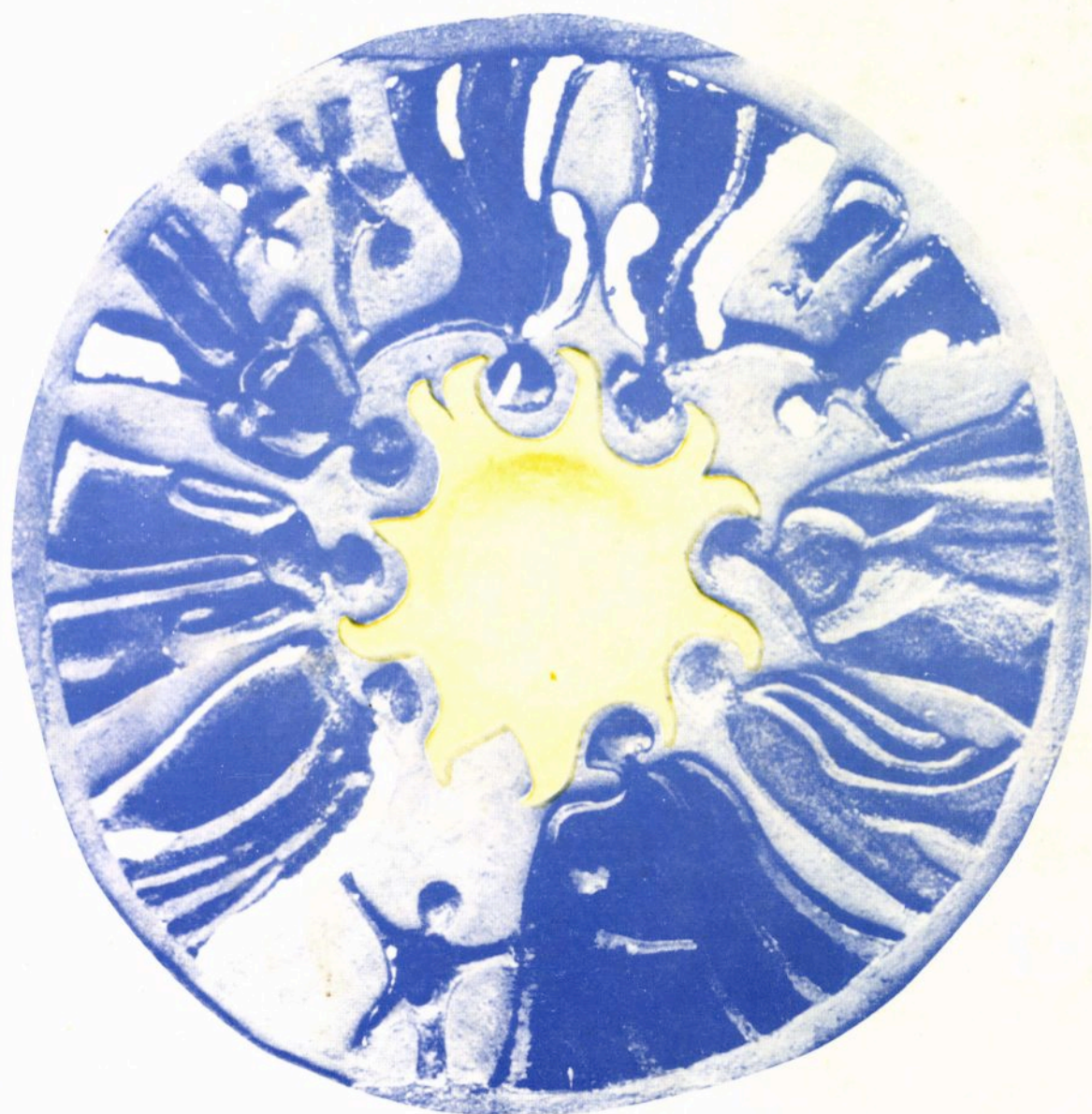


COMMUNITIES journal of cooperative living



no. 39

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Notes About Us



You may have noticed that the dates for *Communities* issues are now out of sequence; thus, this is the August/September issue, whereas last year the late summer issue was July/August. Well, we "borrowed" an extra month. That, along with skipping the March/April issue, and the fact that this issue is 56 pages instead of 64, reflects the concentration of our energies on the book you received in June as a special double issue, the *Guide To Cooperative Alternatives*. We've found the trade-offs in time, money, psychic energy, and quality of other issues worthwhile; we hope you have, too (let us know). The *Guide* has received lots of positive response...we continue to nurture hopes that it'll sell a bunch.

In case you've wondered just what kind of shoestring *Communities* currently operates on: We have the equivalent of about 3 fulltime workers, including 2 salaried producers/editors in New Haven, Paul Freundlich and Chris Collins. Here at Twin Oaks, Jonathan and Mikki handle distribution, subscriptions, and other business matters, while Margaret edits the columns and Chip and Mikki edit and produce when its Twin Oaks' turn to manage an issue. Labor is budgeted at Twin Oaks, and the 4 of us, plus others who plug in as needed, somehow get over 3,000 hours done on a 2,000 hour annual budget, with around \$1.00/hour compensation. Up til this month, CETA positions had supported Paul and Chris at a subsistence level, with a bit of grant assistance here

and there to supplement our woefully inadequate subscription and distribution income. Right now we're basically just hoping for the best... counting on the *Guide* sales to keep us treading water financially.

Meanwhile, this *Communities* no. 39 has turned out to be an enjoyable, low-key issue — which is fortunate, in the aftermath of the intensive *Guide* work. As a planner at Twin Oaks, I'd had much less time available for developing this issue than it deserved — yet, the necessary support materialized, as it often does in community. Beth Wood, a visitor to Twin Oaks who's a writer and former reporter for the leftist *Seers Catalog*, came along right in the middle of our editing frenzy, to help out with several major articles and the extensive Resource section of this issue. Ingrid Komar, Twin Oaks' writer-in-residence (look for excerpts from her upcoming book on our community, one of these issues) also made the editorial deadlines meetable.

Chris Collins somehow mustered the energy to be the typesetting and production mainstay of this issue, with less than a week's rest following 2 months of grueling 15-hour days to produce the *Guide*. A glance at the Production credits shows no fewer than 7 other folks involved in layout; visitors to Twin Oaks like Judy Dapron, who developed an overnight dedication to the magazine; Ellie and Karen, who are fully employed elsewhere in the community — but found/created major time to devote to our 10 days of intensive layout here in Twin Oaks' sweltering print shop.

There were, of course, the inevitable complications...as with Paul's bottom-of-the-line little typesetting machine that Chris wrestled into and out of her car to bring to Twin Oaks. Each of its idiosyncracies (faded type, mysterious hierglyphics, etc.) could only be discovered after a two hour trip to the nearest city to develop the galley film, as Twin Oaks has no processor. Which then meant more trips, and layout delays... Yet, with all the extra

support from so many sources (including some writers who met short deadlines), the issue has come together smoothly, with relatively little agony or round-the-clock frenzy.

About This Issue

The material, unlike many of our previous issues, was not intended to be thematic — and it does range widely in subject: from the mobile gypsy counterculture of Transit Ashram, to the vivid personal account of Ann Shumway's activist life, to some of the basics of workplace democracy in the Industrial Cooperative Association article, and Joseph Blasi's column. An especially good Resources column is comprised, in part, of select groups whose descriptions arrived too late to be included in the *Guide*.

A diverse issue, yes. And yet, conferencing emerged as a key theme in much of the material that came our way. The accent here is on the spiritual and the cultural — in Dave Beauvais' account of the mixed success and financial ruin at the big Another Place event, "Paths of Our Generation"...the Healing Waters spring equinox gatherings...the women's culture emerging among Federation communities, celebrated at a special gathering called "Speculum '78."

And there is the grounding of the Hutterites' experience, which argues strongly for the plausibility of intentional community, with their 350 years of success at it. Lawrence Kratz and Hans Baer worked patiently with me through 3 versions of this article. And we are most grateful to Edward Spiteri for the use of his outstanding photographs, which convey a great deal about the Hutterite life in ways more articulate than words.

—Chip



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COVER — Logo for the Central Women Hilverseun Project (housing cooperative), Hilversum, The Netherlands. From slide by Dave Williams. OTHER PHOTOGRAPHS — p. 24 by Paul Freundlich; pp. 7-11 by Edward Spiteri; p. 30 by Ed Hopfman courtesy of New Roots magazine; p. 33 courtesy The Boston Globe. All other photos by the authors and groups themselves.

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SPECULUM '78:

A Look at Ourselves

by Jane Dandelion



Jane is a member of Dandelion Community in Ontario, an 8-member intentional community which is one of six similar groups in the network which sponsored this gathering, the Federation of Egalitarian Communities (see Communities #31).

They said I was a separatist, that what I was doing contradicted my professed belief in equality. There weren't very many of them, but they made their views clear — community people, my family, saying that our problems are human problems and that nothing will be solved by separating the women from the men. Arguing that this event would, in fact, be threatening and potentially destructive?

How could I explain?

At the July assembly of the Federation of Egalitarian Communities I proposed that the federation sponsor a three-day conference for women living in our six communities. Its purpose, to give us a chance to get together and talk about our roles, our work, our relationships and the quality of our lives in community; to consider why there are fewer women than men choosing to live in community and what we can do about it; to strengthen our intra and intercommunity support systems; and to celebrate what we share as women who choose to live closely with one another.

It was a proposal that had taken shape through conversations with women from other communities, and particularly with Ira from Aloe in North Carolina. Ira and I had talked about our experiences, each of us having been one of a few women, or sometimes the only woman, in a small community. We talked about the isolation and the constant questioning of our own role (Am I really a strong woman, or just a bitch?). We talked about the lack of any kind of model to validate what we were doing. We realized that there was something that we needed, some kind of mirror of who we were, that the men in our communities couldn't give us.

As the conference proposal developed, it became more and more important to me. I was prepared to fight to make it happen, and as I talked to more and more women, I became convinced that it would happen, with or without official sanction and funding.

As it turned out, the delegates to the July federation assembly supported the proposal with enthusiasm. We saw it as a project that would touch many people living in our communities and very likely cement new connections between us. Labor was scarce and our budget was small. But there was a confidence that our enthusiasm alone would carry us.

Ira and I met with Mikki from Twin Oaks Community and the conference began to assume some form and substance. We wanted to do more than balance a little consciousness-raising with some good times. We wanted to really dig in and evaluate our lives — to build a collective vision of the communities we want to live in — to create strategies for realizing that vision. It was more than anyone could hope to achieve in three days. Nevertheless, we were filled with excitement.

I began a letter to all of the federation communities with Oppenheim's words...

As we come marching, marching
We bring the Greatest Days,
The rising of the women
Means the rising of the race.
No more the drudge and idler,
Ten that toil where one reposes
But the sharing of life's glories,
Bread and roses, bread and roses.

And then they began to filter through to me — the negative feelings, the fears, even the challenges to my ideological integrity — mostly from men in the larger communities, but they could come from the most unexpected quarters. It was then that I realized that we were dealing with something larger and more important, more basic than even we had imagined.

Adrienne Rich writes in *Of Woman Born*: "...The deliberate withdrawal of women from men has almost always been seen as a potentially hostile act, a conspiracy, a subversion, a needless and grotesque thing. The exclusion of women from men's groups is rationalized by arguments familiar to us all, whether the group is a priesthood, a dining club, a fishing expedition, an academic committee, or a Mafioso rendezvous. The self-segregation of women (most of all in lesbian relationships, but also...in the women's political clubs of 1848, or in present-day women's classes or consciousness-raising groups) is to this day seen as threatening to men..."

...Thirty women, all different shades, shapes and sizes. And, in our own eyes, all beautiful.

That a three-day conference of community women, exclusive of community men, could evoke these same fears suggests that community is not yet as free of the outside world's patriarchal values as we might hope. We did indeed have our work cut out for us.

It was a clear autumn day as we set out from Dandelion. There were three of us. The "hard-core" we called ourselves. At first we had thought that all five Dandelion women should go, but in the few days before the conference two women decided to stay home. I guess I'd hoped that all of us going together would be solidifying and special. I liked the women I lived with, and I thought the conference might give our relationships with each other the space to grow that we didn't give them amidst our work and our relationships with men. I was disappointed. I was disappointed too that Amy was going to skip the first day to see a male friend; those three days already seemed too short. But, as the road led us south, through the brilliant colors of late October, I let go of my expectations.

Deirdre and I left Amy in Harrisburg and headed for Virginia. It was a long drive and would leave us worn, but we travelled well together and I was happy. There was to be no disappointment between the two of us at that moment. We knew each other well, bore the scars of more difficult times and loved each other as sisters.

We arrived at Twin Oaks and were guided to Merion, a beautiful piece of land with an old farmhouse and small sleeping cabins scattered along the edges of the wood. It was quite separate from the main branch of the community — and a wonderful place to have the conference. Phoenix was there to welcome and envelope us in her warmth — granola, yogurt and a nightcap — good southern hospitality.

The next morning we drove to Juniper, the center of community activity, so that I could meet with Margaret and finalize plans for the conference program, while Deirdre checked out the possibilities for tuning up the car. It was a beautiful day. Margaret and I sprawled on a picnic table shuffling our papers and fending off interruptions. I became aware that most of the people who came over to acknowledge my arrival, most of the people I'd worked with and built friendships with here at Twin Oaks, were men. Interesting...

Interesting too, I thought, as Elizabeth collected me for a supply-run to the nearby town of Louisa, that here was a much-valued friendship with a woman that had grown out of our connections with the same man.

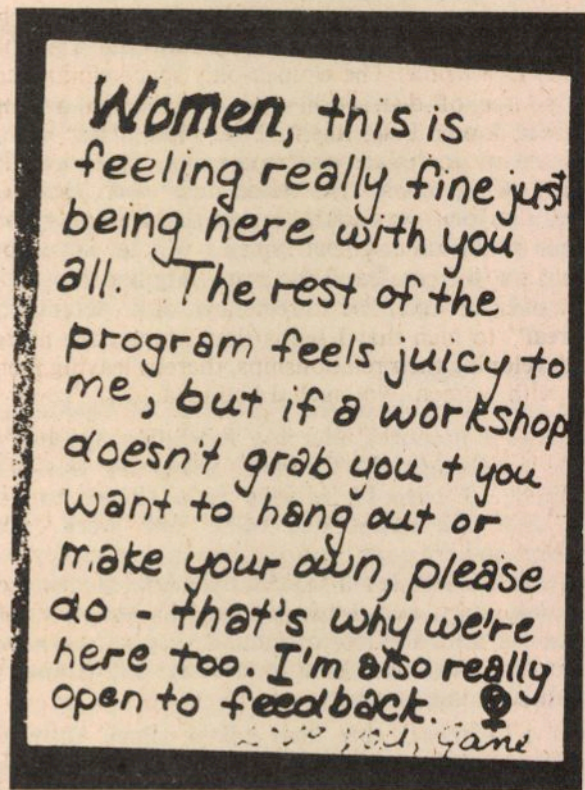
I began to ponder what the focused and manless environment of Merion held in store for us all in a personal sense as much as a political one.


The program, to begin the next morning, was posted under the banner of "Speculum '78 — A Look at Ourselves". (Who says we feminist-types are without a sense of humor?) It began to take shape in an informal way that evening in the Merion kitchen. Women from other communities continued to arrive with their packs and road-weary smiles. And then Twin Oaks women too were coming in with their sleeping bags tucked under their arms, prepared to commit themselves totally to women for the next three days. In some ways their commitment seemed so much harder, they had to put aside responsibilities and daily patterns that were close by demanding attention. We listened to some women's music, drank beer and talked in a desultory way, many of us tired and soaking up a little energy from our sisters. Merion seemed diffused with a new warmth and light.

The next morning, the first of three beautiful, blue-skied days, we gathered in the living room to share excitements and to sing. Our first collective affirmation was that our voices, melting in the harmonies of a simple round, were beautiful. From that point forward music, harmonious and revolutionary, before and after workshops and long into the evenings, was a thread that bound us together.

Then we stoked the fire and took off our shirts — thirty women, all different shades, shapes and sizes. And, in our own eyes, all beautiful. Elizabeth led us gently and expertly through breast and internal self-examinations. We talked about our bodies and how we felt about them, what we liked about our physical selves as well as our fears and insecurities, and we talked about cancer and venereal disease. The result was not only a sharing of information

and experience, but a sense of physical ease that remained with us throughout the conference.



Women, this is feeling really fine just being here with you all. The rest of the program feels juicy to me, but if a workshop doesn't grab you + you want to hang out or make your own, please do - that's why we're here too. I'm also really open to feedback. 
L. J. ...

After lunch we gathered in a sunny meadow for our second workshop — "Heterosexism — assumptions that affect our daily lives". It was here that I first became aware of what a broad spectrum of community women we had attracted. Then, and in the succeeding days, I often appreciated and was frustrated by our diversity. Here Margaret talks about the heterosexism workshop that she and Deirdre facilitated.

"I found that women dealt with the topic like this was someone else's problem. Even though we did role plays, which are supposed to help you feel what it's like to BE another, I don't think many women got in touch with their own sexual feelings toward women; they didn't identify the lesbian in themselves. However, the workshop did raise women's consciousness about the "heterosexist assumption" which was a valuable gain."

There were a number of issues that surfaced that first day, issues that were to come up again and again. Feminism was one. Some of us strongly identified ourselves as feminists and others did not. We were politically diverse, and it often wasn't easy to know where we could assume agreement. Then there were the different assumptions of the lesbian, bisexual and heterosexual women (the latter group being the most numerous). We were discovering that our individual concepts of our sexuality has a profound effect on our politics. Out of these concepts came our various approaches to the question of separatism, both between men and women and between gay and straight. And underlying it all was our

awareness of the fear and hostility the conference had aroused, particularly at Twin Oaks whose hospitality we enjoyed.

Heidi, one of the Twin Oaks conference coordinators, addressed some of these issues in a post-conference paper.

"I realize the conference was not only a valuable experience for the women who attended, but for the community as a whole. The women-only space eliminated a prime source of distraction and competition among women (that source being men). I felt more free than I have in years...to relate to women in intentionally concerned, caring ways...The experience was positive, nurturing. The focus was not anti-male. If anything — we spent too much time guilt-tripping on the wave of resentment we had created. The community benefits by a loosening of the competitive strains between the women... The "threat" to men that I see is that women are more open to developing their relationships, thereby leaving men less time with women. Not such a bad idea..."

"It was also a great way of connecting with other federation women. Our behaviors make it easier, as we all know, for new women to connect with men than with women. Well now we've created the structures that allow us to come together.

"I get angry when I hear the resentment toward Speculum '78. But, I understand it. The joining together of women has been resisted for years... This year the issue was exclusivity or separatism. Before the conference I vaguely understood this, though resented the outcry. During the conference I had an experience that reminded me of how it feels to be left out. The issue was separatism among women. To make a long, painful story short, what I got from it was an understanding of the range and effects of separatism. One extreme is lesbian-feminist separatism... My experience was to feel what it's like to be considered a less-evolved, more male-oriented woman... It was heavy for me, because I then realized how I separate myself from others by judging the degrees of their feminism; and that's just not appropriate in a non-violent, non-classist, egalitarian culture..."

The conference was a time of heavy soul-searching for a lot of us. We dug into our pasts, looking at some of the forces that have shaped our individual lives. We confronted our futures, listing our personal long-range goals, as well as what we see blocking us from achieving them. It gave many of us a renewed sense of purpose and direction. And it brought tears for some who recognized for the first time opportunities and relationships lost because patriarchal society had shaped us into something less than our full human potential.

The women-only space eliminated a prime source of distraction and competition among women.

One of the most important experiences for me was confronting the issue of power, and how we, as women, handle power and conflict situations. We began with a panel of women in positions of power and responsibility talking about the rewards and sacrifices of taking on responsibility, about how they handled conflict, about their relationships with other women and about sharing power.

Then we broke up into small groups to consider what makes people powerful in our own communities — to consider "currencies of power" such as information, willingness to work long hours, control of resources, respect, trust, allies, etc. and who has them.

We discovered that many of us had learned to think of power as something bad rather than simply the ability to get what we want, or get done what we want done. We found that many of us have learned to deal with power and conflict situations in very different ways than men we know. Often these ways, which can include taking care of everyone else first, don't make us feel very good about ourselves.

It was liberating to realize that we can all be powerful people and that, in fact, a sense of personal power is probably essential to our sense of self-esteem. And, it was enlightening to see conflict as an opportunity for contact and creativity, rather than something to be feared.



We ended our workshop sessions with a brainstorming of some of the qualities we'd like to see in our own communities. Our ideas ranged from the ecological (less dependence on fossil fuels, ecological industry) to the cultural (music lessons, video, women's music, literature and art) from the physical (clean, dust-free environment, various attractive public spaces, more bath tubs) to the interpersonal (more mechanisms for working things out, co-counselling, behavior mod programs) to the ideological (more agreement on goals). A number of women expressed concern that we be more conscious of the world at large and making it better; that we reach out more to

other women, to old people, gays and to people from different economic, racial and cultural backgrounds. There was also a strong concern that we pay attention to some of the special needs of our members for things like education, access to travel, and etc.

Finally, we got down to the nitty-gritty: the establishment of intercommunity task forces for ongoing work toward goals important to all of us. We'll be working on the creation of women's culture, the elimination of sexist advertising of community products, the recruitment of women, and the establishment of an affirmative action plan to get women into more skilled and responsible roles. This last goal currently centers on a federation proposal to fund intercommunal skill-sharing among women. It is in these task forces that many of us see our greatest hope.

The work sessions left me with a sense of our accomplishment as well as with a sense of peace and sisterhood. But I was also exhausted (That's what you get for trying to change the world in three days.) We needed more time for meditation, walks in the woods, softball and just talking to each other. That last evening, in the golden grass and golden sun, we played some trust games, one of which is recalled by Margaret.

"I smile to remember the game of holding and passing each woman down a line of hands. I've been around that game several times before, but I've never participated because I felt self-conscious of my unfeminine size. When we played this game before supper the last night, I allowed myself to be held up and supported by my sisters."

We took our last evening meal together. I suppose one assumes that women can cook. Indeed, the food was wonderful, although not always woman-made. At least one of our brothers sent a baked offering. And then we abandoned ourselves to dance.

