

COMMUNITIES journal of cooperative living

no. 40

\$1.50



An inside look at a worker-owned business

Community Development: Berkeley,
Minneapolis, Davis...

Introducing this issue . . .

"There is a cooperative sector of the economy. There are an estimated 10,000 small businesses struggling with the questions of survival, social utility, growth, collective process and economic democracy. If it were possible to link them with the membership of the Cooperative League of the USA, the rural electric coops, the credit unions, the producer and consumer coops, it would represent millions of people and billions of dollars.

Thousands of Americans have taken control of their workplaces. Although shared work, ownership, and decision-making haven't necessarily made life easier, the result has been greater self respect and self sufficiency.

The challenge is to make it all work together, and by doing so, widen a path for more Americans to travel."

Paul Freundlich
Economics and Work
A Guide to Cooperative Alternatives

The theme of this issue is cooperative economics. We offer a sampling of people and groups sharing a similar vision, working to make it real.

From abroad, we have an article on Longo Mai . . . an international work force dedicated to helping impoverished areas and people become economically self sufficient and from the Basque region of northern Spain, the Mondragon Cooperatives. These cooperatives are exciting models for those of us who believe that large scale worker-owned/worker-controlled businesses can not only be possible but successful. Terry Mollner presents these cooperatives as working examples of the Gandhian trusteeship concept which he explores in depth in his article on trusteeship.

It seems that what we are most often seeking is whole systems; not

just a good job, workplace, neighborhood and home but a place where our lives are integrated and feel in line with our values. People in our cities are demanding more control over their lives and Community Development Corporations have become the peoples' tool for advancing neighborhood cooperation and economic development. Ann Waterhouse of the West Bank CDC in Minneapolis shares information about CDCs; how they work in general and the specifics of the West Bank CDC. Tom Harden attended an urban ecology conference in Berkeley and brings us a report from CDC activity in Berkeley, Oakland and San Bernardino.

For a look at a small successful collective business we interview Susan Fowler of Space Builders. Space Builders is a worker-owned/worker-controlled construction business that has grown to 9 members within a year. Susan details some of the pitfalls and problems of starting a cooperative business. Space Builders is particularly interesting in that it is 1) made up of professional and skilled people and 2) it deviates from the across the board egalitarian ethic often found in collective businesses. It is thought by some that this ethic is often the downfall of collective ventures. It will be curious to see how Space Builders survives.

It seemed appropriate in an issue primarily about economics to offer some information on banking. The New York Feminist Credit Union offers information about themselves and about the workings of credit unions. We hope that this issue will be useful to you . . . and that it brings you enjoyment.

My apologies for a late issue. The strain and joy of the **Guide** is ever present. Sales are coming in (we're delighted) and being **Communities'** business manager as well as this issue's coordinating editor has been more of a juggling act than usual (thus the delay).

We have added two new people to the business staff, Cosmo and Jonathan. Cosmo and I have been spending hours learning about the fine art of 4th class book rate mailings. Jonathan has taken over subscriptions and relieves me of a good deal of my business activities. Both men are enthusiastic, competent and welcome additions to our staff. We all feel more ready to handle what we hope will be an upsurge in subscription and **Guide** sales. We welcome all the help you can give us in exposing your friends to both publications. We are continuing to try to make **Communities** both a financial and literary success.

Mikki Wenig
Sept. 30. 1979

UP AND COMING

December issue: Family Life and Relationships

February issue: Focus on the Southeast . . . some on other regions

April issue: Open issue . . . an article on the interfacing of Community life and business at Twin Oaks, the best of the **Sun** . . . a fine publication out of Chapel Hill

Communities is a participatory magazine. We welcome your contributions.

Articles — 1500-5000 words. Material that presents new information and insight about cooperative life in America.

Grapevine — 500-800 words. Bring us up to date with what's happening within your group.

Resources — 150 words. Listings of resource groups you think should be available to people.

Reach — 150 words. A free (but donations very welcome) readers' service. People and groups looking for each other.

JOURNAL OF COOPERATIVE LIVING

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Continuity

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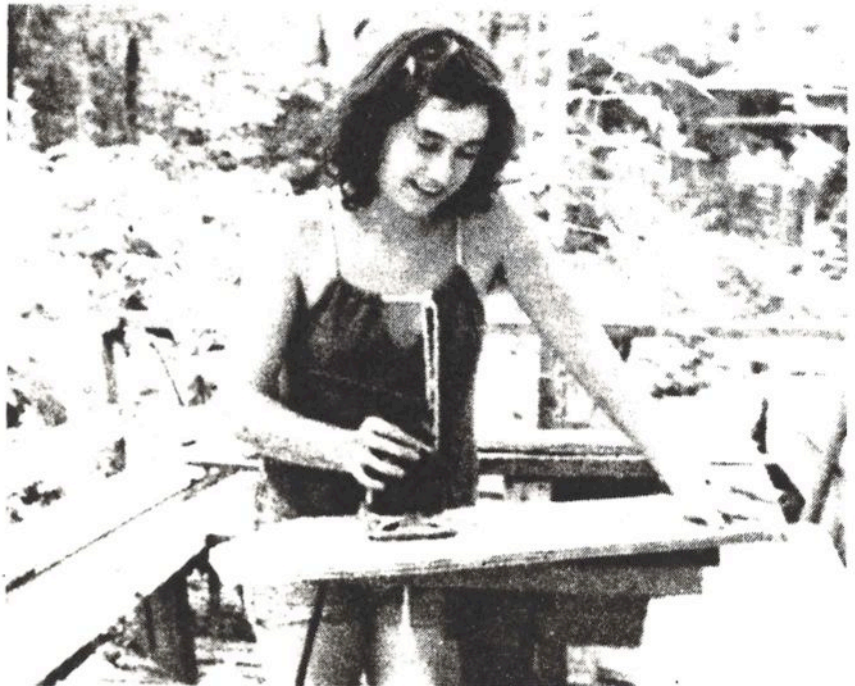
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Shaping A Business

SUSAN FOWLER is part owner of Space Builders — a worker-owned, worker-controlled small construction and architecture company in Chapel Hill, North Carolina.

Space Builders, which has been in existence for a year and a half, is growing in numbers, financial gain and community esteem. With nine employee/owners, Space Builders is a successful, innovative company using cooperation and sharing (knowledge as well as wealth) while striving for high quality work, a reasonable standard of living, and a non-sexist environment.

Susan, in addition to being business manager and construction worker, has been a designer of the company itself...giving direction to the company's development, shaping its policies and creating processes that will be most effective and appropriate to the group.



Susan at work on her own house

Communities: It's not very often that we run into someone who is not only the business manager of a construction company but a construction worker herself. I would like to hear about how you got your start in construction and where you developed your management skills.

Susan: In 1974, after finishing a degree at the University of Rochester, I moved to Twin Oaks Community in Virginia. I did a variety of work there. I was manager of several areas

including business and was an editor and writer for **Communities** magazine. In the back of my mind I had an idea that I'd like to do some construction work. But it was just an idea; I had absolutely no experience. I had held a hammer only two or three times, literally. In addition all the work was being covered by the existing construction crew. So there wasn't much opportunity to get involved. I did get myself on the painting crew and worked on houses in the county with Glorious Mud

(GM), the Twin Oaks construction company.

After I'd been at Twin Oaks for about a year, one of the two main construction people left. This left Henry as the remaining experienced person. Henry didn't want to become the full time GM manager so he put together a crew of five fledgling construction workers and I was one of them. He started us on an intensive training program. Each week we would study a new aspect of building. Along with weekly classes, we started

An Interview with Susan Fowler

by Mikki Wenig

to go out and do things both in the community and in the county. We did a few GM jobs and I managed one small job.

A new Twin Oaks shop building was under construction when I started doing carpentry with Collie, another woman crew member and classmate. That job almost ended my career! Henry was using recycled wood for this job. Collie and I had never nailed much of anything before and we were up there on those bouncing trusses trying to nail down old recycled oak. There were days when I would go back to my room and just cry. I felt, "How can I do this? How can I do this?" Both of us were tearing our hair out. Later we found out that it wasn't so much our incompetence as the properties of oak.

I didn't work full time that first year. I was still involved in labor assigning, the garden and other things I had been doing. I also spent some time out of commission with a broken foot. It wasn't until I started working on Morningstar, a 15 person residence, that I became a full time construction worker. I had to throw everything else out the window because of the effort it took to do that job.

Steven and Henry teamed up to do the design and Henry had railroaded Steven into doing the management. They needed someone else and I said, "Sure"...not knowing what I was getting into.

Communities: Was there a time that you see as a turning point?

