then you found yourself rebelling at T.O. as well.

FREDDIE ANN: Yes, I feel that's why we got so petty at meetings and why I just *had* to prove to people that children could have a balanced vegetarian diet, and I wanted every kid to have it. I had to define *me*, *Freddie*, and what I believed in and what my place was in the whole group. People in the group scenes at Twin Oaks prove their identity to the detriment of the group process. Also, because it's so hard to establish an identity in the group, you get lost in it.

Now I can run my kitchen, or my kids, but I don't feel like I come to a

group with that same impulse to assert myself. I'm much more relaxed and ready to go along with anything.

MARY: I think a lot of younger people come to T.O. with this idea of merging with the whole, getting real high on being part of this big group. I know I did, anyway.

And then as you grow older, there's this natural process of defining yourself and being able to pull away from the security of being part of this.

SARA: Well, the funny part is that as I get older, that's something I miss. Being able to identify with a group. I'm part of a lot of things I don't want to be a part of -- you know, Middle America. I really miss that sense of belonging to a group. If I sat down next to somebody there was always something to talk about -- that I lived on a commune.

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*There is a T.O. institution against which you very strongly rebel to show your individuality.*

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MIKI: What did you all believe in when you first came to T.O.? What did you hold as a really strong ideology that you no longer believe?

FREDDIE ANN: I was into this thing that economics was king of the world. That's what really turned me on in *Walden II*. You set up the environment and people would just evolve through changing their behavior. Whereas now I believe that that's just an idea--just one factor. I'm not a total communist who believes that economics and the physical plant are going to shape people's behavior.

SARA: In my strongest moments I believed that T.O. had at least the beginnings of an economic system that would slowly revolutionize the world. That this was a system that could and should work. I got discouraged at the technicalities of it, and at

seeing how hard it was for the system to work for 80 people.

I'm not even sure that it *should* work anymore -- that it is right for everybody. I remember one time I found this article on the Amish. It said that one of their aims was to be an example for the rest of the world. And there's something like 600,000 Amish. What kind of an example are they to the world? They're probably a small example to the people around them. It didn't mean that I didn't want to do things that other people could look and and say, "Hmm, that looks good to me". I like that example. But I shouldn't try to submerge everything else in trying to do that because it really isn't all that effective.

BREE: For me it was the idea of people being able to live together, be equal, and share what they have between them. The excitement for me at T.O. is all those people (well, *most* of those people) reaching a little farther - extending themselves a little further - having an ideal they're reaching for. And even though now I feel a little sad about new people coming in all bright-eyed and bushy-tailed, because I think they're going to go through the painful process of disillusionment, I still think it's really beautiful.

If I could convince myself that the process is so valuable that it doesn't make a difference whether or not it's going to be successful, I would probably chose community. I'd want to find a way to live in which I would be reaching up that evolutionary ladder. That's the most valid way for me to live my life, and that's what I'm missing a lot.

FREDDIE ANN: I ditto all that.

BREE: And in some ways, Freddie, I think that T.O. is a very spiritual community. For all the people at T.O. are trying to live as part of that whole. That's a lot of what life is all about. In my very vague religious belief, it seems we're always longing to get back to that whole.

Wow, it's really heavy to be disillusioned about that. Or maybe its that I still believe it, but I'm going to have to find another way to do it. ■

# the Tucson's

by Joyce Hardin

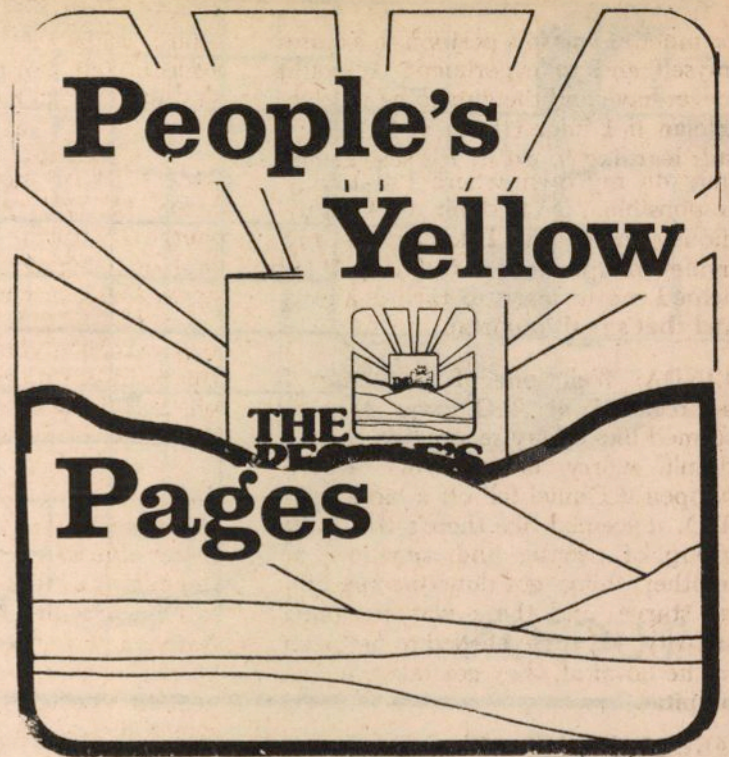
*Joyce's description of the Tucson PYP's development is accompanied by excerpts from their latest edition - including individual perspectives of the New West Trails Collective concerning their collection of "fascinating listings, windy quotations, and the scattered musings of writers and artists."*

When I moved from Philadelphia to Tucson, Arizona in late 1973, I brought with me a copy of the second **People's Yellow Pages** published by Vocations for Social Change in Cambridge, MA. I also had a copy of "Getting Together A People's Yellow Pages; An Overground Underground Toward Social Change," issued by the same group.

I found these two publications quite exciting, personally, because I was going through some changes of lifestyle and values and was moving in a more "alternative" direction. I think I also sensed the potential of a People's Yellow Pages as a community organizing tool, although at the time I hadn't the faintest idea what that might mean.

Shortly after we arrived in Tucson, someone there whom my husband and I had met before and who knew of our interests invited us to help put on a seminar series on "The Philosophy and Practice of Nonviolence". I took responsibility for setting up three sessions on "Alternative Institutions as a Tool for Nonviolent Social Change". As I began to find possible resource people for this series, it occurred to me that I might have stumbled onto a way to begin a People's Yellow Pages. I discussed the idea with Frank, one of the participants, who had been connected with a local alternative newspaper and the food co-op, and we almost immediately began to lay the groundwork for what became the first edition of **New West Trails, Tucson's People's Yellow Pages**.

Frank and another person had assembled a list of community resources, which the alternative paper had printed in a reference format, and this list seemed the ideal springboard for the project. Frank brought a few



others into the venture--all creative people with wide community involvement. One of them suggested experimenting with an initial project that would be limited in scope, to develop our expertise. He felt there was a community need for information on media contacts, so our first publication was the **Media People's Pages**, which we issued in late May, 1974 and sold for 15 cents a copy (to cover costs). MPP consisted of eight 7 x 8½ yellow pages, profusely illustrated with original graphics, with listings classified as to topic, such as "Audio-Visual Equipment," "Film People," "Film Series," etc. Several patterns were set in this first effort, which have continued through subsequent editions. A number of people put many volunteer hours into research, editing, graphics, distribution--and of course, meetings. We developed criteria for inclusion in the directory which specified: "resources accessible by people...alternative, co-operative, non-exploitative." Michael, who had been invited into the group at Frank's request, drew many of the graphics and oversaw the layout (He has since become a strong member of the publishing collective that has developed around the Tucson People's Yellow Pages.).

Another of the patterns we still follow is the combination of alternative and "straight" people, both in the work and in the listings--to say nothing of the consumers. We discovered quite a few people willing to barter, under certain circumstances, or willing to share their knowledge with others without compensation - and willing to "advertise" these facts in the Peoples's Yellow Pages. Or, as we expressed it in the first edition of the PYP:

*"Have you looked through New West Trails [the name we used originally for the book, now used for our whole*



# TUCSON

We're doing things here in Tucson, folks.

Alternative institutions are persevering, learning, even beginning to provide positive models to other sectors of the community.

But the special nature of our town - the mobility of our people, racial and ethnic isolationism, the seasonalism, and a lack of adequate communications forms - sometimes leaves individuals feeling isolated and drained.

Sure, we all get embroiled in the daily problems of keeping our own boat afloat. We can easily lose sight at times of the fact that we're not alone - but we're not. We're part of a down-home evolutionary armada of growing alternatives. No sheeit.

**HEY YOU**, yeah, the guy over there in the corner lamenting the passing of Vietnamese era "solidarity": open your eyes, the revolution is still happening all around us, the "movement never stopped. You know what's different?

## MASS MEDIA STOPPED EXPLAINING US TO OURSELVES

Does that mean we ceased to exist?

Because an editor of **Time** magazine got bored with hippies, or because crisis-oriented journalism couldn't follow the subtle personal, economic, social and spiritual forms that the ideals we rallied around in 1970 have evolved to in 1976, does that mean we've vaporized?

Did you?

Or did you just let a crust of cynicism obscure your vision?

Compulsive media chatter once gave us the guts to join hands and be a little braver, maybe; somehow the "Media movie" gave strength to the reality of resistance.

Perhaps it's time to start providing our own analysis of ourselves as we are today.

Perhaps it's time to understand better how police tactics in black and barrio neighborhoods affect all of us.

Perhaps it's time to gain strength and clarity by defining ourselves as an interrelated community.

Perhaps it's time to hook into the network of alternatives that is developing all across the country.

Tucson needs a consciousness-raising media vehicle more focused than grapevine gossip or the **Tucson Daily Star** to draw us into a greater understanding of the SIGNIFICANCE of a Free Clinic, a Women's Center, a feisty resistance by barrio neighborhoods against an intimidating federal raid on Manzo, a Food Conspiracy, a Tucson Cooperative Warehouse and Trucking Collective, a Small Planet Bakery, and anti-profit bookstore, a black challenge of TPD stop and search policies, a **People's Yellow Pages**, a Tucson Public Power effort to organize neighborhoods against utilities rip-offs, an Invisible Theater, a Ballet Folklorico, food buying clubs, a Teatro Libertad, and a Cooperative print shop.

We need a communication forum to speak to each other, to understand and define our connections better.

The **Zocalo** and **Mountain Newsreal** were PARTIAL steps in that direction, but total reliance on volunteerism eventually launches any long term project into the burn-out syndrome.

Individuals and groups that recognize how vital the growth of evolutionary alternatives in Tucson is, will also recognize that our own alternative media is a vital tool for our collective and individual strength<sup>h</sup>

Realistic support means commitment of green energy by those who recognize that having a place for our own dialogues will strengthen awareness of each others' needs and goals, and will facilitate ways of working together more closely.

*In the spirit of creative realism, keep those cards and letters coming Aunt Jo,  
Patricia Hedlund*



*publishing venture] and wished you were here? You might be next time, if--you offer a service or a product on an exchange or self-help basis; you work as a cooperative; you sell second-hand goods at non-exploitative prices; you have accessible a community or health service; you make hand-crafted goods that you trade or sell at non-exploitative prices; your business is oriented more to people than to profit; you offer as service or a product unique in Tucson; you offer a way people can 'plug in' - politically, spiritually, or to save the world in some other way; you offer fun, either free or at non-exploitative prices; you fit none of the above, but are in tune with the theme!*

WE priced the PYP at \$1.25 - enough to break even if we sold 3,000 of the 5,000-copy run. This edition had 80 pages, including the cover, and was printed in brown ink on buff paper, with a cover of heavier stock in tan. One of our contacts, a very "straight" person interested in alternatives, made a donation so that we could use colored stock and ink. She had helped us with a small donation to the Media Pages and also contributed to our second PYP. By and large we kept our expenses as low as possible. On the first edition almost all labor was volunteer, except for the actual printing. We did our own typesetting, folding, collating, and binding. We also handled our own distribution. We financed the printing by getting a number of small loans from individuals. I also approached the Quaker Meeting of which I was a member for a loan, which was granted (they lent money for the second edition as well). We were able to repay all loans 2½ months after publication date.

Most of the books were sold through bookstores. When we took the book to them, we explained the volunteer nature of our endeavor, and the fact that the price was set to cover costs, not to make a profit. Almost all of the stores took only half their usual profit. A few other stores declined profit altogether. By contacting the media, we got a lot of free publicity, including a cover feature in the evening paper's Saturday supplement. We've continued to have sympathetic coverage from the media for each of our editions.

Tucson is quite a mobile community, and we found that about six months after publication at least 50 percent of our entries were incorrect in some way. So we planned our second edition, to be issued on the anniversary of the first. PYP 1975-76 was larger than the original--96 pages in white, 60-lb. stock, with a two-color cover. We graduated to a web press for the printing, which could do the entire printing, binding and trimming in one fell swoop; no more tedious hand assembly, as with our first book. Financing was again done with loans. We had several enthusiastic volunteer distributors, so we sold about 4,500 of the 5,000 run. We once again priced at cost, and found ourselves with \$80 to begin edition No. 3.

As we begin each edition, we contact all listings, either by mail or phone, to verify their information. We try to limit the information-gathering to about two months and

endeavor to have a finished book no more than two months later. This plan results in a very intense period of production, but also assures accurate information.

Although we were feeling increasing community support and interest, we felt it might be time to test this support. In the questionnaire we sent out for the third edition, we asked for a donation of \$2, in addition to information and volunteer help. We raised about \$400 in this way.

Another change we made with the third edition was to accept the offer of an alternative distributor of magazines to handle PYP for 10 cents a copy. This relieved us of a tremendous volunteer task at a time when we were short of people. However, we have not sold as many books under this system. One person, even if operating a "business", does not get around as much as several people, and one of our former volunteer distributors had been an unusually aggressive and gregarious person. We raised the price to \$1.95 (No. 2 had been \$1.50), hoping that people would be willing to pay that much. This price increase seemed the only way to have a sufficient revolving fund to avoid "hustling" loans. As I am writing this, in July, 1977, we have enough money to pay the initial costs of a fourth edition, which we are now gearing up to do. We still have a number of the current edition to sell. We will be reevaluating our format, price, distribution, etc.. We are planning to have a new book out by October 15.

From the first edition of Tucson People's Yellow Pages, we have been getting feedback from individuals who have been helped by our book. For the last year or so, we have also been hearing from the establishment. The main reference desk of the public library uses our book as a key local reference. So does the Suicide Prevention Crisis Center. A new public service director at a local TV station told me a copy of our book was waiting on her desk when she started work the first day. These are but a few examples.

Recently there was another opportunity to test our credibility in the community. As we began to talk about a fourth edition, several of us got the old pit-of-the-stomach feeling that always accompanies facing the update research. It occurred to me that other organizations doing referral by telephone, directories, etc., needed some of the same information we do, and must need to update it. I approached Information and Referral, Switchboard, the main reference desk of the library, and a few others, and discovered that although all these agencies had some paid staff, they had no system for updating. I suggested that we try to do a common update questionnaire and all share the information, and possibly develop a system for periodic updating.

After several meetings, a plan is emerging and a questionnaire has been designed to fill the needs of the cooperating agencies. I was gratified by the respect given to the special needs of the PYP. I&R has offered to pay for mailing to groups we list in common, with others

paying proportionately for services they alone list. Details as to the sharing and storing of information are not totally worked out yet, nor is a longterm update system. A number of the groups have volunteered to do telephone followup. If this cooperative project is successful, we of the PYP will feel that an emerging role as a community catalyst is being fulfilled. If the cooperative updating leads eventually to a computer system that might make our present method of sharing information out of date, we will be pleased to have helped improve service to the community and to have brought together for the first time some of these agencies that do complementary work.

I will close with a mention of the growth of our PYP "collective" into a group for "cooperative publications and community skills reserch," as we say on our new letterhead. Members of our group have come and gone, but three or four have been involved pretty consistently. Michael and Frank, especially, and a few others of us, felt that we should put to year-round use the expertise and equipment developed in doing the **People's Yellow Pages**, and create paid work that we would enjoy doing. Since January 1977, we have been doing the monthly newsletter sponsored by the food co-op, and have broadened its community outreach and given it a more professional look. It had previously been done by volunteers and on a somewhat irregular basis. Our group helped a new local media group put out an extensive media handbook for community groups. We helped them learn layout skills so that they could do their own work on our equipment. Currently New West Trails Publishing Collective is negotiating with the Tucson Family Life Council to publish their monthly newsletter and their directory of helping services. There is also a possibility of NWT's publishing the quarterly newsletter of the Arizona-New Mexico Federation of Cooperatives. In all of this work, prices are kept quite reasonable, and appropriately professional standards are maintained.

Another volunteer project that is being undertaken is the publication, for the next year or so, of the internal newsletter for the Movement for a New Society, **The Wine**. We are just now facing the challenge of scheduling these diverse commitments, so that people who need money can get some, an so that nobody gets "burned out." These are exciting times for us--in which we seek to unite goals of personal fulfillment, consciousness raising, and service to the community.

*If you would like to see a copy of the Tucson People's Yellow Pages, send two dollars [includes postage and handling] to 534 N. Hoff, Tucson, AZ 85705. We'd also be glad to answer questions sent to that address.*



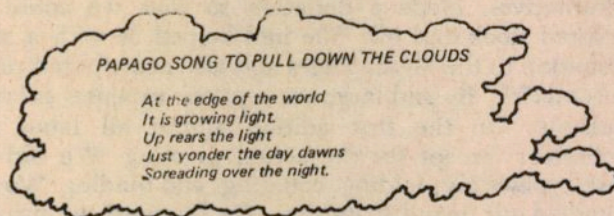
## PERSONAL GROWTH

C.O.P.E. (Community Organization for Personal Enrichment)  
% 2109 N. Campbell (85719)  
795-5520 Roland Brammeler

For persons with emotional problems, that need socialization. Works in cooperation with community mental health programs. Three locations available. Call for more informa-

of special interest to

## Native Americans



## Crafts

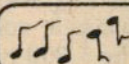
### BUSINESS PHILOSOPHY OF PINEY HOLLOW SILVERWORKS

Establish the concept of having a good time  
Define it for yourself  
Consider all decisions on that scale of values  
Back up--and be backed up--by cocommittants.  
Mike Haggerty

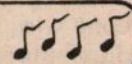
Let me state the basic tenet and philosophy America and I grew up on:  
"--you can't mix business with pleasure--"  
Well here we are... four years later, having done a lot of mixing and sharing of our business. It's fun. It's painful. It's living. It's capitalistic. It works. It's a way of being--all day-- that starts early and continues without the wall of "Time for business".  
I think a good business is to provide the workers with means of support--a fair reward for presenting people with, in our case, a product that is meaningful and a learning experience for all involved. I've really been turned on through my work... to the history and energy of stones and jewelry Part of my responsibility is to pass that on. A happy person is good for society... business should be a joy.

Sara Winter

I try very hard to be fair,  
not to rip-off customers,  
fellow workers or myself,  
to love my work and my partners.  
Janice Postillion Acedo



Architecture in general is frozen music.  
--Friedrich von Schelling.



Design Exchange (see Art/Design)

## Art / Design

ARTS COUNCIL ASSOCIATION OF SO. ARIZONA  
Box 27326 (85726)

There is more to this people's yellow pages business than fascinating listings, windy quotations and the scattered musing of writers and artists. There is a skin and bones publications crew whose work would be familiar to anyone who has crashed a deadline. That is a world of work where information swarms at you; over the phone, in your dreams and at your front door. Notes are taken, lost and found again only to be duplicated and then discarded. Sounds crazy? I have not yet written the most remarkable thing--no one gets paid.

I'm not certain yet how we do it, yet I know that in three years of involvement I have never received a check, a buck, a dime, nothing for personal use. Something else has sustained my effort, and the efforts of other longtimers. We do make money at other things. I freelance as both an artist and a management consultant whenever opportunities present themselves. On Wednesday evenings, forty or so times a year, I come to meet these people who want to publish a people's yellow pages and we work together on it. We talk dreams to each other in the spring. "Let's get people to write about co-ops! Let's get pictures of Tucson that people don't usually see! Let's get more listings of mechanics!" Dreams get lost as the summer loafs along. We mail applications and wait, working all the while at our other livings, wanting all of you "out there" to respond in record numbers and save us from a thousand phone calls.