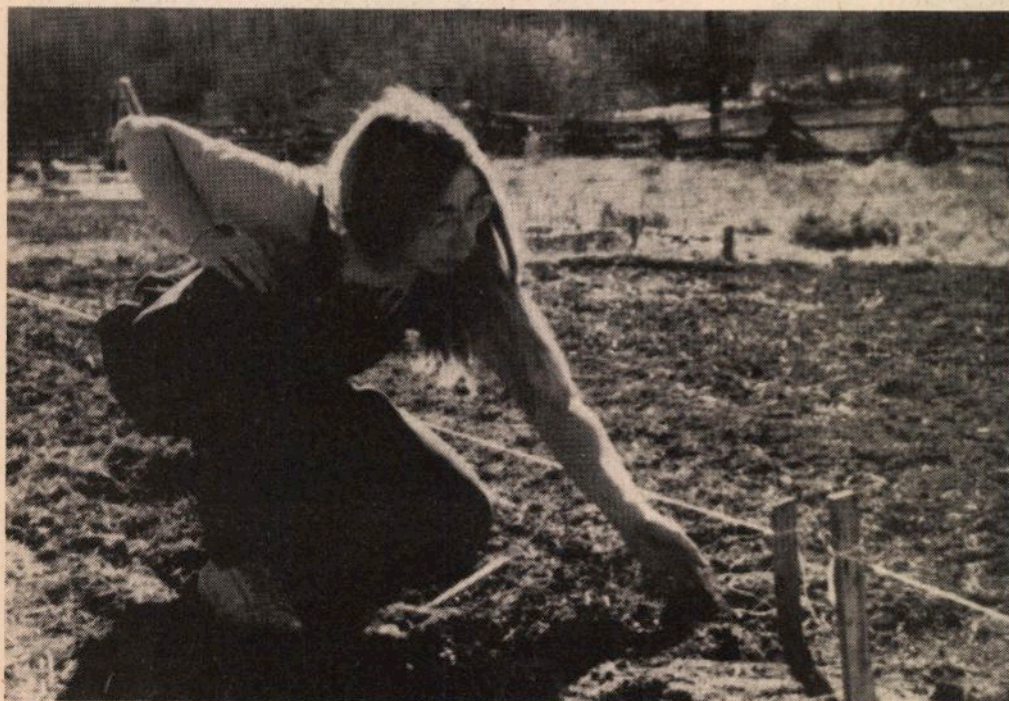
Liz and Laurie of Ladyslipper Music in North Carolina

had brought great stacks of records — all women's music — and we whirled and leapt and boogied long into the night. I have seldom felt more free, or taken more pleasure in watching the bodies of other dancers.

Remembering these women now, I want somehow to mention all their names, not just those few I've quoted. I hear Marsha's and Taylor's candid voices; I see Mara's smile, Ocean — flying more than dancing; Spring — radiantly pregnant; Ellie and Stephie nurturing our children; Lois — quiet, tan and strong; Marge — emanating warmth; Joanie — full of energy; Davis, Ceil, Oz, Iris, Annemarie, Kathy, Martha — too many to write down, each unique, no one more beautiful than the rest.

Yet, at this moment, I think particularly of two women. Mikki, a co-worker and close friend, came home and joined the conference on its last day. She showed me the small scar where she had a lump removed from her breast (which later turned out to be benign). In a workshop we shared, I watched her examine her life, keenly scrutinizing its deficiencies. I admired her courage to face truth. I saw many parallels between us and I felt strengthened simply by her existence. And Joyce. We snatched a moment one late afternoon to sit in a field apart and dip into some old, bad feelings. Here we are again, two women whose first awareness of each other was that we shared the attention of a man. We talked, and with moist eyes we hugged each other and began anew. Now when our eyes meet we smile. It was as if the conference had given me a special gift — a new friend. And I suspect it did that for more than me.

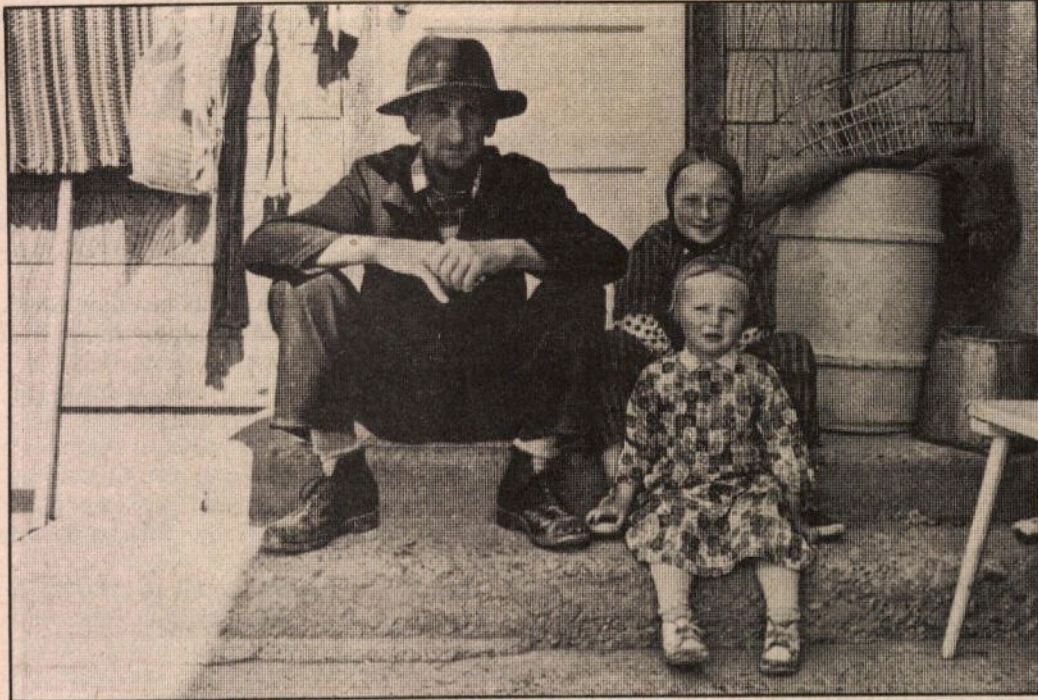
Our battles are just begun. We and our brothers are a long way from the androgynous society to which some of us aspire. But we have made a beginning. □



*Jane Dandelion,
at home in the garden*

The Hutterites;

Communitarians For 350 Years



by Hans A. Baer and Lawrence A. Kratz. Photographs by Edward Spiteri.

My initial contact with the Hutterites was quite accidental, during a camping tour of South Dakota in the fall of 1971. A sign by the highway which read, 'Bon Homme Colony' (French for 'good man') aroused our curiosity, and my wife and I decided to detour down the dirt road leading to the colony. It was as if we had driven into the nineteenth century, among people whose dress and manner were reminiscent of the Amish. Many of the men, women and children of the colony were out enjoying the balmy Sunday afternoon. Feeling a bit baffled, and yet reluctant to ask these unusual people to "Take me to your leader," we turned around and drove off.

Upon learning that they were Hutterites, I started to read about their religious communitarian society, and developed a desire to study sociocultural change among the Hutterites, and their relationship to the larger society. A series of inquiries among various South Dakota colonies led to permission to visit and study Prairieview Colony (not the actual name).

The following account combines observations from my visits to Prairieview, with studies of Lawrence Kratz (see footnote).

Of all North American communal groups, the Hutterites — an introverted, religious people — are the largest and have the longest history of successfully maintaining communal life. Although their conservative dress style and unique German dialect make them objects of curiosity, their neighbors and much of the rest of the larger

society remain almost totally unaware of the Hutterite ways. Even though most communitarians today wouldn't want to adopt the Hutterite lifestyle, it's definitely a workable system from which some practical ideas can be borrowed.

The Hutterites have been a distinct religious movement for 4½ centuries, although interruptions in the communal living pattern due to internal and external problems totalled about 110 years. Russian-German immigrants established the first Hutterite colonies in North America during 1874 and 1877 in eastern South Dakota. By the early 1970s, over 22,000 Hutterites resided in 229 colonies, according to John Hostetler, a leading authority on Hutterite culture. Three-quarters of these are in the prairies provinces of Canada, the rest in the northwestern U.S.

In a Hutterite colony, all things are held in common except for family furniture and personal effects. The emphasis is on self-sacrifice; the community's needs come before an individual's own personal desires. Each individual does have rights, but they are of secondary

Hans Baer is a postdoctoral fellow in medical anthropology at Michigan State University in East Lansing. Dr. Kratz is a Professor of Economics at Northeast Louisiana University in Monroe, Louisiana. A more technical presentation of Dr. Kratz' remarks appears in the 1977 Proceedings of the Midsouth Sociological Association, in an article, "Survival and Expansion of the Hutterite Socioeconomy in North America."

importance, and one is expected not to insist upon all of them. Hutterite leaders exhort colony members to seek joy in work, rather than in the material rewards of life.

While the Hutterites believe that the "straight and narrow" life of the colony is the most direct route to salvation, they don't, unlike other communitarian groups, regard themselves as utopian. From their perspective, it is impossible to establish a heaven on earth because of the carnal dimension of human nature.

Family, Marriage, and Sex Roles

Partly because of the shortage of potential partners within their own colonies, Hutterites tend to marry members of other colonies. After the wedding, the new couple will settle down in the colony of the man.

Although it's general knowledge that a particular man and woman are courting, they rarely admit their plans to marry until a week or so before the actual wedding day. One male member of Prairieview spoke of his girlfriend, explaining that the Prairieview farm boss sent him occasionally to work at her colony. The farm boss' role as matchmaker was apparently approved by the colony as a whole.

The Hutterites consider artificial birth control to be contrary to Biblical teaching. Consequently, women between the ages of 43 and 54 were shown to have averaged 10.6 live births each. Half of the members of a typical Hutterite colony are below-age 16. With the population doubling every 20 years, the Hutterites must always be acquiring more land and establishing new colonies.

The Hutterites are very restrictive on sexual matters, but there tends to be a certain variation in attitudes towards it. A few men at Prairieview would discuss sexual matters, or even make a vulgar comment. In a discussion about miniskirts, an elderly man said he thought they were "terrible," but admitted that young women "sure look nice in them."

The conjugal act, according to Hutterite belief, is the only one in which God allows human beings to experience "pleasure." Whereas all other pleasurable experiences are carnal, God in His infinite mercy and goodness permits this one, because bearing and raising children involves so many hardships and responsibilities. However, Hutterites do not teach their children about sex.

Each family has its own apartment, which typically contains a living room and one or more bedrooms, but no kitchen or dining room, as meals are eaten communally. Communal facilities commonly found in many colonies include a kitchen, a bakery, a combination school and church building, a bath and laundry house, and central heating and storage facilities.

Hutterite men and women live rather separate lives. Little affection is shown between them in public. Conversations between husbands and wives tend to be about practical matters and are usually initiated by the husband. One reason given for the silence during the brief communal meals, at which men and women eat separately, was that otherwise the women would want to talk to the men. Labor is clearly divided along sex lines, and the men are also in more frequent contact with the outside world.

When Hutterites visit with each other, the men sit around a small table discussing current events, weather, and theology, while the women and children sit on benches by the wall. The head of the household may

occasionally ask his wife a question about a recent event, or request that she bring out some "goodies."

Economic Activities

Hutterite colonies carry on a diversity of agricultural activities, including crop farming, livestock and poultry production, dairying and gardening. The typical community produces most of the food it consumes. Each colony has a production manager or "farm boss" who directly supervises farm hands in cultivating field crops, and allocates other male workers among middle managers who are in charge of areas ranging from cattle and gardening to blacksmithing, shoemaking, and cooking. Besides the farm boss and middle managers, there are 2 other classes of working men; farm hands and young apprentices.

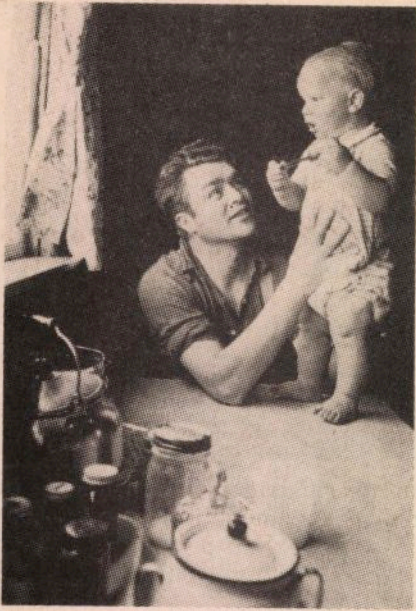
Women are not in top management positions; the only woman in middle management is the head cook. Gardening is almost entirely carried out by the women, although at Prairieview and many other colonies, the German teacher is the head gardener. He tills the garden soil, and supervises the women. The wife of Prairieview's German teacher, known as the Gartenfrau, acts as a liaison between her husband and the other women. This pattern of management exemplifies the dominant position of men in the Hutterite colonies.

Hutterite leaders attempt to provide full employment throughout the year through diversified agriculture, despite the fact that specialization would sometimes be more profitable. Moreover, Hutterite planners stress a training program which allows versatility and adaptability of the work force. There's a reluctance to create unemployment by substituting machines for people.

The work ethic is very strong among the Hutterites, although there is no particular requirement to work hard. Full or partial retirement becomes optional at about age 45; however, most choose to remain employed full-time for many more years. Long hours, especially at planting and harvest times, are not unusual. The most severe form of punishment encountered during this study was that of relieving a man of his work duties because of a severe drinking problem. Most Hutterites take great pride in their work, believing that their efforts are contributing to the welfare of the community.

Religious Beliefs and Practices

Because their religion permeates almost every aspect of Hutterite life, it is difficult to describe it separately. The Hutterites trace their origins back to the Anabaptist movement (whose survivors today also include the Amish Mennonites) of early sixteenth century Europe. Hutterite doctrine is similar to that of various fundamentalist Protestant sects in many ways, but lack the emotional euphoria which characterizes many of those groups. A Hutterite's relationship with God is not an intimate, personal one; an attitude which is consistent with the greater emphasis on the welfare of the group rather than the individual. Quick to point out that they have no exclusive hold on goodness, some Hutterites will discuss religion for hours with an interested visitor, with no attempt at conversion. Prairieview members also readily admit that there are members with "little spirit," and that the "strong must carry the weak."





Religious services at Prairieview are conducted in the colony's one-room school house, with a white cloth and Bible set on the teacher's desk. Everyone is required to attend the Sunday services, with the women also attending daily services. The elders sit in front, facing the rest of the congregation, which is segregated in its seating arrangements by age and sex. Services are conducted in High German; prayers and sermons are all standardized tracts taken from the old chronicles of the Hutterites.

The religious service is one of the few occasions when the women are more overtly expressive; their high-pitched monotonal singing dominates the service. Many of the women hold handkerchiefs in their left hands, which are pressed against their cheeks during the service.

Hutterites don't promote active missionary work, having abandoned it during persecution in Europe. But membership is open to anyone willing to abide by the Hutterite way, provide that s/he will live in the colony for a year and study the Hutterite beliefs. If at the end of this trial period the prospective convert feels certain about membership, and the colony members agree, s/he is accepted into the church.

Decision-making and Leadership

Hutterites are careful in selecting a minister because they attach great significance to the quality of his leadership. Colony success is attributed to good leadership; failure to poor leadership. The minister acts not only as a religious figure and leader in government, but also as a liaison between the colony and the larger society. His diverse responsibilities include interpreting and expounding traditions, settling disputes among members, prescribing discipline in cases of misconduct, and determin-

ing which issues the colony assembly needs to act upon.

The assembly is the supreme governing body, generally voting on all major issues. It is composed of all baptized men (generally 20 years of age or older). Women and children have no voice in decision-making, except for the informal influence that they may exert on the men. A board of directors, composed of key leaders elected for life by the assembly, handles minor issues.

The regular meetings of the religious and business leaders are not the only places where decisions are made. There is an informal dimension to decision-making, and thus certain men tend to influence the colony's direction. For example, the German teacher at Prairieview, though not an elder, had a large part in decision-making due to his assertive personality and his family's prominence in the colony. And he often represented the colony in its dealings with the outside world.

Education

In addition to the church services, Hutterite education takes place in a public school which is integrated into the community, supplemented by German or "big" school, which at Prairieview meets before and after the public school. The German teacher and the minister thus spend substantial amounts of time indoctrinating both children and adults. A "little" school or nursery is attended by pre-school children.

The public school is generally staffed by teachers from the outside, and is the first setting in which the Hutterite child is exposed to English and the values of the larger society. The colony provides the physical facilities of the public school, while the local public school district assigns the teachers and the curriculum. The schools often lack such teaching aids as projectors, televisions, phonographs and pianos because of religious objections. Prairieview has a one-room school house and two non-Hutterite teachers, one for grades 1-4, the other for grades 5-8.

In South Dakota, Hutterite children attend school until the eighth grade. Proposed laws to raise the minimum school attendance age are greatly feared, because it would mean that the children would have to attend outside high schools. This would put young Hutterites in direct contact with outsiders and worldly pleasures — a situation which the colonists regard as disruptive to their way of life.

Though seldom educated beyond the eighth grade, many Hutterites are avid readers and well-informed about current events.

Leisure

The Hutterites believe that it's wrong to seek pleasure in the way the Weltleut (worldly people) do, because worldly pleasures distract the spirit from God, and appeal instead to carnal desires. Thus it's considered wrong to watch television, smoke, listen to the radio, or attend movies. However, unlike many fundamentalist sects, the Hutterites don't object to moderate consumption of alcoholic beverages. Some Hutterites, especially uninhibited young men, violate various prohibitions against worldly pleasures.

Although the Hutterites deny themselves the pleasures

of the outside world, life isn't as grim in the colony as it may first appear. The visits by one of the authors to Prairieview were most congenial and relaxing. Visiting is a particularly common pastime in Hutterite colonies, both within a community and between colonies. Typically, a whole family may take one of Prairieview's "carry-alls" and travel to another colony.

Many Prairieview members (including children) visit various apartments or houses by entering without knocking, in keeping with the communal nature of the Hutterite community. Food is a central part of the Hutterite visiting and leisure. A mid-afternoon snack or evening "goodie" may often include a glass of homemade wine (consumption of wine is justified as "nourishment for the body"). Although Hutterites enjoy wine and other foods and beverages, they will deny that they are "pleasurable."

The Future of the Hutterite Way

Many recent visitors to the Hutterites have predicted their eventual assimilation into North American life. Even some Hutterites admit that the colonies may disintegrate within the next one hundred years. Nevertheless, the Hutterite colonies today exhibit remarkable stability, cohesion, and vitality. While the rate of member departure may have increased in recent decades from its very low previous level, a high birthrate more than offsets it. And the Hutterite indoctrination program is quite effective, as public school teachers report that its residents are thoroughly persuaded communarians by age 15.

As in the past, the Hutterites can expect new problems that will threaten their way of life. Among these, perhaps most important will be a rapidly growing population and a shortage of land for purposes of expansion. It is also possible that if the Hutterites continue to grow at their present rapid rate, the larger society will perceive them as a greater threat than is the case today. Legislation attempting to regulate Hutterite expansion already exists in a number of states and provinces.

Though the Hutterites haven't created a panacea for the social problems of the larger society, they have established a lifestyle which avoids many of them. Hutterites generally don't experience unemployment, alienation from work, or economic exploitation. Elderly people remain respected members of the colony, not lonely souls isolated in impersonal old age homes. Hutterites don't encounter the congestion, pollution, and loss of identity which is associated with urbanism. While many communarians would undoubtedly find many aspects of Hutterite culture to be too rigid and confining, there is much to be learned from their centuries of experience. □

For further reading on the Hutterites:

Hutterites, by Edward Spiteri. *A photojournal, with text, from which the pictures for this article were excerpted. A beautiful book available for \$10 from Edward Spiteri, 330 Wascana Crescent, Calgary, Alberta T2J1H5.*

Hutterite Society, by John A. Hostetler, Johns Hopkins University Press, Baltimore, MD 1974.

All Things Common; The Hutterite Way of Life, by Victor Peters, University of Minnesota Press, Minneapolis, MN 1965.

from HOUSEWIFE to ACTIVIST



Question: *Ann, in the last several years you have been a part of a communal living experiment. You've come a long way from your background in California. Tell us a little bit about your life as a young married woman. What was it that eventually led you to a communal life?*

Ann: I spent my early life in academia — the oldest daughter of a professor of oceanography. In the 1950's I went to Wellesley and got married, in my freshman year, to a graduate student. During the next ten years I had four children in rapid succession. According to the image of the era, I was trying my best to be the dutiful little housewife — to have lots of babies, to bake bread, sew curtains and to imagine myself being fulfilled by all that. When I turned thirty, we moved East — to York, Pennsylvania, where my ex-husband wanted to go into the publishing business. It was then that I read Betty Friedan's book, **The Feminine Mystique**. It was a real revelation to me. I realized I couldn't go on having babies forever to "fulfill myself."

My first 'alternative' was education. I enrolled in a local teacher's college, graduated and won a Woodrow Wilson fellowship to Bryn Mawr. While a student there, I had another baby, and took a maternity leave to York.

During this time, there were lots of racial problems in York. In order to meet them, a group of us organized the Yorkcharette, a kind of combination town meeting and sensitivity training. My efforts were directed towards

getting high school students to be able to attend the charette meetings, and in this process I had to talk to a great many teachers and principals. Suddenly, I won myself a reputation as a troublemaker, a radical...even though I just thought of myself as a little housewife-student trying to save her community!

While doing this, and studying medieval philosophy, I became more and more distressed by the Viet Nam war. I could hardly read the news without bursting into tears. With the invasion of Cambodia and the massacres at Kent State and Jackson, I realized I just couldn't go on studying philosophy. I really had to do something, so I dropped out. Perhaps I also realized that my reputation as a dangerous radical meant I could never get a teaching job in York... which had been the purpose of my studies. At any rate, I got involved in the peace movement practically fulltime: the Harrisburg Defense Committee, the IndoChina Peace Campaign, etc..

In York itself we did all kinds of things; we had a weekly vigil; we frequently went to Washington for demonstrations. Even though there was only a handful of us, we had a pretty strong little movement, the York Action for Peace and Justice. I really threw myself into that.

Question: *What kind of political orientation did your family have?*

Ann: Well, my family were always liberal democrats. I

one

woman's

odyssey

From devoted housewife to anti-nuke activist is a big change — and Ann Shumway has gone through a few others in between. Here she shares some important transitions in her rich and busy life, with observations on alternative schooling and intentional community. Ann draws on her experience as a founder of Deep Run School and Deep Run Community. The latter is a beautiful Pennsylvania farm, which over the past several years has housed from 3 to 15 communitarians, along with the School of Living network magazine, Green Revolution.



was born the day that Roosevelt was elected. They had certainly imbued us four children with a sense that we owed something to the world, that we should try to make our small contribution to make it better — a sense that racism was wrong, that inequities in our social system were wrong — a good liberal perspective.

As I became more and more radical, I think my parents were at once perplexed as well as proud of me. I remember taking part in the May Day Peace Demonstration of 1971 and getting arrested along with my oldest son. My father also happened to be in Washington at the time, at some national scientific convention. He came to see me at the church headquarters of the demonstration...very puzzled by the fact that a daughter of his, from an upper middle class background would risk going to jail, would do things considered very strange in my family. And yet, he was also really quite proud of me.

Question: *At what point did you become interested in community?*

Ann: My involvement in a communal lifestyle really happened rather gradually. I think it started with my oldest children — Loren, Mark, Roger and Holly — whose friends were unhappy living at home. My children would ask if their friends could move in with us for a little while. So we harbored a passel of unhappy teenagers. As Loren got older, his friends consisted of young people in their

twenties who were doing movement work and who wanted to live in a communal setting. It really developed like topsy. I am not even sure you could have called us a community at that point. We were a bunch of young people living together with my husband, myself and our children. I was the surrogate mother figure for a lot of mixed up kids. It certainly wasn't the healthiest kind of community.

Question: *How did the idea for Deep Run School emerge from all of this?*

Ann: Well, at about this time my oldest son and I were still very heavily involved in the peace movement, but one day he asked me: "Why don't you do something really worthwhile instead of going to demonstrations all the time? Why don't you start a school?"