Susan: I don't think there was one turning point. I just think it was a

gradual accumulation of skill and experience. Even now there are times when I'm not aware of how much I know. I only see how much there is that I don't know. But sometimes I sit back and think, "My God, in a union situation it would take twelve years to become a master carpenter." Right now I'm finishing my fourth year of doing construction work. When I look at it like that, I feel I'm doing O.K.

Communities: Was there a point at which you said to yourself, "Now I'm a construction worker"?

Susan: Yes. When Morningstar really became a full time job. In 1977, when I left Twin Oaks and moved to Chapel Hill, I started looking for a carpentry job with a compatible group. I didn't want to have to fight my way into the construction business so I waited to get a lead on people who would be willing to hire a woman. I was very lucky and was recommended to an architect-builder who was working on a remodeling job. I was hired by the company he worked for. That brings me to the point where Space Builders began.

Communities: Why did you start Space Builders?

Susan: Well, there were some conflicts within the group I worked for. Giles (the person I worked with) who is an architect-builder and Lucy (an architect) and I would often sit around talking about how it would be if we had our own business. We were interested in having a more integrated approach to design and building, whereas the group we worked for was leaning more toward the architecture end of things. All through the winter Giles and I would sit around on the job and say, "Well, if we had our own company we could do this or that." And finally we just decided to start our own business.

Communities: You say that as if it were a very simple thing to do.

Susan: Well, yes and no. We would sit down with a tape recorder and start talking about what we wanted. We tried to pull out common agreements from that as to how we would run our business. At first not very much of it was written down. We had basic ideas of what was important to us and about how we wanted to do it.

We severed ourselves from our old company, brought in two other folks who would do construction with us, and opened a bank account with our total capital of about \$1500.

Communities: That doesn't seem like much to start a business.

Susan: Well we had our own tools and construction doesn't take much more than that. More significantly, Lucy and Giles were well known in the area so no money was spent on advertising. We bought an old school bus, turned it into an office and drawing space and put it on our first job site.

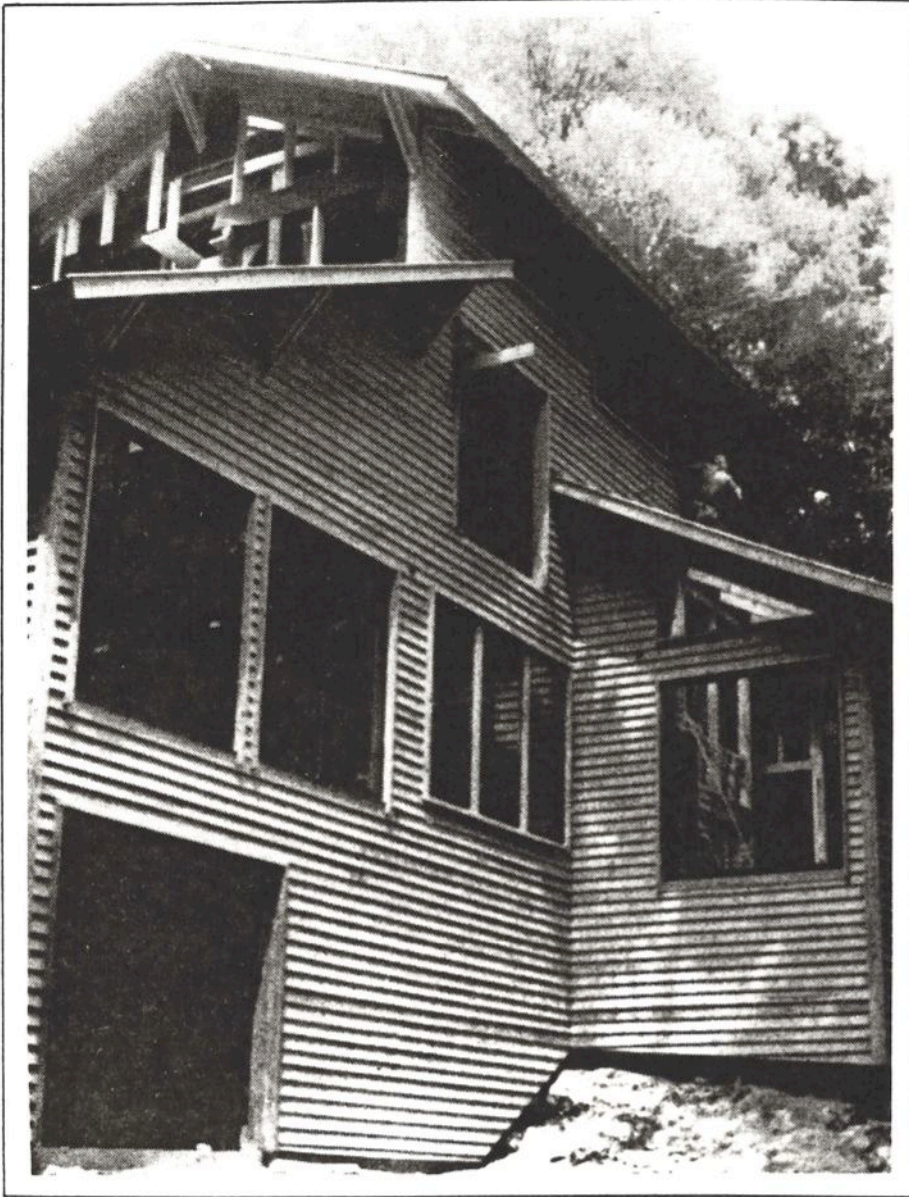
Communities: Did you set up your legal status as a company right away?

Susan: We rushed into it and ended up paying more money than we needed to for a lawyer and an accountant. We thought that we needed tax numbers right away if we were going to employ people. We went to a lawyer and said, "This is what we want to do. We want to have a business where nobody else can own stock except the people who work in it; we want everyone to have one vote and one share; we don't want to distribute our profits on the basis of who has put in the most capital."

He said, "Oh you can't do that. That kind of structure just doesn't exist." And he was totally unwilling to work with us on it. Instead of saying that we would find someone else who could do that, we said, "Well, we have to have this done right away so we'll do what he wants." We ended up with a regular corporation structured very loosely within the corporate framework. But we have basically ignored it. Everybody has one vote the way we wanted it and we distribute our profits on the basis of how many hours people have worked during that period.

Communities: Would it have been possible to have gotten another status?

Susan: That's what we're doing right now. For the fall and the first part of last winter we concentrated on building our business, making sure we had enough work and keeping up with what we had. Then in January I said, "O.K. I really want to make this right. I want to make our paperwork reflect what we want to do and I want



Space Builders first 'spec' house

to sit down and make sure that our agreements are really what I think they are." I didn't want to get to a sticky point where someone says, "Well, I thought it was this way," and somebody else says, "No, no, I thought it was that way."

We started writing a new set of bylaws and this was the major task I took on. I went to a course offered in Boston by the New School for Democratic Management and at the same time ran into the Industrial Cooperative Association. They offered a set of model bylaws for a workers' cooperative, exactly what I needed. I took their model, solicited the input of the people in our group

and wrote a first draft. I found a new lawyer who seemed like she would really do what we wanted.

Communities: Could you clarify how a worker owned and controlled business is different from other businesses?

Susan: We have only one share per person. That's the definition. Instead of one share meaning one vote and one portion of the profit, a share is essentially membership in the group. It means that you are a part of the corporation and have an equal vote. The financial part of it is a completely separate issue. Distribution of profits, etc., doesn't relate to shares at

all. As a group we haven't yet decided how much of the profits will be reinvested in the corporation or how much we are going to hand over to people in cash. We've done well financially this past year, so this is an issue we will have to deal with soon.

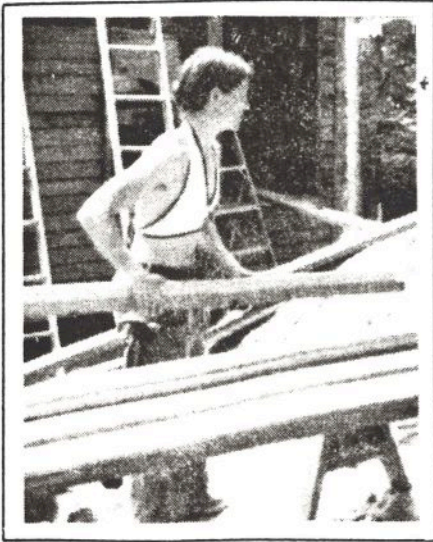
Communities: Who handles your books?