As August thunders in the sky over Tucson, our research begins in earnest. While the sky falls in on summer diehards, our offices/homes begin to fill with a paper snow. Organization becomes a necessity. Questions peer and peek out of range in the corners and then sneak up behind us, chortling. A thousand bits of information cry out for order. Bit by bit we answer, beckoned from other lives, other deeds, other duties until, by October first, we are consumed by daily work to be done. This is the rough time and a place where our volunteerism pales beside the mountainous nature of the job we have undertaken. Money talk increases to the tune of tempers inflamed by thankless tasks. "Someone should get paid for this!" Said with the full understanding of our empty purses, yet needing to be said. For some things, only money pays.

Decisions create a course and downstream, a direction. We ask for donations from applicants. We get enough to forego the usual loans. Months later and downstream we have raised the price of the book. Money is being asked to insure the survival of our work.

Through the winter of this book the office/homes will have emptied of the scrap paper snow, to be replaced with neat and broken bundles of *New West Trails*. Distribution will be humming and we will be running from Walden's El Con to B. Dalton's to Food Conspiracy to Barry's Bookworld to Livingston's to... Tired, we watch our bank account tremble and fill. The printer gets paid. The typesetter gets paid. Distributors get their commission. We nibble on leftover pride and accomplishment, wondering whether to do it again.

*Michael Ray*

Isn't it delightful to behold the first finished copy of a new publication! How I looked forward to seeing these neat rows of print, punctuated with witty illustrations at telling points, the cover flashing with whatever colors we were able to afford; but

most of all, I wanted to savor that long awaited arrival at completion. So here it is, and I hope everyone who sees the *New West Trails* shares my feelings. But I wonder what more can we share? I feel concerned that for most of its readers NWT is just one more groovy little magazine to leaf through in idle moments, perhaps to look up one's own or a friend's name. Of course I want everyone to relish the book, to take pleasure in it, but I also hope that it will be used for the purpose it is intended. For me, that purpose is always to weld a community of interdependent individuals, unafraid to confess our needs, and open to accepting whatever may be available to help us satisfy them; ultimately to satisfy ourselves through that sharing process. Unless I feel we are working together toward that goal, all heart goes out of the enterprise, and NWT becomes just one more object in an objectified world, and the countless labors needed to produce it seem pointless and oppressive.

I guess what I'm saying is that NWT needs all of us to make it what it's meant to be, not just the handful of us who put out this book. Together we have to research the emotional, material, and spiritual foundations of our lives and rediscover alternative forms of energy sharing between people, not just between people and their pocketbooks. So, dig into the *Trails* whenever you have a wish, a question, or a need. See if someone in here can fulfill it, and work with him/her to make the exchange fulfilling for both of you. That's how I, for one, will feel rewarded for the love, time, and energy poured into it. I bet you will feel rewarded too.

*Lynn Ratener*

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Tucson is a community, and as such we are bound together by common circumstances of law, location, and environmental constraints. Few are those of us, however, who relate to the whole of Tucson as our stamping grounds. Instead, the Tucson that most of us know is a dynamic of many communities of difference, or subcultures. These subcultures may be broadly conceived of as either communities of fear, or communities of hope.

Communities of fear are marked by their common concern for security [from the latin "freedom from care"]. Energy is put into creating a feeling of safety. This same confidence tends to engender carelessness and a want of caution, forces that undermine the accomplishments of any community of fear.

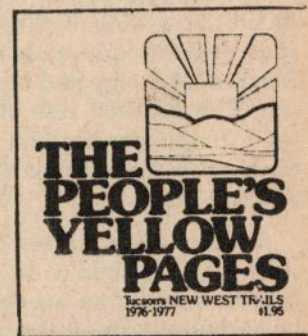
Communities of hope have in common a desire for some good. This is coupled with at least a slight expectation of obtaining it, or a belief that it is obtainable. The *New West Trails* was conceived as an access point to the community of hope as it exists in Tucson. We hope you find what you desire there.

the NWT Collective

**Fantasy**

**Handicapped Services**

**Recycling**



# where the money goes

from A Handbook For  
Exploring Dreams,

by Dick McLeester

When you buy a book, have you ever wondered where your money is going? What portion of it goes to the author and what part to paper costs, printers, publishers, distributors, advertising, bookstores and so on? What portion of your money goes to reasonable pay for real work done and how much to excessive profits for a few intermediate people along the line? I want to raise these questions here because they are a crucial part in the process of creating this book.

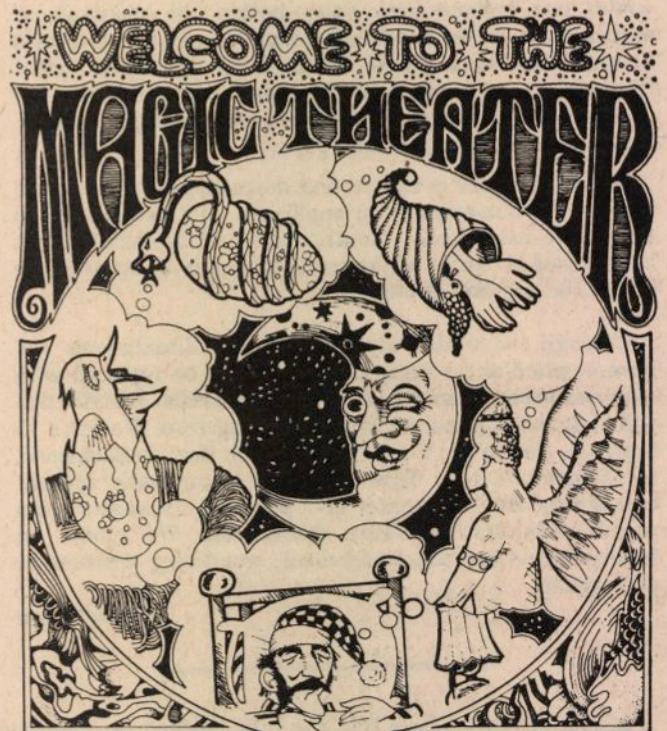
A major question that arose during this project was how the book would be published. At first I considered going to a large publisher. But I began to wonder when other authors complained of having little control over their work and its presentation to the public once a big publisher had it. Through my work in bookstores and libraries, I learned that a few large companies and multi-national corporations control a major part of the publishing industry and are in business primarily for their own profit. This seriously limits and distorts what can appear in print. Since this is a situation that I do not want to be used by or in any way support, I have decided to bypass publishers.

Initially, this means much more work for me, as I must do all the editing, typing, correcting and layout myself; then deal directly with the printer. But having greater freedom of design and control over my work is worth it to me. This decision also creates greater personal risk and some tough distribution problems. I'm trying to solve these problems as I go and would greatly welcome the reader's help.

Another question that came up was how I would price the book. I wanted to set a reasonable price so that many people would have access to the information, yet had to be careful not to set the price too low and lose money. I

Scattered individuals are starting to listen to their dreams to see what they might offer. People are looking to other times and cultures to see what different attitudes they had towards their dreams and what value those people got from them. Dreams are being used as inspiration for art, theater and poetry. People are gathering in groups with the specific intention of sharing and working on their dreams, and exploring ways of integrating them into all areas of their lives.

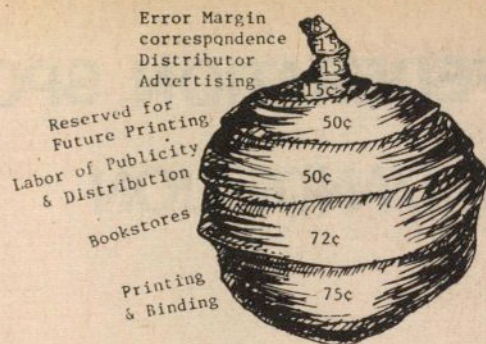
These things and more are beginning to happen. And while many misleading and unappreciative attitudes towards dreams are as popular as ever with the general public, a change is beginning to occur. I am putting this book together as a means of supporting and encouraging those changes. I hope it will be useful to many individuals as well as affecting some changes on a larger scale.



A HANDBOOK FOR EXPLORING DREAMS by DICK McLEESTER



1st Printing  
1,000 copies



2nd Printing Estimate  
3,000 copies

Illustrations by Priscilla Stadler

decided to estimate the real costs such as printing, supplies, a fair payment for my work, advertising, bookstores' percentages, etc. and set the price accordingly. Further, I decided to print up this information, so that the reader could understand where their money was going. Without such efforts at accountability it is often very hard for the public to tell if a price is really fair and it is a mystery how any specific figure was arrived at.

From the start this project has been entirely non-profit. I define profit as money taken beyond basic necessary costs (including a fair payment for work done). It seems to me that efforts to maximize such profits by publishers and (to a lesser extent) booksellers and authors are inevitably at the public's expense. I feel best when working for people, not for personal profit.

Above is an exact breakdown of where the \$3.00 price of this book goes, much as a dream might picture the "fruits of our labor". To get total figures of what I spent, move the decimal point three places to the right. Multiply the figures in the 2nd printing by three. The two images show the changes taking place as I move from the first to the second printing.

There are several changes to note: The cost of printing a second run with a larger quantity brings that expense way down. I am planning on wider distribution and increased bookstore sales, so I've set aside a larger percentage for that. For both printings I had to get loans for the initial printing costs. (Thanks again to those able to help out with loans and donations.) I will try to set aside enough funds to cover this in the future.

From the first printing I managed to pay myself \$600. This is for three years of work--and if I had computed it by the hour, it would be embarassingly little. Actually I've done pretty well, considering that most self-published books lose money in the first printing. There is a lot more work involved in this kind of project than I had imagined, but I enjoy the challenge.

I am trying to set aside more for the labor needed to really promote and distribute it well. Still, this is nothing when compared with the amounts spent by large publishers. They also have big advertising budgets and automatic distribution networks. Instead, I'm relying

heavily on direct contact, word of mouth, and small-scale advertising. Your help in this effort would be greatly appreciated.

You could talk it up among friends or introduce it to the community by holding a dream workshop. Perhaps you could write a review of it. If you know of people who might be interested, send me their addresses. Suggest that your local library or bookstore order it. Let's see how far we can spread an awareness of dreams and the practice of dream-sharing!

#### Ever Considered Self-Publishing?

Self-publishing is becoming an attractive option for more and more people. You need relatively little money to get started. You are in control of your own work. It does require hard work, but the skills needed are not hard to learn. As more people do it, we are developing mutual support systems.

If you are considering such a project, let me know and perhaps I can help out in some way. I strongly recommend you check out the following sources:

**How To Publish Your Own Book**, by L.W. Mueller. 1976, 180 pp. \$4.95 from Harlo Press, 16721 Hamilton Ave, Detroit, MI 48201.

**The Self-Publishing Writer—A Quarterly Journal**, \$8.50/year or \$2.25/issue from Box 24, San Francisco, Cal. 94101.

**Committee of Small Magazine Editors and Publishers**, Box 703, San Francisco, Cal. 94101. COSMEP membership is \$25.00/year and includes voting rights, a monthly newsletter and a series of technical pamphlets on Production Design, Promotion, Finances, etc.

**Welcome To The Magic Theatre—A Handbook For Exploring Dreams**, by Dick McLeester is available for \$3.00 plus \$.50 postage from : Food For Thought Publications, Box 331, Amherst, MA 01002. Or, send a SASE for more details.

# FEDERATION SPONSORS CONFERENCE AT DANDELION

by Jane Dandelion

Dandelion is a community of six people living on 50 acres in southeastern Ontario. We all have a strong commitment to the growth of the communal movement, both here and elsewhere.

In February, our search for new ways to promote this growth led us to the idea of a conference - an event where people could learn about community through a series of workshops and, more importantly, through the collective experience of the conference itself.

However, we were unsure that such a small and inexperienced group could pull it off, so we approached the second assembly of the Federation of Egalitarian Communities, held at Twin Oaks, for help. The Federation decided to support the conference and, more to the point, a number of individuals from Twin Oaks, Aloe, and East Wind said that they would come and help. It was on.

## Getting Ready

As the day approached, the whole of Dandelion seemed to vibrate with apprehensive excitement. Construction was lagging its usual month behind schedule, and we were wondering if the new shop would be ready on time. The Boy Scouts seemed to have every army tent in the country tied up, and as Doug started phoning all the beer companies in the Toronto phone book about tents with advertising on them, we prayed for a miracle. The outhouse was still no more than a hole, and a pile of lumber, and as the registrations rolled in, we began asking ourselves if we could really feed all these people from our small farm kitchen.

Then, on a hot day in mid-June, the first wave of help arrived. It was Piper Twin Oaks, Shadow East Wind, and Allen and Tim from Twin Oaks' recent Walden Two Week (a 10-day communal living experience).

Amid slowly diminishing protests that they couldn't build anything, Tim and Allen went off with Donald and built a partitioned, four-hole outhouse.

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*For the duration of the conference we lived together as a community of 100.*

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Piper searched through the conference registration and found Dennis and Ray, both nearby and with construction skills, to help us finish enclosing the shop (which still looked more like a covered bridge than a building). Shadow and I got down to site and program planning.

By June 19 the rest of the Federation reinforcements were here. Edward, John, Nathan and Ellie had come from Twin Oaks (along with three tents!). Carol, another Walden Two Weeker, had brought Ira and Rafael from Aloe, and Hopi was here from East Wind (as much to help us with our accounting as to attend the conference).

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*Miraculously, we worked together like some well-oiled, if unconventional machine.*

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Gordon arrived from a craft show with Rob. Our old friend Richie was back full of ideas, positive energy and a car-load of weird and wonderful props to make things happen. Pan was here to finish the solar shower, and two more visitors, Ron and Rick, made us 23 in number.

Miraculously, we worked together like some well-oiled, if unconventional machine. Tents were erected, signs and bulletin boards went up, tables and dishwashing facilities appeared in the main field, and 1000 details were attended to while the phone rang with last-minute registrations. We really were going to have more than 100 people. The kitchen crew began turning out bread and granola in quantity.

## Conference Begins

On Thursday, June 23, the cars, vans and campers began turning off at the registration area where they were often greeted by the sound of Edward's fiddle and John's guitar. Colorful tents started sprouting in the back pasture, and scrumptious buffet was laid out in the main tent. Ira, John, and Carol had begun a weekend of miracle-working in the kitchen. That evening the shop



was cleared for theatre games and stangeness melted away. Fine food was going to be matched by some equally fine personal interactions.

Friday morning we began by sitting in a large circle to share some energy and some general information. Then we moved to the shade of the big tent to talk about the Federation, its history and future, and about each of the federated communities. After preliminary introductions, a lot of our talk centered around children and the child-rearing programs of the various groups. A number of parents were upset that so few of the communities

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*The topic of sexual equality had us dealing with fear and anger for which many had been unprepared.*

---

represented were accepting members with children. (Of the federated communities, only Aloe was actively encouraging people with children to apply for membership. Since the conference, and partly because of it, Dandelion has opened its membership to people with children.)

Most of the remaining conference discussion took place in small, informal workshops, about 30 in all, with topics ranging from values and agreements to community economics; from government and labor distribution to spirituality.

Some of the more intense and memorable workshops seemed to happen on Saturday, when we'd warmed up and when the rain drove us into various shelters. The effects of the morning workshop on spirituality could be seen in many faces, and that afternoon the topic of sexual equality had us dealing with fear and anger for which many had been unprepared. The fact that 20 people, who had met two days before, could sit together for more than two hours and work that through was a testament to the sense of community that had been building.

There were also at least five different workshops related to verbal behavior and communications and meeting skills that served to keep us all aware of the sharing process. Richie and Ken, communally-oriented behavioral and clinical psychologists respectively, talked about language, positive reinforcement and plain talk, and demonstrated some practical and amusing exercises. Blair, Bill and Lynn from the Movement for a New Society took us through a meeting on group process and another on communication and conflict resolution. And wherever the MNS people were, their meeting techniques seemed to move the various workshops in the direction of clear communications.

But the sharing went beyond the workshops. For the duration of the conference, we lived together as a community of 100, everyone helping with the work by doing childcare, cooking meals, giving workshops, cleaning up and taking care of each other. There was dancing and music, a film showing and a campfire, and an early morning meditation amid the dew and alfalfa. And of course, there was a lot of talk mixed with smiles and hugs and laughter. Not even Saturday's rain could stop the process.

We ended as we began, holding hands in a large energy circle. Many of us left that circle with the sense that the community we shared wasn't ending, but just being extended over time and space.

#### An Evaluation

I watched some people going through intense changes in those three days, as they considered how community might affect their lives. The letters we have received since the conference indicate that it may have been a turning point for some. I'm hoping that many who were here in June will be living in community by the fall, and some may even be living here at Dandelion.

For those of us who already live here, the conference was a time of reinspiration. We spent three days talking about why we are here, and ended up very happy that we are.

Given a chance to catch my breath, I'd be ready to do it all over again. I'm looking forward to applying what we've learned at another conference next year. Meanwhile, there's a conference especially for people with children at Aloe this October 8-10 (*see Grapevine for description*).

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*The fact that 20 people who had met two days before could sit together for more than two hours and work that through was a testament to the sense of community that had been building.*

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# New Wave, Old Wave Coops Convene

BY ANN EVANS

"America should no longer present the spectacle of a great continent without a united Cooperative Movement. We have the enthusiasm for Cooperation; we have the need; we have the people; we have the cooperative societies; we have thousands of men and women consecrated to the ideals of Cooperation. The national unification of these forces is imminent."

This summons appeared in the June, 1918 issue of the *Consumer Cooperator*, calling for the first national consumer cooperative convention this country had ever known. This summer, approximately 60 years later, the Consumer Cooperative Alliance, the national organization of consumer cooperatives, held its 48th annual Institute in Montclair, New Jersey, June 23-26. Over 200 people came from all types of co-ops across the country to participate in workshops, hear speakers, develop policies and elect new board members.

In one of the most noteworthy actions, three people from the new co-ops were elected to the nine-person CCA Board - an indication of the new co-ops' growing stature. For the first time, the two generations of cooperators will have the chance to work together to create a strong consumer cooperative alliance. (In the past, philosophical differences have interfered.) At the conference, plans were made for the use of the long established Mideastern Cooperatives warehouse facility by the New England Federation of Cooperative Organizations (NEFCO), a new wave wholesaler. Recognizing the inherent strengths in unity, the cooperatives decided to put into practice one of the principles of the International Cooperative Alliance: "cooperation among cooperatives."

Not all conference participants were representing food co-ops. In fact, the largest contingent came from a housing cooperative in Detroit, Cooperative Services Inc. Group Health Co-op of Puget Sound, the largest health co-op, sent a representative. Auto repair co-ops, memorial co-ops, travel co-ops, credit unions and book co-ops all had representatives as well. Many community development corporations and housing projects had staff at the conference to learn what they could. But the food co-ops have demonstrated the most growth in recent years, and the story of that growth was told at the conference.

The network established by the food co-ops is a good example of what can happen when people build and patronize local alternative economic systems. The small co-ops, like those co-ops which survived the thirties, have established their own warehousing and trucking systems to serve the not-for-profit food system across the nation. (For more detail, see the new national *Food Co-op Directory*. Information on how to order is in the Resources section of this issue). Various innovations may be what allow them to survive in their highly competitive business. The Inter Cooperative Community (ICC), a federation of co-ops in Wisconsin, employs a full time

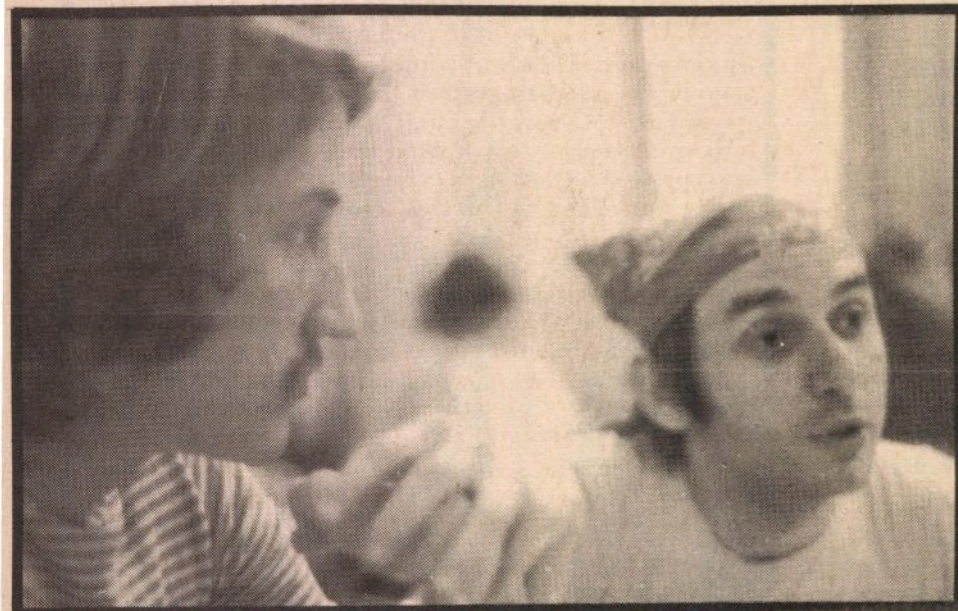
## ROOTS OF THE COOPERATIVE MOVEMENT

Fifty years ago, as now, co-op ideas and dreams were flourishing; the co-ops were anxious to establish cooperative wholesalers; to improve store management; to extend cooperation into housing, insurance, and credit unions; to explore the relationship of the consumer's and producer's movement in America; to examine co-op education programs; and to promote national cooperative unity. At the first co-op convention, individuals reported on cooperative activity in their areas: Ernest Ames of San Francisco reported that although many of the 100 co-op stores organized in California since 1898 had failed, the Pacific Cooperative League was helping to reestablish them under a new centralized plan, The Finnish cooperative movement reported over 100 stores nationwide, several co-op creameries, credit unions, insurance companies, and three publishing plants.