I thought that over and decided it was a good idea, particularly since I was very concerned about the education of my youngest child, Eric, who was then four. I had seen the damage that the public schools had done to my four older children. I realized I wanted something different for Eric, who was definitely a free spirit. I didn't think he could survive in a public school environment. So I became involved in alternative elementary education and went about starting Deep Run School. I doubt that I would have attempted it if I had known all the problems we would have. I was very naive about the whole process.

Actually my naivete and innocence got it going. Staffing



the school was not a problem. There were plenty of idealistic teachers who wanted to teach in an alternative school. Neither was it particularly difficult to get a license from the state. The main problem was finding space. We were in six different church basements our first two years. We kept getting thrown out because — well, primarily, I think, because of my radical politics. At that point my name was anathema to half of the York community. Besides it was naive to assume that churches are keen on having hippie schools in their basements.

Finally we realized that if we wanted to insure the school's survival, we needed a building. So we refinanced the Deep Run Farm with a new mortgage, and with the help of a lot of people built an elementary school on the property.

Question: *Did Deep Run School also involve parents of the students? Did it have any influence on the local community, adults, parents?*

Ann: Yes, I think we have had influence on the parents. We've had a very mixed bag of parents, some living alternate lifestyles, some very middle-class, professionals.

I think we taught the parents as well as the children some nutritional values. We've also opened the eyes of some of the parents to our political values. Yes, I think we've made an impact.

When we started out the school was highly suspect in the county. We were considered a hippie-radical school. I think they thought we were teaching revolution to children or something equally abhorrent. Of course the only thing we were teaching were the "3 Rs", plus the other things that alternative schools teach...in a non-violent atmosphere. But gradually, over the six years the school was in operation, we achieved an acceptance of Deep Run as a bona fide school, as a good place to send children.

In order to raise funds we've had a music festival every year which was extremely popular, and also served as an outreach to the community. So I think the school has definitely had an influence on the community as a whole. Besides we are the only alternative school in the county.

Question: *When you started Deep Run, what was the educational philosophy of the school? And has it changed at all? Is it different now?*

Ann: The school certainly has changed a great deal. When I started it, my politics dictated that it be parent run. I felt that people needed a greater sense of control of their

It was naive to assume that churches are keen on having hippie schools in their basements.

own lives, needed to realize that they **could** make changes in their own lives and in the lives of their children. But the problem with that was that the parents change as the children come and go, so that we had too many changes. We went through a variety of philosophies. We were always having meetings to formulate a new one. We started with the naive idea that all we had to do was to set the children free in a learning environment and that they would learn. But they didn't; they just played "horsie" most of the day.

In the six years of the school's existence, we went from a very, very free school to a much more highly structured one in which children are free within certain limits, but are really still expected to learn the regular basic subjects.

We have also tried, (and I think succeeded) to teach the children values they would never learn in a public school: values like cooperation, like non-violence, ecological concerns, a real concern for self, a sense of self.

I think one of the things we did very successfully was to make each child feel that he or she was a good person, a valuable person; that he or she may learn at a different rate, may be good at different things — but that the person is of value. We had children who were really damaged by the public schools when they came to us. But when they left us...they felt really good about themselves.

Question: *Was "community" part of your original school concept?*

Ann: The intentional community developed gradually. True — even at first we had some of the teachers as well as the peace activists living with us; but there wasn't a genuine sense of community as long as George and I owned the farm. That fact really presented an insurmountable obstacle, an inequality, a sense that we held the power. So I think that while we always had somewhat of a community, it wasn't until George and I got a divorce a couple of years ago and I put my part of the land into a land trust, that a real community developed. Then it became possible to build a community on true equality and real sharing.

Somewhere around that time I also realized that I didn't want to be the eternal surrogate mother figure, that I wanted a community of people of different ages, one which included older people — not just a community of a lot of young people in which I was the only middle-aged member.

Question: *Did the "young people" present a problem to you?*

Ann: Well, we had three young people who were dedicated to a totally self-sufficient lifestyle. I have

tremendous respect for what they were attempting, but it caused a schism in the community because their goal was so different from the goals of the rest of the community. I think goals are a crucial aspect of building community. It is really essential to find a group of people who share common values and ideals. There are certainly communities geared towards self-sufficiency. And if that is their common goal then that is really all that they can hope to accomplish. That's enough of an order; it doesn't allow time for anything else.

However, when I finally defined my view of community, I realized that I wanted to live in an activist community. I think that is rare, as there aren't too many communities concerned with social issues. Most of them are concerned with living an alternative lifestyle. I wanted to share my life with people who were heavily involved in the peace movement, in the movement for social change and justice. Unfortunately I didn't make this too clear. Oh, I knew myself what I was looking for. But over the years it became evident to me that when you are trying to build community, you have to make your values and your intentions very clear to other people. You have to agree on what you are trying to do. The people living here who tried to be self-sufficient were very fine young people. But the fact that their aims and values were so different really caused problems.

Question: *Do you feel you have a grasp of the problems involved in community living?*

Ann: Yes, I think I could probably write a book about them since we have certainly run through a lot of them. Besides establishing common goals intentionally, I think it is also necessary to require a certain level of commitment. Community life tends to draw a lot of very neurotic people, people who are looking for a safe place, a return to the womb, so to speak. I favor a fairly rigid screening process designed to select people who will really be an asset and not a detriment to the community. We have found that just one person who is too neurotic, too mixed up — can destroy a community. You need to try to find people, who are not ripoffs, who really want to contribute and who have some level of commitment.

Oh, and another thing! I think it is most important to avoid people who are self-righteous. One of the groups of people living here disintegrated because some of our members were so self-righteous. It was totally destructive.

Question: *What were people self-righteous about? Their diets? Their non-consumerism?*

Ann: Oh, yes, yes, yes! One person's luxury is another's necessity. We've had ridiculous arguments over whether we should be using exclusively whole wheat or a little bit of white flour. People can be self-righteous about their politics, their sexual relations, over anything. I think one thing you need in community is a sense of humor. Humorless, self-righteous people are the death of a community.

Question: *How has Deep Run changed recently?*

Ann: There are lots of changes and I think they are good ones. Principally Deep Run has enlarged its scope. In the future Deep Run will no longer be simply a commune, but both a commune and a co-operative as well. Some people have moved to Deep Run, including 3 from the Akwesasne Notes collective who would prefer to live in a little

different lifestyle, more self-sufficient — perhaps using wood stoves instead of oil heat, etc. I think this kind of diversity is very healthy.

Also there is now a separate Homestead School for high school graduates 18 and over who wish to learn homesteading and self-sufficiency skills. I feel the involvement of some of the people living here at Deep Run in this project adds an extra dimension to the community and the farm.

Question: *Did you change your own concept of community through the years?*

Ann: Well at first I kept looking for people who would be here forever. But I realize now that it's in the nature of community to have turnover, to have its ups and downs — that peoples' needs change.

Question: *Ann, do you have any strong convictions about decision making processes in community?*

Ann: I truly, strongly believe in a consensus decision making process based on unanimity. According to this method, although an individual may not be totally happy with a decision, s/he should still feel basically good about it and be able to go along with it simply to expedite the group's process. In some ways consensus is a very cumbersome method. It takes a long time to arrive at decisions. Possibly it would be more efficient to use a matriarchal or patriarchal approach. But in the long run I think consensus is a far healthier way of arriving at decision because it involves everybody in reaching the decisions. However, we have had problems with people who said they agreed with a decision, and then simply used passive resistance not to implement it.

One thing you need in community is a sense of humor.



Question: *What else have you learned from your community experience that you would like to pass on to others?*

Ann: One thing I've learned is that if you have children when you join a community, it's best to join one that has other children, other families. At Deep Run I was the only mother. That caused a great deal of difficulty with people who were unmarried, who had never had children and who were very unsympathetic to the problems children had and created. They expected children to act as little adults, and were unnecessarily harsh on the children's normal propensity to be noisy and messy.

For the children themselves it's been an interesting experience. Some of my children had grown up in a nuclear family and, although it was a gradual process — one day they found themselves sharing their home with a whole lot of other people. It was a very difficult adjustment for them. My youngest daughter reacted to this in a typically adolescent way: she rebelled. She rebelled by being completely straight. She did all the straight things. She was student body president. She was even a cheerleader, and all her friends were straight. She was very much embarrassed by having a mother who was different from all the other mothers in York County. The way she adjusted was by pretending the community didn't exist. She could walk through the house totally ignoring everybody but me and her siblings. That was difficult for everybody.

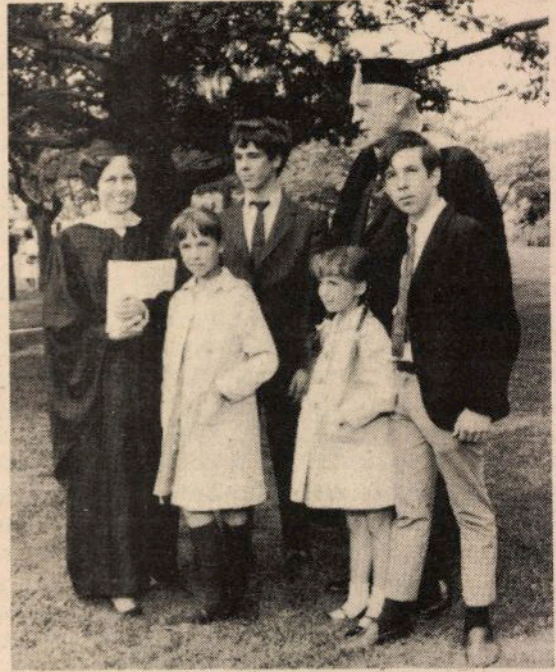
Interestingly enough, now that she's nineteen, this same daughter seems to have realized the values I was trying to teach her were good values. She has just finished her freshman year in college, and suddenly — for all the hateful things she has said to me for several years — she's saying very nice things. She says that I'm a good Christian and that she has respect and understanding for me. That's quite a change for her, and now we can really communicate and share feelings. And after participating in a student conference on science and ethics, has announced that she wants to spend her life trying to work against the arms race!

Question: *What personal changes have you gone through in all this time?*

Ann: Well, in the seven or eight years that there has been — more or less — a community here — I've gotten a divorce as my husband and I grew farther and farther apart. I fell in love with Jubal and we got married, with our own ceremony, since we don't believe in the necessity of states sanctioning marriage.

As I've gotten older — I am now 46 — I find I need more peace and quiet and privacy. At Deep Run last year we had moved over to one of the other buildings and had been living — heaven forbid — in a more nuclear lifestyle than the one which I had for the last several years. We were in a cooperative relationship to the community. I think people have different needs at different times of their lives — something which has to be accepted and understood.

Last summer we went on a camping trip around Europe, sharing movies and slides and writing articles for the **Green Revolution**. Presently we're settling near Boston. At 46 I still find myself wondering what I'm going to do when I grow up. I feel like I'm starting out on a whole new life adventure. And I think that Deep Run is ultimately strengthened by my leaving.



My youngest daughter rebelled by being completely straight...she was student body president, even a cheerleader.

True, I really started it. Perhaps because it was originally my husband's and my farm, there tended to be too much of a dependence on me. In any case, I think it is far healthier that I am now someplace else. Besides, after 17 years, it's time to move!

Question: *Are you then going back to a previous lifestyle?*

Ann: Well, I can't say that I'm going back where I started 'cause I started out married life feeling it was all right for my husband to be the boss, and that my role was simply that of a housewife and mother. I'll never go back to that. I think feminism is something like a bridge one crosses. Once you've crossed it, there's no going back. Feminism has had a tremendous influence on my sense of self.

Deep Run has always tried to be a non-sexist community where men and women share in the various household and other chores. I'm not by any means a hard-core feminist. I feel that women's liberation liberates both sexes, that it also liberates men from the roles society has forced on them. Quite frankly I've enjoyed very much being a mother and some of the wifely roles. But I could never go back to what I was before I read Betty Friedan's book which, of course, was only the beginning for me. I've read a lot of other feminist literature since then and come a long way. Sure, I'm enjoying a more nuclear family lifestyle now, but I don't see that as moving backwards.

Feminism is something like a bridge one crosses...there's no going back.

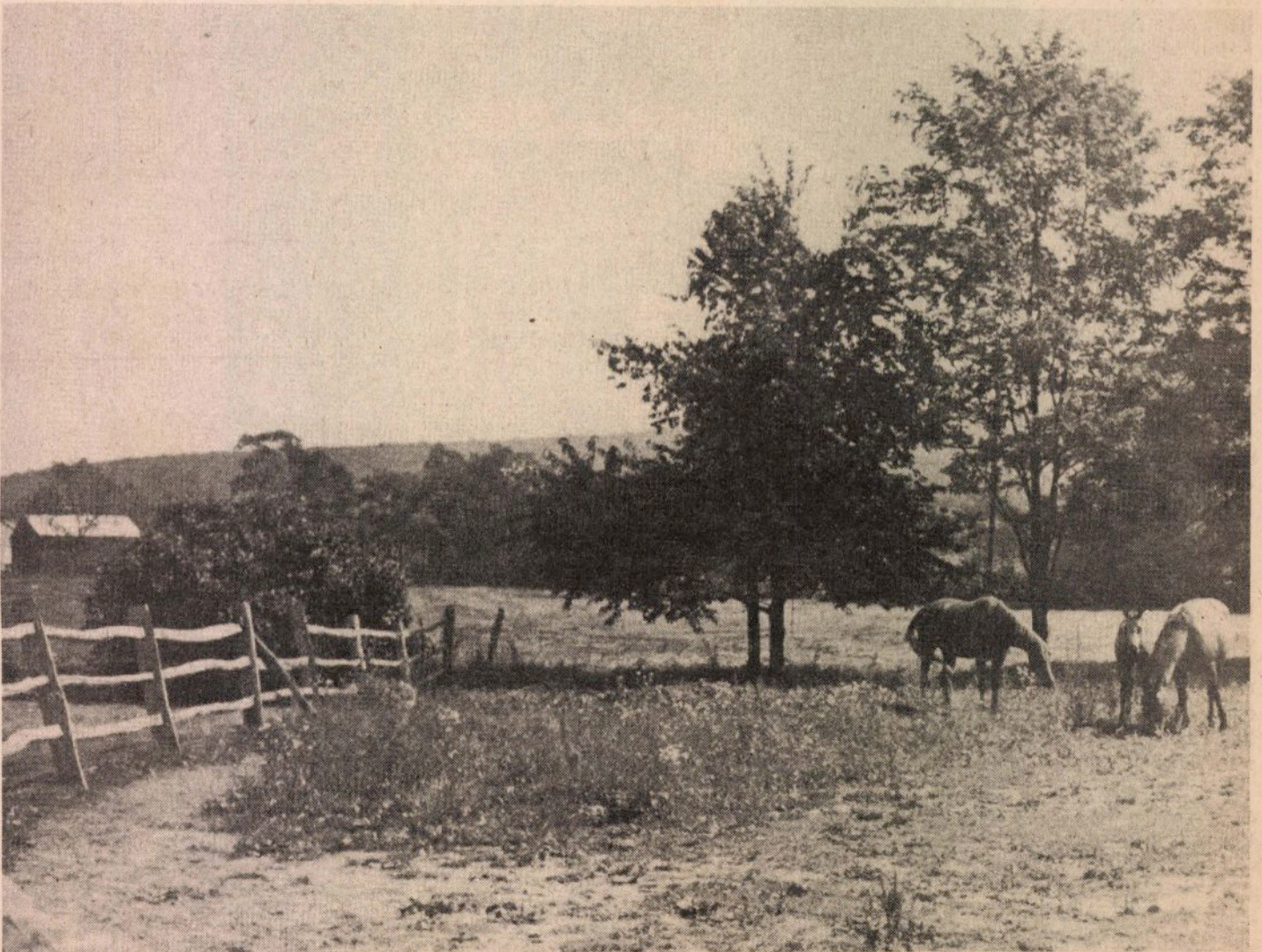
We now live 20 miles south of Boston, in an old Cape Cod house. I must admit to thoroughly enjoying the privacy and quiet of our new house, and the fact that I can usually find things in the kitchen! I think — and I'm not entirely joking — that the constant mess and confusion in the kitchen at Deep Run made me tireder than any other aspect of communal living. I still very much believe in the communal movement — and may some time go back to it — but right now, I definitely need a rest from it.

After a lot of soul-searching, and also ad-searching for a job, I have decided to work pretty much full-time for the Mobilization for Survival, as a volunteer. The accident at Three Mile Island partly helped me to this decision. It strengthened my feeling that I have to be fully involved in the effort to stop it.

And I'm still exploring who I am, and what it means to be an woman — supposedly a liberated one — in 1979. I

find myself falling into old patterns of cleaning and cooking, torn between knowing that it doesn't have to be my role, and doing it because it's easier for both Jubal and I than trying to change a middle-aged male who finds it very difficult to accept the concepts of feminism. Yet on some things I insist; that I must work outside the house, that my politics and faith are my own, even though he doesn't approve of them, either. We have our share of struggles, both being stubborn and sure we're right.

But the exhaustion — the "burned-out radical" feeling I had last spring is gone. I feel full of energy. Realistically and intellectually a pessimist (I doubt that the human race will survive another thirty years), I am emotionally an optimist. I know that it is barely possible that, with a great deal of effort on all our parts, perhaps we can stave off that almost inevitable nuclear holocaust. And I know that I have to be part of that struggle. □



TRANSIT ASHRAM COMMUNE



Fading Turn On

"ONCE upon a time..." Movies usually begin in a certain place at a certain time and have endings. The story of the TRANSIT ASHRAM COMMUNE has many beginnings, in many places, in different times and has not ended yet. The camera rolls on and its takes are rather unusual and nice ones.

It goes back to sometime in 1967, when an intentional group of young film-makers was shooting a documentary on the high Sierras in the state of Michoacan, at a small town called Ziracuaretiro. The theme of the documentary was the celebration of the *Semana Santa* (Easter week) in the village, with the whole population replaying the passion of Christ: the arrival of Jesus and his disciples; the garden of Getzemanhi; the crucifixion and burial of the messiah and his resurrection three days later. After this — a very intense experience — the group of film-makers decided to visit for some days on a Pacific Ocean beach to recuperate.

Living under a palm leaves hut, drinking coconut water, fishing and eating fruits under the sun may sound a little exaggerated, but it's not. And it isn't an exaggeration to say that when two weird beings came walking from the tropical jungle, dressed in transparent white veils, colorful bead necklaces, bright eyes and blissed-out movements, people wondered if they'd come from another planet. Robert and Anne were just the first freaks, hippies and messengers the group had ever encountered. As they rolled strange-looking cigarettes in corn paper and passed them around, some realized that the group was stepping into a completely different reality. By the time they'd left the beach and drove back to Mexico City, all had drunk their first peyote tea, smoked their first dope and heard for the first time of the existence of communities in the United States.

Panning Shot

One year after the first encounter with the hip culture on the beach of Manzanillo...it's June 1968, right after the assassination of the second Kennedy. Seven people are sitting in the living room of a house on Dana Street, Berkeley. Some of the characters of this scene are the same, others have changed.

A heavy and tense discussion ends with a general decision from the small group: "Let's form an integral commune, no more division between work and play, politics and daily life, let's integrate our lives..."

The group adopts its first name "the Mexican Situationist Affinity Group." It will learn and leave its traces from California all the way to the Poor People's Campaign in Washington, D.C., the Lower East Side in New York, the Appalachian Mountains in Kentucky, several towns in New Mexico and back to Oakland, San Francisco and Berkeley. Its journeys are an intensive course on the American Movement of the Sixties, not from the news, TV, books or classrooms, but straight from the streets, campuses and people.

Albert L de Notremonde
Round Mountain Community Cooperative
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Single Frame Shots

It is now 1970, with the action occurring in a small town in the south of Sweden, Orkelljungs. A large group of people stands at the doors of a movie house with fists raised, yelling and shouting. Two parties oppose each other: the faction at the door of the theater house demanding a film be shown — "Quiet Days in Clichy" from a novel by Henry Miller and music by Country Joe and the Fish; the other faction trying to boycott the showing due to the film's political and erotic scenes. Among the defenders of the film are Jorgen Nash, the godfather of the counter-cultural arts and politics in Scandinavia, Jens Jorgen Thorsen, his comrade and the director of the production, a small group of local Swedish youngsters attracted to the weirdos and some characters from the first two scenes of our film story.

After happenings at the doors of the movie house, the camera moves to the Barn Gallery of the Bauhaus Situationist of Drakabygget (The Nest of the Dragons): a jam session with jazz genius Don Cherry; several projectors showing all kinds of films at the same time; people painting collectively a wall of the Gallery; people dancing, eating and making love in a communal bedroom.

Another scene, this time in Christiania, Copenhagen, Jorgen Nash is reading some of his poems into a micro, a rock band is playing at the same time and people are naked and painting their bodies with buckets of water-paint. Now, 1971, the personages of our film are very distinguishable as part of Nash Anti-happening & Co-Ritus.

Now in Drakabygget again, our characters are building the interior of a small bus as a mobile home and getting ready to move. The name is "The Prophets of Chaos," specializing in happenings, anti-happenings, and Co-Ritus. They move from commune to commune, from scene to scene, from country to country, leaving behind a wake of exhilaration, broken institutions, madness and joy.

Dolly Filming

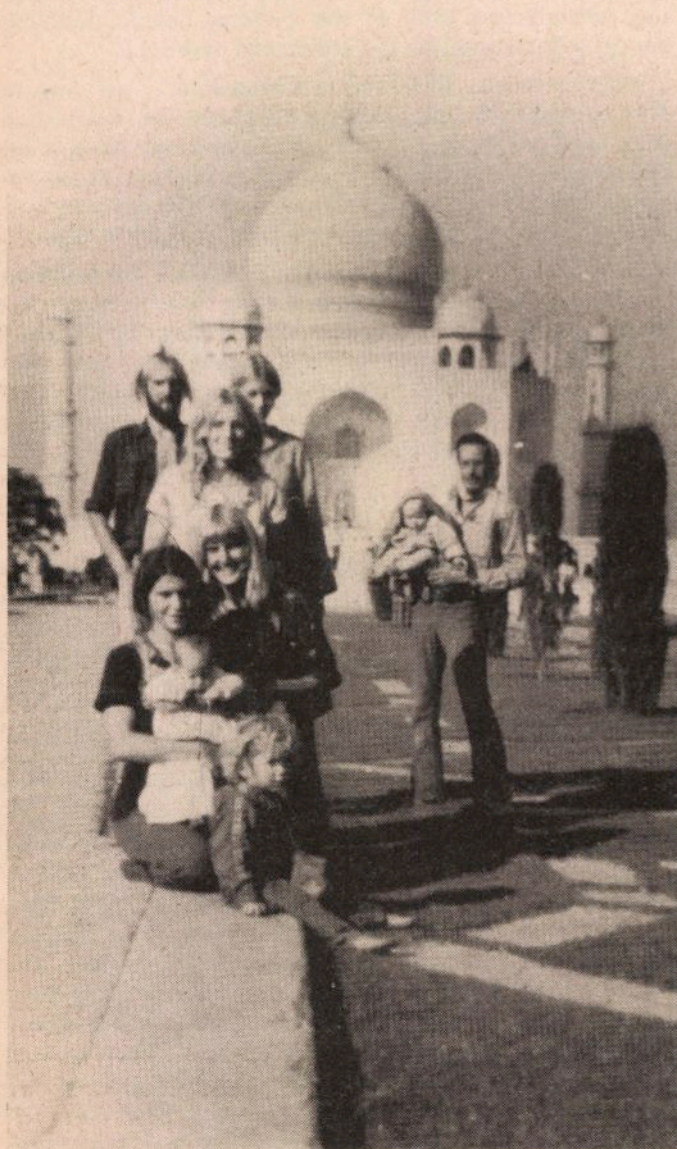
By 1973 the group has been variously enriched by two babies born in Drakabygget, Sweden. Another little girl born in the Canary Islands, Nash's own blond daughter, Amazone from Solvagen (Christiania's guerilla theater), an ecologist Swedish guru and his talented young partner.