Susan: Well, that's something that's changed over the year and it's been a good lesson for us. When we started there was no one interested in running the business or who had that orientation. So, in a classic communitarian way, we divided it up. I was to deal with recording the meetings, working on the bylaws, etc. Paul said he'd do the payroll. Lucy and Giles said that they would handle the accounting. However, they were both so overloaded with design work that they kept saying, "Oh, I'll do it next week." Meanwhile the accountant that we hired to do our taxes and higher level accounting functions didn't communicate well with Lucy and Giles. The situation deteriorated to the point where we didn't know how much money we had or how much our jobs were costing. At this point I said, "Well, clearly you are too busy to do this and we have to get a new accountant. None of us can talk to this guy and he doesn't understand us. As with the lawyer, we started again and I found a woman who, as far as I'm concerned, is the savior of the century. She said to us, "What do you want out of your accounting system? What information do you want back?"

Because things had gotten into such a tangle, we had to start all over again and it's taken the past two months to straighten out the accounting from July of 78. Our biggest mistake was that our professional advisers were people that we really couldn't talk to. It cost us a lot.

Communities: By someone you can talk to, do you mean some one who has more of a cooperative leaning?

Susan: Yes, but not only cooperative. Someone who is willing to deal with something different, is creatively involved in their job and is interested in the fact that we are an experimental business. Someone who says, "This is really interesting. How can we make it work out for you?"



Jackie Strouble

Communities: How do you break down the various areas of responsibility and do you make decisions collectively?

Susan: Architects make the decisions about what kind of jobs they are going to do, how many they can handle, who's going to work on the design and what they're going to charge. Construction folks decide what we're going to build out of what the architects have to offer.

Communities: What are the major decisions besides designing and building that you have to deal with?

Susan: Company policy: vacation time, insurance, hiring, firing, money policies, etc. All those general issues have to be decided by the group. This past year we've operated on consensus minus one. For convenience we have defined the first six members as the board of directors.

We are presently integrating three new people into a group that has been working together for quite a while, is used to making decisions in a certain way, and has certain norms about meeting behavior. This integration, along with our increased size, is forcing us to look at our decision-making process. The bylaws say that the board of directors will be six people who will make the overall decisions about the course of the company on a consensus minus one basis. And that each person will also belong to a crew which is centered around that particular area of work.

But 9 is an awkward number. It's often too big to have effective meetings and it's really too small for us to subdivide. In addition, if we were to be working with our crew concept, we would very likely find ourselves at most of the same meetings. Giles would be at the board of directors meeting, the construction crew meeting... And we really don't want to be proliferating meetings until they are coming out of our ears. We are still trying to come up with a good solution.

Communities: Are you concerned with the effects of growth?

Susan: Yes. Both in terms of communication and decision-making. At this point we're a small tight group; everything is pretty much out in the open and gets talked about. Everyone wants Space Builders to succeed. There has been a lot of compromising and we have a lot of flexibility. If we get much bigger, I question if the communication level and flexibility can be maintained.

Communities: How many meetings do you have a week?

Susan: We have one two hour meeting a week. So far we've paid people for going to meetings. We've said, "This is part of what it takes to run this business and we're going to value ourselves for that."

Occasionally issues will pile up on us and we will go on a retreat for a day or two. Last winter, we went to a place in the mountains and spent the whole weekend talking about our agreements and bylaws. Sometimes we have more informal gatherings.

Communities: Are there members of your company who are skilled in group and meeting process?

Susan: I act as facilitator most of the time. I dislike having situations that are unclear or undefined. I think that's when people get paranoid and power struggles develop. Bringing up issues and staying clear has been a constant effort of mine. Our structure is to raise an issue, have discussion, make a proposal and then come to a decision. Discussion generally lasts until we have consensus. Up to now we haven't had any particularly sticky points.

Communities: What about money?

That's often a very sticky point in businesses?

Susan: We all get different wages. People get paid according to job and skill level.

Communities: Does that mean that if Giles does construction work in the morning and design work in the afternoon he gets paid two different amounts?

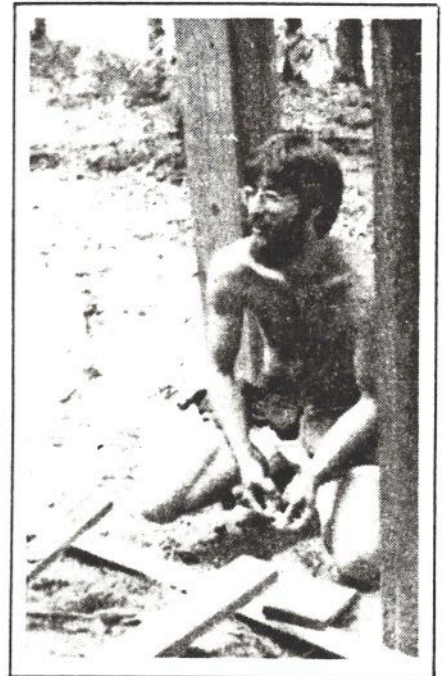
Susan: Yes, and I get paid two different amounts for management work and construction work...and get paid less for construction work than Giles.

Communities: Sounds like a complicated accounting system.

Susan: It is. Payroll is a complicated procedure and we all keep very complicated timesheets. It's a sacrifice of efficiency because we spend more time dealing with all those numbers.

Communities: How did you come up with such a system?

Susan: It seemed the fairest to all of us. We tried to hear needs and concerns and do the best we could for everyone.



Paul Konove

Communities: How did people feel about architects being paid more than construction workers or management?

Susan: I think we all see it as fair. Our architects bring in the work and are like promotion people. We haven't had to advertise because of Lucy and Gile's (and now our own) reputation, but we do have to sell ourselves when we go out and talk to clients. Homes are very emotional issues for people. Being an architect calls for a good deal of talent in dealing with people.

Recently the architects asked for a substantial raise. I thought it might be a hot issue, but it wasn't. What they're giving up to be a part of this group is rather impressive. For commercial work we can charge \$30 an hour for their services. They were getting \$7 and they asked for a raise to \$9. They could be out on their own taking that \$30 an hour.

Communities: Do you all sign contracts?

Susan: So far, no. But I think it will have to happen. It's one of those legal issues. We will need to have an agreement that shares can't be sold to anyone except the company.

Communities: How do you decide to hire folks?

Susan: Hiring has been another of our least together areas. So far we've said, "Oh my God, we've got too much work; we have to hire someone

else." And then somebody will say, "Well I know someone who will fit in well with this group and they might need work." Then we interview and hire them for three months. Until then, they aren't officially a member. We have a three month evaluation process. Then we either accept the person, reject them (or they, us), or we extend the trial period. After a second three months there has to be a decision.

Communities: I'm curious about your clientele. Who do you design and build for?

Susan: That's a really sticky issue for us; one that we've talked about a whole lot. One of our stated goals that people have supported over and over again is to explore lower cost housing and especially lower cost solar housing. But when it comes right down to it, we haven't done it. Part of the reason is that we take our construction jobs from the design jobs that come in to Lucy and Giles. For the past year they have been from mostly upper middle class individuals or commercial developers. A lot of people in the group don't feel comfortable with that.

On the other hand, those are the clients who can afford to pay and we are the people who need to make the money. Also, an expensive house is very attractive to someone trying to learn a craft. We are paid for taking the time to do more detailed work and we have nice materials to work with. People who really are into the craft of construction don't want to put up something that's cheap even though it

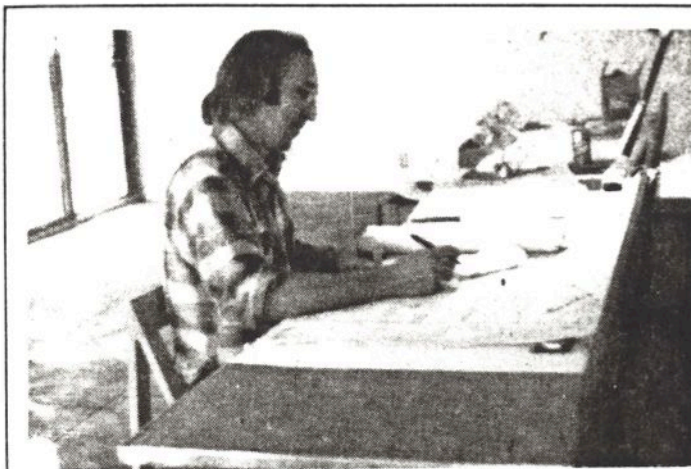
may be a dream house for the person getting it. Our standards are rather high because it's our trade. However, at our last big planning meeting, several people put down their feet and said, "Just because all the rich people in town want Lucy to design their houses doesn't mean that's what I want to build. Let's try something else." Lucy agreed and the next house we build will cost \$30,000 rather than the \$90,000 our last house cost.

Communities: Still, \$30,000 is out of reach for a lot of people. When you think of low cost housing, do you think of low income?