Excitement was in the air at that first consumer cooperative convention of 1918, but like the co-ops which had come before them, many of these groups failed.

Cooperative culture grew again in the thirties and forties, nourished by the efforts of Socialist leader Upton Sinclair on the West Coast, agriculture cooperator Murray Lincoln in the Midwest, former California Congressman and Co-op League President Jerry Voorhies in the East, and Toyohiko Kagawa (who called





*The general tone of the conference was very high, as new co-ops and old reviewed problems and progress.*

co-ops "brotherhood economics") across the country. What finally prompted millions of Americans to join and form cooperatives was the severity of the hard times nationwide. With the return of post war prosperity and the growth of food chains, co-ops went into a period of decline. The Berkeley and Palo Alto Co-ops and Greenbelt Consumer Services, together with their respective wholesalers, Associated Coloperatives and Mideastern Cooperatives, were the strong, if sole, survivors of that generation.

Today these few co-ops provide the necessary volume to make possible the CO-OP LABEL products carried by so many of the new co-ops. CO-OP LABEL is owned by Universal Cooperatives, the national cooperative wholesaler owned by the various regional cooperative wholesalers, which in turn are owned by the retail cooperatives in the area. These regional warehouses all belong to the Cooperative League of the USA (CLUSA). CLUSA was founded in 1916 by James Peter Warbasse, originally as an organization solely for consumer cooperatives. E.R. Bowan and Murray Lincoln changed it in the 1940s to accept all types of cooperatives. Today, CLUSA remains the recognized voice of all co-ops in America.

#### THE CONSUMER COOPERATIVE ALLIANCE

Cooperative education has always been seen as important. It is one of the principles of the International Cooperative Alliance. Upon the death of Eastern

Cooperative League in the late twenties, a new organization for education and training about consumer cooperatives was established. In 1950, the same organization was incorporated as the Cooperative Institute Association (CIA). In the early seventies a group of active cooperators began to question the scope and depth of the cooperative movement; they sought to convert CCA into an advocacy organization as well as a training institute. Thus in 1974 the CIA was renamed the Consumer Cooperative Alliance. Three regions were established, each with representatives on the member-elected board: Eastern, Central, and Western. The CCA was conceived as a national link between consumer cooperatives, as a spokesperson for co-ops in situations where the League (CLUSA), due to its broad membership base, could not speak out, and as a vehicle for increased information exchange and cooperative development.

Many of today's new co-ops have roots in the turmoil generated by the effects of the 1960's conflict in Vietnam. The cooperative way offered a sense of belonging, a positive force for rebuilding a sensible society, and an organizing tool for education and change. The back-to-the-land movement along with rising concern for the quality of food fueled the movement which, combined with the advent of double digit inflation, accelerated in the seventies. Today the economic base established through so many unpaid hours in the late sixties and early seventies has expanded to support a viable national cooperative food distribution system.

education coordinator for the network. The new Mexico-Arizona Federation warehouse in Tucson is sending a worker to graduate school in finance. Other innovations such as community education and information to members about the politics and nutritional value of food, experimentation with direct marketing to local producers, and federation publications can all be funded simply through the purchase of food at locally owned and controlled food stores.

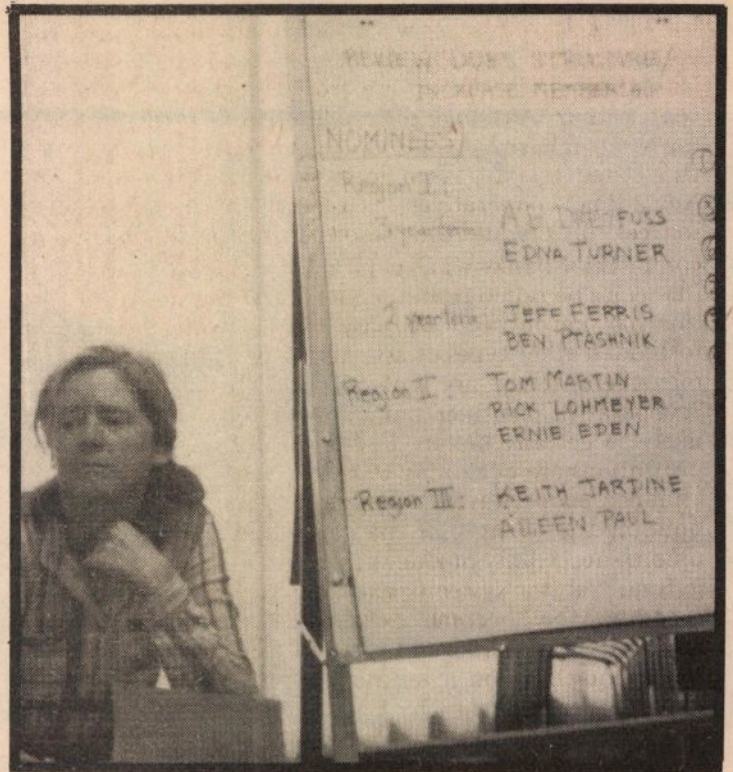
The success of the co-ops in particular geographic areas is noteworthy. For example, in California alone there are over 300 food co-ops. Most of these are informal buying clubs in which neighbors meet once a week to place a combined food order, but over 60 are actually stores, and 23 of these are full service supermarkets. Together, the 50,000 plus member/owners of these co-ops purchase a monthly volume in excess of \$10 million. The Berkeley and Palo Alto co-ops, first and seventh largest in the country, have shown the private chains that co-ops mean business.

The trade associations don't mind the buying clubs, but they're closely watching the buying practices and growth of the co-op stores. So has Richard Spohn, former Nader Associate and present Director of California's Department of Consumer Affairs. In recognition of the growing consumer interest and participation in co-ops, he created a position last October for a consumer cooperative specialist within the Department's Research and Development Unit.

The single most moving presentation of the conference was from Gar Alperovitz, Director of the Exploratory Project for Economic Alternatives in Washington, D.C., and author of **Beyond Corporate Socialism**. He discussed the responsibility cooperatives have to balance the business and social forces of today. This is an ongoing debate within the cooperative movement and relates to the interpretation of another cooperative principle recognized by the International Cooperative Alliance: political neutrality. Although no one is arguing that co-ops should endorse political candidates, the debate is over whether co-ops can and should take political or social positions on issues, some of which directly affect the cooperative. The difference is that some people think of cooperatives as a way of life and some as a way of doing business.

The problem occurs when members of the same cooperative hold differing views. For example, the Berkeley Co-op Board was recently asked to boycott Florida orange products. The Board decided to distribute educational material at point of sale, but not to remove products from the shelf. Subsequent action on the part of some members was to quit in protest over continuing to carry the product; other members quit over having to read about sexual freedom every time they wanted orange products. Clearly, for a business in which volume is the key to survival, this type of bind is undesirable.

Alperovitz argued that we are in a very difficult period of American history, that there will be no return to



*The election of new wave co-ops to the Board*

normalcy, and that giant corporations are proposing mergers using government power. The necessity for talking with each other about building a larger social movement that can address the whole economy has never been greater. That dialogue involves extending our efforts beyond the concepts of the cooperative movement. If the cooperatives themselves wish to advance, they must work together with allies. This is the only way that the proposed Cooperative Bank Bill will be won, and that significant changes will be brought about in the American economic system.

The main business of the conference, however, was accomplished in a series of workshops. Single workshops focused on: agribusiness cooperatives; consensus decision making; and the differences and similarities of consumer co-ops and worker collectives. A series of three workshops each were held on: finance for beginners; the role of the Board of Directors and involvement of members; neighborhood credit unions; cooperative housing; inter-personal relations; and cooperative health care. The series workshops achieved some depth into the subject

matter. For example, the credit union workshop focused first on organizing dollars instead of votes or food as a key to community power; second, on the nuts and bolts of credit union organizing; and third, on where to go from there. Many new co-ops are just now ready to start credit unions, whereas most of the older co-ops have long since offered their members this service. The older credit unions have often even outlived the original cooperative store.

The relationship between the credit union and the consumer cooperatives is curious and indicative of legislation obstructive to the growth and development of cooperatives. Although the credit unions are theoretically the financial arm of the cooperative movement, they are prohibited by law from loaning to any organizations (including cooperatives). Cut off from cooperative sources of credit, the co-op stores must get from commercial banks what capital they need for expansion that can't be raised from the members. For many reasons this has never been an easy task. Credit unions are forbidden other types of association with the cooperative movement (they are not allowed to use the word "cooperative" in their name). And the situation is not likely to get any better. For-profit commercial lending institutions are beginning to refer to the credit unions as "finance cooperatives," though not with the intent of building the strength of the co-op movement. As credit unions successfully pursue share draft accounts, electronic fund transfer systems, and larger loans for consumer spending, they become more of a threat to the virtual monopoly that banks and for-profit commercial lending institutions have on investment capital.

The implementation of these directives and resolutions is limited by the time and energy of the nine member Board and the meager resources of CCA. But there are certain indications that the advancement of consumer cooperatives will occur regardless. If that is the case, CCA will increasingly be a conduit for that energy, and the impact of the following few factors may be enough to prevent the latest wave of co-ops from dying out.

In addition to the workshops, the organization held its annual meeting. The membership of the Alliance issued several directives to prepare CCA for an expansion of its scope and ability. These were: to get tax-exempt status; to issue a newsletter; to hire a full time fundraiser; and to hold regional institutes specific to the needs of the area co-ops. The assembly further resolved that the CCA appoint an education committee; that \$100 be allocated for the use of the committee and it be authorized to secure further funds; that the CCA support the movement of a strong national lobby to promote consumer housing; that the CCA set up a committee to get a co-op lobby started; and that the CCA establish a task force to research issues connected with the Bank Bill. A letter was approved urging President Carter to denounce the abrogation of human rights in Chile.

The concept of public support for co-op development is gathering momentum. Public funding is channeled to co-ops through grants, CETA positions, and allocated staff-time by various state and local agencies. While some cooperators argue against this funding practice as undermining the self-help premise of cooperatives, most would at least agree that public funding channeled through the proposed consumer cooperative bank will make a significant difference. The bank would have available \$500 million dollars to loan to co-ops or other

not-for-profit businesses over the next five years. In time, the bank would be wholly owned by the consumer cooperatives just as the Bank for Cooperatives established in the 1930s is now wholly owned by agricultural co-ops.

The bill passed the House on July 13, by a margin of one vote. The fact that it passed at all indicates not so much that the policy makers are becoming enlightened, but rather that the country has changed, and there is more pressure on the legislature to reflect that change. The bill was opposed by the Small Business Administration and Small Business Associations, retail grocery associations, and even certain associations of agricultural cooperatives. President Carter has not yet taken a stand on the Bill (S1010). Hopefully, public policy is changing to support of local control and alternative economic systems.

Besides not trusting big business, people are seeking out community. Many are finding it through cooperative activity, both in rural and urban settings. Second and third generations are being born in this country with a heritage of alternative life styles as their native culture. It was this growing commonality of cooperation and community which brought people together at CCA from all over the country. Through our respective businesses, we seemed to be reaching out toward similar goals: democracy in the marketplace; communication and exchange through a national network; and strength for ourselves and our communities through self-reliance. ■

*Ann Evans is a Consumer Cooperative Specialist for the California Department of Consumer Affairs, co-editor of JAM TODAY, JOURNAL OF CALIFORNIA COOPERATION, and an active co-oper in the Davis Food Co-op, and the Nor Cal Valley Co-ops. She welcomes any comments or questions directed to this address: Ann Evans, Department of Consumer Affairs, 1020 N St., Room 500, Sacramento, CA 95814.*

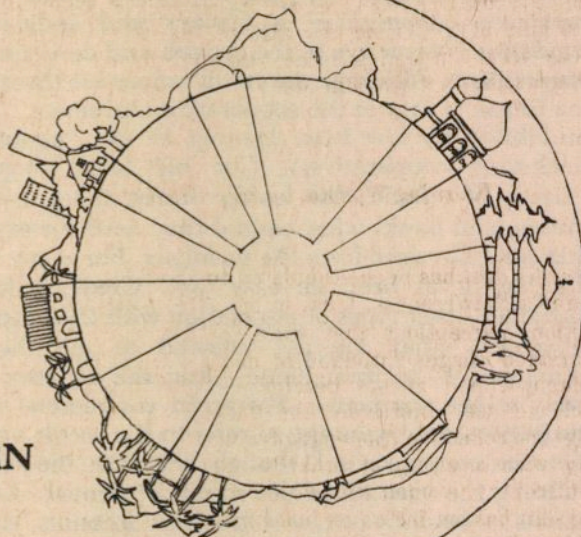
The National Consumer Cooperative Bank Bill will provide capital and technical assistance for cooperative development. As this monumental legislation moves closer to passage, the challenge is to prepare to use this opportunity. The Cooperative League of the USA has created the Consumer Cooperative Development Committee. Two representatives of newer co-ops serve on this committee. Together with representation from larger regional and local consumer co-ops, the committee is attempting to put together a national program for development.

This is an invitation to participate in a great Rochdale principle, "Cooperation Between Cooperatives." By formulating local and regional development plans and pooling them into a national program, the cooperative movement can further demonstrate its alternative to traditional business development.

Send your suggestions, local plans, or possible plans to the Consumer Cooperative Development Committee. Write either Larry Hoze of Common Market at 1329 Cal. St., Denver, CO 80204, or Pat Torzinski of Milwaukee Area Cooperative Federation at 2437 North Booth, Milwaukee, WI 53212.

# international

## PERSONAL GROWTH AT FINDHORN



Edited by Vince

During my travels through Africa, Asia, and Europe, some people indicated interest in writing for our magazine. That was to have provided an initial direction for this column. As of yet there have been no articles from those people. An alternative is to include some of the material that we have received in the past from our friends around the world.

In issue #22, the featured community was Findhorn. In that article, excerpts were taken from the writings of David Spangler, a former member of the community who now lives in the U.S.. The focus of the article was a discussion of the transcendent new age purposes of the community. Findhorn is probably best known throughout the world as the community espousing planetary culture consciousness (check W.I. Thompson's book *EVIL AND WORLD ORDER*). In its fifteenth year it is now in a different phase, not so much emphasizing the famous garden as examining paths for being a force for consciousness expansion on the planet. Over two hundred people of all ages are cooperating on a journey to create an ever-expanding "University of Light".

Given these lofty goals, it is still necessary to experience various levels of struggles in determining the means. In the following personal statements, the people of Findhorn reveal some of their pursuits for a good life. Transcendent purposes are valuable in orienting our daily activities. And, our daily activities are outgrowths of our behavior patterns as they were learned in our youth, combined with our struggling desires for perfecting new age ways for interaction, which are further influenced by our current environment. These aspects of all our past influences, while operating in the context of certain goals, affect our day-to-day involvements, making for unique interactions and dramas in communities everywhere.

*Findhorn was founded by Eileen and Peter Caddy. Initially they had much control over the direction of the community. Recently, this control has been shared by a group labelled the "core group"; eight people who have some wisdom. Also, people in the community with more responsibility are called "focalizers", directing the energy in certain areas of Findhorn.*

*What follows are reflections about personal growth and collective process, from the core group and others, excerpted from Findhorn's bimonthly newsletter, OPEN LETTER.*

*Positively Negative, from Michael Ryan*

Perhaps it's not so great a paradox that only since I've come to Findhorn, where the accent is always on the positive, have I begun to accept my negativity, to use it constructively. Findhorn is a centre of light as well as love, of honesty as well as goodwill. The honesty to admit that I'm not always being loving takes courage, and here I seem to be finding that strength. I'm not a person who looks at the world through rose-colored glasses. I even tend to be a sceptic, and Findhorn might well seem an unlikely place a sceptic to call home. Yet I can't imagine any place on Earth I'd rather be than here.

The thing I've discovered, though, about those negative thoughts and feelings which inevitably appear from time to time is that, in the context of community life, they become very difficult to hide. When you're living, working, and playing with the same group of people, day in and day out, unresolved animosity or dissatisfaction will surely be expressed somehow along the line to someone. One of the reasons Findhorn is such a compelling environment for

growth and maturity is that there is literally no place to hide from the truth of one's inner reality. In fact, it seems to be some kind of spiritual law that the harder I attempt to conceal what I'm feeling inside, the more surely (and often embarrassingly) it will slip out.

**Knowing Woman, by Simone Worth**

A great deal has been stimulated to growth within me, a greater self-awareness, trust in my own innate powers of intuition, perceptions that were, in the past, but half-understood images shrouded in mists of unconsciousness; unacknowledged guests bearing concealed gifts. I was unable to see objectively the subjective nature of my being--the collective challenge of woman. The experience of *being* with a group of other women, all committed to self-discovery, women who were reflections and extensions of myself, has set me on an inner space exploration, where my masculine side, my animus, torch and notebook in hand, takes me into my feminine nature, helping me to understand and observe the hitherto mysterious processes of woman.

The first women's meeting at Findhorn took place in March of 1975. I can still remember going, with a feeling of great expectation and a little trepidation. These meetings had a monumental effect on me. We spoke of experiences unearthed from our pasts that had been pushed aside, neglected or forgotten; things triggered off by someone sharing an identical experience. We looked into ourselves and were delighted to discover the inherent wisdom there. We looked into each other and saw ourselves, our vulnerability, our strengths, weaknesses and beauty. We became aware of the tendencies inherited from our culture, collective patterns that we no longer needed, and we began to redeem these tendencies, pursuing instead the immense potential of our sisterhood to draw out from each of us an evolved feminine consciousness.

The women's group continues to meet in one form or another. Since the first meeting eighteen months ago, it has grown sometimes and faded at others, has proliferated into several groups or died altogether. Sometimes it joins with the men's group (which appears and disappears as well), or becomes a mixed group itself. A great deal of inner work has been stimulated, especially in learning to define feminine qualities, drives, roles, and the understanding of the masculine and feminine components within each of us. We have dealt with issues and affairs-cosmic, planetary, community and personal-but no matter what was discussed I always left the meetings feeling a greater awareness of the beauty and potential of the regenerated female energy. We came on wings of love.

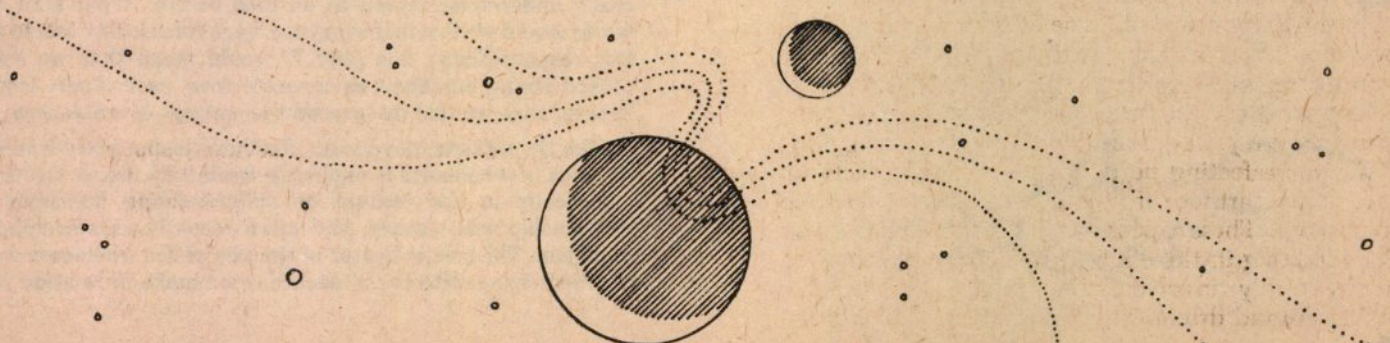
**David:** I find that there's more substance to Findhorn now, as a community entity to work with. I think the evolution of the core group and the potential evolution of the focalizer group are very important, as long as they don't just become substitutes for having Peter as the centre of power.