The "Prophets of Chaos" have changed their name to "Dogon and Company, Ogotenmelli Illimited" and changed their territories and interests, travelling now a lot in North Africa — Tunisia, Algeria, Morocco — with Berbers, Blue Men and Bedouins. They had been in the Middle East staying at various religious and mystic centers such as Mea Sharim, the Hassidic ghetto and Yodfat, the unique biodynamic Gurdjievan Moshav in Galilee, studying the Kabbala and the Koran in Jerusalem, and meeting a dervish Sufi teacher in Istanbul. They have crossed Turkey in a wagon pulled by horses, hitch-hiked to the deserts of Persia and the shores of the Caspian Sea; lived in the islands of Greece, Sicily, Cyprus and the Red Sea; and even spent a long time in the Moroccan and Spanish Sahara. They dress, move, think and live differently than they used to do. Now for yet another change, they decide together to try India.

Zooming In-Out

This time, the travelling commune is camping with their big grey Ford Transit bus on the shores of the Nairanjana River, in Bodh Gaya, India. They, like several thousands of Tibetans, Nepalese and mountain nomads, are waiting for the arrival of the Dalai Lama. They are learning from the Tibetans how to sew a tent together, cut bamboo poles and bake bread on sand ovens. They participate in incinerating the body of an old monk who died in lotus position during meditation. They are also playing their music, doing their own rituals, sharing their bus according to the needs of the large Tibetan tent city, and celebrating the New Year of 1974.

As a present for themselves, they also sew a flag with pieces of material that reads: "Hathi Mabas, The Transit Ashram Commune Unlimited", their newly adopted name. They are preparing their first multimedia show: "Around the World in 900 Days or Around the Clock in 99 Worlds." Their first performance, for 1500 to 2000 people in a rural school near Benares, and further shows in Puri,



1974, Taj Mahal, India

Gopalpur and Madras begin a new direction for the nomadic tribe of Hathi Babas. This new direction takes them from the Bengali Ocean to Penang, Malaysia; from Singapore to Bali in Indonesia; to Darwin and Sydney in Australia and from there through the Pacific islands back to the familiar Mexican coast of Manzanillo.

Eight years after the first camping, some of us are again at the original palm leaves "ramada," eating coconuts and fishes, dressed in transparent veils and colorful bead necklaces, under the same old orange sun of the Pacific Ocean. With us there are now three children born on the roads, two Swedes, a Danish witch, plus three of us who had survived from the first international group.

Cameras Ready

The action this time is in San Jeronimo Lidice, a small "ejido" southwest of Mexico City, a huge garden with apple, pear and fig trees. An impressive school bus and a dozen people on top of it, posing for a picture that was later to be used on the posters, programs and press releases of their production. "The Aleph, an Open Window to Utopia" is a multimedia show which begins with the ceremony of peyote (dance of ciguri) among the Tarahumara Indians of northern Mexico, a natural tribal commune. Then the play continues with a mystical commune: the Tibetan lamas celebrating a ceremony of initiation to death, according to the Tibetan Book of the Dead. From there it moves into political utopian groups trying to build the foundations of a libertarian society; the Greeks of the fifth century at the door of Stoa; the first Soviets in Russia back in 1905 and 1917 before their defeat at the hands of Trotsky and Lenin's Red Army; and on to the political movements of 1968. The last part of the play describes some of the aspects of the lifestyle of various artistic communes, such as the Dadaists and the Beat San Francisco Renaissance generation in the fifties, ending with a reading of Allen Ginsberg's poem, "Howl," interrupted by Bob Dylan's singing of "The Times They Are A-Changing."

During 1975 and 1976 we are living communally in San Jeronimo, Mexico, doing arts and crafts, baking and selling bread, performing and touring the country all the way south of the border into Guatemala and back.

Focusing In Close-Up

The scene begins with a long shot in wide angular from the school bus leaving the "Rat Lands" with ten adults and five children.

People from Switzerland, Italy, Denmark, Mexico, U.S. and Sweden living and travelling together in a 33-foot Ford bus from Mexico City to El Paso, Texas; from the Rio Bravo to Albuquerque, Acoma, the Mohave Desert and then into California. Fifteen people picking grapes in the Cucamoonga wine valleys, performing at the Magic Mountain in Big Bear Lake, gathering with the Rainbow Family at Pescadero, near Santa Cruz for an equinox celebration of the tribes, performing at Fort Mason in San Francisco and jamming with the Rainbow Magic Circus from Sonoma County at various happenings in that county,



"A Viking Yule," performed at Sebastianini Theater

Sonoma, CA 1977

until the commune finally decides to move to Mendocino County, a much more fertile soil for growing cooperative experiences.

Changes and mutations, cross-fertilizations and new sprouts, the Transit Ashram Commune has gone through many, many unusual influences, adopted and shared its "lifemare" with hundreds of people from the five continents. But it remains basically the same: a solid expanded family of multicultural beings, an international tribe of life artists.

During the last two years, the commune's buses and people have been at two Rainbow Family World Peace Gatherings (the last one in Oregon was great), a variety of fairs and festivals across the country, the occupation of the nuclear plant of Trojan in Oregon, two Hoedads general meetings, and participated in several benefit poetry readings for the Longest Walk of the American Indians.

Editing and Screening of Our Film

The Transit Ashram Commune is now seen by the cameras at a still shot with their buses parked in the grounds of a new-born experimental community cooperative: Round Mountain Ranch in Mendocino County. Initiated by Claude Steiner, Darca Nicholson and Hogie Wykof as a Cooperative Healing Center from the Radical Therapists Collective in Berkeley, this one-year-old cooperative community has given our tribe a great opportunity to grow.

It will allow the commune to realize the creation of a Barn Theater for the preparation of new multimedia shows that first will be shared here with the local community and later taken to the road again. The Transit Ashram Commune, now locally known as the tribe of the Illuminated Elephants ("Hathi Babbas" in Hindi), will in the next months fix their buses as model alternative mobile units for a nomadic New Age Circus that has been started

already on the west coast by many rainbow gypsies.

Well-kept mobile units are in themselves beautiful expressions of the utopian communal movement in this country; trucks, buses, vans, rigs built by their owners to fit specific needs for a mobile caravan of New Age Gypsies. Cosmic-named buses are equipped with everything from saunas and leather or jewelry workshops to solar ovens and propane-run engines, all with lots of love, work, energy and magic on board. Examples of these live-in mobile gems are Rama's Radio Station bus, sprout garden buses, crafts-people rigs, vans carrying clowns, jugglers, magicians, rope-walkers, musicians, theater troupes and dance collectives. Darkroom-equipped buses, sound studio buses, laundromat buses, new church buses, family buses and tribal buses: a whole display of cooperative, simple-living and high-thinking sisters and brothers sharing the same vision.

"ONCE upon a time..." The story of the Transit Ashram Commune isn't finished yet. At the Eighth World Peace Gathering of the Rainbow Family, we plan to materialize a gypsy village, a New Age mobile cooperative village as a physical realization of our — and your — fantasies.

The End

(of this segment only...)

Albert L de Notremonde (a pen name) is a gypsy who changes his identity as easily as his location. Born of a Spanish mother and French father, English is his third language. His mailing address: Round Mountain Community Cooperative, P.O. Box "R", Ukiah, CA 95482 □

GETTING TO THE SAME PLACE

by Dave Beauvais

Saturday Morning, May 26, 1979. It rains relentlessly. 400 people arrive at the same place, Crotched Mountain Ski Lodge in Franconia, and find it very uniformly soggy. It was not the first time this year that untimely rains had filled a New England ski lodge with miffed travellers determined to make the best of a weekend washout.

To say that this was a "different" chalet crowd, though, would be the understatement of the season. No one came looking for snow at Crotched Mountain on May 26th (although, this being New England, nothing could be ruled out lightly). And as loose as apres-skiers fancy themselves, it's hardly routine to see a ski lodge crammed sardine-can style with 400 wall-to-wall bodies, recent strangers now fully paired off in every age and gender combination, sharing messages, spine-tingling rubs and energizing hugs as they wait for the Paul Winter Consort to get its musical act in gear.

"Getting to the Same Place - A Celebration of the Paths of Our Generations" proclaimed the full-page ads in most of New England's alternative weekly newspapers. What was this "place?" Who, precisely, were the "generators?" And what "paths" were to be found in 1979?

A basic strategy of the event's organizers was to assemble an impressive array of artists, performers and speakers fully able to confront those questions. Drawing in many cases on the same presenters who had been tapped by the organizers of Toronto's nearly disastrous but richly instructive World Symposium On Humanity, the staff of Another Place Farm hoped to present a showcase of options: proof to the fact that radical cultural transformation continues (obituarial to "the movement" notwithstanding), and that it happens in ways that still can be presented coherently.

Considerable experience and a clear focus was evident in the work of the Another Place organizers, whose conference center in southern New Hampshire is also home to about a dozen young social/political/spiritual activists. Despite a rearrangement of energies when Saturday's planned-for-sunshine events had to be crammed into a tight and inadequate space, the presenters held the attention, interest, and (for the most part) the enthusiasm



of their audiences.

So who cared? Was this a table set for a universal love feast — or just some gourmet smorgasbord catered to a self-selected “counterculture” elite? That question was asked more than once, by presenters and by members of both staff and audience. The only fair consensus seemed to be that you vote with your feet; (in times like these) you be where you want to be, find people with whom you can pool your life’s better efforts, and welcome all who choose to ride with you. The core premise of “new age” cultural transformation, it appears, is to cast a net of welcome as wide as possible, while granting all individuals freedom to be wherever they need to be.

Was it a festival with something for everyone? Probably not. (I kept thinking of numerous outdoor events I attended this spring where the UMass rugby team would gather in small clots — usually around a keg of beer — to chant cute things like “Nuke the Whales” and “Show Us Your Tits/Show Us Your Clits.” I couldn’t help wondering what kind of chemical reaction would ensue if they were suddenly dropped plumb into the middle of this event, chants and all. Who would be the changer in that reaction, and who the changed?) The point is that the gateway to this shared space is never barred from the **inside**. People who voted themselves in, seemed to have a sense of purpose in being there.

For some pilgrims it was clearly a chance to renew acquaintances made in the course of previous years. For others it was a “first time” festival, a taste of new life options, a chance to network with others sharing their particular interests or concerns.

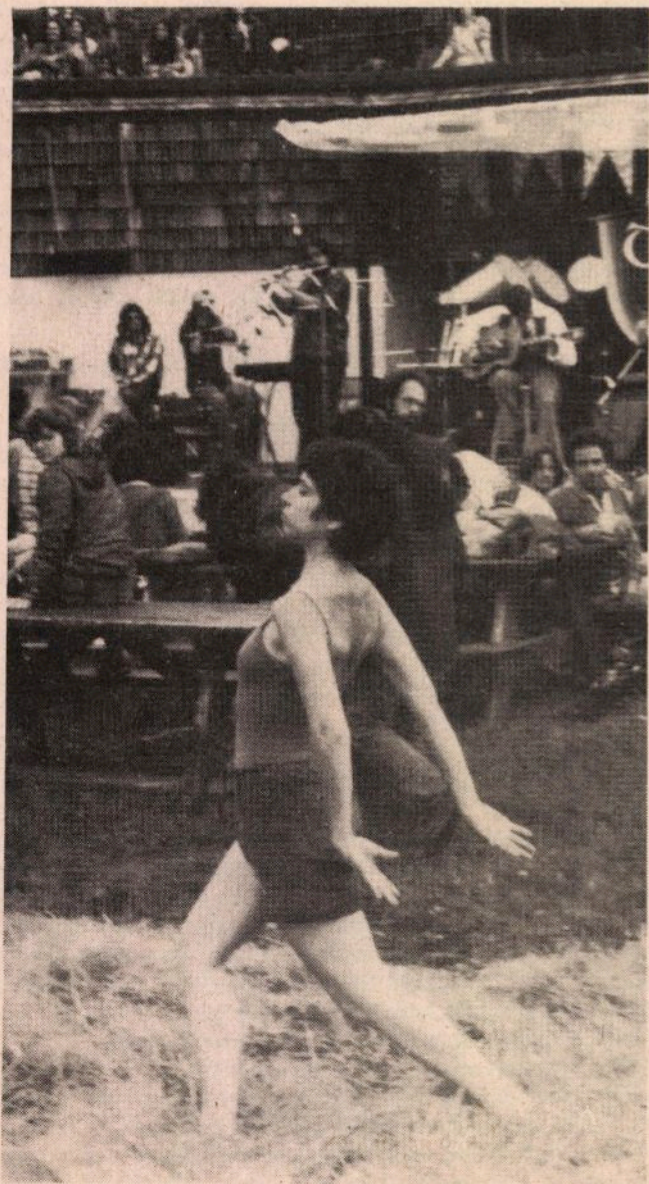
Several times during the day, the stage microphone was handed over to the audience for short presentations by anyone with a message to transmit. Periods of time also were set aside for the entire assembly to break into small contact groups of seven or eight members each, permitting a much more intimate sort of response to what was being heard.

The range of “interests and concerns” was itself broad enough almost to beggar description: nearly 40 presenters targeted issues of nuclear power; disarmament; solar energy; healing through colors; new models for political change; the struggle of Native Americans; organic gardening; the various paths of homebuilding, massage, motherhood, and music.

Though the “star” system was downplayed, there were stars in abundance:

- **Danny Schechter**, WBCN’s nationally renowned “news dissector,” borrowing words from a west coast colleague to tweak a belatedly sun-drenched outdoor Sunday crowd: “You’ve had happiness lessons to change the way you talk, success seminars to make you rich, sex seminars to teach you how to come. You’ve changed your names, your moves, your sex, your games. And some of you have gone all the way with the total personality transplant — TPT. So here we all are. Transformed, reformed, formed again, and still non-conformed, ready to save the planet and create an all-new golden age.” Schechter’s point: Don’t buy the bullshit. Deal with political realities. Deal with real inequalities of power and privilege in the world.

- **Ram Dass**, a legend who simply defies compression or categorization, reminding us again that the limits to our



social effectiveness are the internal limits we place on ourselves by our clinging to partial models for who we are; and treating the crowd to more comic tales of his recent encounters with a marauding horde of Hawaiian psychiatrists who had set out to "get" his private stash of neurosis.

• **Patricia Sun**, a famed Berkeley-based spiritual healer and psychotherapist, flipping off metaphysical paradoxes like koans, teaching the need to heal hemispheric dichotomies in brain-based thought processes, chanting "Booga-Booga" to dispel negative emotions.

• **Dave Dellinger**, retrospecting the hidden intrigues of three decades of political activism: covert government harassment and intimidation and murders, unsung heroes and villains and faithless double agents; and later, speaking with simple eloquence of the kind of commitment it takes to make a new world; of delivering his children at home; of realizing that pure love is the base and sustenance of all courage and all meaningful change.



• **Mareba Jos**, a South African-born firebrand lady of loving forces, now a Boston-based massage and movement therapist — singing, chanting, incanting an electrifying power for sanity and compassion and open hearts; guiding people in an impossibly crowded room to simply release their boundaries to one another, to melt and flow together until "crowdedness" gave way to ecstasy, by popping the fear that rigidifies touching bodies.

Somehow the weekend held all these things in balance. The chemistry worked. It would have been hard to find a participant willing to dub the event anything less than a success in *almost* all ways.

All but one. A big one: financially, the sponsors lost their shirts, skirts, trousers and underwear to boot. It was a hard rain that fell, in more senses than the weather; but those senses were clearly related. Another Place needed 1200 participants to meet expenses; they drew less than 500.

"Everything in the universe is related," says one "new age" truism. "There *are* no accidents," says another.

"I'm not depressed," Marc Sarkady of the Place staff tells a dwindling audience at the end of Paul Winter's Sunday evening concert (which had to be pressed indoors when rain again threatened). "What I *am*, is very, very tired..."

Back At Another Place...

On a gloriously sunny Tuesday afternoon, now mostly recovered from the post-event slumps and nail-biting phone calls to creditors, the residential staff of Another Place are in good spirits. It seems their bank has "accidentally" erred in their favor and honored several thousand dollars worth of overdrafted checks — "and we just convinced our banker that as long as he's covered us this far, he may as well cover us the rest of the way." ("So *that's* the meaning of chutzpah!" I mutter, wondering if anyone's tipped Bert Lance off to this little island of fiscal largesse in a sea of briefcase-toting loan sharks.)

Would they call it their "good karma?" some of the staff believe in such things; others are annoyed and embarrassed by misappropriated mystical slang. But one thing is clear: if you sit and chat a while with this incredibly winsome, kinetic group of young adults — all of them former or present activists, community organizers, movers and shakers of the post-Vietnam decade — you begin to understand how even a banker's flinty heart might just have been softened. One quality they do inspire is trust. It's hard not to be caught up in the urgency and the utter sincerity with which they communicate their purpose in choosing to live and work together — their work being to further a shared dream of planetary understanding and cooperation.

At least it's clear that with a \$27,000 debt dangling over their collective heads, the Place staff is not going to be accused of living together for personal profit.

"We've never been closer to each other than we are now," says David Eisenberg, the farm's forest manager and an event coordinator. "This thing has really made us understand what we're all doing here together."

Sitting here under a shade tree, clowning a little as we beat back squadron attacks of New Hampshire mosquitoes, the staff share a bit of their vision — whatever it is that keeps them going through adversity, and where it is they expect to have arrived when they come to look at their own lives in retrospect.

Dave Beauvais: *Give us some background on Another Place Farm.*

Marc Sarkady: Another Place began in 1974 as a conference and retreat center. At that point one person lived here, and then through a slow process of evolution...more people came, through the conferences, and we grew into a community of what's now eight adults and one child, although there's a couple of other people living here, Jimmie and Meredith for instance...

DB: *And they're neither an adult nor a child?...*

MS: (laughter)...That's a compliment!...

DB: *How did the idea for this event grow out of the work that you've been doing here at the farm?*

MS: Well, when we did the first conference in 1975...at that point we were thinking about doing the next

Woodstock... what happened was we did a gathering called the New England Communities Conference, to which about 120 people came. And then last year we began to think about doing another big event. The inspiration came out of some sense of what our work had been during the last five years, at Another Place, at Interface (a related working group in Boston), and in some way the work of the 70's; What had we accomplished really? What was there to show for it? What do we see the future to be? What do we see in the 80's? That was a lot of the idea behind the event. And we also wanted to have a fantastic time.

DB: *What is the work of Another Place, and how do you support yourselves? What's your reason for being here?*

MS: You want to take that one, Sydney?

Sydney Amara Morris: Not yet... I'm in the middle of my cookie...

MS: O.K... well, during the last five years, what we've done is we've been a conference and networking center. And we've worked to investigate how we're going to create this new world that we talk about a lot...in the 60's we called it the revolution. In the 70's it has been called the "new age." But all through that time people have dreamed of building a better world. The primary vehicle we've used has been conferences, and I think right now we're going through a big change about that...we're exploring other ways to do this work... Our work is very much involved with how the spiritual and the political, the inner and the outer come together, so that one's personal and political transformation become part of the same thing.

Sydney Amara Morris: The basis for this event was that we're all citizens of this starship earth. The process of "getting to the same place" is the process of getting increasingly into the present, into the reality of our situation, together. Which is; Here we are, 4 billion of us on this planet that's in a lot of trouble physically, whirling around in space, in relation to a whole bunch of other planets. When folks consider themselves members of the planet earth, as well as members of all the other subgroups that we belong to, then I will feel that we are all in the same place. We can have different cultures, we can have different opinions, we can have different personalities, we can have all that stuff, but we're all in the same place. And that's the consciousness that I felt like I was trying to back for the event...

DB: *Did you feel as women that your consciousness was well represented in what the event was trying to do? Did you feel left out in any way?*

SAM: I felt like there would have been more room for myself and for other women had the whole thing had more time in its planning and organization. I've talked to several who felt that the pace was too fast for their particular kind of input. We're used to doing things real fast around here, so I felt I could just jump on the boat and go. But I think

we could have spent more time tuning in to the nature spirits in that particular land, we could have spent more time on our own process. It wasn't ruined without those things, but they would have been like added dimensions, added depth to the event.

We had two men M.C.'s, and I had a choice: did I want to be an M.C. — which I certainly had the skills to do. But I didn't feel like doing it, because I was doing so many other things...which made me feel conflicted. The next time we would do it, I would definitely have that out-front role.

Patricia Sun was gorgeous, the women who spoke were gorgeous. I felt like the representation of women among the speakers was fine, it was real clear and strong, and I appreciated that...

Barbara Polstein: I felt good about it...there seemed to be a balance. Many of the women who spoke had become prominent within the last few years, and that was really strong. A lot of men who spoke had been established ten years ago.

SAM: Right, that *is* interesting...the other thing about women that was interesting was the stuff Dave Dellinger said. He thought it's really an insult to call the 70's just the decade of "me-ness," and that there was no political work going on — because the *major* political work going on was the women's movement. And all the male writers and social analysts weren't seeing that as something real. And what's been happening in the last ten years is women really getting grounded among themselves, in their own strength and their own power...

DB: *Danny Schechter mentioned on Sunday that he was bothered by the subjective focus of a lot of the speakers, and that people were not talking to specific empirical political things like apartheid, the power of the conglomerates, and things which could be dealt with objectively. Were you bothered by that?*

SAM: Well, we're striking a cultural balance... Grammar school and high school was all empirical knowledge, and so as a culture, we are personally overbalanced towards objectivity. But the pendulum swings back... In some way a number of people are like the sacrificial intuitives, in an attempt to balance out a whole body of energy that's been created already.

DB: *Do you have to believe in nature spirits to be a "new age" person?*

MS: No, but that's a perfect question though. What we're trying to learn is a kind of sensitivity — to people, to life around us. Part of the lesson of the 70's is to not get caught in particular ways of phrasing things. What's important is sensing that there is a path, and that you're following your own way along it...

The real challenge is to create visions that are positive of the future, and that have reality and grounding. A lot of people have had visions of the future without grounding, and the work of the 70's has been to try and provide some of the grounding. Now our work is to integrate that and put it in a really good package that people can understand.

The problem with the event...was that it wasn't packaged properly. You know, the guy who owns the place where we did it...told us he'd never *seen* anything like it before. He said, "People didn't know you were going to do this! That's not what people expected." So, that's about packaging...

DB: *One thing I find interesting though, is that it seems the audience at the World Symposium in Toronto, which was not much larger than yours, had quite a bit of dissension among themselves. People there were literally pulling each other apart. I saw none of that among the audience at the Place event...there seemed to be a real spirit of fellowship. What do you think made the difference?*

SAM: Expectations!...Folks (in Toronto) were really expecting this huge thing, with an incredible amount of technological set-up, which didn't work. Also, one of the first things folks were greeted with when they first came was, "Hello. This thing isn't working. We need to pass the hat in order to be able to keep our lodging!..." (laughter).