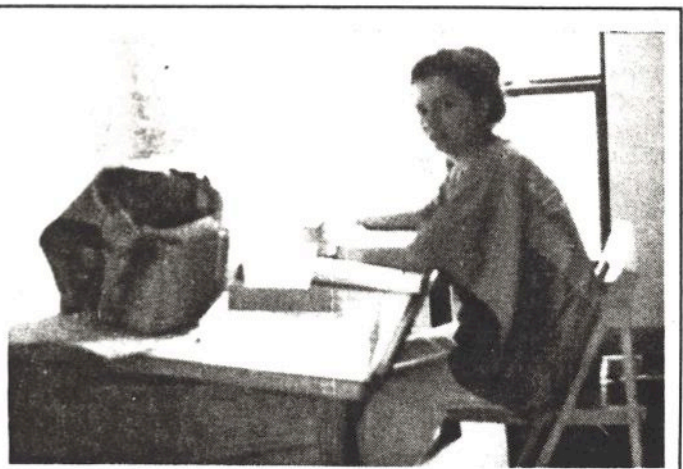
Susan: I don't have a lot of information on this but my impression is that there's no way to build for low income people without getting into government contracts. \$30,000 is not a very expensive house. It's either a very small, relatively nice house or a medium sized, pretty cheap house. Costs in building are phenomenal and labor in North Carolina is paid a lot less than almost anyplace else. And we don't feel bad about earning money. \$5 to \$9 an hour isn't exactly extravagant.

Communities: Susan, construction has been a traditionally male field. Yet more and more women are turning to the construction trade. What are some of the problems you see with women in construction?

Susan: Learning. The passing on of knowledge. Men teaching women. For the most part women are starting



Giles Blunden



Lucy Davis

out at an extremely fundamental level... just as I did. "How do you hold a hammer? What's a skill saw? How do you change a blade? How do you make it go?"

Men for whom construction is second nature cannot remember what it was like to know nothing. Construction has an apprenticeship system built into it. It almost requires that when you reach a certain level of experience you become a teacher. Often people who have no desire to teach... who only want to be carpenters... are forced into teaching positions anyway. It's a problem that's particularly hard on women.

Communities: How do you personally deal with your learning?

Susan: I'm very willful about giving feedback about how to teach me. I learned from my experience with Henry at Twin Oaks that that was absolutely necessary; that if we were going to have a good teacher-student relationship, I had to be an active student. I had to say, "Look, stop! I just don't understand. You're going too fast." I went through that with other men on the crew as well.

Communities: Do you think other women at Space Builders can do that?

Susan: I think Jackie can, but she's not quite as active about it as I am. Her personality is different from mine. She tends to absorb and be laid back. And at Space Builders we all want to teach each other. Our levels of experience are closer together and for the most part people are not

threatened. We're pretty good about offering suggestions in a helpful way.

Recently the hiring of a new man put me through some feelings that I haven't had in a while. He's younger, been doing construction for about three years and he's at least as good a carpenter as I am. Furthermore he's very quick. We started working together and at first I really enjoyed it because we were going along at the same pace. We just flowed. Then I started feeling that he was a little better than I, started feeling competitive, and worried about whether I was good enough. I didn't know what to do about those feelings so I just shared them with him. That helped.

I have difficulty dealing with men on the job who are close to me in terms of experience or capabilities. With Giles it's clear. He has more experience; he's better at it; he's my teacher. But the closer in experience I am with a man the stickier it becomes.

For a long time I felt that any idea a man had about solving a problem was better than mine. It's taken me a long time to learn that my ideas may very well be just as good as a man's, that there are very few really right answers... But sometimes I have trouble making my opinions heard. I don't have any trouble on that in the business issues but when it comes to building I don't feel I'm always heard. I don't know if it's that I'm not confident enough or that my approach is too tentative.

Communities: Is the lack of response you feel stronger from men or women?

Susan: I don't think it can be broken down completely according to sex. Some people work better in a cooperative framework... confronting situations, discussing possible solutions. Other people say, "I know how to do it, let's do it this way." To some extent it does break down along sex lines. However, Giles, who has the most experience, is often the most open to hearing other suggestions.

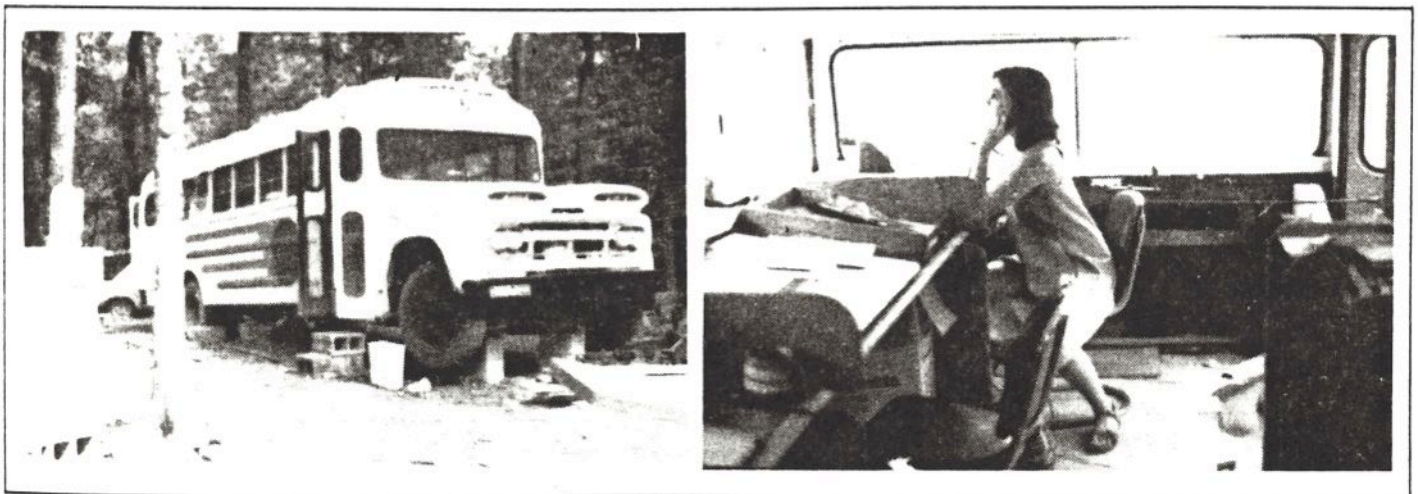
Communities: Maybe he's less threatened.

Susan: Yes, I'm sure that's true.

Communities: Do you find much day to day sexism in your group?

Susan: Sexism on a construction site is a delicate issue. It's more obvious with men who haven't worked with women on construction before. I noticed with one of our members, if I'd start having a little trouble he'd sort of take the work away from me. I also experience impatience as a form of sexism... a sense that I'm not doing a job quickly enough.

I think it's really very hard for men, even men who want to, to relate to a woman on this kind of job. Often the level of sexism is the desire to take some of the physical burden off of women. In some cases, perhaps where it's something I couldn't have done alone, I'm really grateful for that. But some men who really like women and want them around, will often try to make things too easy. It's hard to find a balance between that kind of overprotectiveness and a macho,



Construction site office — for drawing . . .

and business

“You women have to prove that you can do it” attitude.

I’ve had some neat experiences watching men find that balance. I’ve seen Giles go through it with me. One time I remember I was building a railing on a porch and I asked him to come over and hold something. I couldn’t hold it and nail it at the same time. Often you need two people to do something. I was having a particularly hard time and kept bending the nail. I saw him reach for the hammer and then pull his hand back. It was wonderful.

It’s important to be able to say, I can’t handle this, I need help.” I think having women around really helps influence things in a good way. If women aren’t afraid of being ridiculed by men, they are much better at asking for help with a job. Often what results is getting the job done more efficiently.

Communities: Do you think the presence of women makes a more relaxed construction site?

Susan: I think it does. Just the other day, Jim put down his hammer and said, “You know, it’s really nice having women around because when it’s all men everybody gets so crazy.”

Communities: What keeps all of you committed to Space Builders?

Susan: Giles really likes the idea of what we’re doing in terms of creating a successful worker-owned, worker-managed business. He purports not to be very motivated by money and is content with a fairly simple lifestyle. And he likes the fact that 50 percent of our workforce is women.

I don’t know if he could have all that somewhere else. He could design solar buildings elsewhere but he wouldn’t be able to float as freely between construction and design.

One of our main goals is to integrate design with construction and that’s Giles’ major contribution. He is the person who provides the

bridge between architecture and construction. He actually does like to get out there and nail the buildings together. He’s interested in getting the feedback from construction to design. His focus is, “How can I design a building that’s going to be easy to put together? How can I make it more efficient?” We have our bus out on the construction site and he will often go back and forth between drawing and building...and at the same time being available for questions.

Communities: Isn’t that a confusing way to build?