When we were here, Myrtle and I were slightly to the left of centre, and acted as a mediating bridge between the community and Peter and Eileen. There were often breakdowns in communication between the two poles. Now it seems to be more on a group level--it's smoothed out. What I experience now is the presence of a number of strong individuals. Rather, strong individuals, but modified by the presence of strong groups. And really well-functioning departments. I find the community much more aware of its planetary role than it was then--much of the focus then had to be on what needed to be done for the maintenance and growth of the centre. Now with Peter and Eileen's tours, and the educational programme, and the guest programme ...there is a steady broadening of the community's perspective.

**Myrtle:** And I feel in Peter and Eileen that there's more trust, more feeling that they can trust the community and those who have responsibility, and more willingness to give authority in areas where they feel that trust. Which was not there when we left here before, because the community hadn't yet proven to them that it could take over their role of responsibility and authority.

**Journal of Simon Bell**

After the conferences were over, and activity around the community returned to the normal rhythms, we had our own one-day internal conference. We met in small groups in the morning and afternoon, and came together in the evening to share with each other what had transpired. Some groups laid aside the prepared sheet of 32 Stimulating Questions to use the time to relate to each other on a more personal level. All sorts of issues came out having to do with the overall quality of life at Findhorn: Is the community dispersed? Do we use too much jargon? Are we really a "University of Light," or is that a misleading name? It was a day of cleansing, healing, and reaffirmation of who we are; it was a chance to get to know each other better, to play together as well as work together. As everyone who took part in the internal conference felt that it was a valuable experience, it will likely become a regular community rhythm.



experience, it will likely become a regular community rhythm.

Another new rhythm is what is called the Prospective Members Introductory Programme, a seven week package of workshops, discussions and work in the various departments. It gives prospective members a chance to get to know Findhorn and vice versa before final decisions about staying here are made; and it gives the 'New Members' page in the Open Letter a vacation--until next issue, when we may be interviewing 36 new members. The first of these new orientation programmes began in October and the next will start in January.

Does God need our help in planning the Plan? As a practical, not to mention visionary, report to the Trustees, a plan for 1977 has been drawn up. Developed by a group within the core group, the plan triggered much reflection, controversy and thinking within the community. With a lot of additions and feedback from departments, the Trustees, and individuals at large, it is now in its third draft edition and is 35 pages long! While the community continues to unfold through attunement to the Divine Plan, it is felt that the idea of planning will help us to clarify where we are and where we are going at this point in time.

### A Day in the Life of Peter Please

Now Suzie has triggered some thoughts in me. I get frustrated when I am reminded that there are too many cats here for our present size. How do I share my feelings? I realize later that I have to share my real or imagined perceptions, for that is one test of love, our willingness to communicate and be involved. It's also one important way of learning from each other. I make a mental note to act on this.

One of the gardeners in our group comes down the path from the community centre and joins me for tea on the wooden bench. It always amazes me how much we can assume. Here we all are in a community bubbling over with support and visions of one humanity, and yet it's so easy to take each other for granted. I was so thankful we found the time to catch up with ourselves, for in one year this person and I had never said how much we appreciated each other. It's true.

Time doesn't seem to affect the potting shed; the only movement is the wind catching the heather blossoms, the tiny wren flitting in the dark corners, or the wasp returning to its nest in the rafters. Every Saturday we take out most of the 1001 tools, odds and ends, and give the shed a thorough cleaning. It's a little landscape of care; order and quality have become a symbol for me of one expression of love and a deeper commitment to a task which is never ending.



### Wholeness, by Rue Wallace

I was talking the other day with a woman who is a writer for two major English newspapers. In Scotland ostensibly to do a piece on seeing the country by rail, she had stopped at Findhorn overnight, prodded by a kind of cynical, reluctant curiosity. It turned out that she had swept the shards of her shattered idealism under an intellectual rug of scepticism years ago, following a disillusioning experience of living in a kibbutz. She described herself as feeling outside the course of evolution--too old to change her way of thinking, helpless to divert her own negativity, to say nothing of humanity's. How was Findhorn any different from the kibbutzim whose structures had become crystallized, and where people didn't get along very well with each other?

In a classic case of Findhorn synchronicity, along came Isaiah Ben-Aharon who grew up in a kibbutz, and who was leaving in a few hours for Israel to encourage representatives from the kibbutz movement to come to Findhorn for the October conferences. Isaiah's perception was that while kibbutzim were a response to a spiritual impulse, the spiritual perspective itself was lacking. Living at Findhorn, he said, had expanded his vision of the possibilities of community, had helped him to understand that the kibbutz focus on material productivity had not created enough space for inner growth, for spiritual consciousness. And people in Israel, like people everywhere, were turning away from institutions which lack life, lack a sense of meaning and purpose beyond their own maintenance. The kibbutz, said Isaiah, was a good but limited vision, one chapter in the story about the human race learning how to live together.

It was a stimulating conversation. It reminded me that we rather tend to see everything--bodies of knowledge, institutions, even ourselves--as finished products, rather than in the processes as the visible outworking of an invisible idea, itself in a process of growth and change. The result is history--evolution. And that reminded me of something I had read in *The Way Of All Women*, by Esther Harding. She could be speaking of all humanity in saying *If [woman] does not solve her problem, mankind is held back to her level of consciousness*. It's a stunning thought - the process of evolution depends on each one of us. I'd never really understood myself as an idea before. What kind of world would we live in if everyone were consciously aware of this responsibility, this gift? It would mean that we had ceased seeing ourselves as separate from each other, from nature, that we had integrated the concept of wholeness.

Like the kibbutz movement, Findhorn is one place where the idea of wholeness is exploring itself with extra vigour, historically in the context of understanding humanity's relationship with nature, and more recently as a complex organism. The best indicator of the *size* of the wholeness we are identifying with is the decisions we make in relation to



each other. In the life of a community, or a nation, it shows up in the concept of government. How should decisions be made, by whom?

Findhorn is learning about the difficulties of simultaneously consolidating and expanding, while avoiding over-structuring and crystallization. We are exploring techniques of progressive business management and planning. And we continue to work on developing an intuitive awareness of the community's direction and planetary role. Group meditation plays an increasing role in the process of decision-making.

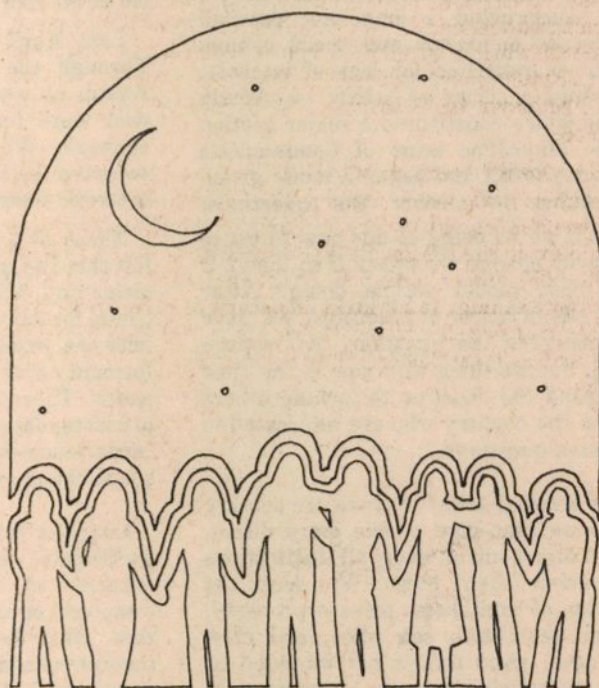
We find ourselves tempted to make form-level changes to deal with a problem, rather than becoming aware of a situation as a reflection of consciousness. In a core group discussion about departmental spending, for example, a number of suggestions raised and discarded would have meant imposing rules, restrictions, structures, methods which might have sacrificed awareness for efficiency. In the end, the feeling was that the solution lay in increasing the financial consciousness of the community as a whole, through sharing the issue at a community meeting. The examples are many and varied, and they raise a key question, affecting everything, which we continue to explore: *How does a culture educate its members to take responsibility for the whole organism? I live at Findhorn is different from the awareness that says Findhorn [or my nation or my planet] becomes what I am becoming.*

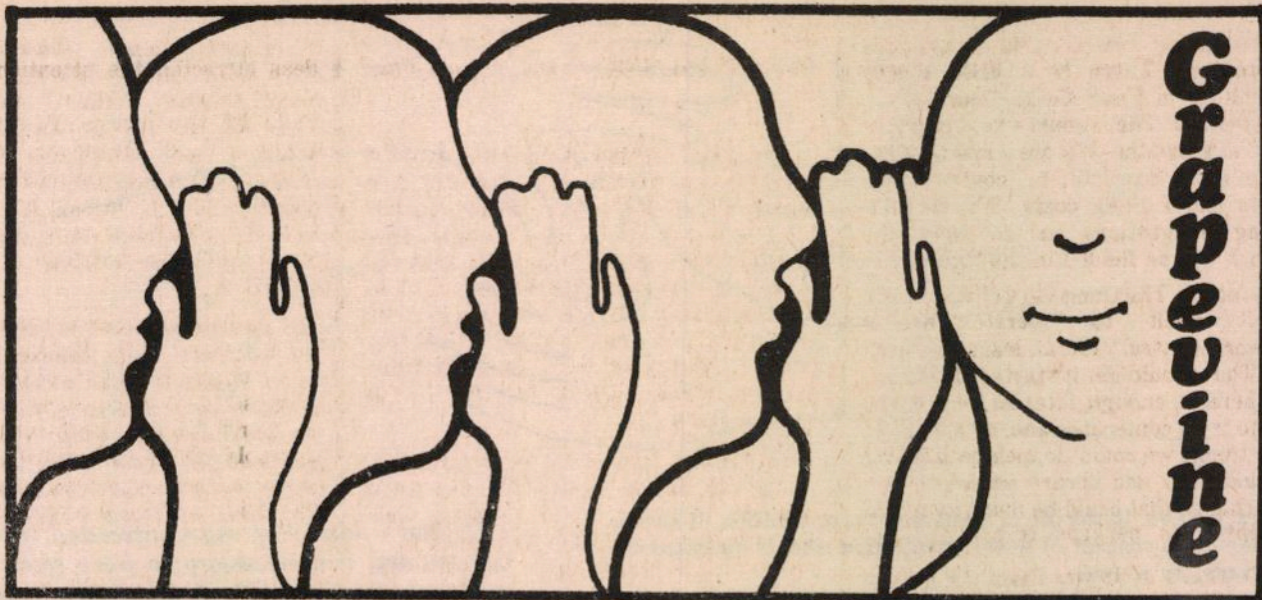
Does Peter trust the community? Does the core group trust the focalizers? Does anyone trust the core group? These are recurring questions, which need to be taken seriously by all of us. But I think they are not cause for alarm. Rather, they show us to be continually grappling with what our writer friend called 'the intolerable burden of freedom.'

In the midst of a civilization characterized by the will to dominant, where the response is obedience, we are trying to develop an equally strong human potential--the impulse to mutual aid, where the response is cooperation. Freedom can neither be given nor taken away--it can only be recognized as a choice. But it's not easy, this freedom. Choosing cooperation means choosing to identify with the whole of creation. That choice gives us a lot of responsibility. But maybe learning a consciousness of wholeness is what evolution is all about.

I like what Ursula LeGuin says: *The truth is that as a man's real power grows and his knowledge widens, ever the way he can follow grows narrower, until at last he chooses nothing but does only and wholly what he must do.*

[Editor's note: For those interested in visiting the community, it is necessary to have reservations two months in advance. There are regular programs each weekend except for equinox and solstice times when no visitors are invited. Findhorn's bookshop has many books available about the community, plus music tapes and lecture tapes. Findhorn publishes a fine semiannual magazine called ONE EARTH. Information about all these matters can be obtained by writing Findhorn Foundation, The Park, Forres IV 36 OTZ, Scotland.





## austin networking initiative

Greetings Folks!

This is the first letter of what we hope will become a network of co-ops and social change.

Last July (1976), just after the final meeting of the Austin Community Project, a group of us got together to ask, "Why did ACP fail? Where did we go wrong, and where do we go from here?" Since then we have constructed a long and detailed conference on co-ops and social change which we cancelled for lack of interest, organized a series of articles on Austin co-ops which constituted a major section of the May/June issue of **Communities** magazine (#26), and began a study group attempting to answer the questions:

"Should we be doing co-ops now to cause the social change we want? If so, how? If not, what should we be doing? After hundreds of hours of meetings, we have not answered the questions (not surprisingly), but we think that now is the time to expand the dialogue to include others around the country who are interested in the same questions.

The social changes that we are seeking are those that give people more direct, democratic control over all institutions that affect their lives. We seek the abolition of capitalism, private property, racism, restrictive sex roles, and class privileges. (And this is not intended as mere rhetoric!) We are attempting to

build an understanding of how co-ops can aid in the construction of a socialist society in this country, and if they can't, what we should be doing. We should have a paper written within a few months which explains our *current* thinking in greater detail and which points the direction we are heading. We seek all input on the subject from anarchist to Marxist-Leninist to Co-operativist.

Last April a co-op symposium (Wind Through the Pines) was held here in Austin at which we met several others who were interested in beginning this network. We, the Gung-Ho Collective, accepted the responsibility for getting the network started.

Those of us present at the conference felt that though publications like **Communities** and **The New Harbinger** may be useful for our communication, the time lag between writing and publication, and the formality of those publications, exceed our needs. Therefore, we thought a network of correspondents exchanging thoughts and experiences on the subject of co-ops and social change would benefit us.

Consider this letter as an invitation to participate in this network. As we conceive of it, this network will be composed of co-op and community organizers who feel a need to develop a theoretical and complete understanding of what social changes we want and what

co-ops have to do with them. We see the participants as both theorists and practitioners, or "praxists."

As far as the initial operation of the network is concerned, we propose the following:

a. We in Austin will keep a current list of the participants. The list will consist of those that ask to be listed. It will include name, address, and optionally, areas of interest and activity.

b. We will mail the list to everyone in the network.

c. People will mail interesting stuff to Austin, which we will reproduce and send to the mailing list. Of course, individuals and groups may send things directly to the mailing list without going through Austin.

d. "Interesting stuff" will include: original articles, reprints, book reviews, bibliographic references, theory, description, local events, excerpts, rough drafts, outlines, scattered thoughts, quotations, and anything else that you think will contribute to our understanding of the role of co-ops in social change, and/or what our experience with co-ops has to teach us about our future attempts to cause social change. *We want to emphasize the informal, working paper, dialogue nature of the network.*



e. Financing. Initially this should pose no problem. There is a little money available from **Food Co-op Nooz**, which has dissolved. That should easily carry us for several months. We are seeking other grants and donations to cover reproduction and mailing costs. We are also seeking suggestions as to how the network will be funded in the future.

f. The future. The Gung-Ho Collective will commit itself to operate as a "Network central" for at least the next year. That should get it started. If it flies, and there is enough interest, we might want to try a conference and/or a journal. Other things we could do include building a bibliography and library on co-ops and social change that could be made available (for copy costs, perhaps) to participants.

Well, that's it. If you think it's a good idea and you would like to be on the mailing list, contact us at the address below. We are looking forward to an active dialogue with you. We welcome all comments and suggestions.

*The Gung-Ho Collective*

*Co-ops and Social  
Change Network  
PO Box 4595  
Austin, TX 78765*

*Wayne Clark  
Michael Owens  
Jimmy Pryor*



# KOINONIA

*Adequate housing has been a major concern at Koinonia for almost 10 years. Koinonia Farm was refashioned into Koinonia Partners, Inc. in 1968, and the ink was hardly dry on the new charter before lots were being surveyed. A contractor was hired before it was even clear where the money would come from, and the houses began.*

*The following story of Koinonia's housing program is excerpted from their Spring 1977 newsletter. House construction is seen by Koinonia as merely the first step in over-all community development programming that leads to further community involvement in pre-school education, tutoring, clubs, adult education, the food cooperative, and a host of other activities. [See Grapevine in Communities*

*#26 for a description of Koinonia's Child Development Center and Parent-Child Nursery].*

The ideas behind Koinonia's housing program are simple, yet they are profoundly different from the concepts underlying more conventional housing programs. The central precept is that the financing and building of a home must be an expression of love and concern for others if it is to have the full effect of a truly Christian act. (As Millard Fuller puts it, "There has to be love in the mortar joints..").

In practice this means that the arrangement has to be neither a give-away program (costing the recipients their dignity and self-reliance in return for a roof), nor a profiteering scheme. The Fund for Humanity was created as a path between those two extremes.

Every house Koinonia builds is financed through the Fund for Humanity and sold to the families at cost. Each family must make a down payment of \$700 back into the fund before they can occupy their new house, and the rest of the cost is paid in 20 years of monthly payments to the Fund.

These are good solid houses made of concrete block, cedar siding, or ferrocement. They meet the building codes in this part of the country in design, material selection, and quality of construction. Yet the cost to the families is less than half what it would be if the houses were built by ordinary contractors and financed by banks instead of the Fund for Humanity.

Every dollar that is paid into the Fund for Humanity is "recycled" immediately into still more new houses. Those who buy houses are encouraged to do more than simply make their required monthly payments - to make contributions beyond that so that others can share in the same good fortune that they have enjoyed. The "partnership" idea is stressed, and everyone stands taller as a result.

With the enthusiastic help of hundreds of volunteers, two housing developments have taken shape at Koinonia. Not only have more than 60 houses been built and occupied, but two spacious parks have been developed, playground equipment erected, and a mile-long concrete bike path constructed.

In 1973, working closely with the church leaders of the region, Koinonia applied the ideas of their American housing program in another needful area, Mbandaka, Zaire. Over 100 new houses are the lived-in testimony to the success of the housing program for which Koinonia provided the initial grant and some

experienced people. Meanwhile, the ideas attracted the attention of another town, Ntondo. Ntondo's ambition is to build 250 new houses. To this end, as in Koinonia and Mbandaka, a Fund for Humanity has been established, a spirit of sharing and partnership has been stressed, and structures have been set up to insure that the building funds are recycled.

The success of these ventures has led to the formation of the Habitat for Humanity, an organization to facilitate the spread of these ideas and programs throughout the world. Send for a copy of the new book **Bokotola** (\$3.95 postpaid) for the details of the African experience and outline of the vision for future projects.

*Koinonia Partners, Rt. 2, Americus, GA 31709.*

## Iris Mt. Disbands

After several months of attempting to find alternative solutions to seemingly overwhelming problems in living together, Iris Mountain decided to disband its present configuration by the end of 1977. It was a painful process but we think we all did the best we could in coming apart as carefully and fairly as possible.

It is too early to write a history or an analysis as to why at this time this group did not choose to remain together. We each have different perspectives and feelings about it. We hope someday to make known what we have learned from our successful systems and projects as well as from our limitations and inadequacies. Most of the former members remain friends and perhaps our energies, which seemed to be blocked when we were together, will be more productive in the larger human community as we disperse into the world.

One family and a few friends currently reside at the Iris Mountain address. We do not have the energy for visitors this summer and maybe won't for some time. We plan to continue to live in the cooperative spirit while the healing takes place for each of us and who knows, perhaps the phoenix will rise again! --Lydia, for Iris Mountain Community, Unger, WV

# RURAL AFFINITY NETWORK



The Movement for a New Society [MNS], a national network of social change collectives [see #27 of Communities], is beginning to organize or more rural groups. The following excerpts from the second Rural Affinity Network Newsletter give a sense of the direction and purpose of this effort.