We weren't taking on as big a thing as they were, and the stuff we did take on we had down...But folks pulled it back together by the end of the Symposium, and I think that was a real good experience, for people to start with disillusionment and then work toward unanimity.

MS: One of the reasons it worked for us is that it was our region where we know people well and have done a lot of work. I sometimes thought about it as a sort of "grass roots" Symposium. There was a sense of custom that may have made a difference, too. There was agreement about conduct, on the one level, and process maybe on another level.

SAM: Well, they took on the whole planet! We took on New England. I think the movement of the 80's is to localization, particularly of gatherings...and a move toward self-sufficiency. We might end up going out to people where they live, and bringing Another Place to them. What we're encouraging is a political network of people, as a partial alternative to centralized governance. So the "fancy speakers" are going to have to start moving around smaller areas and smaller gatherings.

DB: *Do you see that kind of political work as being separate from spiritual work or experience? How do you experience "spirit" in the light of fragmenting cult groups and the like?*

MS: We're trying to take the spiritual out of the mystical...maybe that's a way of saying it...or out of the mystified. That "spiritual" isn't whether you meditate or not, or say a particular prayer or an incantation, or say grace before you meal even, or any of those things. It's about how you live in relationship to people and to our environment. And to me, that's the same as political; they merge.

SAM: Grace Parker used to travel through New Hampshire for American Friends Service Committee, talking to people about finding the place of light within them and *acting* on that, and *connecting* with other people in the place where *they* are the happiest and the clearest. And that's the bonding, no matter what your culture, which creates a more conducive-to-life society.

I don't know how much time we have to get all of that straight. The other possibility is that we're all going to blow up six months from now. That raises the stakes...and I don't know which way it's going to go. The only thing I know is that I can't live without hope. There is a human need for belief in hope and vision, without which I can't survive...

MS: "Will we blow up?" That's like the personal question, "Will I die?" There's a kind of fascination we have for that question: "Will I die? Will I make it?" And I feel that our challenge, in some way symbolized by the Three Mile Island incident, is to be able to recognize the dangers present in our society — and yet to be human. To be grounded, to be centered. To me that's the key challenge. □

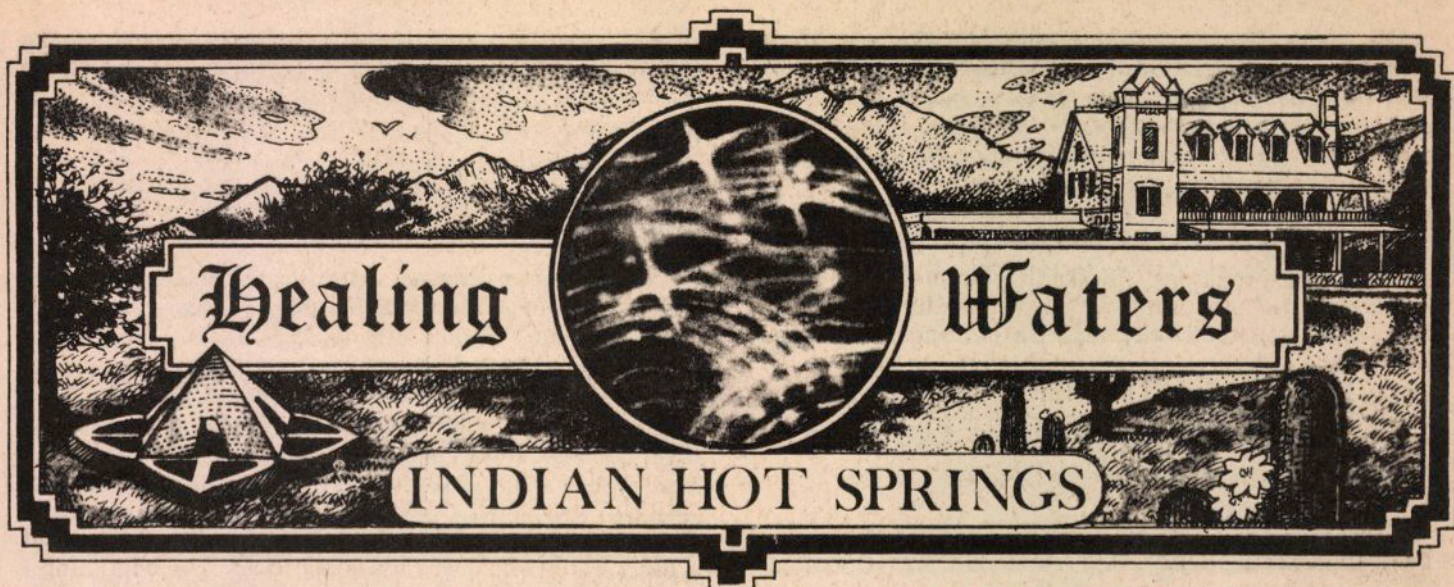
Dave Beauvais has been a contributing writer for Alternatives, Yoga Journal and Centerpeace magazines. He is on the production staff of the Amherst (Mass.) Valley Advocate, where a fragment of this article first appeared.

Another Place is a beautiful 17 room farmhouse surrounded by 70 acres of field and forest in the Southern Monadnock region of New Hampshire. The house has a large country kitchen, a maplewood meeting hall with a fireplace, and a library and resource center. There's room for 60 people indoors, and camping on the grounds for up to 300.

Events for the coming month are:
August 10-12 — Education, *The Way It Ought To Be*
August 13-17 — Fitness Training for the New Age, with Dyveke Spino
August 17-19 — TORI - an Acronym for Trusting, Opening, Realizing, Interdepending
August 22-26 — Womanspirit/Summer '79
September 1-3 — On the Eve of the 80's — A New Beginning

Besides the regular schedule of events, Another Place offers its facilities and coordination help for rental or co-sponsorship arrangements.

For more information on Another Place events and services, write:
Another Place
Route 123
Greenville, N.H. 03048



by M.J. Robbins and Richard Fox

Just east of Eden, Arizona, along route 70, an official-looking green road sign comes into view: "Healing Waters — Wheatgrass Food Lodging." This center of energy in the desert, situated on 200 acres surrounding ancient natural hot springs, is a place of quiet, a place for restoration of body and mind. The community and its friends believe that the power of healing is no one's personal property; rather, it's considered a sacred gift to be shared freely with all beings.

Healing Waters is located on land formerly occupied by the Indian Hot Springs resort, which had fallen into disrepair. The mineral springs were originally a source of physical and spiritual rejuvenation for the nomadic Apache tribes that roamed the deserts and mountains of southeastern Arizona. A few years ago, the land was purchased by a group of "pioneers," who saved the sacred waters from a proposed development scheme which would have involved closing the springs for a trailer court, and a golf course.

For the past four years, Healing Waters has hosted an annual "Spring Equinox Healing Gathering and Celebration of Life (see box)." Many of the 600-odd people at the 1978 event experienced feelings of bliss and clarity — along with confusion. The consensus was that it was a challenging event; an opportunity to learn and surrender, to celebrate and share. "There were no restrictions on the love here," one 1978 participant said, "it was given to me so I'll give it to others in return."

The "healing gathering" format began in the early 1970's under the guidance of the California-based All One Family Union, which has since emerged as the Church of the Healing Family Light. Although the church has no affiliation with Healing Waters now, some members of the center are also part of the free-form church. The gatherings were organized with much energy and inspiration

from Jonathan Daemion, author of "Pathways to Wholeness," who is now doing similar work in Australia. Jonathan initiated the "Healing Circle," a process for focusing group energy which has become a tradition at the gatherings.

In 1979, the Gathering structure and tone were reorganized. The success of this reorganization marks a major new directional flow and format for Healing Waters. In the past, the crowds of 600 plus were a strain on the facilities, the land and waters, and the staff. The 1979 gathering was therefore limited in size. This was accomplished by raising the price for the five day conference from \$27 to \$56 and by a curtailed publicity drive. The Healing Waters group decided that this smaller gathering would be more defined. Since the long term goal of Healing Waters is to become a holistic health education and treatment center, an emphasis was put on education.

The format for the spring equinox gatherings reflects a common Healing Waters sentiment: "No trips, no gurus, no authority figures. We are all teachers and all students." In the fall a gathering is held which features a more formalized structure of classes and workshops. Unlike the spring gathering when all pay to participate, professional healers are invited and are paid a small fee for teaching. But the basic creed of giving without selfishness characterized both gatherings. "I cannot charge for any healing power I might have, it's a gift," explained Steven Gold, one of the founders of Healing Waters. "But we can charge to pay off the land costs."

Money is a problem for Healing Water: the land payments total \$22,000 annually. The limited number of visitors in the 1979 Spring Equinox gathering left Healing Waters slightly in the hole. No one, however, is turned away for lack of money. Steven, a refugee from the East Coast who favors white clothing, a Sufi cap, and some-

times sports clown make-up, remarked: "The practice of letting people in without money cannot be stopped. If we did, the land would throw us off so fast our heads would spin. This land isn't owned by us, we're caretakers." But, he quickly added, "We don't want hangers-on. We want people to share their energies."

The 20-25 members of the Healing Waters Community strive for balance, trying to maintain a non-dogmatic

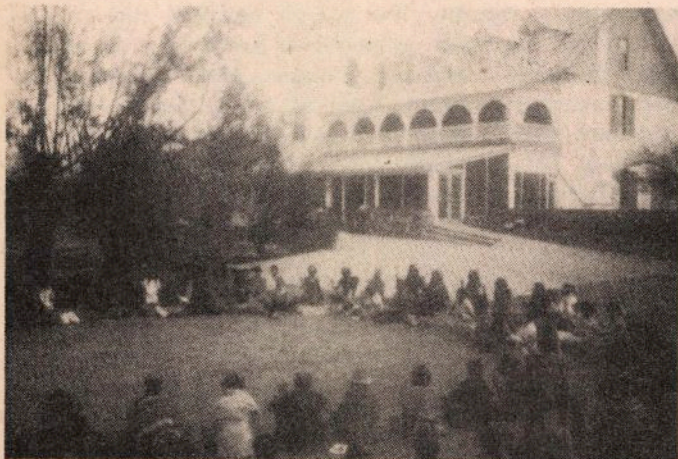
Touching is free and open, and the hug replaces the handshake.

approach while keeping a sense of direction for the healing center. "We need more moderation in daily living," said Steven, "but this is a place of purification."

The permanent community at the center is fairly committed to a "live, raw food" vegetarian diet, for purposes of physical and spiritual cleansing. Diet at the gatherings consists of an abundant supply of fresh fruits and vegetables (mainly locally grown) and a fantastic variety of sprouts (alfalfa, sunflower, mung bean, lentil, wheat-berry). With regard to the importance of food, Steven stated, "We are not purists, but we are a little fanatical."

The community residents follow a policy of no drugs and no violence; beyond that, it's a flexible and open situation. There's no single religious following in the community, and each member has an equal voice in decisions affecting the center, its directions and policies.

Residents speak often of responsibility and commitment: responsibility to the center so it can serve everyone and commitment to each other and to the "Earth Mother (the land)." Shane McCollum, Steven Gold, and others at



Healing Waters gave up high-paying jobs or professions to devote themselves to creating a natural healing community. This commitment isn't solemn, but joyous, to avoid the pitfall Steven expresses: "Too many professionals in the healing arts get so involved in their trips that they lose perspective and forget to celebrate, to experience the joy of being."

The spring gatherings present a smorgasbord of possibilities for growth and learning on many levels. On any given day, classes may include trance channeling, rebirthing, iridology, polarity work, dance, chiropractic analysis, and more. Emotional as well as physical nakedness is common, and many greed, lust and desire-trips seem to melt away, at least temporarily. The soothing outdoor hot springs are always available; the creosote-covered "meditation hill" overlooks surrounding farmlands and desert. Indian sweat lodges are built; sunrise ceremonies held; prayers offered; songs of devotion sung. Touching is free and open, and the hug replaces the handshake.

At the 1978 gathering, a man named Michael-Hohn spent many hours leading people through the rebirthing experience. For several years Michael had been working with ways of releasing the emotional blockages and tension in body and mind. Then he met up with Leonard Orr, founder of "rebirthing," and has been doing that technique ever since.

The rebirthing experience was a highlight for many at the 1978 gathering. Some felt they actually relived the moment of birth; for others, a general release of built-up hatred, frustration and pain occurred. "I feel better than I can ever remember," said one woman. And for each person undergoing "rebirth," there were several others who had the opportunity to assist, through massage, chanting, psychic healing, or just plain touching and holding.

The Healing Waters community feels close to the spirit of Native Americans, particularly the Hopis, who live 250 miles to the north. The Healing Waters land has been blessed by Grandfather David Monongye, a traditional Hopi elder. The Gatherings often present information regarding government and industry encroachment on Indian lands.

The 1978 event brought out a variety of feelings and reactions. For one woman who is studying at a natural healing school in Albuquerque, it was "heaven." For a reflexologist from Phoenix who has written a book on foot massage, it was a rare opportunity to share his knowledge freely, without fearing that a doctor in the audience, feeling threatened, might bring legal harassment upon him. A psychology student from Berkeley felt "drained and confused. . . But I learned a lot about people. Most people here were sincere. . . although in a few of them, the screwed-up side of their nature predominated."

A wide variety of individuals is attracted to the gatherings: from starry-eyed spiritual dreamers eagerly awaiting the New Age, to "sophisticated" seekers who are well-grounded in a particular path or practice. The unique element in such gatherings is the absence of a



guru-figure — there are no authoritarian “truths” handed down to a mass of people. All sorts of indulgences and self-deceptions are possible; so at Healing Waters, the responsibility is on each person to work with each situation directly, to contract or expand, to lecture or to listen.

While the Healing Waters group is planning future gatherings, it is also moving in other directions. Doris, one of the seven members of the community’s board of directors, is restoring a 1890’s built hotel on the land to its original condition and furnishing it with antiques. The hotel will then be open to groups or individuals wishing a more conventional “health spa” situation.

“The hotel is for those who need the diploma-on-the-wall approach,” commented Steven Gold. “Others know that we can simply breathe together and touch and heal each other.” Steven hopes to see a creative interaction between the conventional health seekers and the Healing Waters community.

The Healing Waters people envision a future which includes a university of natural healing, a retreat center, and an essene community. They are planning to build a mandalic group of structures, using rammed earth and adobe construction, as well as methane, solar, and geothermal power. In addition to the center’s large garden, they are caretaking a 100-acre farm, which provides fresh produce.

Healing Water residents have chosen to live and work in a difficult and demanding environment: for five months it’s brutally hot. But their desert homeland is starkly beautiful, harsh yet dignified. The towering Graham mountains to the south are snow-capped much of the year.

Over time the community has developed a respect for the land and a faith in its curative powers. Each year, they say, the equinox events have been blessed with clear weather; and every time, after the visitors leave, the rains have come and washed away the tire tracks and foot prints, leaving on the land no trace of the great numbers who have gathered. □

A Celebration of Life: The 1979 Spring Equinox Gathering

As the darkness came to balance with the Light, the family at the Healing Waters Hot Springs and Holistic Health Center hosted our Fourth Spring Equinox Gathering at our high desert home and land-base community in Southeast Arizona. From California and Oregon, Colorado and New Mexico, Canada, points East and abroad, 270 participants joined with our community in its holistic education program and its celebration of Life.

The Gatherings change each year to meet our evolutionary needs best. This year we added an organized children’s program, limited the number of visitors, and enjoyed three good spiritual upbeat musical groups, several New Age videotapes and media presentations.

Our combination of scheduled and unscheduled time and the variety of activities was well-received and offered us all a healing experience.

The last two weeks before the celebration the community’s usual 20-25 residents were augmented by up to 50-60 visitors and work exchangers who labored continuously on the almost endless list of preparatory details. Such a sharing and blending of talents were blessings to behold. All the work was worth it. The night the lights went on for the first time on our tie-dyed be-decked stage area, we all joined hands in unity to take a step towards walking in balance and respect of all life forms.

As the celebration mounted and the people began to flow in, each day pulsed a different beat. The nights came alive as the music of Rhythm & Bliss, Omashananda and Fantuzz brought dancing to a new pitch on our Apache desert sands.

On other fronts, over 70 classes were held and a multitude of friendships kindled. By the time Rabbi Schomu Carlbach arrived on Monday, we were all ready for his singing and spirit of Unity and Communion. This Tuesday night “Universal Marriage Ceremony” was a Spiritual highlight of New Age Consciousness and Joy in the evolution of the Aquarian.

On Wednesday, several Native American leaders brought us into the consciousness of communication with the earth and of a closer attunement with our inner spirit.

The Spirit of our land mixed with the people who came to visit and share. The sacred hot springs healed and detoxified the body as the many teachers taught the mind. We shared our hearts, community life and homes. We were thankful for all who participated. May the light be well Served by our Endeavors.

The Industrial Cooperative Association

by Steven Dawson

Editor's Note: The Industrial Cooperative Association is a Boston-based non-profit organization that develops worker-owned and controlled businesses. The ICA has helped several New England cooperatives obtain financing, marketing, and technical assistance, and has specialized in the creation of a unique legal/financial model for worker cooperatives.

Worker-ownership is a rarely experienced, yet much heralded phenomenon in the United States. When four years ago, in the face of a threatened plant shutdown, Vermont Asbestos Group (VAG) became a worker-community owned mining company, progressives everywhere took heart: workers could indeed run a multi-million dollar business where a multi-national corporation had failed.

Worker-ownership supporters were again encouraged when three years ago employees and citizens of Herkimer, New York successfully bought a furniture factory which its conglomerate owner had threatened to close on the grounds of "inadequate profits."

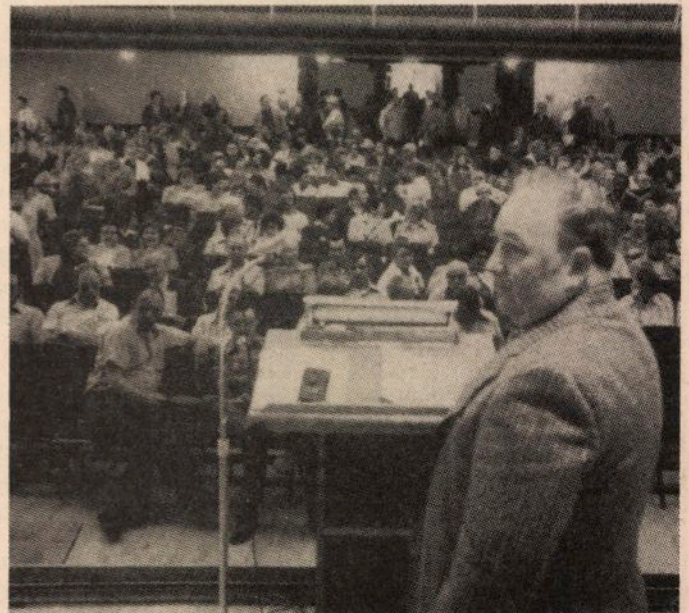
In both cases, jobs were saved and progressives felt proud; soon both companies increased their profitability, and supporters were fairly beaming.

Then something went wrong: both companies began to do "too well". In Vermont the VAG Board of Directors decided to invest profits in a new enterprise, despite major dissent from the "worker-owners". Over this and many other issues, workers threatened to strike (*"Their own company? asked the dismayed progressives*) and individual workers thought seriously of cashing in their now valuable shares.

In Herkimer, the furniture company was so successful it developed the habit of buying other companies in other states (*"When we talked about 'community control of enterprises' " said disenchanted supporters, "we didn't mean the community of Herkimer, New York should control enterprises in the community of Vineland, New Jersey."*) Workers in the Herkimer plant complained that, after a brief honeymoon period, they again felt treated like "just employees".

Despite these disappointments, those supporting worker ownership should still keep the faith: important lessons can be learned from VAG and Herkimer. Most important: early beliefs that lack of **financing** and lack of **management/business "know-how"** are the factors limiting the spread of worker-ownership can now be laid to rest. Clearly, in the two companies described above, financing and business expertise were well organized and still worker-ownership failed to create a lasting, "progressive", institution.

Instead, closer examination suggests the true limiting factors seem to be an enormous lack of sophistication in the **legal, financial, and organizational structures** needed for a stable worker-cooperative, and inattention to the need for **cooperative education, i.e.,** helping employees and managers adjust to their new roles as "co-owners".



Clinton Colonia Press employees meeting in the Town Hall, pledging over \$400,000 to buy the closed plant from their former employer.

The Industrial Cooperative Association (ICA) was created in early 1978 to develop a sophisticated approach to these two questions of structure and education. With help from the American Friends Service Committee (New England office), and support from the Mary Reynolds Babcock Foundation, the ICA helped finance and re-organize two industrial cooperatives, created in the wake of factory shut-downs (see box: "The severe effects of plant closing on communities").

The first to return to production as an industrial cooperative was the Colonial Cooperative Press of Clinton, Massachusetts. The old Colonial Press was one of the largest book manufacturing companies on the East coast, and was Clinton's largest employer.

Clinton was the site of President Carter's first "town meeting" engagement. Just as Carter's motorcade was leaving town, the Ohio-based conglomerate which owned Colonial Press announced its closing. Since that day, the elected leaders of the former employees have worked with the ICA to re-establish the Press as a cooperative. The employees organized \$420,000 of private and public investments, and began operation in November of 1978, becoming the first industrial cooperative organized in the United States in the last twenty years.

The second cooperative the ICA assisted was International Poultry of Willimantic, Connecticut. International Poultry was also formed in the wake of a plant closing by out-of-state owners: seventy-five workers, mostly minority women, lost their jobs when Menorah Kosher Poultry closed in late 1976. After more than two years of frustration and persistence, a "further processing" poultry operation opened in early May, 1979. The cooperative now employs 20 workers, mostly Hispanic and Black women.

Any attempt to answer the questions of cooperative structure and cooperative education must be firmly rooted in a philosophy. The philosophy of the ICA's work is based primarily on three central moral principles.

The first is the **fruits-of-their-labor** principle, which is the moral foundation for the decentralist system of private property. This means that a group of people, investing their skills, energy and time, have the right to the resulting profit of that enterprise. The concomitance of this right is, of course, that those people also have a **responsibility** to the rest of society to pay for the resources used up by that enterprise in the process of production.

The application of this principle to a worker cooperative means that profits are distributed **not** on the basis of how much money someone invests in the business, but rather on

The Severe Effects of Plant Closings on Communities

Interest in worker/community ownership has grown dramatically as the incidence of factory closings by out-of-state conglomerates has increased.

In the late 1960's, national and international corporations in the United States purchased large numbers of unrelated manufacturing firms. Present economic conditions are now forcing a significant amount of divestiture of these same firms.

The result has frequently been liquidation rather than sale; Massachusetts alone had over 780 major plant closings (companies with over 50 employees) between 1960 and 1978, with a resulting loss of over 160,000 jobs. Research has shown, moreover, that not all these closings are the result of simple market forces: corporate management has often been culpable in the closing of reasonably healthy plants.

Corporations will rid themselves of viable plants for a number of reasons. Corporate overhead of centralized companies, for example, typically requires a minimum of 16 to 22 percent profit, far above the profit level an independent firm needs to remain viable. Also, conglomerates cannot afford commitment to any one plant: they must concentrate on **over-all** profit, often resulting in an unwillingness to overcome obstacles at a particular plant. Finally, critical mismanagement

has been discovered in several case-studies of major closings by out-of-state owners.