Susan: Well, with the kind of buildings we build it’s almost necessary. Giles and Lucy are both into experimental design and construction. They’re always trying wild new things and they don’t like to draw out every single detail. At the same time they can’t really cut us loose. So they have to be there.



At a Space Builders weekly meeting

Communities: It sounds like building at Twin Oaks.

Susan: Yes. I joke about it all the time. I really have never built anything from a plan. The plan most often is in someone's head. At Twin Oaks it was Steven or Henry's, at Space Builders it's Lucy and Giles'.

Communities: What about Lucy?

Susan: I don't know about Lucy. I feel more nervous about her leaving us than Giles. She's a real intense, intelligent person with everything to gain. She has a very good reputation in building and her services are constantly in demand. She's much more of an architect than a builder and wants it that way. In a way, she is less connected with us on a daily basis because she will often be working on a project that no one else is yet involved with. I'm just not sure what's holding her. I know she is attracted to the group for the same reasons as Giles; working with women, continuing with solar designs, liking what the group is doing. I doubt that she would leave us to join any other group but she might leave us to be on her own. But then, she has big dreams, high dreams, and she can't do them by herself.

Communities: What about you?

Susan: Right now I'm very committed to the company and to our goals. I want to be working collectively, working in both construction and management, concentrating on solar and continuing to make Space Builders a good place for women to learn construction skills. For the long term it will depend on whether Space Builders continues to hold my interest. Within Space Builders I feel more content now that I have established myself as general manager.

This winter I went through a lot of difficulty, being unsure of what I wanted to do and what my role was. I like carpentry and want to learn more. But I don't feel that's what I want to do 40 hours a week. I want something else, something that will challenge me in different ways than building does.

I went through a period of time feeling envious of Lucy and Giles. And I grappled with, "Do I want to be an architect? Does my feeling of envy mean that I want to be doing

what they are doing? Why do I feel this way?" I concluded that I only wanted to be an architect because it looked like more fun and got more recognition. I really got hooked on the recognition part because people were saying, "Lucy and Giles built this wonderful restaurant." I felt that I had built it too. Especially since I had helped manage the construction which wasn't very pleasant. It involve cleaning up, taking care of details, making phone calls, etc.

It was a very difficult time for me. I began thinking about what I really wanted to do with Space Builders. I suddenly saw that what I really cared about and was most interested in was the company itself. It had been me saying we have to write our bylaws, we have to decide about vacation, insurance; we have to have our agreements clear. It became obvious to me that this company, Space Builders, is my design project. And looking at it that way, I thought, "That's not bad. I like it." I believe my involvement with the company at that level will hold me for a while.

Communities: Are you getting

recognition for it?

Susan: I get some internal recognition and I've resigned myself to the fact that I won't get any external recognition. My feeling is that I'm gaining experience in a valuable area. If I ever branch out from Space Builders there will be many possibilities for me.

Part of my desire to get the bylaws, operating policies, and a little bit of history together is to have these documents available to share with others.

Communities: If you were to pass on any information to other folks who are starting, or who are in, cooperative, collective type businesses, what might you say?

Susan: Get you agreements straight. Make sure that you have all the important areas of responsibility covered. Don't be afraid to call someone on not following through with their responsibilities. Don't be afraid to ask for help, especially within your group, but outside of it as well.



GOOD NEWS

Many of us are looking for ways to simplify our lives. APPLEWOOD JOURNAL is an unusual magazine that promotes the idea of simplifying our lives by doing more for ourselves. We regularly offer reliable, interesting reading on almost everything that relates to group and self-reliance, including gardening, homesteading, using solar and alternative energies for self-sufficiency, holistic health and much more.

In the latest issue of APPLEWOOD JOURNAL, you'll find a revealing interview with two-time Nobel Prize Winner Linus Pauling and his incisive comments on Three Mile Island and the astonishing treatment of cancer with vitamin C. And by all means consider our terrific article on real-life California Solar Homes, those quietly-functioning designs that combine architectural foresight with environmental considerations to produce a solar home you can live with.

And for that independent streak in all of us, you're sure to pick up some pointers from our recent articles on making natural cosmetics at home, the foibles and rewards of raising Guinea Hens, Peacocks and Geese and the joy of using the Chinese Method of Mound Gardening . . . an organic approach that will please your palate and ease your aching back.

It's also no coincidence that, in our latest issues, we've made a point of relaying the latest information from Greenpeace on their seemingly never-ending struggle to prevent the extinction of the seal and whale populations worldwide.

And in the best sense of our true-to-life, eclectic style, our homesteading contributor John Breck goes through all the necessary details to inform you about the best, and least expensive, ways of acquiring firewood, both direct from the forest and from places you probably haven't looked. And, if you choose, our homesteader-sheep rancher Ronald Parker will have you camping those very same forests with government surplus camping gear that you can easily acquire at a fraction of the retail cost.

We're also doing our best to promote the idea of Holistic Health, meaning **preventing** the occurrence of illness as opposed to treating the symptoms. You're sure to find some insight in our recent article on Meat: What's In It and Who Puts It There.

And don't forget our usual columns on Friends (people and groups like Friends of The Earth who are working for a better environment), Applecore (the latest consumer news on automatic transfer checking accounts that could cost you more in lost interest and service charges than you stand to gain . . . some drugs you shouldn't be using on your cat or dog . . . and rather disturbing news on de-caffeinated coffee) and Homemade, our resourceful column on using recycled and around-the-home materials to make a garden wheelbarrow, handy boot cleaners, a garden waterer that uses recycled materials and works like a charm, and other clever, easy-to-make and sometimes-amusing devices that will, in part, gently ease you into the do-it-yourself economy.

Simply stated, a subscription to APPLEWOOD JOURNAL brings you the latest in-depth reporting from the world of Holistic Health and Self-Sufficiency, interviews with major environmentalists, tips on acquiring and keeping your place in the sun, working for yourself, practical consumer ideas, new technology, solar and alternative energy and reasonable ideas that will mean something to you. And, at these rates, why wait? Use the coupon below, or a separate sheet of paper, and we'll start your subscription right away.



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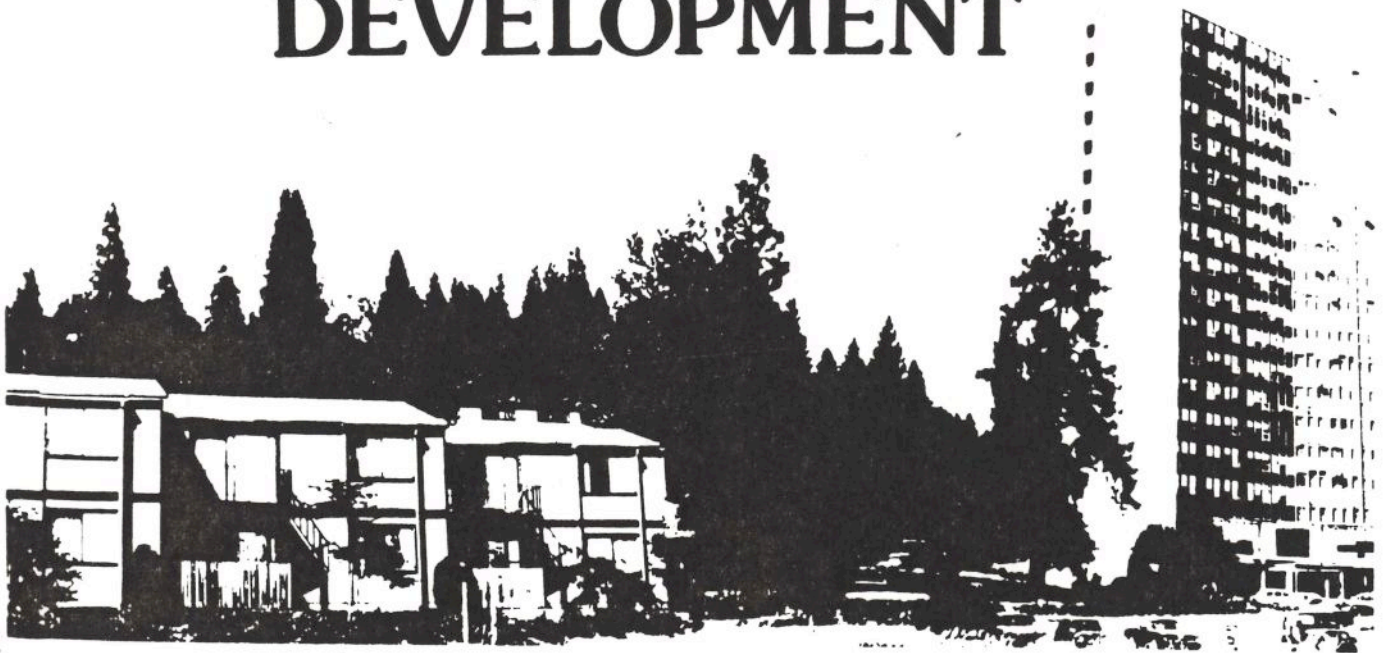
"How do you envision the future? Sidestep apocalypse and take the risk of optimism.