Why another newsletter? Because we are not aware of one with our focus, which is; collective action for non-violent, radical social change, from a rural base perspective. There's lots of material on social change, lots on urban social change communities, but when it comes to rural things, there tends to be a very strong emphasis on community, on appropriate technology, or on single issues. (If there's someone out there who knows of a communications medium which meets our needs, let us know and the next issue will be the last, introducing us all to that useful journal - we don't want to duplicate!

RAN is a subset of ruralards who aim to fuse rural community with social change. It includes folks already out in America's heartland, hewing wood, hauling water, working on analysis of what their local scene is all about and how it relates to their macro-view (big picture) of the world. It also includes a lot of us who are dreaming, planning, scurrying about, so that some day we too may move out of some large town or metropolis and become more directly related to the land.

1 *Isolation in the country?* If folks are talking only about "movement" people, then maybe so, for some areas. But I want to relate my rural concerns to those of the body of the people living in my locality and region - I don't want to be a freak in the country - but rather be appreciated as being part of a group that is involved with the life of the area, with also a clear awareness that we are dedicated to fundamental change into a decentralized, cooperative, peaceful society, with power brought home for its democratic use by all. My expectation is that we will always be surprising our neighbors, but that they will be accepting of us, because we will have become part of their lives in very

positive ways. We will be engaged in community education and health, in alternative rural industries, food distribution systems, and in training and campaign building for non-violent action on a broad front. I expect that we will also be known as the people who helped introduce systems of personal growth, for participatory decision making in group affairs.

Pete Hill

Rural Action Affinity Group, c/o Pickwick, 4609 Spruce St., Philadelphia, PA 19139

## Urban Artist Guild

The Guild of Alternative Artists is an attempt to create an alternative lifestyle that not only transforms the city into a viable place to live, but rechannels the alienated human resources plentiful in the city. The following article about the Guild is excerpted from Green Revolution [Vol. 34, No. 4, May 1977. GR is published by the School of Living, PO Box 3233, York, PA 17402].

Our initial foundation for an alternative society is a central communications network with an extensive library of relevant literature, research materials, and technical knowhow tuned into the useful flow of national magazines and information services. Made available to the community through the Guild reading room and Switchboard phone service is a list of current events, workshops, a human contact directory, a Bohemians Guide to Detroit, unique living situations, and a barter-exchange catalog of goods and services.

We are building a center for Guild activities and exchanges from our residence, an open place for the community to gather, teeming with life and hard work, an inspirational model for those flowing through who might be inclined to pool resources, labor, and dedication into projects beneficial for all. (i.e. building solar panels, methane digesters, greenhouses, publishing and distributing magazines, musical coffehouses, galleries, festivals).

A most valuable and overlooked community resource is people power. We emphasize labor intensive work projects as opposed to capital intensive. The

needed materials are scrounged, pooled, or purchased from the net resources of the community. If the Guild can get what is needed by rummaging through the scrap piles of a wasteful society, going to garage sales, or simply giving freely, then cash expenditure for construction, crafts, and renovation becomes minimal.

To determine the net resources of the community, each participant in the Guild signs a 3x5 card with name, address, phone number, what resources each is willing to give, which are for cash sale or trade, what each needs in return, what interests and special skills each has, and what time is available for learning and laboring.

With this information the Guild coordinators can formulate workshops and events, directing teachers and neophytes together in appropriate facilities, setting up vocational skills programs and work projects, assembling art fairs, locating performances for musical and theatrical entertainers, promoting situations where artists meet gallery owners, writers and illustrators meet publishers, and everyone finds their niche. In this unique arrangement, jobs can be created, community needs met, gardens planted, and land bought and incorporated into potential urban trusts.

While land values are falling, the tax base is leaving, and the internal city centers are depopulating, a growing consciousness of cooperation and community alternatives is rising. Extended family groups are moving into old mansions. Vaudeville theatres are being renovated for community centers. Coffeehouses are sprouting in vacant auditoriums. Film societies are showing the best films in the churches. Spiritual groups are bringing life where none has survived. Vacant lots are being gardened or left to grow wild.

The Guild envisions a lot of land being formed into trusts with the growing awareness of cooperation, thus removing it from the speculative market. Land abused by careless and exploitative landlords will be wrestled from their control by an already thriving alternative society who will replace the failing, crumbling institutions with a breath of life, and the power to stabilize jungle lawlessness.

Where money is no longer power, and voluntary cooperation exists, power rests in the hands of the individual, to fight or to share, to die or to grow. There is freedom in this jungle, providing there is one tribe of humanity.

(The Guild of Alternative Artists is a not-for-profit organization dedicated to developing intentional communities the world over. Our foundations for cooperation range from information central to rural/urban sharecropping and exchanges).

Write or call the Guild house at the address below for information, or for a copy of **Transience Quarterly**, an original poetry and artwork magazine [send \$2 postpaid]. Visitors are welcome and expected to pitch in. Guild, 19731 Forrer, Detroit, Michigan 48235 (313) 272-3128.

## Land Trusts

**Northern California Land Trust** The cooperative planting enables NCLT leaseholders to think more confidently of the possibility of a larger community land trust in their area, consisting of several other farms besides the present one, with decision-making powers eventually centered there. They will be exploring interest in this idea in the area.

In January, NCLT accepted a gift of 25 acres in Sonoma County to be used for the donor's intention of establishing a farming community that would share spiritual practices akin to her Quaker tradition. They are looking for people interested in establishing orchards there.

They are doing educational work about land trusts, and have a 17 minute slide show/tape available for \$5 rental fee. A new general brochure has also recently been prepared. Write: Northern California Land Trust, 330 Ellis St., Rm. 504, San Francisco, CA. 94102

**Arizona Women's Land Trust** is recently incorporated. They own 160 acres of land near Tucson which carries two names. Cave Canyon Ranch is a desert canyon; isolated, rugged, hot and dry in summer and not conducive to farming. But, the women say, "she has an aura which is unique and she is gradually revealing her purpose to us... As we take time to look and listen she reveals secrets and helps us see our purpose as a community and as individuals."

The other name, Nourishing Space for Women, implies something about their

process and participants. In their brochure they say: "Total nourishment is how we take responsibility for our individual and collective growth - physically, emotionally, mentally, and spiritually. Learning about our nourishment is learning how we energize or drain ourselves, learning new ways to create our revolution."

The trust is applying for educational grant money and wants to become a living/learning center for women. They hope to find different funding sources to help pay for the land and provide seed money for income producing ventures and stipends for women living, learning and working on the land.

They send out spiritual invitations to women feeling kinship to participate in many ways. They are open to dialogue with other women's land groups wanting to be a part of this corporation. Write: Arizona Women's Land Trust, Vail, Arizona 85641 (from "Nourishing Space", by Kittu, *Womanispirit*, Vol. 3, No. 11)

**California Women's Land Trust** is an effort to give women control over their own destinies. Two groups of women have researched the concept of land trust, and formed groups to acquire land for all women and children at all times. This would promote the spiritual, emotional, physical, cultural, and economic wellbeing of women, and preserve the land. Financially poor women are unable to buy rural property. Private ownership creates hassles anyway. Putting land in a land trust removes it from the speculative market. It would be available to all women and children, whether they want to live there or just stop for a short time, camp out, and relax. We can help women set up local land trusts, or they can join us. Oregon Women's Land Trust has bought 145 acres in southern Oregon. Write OWLT, Box 1713, Eugene, Oregon 97401, or California Women's Land Trust, c/o Carole and Yolanda, 1538 N St., St. Andrews, Hollywood, CA 90028. (from *Country Women*, Issue 22.)

**Oregon Women's Land** is a non-profit corporation, founded to acquire land for women and preserve it in perpetuity. Women need to have the time and space and resources to develop their own culture. Recognizing that most women are confined to the cities with no access to land, the group is attempting to acquire and provide access to land in as many ways as women want it, whether for long-term homesteading and farming or short-term access for recreation and

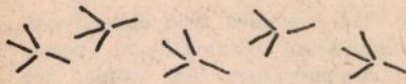
retreat. They acquire land collectively, thus eliminating owner/tenant power divisions among them. The women are stewards of the land, treating her not as a commodity but as a full partner and guide in this exploration of who they are.

They have bought 147 acres near Canyonville (Southern Oregon), of which 80 is pastureland, complete with a large house, barns and spring. Many of the women are giving a percentage of their incomes to help with the land payments. Write to them if you want to receive the newsletter and reports of meetings; include money for postage if you possibly can. Write: Oregon Women's Land, P.O. Box 1692, Roseburg, Oregon, 97470



### A WOMAN'S PLACE CONTINUES

Our community dream of A Woman's Place is alive and working. Since May, many women have responded to the need for time and energy and money to keep AWP open. The previous collective has been formally dissolved and a new group of women have accepted responsibility for running the retreat this summer. Our financial situation is still critical, so contributions are welcome. Labor Day, Sept 2-5, we held a music festival to celebrate the beginning of our fourth year. A Woman's Place, Athol, N.Y. 12810.



# Carrier Pigeon

## NEW ALTERNATIVE DISTRIBUTOR

Carrier Pigeon is a new project being set up to help small, radical, feminist, and alternative publishers who want to get their materials into more bookstores. We will distribute a broad range of books, pamphlets, and magazines to stores and other outlets throughout New England and the U.S. We'd like to hear from both publishers and individuals who would be interested and would help support this project. For more information, send stamped envelope to: Carrier Pigeon, c/o VSC, 353 Broadway, Cambridge, MA 02139.

# H.O.M.E

## HOMEWORKERS ORGANIZED FOR MORE EMPLOYMENT

"Freedom, in the deepest experience of it, is love. To be free is to be-for-the-others. The Christian call for freedom is inherently a call to community, a summons out of isolation, an invitation to be-with-the-others, an impulse to service of others."

*This quote of John Courtney Murray was used by Rev. Norm Autotte to describe the impulse H.O.M.E. represents to him in an article printed in The Catholic Worker, June 1977 [Vol. XLIII, No. 5]. TCW is published by the Catholic Worker Movement, 36 East First St., NY, N.Y. 10003. The article is excerpted here.*

Homeworkers Organized for More employment is not the farm commune Peter Maurin had in mind, but he would have liked some of its programs: a craft operation in which people fashion every article, a learning center where scholars and workers learn from each other, and a farm cooperative that helps the unemployed help themselves.

Since its beginning in May 1970, many people have come to work at H.O.M.E. and most have left. There is a core group

which has been around for several years which has given the organization a thread of continuity. Located in Hancock County, Maine, the complex consists of an old farmhouse used for offices, a stitchery department, a cobbler, and leather shop, pottery shop, weaving shop, wood-working shop, retail store, church, market stand, grain silo, community garden, and a learning center. Already the list suggests a variety of programs. The most visible is the craft operation. Through three retail stores, several hundred crafters sell items handmade in their homes. The craft studios also produce articles for retail sales, but they mostly do wholesaling. In addition, each shop is engaged in on-site craft training.

### Creative Labor

"Creative labor is craft labor. Mechanized labor is not creative labor," said Peter Maurin. In a society that depends more and more on mass production that renders labor impersonal, the handcrafted item represents a return to meaningful work. It manifests the inalienable link between the person creating and the product created. It is work which, in the words of Pope John, "is valued and treated not just as a commodity but as something which has on it the stamp of a human person."

The person is also the focus of the learning center where some thirty or more different adult education courses are offered each semester to 400 or so students. The center, built mostly by volunteers, gives training in crafts, basic math and communication, and the opportunity to attain a regular high school diploma if one has dropped out of school.

What makes the school program special are the people in it. The staff provides space, physical and mental, where everyone can be at ease. To be educated is to become more liberated, and the men and women who come to the center to learn to read, or multiply, or sew dresses, want to be free of depending on others and free to accomplish more with their lives. They want to control their destinies and they are unhappy and filled with self-hate when others control what they do. As they discover and develop their personal abilities, they do more for themselves and they see themselves in a new light.

After people, the most important resource of the area is land. It is only in recent years that Hancock County's population went up to the same level it was in 1860. Anyone who walks the woods of the vicinity comes across countless stone walls and dug-out cellars that testify to the presence of family farms that once

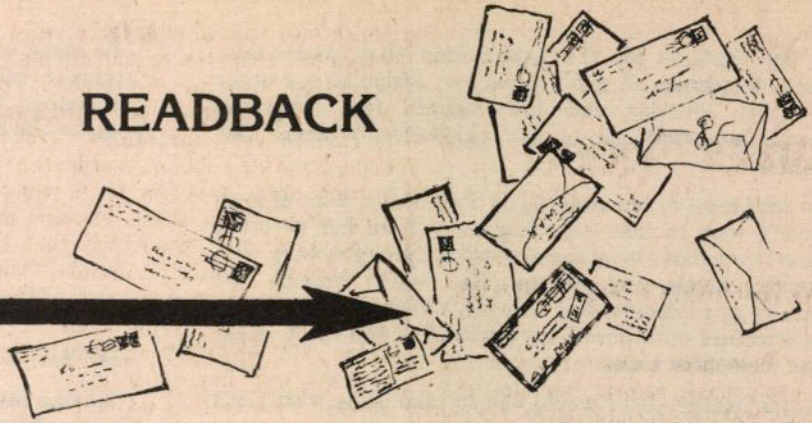
dotted the locality. A combination of rocky soil, competition from agri-business and a desire for quickly amassed riches in the city slowly drained the region of family farms. Today, though, Hancock is Maine's fastest growing county in population, and many of the new arrivals are homesteaders.

### On the Land

H.O.M.E. has brought together some of the new settlers, as well as people whose elders have been in the area for decades, to once again promote the family farm. Seventy-three families work cooperatively to purchase grain, market meat, cut grass for hay, sell fleece, clear land, and provide agricultural education. Heifer Project International donates animals--as well as volunteers and materials to build barns--to the families involved. The end result is not economic independence, but another important step, among many, toward self-sufficiency. Write: H.O.M.E., Rt. 1, Orland, ME



## READBACK



### A GREAT TIME TO START COMMUNITIES

Dear *Communities*,

It won't be the first time I've disagreed with Kat, but I couldn't disagree with her more than when she says this is a bad season for starting communities. I could go over her arguments (in her article in *Communities* #25) one by one, but I simply want to state the case for starting communities.

This may indeed be a bad time for the starting of communities like East Wind or Twin Oaks which depend on very high rates of new members each year. This requires broad visibility and broad appeal. But there are only a few communities of this type compared to thousands of small (primary group size) communities with more limited interest and more specific appeal. Recruitment for these groups is through friendship, acquaintance, and special interest networks. A small community which wants to be a food co-op, free clinic, dance troupe, alternate school, organic farming cooperative, etc., could hardly choose a better time to organize. There is a lot of interest in these, and many other specific activities; there are a lot of successful groups to model after, national networks to relate to, city and regional alternate culture groups to connect with. There is also relatively little harassment from the establishment. Let's not lose courage at such an opportune time.

I am not just talking about the creation of cooperatives around a task focus. Part of the high-cost experience lessons of the past few years, in counter-culture movement groups and in cooperatives, is that we need each other as people more than we need mere task cooperation or political support. Indeed, a narrow task focus leads us to treat each other as means instead of ends, thus repeating the most grievous evil of the establishment. To come together as a community rather than a cooperative means establishing some deeper bonds of togetherness, or better said, recognizing the deeper bonds of togetherness which lure us toward each other.

Any group of five or more adults who have some sense of sharing deeper togetherness can radicalize that awareness and become a community. Nobody has to give you permission. There is plenty of advice floating around in this magazine and in many other places. A decade of experience, if you winnow it carefully, can help you avoid many pitfalls. The crucial

ingredient is to recognize who and where you are and to take the existential courage to do what your deepest self knows must be done. Of course it won't be easy, but if you are in it for the long haul, take your time and become realistic about your limits; you can find ways to much more joy and service than you could ever create in your isolation.

Finally, I want to agree with Kat that this is a good time for joining existing communities. Even if you think you want to start a community of your own, trying yourself out for awhile in another community will help you go through your personal changes as you throw off the poisons of the establishment and provide a supporting environment while you sort through various community models and processes. I think that two of the best communities for first steps in the quest are Twin Oaks and East Wind, because they are strong and diffusely focused. But there are many other good places too. However, if you're ready to go right now and have the connections you need, please disregard the above advice and get on with it. The existing successful communities did it this way for the most part. I agree with Kat that you shouldn't expect a flood of members or support just by running your flag up the pole, but a lot of successful groups have done just fine with small scale, grass roots, specific network efforts.

*Pat Connover  
Shalom Community  
Browns Summit, N.C.*

**Editor's Note - Pat, one of the founders of the stable, eight-member Shalom Community, details his views on small community growth and leadership in an article, "Charisma In Community," *Communities* #25.**

Dear Editors,

I really enjoyed #25. It had much thought provoking material. I have done much thinking and reading on communities lately for many personal reasons, not the least of which is how to start a business, become self-employed, and more self-sufficient without exploiting others.

Thus, my distaste for the exploitation that laissez-faire capitalistic democracy so glibly espouses, added to my other radical social theories and my respect for behavioral psychology, attracted me to the egalitarian/Walden Two communities.

I have read most of the material on Twin Oaks, a lot of it by Kat. I don't wish to take anything away from her or other communards who have been and are still in there grubbing with their heads, hands and hearts. Kat would classify me ideologically as a "standard of living." That is probably the major theoretical difference I have with Kat and much of the commune movement today.

From this background I would like to take issue with Kat's article "Please Don't Start..."

If I understood correctly, one of her premises was that the present communes lack human and material resources to carry out their theories. I agree with this premise and I also agree that there are many people who could be persuaded to the communal life style. I can't agree with her major conclusion that all new expansion should cease.

It seems to me, if communities are not attracting the human and material resources so critical to physical and ideological growth then the problem lies within the communities, not with outsiders. What is it people want? For what are people looking? Sun Myung Moon thinks he knows and he has had little trouble recruiting human and material resources. Not to argue his philosophy against yours--I'm with you--, and not to argue for Madison Avenue techniques, or that the end justifies the means, but it seems to me the responsibility of the communal movement is to find out what people want and give it to them.

My head is where yours was a few years ago, Kat. It seems to me that we should reach out, expound our theories, sell our ideas, and encourage new blood to try different controls of contingencies until the right ones are found. When a community has found the right formula (Skinner gave us a model) then turnover will drop, human and material resources will pour in, and the interpersonal conflicts will become minimal.

I know I'm an idealist but please don't become conservative and say "I've got the answer, just follow me..." Not even the Israeli Kibbutz can say that; yet they are a lot more stable and attractive than the U.S. commune system.

I love you all!

*John Besse  
Hill and Hollow Farm  
Vergas, MN*

I was particularly taken with Kat Kinkade's article "Please don't..." and what she says applies to Student Cooperatives also. For the first time in 20 years, we do not have a waiting list of members wishing residence in the fall 1977 term. Also, there is a dearth of women wanting to join the ICC.

There is almost a complete lack of cooperatively pre-motivated students joining co-ops compared to a few years ago. I would agree that people are not "into" co-ops these days.

If you have followed our discussion in the *Cooperator* last year you will know that people here are demanding more privacy - single rooms. They also seem to want more services provided for them.

So many of the members look upon their co-op living as a "summer camp" experience--they want to be stimulated, entertained, led, and then choose another "summer camp" next year for the same reasons.

*Luther H. Buchele  
Executive Secretary  
Inter-Cooperative Council at U of M  
Ann Arbor, MI*

Dear Kat,

Having read your book about Twin Oaks, and some articles in *Communities*, I was disappointed to read your description of the family and sex in the kibbutz (*Communities* #22). The article is inaccurate and misleading, simply because it is based on insufficient data. Some of the conclusions are therefore unintentionally biased.

Did you really believe the story that "sex doesn't matter much after a few years of marriage"? Does the chemistry of kibbutz members differ from the chemistry of other people? The answer is obviously no. It is true that extended family and the communal way of life release people from economic dependency and unburdens the parents from some of the child care. Many of the extreme miseries of the old-fashioned family are avoided in the kibbutz, but to go from that and say "it's all the good things family has to offer, and none of the horrors" is an exaggeration. People are, after all, only people, and incompatible people do get married in the kibbutz, blinded by love or desire, and some people who are unfit to be parents beget children. It may be that the average number of fights, infidelities, divorces and misunderstandings is lower in the kibbutz, (I have no proof one way or the other), but they do exist.