When a conglomerate decides to unload, the strongest subsidiaries are usually sold; the weaker subsidiaries, however, are often used for tax shelter and cash flow until market competitiveness is totally destroyed, at which point the plants are simply shut down. Usually, only a few weeks notice is given the employees and community.

Of course the terminated employees experience the brunt of that distant decision. Lack of sustained employment particularly affects minority, blue-collar, and older workers; those who do find work must accept on average significant, permanent reductions in annual earnings. Terminated workers also tend to experience impaired physical and mental health, and show a reduction in community involvement.

As importantly, however, a shut-down affects the entire community. The decreased buying power of the unemployed workers in turn harms area merchants, resulting in loss of sales and further unemployment. Payroll, corporate, and real estate taxes are lost, just when the need for unemployment and welfare services for those same terminated workers must increase. If the plant was a significant part of an area's economy, a "bad business climate" can create a devastating cycle of disinvestment.

the basis of each person's skill, experience, and numbers of hours worked.

The second principle of **self-government**, a central principle of democracy that states that the people who are to be governed by a government should be the sole electors of that government. While self-evident, this principle must be carefully transferred from the **geographical** setting of, say a municipality, to the **functional** setting of a business.

The application of this principle means that, in most **manufacturing** businesses, the people governed (i.e., effected by decisions) are the workers, both blue and white collar, and thus they should be the only people having voting control over the enterprise. Concern over effects of major consequence to the community (such as a polluting industry) can be mitigated by providing the community some regulatory powers designed, in effect, to place reasonable limits around decisions workers may make. Those limits can be placed by a municipality, or in a more progressive vision, a neighborhood-based organization with an economic development agenda.

For the application of this principle to **retail** businesses, such as a drugstore or department store which provides service directly to the community, a case can be made that the "affected population" extends beyond the workforce

into the neighborhood. In such instances, the ownership and decision-making structure might extend to include direct neighborhood representation on the board of the enterprise.

For example, in inner-city Dorchester, Massachusetts the Finast food chain shut down a supermarket claiming it could not be made profitable. The supermarket was the only food store in a 1½ mile radius; its removal left elderly and low-income residents without any place to buy groceries.

The Codman Square Community Development Corporation (CSCDC, a neighborhood organization) decided to buy the building and re-start the store as a community controlled venture. Knowing the store could not possibly succeed without full commitment of the store's employees, the CSCDC publicly committed itself to some form of worker-ownership in the enterprise. The ICA was asked by the CSCDC to help in the initial financial structuring of this "Community/worker cooperative", and is now helping in the conversion to 50 percent worker, 50 percent neighborhood control.

The final principle is **equality of vote**. The application of this as an enterprise is a one person — one vote structure of voting for all workers, both blue and white collar. Thus no

The Mondragon System of Industrial Cooperatives in Spain

The ICA has drawn a great deal of structural and educational information from a system of cooperatives in Spain called the "Mondragon complex." The Mondragon system, perhaps the most successful group of cooperatives in the Western World, was founded by a priest, Father Jose Maria Ariznendi.

After the Spanish Civil War, Don Jose Maria settled in the city of Mondragon in 1941 and began his work by reviving two moribund church associations. In 1956, the first industrial cooperative was founded at Mondragon. Today, the cooperatives have grown into a complex of 65 firms with over 14,000 members. The range of industrial products includes electronic equipment, machine tools, refrigerators, and stoves.

The cooperative complex is built on three community institutions:

1) **The Caja Laboral Popular** (Labor Bank) which functions as both a credit union with over 200,000 members and a community-based development organization with an entrepreneurial department of about 70 members who carry out a program of social and economic research and technical assistance in the development of new cooperatives;

2) **The Escuela Politecnica** which now includes a research and development unit and Alecoop, a

cooperative factory staffed with work/study students; and

3) **The League for Education and Culture**, a broad association of parents, teachers, students, and community supporters that serves to link the educational system of the cooperative complex to the community in general.

The production firms in the Mondragon complex are organized as workers' cooperatives on a one-person/one-vote basis. Thirty percent of the surplus of "profit" of each cooperative is set aside; part for the social benefit of the whole community and part for a collective reserve fund. The remaining seventy percent goes to the members in proportion to the number of hours worked and the rate of pay received.

At the center of the Mondragon complex is the Labor Bank, which is the key to the dynamism of the cooperative complex. In American terms, the Labor Bank is both a Community Development Credit Union and a Community Development Corporation. In the twenty years of growth from one cooperative to sixty-five cooperatives, only one has ever failed. The Guipuzcoa province, which contains the city of Mondragon has one of the highest population densities of any comparable areas in Europe, and yet it now has essentially full employment.



Reopening ceremony at the Colonial Press, as a worker-owned business. May 29, 1979

matter how much one gets paid in a cooperative, or how much one invests, one's vote remains equal with all other workers.

While this principle too may be self evident, it was ignored in both VAG and Herkimer where workers and citizens could buy as many voting shares as they wished. This allowed concentration of ownership, particularly among managers who had more money to invest, and led to distrust among the workers. The ignoring of the second principle of self-government in VAG and Herkimer allowed unaffected citizens to purchase shares, and led to an unorganized dispersion of voting control to investors outside the enterprise.

The ICA has taken these three principles and developed a financial/legal model for worker-owned enterprises that has been incorporated in a set of model by-laws. While much tinkering remains, there now exists a reasoned, pragmatic method of structuring a lasting worker-owned institution.

The three cooperative enterprises mentioned above which the ICA has assisted have been in operation for just a few months. A formal process of cooperative education has just begun in each, and much must still be learned by workers, managers, and the ICA itself.

For the ICA, education is a concept which includes much more than classroom discussions of "cooperation". It means the structuring of effective decision-making and planning processes, information systems, lines of authority, grievance procedures, and the important role of a union within a cooperative.

When devising such structures with blue and white collar workers in enterprises of 50 to 300 people, the experience of small, usually middle-class collectives is only of limited value. For helpful models the ICA must turn to the large,

successful industrial cooperatives found almost exclusively outside the United States, for example the Mondragon system of cooperatives in Spain. (see box)

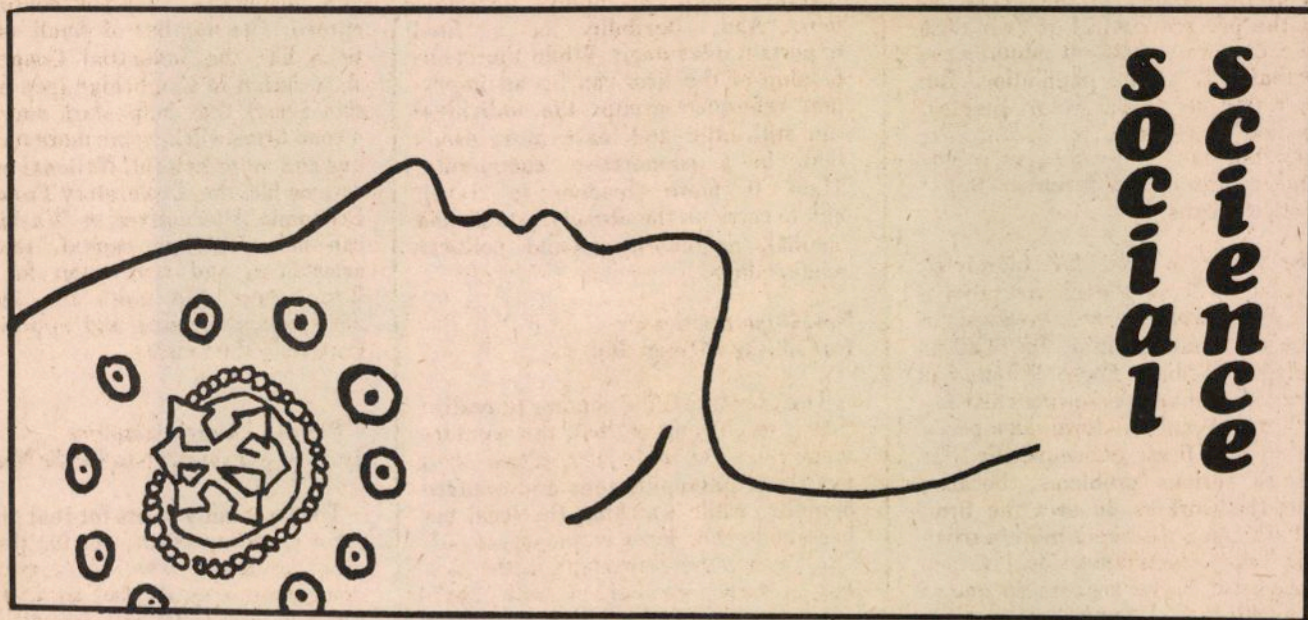
What has already been learned about the broad concept of education, from experiences like VAG and Herkimer, is that worker-owners "do not have any expectations of downing tools and calling a meeting every time a decision has to be made, but they do expect to be kept informed, consulted, and to have a say in setting overall company policy" (Janet Johannesen, graduate researcher of VAG). Thus a pragmatic line must be drawn between, on the one hand, utopian visions of collective councils, and on the other, traditional attitudes of managers withholding information and making decisions "on behalf of" the workers. □

The Industrial Cooperative Association will continue to assist the creation of manufacturing cooperatives in the U.S. The ICA is able to help organize cooperatives in the New England area, with a particular focus on Massachusetts. However, the ICA can also consult with people wishing to form cooperatives outside the New England area.

Anyone wishing more information can contact the ICA at: 2161 Massachusetts Avenue, Cambridge, Massachusetts 02140. Telephone: (617) 547-4245. The ICA is seeking Associate Members who will support the work of the ICA through their pro bono technical assistance and their financial support. ICA Associate Membership is \$25.00 (\$12.50 low-income and student), and Members receive the quarterly ICA Report and ICA publications free of charge.

Steven Dawson is the Project Coordinator for the ICA.

Science Social



by Joseph Blasi

Employee Ownership and the Future of Economic Democracy

The Achievement of Community

Community responds to two needs in peoples' lives. First, the need to reverse fragmentation, where every main human activity — be it eating, worshipping, or childcare or work — is increasingly done in different places in the society, and with different reference groups. Few of us know each other as complete human actors; we only know and interact with parts of each other. Secondly, community responds to economic inequality, and the concentration of wealth in the hands of the few who manage it through hierarchies.

This magazine has usually focused on the comprehensive cooperative community as a way to deal with both of these needs. But it requires that potential members: 1) pull up roots and go to another setting; 2) enter a very uncertain and difficult pioneering phase of creating a new community; 3) embark upon a risky financial venture, and do so while giving up earlier employment; 4) agree to a very substantial attachment to the community as their reference group, and engage almost all their important activities in a small geographical area.

In our thinking about communitarian alternatives, we are still very

much in a stage of describing what exists, and comparing various forms. Can we say, for example, that an ethnic neighborhood with a food coop, education coop, employee-owned day care center, and several industrial cooperatives has a better chance of reducing fragmentation in peoples' lives and eliminating economic inequality than the more tightly knit intentional community?

The latter has been more successful in Israel. David Ben-Gurion, then Prime Minister of Israel, once asked about switching all kibbutz communities to moshav shitufim (cooperative villages). In contrast to the communal kibbutz, the moshav shitufi has private consumption, with only production and work collectivized. The families exert more control over education of the children; families have their own little farms and earnings "on the side" and are not as accountable to the collective. Ben-Gurion argued that the moshav shitufi was more compatible with the "nature" of the human being than the kibbutz. Yet the moshav shitufi movement has always remained very small relative to the kibbutz movement, which is 20-30 times its size!

The Limits of the Employee-Owned Firm as Community

The first limit (though the evidence is uncertain) is that members of an

employee-owned firm probably live, eat, worship, raise children, and etc. outside the firm, with different groups of people. Employees usually need the firm just for a successful work environment that is also productive. They fill their other needs elsewhere, and thus have less commitment to the firm beyond the nature of the work and how profitable the place is. In fact, an employee-owned firm is another fragmented setting in a society, not an alternative society itself. The fellowship of the workers may make them less alienated, but the effect on their families and neighborhoods is unclear at best. This is mutualism, but it is not yet community.

The second limit of the employee-owned firm vis-a-vis the cooperative community is that most employee-owned firms have income inequality, that is, differential wage systems. Often there is no serious attempt to reverse the main issues of economic stratification: males get more money, more managerial positions; people in managerial positions get more money; people with advanced training get more money; "white-collar" always gets more money and prestige than "blue-collar." Thus, while employee-owned firms seem to decrease economic inequality because they level off highs and lows in ownership, it is mistaken to think that common ownership means the elimination of inequality. Concentrated ownership is indeed

part of the system of inequality, as with the present control of over 60% of the corporate stock in America by less than 5% of the population. But it is not the only crucial factor! Employee-owned firms help to decentralize ownership, but may still perpetuate inequality through differential wages and other means.

The same is true for hierarchy. Common ownership does not always mean that workers are involved in democratic management. In fact, as sociologist William Foote Whyte has pointed out, employee-owners usually elect a traditional top-down managerial class in the firm. Subsequently this leads to serious problems, because in fact the workers do own the firm, and have come to expect more participation and communication. (Many opponents of worker ownership reduce this demand to absurdity by saying, "What, will you run the company by a committee that constantly meets?") The issue here is not to manage through endless discussion, but rather to have coordinators who are democratically chosen, and encourage regular forms of democratic participation in management.)

These, then, are the two main limitations of employee-ownership. Should we therefore concentrate instead on building cooperative communities? The answer, I believe, is no.

It makes sense to build as many cooperative communities as there are individuals who are willing to make the sacrifices mentioned at the beginning of this article. But for the greater part of the population, employee-owned firms are more likely alternatives.

A Mutualism That Can Touch People Now

The obvious advantage to pursuing worker ownership as an initial development towards economic democracy is that it is a more accessible alternative. People can work for employee-ownership in their existing work places, or at least in the town or neighborhood where they live. The initial phase, though difficult, does not involve buying lots of expensive land, building residences, or giving up intermediate support. Far from being a surrender of past employment, the worker-owned firm is a social change project that includes a paying job (an advantage that is very clear to anyone with experience in doing volunteer social change work while keeping body and soul

together with a totally unrelated job). And, flexibility is a final important advantage. While the membership of the firm can be an important reference group, the individual can still enter and leave more easily than in a cooperative community. There is more freedom to travel, and to carry on the already established familial, neighborhood, and political relationships.

New Opportunities for Collective Ownership

The government is coming to realize that it is cheaper to loan the workers money to save their jobs, rather than pay them unemployment and welfare benefits, while watching the local tax base and other local employment suffer. Even more important is the fact that a large number of both liberal and conservative Congresspeople are noticing a startling fact: large conglomerates are ever increasing their concentration of ownership of this country. Their great power threatens the public trust, since they not only gobble up small businesses and make them subsidiaries — but also just as quickly shut down such firms when they are not super profit-makers. Once such a firm (which may in fact be profitable, but not enough for the international capital accumulation process of a large conglomeration) is shut down, employee-ownership remains one of the only options. This option has now been exercised by over 150 firms listed in the report on Employee Ownership recently published by the Senate Small Business Committee.

National attention to employee-ownership came with the stirring attempt of the Youngstown, Ohio workers and community to buy and run Youngstown Sheet and Tube, a huge steel company recently shut down, as an employee-community owned firm. The fact that various interest groups, political figures and masses of citizens and workers succeeded in creating so much political interest, is further testimony to the new opportunities for alternative self-reliant democracy that the declining health of the economy fuels. Unfortunately, rescuing a massive steel plant proved too complex and expensive to succeed.

But the future is fairly clear. Employee-ownership is a viable response to shutdowns, which still remain the most potent events to realign employees' values towards collectivizing. And as a preferred model for starting

new businesses, they will continue to spread. The number of small associations like the Industrial Cooperative Association in Cambridge (see article, this issue) that help start employee-owned firms will become more numerous and more helpful. National organizations like the Exploratory Project for Economic Alternatives in Washington can help leverage capital, technical assistance, and motivation for such firms. And, the more the idea is discussed, circulated and approved in Congress, the better.

A Positive Future: Adapting Employee Ownership to Public Needs

The possibility exists for real government encouragement, not for the reasons we might want (i.e., economic democracy is good), but as an important option in existing economic conditions. But we must nevertheless take advantage of this situation and be forthright in communicating, legislating, networking on and talking up economic democracy. It is a new day for these ideas, on a scale unseen since the thirties, or the utopian excitement of the nineteenth century!

What is most exciting is that employee-ownership is likely to stimulate cooperative developments through the whole US service economy. As industry becomes more automated and manufacturing jobs decrease, the economy of the west becomes increasingly service-oriented. An accompanying trend is the decline of big government programs. Thus, services like day-care, counseling, senior and inner city youth needs, are all in dire need.

Here is how events will move in response: More and more employee-owned firms will deal in the service, the craft, and the small industry economy (they will also move into "ideas for the public good" such as citizen-owned power sources of an alternative nature). But I think the shocker will be that employee-owned or employee/client-owned day care centers, nursing homes, and right livelihood business development cooperatives for inner city youth also will soon become very common. In short, the notion of "voluntary citizen cooperation" through citizen ownership will begin initiating the truly important human production of which the US government is increasingly incapable.

The most encouraging possibility is that employee-owned firms will be the first step in creating a more com-

munity-centered life that is more sharing and self-reliant. Thus the crucial, more comprehensive models will be those where an employee-owned business creates such excitement in a community that soon the local supermarket, the day-care center, etc. all become collectivized. Such communities or neighborhoods may well become experiments in full employment, local self-reliance, voluntary citizen cooperation, worker participation, etc. all wrapped up into one.

We must not lose sight, however, of two issues. First, economic democracy is not just anything that suggests participation of any type. Our research and experience indicate that employees need both to own a setting and to have a say at all levels of management. As we were all raised in hierarchical social settings, it will require a lot of re-learning to achieve the human development that can make this concept work.

Secondly, the immediate development of cooperative structures is NOT the sole way to build an econom-

ically democratic society. We need to encourage little children, adolescents and adults to study the history of economic democracy, cooperative communities, and kibbutzim fully. We need to learn how to think clearly about the social, economic, political, educational, and spiritual problems such organizations face. People need to be educated, clear, and analytical about the alternative society they wish to create, and should not just be sheep following a different shepherd. For only through a re-education process can the truly nonviolent voluntary reform we aim for, take place.

Note: Next issue I will report on the progress of legislation in the US Congress to set up a fund to loan money to workers who wish to buy their companies, and to existing employee-owned firms to help with their continued development. On May 1, 1979 the US Senate unanimously passed the Small Business Employee Ownership Act which has received much support in the House and is likely to become law before the end of the summer. There are five different bills and a

series of employee-ownership amendments on which important Congressional action will take place this summer. The goal is to establish loans for employee-owned firms in the Small Business Administration and the Economic Development Administration in the Department of Commerce which deals with larger firms. Already, the Washington offices of the Farmers Home Administration which loaned money to establish employee-owned Bates Fabric in Lewiston, Maine, and the Urban Development Action Grant Program, which is working to help establish through loans an employee-owned firm at Rath Packing Company in Waterloo, Iowa, have been active in encouraging this option in appropriate situations.

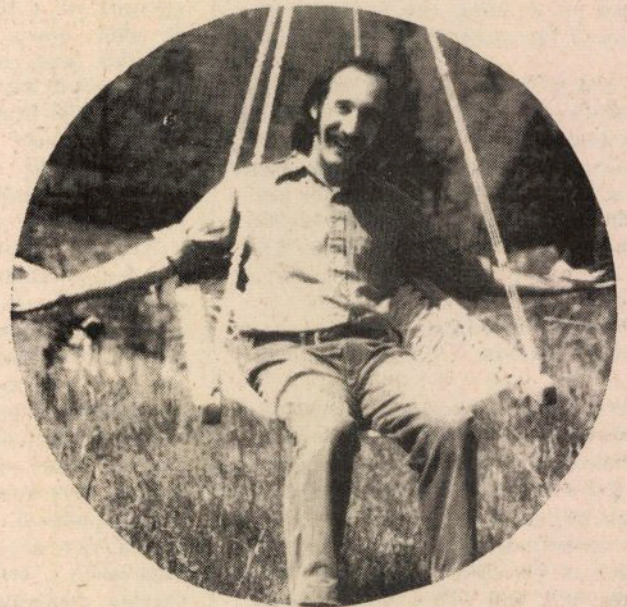
Please address letters, comments, and material to:

*Joseph Blasi
Project for Kibbutz Studies
Harvard University
108 Vansberg Hall
Cambridge, Mass. 02138
(617) 495-3436*

Integrate Your Life in an Intentional Community

At our egalitarian communities:

- Industry, social life, and child care are all within walking distance;
- Women and men are asked and encouraged to step past the boundaries of traditional sex roles;
- Appropriate technology and whole-systems planning shape our communities' futures;
- We share our lives and support each other, while respecting every person's individuality.



We invite you to come live at one of our communities. Write for more information:

**Federation of Egalitarian Communities
Box 179-DA
Tecumseh, MO 65760**

Aug. 19-31 Working With People
a 2 week seminar

"The heart of any way of helping others is the experience of compassion. Compassion, as understood at Maitri Center, means freeing ourselves and others from imaginary ideals, so that we have room to meet each other directly, just as we are, with natural dignity, warmth, and humor. \$195.

Maitri Center is a center for Buddhist Psychology in the Berkshires. Old Forge Road Wingdale, N.Y. 12594 (914) 832-6588

Thursday, August 23

The Second Annual Conference on Polyfidelity and Equalitarian Community

...will commence with a get-acquainted dinner in San Francisco. Friday workshops will address the theme "If you don't have an aim you'll miss the target." We will be exercising our tools of communication with precision and honesty, attempting to get a clear picture of where we want to go on the frontier of creating a new form of family in a neo-tribal community setting. Sat., the 25th, conference participants will travel to Harbin Hot Springs, a beautiful 1,100 acre retreat.

Kerista Village, as sponsors, would like to limit the conference to people who are seriously interested in the design of happiness for themselves and future generations, and who are ready to become genuinely involved in developing/living in polyfidelitous, equalitarian community. Cost: \$24/person. Write:

Kerista Village
Box 1174
San Francisco, CA 94101
(415) 566-6502 11am - 11pm

Sept 26-30

Festival for Mind-Body-Spirit
New York Coliseum

In addition to the continuous live demonstrations of music, traditional dances, yoga and meditation, astrology, dowsing and fitness sports such as jogging and gymnastics, there will be opportunities for businesses to share and discuss the integration of these activities into their working structure.

The Festival for Mind-Body-Spirit will link a wide range of groups from the East and West Coasts, Britain and many other European Countries.

For more information:
498 West End Avenue Suite 8A
New York, N.Y. 10024
(212) 877-7616

The School of Living

The School of Living is offering several seminars this fall, listed below. The School of Living (est. 1934) was organized to deal with practical issues; it counters the fragmentation that dominates modern education and living. It is an attempt at wholeness and fulfillment by careful attention to major, universal problems of living. Seminars cost \$45/weekend/person. This includes food and shelter. Bring sleeping bags.