T. Harden

The following three articles on community development and self reliance in our cities are evidence of that optimism.

There is action on our city streets that is hopeful and promising. Neighborhoods are beginning to be controlled by those who are in them. CDC's and other community groups are becoming the people's tool to gain economic and environmental control of their lives.

COMMUNITY DEVELOPMENT



by Ann Waterhouse

COMMUNITY economic development is economic development which benefits local community residents through access to jobs, control of needed retail services, and involvement in the decision-making process of directing profits. Across the country are springing up cooperatives which supply needed goods and services, small entrepreneurs who are getting involved in the risky business of starting up new business enterprises, and community-based planners and non-profit development corporations which are organized to get financial resources together for these neighborhood ventures and help supply needed technical assistance.

These CDCs, or community development corporations have as their purpose sometimes simply one or two business endeavors, or they may be concerned with the economic health and vitality of an entire community which they exist to serve. The CDCs that take a comprehensive concept or approach to economic development and which are committed to involving residents in financial decision-making processes have the most difficult time getting started as well as the best chance for ultimate success.

The job of the CDC is to complement existing economic development while, at the same time, encouraging new businesses and cooperatives which stimulate the local economy and provide necessary services. The CDC must begin all of this from a well-organized base of support and enough local clout so that private development interests and government will be encouraged to work through the CDC or local non-profit corporation. Otherwise, all development will happen privately and will benefit a few rich people who often don't live in or even near the community.

Turning resources around within a community is what is important.

Turning resources around within a community is what is important. What benefit is it to local residents if a chain store moves in, hires management from outlying areas, and takes all the profit home in one owner's pocket? The neighborhood may gain a few jobs, but these are generally low paying and offer few training benefits. The end result is that profits leave the community: a net cash loss.

If, however, the residents together organize a needed retail service, hire the management themselves, and control the surplus, it is ultimately a cash benefit to the entire neighborhood as well as the production of some new jobs for neighborhood residents. How can residents accomplish all this and have a successful business when they generally have little or no experience putting together businesses, hiring management, putting together business

nesses, hiring management, putting together business plans and locating financial resources? It's not easy.

One way is through a local non-profit developer, a CDC, which can organize access to business planners, financial resources, and other technical needs and combine all this with resident initiative and support to make a project truly successful.

Such a developer is Minneapolis', the West Bank CDC, Inc., so named because it exists on the West Bank of the Mississippi River. City planners call the neighborhood Cedar-Riverside because of the junction of two major streets in the area. The neighborhood is a short, 10-minute walk from the rapidly developing downtown business district, includes about 7,000 residents — 10% elderly, 15% minority, and about 50% low income.

Residents know best what their needs are.

The West Bank neighborhood had been the subject of a major urban renewal plan for total high rise/high density development in 1968. Residents organized an environmental lawsuit against the redevelopment plans and won their case in federal district court, thereby successfully blocking any redevelopment which did not plan for open space, the integrity of the riverfront, design and ownership options, and the needs of city residents.

Out of the reaction against private, top-down control of redevelopment, came the positive action plan of a CDC as a vehicle for community-based planning for housing and business economic development. The West Bank CDC, Inc. was born in March 1975. Even though the main goal of the CDC is to gain control of land and housing, the first project the neighborhood residents suggested for the CDC to tackle was the establishment of a supermarket in the neighborhood.

The existing market had been eliminated because the owners could not afford the increased rents and needed repairs when urban renewal began. The 3500 residents in the first high rise phase of "renewal" had nowhere to buy groceries without driving their (sometimes non-existent) cars. Many residents were and still are low income due to the large number of subsidized housing units contributed by the federal government to the private developer. And, the elderly high rise housing units across the street, house 500 low income residents.

Because of its lack of experience in starting up new ventures and general unfamiliarity with the food industry, the CDC did try to attract a supermarket chain to the neighborhood. Lack of parking and the dilapidated condition of

the storefront made this an unattractive site for a chain supermarket. It was clear that if the neighborhood wanted a supermarket, the neighborhood would have to start one itself.

Three years after the dream began, the West Bank Cooperative grocery store opened its doors. In the interim, financing was lined up and committed, a lease for space was obtained which the new business could afford, the grocery store business was researched and projected business plans drawn up. Management and workers were hired and the cooperative was incorporated. The West Bank CDC participated in all of this through an active board and staff. It was the committed work of many West Bank residents and friends that helped open those doors at 417 Cedar Avenue on December 14, 1977.

The CDC sponsored cooperatives is enlarged because of the community base of support.

The West Bank CDC, meanwhile, had been working on a State-supported venture capital fund. Legislation was drawn up and a coalition of community activists and CDCs was formed. A sponsor for the legislation was sought and found and the great job of informing State Legislators of the tremendous value of such a program was undertaken.

In 1976 the legislature passed the Pilot CDC Program as a one-sentence rider tacked on to another piece of legislation. After about 9 months of skillfully coordinated hearings and drafts of regulations, the program's policies were drawn up and adopted. In 1977 the West Bank CDC applied for and received planning and administrative monies as well as venture capital to help the food coop get started.

The CDC purchased \$30,000 in stock to help purchase equipment and inventory in the new store; \$70,000 of Community Development Block Grant funds were obtained to rehabilitate the site and neighborhood residents coordinated the work; a bank loan was secured for \$40,000 and stock was sold to residents. Used equipment was purchased with the help of a strong coop network in the Twin Cities. Residents spent countless hours painting shelves, moving equipment, and cleaning windows to get ready for opening day.

Today, the store is doing approximately \$1.1 million annual gross sales, employs 15 mostly neighborhood residents in a collective work situation, and has an active 11-member board of directors which works through three or four committees. The store utilizes some neighborhood volunteers and gives a 10% discount to board members and volunteers. The financial projections and accounts are watched over and guided by the store's financial manager, Jaimie Markham. Workers in the collective are being trained to do most of the other management functions.

The West Bank Coop is one example of how economic development can benefit a community. The approximately \$15,000 net proceeds are channeled back to residents in the form of cash rebates and/or stock dividends based on a percentage of patronage in the store. Stockholders make major policy decisions on a one member/one vote basis. Even though the CDC owns 6,000 shares of stock, its representative has one vote like other stockholders who hold one share. The elected Board of Directors is responsible for carrying through policy decisions of the stockholders and is ultimately responsible for the financial well-being of the cooperative.

The CDC is working on other such ventures. For example, a drug store down the street from the food coop is selling out and is negotiating with the CDC on a satisfactory purchase price. The CDC intends to obtain a grant of \$75,000 in venture capital from the Minnesota CDC Program and leverage a \$65,000 bank loan to retain the needed service and jobs in the neighborhood. Eventually the CDC hopes to expand the pharmacy business to include an optical company and maybe reinstall the old ice cream fountain once again.

Job retention and a needed retail service are important elements in the CDC's involvement; but ultimately, the CDC's purpose is to help the community control the net proceeds from the business. Rather than seeing the profits leave the community in the pocket of one owner, the community can benefit by having them returned to patrons through (1) rebates based on purchases throughout the year, if it is a cooperative; or (2) through the CDC and its community-elected board of directors if it is a wholly- or partially-owned subsidiary of the CDC. The Board and staff of the CDC would prefer a cooperatively-owned pharmacy because of the priority for that ownership structure by the community and because it would be a legal structure that would allow many more people access to financial control and decision-making.

Cooperatives are generally seen as risky investments for the financial community and even for CDCs across the country. They are not as familiar to investors and legal relationships between non-profits and cooperatives have not been clearly defined. However, CDCs can invest in stock ownership in cooperatives and specify a guaranteed dividend — through a preferred stock ownership. A CDC can even include a clause specifying that the coop entity will buy back the CDC's stock over a period of time, once

Today the store is doing approximately \$1.1 million annual gross sales.

the coop pays off its other obligations; the stock purchase acts as equity to the coop, helping it obtain other needed financing, but is really a subordinated loan — subordinated to the other debts and the financial stability of

the business. Assuming the coop is successful, the CDC would receive a return (between 5 and 7% of gross sales) depending on how the dividend is structured, on its share of stock, but eventually would hope to get out its entire investment to reinvest in other community activities or needed retail services.