The kibbutz people did not revert to traditional marriage because it was thought to be better than open, non-conforming relationships of the early days. It was simply part of the burgeoning process of the kibbutz. Twin Oaks seems to be experiencing a similar process. Already a person who looks for open relationships is pushed toward monogamy. People like yourself are unfortunately in a small minority. Possessiveness and jealousy are deep in our characters, and it will take a long and hard time to eradicate them or even sublimate them. Kibbutz people are no exception, and having sex outside one's marriage is called adultery and dealt with accordingly.

In short, it's people, not angels, who populate the kibbutz, with all the weaknesses and shortcomings of people. The impact of some of the weaknesses is softened by the kibbutz, but they are not eliminated.

People who think of the kibbutz as a model for solving social problems in the U.S. should be encouraged yet warned of the reemergence of some of the old problems, and be ready to deal with them.

*Yoram Hoffman  
Kibbutz Gesher Haziv  
Israel*

Editor's Note - Yoram has spent the last two years travelling through the U.S.. He visited Twin Oaks Community during this past July.

Dear Communities,

I have been an intellectual for most of my conscious life. I attended an Ivy League University, worked in high powered biochemistry labs, studied medicine, and have acquired other academic indicators of achievement. I am also a humanist. I have been a vegetarian for five years, I filed my C.O. forms five years ago, and I have maintained an active interest in the communal movement for the same period of time.

Unfortunately, I see few examples of communes and intellectuals coming together. The trend in the communal movement is toward decentralization, with many communal groups scattered over the country. Intellectualism (and scientific and medical research) is increasingly centralized in government institutions. Communes frequently disparage individual achievement as a manifestation of our competitive society, and intellectuals frequently disparage utopian ventures as nonproductive faddists. At the same time, communards must work for a living, often at boring, repetitive, and strenuous tasks, and intellectuals often suffer the pain and loneliness of isolation in a workplace characterized by competition and lack of intimacy.

I am cautiously approaching the possibility of synthesis of intellectual and humanist impulses. The approach to this synthesis (Walden Two communities, Ananda Marga, or anywhere in between) is less important than its realization, so long as the ideology does not stifle freedom of thought. Somehow the idea of a commune supporting a resident artist, poet, musician, or student does not seem as threatening as supporting a resident intellectual, much less a scientist. Yet the fundamental principle, that certain human functions must be cultivated and supported to grow, is the same.

My particular fantasy (I have studied medicine, particularly cancer, aging, endocrinology, human sexuality, and psychiatry, in their clinical as well as theoretical senses) is to be allowed the freedom outside of the academic establishment to pursue these interests in a decentralized way while ministering to the sick at a relaxed pace which would not rob me of my humanity. In a supportive communal environment the benefits to both sides would be many: income, teaching, health care for the community, and freedom of research, intimacy and gentleness, and resources for the intellectual.

The problem with lumping technologists and scientists and intellectuals with the "military industrial complex", and people involved in communal lifestyles with "crazy idealists", is that the two groups become mutually exclusive, and neither works to the benefit of the other. I wonder if we can achieve a balance between the all or nothing world of the cerebral and the earthy world of the joyful. Some of this synthesis I know is taking place in the efforts of various communes to do research on ecologically sound methods of maximizing resources and living in harmony with the environment. There may be other kinds of things happening that I am not aware of. I hope this writing will help stimulate more work in these areas.

A scientist, a person who uses scientific methodology to gain understanding, is certainly welcome at the Walden II communities; unless he holds an uncompromising or cold personality. Insensitively expounding an intellectual's critical

point of view is discouraging to a fledgling social group, and the discouragement will be returned. David Ruth, who pens *Communities* Social Science column is exemplary: a Harvard educated sociologist whose intellectual bent is well adapted to and accepted by the community.

Communities are subject to the same demands on scarce resources as any other endeavor. How we influence these demands and work out solutions may be the essence of applied social experiments. While we are aware of many areas needing basic research, little community money or time can be spared for anything beyond basic support and immediate development costs. On the other hand, natural setting experimentation, usually not so scientific, is an a priori fact of any alternative movement. Solar heating, participatory management, community child raising and other such undeveloped areas require an experimental and sensitive approach.

Finally, for good or bad, in a small active community, reality is imminent. An intellectual in this environment cannot become immersed for long in abstractions. A non-intellectual can't ignore a community's needs for some objectivity and planning. We are consciously attempting to meld these "two cultures" and encourage full human perspective and development.

Rob Loring  
formerly of Twin Oaks Community  
Louisa, VA

Dear Communities,

I very much enjoyed Philip Slater's article (#26), as I enjoyed his book *The Pursuit of Loneliness*. Both have insights and criticisms of value to the revolution. However, it bothers me to see him (and others) use the words "energy" or "social energy" to mean consciousness or love. "Energy" is a physical concept with a specific meaning which I see as being very different from consciousness. Energy is (perhaps all) that which dissipates and becomes less useful or available when it is used or transmitted. Energy can't be recycled once it is completely used.

Consciousness is (perhaps all) that which increases and becomes more organized and concentrated with use or transmission. It generates more consciousness if we let it.

The universe can be seen as moving in two directions at once - towards randomly dispersed, unusable energy (entropy), and towards increasing, organized, focused consciousness (God?). Evolution is the process of finding more efficient ways of using energy to increase consciousness. Consciousness somewhat controls and is controlled by energy. (This philosophy is derived partly from Tielbord de Chardin's *Phenomenon of Man* in which I guess the word "consciousness" was made popular. We need a simpler word, but "love" has too many meanings).

In the article, I think, "consciousness" could be substituted for energy in every instance. Slater finds it necessary to point out that social energy "...is increased by transmission." But if we use the word "love" most of us probably already know the song or the saying (even if we don't all believe it): "Love is something if you give it away you end up having more." The first verse says, "It's just like a magic penny. Hold it tight and you won't have any. Lend it, spend it and you'll have so many they'll roll all over the floor."

Dan Robinson  
Portland, Oregon



## CONFERENCES

**New Age Exposition '77**, produced by First National Communications, the *New Age Magazine*, and the *East West Journal*, will be held Oct. 6-9 in Boston's Hynes Auditorium. The two primary goals of the fair are: 1) to provide a forum for the exchange of ideas and financial support between large and small companies, creative individuals, state and federal agencies, and non-profit organizations and 2) to directly encourage the public to explore "alternative" advances in the fields of housing, food, transportation, energy, and lifestyles, and to realize that these resources are just as accessible and practical as more conventional approaches. Hundreds of exhibitions will present educational displays, demonstrate new products, tools, information, and services judged by the sponsors to represent a genuine effort to introduce human-scale alternatives to complex technology. The exposition combines the essential elements of a trade show, retail marketplace, and educational forum. For further information: John McIntosh, Exposition Coordinator, First National Communication, Inc., 31 St. James Ave., Suite 801, Boston, MA 02116 (617)426-0655

**Arcosanti Festival '77—A Celebration of Health and Healing**, Oct. 1-2. This weekend event is a new experiment in community education which uses the arts in the promotion of health awareness. This year's program is an exploration and celebration of health through sharing cultural attitudes, beliefs, and the ceremonial healing arts of cultures indigenous to the Southwestern U.S. The goal is to create a picture of future health care which includes self care, awareness in family care choices, and synthesis of

cultural folk medicine with the treatment orientation of western medicine. Fine arts performances, folk arts, and a full scale of 12 seminars and speakers. For more information: Arcosanti Foundation, 6433 Doubletree Rd., Scottsdale, AZ 85253 (602)948-6145

The fourth annual conference of the **National Historical Communal Societies Association** will be held in Aurora, Oregon Oct. 20-22. The meeting will focus on historic and current intentional communities of the western United States. Organized in 1975, the N.H.C.S.A. facilitates communication and cooperation among those who are attempting to preserve and study America's past communes, prints a newsletter and sponsors the yearly conferences. The administrative base is the Center for Communal Studies at Indiana State U., Evansville. Persons wishing to participate in the conference, contact program chairperson Allen D. Epp, Dept. of History, Portland Community College, 12000 SW 49th Ave., Portland, OR 97219

The second annual **Conference on Utopian Studies** will be held Sept. 30-Oct. 2 at the University of Michigan in Ann Arbor. Included will be workshops and experiences relating to research, writing, and living in utopian studies and utopian lifestyles. All invited. Low cost housing arranged. Want to include all types of people in discussion of utopian living, past, present and future. Contact: Gorman Beauchamp, Dept. of Humanities, College of Engineering, 525 East University, U of M, Ann Arbor, MI 48109 (313)764-1420

The **European Network for Alternatives to Psychiatry** is preparing its third

meeting to be held in Trieste, Italy, Sept. 14-21, in conjunction with a radical film festival. The following themes will set the tone of the meeting, which will consist of 9 workshops and different professional and "ex-patient" subgroups: The need to struggle against all forms of psychiatry; the need to stop construction of any new psychiatric facilities; and to set up commissions to reconvert or dismantle existing structures; the need to work with other groups for a generalized depsychiatrization of "madness"; a struggle against different national laws and statutes that define "mental illness," the importance of focusing the responsibility for psychiatric oppression on no one group, but on the interrelated agencies of power that constitute a vast technology, rather than merely a unit of repression.

Persons interested in the European Network can contact Sheila Koren or Don Obers, **State and Mind**, P.O. Box 89, West Somerville, MA 02144.

**The Diary, The Journal, The Autobiography**, a women's writing conference held in Malibu, Calif. last Feb. was so successful that another conference is planned for this fall. For info: Hannelore Hahn, 1628 York Ave., NYC, NY 10028 (212)737-7536 or Lea Schweitzer, 2067 Linda Flora Dr., Los Angeles, CA 90024 (213)476-4838.

**First Annual Rappahannock Country Women's Festival**. Jordan River Farm, Flint Hill, Virginia; Friday noon, Sept. 30 through Sunday evening Oct. 2. A time for women to gather and learn about country living from each other. Some of the workshop/discussion groups planned are: veterinary medicine, horseshoeing, midwifery, herb lore, organic farming, body awareness, goat husbandry, and



more. If you wish to teach a skill or coordinate a discussion group, please contact us as soon as possible. Women only. Please register in advance. Directions and all additional information can be obtained when you call or write to register. Send self-addressed envelope. There is no charge. Bring enough food and camping gear for the time you plan to stay. Private property. Please no dogs. Call: (703)987-8273 or 675-3409 or write: **Bobbie Mason, Rt. 1, Box 49C, Woodville, VA 22749**

The fifth annual **National Free University Conference** will be held in DeKalb, Illinois, Oct. 21-23. Hosted by the DeKalb Learning Exchange, the gathering will be at the Northern Illinois University conference center. Focus will be on technical assistance workshops on administration and teaching, spreading the free university model of community education, and overall planning of the free university movement for the next 5 years. One big item will be discussing concerns of helping people all over the country start free universities and learning exchanges. Cost of \$30 includes room, meals, and registration. Open to the public. Contact: Free University Network, 615 Fairchild Terrace, Manhattan, KS 66502 (913) 532-5866

**The Living Kabbalah** is a one-week workshop which will take place at the Lama Foundation from Sept. 23 to Oct. 1, 1977. Teachings will be given by Samuel Avital from **Le Centre du Silence Mime** School in Boulder, Colorado.

Samuel is a Moroccan born to a Hebrew family of Kabbalists and has been a student and teacher of the Holy Kabbalah for many years. Samuel gave Kabbalah intensives at Lama for the past three summers, and if God wills, he will be with us again this year.

We are seeking 20 students to take part in this workshop. The charge will be \$110 for the week, which will cover room and board and teacher's fees. Lama students' living facilities include two dormitory tents, but everyone is encouraged to bring his or her own tent. You will also need bedding and a sleeping mat good to 30 degrees F.

All applications must be accompanied by a \$50 deposit. You will also be required to complete a "Personal Information Form" which will be sent to you upon our receiving your application and deposit. Basic knowledge of the Hebrew Aleph-Baith and of the Kabbalah are desirable, but not mandatory. Write: Lama Foundation, Kabbalah Workshop, Box 444, San Cristobal, NM 87564

**Rapid Remedial Reading Workshops and Tutorials.** Teach your child to read. Quick, easy, effective, proven methods with guaranteed results. Workshops and tutorials with Rena Martin who has had wide experience in Florida, Virginia, North Carolina and New Jersey. She will teach your child to read and/or train you to teach children to read up to grade level in a matter of weeks or a few months. Low cost workshops and tutorials by arrangement. Next workshop: November 11, 12, & 13, 1977. \$30.00 per person, including meals and a place to stay. Deduct \$3 for registration two weeks or more in advance. Deduct an additional \$6 if you are a School of Living member. A limited number of partial tuition scholarships are available.

The workshops will be held at Deep Run School, locate just northeast of York, Pa. Mail us your address and phone number, along with a check for the full amount of the program (refundable if you don't attend, and notify prior to the first day of the workshop). School of Living, PO Box 3233, York, PA 17402 (717)755-1561.

**Aloe Community Conference** - Children Welcome. October 7,8,9, and 10, 1977 (Columbus Day Weekend).

This conference is especially oriented towards parents, single or otherwise, seeking to join or form community. This Twin Oaks-type experiential introduction to community will begin with dinner, 6 PM Friday and run until afternoon on Monday. Bring your own sleeping gear, eating utensils, and tent if you have one.

**WORKSHOPS on:** Interpersonal Relations - Group Process - Children in Community - New Age Education - co-counseling - Sharing labor and resources - Spirituality - Government. Registration is \$25, which includes meals. Deduct \$5 for registration paid prior to Sept. 15th, or \$3 for those paid from Sept. 16th to Oct. 6th. Children half price.

Send us your address and phone number, and enclose a check for the total cost. It's refundable if you cannot attend, and notify us in advance. Mail to Aloe Community, Rt 1 Box 100, Cedar Grove (near Chapel Hill) NC 27231. We will confirm and send directions on how to get here. Phone: (919)732-4323.

## GROUPS LOOKING FOR PEOPLE

**Sunflower Farm**, a cooperative community begun in 1975, has several more openings for people in our continuing adventure in Athens County in southeast Ohio. We are now six couples in our mid-20s to early 40s, with one child and more eagerly anticipated, who have come together on 100 beautiful, rolling acres in this rural, ridge-top area to form a small community. The land has outbuildings, pastures, woods, a stream and a pond.

We seek a way of life that offers autonomy and privacy while enabling cooperation, learning, and a creative community life to come about. Each family owns 5 acres privately and holds an undivided 1/10 interest in the Community Association's 45 acres and farm buildings. Current projects on the community land include gardening organically, cutting hay, raising chickens and goats, planting a large fruit orchard, building a greenhouse, and of course growing sunflowers. Our plans for the future include conversion of parts of the barns to crafts workshops and the creation of a school teaching basic skills and intermediate technology.

While we value greater self sufficiency, we want to keep in contact with the rest of the world and fortunately we have good access to three medium sized towns with colleges and job opportunities.

We seek several more people who share our desire for community without losing touch with the outside world. If you're serious about a simpler, yet more creative and more joyous way of life, we'd very much like to hear from you. Sunflower Farm, c/o Bruce Sabel, Rt. 1, Box 90, Amesville, Ohio 45711 (614)448-2118.

**Storefront Classroom Utopian Community** Help establish **Heaven on Earth** We are a Kerista Community. Kerista is the name of a flower tribe from the '60's whose goal was to stay high and love God. In order to stay high we've given up all intoxicants, including grass and alcohol. To love God we study all religions and spiritual systems in order to pull out the wisdom and discard the anachronistic ideas. "Kerista" is an esoteric word that means a blend of freedom, science, and spirituality. In our community we blend psychological and spiritual growth. We are into total equality, democratic decision-making, and group living. We are not

into having a guru, being sexist, or personifying the Divine.

We've worked out an orientation program by which people can learn to live together in groups harmoniously. Everyone knows why most communes fail: because people don't know how to treat each other. Through the 3-month orientation process, which people go through prior to joining the community, they learn how to treat each other with love, equality, and cooperation, rather than with discord, jealousy, or competitiveness.

We practice spiritual polyfidelity, a new communal family structure in which groups of people partner up and practice heterosexual non-monogamy within the family, while maintaining fidelity to the family. Is it possible to love more than one person and be equally close to a number of people? People practicing spiritual polyfidelity have proven that it is! Communal families are linked together to form our spiritual community. We are also open to people joining the community who want to form gay or bisexual communal families.

There is a free introductory weekly rap group and numerous free social and recreational activities for new-comers and old-timers. There is also a weekend seminar on the weekend of the 4th Sunday of every month at Harbin Hot Springs. Send SASE for free prospectus on these seminars.

Our community has both an urban base in San Francisco and a rural base at Harbin, where we have 1,000 acres including large, natural hot baths. We seek members who want to live at either location. Prospective members' orientation is in S.F.

We are also putting together a network of new age folks called "Pacific Communities Network." We publish a quarterly magazine, **Utopian Eyes**. Sample copies plus 1 year subscription: \$3. If anything we're doing interests you, write Storefront Classroom Utopian Community, PO Box 1174-C, S.F., CA 94101, or call (415)566-6502.

**Alternate Community** Are you interested in joining us? Sharing and belonging to an expanded family, community, or cooperative on our beautiful 100 acre farm? Working towards maximum self-sufficiency and sincere, loving relationships. Gerry and Shirley Fordham, R.R. No. 2, Linwood, Antigonish Co., Nova Scotia.

**North Mountain Community** There are presently 8 of us including 2 women, 5

men, and 1 infant living on a 130 acre communal farm organically with both horses and a small tractor. We live as close to the land and each other as we can. Our goals are to strive to find meaning, purpose, and God through hard work and the pursuit of spiritual activities, loosely defined. We need more people to live in our tribal, pleasant life with us, especially women and women with children to help balance us out. If you are interested in visiting such a place, please write or call; North Mountain Community, Rt. 2, Box 207, Lexington, Va. 24450 (703)463-7095.

**Research Community** The Conserver Society Research Institute is interested in hearing from alternative-minded farmers, engineers, builders, and community designers with a commitment to practical research, development and application in the areas of ecological food production, appropriate technology, and village design. Our farm site needs people to make it viable. Some space and dollars available. CSRI, Box 5516, Station "F", Ottawa, Ontario

**Deep Run Farm** is looking for a craft person to live in community with 4 adults and 2 children. I am 30, would like to start a part time art/craft business with skilled person on our beautiful 36 acre farm. I enjoy working with leather, cloth, wood, metal, clay, ink, and acrylics. I would best with a business partner who had similar interests and skills, good business sense, and who's over 25. Other members are Anne, 44, Piper, 53, Jubal, 45, Doug, 15, and Eric, 9. You'd enjoy living in our community if you are good-natured and loving, spiritually and politically aware, versatile/flexible, are willing to plug into **Green Revolution** and School of Living activities and other community projects as needed. We have a parent-run alternative school, with 26 children, on our land, which is in land trust. If interested, write Suzette, Deep Run Farm, RD 7, York, PA 17402.

The **Aquarian Research Foundation** has been around since 1969, but now consists of only two people who are committed to working together for a new age of love and peace. Our research is aimed at finding ways to help this come about and publishing our findings. We are tax-exempt, nonprofit, scientific, and educational.

We also want to start a school of alternative lifestyles, inviting teachers from successful communities and mem-

bers of the public from nearby cities to share and learn about all possible alternatives

We are presently operating a successful publishing business (**The Natural Birth Control Book**, **Unpopular Science**, and the **ARF Newsletter**.) The newsletter is now combined with **Green Revolution** magazine published by the School of Living, York, PA. We're also into natural health projects and low cost travel and hospitality sharing arrangements (People's Transit and **The Hospitality Guide of North America**.) We have a very small print shop and a 4-seater airplane. We are seeking to join with a larger communal group who want to help with these tasks and locate within an hour or so of an eastern city such as Philadelphia or Washington. Write Art and Judy Rosenblum at this address: ARF, 5620 Morton St., Philadelphia, PA 19144 (215) 849-1259

**Grass Roots** We are a community in North East Victoria with interests in publishing bees and other independent work ventures. At present we have five families living in the area, but are looking for enthusiastic new members. It is envisaged that we will remain reasonably small in number - probably about 20 adults.

There is a strong desire to aim towards self-sufficiency. We have not yet purchased land, as we feel it is better to form a strong functional group as a first step. (The group needs families with children, although it is not excluding single members. If you feel that you could be a valuable and constructive community member, drop us a line and tell us about yourself. Grass Roots, Box 900, Shepparton, Victoria, B.C.