Sept. 14-16 Decentralist Reunion

This is a combined conference of decentralist groups: health, community, libertarians, Georgists, rural life, worker's management, new education, etc.

Oct. 13-15 New Schools for Children and Adults

Children's home schools — by parents who are doing it, free universities, and schools of living.

Nov. 9-11 Ethical Land Tenure

"This Land is Ours" Film; The Community Land Trust — reports from active land trust groups; Legal — organizational problems — Herbert Goldstein.

Dec. 1-3 Meaningful Celebration

Presented by Bob Kocktitsky of National Alternative Celebrations. The goal is to simplify celebrations and divert energy toward human needs.

For more information

School of Living
RD7
York, PA 17402
(717) 755-1561

★The Teachers is a community of individuals who have chosen to live together with the basic aim of acquiring and spreading education and encouraging increased social responsibility. A non-religious, non-political and non-marriage based group, The Teachers is an educational charity, its main source of support is a computer software business. The Teachers also has a printing and publishing department, which has produced the following publications: Choice Mathematics; The Teachers Community; Directory of Alternative Communities in the British Isles; Journal of Alternative Communities; Jealousy; Aggression. They are open to new members. For any of their pub-

lications or for more information, write:
The Teachers Community
18 Garth Road,
Bangor, North Wales.

★We are a series of maintenance crews of 8-25 people (depending on the season) for a summer camp facility. We are also a training experience in communal living, homesteading, and working collectively. We focus on creating a healthy and supportive community with good food, lots of music, simple living, Quaker values, Quaker Meeting for Worship, consensus decision making, and various support systems (such as men's and women's groups).

We each work 30 hours/week on major construction projects, small maintenance jobs, and farm chores. The camps have a strong farm emphasis. We care for animals (including dairy cow and goats), and 4 acres of garden. We maintain the pasture and cut wood. Our work is part of what makes this a positive experience. There is an opportunity to learn many skills. We try to work as a collective, sharing roles and responsibilities. The work atmosphere is supportive. Room, board, and subsistence articles are provided in exchange.

Write:
Work Crews,
Farm and Wilderness
Plymouth, VT 05056

★The Community for Creative Non-Violence has a spiritual foundation expressed in a variety of ways. While predominantly Christian, the religious make-up is varied. Between 20 and 30 members live and work in four houses that are rented or donated. Our work is sustained by small donations; we do not accept contributions that are encumbered. The Community is not tax-exempt, nor a corporation, nor do we have a hierarchy.

We believe in decentralization and structure our community so that those who share a task or a house, work and make decisions as an autonomous body, accountable to each other and the truth. The common thread which brings us together is a recognition of the need to blend the elements of spirituality, service, resistance, constructive program, and the personal integration of justice. That thread binds together the fabric of our community; its pattern and texture are woven out of shared experiences.

In December 1976, CCNV undertook the two-fold task of sheltering, and making more visible, Washington's homeless. Since then, we have operated several shelters, served dinner to the hungry across from the White

House, lived on the streets, and gone to jail. The number of shelters has more than doubled: space for women has increased 1500%. A previously obscured way of life has been made visible. But much remains to be done: three times as many beds are needed and existing shelters — especially city-run efforts — must be improved.

We know that our numbers are inadequate for the task at hand, so we invite you to join us as full-time, live-in, volunteers — to work, learn, and contribute to any aspect of this effort, including: grass-roots community organizing, education, outreach, and the development of the physical and volunteer resources for the creation of shelter. Since we understand that ultimately it must be the people in need of shelter who struggle to obtain it, some will also move to the streets, in pairs, to live, work, and deepen relationships with the homeless from a position of equality.

Contact:

The Community for Creative Non-Violence
1345 Euclid Street NW
Washington, D.C. 20009

★ We are a couple of women-loving-women and gay men living in a primarily heterosexual commune in rural Virginia. Twin Oaks is a new gentle culture which values equal and cooperative relationships between people and an ecological relationship to the earth. We all contribute our fair share of work and share income and assets. Our rope hammock industry provides most of our income. We grow a lot of our own food and work in varied areas from accounting to child care to auto mechanics. Our government encourages participation. The wide tolerance of diversity allows us to be open in every facet of our lives.

Our consciousness of feminism influences our egalitarian ideal. We encourage people to learn non-traditional work. We are modifying our spoken and written language in keeping with our non-sexist ideal. Women's and men's groups meet for support and consciousness raising. Women's music has become vital and accepted as part of community life. We have access to women's and gay magazines and events.

What we are missing is more women-loving-women and gay men. We want and need the support of people who share our perspectives. And just as strongly, we feel committed to living here. We love the country. We love the purposefulness of building an alternative society that reflects our values. We believe there are others like ourselves who just haven't happened-

upon us yet. But now you have. For more information or to arrange a 3-week visit, write:

Margaret and Rick
CG Twin Oaks Community
Louisa, VA 23093

★ Rivendell is a community that operates as an extended family of approximately 50 persons, emphasizing the importance of cooperative living. Our community is also structured to provide an alternative residential program for people in turmoil, particularly emotionally disturbed adults, as well as delinquent adolescents referred to us by various government agencies.

We are looking for people who are interested in working with us in our various projects which include: the residential mental health program, the juvenile justice program, the family restaurant, print shop, landscaping business, rebirthing center, alternative high school, and family garden. Presently we have a specific need for a person(s) with auto mechanic skills to help maintain our fleet of 13 vehicles.

Community Tenets: to work together to provide alternative living situations to locked, institutional facilities, pursue trust through interpersonal communication, maintain high moral standards, avoid discrimination, live ecologically and healthfully, decide democratically, remain open to interests and relationships outside our community, and have fun living together while keeping our effectiveness high and pursuing our long-range goals.

If you feel that you would enjoy living in the spiritually "high" and uniquely beautiful

a new community (est. 70) in Israel. We are united in strong relationship to Rabbi Shlomo Carleback, who is Rabbi, friend and spiritual guide to the community. Though most of us come from homes of little or no religious observance, we feel we are the new Hasidim. We are working hard at all the practical details of earning a living, yet our main work is to create a Torah community.

One of our great hopes for the future is in our education program. We've set up a kitchen and started a Jewish Youth Education Program. Non-religious youth on tour in Israel from America learn that one needn't be turned off by a shallow Jewish up-

bringing, but that one's roots and fulfillment can be found in Judaism. We shared the joy of being Jewish and got excellent feedback about the program.

We have also begun an organic farm, orchard, and garden. A small, but adequate health food factory is awaiting installation of electricity to begin production of granola, whole wheat bread, cookies, etc.

Women are strongly bound together at Modi'im. Last winter they learned Torah daily, which will start again when there are more of us to divide the child care. Half our population is children and their numbers increase. They are our link with infinity and the future. Nursery school is taught in Hebrew daily. Older children are brought to a nearby school. When we have more school-aged children, we will have our own school and teacher.

New members are needed. Write:

Israel Aliya Center, Inc
515 Park Ave.
New York, N.Y. 10022
(212) 752-0600 or
or Absorption Division
Jewish Agency Settlement Dept.
12 Kaplan St.
Tel Aviv
03-258311 or Moshav Me'or Modi'im
03-964582

Groups Forming

★ We are a group of people who have lived at Findhorn and are now living together in the spirit of community with a vision of creating small, rural community in western Massachusetts. Creating a living community is the best way to help people experience the God presence within and the possibilities of a new way of life.

Our intuition led us to 86 acres of land with several buildings on a hill near Amherst, Massachusetts. We are working with all the life forces here to create a setting of natural peace and beauty which nurtures and draws out the spiritual part of ourselves. We are also working closely with other communities and groups in this area, building practical links of cooperation to share ideas, experiences, and resources.

We are offering workshops on: Individual and Planetary Transformation, The Spiritual Destiny of America: In God We Trust, Manifestation and

Practical Service in the World, New Age Relationships and the Spirit of Community, Building a Rainbow Bridge to Our Higher Selves.

For more information:

Sirius
Box 388, Dept. C
Amherst, MA 01002
(413) 256-8015

Our accomodation is limited at this time and available mainly for workshop participants. As a small community we cannot accomodate casual visitors at this stage of our growth.

★ We are looking for lesbians, gay men and bisexual people to move to the country with us.

What we want:

- Honest relating
- A communal environment where people relate politically, therapeutically, intellectually, spiritually, physically, sexually
- To support each other in our activism to re-make our culture
- To try living our visions of a changed society
- Loving support and challenge

We are 3 people (2 females, 1 male, ages 33, 31, 27) of different ethnic and class backgrounds (we've managed to stay friends), who are moving to the country around April 1. We have 150 acres of land in northern California, w/houses) 2½ hours from the Bay Area.

P.S. We're very real, Questions? Call Beane or Poly at (415) 848-5717 or write:

716 Blake St.
Berkeley, CA 94703

We operate 25 day seminars in San Francisco and weekend seminars at Harbin Hot Springs. We sponsor many social and artistic activities/projects with people living outside (as well as inside) the residential community. Newcomers get to know us by visiting or participating in our social activities.

We publish **Utopian Eyes** magazine quarterly, a journal of cooperative survival. (subscription: \$5/year).

Kerista Village, P.O. Box 1174, San Francisco, Ca. 94101

★ Our country-based egalitarian community is forming in Sturgeon Bay (Door County) Wisconsin. We'd like to correspond with and eventually meet people who share our ideals and also desire to live according to values which include honest, ongoing communica-

tion (verbalizing feelings and intuitions); polyfidelity (committed friendship-based intimacy with a number of mutually-chosen family members); acceptance of varied sexual identities; humor; art; democratic decision-making; a healthful and ecologically balanced lifestyle and increasing use of soft, sane technology. Two women and two men have committed ongoing energy to the establishment of our idea of utopia. Current assets include a 160-acre farm on which selected old and new agricultural methods are used to restore harmony into the life system. The farm's ownership may transfer into land trust; other possibilities exist for expansion.

We're actively seeking others who wish to connect with this ambitious alternative. Interested? Write about yourself — your view of life as you feel it should be. We'll let you know more about us, too.

Scrub Oak Farm
c/o Peg RR#4
Sturgeon Bay, WI 54235
(414) 824-5646

★ The Cooperative College Community is an intentional community in an embryonic stage. Its members are academics, craftspeople, artisans and artists whose aim is to establish a tuition-free, accredited college in a rural Northeast setting, teaching both a liberal arts curriculum and practical skills. Several hundred acres of suitable land are now being sought upon which to build the community and the college, and to conduct farming, logging and other operations necessary to help support the community. For a more detailed exposition of our aims, see *Communities* no. 25, page 49.

We invite correspondence from people interested in teaching and living in a close-knit, egalitarian community wherein the pleasures of sharing knowledge and living in harmony with the earth outweigh monetary gain, academic prestige and economic profligacy. Regular meetings are held monthly but it is possible for prospective members to meet older members at any time if the parties are within range of each other. Our monthly newsletter summarizes the activities of the previous meeting, prints reports of our committees and the views of members and prospective members on current community issues. An annual subscription costs \$5. For information please write or call:

Dr. Joseph Blasi
Longfellow Hall 309
Harvard University
Cambridge, MA 02138
(617) 495-3436
(617) 623-6828 evenings

★ Cooperative household involved in urban community organizing in the Atlanta area desires people to join. Are working to bring about basic economic change, starting at the community level. Call or write for more info:

The Oakhurst Co-op
125 E. Benson St.
Decatur, GA 30030
(404) 377-8919

★ Centre of the Pumpkin Community is a spiritually based cooperative community founded on the principle of service. We dedicate our lives to the cause of health and well-being in ourselves, others, and in the land. To realize this goal, our community is forming a Health Center which will provide facilities where people and groups can come to renew themselves physically, emotionally, and spiritually. This facility will provide our income.

Our spiritual growth is not based on a particular belief or doctrine, but left to individual choice. We believe that any spiritual path, if followed with discipline and an open heart, will lead to self-realization. Only through a commitment to this shared journey can we be fulfilled.

Our Indian predecessors realized that the health of the land was inseparable from their own. Our relationship with the land is one of true stewardship, based on responsibilities rather than rights of ownership.

The legal structure of the community has not been finalized, but we are looking at the idea of forming a land trust and a non-profit corporation. Community members will pay an initial fee for a share in the corporation, which in turn will distribute income. We are maintaining and developing a 4 acre market garden, "Pumpkin Farms." We support the family farm as a basic unit of land husbandry. Our gardens supply our food and will also supply the Health Center. Produce is sold for community income. Facilities for cottage industries that coincide with community goals are also being developed.

In support of the community's basic principles of good health, guests as members agree to adhere to a vegetarian and nutritionally sound diet, and do not raise any animals for slaughter. We avoid waste through selective purchasing and recycling. We do not allow pets. Smoking is allowed only in one designated area.

We invite prospective members. You must provide temporary housing and work on community projects. For more information, please write:

Centre of the Pumpkin
Box 190
Occidental, CA 95465

★The Vegan Village is a concept, an idea first envisioned in 1977. At present, I (Char Riche) stewardship a small valley, where a small self-sufficient village can be built, incorporating the latest in appropriate technology, cottage industries, simple living, ecotopian community. A village can be created to work with the environment; yurts, domes, cluster dwellings, tipis, center complex. Cottage Industries — Vegetarian Retreat, Education Workshops, Research, Mail Order.

Forming a village is not a new concept. Many new age communities exist, formed by people coming together, sharing ideas and concepts. Share the joy of forming a community of people dedicated to non-violent, simple living, steady stable economy, health education. Already, Vegan Village has a two bedroom house which services as the center. If you're interested, open communications with us.

Vegan Village
Box 271
Potter Valley, CA 95469
Char Riche, Founder

★Glacial Cliff Cooperative is a community of two self-employed, non-licensed contractors working in Mpls. at wiring, plumbing, remodeling, and restoration. We are trying to save and borrow money to build shelters, a road, and a well on our 35 wilderness acres. We envision a community of 15 people, governed by consensus, using alternative technology, and valuing non-sexist, non-homophobic relationships. Since the land was purchased in 1977 sites have been selected, trails made, orchard planted, and boundaries maintained. For a statement of purpose, and means, send a self-addressed stamped envelope to Kim Grittner, Kim Brettinhen
Star Route 1
Box 3257
Ely, MN 55731

★Since my announcements in the past issues of "Communities", an Institute of Wholistic Family and Group Therapy has been created as a subsidiary of a Non-Profit Ed. Assn. organization Development Institute which has world-wide affiliates. Locally, a 'Think Tank' has been formed by an initial group of 2 engineers, 1 teacher, 1 business executive, 1 attorney and Dr. Pandya. This will become more formalized and expanded in a way that preserves individual creativity and allows growth in the areas of Creativity, Reality and Divinity. Plans are moving to create a profit corporation in the fields of Wholesome energy, Health and learning, using ideas and patents

of individual entrepreneurs who will join or contract for 'think tank' services. Profits will be to share the knowledge with Have-nots. Anyone wishing to join contact me.
Shirish R. Pandya, M.D.
11461-11583 Fox Lake Rd.
Orrville, Ohio 44667

★I'm living on 56 acres in Southern Illinois (Pulaski County) that I own and working diligently at a self-sufficient lifestyle within a framework of ecological sanity. Now, most of the land is unimproved and the only buildings are a small house and a shed I built. If I can find people with similar goals, we could use this acreage as the nucleus of a cooperative community. It would be an experimental community whose basic tenets would include (a) A land trust for perpetuity, (b) Individual living units, (c) Private use of a small acreage combined with common use of a large acreage, (d) Food production, cottage industry, and alternative energy sources for maximum self-government attainable within decades, but preventing the evolution of global environment, (f) Alternative schools. The community would be administered by a Board of Trustees chosen from community members. The small private acreage would be leased from the land trust on a long-term basis with automatic renewal and inheritance privilege. Improvements (buildings, energy systems, fences, etc.) on the leased land would be owned by the lessees and salable if community membership is terminated.
Wilbur Loyet
Box 55, Rt. 1
Olmsted, IL 62970

People Looking

★Vegetarian friends, interested in living in Maine? Group land buy forming: Privately owned homestead parcels of various sizes at very low prices, plus large communal area. Please contact:
Chris Greene
15 Villa Ave.
Cranston, RI 02905
(401) 781-6652

★Looking for one or two couples to join us in homesteading or to join some folks already working on the land.

We don't have our land yet, we're thinking of northern California or Arkansas. Let's get together and exchange ideas.
Bob Holleman,
4863 1/2 Narragansett Ave.
San Diego, CA 92107

★Humanity's greatest achievement is its eternal quest for adding to the great variety of cultures. Freedom to seek alternative lifestyles is a basic freedom which few humans now enjoy. Our generation must invent the type of world government attainable within decades, but preventing the evolution of global tyranny centuries hence. Creative libertarians are needed to plan world government aimed at greater freedom for all in the 22nd century. Please communicate if you are interested in helping to prepare a proposal for a global constitution having enough attractiveness to merit an early campaign for its ratification.
John R. Ewbank
1150 Woods Rd
Southampton, PA 18966
(213) 357-3977

★My name is Jake. I've lived in community of one sort or another most of my life. I'm now interested in joining or forming a long-term, legally constituted, egalitarian, rural and urban group. Prefer North-Eastern, U.S., or Canada. I have a strong need for a committed, supportive group, not just a neighborhood. I have skills in woodwork, printing, graphics, construction, cooking, solar, group relations training, and city money-making. I have very high ambitions for the results of intentional, social democratic communities, and the development of appropriate group dynamics. I have access to land in the eco-backwoods of Prince Edward Island, a kilometre from the Nova Scotia ferry.

Write me for further exchange of ideas and hopes.
Jake Brooks
326 Besserer
Ottawa, Ontario K1N 6B5
Canada

★At 39 I'm just finishing Ph.D course work, 6 years past learning "there but for the grace of God...", I owe my life to many others, especially Ida Rolf. Please write if you are (amorously?) religious, bright, want to help others, and seek stable, permanent family and contractual commune-; ity life. (Read Sarason's "The Creation of New Settings and the Future Societies".) Please write:
Brother Harrad
Box 2013
Atlanta, GA 30301

★We're a woman (33), man (39), and boy (4) living on 60 beautiful, isolated mountaintop acres in south-eastern West Virginia. We're part of a loosely-connected community of about 100 people sharing certain interests, activities, and views of the world. Our life is home and family centered. We try to grow as much of our food as we can in an ecologically sound, very low-technology manner. There's a large intensive garden, young orchard, native greens, herbs, fruits, and nuts. We spend a lot of time growing, gathering, and drying food. There is no electricity or plumbing, no machinery other than our seldom-used vehicle which we park a mile from our house.

Our approach, although unusual in these times, reflects a strong ideal as well as the unique quality of this land. We do make appropriate compromises when it's enabling and enhances the enjoyment of out lives.

We'd like to establish a home-based alternative to the public schools as part of a small community on this land. We've been here four years and have recently been looking for other people who share our views and interests. No fixed idea of what form that sharing would take — anything from neighbors to land trust to extended family. Responsibility, openness, simplicity, spirituality, and self-reliance are all very important. If you're interested, tell us about yourself. We'll reply in depth.

Steven and Stephanie Mendelson
Maggie's Farm, Rt. 5 Box 538B
Renick, W.V. 24966

★Any group searching for new members, please contact me and explain in detail about your group. I'm a woman with former communal experience, a lot of energy, and love to share. I have some skills. I would prefer the west coast, but will consider all areas. Write Susan

Rt. 3, Box 561
Corvallis, Oregon 97330

★I have a few acres in Northern California, with a small sleeping cabin, level land for a garden, a small pond, seasonal stream, big trees, peaceful and quiet, on a private road. I can only go to this place every couple of months to plant a little, etc. I was wondering if any of your female readers, one or more (it is rather secluded), with or without children, handicapped or not, might like to live on this land, planting, etc. I am planning a larger cabin (14 X 24) and they might like to help on this, too. Write

Paul Doerr
225 E Utah,
Fairfield, CA 94533

★Taurus woman, 32, with Libra girl, 5½, are looking for community; nature-oriented, outdoorsy, preferably in warm climate most of the year. Spiritually oriented, especially in American Indian ways. Vegetarian with fish, eggs, and cheese. Can see myself living in tipi with community get together on work, eating, celebrations, communing. Would like other children with school. Could leave states. Please write:

Linda Ellsworth
5806 Latona NE
Seattle, Washington 98105

★Two adults with children 5, 6, and 9, are looking for a bisexual family to share small farm, eventual growth to "Twin Oaks" concept commune. No dope or alcohol. Energetic, Natural-high earth folks wanted.

Roger and Myra Atkins
Rt. 1 Prince Rd.
Landrum, S.C. 29356

★I am looking to start or find a community with the following commitments, or something very close to them.

●Conscious conception, in which prior to conception the parents meditate and call into being the child they envision.

●Natural childbirth

●Natural child rearing, in which the main reliance is on intuition. (See Jean Liedloff's "The Continuum Concept")

●Natural education, that is learning from the parents' and the community's activities and with very little formal schooling

●Great sensual and sexual freedom in the home

●Natural birth control, especially psychic birth control as with the Muria of India and the Trobriand Islanders

●A closely knit communal group

●Practice of karezza (akin to Tantra)

●And especially important, working on ourselves to become the kind of people we want our children to become.

I welcome correspondence from all who may have any thoughts along these lines.

Roger Lorenz
251 Littleless Ave.
Monterey, CA 93940

★ \$50 Finder's Reward for a Portable Village. We'd like to join a band of backpack campers or other non-territorial group, either a summer-only gathering or a full-time community.

We do tent making, foraging, cooking, medical aide, sheep tending, mechanical design, cabinetry, radio repair, small engines, and music (arrange, and play several instruments).

We are skilled at living well on little. We can earn enough in a month or two of casual labor to last us a year.

Since quitting straight employment 15 years ago, we've camped most of the time. All of our gear is backpackable though not especially light. Once we are in a nice spot we may stay several months.

We are seeking a tribe with these qualities:

●Portability. We'd like any land to be left undeveloped, without permanent buildings. We value mobility as a means of conflict resolution — as an alternative to the repression which permanent settlements seem to require and foster.

●Open mindedness. We wouldn't want religion, politics, one permanent chief, stereotyped sex roles, or heavy frequent use of alcohol or other strong drugs.

We've been much influenced by some of Buckminster Fuller's writings, especially his ideas on post-urban mobility.

We are flexible regarding most things.

We offer \$50 total finder's reward to other person or persons who put us in touch with a compatible ongoing community, or \$20 reward for a one-summer-only gathering. Write, Holly or Bert Davis
General Delivery
Salmon, Idaho 83467

Please send first-class mail only, so it will be forwarded if we move.

(Note: If you are also seeking such a group, send us your particulars and we will pass on to any likely folk we contact. But we aren't able to serve as organizers.)

★My dream is to find a community of people on the land. I envision people sharing in child raising, farming, transportation, working, eating, and rituals but living in separate dwellings. I would like to build a yurt to live in. I hope to find a place with a free school or some other communal means of earning a living. I need to integrate my rural lifestyle with a means of income.

My experiences and skills include logging with horses, farming, gardening, food coops, tree planting, working with kids and animals. Other interests are herbal healing, carpentry, travel, music, feminism, and fantasies. I am a 28 year old single woman with a dog and a datsun pickup. I'm interested in hearing from established communities, land trusts, or free schools on the west or east coast who need members.