The success of CDC-sponsored cooperatives is enhanced because of the community base of support. Residents who have purchased stock in a coop are interested to see that the business succeeds. Ultimate financial responsibility is spread across a 9-15 member Board of Directors. The West Bank Coop had many problems its first few months of operation, but largely due to competent management and strong community involvement and support, it has survived. Together, we are smarter.

Housing is another important priority for West Bank redevelopment and, therefore, for the West Bank CDC. Ultimately, the community projects a total redevelopment of about 1500 new housing units and 500 rehabilitated units which would double the existing population. Residents have already gotten involved in the planning process of deciding how many new houses and for whom. But, eventually, people will also become involved in the process of putting together redevelopment proposals, finding suitable financing, hiring architects and contractors, and planning for a total community which meets residents' needs. For residents know best what their needs are.

How will this happen? Again, with technical and financial resources channeled into the neighborhood through

the CDC. The CDC can coordinate those resources so that they exist to serve the neighborhood rather than corporate interests. Community-based housing cooperatives can be organized to coordinate development proposals utilizing the resources of the CDC and ultimately provide a form of homeownership for neighborhood residents which, for many low income persons in this phase of history, would otherwise be impossible. The community foresees a mixed ethnic, age, and income community, and when residents are making the decisions those priorities are more likely to be met.

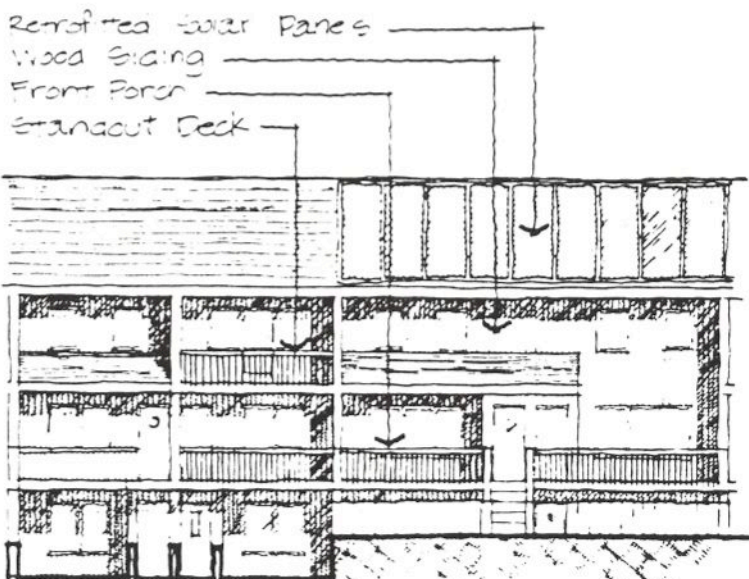
The CDC has already put together one housing proposal for a vacant area of the neighborhood. In order to gain a track record working with federal housing programs and private investment capital, the CDC chose to work through a limited partnership development vehicle. This means that the CDC makes design, management and rental decisions, and the investment partner makes up the share of initial capital or equity necessary to leverage the mortgage. Proceeds from this process benefit both the CDC and the limited partner investors.

After the incentives to the limited partners expire (10 - 15 years, depending on existing tax laws), the CDC intends to help the project "roll over" to a cooperative composed of the residents. The coop will then begin to build up equity in the project. During the time of involvement by the limited partners, all major management decisions will be made by the residents themselves through an elected board; they will be able to hire and fire the man-

west bank

RIVERBLUFF HOUSING
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agement company, decide on a resident-management training program and implement it, and can implement various social programs. One half of the total cash flow — about \$6,000 annually (depending on the financial success of the housing venture) will be returned to the residents. Clearly, this type of development can help meld the private and cooperative interests in the neighborhood in order to build housing, to ultimately gain full resident control in decision-making and ownership of the project, and to help the CDC establish a housing development track record.

No funding source wants to get caught in an awkward community fight.

The biggest problem facing the West Bank neighborhood is the potential for displacement. For no matter who builds and rehabilitates the housing, it will be more expensive to existing residents and will hit the low income residents the hardest. There is no easy solution to this potential problem. The CDC is seeking creative financial resources, resident-based planning, and moderate rehabilitation as some possibilities for solution. The only way any solution to this problem will be found is to involve residents in the process through the CDC, through establishment of resident-based housing development cooperatives, and to work with technical resources chosen and paid for by the community.

The pitfalls of organizing a successful community-based CDC are many. Often times, aggressive community organizers can get carried away with pet projects and leave residents behind in the decision-making processes. It is, therefore, imperative to establish a democratically controlled CDC with a variety of checks and balances if the CDC is to remain in the control of community residents. Many times, sources of financial support can dictate too much of the CDC's program, again bypassing effective community involvement. Giving private investors and private business interests too much control over decisions can lead to disaster.

Board members who are not well-informed of the CDC's program goals and objectives, can become confused and ultimately end up rubber stamp for staff interests. The staff may very well have the best interests of the community at heart, but as long as there are no controls over staff interests, community control is a sham.

Each CDC is and should be unique. What might work well in one community may not work at all in another community. Therefore, the structure of the board, the decision-making processes, and the function and program of the CDC must all be tailor made for a unique community. Some CDCs, for example Nassau County CDC in Long Island, N.Y., have organized a broad base of support through social service delivery and have later and only

recently expanded into business development. For more rural areas like Kentucky, Kentucky Highlands Development Corporation started by making business investments to gain much needed jobs for low income residents and visibility for the CDC quickly.

Appropriate technical assistance is important in starting up a CDC. Inappropriate technical help can ruin a CDC before it gets an enterprise funded and off the ground. Some good sources of technical help are:

1. The National Economic Development and Law Center, 2150 Shattuck Avenue, Berkeley, CA.
2. The Center for Community Economic Development in Cambridge, Mass.
3. The MN Center for Community Economic Development, 2550 Pillsbury Ave. S., Mpls, MN Leif Grina, Executive Director.
4. Community Economics, Inc., 6529 Telegraph Ave., Oakland, CA. Ed Kirshner and Joel Rubenzahl.

Coordination with other community organizations and groups and with local elected officials is a must. No funding source wants to get caught in an awkward community fight. CDCs will not automatically agree with elected officials, but CDC staff and board members must endeavor to inform officials of the programs priorities, and progress of the CDC so that as support is needed, there will be a base of understanding from which to build.

A CDC may not always want to become embroiled in the middle of a neighborhood battle — it may instead choose to work closely with a resident coalition, tenants' union, or advocacy group to accomplish the same objectives. That way, the CDC will retain some aloofness in the battle — at least to funders and officials who may decide to withhold support because of some political inconsistency. This, of course, is the decision of the elected Board of Directors.

CDC staff and board members must be prepared to represent the community to elected officials and funding institutions as well as to private investors. They must be able to present themselves well and speak out clearly about community priorities. Choosing effective spokesmen and women is an important job of the elected board of the CDC. Often this means "playing the game" and learning to speak the language of the official or funder. Translating community priorities to funders without misinterpreting them is imperative.

Aggressive community organizers can get carried away with pet projects.

Another pitfall of community-based organizations which should be avoided is completely revising the organizations' goals and objectives for a particular funding source. Diversity of funding sources and securing more than one source is extremely important to the success of the organization.



Tenants' strike

Ann Waterhouse has been the program coordinator of the West Bank CDC for the past 5½ years. Ann is the treasurer of the West Bank Co-op and is the chairwoman of the Minneapolis Center for Community Economic Development.

It is also important for the CDC to retain some distance from its ventures; for if a venture fails and the community has identified the CDC closely with that venture, than the CDC has failed, too. A CDC is only as strong as the perception of the CDC is to others.

Setting realistic goals and objective is important too, in order to keep people involved in the organization. Otherwise, people may become disillusioned or dissatisfied with the CDC and quit. Consistency and stability is important to a CDC and the management of its ventures. Community planned and implemented ventures do not happen overnight.

So, where are we going with all of this? Will it have any impact on the ultimate qualitative social change so many of us anticipate in this country? It is true, the concept of a CDC is gaining credibility across the country: with residents, with financial institutions, with government, and with the people who work with and are elected to the CDCs. But, so what?

So, what if a CDC spins off a venture and produces some new jobs. The range of control of decision-making effected by a CDC investment is minute compared to the large amounts of pension funds that are being invested in research and resources for nuclear power. Large corporations buy and sell enormous quantities of stock on the marketplace, investments go to the "fortunate 500," and small enterprises are still struggling for their very existence.

It is easy to get discouraged. It is a challenge to see hope in all of this and to continue working, despite pos-

sible to burn out, drop out, and working with people who come and go continually. But the hope is to see more and more people getting involved in the financial decisions which affect their lives: decisions such as where their food comes from or how to control their housing costs through various ownership forms. How to gain accessibility to the financial arena is the job of a well-grounded, well-coordinated CDC.