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## GROUPS FORMING

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**Cooperative College Community** A group of academics and artists from East Coast colleges and universities is attempting to create a community in which scholarship, art, ecological balance, self-

reliance, health, and education are valued more highly than personal wealth and professional advancement. We envision roughly 75 permanent, adult members, living on a large piece of land in a rural Northeast setting. This community will constitute an economically cooperative village of academics, artists, artisans, and craftspeople that is minimally dependent on the economy of the larger society. Members will work in a series of production branches. Our self-sufficiency will allow the community to operate a small, liberal arts college that does not require its students to furnish their professors with a material living.

We conceive of this enterprise as an experiment in human values. It is an attempt to demonstrate that a rich and dignified life can be sustained in an economically limited community. By sharing labor and political responsibility, choosing to restrict accumulation and consumption of material wealth, and making efficient use of natural resources, we hope to avoid the exploitation of human beings and desecration of the environment that is characteristic of contemporary society. We do not presume to be presenting either a social panacea, or an easily replicable paradigm for every existing social institution. But we do believe we are realizing one possible alternative, and so concretely challenging prevailing conceptions of social and economic organization.

The present membership meets monthly to give research reports on such topics as accreditation, site election, construction, energy, agriculture, insurance, legal matters, community organization, and revenue sources. Also discussed at these meetings are questions of educational and community policy. The minutes and reports of each meeting and other issues and information relating to the project are summarized in a monthly newsletter which is available to nonmembers for \$5 per year. A subscription includes all back issues.

For further information, please contact one of the following people: Joseph Blasi, Project on the Kibbutz and Collective Education, Harvard U., Longfellow Hall 309, Cambridge, MA 02138 (617) 495-3436, or 623-6828. Daniel Osherson, Dept of Psych., 3813 Walnut St., U. of Penn, Phila., PA 19174 (215) 243-7306

**Older Women's Rural Community** has plans underway. We're now printing a newsletter and holding workshops. For more information, write: c/o Elana and Elizabeth, 3502 Coyote Creek Rd., Wolf Creek, OR 97497

**Patchwork Homesteads** A group in the process of forming. Plan a multiracial rural community of individual houses on 1-5 acre sites clustered on a farm outside of Pittsburgh. Plan to be as self-sufficient as possible by growing most of our own food, building our own buildings and using alternate energy production. Realistically aware that our main sources of income will continue to be wages earned in the city (or welfare payments) for some time to come. Plan to provide full time care for neglected, abused and homeless children. Plan a country setting where manual work and crafts are a part of each day. Plan to supplement our incomes by selling handmade: 1) colonial and early American furniture, 2) toys, games, dolls, doll-houses and miniatures, 3) greeting cards and 4) items produced by quilting, knitting, crewel, crocheting and needle-point. Will raise cows, pigs, sheep, chickens, ducks, geese, turkeys and goats. Property held in common by a nonprofit corporation formed of the community members and controlled by a resident board of directors. Status as land leasee and status as member synonymous. Anticipate possibly living together in one structure or in temporary structures in the beginning until we can build our houses. Although we are open to anyone who feels our ideas are compatible with theirs, we are especially seeking one-parent families and women alone, as we feel that both these groups are often excluded from the mainstream of today's society and can benefit from, and contribute to, our community. Interested?? Contact Ann Tucker, 1653 Laketon Road, Pittsburgh, Penn. 15221

**Beginning Community** Now two of us, ideally 6-10. Simple self-sufficient wilderness living through responsible renewable resource use: foraging and hunting; also developing programs on previous lifestyles and wilderness skills; striving towards balancing community needs, dedication, interpersonal relationships. Generally non-materialist, egalitarian, survivalist, open. Nomadic canoeing and hiking, but mail forwarded from: Wilderness Seekers, c/o Box 7, Morpeth, Ontario

**Eco Village** We at Natural Life want to live in an eco-village and are willing to put in the time and energy into forming and nurturing the growth of one. We envision a legalised structure for the village (to take the fullest advantage of government loans, etc). It would utilize renewable resources of energy and include a library, school, recreation facilities, workshops, and farm. Such a village

would work with the community owning major tools and larger facilities.

If enough of us like-intentioned folks can get our dreams together, such a self-sufficient village can become a reality. Ideally 20-40 people can get together to plan and implement such a village. We'll try to meet in some central location to discuss where and when to start. Anyone interested? Write: Eco-Village, c/o **Natural Life Magazine**, Box 640, Jarvis, Ontario NOA 1J0.

**Forming** - a polyfidelitous group based on shared ideals and personal compatibility as components of friendship. The motivating force; to build intentional community through active search for righteousness and the highest quality of life. Sym, 936 Stanyan St., S.F., CA 94117 CA 94117

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### PEOPLE LOOKING FOR GROUPS

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We would like to communicate with Friends (Quaker) who are now involved in or are moving towards a cooperative farm/"continuous" meeting. Please contact Jack and Linda Matthews (Ann Arbor Meeting) at Entropy Farm, 4248 Fishville Rd., Grass Lake, MI 49240.

We are two people who want to join an existing community, preferably a self-supporting one. We seek a group planning to grow into a town. This means a commitment to using ecologically sound energy systems, to recycling all currently recyclable materials, and to involving all citizens in the town development.

Cheryl can contribute clerical, library and baking skills. Van know sheetrocking, painting, and some building repairs. We are both willing to learn new skills. We know we are not escaping anything, but are exchanging the problems of this frustrating, de-humanizing society for the more attractive problems of community. We think we can contribute to the life of a community, and want to try. Please contact us: Cheryl Gaines and Van Peterson, 163 Westfield Ave., Apt. 7, Elizabeth, N.J. 07208.

I am a 55-year old woman, looking for a community that works with children, meditates at least once a day, and has no house pets. Please contact: Lori Hambrick, 6981 Pinehaven, Oakland, CA 94611 (415)547-2524

We are presently living a fairly straight lifestyle but would like to change. I consider myself an amateur inventor/designer/gadgeteer/philosopher interested in low-impact technology and energy sources. I'm specifically interested in designing and building efficient wood stoves from oil drums. I feel this is a viable way of "earning my keep" wherever I am, but I am tired of doing it alone. I also have some experience in framework, carpentry, etc.

I am a member of an alternative energy organization, but it is largely non-functioning because the members, myself included, communicate best only on a technical level. I am working toward making more human contacts. I am also familiar with a number of alternative organizations in the Portland area and am helping organize a Portland chapter of the Northwest Regional Federation.

I quit the last of several technician-level jobs over a year ago as a way to help us in "tapering off" our lifestyle and being independent of the traditional economic system, but it didn't work as well as expected. Unemployment insurance, a summer job with the Forest Service, conservation, and other sources left us about where we were a year ago.

My wife Peggy is interested in the uses and legends of native N.W. plants, having just finished a book on the subject we published ourselves. She also teaches high school equivalency classes. She is working on another book now and would need a situation where she could have some solitude for writing. We both enjoy biking, canoeing, hiking, etc.

Steven is 12, raised in a Korean orphanage, so he would like the company of more people.

We are looking for a community in the N.W. (Ecotopia). Ideally, we would like a private room for each person, but with many shared activities and resources. I am interested in the possibilities of criticism, self-criticism, or similar techniques. I would also like an atmosphere where the dividing line between couples and group, or between family and friends is more diffused so that we don't have to depend on one or two people for all our emotional needs. Write: Dan Robinson, 1020 SW Dolph Ct., Portland, OR 97219

Looking for people to join me in a heterosexual polyfidelitous closed group; total verbality, rationality, multiple parenting, self-sufficiency. Interests: education, bicycle touring, sports, philosophy. BufM Up, 1322 20th Ave, San Francisco, CA 94122

I'm looking for people to merge with in forming a polyfidelitous closed group, otherwise called a B-FIC (best friends identity cluster) with a maximum of 6 men and 6 women with their children. There is to be minus zero population growth; multiple parenting of children; lifetime intention of involvement; heterosexual balanced sleeping schedule; all primary relationships; all associations on the basis of mutual agreement; larger-community identity; no inappropriate outside interests; total rationality; Rational Pantheism; good manners; ecological relationship to the earth; total accountability of time, money, thoughts, feelings, opinions, involvements, and behavior; maintenance of a healthful diet of whole non-animal foods organically grown in season without chemical additives; no consumption of tobacco, alcohol, or other intoxicants in a manner offensive to other family members, or in a quantity that would interfere with the harmony and highness of the individual or the group; funkiness; democratic decision-making process except in the case of the following consensus decisions: a) who joins, b) who visits c) amendments to the social contract; non-stoginess in the event of losing a vote; good sense of humor; unbuggability; no pets; unalienated outlook; visible joyous vocational involvement; ability to say no; clean up your own mess; not letting anticipation outdistance performance; constancy; no duplicity; no prejudice towards age, sex, race, or any other physical qualities of an individual; lifelong learning; positive reinforcement of positive behavior; avoidance of behavior and attitudes detrimental to mental health; cooperation in economics; utopian world citizenship identity; rural setting as a base; private spaces when possible; joyful physical exercise on a regular basis; singing, playing music, and dancing as an expression of the joy of living and being together; celebrating with other groups of utopians; having our home be the focal point of internal and external harmony and utopian expression.

I am a 38 year old male and have been interested and involved in intentional community. I am presently living in southern Humboldt County in the hills. If you can relate to the above, please write: Rom, P.O. Box 77, Miranda, CA 95553

Seek others to enter into a long-term commitment to build 1) an ecotopian (homeplace) village (Cerro Gordo); 2) a homestead neighborhood within Cerro Gordo; 3) a polyfidelitous family within the neighborhood. Allan Jensen, PO Box 831, Cottage Grove, OR 97424

I have been very busy working and saving toward buying a farm with acreage in northern California. It will not be too far from the ocean. I have also been working on a rough draft in an attempt to outline a collective, cooperative community. The land will provide agricultural subsistence (food) and an economy (surplus sales of whatever we produce). I seek correspondence with people seeking an alternative lifestyle utilizing the advantages of a self-sufficient group working for the **all common** good. I need your ideas and help in working on the concept of our community. Money is needed to buy the land. As soon as we form a group, a joint account will be established for the property fund.

I am looking forward to living on the land. I would love to live with people who like art, self-expression, and privacy. I want to organize for mutual benefit and peace. I do not want to develop a super-profit, power and workhorse glory-bound company, although we will have to form some sort of legal business in order to have proper tax advantages and licenses. When I finish the draft I will send you a copy for comment and suggestions. There are certain basic principles that are very important and that we will have to agree with each other about 100 percent. Simplicity is the key here, I know. Think: **Existence, economy, and ecology**. Contact: Thomas M. Shannon, P.O. Box 1594, Sausalito, CA 94965 (415)332-4451

Zen Yogi seeks friends, new home. Would like to move to an area with mild winters and hot summers. Are there any communities seeking new members or in the formative stages?

I'm 24, vegetarian, quiet and strong. Do many things well. Hard worker, good cook, and innovator. Presently I'm caretaking a 25 room youth hostel. I've had experience living in a communal setting. Much was learned. Now I'm ready to take the next step forward. Shall we walk hand in hand? Write or call: Dancing, Rt. 1 Stone Prairie, Marion, KN 66861 (316)-382-2057

We are interested in communal living. We are 40 years of age, with 2 children 10 and 5 years. We've been married 20 years. David's work experience is as welder, plumber, carpenter, and oil field worker. Barbara is an excellent seamstress, cook, wonderful mother. No disabilities and good health. Will answer all letters. Write: David and Barbara Firebaugh, Rt. 1, Box 379, Slidell, LA 70458

It has long been my dream to establish a community of women in Maine who would hold land in trust. We would build individual and/or collective dwellings on the land and farm. Living in harmony with Mother Earth, we would gain strength and wholeness for ourselves and would protect the land from the abuses of men. In my vision, I see women living this land reaching and sharing with other women; such a women's place could serve as a haven for battered women, women in transition, and women needing space to focus. We could join with other women in the community to provide women's services such as day care, legal aid, counseling, health services, and food co-ops. I know this dream will take time and work to be realized, but we can begin. Step by step, we can create the kind of community we want to live in now. If you share such ideals, contact Nan Stone, c/o Maine Land Advocate, PO Box 2765, Augusta, ME 04330. It has happened in Oregon, Arizona, and New Mexico. It can happen in Maine, too.

English woman, 27, emigrating shortly, would like to make contact with a man who would share her interest in a self-sufficient farming project and slow community development consistent with spiritual growth (grounded in the western mystical tradition). I'm fairly conservative, interested in free-lance study, meditation, yoga, veganism, self-expression, animals, games, survival, Montessori and Children's Rights. Some influences: Schumacher, Illich, Findhorn, Gurdjieff, Goldsmith, and Gopi Krishna. Is there someone sensitive, communicative and independent of mind, with a vaguely similar approach towards living who is tired of travelling the world and of careless love? Do write then. M.S. 36, Telford Avenue, London SW2, England.

All human spiritual beings interested in organizing and establishing a community based on the experience of Twin Oaks, in northeast Ohio and central to the cities of Akron, Kent, Canton, Massillon, and Wooster are urged to communicate with Shirish R. Pandya, M.D., 11461 Fox Lake Rd., Orrville, OH 44667 (216)683-3241.

I am interested in getting together with folks into learning/sharing building skills and herbal self-healing. Would like to find real alternative communities in the area where skills and personal growth are shared. Zanesville-Colombus area preferred, but willing to travel. Barbara Roslyn, Box 38, Cambridge, OH 43725

We are Roger, Vicki and baby Benjamin. We would like to join a communal group interested in self-sufficiency and peaceful living, in harmony with the environment. We don't have any real self-sufficiency skills at present, but are more than willing to work hard, and eager to learn what we can in order to contribute to the communal effort. If anyone can help, we'd be grateful for a word to us: Howcroft, 14 Windsor Rd., Glenunga S.A. 5064

Two people experienced in communes, groups, the movement are looking for women and men to found a revolutionary community based on the following: pervasive caring, broad and deep consciousness, cooperation, spontaneity of thought and action, openness, nonviolence, study and analysis, intimacy, challenge, feminist understanding and analysis, all kinds of therapeutic approaches to changing, spiritual consciousness, playfulness, and celebration, bi/gay sexuality, and health. It would be great to find people who want to live this way in community, and who feel that living this way will help us be creative in effecting long-lasting overall changes in this society. If you want to hear more and talk about your interest, write FSB Project, Rt. 2, Box 405-P, Hillsborough, N.C. 27278 (919) 732-4069

We're looking for 2-4 people to come live with us in Grand Rapids, MI. The house is close to downtown in a neighborhood that I really enjoy with people of a variety of ages. We're seeking alternatives to paying property taxes, buying food collectively with our neighbors, gardening, putting the house into land trust and basically trying to wrestle with simplicity daily. I am into starting a teacher's center, putting together some resource materials on nonviolence and young children. Please write questions and we'll try to fill in the details. Judi Buchman, 448 Pleasant St. SE, Grand Rapids, MI 49503 (616) 452-8044

I'm into creating intentional community with alternative lifestyle and energy sources; including self-sufficiency. Doing self-therapy and would like to provide therapeutic situations for alternative living. Denny Hancotte, General Delivery, Caspar, CA 95420 (707) 964-0171

Independent developer seeks responsible input from multiskilled universalists for mountain sanctuary, sheltered by Free

Church. Limited participation initially, fully sufficient community of moral technologists envisioned in the '80s. Bud Martin, Box 2243, Charleston, WV 25328

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## PEOPLE WANTED

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Person(s) with 1-3 year-old child(ren) -- spend a week or more camping on our lakeside farm in central Saskatchewan. Share child care with me. I need free time to write and my 18-month-old son needs a playmate. Write Betty Daniels, Box 118, Cochin, Saskatchewan, Canada.

Woman wanted to create a "Women's Resources and Skills Directory," based on S.H.A.R.E. (Sisters Have Resources Everywhere). The directory will consist of listings (alphabetical and by state) of women offering skills, resources, trades, living situations, etc. to other women. If you have any ideas or are interested in helping, write: Leanne and Bonnie, 469 41st St., Oakland, CA 94609

Woodworking apprenticeship experience is now open to sincere female with no dependents. Learning various skills, furniture creation, veneer and hardwood inlay, wood carving, using natural, native materials, staining, curing, and steaming, etc.. Home workshop in backwoods, farm-type setting with small family hoping to start a woodcraft co-op, being self-supporting. Someone with patience, willingness, cleanliness and love for natural ways. Room and board are provided in exchange for housekeeping, some cooking. Must value children, animals, nature's way more than material things. Please no smoking, drink, or drugs. Hal Berger, PO Box 236, Leavenworth, WA 98826

Community Produce is a wholesale produce and dry goods warehouse in Seattle. We are a worker-managed collective of about 20 members begun 5 years ago. We are concerned with supporting regional food co-ops by supplying organic produce and juices and with providing ourselves with non-exploitative jobs. We are looking for new workers for maintenance bookkeeping, produce and dry teams. Driving experience and 6 mo.-1 yr. commitment desired. \$2.35/hr. Contact Molly or Apple, 1426 Alaskan Way, Seattle, Washington 98101 (206) 624-1681

My Situation: now, is that I am alone although soon expect some of you to be coming. I'm working (lumber plant, \$1000/month), and there is some market for crafts. These jobs, as with everything else, I can share with you. We could easily make enough money to finish this house off (needs fireplace, sauna, stained glass windows) and trade it in on 150 acres with 1/2 mile of river frontage, get loom, wood lathe, spinning wheel, pottery wheel, treadle, etc., goats, chickens, bees, horses, etc. Right now we have 6 1/2 acres with log house, 2 tipis and camper bus, tools.

Am a co-op member, where we buy organic foods in bulk. Also very involved in Canadian Log Builders Association, Day Care, Family Court Committee, and Justice Council. Hope to build Day Care Center and teach juvenile delinquents some solid timber construction, and other things.

I'm 27, hyper - that is, constantly doing something. Like to be naturally high after 10 years of dope and booze. Would like a no-drinking policy during the week. Embrace no doctrines, religious or political.

Garden-green houses-grinding noises. Would like in time to build a free school. I would provide everything (including pocket \$ and work) and direct all moneys (as per vote) towards tools, animals, equipment, etc. Kind regards, Brian Olynek, Golden Sunset Services, Box 1983, Golden, B.C. Canada.

Dear loving lady, are you lonely? Do you seek a family to share tears, love, sunshine, dreams? Are you shy but strong of heart? Are you old-fashioned in some ways and yet free of convention? Young, spiritually aware couple/craftspeople offer love, natural living, life with a purpose to a gal, who as a co-wife, would be loved, give love, share plans, decisions, sweat, and laughter. WE NEED YOU. We are here if you need our love. If you have a baby or a child it would be a joyous blessing. Send a long letter and photo soon. We'll reciprocate. HOMESTEADERS, PO Box 388, East Brookfield, MA 01515

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## LAND

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We are a group of 10 musicians/artists/students/friends looking for land to rent or lease to begin our collective community. We are all working and studying in Santa Cruz, CA and want to remain in this general area. If you know of

any land or have any helpful info., please contact us: Main Street People, 3430 Main St., Soquel, CA 95073

Women in Northern California are looking for a remote area of land to place in a land trust. Do you have any remote land which you would like to share and place in trust, or sell to us for the remainder of the mortgage in exchange for agreements to preserve the land? We seek to protect and heal the earth. Land should be at an elevation where fruit/nut trees can be grown and where water is available. Contact Me-shra at Limesaddle Women's Farm, Rt. 1, Box 191, Oroville, CA 95965

We are a group of six people interested in selling our 170 acre farm in western New York State. We're located in a beautiful spot, and would like to sell the land to another community of people. Woodframe 100 yr. old house in fair condition. Twelve rooms including 5 bedrooms and greenhouse. Water from 5 wells; septic, dry well, and leach beds sewer systems; electric utilities. Out buildings include 1 large barn, a 2nd barn, a 2-story cabin, a 1 room cabin, a silo, and a pole barn. It is a good workable farm. Partly flat land. Could be a small, 30-32 stanchion dairy. 90 tillable acres. If interested, contact: Anne M. Bregy, Sunrise Farm, RD 1, Prattsburg, NY 14873 (607)522-4302.

Retreat and Meditation Center for sale. Three large buildings recently renovated by members of the Zen Buddhist tradition, including beautiful 40 person meditation hall, plus adjacent motel grossing \$3,000-4,000 per summer. One and a quarter acres with spring, wooded hill behind property. In a small village among rolling hills and farmland. 45 miles west of Albany, NY. Lowered to \$35,000. All offers invited. Box 606, Sharon Springs, NY 13459 (518)284-2676.