Please write:

Merlyn
Box 966
Diamond Springs, CA 95619

★ Woman, man, child (8 mo. girl) looking for community. Into theatre, dance, song, spiritual awareness, political awareness, child rearing awareness. We want to work and build with other folks in either urban or rural setting — the people, the maturity, the quality, the activities are of prime importance. We are into sharing progressive ideas with the general public through being an example of all that we believe and we want a community who feels the same. Conscious social action is important but only effective if the core of people is honest, committed to the focus and willing to look beyond the form of difficulties. Please write:

Garrett and Diane
1323 East 20
Eugene, Or. 97403

★ I am in the process of getting my midwifery certificate and I am living in the city, going to school. My long term goals are to farm with a small community of people where it is warm during the winter. I'm a vegetarian, and like raw foods and sunshine and running. I'm looking for a male friend to share life with, who is also attempting "society schools", and has goals to move (migrate) out after he is finished. I'm 20 years old.

Thank you, may the light shine through us all.

Rebecca Fisher
235 Winonia St.
Phila., PA 19144

★ I am a twenty-nine year old woman currently living in a large urban cooperative, looking for a rural community in Central South America.

My bad habits include: an addiction to tobacco (my consumption of this vile substance increases in direct proportion to the stress levels around me), a fondness for occasional wine and beer, and some craving for junk food. These are more than made up for by my out-going gregarious nature, kindness to animals and children and my hard work and industriousness.

My interests include herbal medicine and folk remedies, carpentry (very basic skills) cooking (vegetarian mostly) and teaching. I'm not very good at gardening but could learn with supervision.

I'll be travelling south in October and would like to make contact with non-religious and not heavily political groups in Guatemala, Peru and Bolivia.

Looking forward to hearing from you.
Lynda Bergen
609 Queens Ave.
New Westminster, B.C.
Canada V3M 1L1

★ Warm, loving, sensitive, attractive, vibrant single female successful author-lecturer of 49 seeks a community of cultured, adventurous and kindly people who will welcome her presence...and care that she's with them.

I'm an educator who prefers college teaching to teaching children, yet I do both. A woman who knows art, music, theatre, ballet, movies and loves to travel. Who also has a deep love of natural science, is learning about birds and plants and wants to share this joy of nature with others.

I'd like to work the land part of the time and use my well-honed intellectual skills the rest of the time.

I seek a community with a non-spiritual base, just a realistic one. Conservation is of great interest.

My children live in California and I think of the western states for this reason, but I can relocate anywhere I'll fit and be welcomed.

I'll respond gladly to any community already in existence, or one forming, or any individuals or extended families who wish to correspond with me regarding their community-forming plans.

Avis Dunas
11601 Dunstan Way, #303
Los Angeles, Calif.

★ We are interested in contacting community-minded people in this area or who are interested in moving into this area — Bowling Green, KY.

We recently bought a 6 unit apartment on 2 acres within the city limits. Remodeling this is a stepping stone toward buying a 100-acre homestead. We want self-sufficiency, an omnivorous diet, and some luxuries. We have farming experience. We are looking for partners and compatible neighbors. We would particularly like to contact someone with plumbing and/or electrical skills, and a holistic, natural healer/physician. Contact:
Nancy DeSota and Loren Butler
Rt. 8, Box 359
Bowling Green, KY 42101
(502) 843-1977

★ There are 2 of us here who have made and live in our own tipis. We have also made them for others and are trying, in our own small way, to present the tipi as a viable alternative of living structure for the Australian environment and climate. Francis has written a book on the subject which is currently with prospective publishers in the U.S., "Cloudburst". We would like to write to tipi dwellers in the U.S. We want to exchange ideas, problems and solutions in day-to-day living. Incorporating the pot belly stove (though a 'no-no' to true culturists)

seems like an excellent solution to the cold weather. It would be interesting to hear from people who have tried it. Also, any advances in the rain problem? We have devised front and rear storm chutes...but there must be other ideas. Contact:

Jude Sinclair
P.O. Box 56
Murchison, 3610, Australia

★ I am looking for a small group of people who wish to form a traveling teaching group to go to New Age Communities to instruct in the supplemental lifestyle programs I have developed. I will teach one or two kindred spirits acupuncture, kinesiology, herbology, massage, hydrotherapy, psychi and spiritual healing. We are a non-sectarian organization. We practice a balanced nutritional diet, but, most important, we do not wish to change anyone's life. We believe in offering supplemental programs. Contact in writing:

Rick Coffin
Center for Tactual Communications
2706 Harbor Blvd.
Suite 209B
Costa Mesa, CA 92626

Help Wanted

★ Attention Artists! Renaissance Greeting Cards is looking for artists to work with on a freelance basis. This is an opportunity for artists in other communities to bring in some income and gain exposure for their work. Contact Renaissance Greeting Cards, P.O. Box 112, Turners Falls, MA 01376 (Renaissance is a community of 150 people. Their common goal is to foster personal growth, creative expression, and growth of consciousness through incorporating spiritual values into their daily lives, and affirming life as a creative adventure. Greeting cards is one of their community industries.)

★ The Eritrean Relief Committee, Inc. is a non-profit organization whose purpose is to raise assistance for the more than one million Eritrean displaced. Eritreans have been fighting a war of independence since 1962 from Ethiopia. The country is now ravaged by the still-continuing war. Send donation to:
The Eritrean Relief Committee, Inc.
P.O. Box 1180 Grand Central Station
New York, N.Y. 10017

Education

★The California Institute of Asian Studies is a graduate school in religion and psychology open to all people. Est. in 1968, the school is dedicated to the evolution of humanity. The emphasis is on personal transformation, cultural integration, and human unity. Integration is the key, the essence of our philosophy: integration of mind, body, spirit; wholeness; accepting and understanding of our whole being in helping us understand others; integration of East-West cultures, science — religion, intuition — rational. There are currently 50 participants. Contact: (415) 648-1489

★The Dharma Center was established as a non-profit educational corporation formed for "advancing education, science and religion, and for charitable purposes..." The Center conducts experiential teaching and training sessions for individuals and groups with emphasis on life-style, health, and development of the whole person, using our staff as resource people.

We are located on 225 acres of rolling farmland in the foothills of the Blue Ridge Mountains. You can visit by arrangement. While here, any assistance that you can give to us is welcome. Additional energetic skilled people are needed to create the multi-purpose community/teaching center that we envision. The Center is a publicly-supported organization. Donations are tax-deductible, and appreciated.

Dharma Self-Help and

Analytical Center

Rt. 1, Box 284

Shipman, VA 22971

(804) 263-5279

★Ecology for City Kids is a book for teachers about how to bring ecology home to city kids — without going very far (just around the block); without long hours of preparation; without spending precious budget money; and, while both learning and having fun in the process.

This book could lead the way to 'Sharpening City Senses,' 'Treasure Hunts' and 'Food Surveys,' 'Wild-life in Parks and Parking Lots' — to name a few chapter titles. It's full of games, adventures and over twenty worksheets which can be duplicated and dittoed to your heart's content.

We think field trips are a vitally important part of a student's education.

Getting students outside the classroom into the community enables them to see, feel, hear, explore and discover things firsthand which otherwise they would only be able to learn about indirectly. Firsthand learning is exciting and effective, and fieldtrips provide perfect opportunities for students to put into practical use the skills they have learned in the classroom. Send \$2.50.

Ecology for City Kids

13 Columbus Ave.

San Francisco, CA 94111

★Rainbow Activities: 4X50 Multi-Cultural Human Relations Experiences is a classic on affirmation for children of all races, expressed in very simple but imaginative activities. The Rainbow human relations skill building activities are divided into four categories: Cultural pluralism, Self Image, Feelings and Values. The book is copyrighted by Seattle Public School District no. 1 and is produced by the Ethnic Cultural Heritage Program.

Rainbow Activities: 4X50 Multi-

Cultural Human Relations

Experiences

Creative Teaching Press, Inc.

South El Monet, Calif.

★Communiversy is a free university serving the Kansas City metropolitan area. Communiversy offers free, or low-cost, non-credit courses in areas as varied as wildlife photography, conversational Spanish for non-natives, how to file a tax return, full and new moon meditations, and how I built my solar log cabin. Communiversy is a non-traditional learning center which encourages as active interchange of skills and knowledge in the community. Teachers learn and students teach; this is an open, sharing process. For more information:

Communiversy

5100 Rockhill Rd.

Kansas City, MO 64110

★Project Adventure represents a combination of Outward Bound and a humanistic group-process approach to learning and teaching. Small groups of students learn by actually working on specific real world tasks. The teacher's role is that of stating the problems and limits, giving students the responsibility for finding solutions. This approach has produced measurable improvements in self-concept, physical agility, and competence.

Project Adventure offers teacher-training program in both academics and physical education. Ideally, a core group of enthusiastic teachers from a single school attend a five-day workshop. Follow-up sessions may be part

of the implementation process

The Project's strengths are its flexibility, the variety and quality of its curriculum models, and its ability to inspire and rekindle the enthusiasm of both teachers and students.

Written material available:

"Cowstaila and Cobras" — Description of physical education program. Emphasizes use and construction of ropes courses. \$7.50

"Teaching Through Adventure" — Description of adventure approach to academic learning. Specific examples of English, Science, Social Studies, plus Philosophy. \$5.50

Project Adventure

P.O. box 157

Hamilton, MA 01936

(617) 468-1766

Health

★Alternatives in Health Care is published four times a year and covers a variety of issues around the main area of health. The last issue was devoted to the politics of Women's Health; the next will report on local alternative health care groups from members of those groups across the country. Cost is \$5 per year; write:

Alternatives in Health Care

P.O. Box 567

Deadwood, Oregon 97430

★Holistic Life University is comprised of three Institutes offering a two-year career training program preparing educators and counselors in: Holistic Health, Childbirth, and Life-Death Transitions. All three programs emphasize becoming grounded in one's inner essence and learning the skills needed to assist other individuals in taking increased responsibility for the quality and conditions of human birth, life, and death.

New students may enter Fall, Winter, Spring quarters. BA and MA degree programs and CE Credit for Nurses are available.

Holistic Life University

1627 10th Ave.

San Francisco, CA 94122

(415) 665-3200

The Colorado Holistic Health Network is a highly diverse group of people, including both laypersons and health professionals in many different fields.

Our interest is in promoting holistic health attitudes and sharing holistic health education and information. Members of the network seek to include holistic health attitudes in our own lives and to help others evolve their own holistic point of view, and to enjoy the fullest expression of their potential as physical, intellectual, emotional, spiritual, and social beings.

Present activities include sponsorship of a wide variety of holistic health classes in Denver Free University, sponsorship of a Holistic Health Fair, and publication of a monthly newsletter. The 8 page newsletter, appropriately named The Colorado Holistic Health Network Newsletter, presents nutrition and vitamin debates, conference reports, calendar of events, book reports, articles about specific health centers or health programs, and occasional poems and recipes. Subs. \$10/year. Subscriptions are included in membership fee of the Network; rates vary from \$15-\$1000. For more information contact:
CHHN, Suite 526, South
Mercy Hospital, East 16th St.
Milwaukee, Denver, CO 80206
(303) 399-1840

★ Cambridge Holistic Health offers the following services: individual nutritional counseling, Bach Flower Remedies for emotional problems, body alignment, and referral to appropriate techniques for furthering one's health and well being. The cost of services ranges from \$5-\$55. Sliding scale is possible.
(617) 661-0681

★ Self-Help — Statistics say that one person in ten will suffer a nervous breakdown and be institutionalized in a mental hospital. There they will suffer terribly as they are subjected to Electrocutation Therapy (Electric Convulsive Shock Torture which destroys the memory permanently), be drugged with Thorazine, Stellazine, Prolixin and others of this nature into vegetable zombies. Or perhaps the icepick operation will be used (Lobotomy) which involves the deliberate destruction of health brain tissue. None of this needs be. Our SelfHelp methods have been proven over a 20 year period to prevent nervous collapse, and to greatly benefit the former mental patient in preventing relapses. Some SelfHelp clubs go back as much as forty years and they do work. Read about these methods and groups in Constructive Action for Good Mental Health Magazine, Sister Shirley Burghard, R.N., B.A., O.S.L.
710 Lodi St. B1104
Syracuse, New York 13203

Women

★ The FAAR-NCN newsletter is a joint effort of the Feminist Alliance Against Rape and the National Communications Network for the Elimination of Violence Against Women. The purpose of the joint FAAR-NCN publication is to organize toward the elimination of violence against women and its use as a form of social control. In addition to information-sharing within each issue, articles make connections between various forms of violence against women. The bi-monthly newsletter tries to link analysis with strategy to combat the entire web of violence against women and the structures supporting it. \$8.75 for one year, \$15.50 for two; write
FAAR/NCN
P.O. Box 21033
Washington, D.C. 20009

★ Black Maria will move you. A feminist quarterly of art and politics, its short stories and poetry are uniform only in that they are of excellent quality. Beyond that, the contributions startle, humor, and sooth the reader. If this seems a bit gushy, it's deserved. A year's subscription is \$8.00; write
Black Maria
815 West Wrightwood
Chicago, IL 60614

★ Metes Press publishes feminist literature and the quarterly magazine "Black Maria." Its books include "Shedevils," Wild Women Don't Get the Blues". For a book list write
Metes Press
815 West Wrightwood
Chicago, IL 60614

Men

★ Options is published monthly by Free Men, an organization founded on the premise that men are assigned limiting roles by society, in which they are expected to perform regardless of their individual abilities or interests. It's objectives are to promote awareness of how these gender-based

roles limit men legally, socially, psychology, and emotionally, and to provide support and assistance to men who choose to break free from such limitations. Brief news articles and announcements accompany the "Mailbag" interchange among readers of Options' 4 slim pages. No subscription price is quoted; donations would probably be accepted.

Free Men is considering sponsoring a National Men's Awareness Day in the Spring of 1980, featuring simultaneous Men's Workshops held throughout the country. If interested, contact
Free Men
Box 920
Colombia, MD 21044

★ Malebox, is a mail order service that aims to help people seeking men's awareness materials to obtain them more easily. They also carry men's study course outlines and produce bibliographies.
The Malebox
Box 8113
Ann Arbor, MI 48107
catalog 50¢

★ Fathers United For Equal Rights (est. '76) is a volunteer, non-profit organization whose purpose is to foster an intact parent-child relationship after separation and divorce, to seek an end to adversary methods of settling family disputes, and to assist parents and children undergoing the trauma of divorce. In addition to publishing a monthly newsletter, they provide lectures, forums, and discussions, counseling, legal referral service, court observers, public demonstrations, news media contacts, and successful legal briefs. For more information:
Fathers United
P.O. Box 1323
Arlington, VA 22210
(This is the DC/VA Chapter, where we obtained the information. They are an affiliate of MEN, International, P.O. Box 534, Olney, MD 20832)



READ- BACK

Dear Friends of **Communities!**

I would like to respond to Jud's excellent and very interesting article, "All In Common", (**Communities # 35**) particularly to the questions he raised around "resource-sharing."

It is only natural that a person joining a community may feel "trapped", not by the community as such, but rather by his or her own commitment to it. No matter at what age or time in one's life one comes to such a decision, it must appear as a radical step. The prospective member may well react to the consequences of his or her joining a community by seeing oneself as "unfree" and committed for an indefinite period of time.

The kibbutzim have recognized this difficulty for some time and attempted to cope with it. The individual who joins a kibbutz accepts all the prerequisites of entering an egalitarian society: relinquishing and sharing one's personal resources, property and income and living on an equal footing with the rest of the community for the time of membership. However, all the valuables the new member puts into the common cashbox — property or capital — are carefully registered. An agreement is entered into which provides for the return of any assets in case the new member wishes to leave the community after 5, 8 or say 11 years. The agreement is defined in detail as to the amount of time necessary for notice of leaving, and any requests for return of the property must follow a carefully prescribed procedure which is spelled out in detail in advance. We feel such an arrangement gives a feeling of long range freedom of decision and eliminates the bad feelings of being "trapped", of giving up more than one may be ready for. Yet the new member enters the community on a completely egalitarian footing avoiding the inequities that one person's more affluent economic status might create as compared to that of poorer or less fortunate members or managers.

On Family Life

Another issue very important to me is that of "Family in Kibbutz". I believe both writers (Yehoshua Gilboa and Meir Hurwitz, International column, **Communities #36**, page 61) have given a false impression of the development of family in the kibbutz. Their comments might be less misleading if read within the kibbutz movement where readers can supply the context of their own experience to compensate for the omissions of the articles. For purposes of your column, however, I would like to put the question of 'Family in kibbutz' in a larger perspective.

I see the family in a political framework related to

government and revolution. Historically, social upheavals have broken tight family bonds from the times of Spartacus to the Russian revolution. The ruling class has traditionally relied on the family as a stabilizing factor, a guarantor of discipline and order, an administrator for the establishment, for the regime in power. Thus every generation of revolutionaries had to break away from this concept of the family.

It naturally followed that the founders of the original kibbutzim also discarded the values of the bourgeois background of their youth. The family — its financial and political power, its legal authority and educational autonomy — was an institution totally incompatible with their reality and their vision. Their reality consisted of the difficulties of the first stage of settlement which required the expenditure of every person's entire energy for the community. Both economic and security reasons demanded that the community be able to call on young and mature members directly without the hampering intervention of another social unit such as the family.

Neither did their vision of a new society allow for the continued existence of the bourgeois family, since the society they envisioned was based on egalitarian principles. They sought to erase in themselves and in their social organization all vestiges of competitive individualism which had been the underlying value of their early childhood and education. Thus negation of the bourgeois family was imperative to the creation of the new way of life of the original kibbutzniks as, I believe, it is to the establishment of every new society.

As the kibbutz established its new sets of values and evolved its social organization, it stripped the parental role of all power: economic, authoritative, punitive and legislative. (The educational committee does not allow parents to punish or discipline their children.) The relationship of husband and wife is confined purely to the emotional sphere and has no economic or financial aspects; neither does the relationship of children to their parents. (My parents used to say: "Oh, we poor parents! When we were children our parents could smack us and we were not allowed to hit back. Now our children may beat us or box us, but we are not allowed to hit back!" Poor parents indeed!) (Non-violence for kids?)

How did this change come about? The kibbutz has worked out a body of communal regulations which guarantee that all power is centered in the community, or more accurately in the general assembly. The governing organization insures that personal power relations can never become the source of institutional power. This separation of family from authority is a crucial and

integral part of kibbutz consciousness. No one inside a kibbutz would understand the words of the contributors to **Communities #35** as describing a full turn return by the kibbutz to the bourgeois family. The family as it currently exists in the kibbutz — pastoral, idyllic and easy going — bears no resemblance to the family of our parents' days. Were it the same, all the years of effort spent in the forging of a new society should be meaningless and I, for one, should be very sorry. But there is no need for me to be sorry. The family's place in the kibbutz is purely confined to the need for emotional attachment and the stability needed by some older people — but it is not a power structure of any kind. Public opinion in the kibbutz is extremely sensitive to any hint of this, such as sons following their father in his workplace. The "inheritance" of power through familial channels of this kind is not tolerated.

To say that the family has returned to the kibbutz may be accurate from a purely psychological point of view. But the kibbutz is essentially a sociological or socio-economic experiment and as such it re-structured private, familial power and authority. Parenthood, love, marriage, divorce, widow and orphanhood have no economic repercussions of the individuals concerned. Neither do the relatives of sick or invalid persons have any material burdens. They may give their love, care and concern and spend time visiting the incapacitated, but the community provides nursing care and all other physical needs.

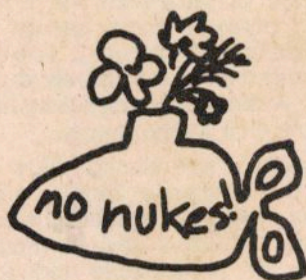
I believe that this is a radical departure from the family life of capitalist society. I also believe that these differences have brought about a lot of psychological changes in members of the "new" family, none of which are mentioned in the articles of Yehoshua Gilboa and Meir Hurwitz; but that goes beyond the scope of this letter.

Finally, I would like to say that I enjoy each issue of **Communities** magazine and look forward eagerly from one to the next. I would love to have the opportunity to meet you and talk to you personally, but as that is impossible, I am happy to be able to read about you and hope that you are interested in my opinions as well.

Again best wishes to you and best regards,
Yours,
Hanna Nehab

"Notes and Errata":

Our Jan-Feb issue this year (**Communities #36**) gave an incomplete address following Dave Thatcher's article, "100 Mile Lodge — Emissaries of Divine Light". Our apologies to those of you who have had a difficult time reaching Dave — here's the complete address. Dave Thatcher, P.O. Box 9, 100 Mile House, British Columbia, Canada.



win

A powerful anti-nuclear movement has grown up from small seeds of protest. WIN Magazine has nurtured it, with news and analysis, week after week. WIN covered the first civil disobedience against nuclear power back in 1973, when Sam Lovejoy toppled the tower on the Montague Plain in western Massachusetts. WIN's been with the movement ever since—in Japan, Australia, and Europe; at Seabrook, Trojan, Diablo Canyon, Barnwell and Rocky Flats. Thousands of activists and analysts have bought our special issue for Karen Silkwood Memorial Week, and Marty Jezer's grassroots perspective on the anti-nuclear movement. These issues have provoked a wide debate about strategies and goals for the safe energy movement.

The fight against nuclear power is the struggle of feminists, decentralists, pacifists, health activists, labor organizers, Native Americans children, environmentalists, and anti-imperialists. WIN covers all their concerns and makes the connections between the issues—in articles, reviews, and the lively letters column. WIN is the weekly publication of the movement for nonviolent social change, in all its facets.

Subscribe to WIN now and we'll send you the Silkwood Memorial issue and Jezer's grassroots perspective—two recent special issues that highlight WIN's place in the forefront of the anti-nuclear movement.

"WIN has been with the no-nukes movement since it began. From my experience it was the only magazine to give credibility—let alone coverage—to an anti-nuclear movement just beginning to grow its fledgling wings."

—Sam Lovejoy

Here's \$15 for a one year subscription to WIN. Send me the two bonus issues right away.

Here's \$8 for a six month trial subscription to WIN. I'll pass on the bonus.

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503 Atlantic Avenue
Brooklyn, NY 11217

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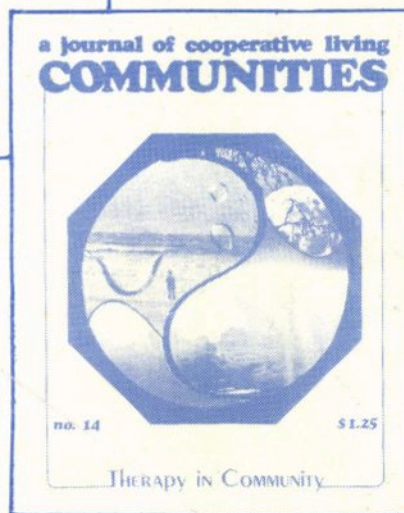
A GUIDE To COOPERATIVE ALTERNATIVES IN AMERICA

In little pockets of community around the country, people have been redefining how we can build our lives together. And that's what this Guide is about: helping you to understand the range and depth of community alternatives; from food coops and childcare collectives to block organizing and intentional communities, from magazines of appropriate technology to schools of democratic management, and much more (from the editors of *Communities* magazine).

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