Washington Womyn's Land Project is a growing group of womyn working together with the aspiration of obtaining land in the country. We need adequate space to realize visions which include a healing center, retreat space, workshops of all types, raising crops and animals, and providing a living space with enough room to experiment in building structures such as cabins and pyramids. Information, criticisms, money and energy are needed. Write: WWLP, c/o 7538 14th N.E., Seattle, WA 98115

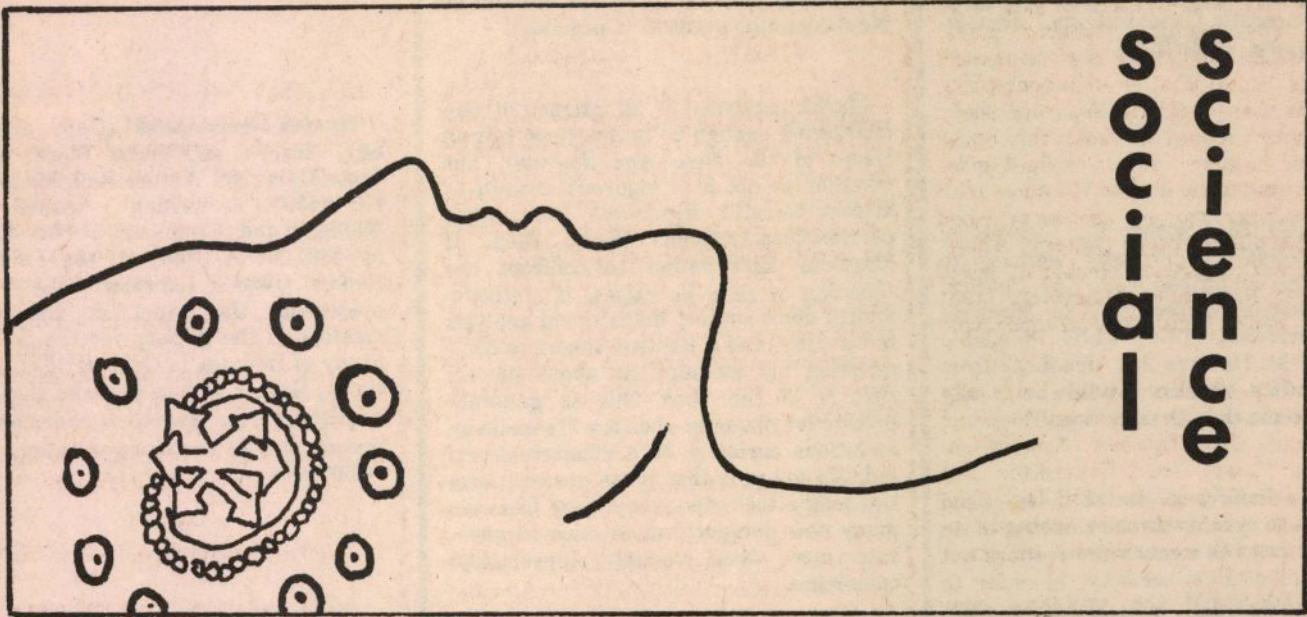
ARE THEY YOUR KIND OF FOLKS? Are they sincere, or time wasters? Eliminate the "grasshoppers," Fools, Felons, Frivolous, Fanatics, Fainthearted, Fairweather Friends, etc. Know the true character of those applying for your "group", and/or those who seek you as a member - before the problems arise.

Send 2 full pages of your personal, usual style, "script" handwriting, and 2 full pages of the other party's, along with \$10.00 for each analysis. Lessons also given, \$10 per. AMERICAN NATURO-GLYPHICS, Ltd., Marvin Manning, #310, 214 South Cheyenne, Tulsa, OK 74103

## PEOPLE REALLY REACHING

Noman knows. Noman cares. Trust Noman! I wish to start a commune in which science is maximized and spiritual consciousness is minimized. All dish washing, house cleaning, wood cutting, sweeping, handicrafts, construction, and gardening would be left to our computerized nuclear fusion reactor. The members of the commune would live in caves dug by hand in the desert. We would take sand baths on weekdays, imitating birds, and a water bath on the Sabbath. We would not wear clothes, but would grow long hair all over. Group encounter would consist of grooming behavior, based on detailed study of chimpanzee movies. It is our desire to move closer to the world of Noman, and to lose all conscious faculties. We wish to imitate the snail, the snake, the ram, the burro, and to become all things in one another. Our first task is to purchase a nuclear fusion reactor. Write: Noman's Land, PO Box 153, Hillsboro, TX 76645.

**EDITOR'S NOTE:** "Noman" has requested that all responses be in the medium of sand drawing, inscribed bark, or etched chunks of radioactive waste.



There are currently many people working, individually and in organizations, on developing the tools needed to: (1) Understand the problems which make democratically-run work-places and households seem so fragile; (2) Integrate democratic [communal] work-places and households into a strategy for regional self-sufficiency; (3) Integrate ideas of regional self-sufficiency into a global, ecological outlook; and (4) Maintain a balance among head, heart, and spirit while working on these strategies.

In last issue's column I described briefly the work of about twenty-five social scientists who are contributing to this four-pronged effort. In this issue I will be adding to that list of twenty-five.

Please let me know if you are engaged in work which should be mentioned in this column, or if you know of others' work which deserves comment. Write: David Ruth, Twin Oaks-Merion, Louisa, VA. 23093.

The people at **Another Place Conference Center** (RD 103, Greenville, NH 03048) have been holding conferences aimed at all four of the above mentioned goals. Their work on developing "right livelihood business networks" is especially interesting. The third appendix to their Spring '77 report contains "A Brief Discussion of Conference Organizing and Networking," including an exploration of the functions of the right livelihood business network. The appendix is a good start at raising questions about the problems and possibilities associated with the establishment of connections among "alternative businesses."

**Joseph Blasi** (Institute for Cooperative Community, PO Box 298, Harvard Square Station, Cambridge, MA 02138) writes that he has been appointed as a consultant for social policy to the U.S. Congress. He'll be working on "legislative proposals

which will allow the Federal Government to encourage, enable, and reward voluntary citizen cooperation in neighborhoods, towns, and small communities (including intentional experiments) as a basic educational experience and a cornerstone of social policy."

Joseph also announces the publication (by the Institute for Cooperative Community) of James Keen's *Two Aims of Social Education: A Global Communitarian Perspective for Securing Human Survival and a High Quality of Life*. (84 pps., \$2.00). The paper "Argues that humans must develop two inter-related perspectives: one, global, perceiving the problems of world order; the other, small-community-based for responsible local action."

Finally, Joseph says that work on the Cooperative College Community (which I mentioned in my last column) is proceed-

ing well. "We envision," he says, "roughly 75 permanent adult members living on a large tract of land in a rural Northeast setting. This community will constitute an economically cooperative village of academics, artists, artisans and craftspeople that will be minimally dependent on the economy of the larger society."

**Joyce Rothschild-Whitt** (Dept. of Organizational Behavior, Industrial and Labor Relations, Cornell University, Ithaca, NY 14853) is now working on research on democratizing the work-place. She is also adding the finishing touches to her PhD dissertation, *Organizations Without Hierarchy*. In a recent letter she said of the dissertation:

"Basically, over the past several years I have done five in-depth studies of alternative organizations in different spheres. Using a comparative method, I have constructed a model of collectivist-democratic organization which qualitatively departs from rational-bureaucratic models along eight dimensions, and I discuss some of the constraints and social costs involved in doing participatory democracy (chap. 3). Chapters 4 and 5 propose structural factors that support or undermine a collective's ability to sustain democratic control. Also, this is where dilemmas of democratic organization are discussed."

I've found Joyce's articles in *Working Papers*, and *Sociological Inquiry* to be extremely valuable contributions. They

are: "Problems of Democracy," *Working Papers for a New Society* (123 Mt. Auburn St., Cambridge, MA 02138) Fall, 1976; and "Conditions Facilitating Participatory-Democratic Organizations," *Sociological Inquiry*, 46(2):75-86.

**Mark Satin** (2344 Spruce St., Vancouver, B.C. Canada) is currently working to expand his ambitious *New Age Politics: The Emerging Alternative to Marxism and Liberalism* (1976, \$1.50, available from Mark). He says that "feedback from *Communities* readers would be really helpful to me (has already been!)"

*New Age Politics* is one of those grand attempts to synthesize the thinking of an age, that tries to wrench the readers out of their ideological security. In order to better understand the problems confronting us, Mark introduces (1) a radically new perspective (he calls it the "prison perspective"); (2) a new method of inquiry (called "tri-level analysis"); and (3) a new form of class analysis ("a class analysis that sees people not as ruling-class, bourgeois or proletarian, but as life-, thing-, or death-oriented). Working with

these intellectual tools allows Mark to come to the conclusion that a nonviolent movement to "withdraw our consent from the Prison" and to "give our consent to New Age alternatives" is possible.

Mark's analysis is an attractive one (attractive enough to be featured in two issues of the *New Age Journal*), but whether or not it is vigorous enough to attract forceful arguments from other perspectives remains to be seen. If Marxists don't bother to confront the question of class he raises, if methodologists don't subject his tri-level analysis to scrutiny, and if political theorists don't question his assumptions about power; that is, if the book fails to generate productive dialogue, then it will remain an ambitious curiosity or a countercultural fad. My guess is that in its present form the book attacks too many ideas from too many new perspectives at once to generate more than vaguely appreciative comments.

Mark says that in the expanded version of *New Age Politics* he's working on, he hopes to "flesh out and deepen the last part, the one on how-to-get-from-here-to-there." He says that he'll try to be "far more concrete, and also to show the diversity of strategies that are at this

point relevant..." Perhaps critics will find in these concrete proposals some real ground for dialogue.

**Hyman Mariampolski** (Dept. of Sociology, Anthro, and Social Work, Kansas State Univ., 239 Waters Hall, Manhattan, KS 66506) is writing a paper called "Religion and Community at New Harmony 1824-27: A Study of the Failure of Robert Owen's Atheism." He will be presenting the paper at the annual meeting of the Society for the Scientific Study of Religion in October 1977. In the study, Hyman argues that the absence of a religious focus "served to undermine the already fragile social organization of the community..."

**Bruce Hicks** (PO Box 2601, Sta A, Champaign, IL 61820) would like to know if anyone knows of any democratically-run communities for people over 60 years old, or of any communities with a significant number of older people. If any of you write Bruce with information, please send a copy of your letter to me, also (David, Twin Oaks-Merion, Louisa, VA 23093).

## How does a person meet & make new friends?

Find the right people to live communally with? Connect with people who share the same dreams?

One way is to leave it all to chance, & passively "await your fate"... but another way that works better is to join the Utopian Society. The Utopian Society provides a personal crossmatching service, linking up people all over with common ideas, interests, goals, visions & ideals. Dues are just \$5.00 a year. Members also receive "The Storefront Classroom" newspaper bimonthly, & "Utopian Eyes & Communal Living Directory" (magazine) quarterly.

Send dues (or \$1 for sample publications & more info.) to: **STOREFRONT CLASSROOM**, Box 1174-C, S.F., CA 94101. (566-6502)



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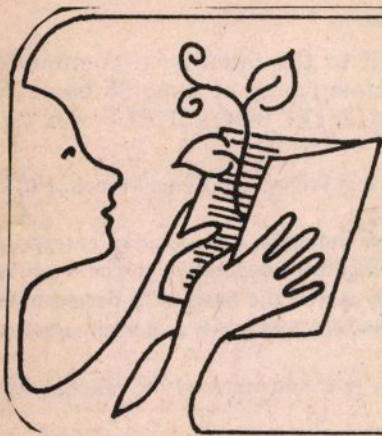
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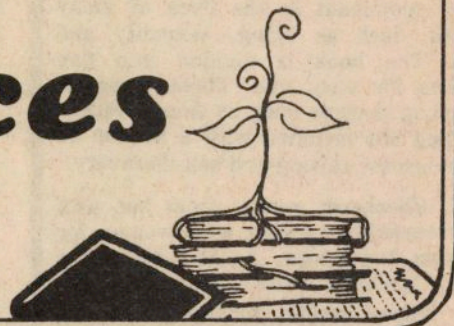
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# resources



## Publications by the Institute For Cooperative Communities

The Institute encourages the study of the viability of small cooperative communities as a form of human settlement. This involves clarification of the relationship between the size, amount of social fellowship, economic cooperation, cultural integrity, political participation, technological change, child-rearing and education and the attainment of a high quality of life. The Institute offers publications, public programs, and lectures; it makes available a base for research and special projects. Our present concerns focus on communities, neighborhoods, and towns, especially the Israeli kibbutz, where high degrees of social, economic, political, educational and personal cooperation exist, and can be explored and documented. We view the establishment of such social forms as central to the achievement of a just and peaceful world order. The Institute presently operates as an association of scholars, community members, and interested persons. The Publication Service is sponsored jointly by ICC and the Givat Chaviva Educational Foundation. The Institute is a non-profit corporation chartered in the State of Massachusetts.

**1. The Kibbutz As A Way Of Life In Modern Society.** Menachem Rosner. 150 pps. A collection of seven studies on self-management, direct democracy, industrialization, sex roles, and the second generation in the kibbutz. Rosner is the Director of the Institute for Kibbutz Studies at the University of Haifa (Israel). Price: \$5.00.

**2. The Quality Of Life In A Kibbutz Cooperative Community.** Joseph R. Blasi. 300 pps. The exhaustive report of the

Harvard Research Project on the Kibbutz covering every area of kibbutz life, reviewing all relevant literature, and providing comprehensive original data on many dilemmas of the modern kibbutz. Blasi is a Lecturer in Education at Harvard University and coordinator of the Kibbutz Project. Price: \$8.00.

**3. Kibbutz Members Analyze The Kibbutz.** Avraham Yassour, 400 pages. A collection of 30 analyses of kibbutz life by members and member-researchers spanning community problems, education, historical development, and industrialization. Yassour is Senior Lecturer in Political Science at the University of Haifa. Price: \$5.00.

**4. Assessing The Quality Of Life In Small Communities.** Joseph R. Blasi. 50 pps. This is a radical analysis of what comprises the quality of "the good life" in a small community. The issue of the level of social, economic, political, and educational cooperation is used in constructing analytical dimensions that can have practical use in building or understanding communities. Price: \$2.00.

**5. Two Aims Of Social Education: A Global/Communitarian Perspective For Securing Human Survival And A High Quality Of Life.** James P. Keen. 84 pps. Argues that humans must develop two inter-related perspectives: one, global, perceiving the problems of world order, the other, small-community-based for responsible local action. Keen is a coordinator of the Committee on International Studies, Harvard University, and a faculty advisor at Goddard College. Price: \$2.00.

**6. The Kibbutz As A Social Alternative.** Joseph R. Blasi. 120 pps. Less technical, suitable for a younger audience. \$3.00.

And, **The Kibbutz: Integrated Learning Environment**, Joseph R. Blasi. 36 pps. A review of kibbutz educational research. \$1.50.

ADDRESS: ICC, PO 298, Harvard Square Sta., Cambridge, Mass. 02138

**Food Co-op Directory** Did you know that your co-op is part of a network of about 2500 co-ops recently catalogued by the Food Co-op Directory?

The **Directory** has found cooperatives spread out over the entire U.S. and Canada. You, yourself, are united with more than 450,000 co-op members working together to serve their needs and control their lives.

"It feels good to know that I could travel across the country and *never* have to shop in a supermarket. My spirit feels happy when I see how large the movement is," Annette Orban, People's Grains and Greens Co-op, Reseday, Ca., recently told the **Directory**.

With the help of many cooperators, **Food Co-op Directory** has tried to portray the depth of the food co-op movement. Besides providing you with a view of "the Co-op 2500," the **Directory** can be used to make the public aware of co-ops; share experiences with other co-ops; find co-ops when travelling; feel the food cooperative movement.

"When I talk to a co-op person in Montreal, Quebec who met a Colorado co-oper, who was visiting co-ops in New York, you know that somehow we are all connected," said Wild R. Turkey, a **Directory** coordinator.

Available from; **Food Co-op Directory**, 106 Girard SE, Albuquerque, NM 87106.

# BOOKSHELF

A *Woman's Journey* is a practical guide for people who work with or participate in women's groups. A *Woman's Journey* by Louisa Yolton Eberhardt offers more than fifty group exercises for zeroing in on issues prominent in the lives of many women, such as aging, sexuality and roles. The book is divided into five sections for easy use. Three complete workshop designs such as Assertiveness Training are included with a section on consciousness raising and self-discovery.

Ms. Eberhardt speaks from her own experiences in working with women for the past ten years. As the dedication states: "To each of the many women who have helped create, responded to, and shared in the designs in this book through our mutual search for self and life-affirming choices."

Ms. Eberhardt is presently an Associate Professor in Sociology at Villa Julie College in Baltimore. She is a trainer with the Mid Atlantic Training Committee, a regional human relations training network.

*A Woman's Journey* is available from New Community Press, 5436 Fallriver Row, Columbia, MD, 21044. 172 pp. \$5.95.

The *New Periodicals Index*, a semi-annual subject/author index to 68 alternative and new age magazines, journals, and newspapers, has just begun publication this September.

The index sells for \$25 a year, and comes out each March and September. The index covers a broad range of subject matter, from eastern religions and communal living to feminism and alternative lifestyles to appropriate technology and natural health care. It also covers the latest developments in art, dance, music, politics, and the media.

A free descriptive brochure is now available from The Mediaworks Ltd., PO Box 4494-H, Boulder, CO 80306.

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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# FUTURE FEATURES

During July and August, as Twin Oaks folks have been putting this issue together, Paul Freundlich has ricocheted from Austin to San Francisco to Cincinnati - and most places in between - renewing old contacts and establishing new ones. Fragments of his experience gleaned from hurried phone conversations include: excitement about a series of alternative economics workshops; possible guest editing of a 1978 issue; lunch with the San Francisco Chief of Police(?).

Feature material, mostly resulting from Paul's journeys, will focus on the West Coast. Paul will write up some impressions of "what's happening" in San Francisco - which is considerable. The Center for the Study of Democratic Management will have a lot to say, from its perspective on the leading edge of education in practical cooperative economics. An overview of developments in land trusts across the country will lend some rural flavor to the issue.

The subsequent issue, number 30, will mark the 5th anniversary of **Communities'** existence. Along with our annual Directory, we'll be asking for short articles from all past contributors, to update their activities.

We've been talking to the School of Living folks in Maryland about cooperation with their publication, **The Green Revolution**, an excellent decentralist magazine. Either our Directory issue, or perhaps some other 1978 issue may well be a joint effort going out to both **GR** and **Communities** readers.

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# ABOUT CONTRIBUTIONS

Our vision of how this magazine works is that of a clearinghouse: material is selected by us, or by guest editors, then produced and distributed by New Haven folks, in conjunction with Twin Oaks. We hope this material will come from the people who see this publication as a tool or resource which is available to them, especially to those living in or seeking community. The following are suggestions for readers who have material to contribute:

**Feature Articles:** Usually run between 1000 and 5000 words, preferably typed double-space. If you have an article in mind, send us a description or outline of it. We're particularly interested in literary material; short stories, plays, poems, etc. by and about people living in community. Children in community is another important topic we'd like more on.

**News From Readers:** Three sections of each issue are set aside to provide a networking function for our readers: **Readback**, **Reach**, and **Grapevine**. **READBACK** is **Graphics:** We like to publish a magazine which is the magazine any time! **REACH** is our contact section - you can let others know you are organizing a new community, looking for a place to live, planning a conference, or offering a service. **GRAPEVINE** consists of short articles or newsletter excerpts from existing communities - we like getting your up-to-date news.

**Graphics:** We like to publish a magazine which is attractive as well as informative. We always need photographs (black and white prints), drawings, etc., especially in conjunction with the articles you send us.

**Rates and Dates:** The magazine's finances continue to hover near the break-even point (meaning virtually no pay for our labor), so the only pay we offer contributors is a free subscription. Paid ads are accepted (\$120, pro rata), but announcements in **Reach** are printed without charge. Due to editing, printing, and mailing schedules, there is usually a four-to-seven week lag between our submission deadline (for feature articles, especially) and the distribution date, so send us your material as early as possible. Thanks for your help - together we may offer a better and most unusual journal.

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