Where all of this will ultimately end up is a big question-mark.

Times are getting rough. We are all sensing it. City street corners are becoming bothersome places instead of the vibrant examples of street life so many of us love. There are more rip-offs, less trust among people, etc., all because a few large corporations have control of major economic investments in this country and are systematically controlling the disinvestment of cities' neighborhoods and rural communities.

Getting more and more people involved once again in controlling the economic decisions of this country, of channeling the profits to the "little people", of helping to direct decision-making so that some of our community's needs are taken care of instead of lining the pockets of a few is community-based economic development; it is the hope I see for the future. We need each other. We need to adapt the existing economic system to access ways of utilizing each other's creativity and genius in order to survive. □

BERKELEY,

Urban Ecology



DAVIS, OAKLAND, SAN BERNARDINO

by Tom Harden

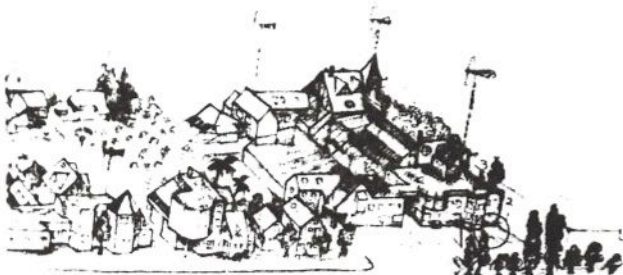
How do you envision the future? Sidestep apocalypse and take the risk of optimism. Step into time -- 24, 50, 100 years. Where is your home? What does it look like, feel like, to be there? What kind of neighborhood or community do you see and how does it work? How is this neighborhood or community connected to others like it and what larger national or world structures exist? Or perhaps a more relevant question: What is the world you are working toward?

Modern American culture and technology focus a great amount of attention on the future. Wendell Berry says, in the *Unsettling of America*:

"The modern mind longs for the future as the medieval mind longed for heaven. The great aim of modern life has been to improve the future — or even, just to reach the future, assuming that the future will be inevitably better." (1)

Yet, for all the attention to the future, the culture as a whole is particularly lacking attainable visions of where it's headed. Manifest destiny, infinite possibility originating from technology, and the assumption of unlimited material resources all combine to create the myth of the dominant culture. It is slowly disintegrating as planetary limits and the interconnections of global crises become more apparent. No coherent myth or vision is waiting to replace it when it topples. Orwell and other literary prophets have extrapolated images of sterile artificiality from the present myth to form an anti-myth, but the two exist in a symbiotic relationship as one loses its vitality, so does the other.

Coherent, comprehensive visions of a new society and actual models of the physical and social structures are only beginning to emerge. It's crucial that these visions continue to develop. The work of people advocating radical social change is on a small scale and on a grassroots level for the most part. We need the hope and solidarity created by a common vision, not to distract us from the present, but to nurture and affirm it. The world is at a critical point in history. To borrow more eloquent words:



The stage is bare now. We are between theories. We are in the last period of the fossil fuel era — and the so-called nuclear era is already aborting.

What we miss is something as simple as a vision of how we will live in the future.

No one sees the future. We have no clear images — as a culture, as a nation, as the western world.

When the stage is empty, there is unprecedented opportunity.

When the stage of the future is unoccupied, when there is not one strong vision of which we are all in the process of working out, we don't have to fight against either the established vision or the rebels. There is no enemy. The empty stage is the rarest of opportunities. Then build a future. Make it work, and let the world steal it. (2)

As we continue with the sweat and joy of our labor, we also need to exercise our creativity and begin building a vision of the future that can grow from our work.

THE URBAN SCENE: STATE OF THE ARK

Cities in many parts of the world are teetering on mountains of faulty promises. Cities focus and intensify the effects of the larger social, economic, and environmental crises. They are barometers of civilization as a whole. It isn't that they -- as concentrations of population and resources (or lack of resources) -- are in themselves evil or wrong. As Lewis Mumford puts it, cities serve the "magnification of all dimensions of life." (3)

They hold as much promise to civilization as potential misery. The transformation of cities demands a radical re-thinking of the structures and assumptions on which they are based. A U.N. Report in 1970 describes the challenge this way:

The city throughout the developing world is thus in some sense the sign and symbol of a development process that could run completely off the track in the coming decade. Their failures and frustrations, the shanty towns, the functional chaos, the environmental degradation and pollution, the unemployment, the hunger, the illiteracy, the general lack of skills — do not exist apart from the contradictions and weakness of the whole economy. The cities are where the evils come to a head in monstrously visible gatherings of human

misery . . . Cities are the symptoms of a wider distemper, and urban progress — world progress, in fact — depends on its cure. If the city in history has been the great contrivance for human progress, then it must be restored to that role.(4)

It's clear that the elimination of the city isn't practical or sensitive to the patterns of human history which have proved cities to be centers for spiritual, intellectual, and technological growth. At the same time, cities need more than a facelifting, more than "urban renewal," more than the "technical-fixes" of tighter environmental controls. These improvements may be part of the program, but a viable urban transformation demands an approach that digs down to the roots of the "wider distemper" cited by the UN report.

More is needed than a physical renovation: the bonds of cooperation and interdependence between people and care and respect of the natural environment have to be recultivated within cities. Only by examining the urban habitat as a whole and the values it fosters can we design change that will address the basic problems. And then from there, the creative process requires the application of the idea -- action.

SOLERI, ARCOLOGY, AND ARCOSANTI

Paul Soleri is creating ideas and beginning to transform them into action, working from the concept he calls Arcology: architecture as the art of the complete city, a product of the convergence of architecture and ecology (arcology). Soleri's philosophy and concepts were published in *ARCOLOGY: City in the Image of Man* (MIT Press, 1969).

Essentially, arcology concerns the building of cities that are in harmony with both the natural environment and the natural evolution of what Soleri calls the estheto-compassionate person. Since 1970, Soleri's attention has focused on building Arcosanti, a small prototype arcology located seventy miles north of Phoenix, and planned as a

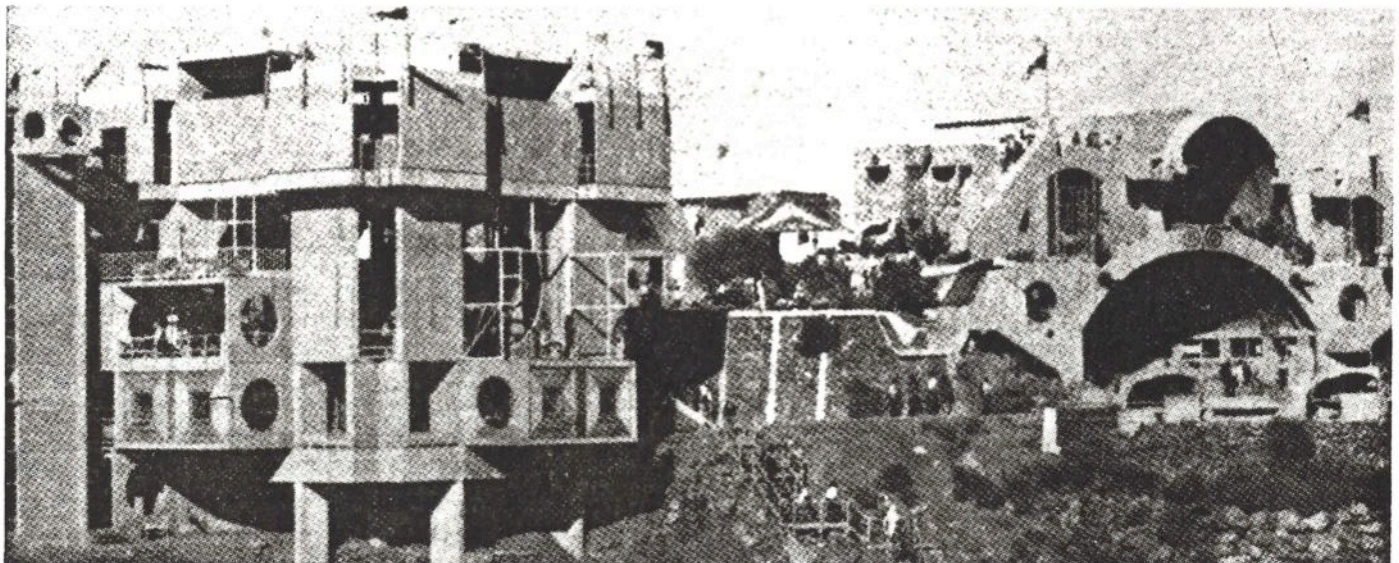
community for five thousand people.

Soleri believes that humankind has a co-evolutionary role in the course of history. Humanity, Soleri states, has the power to guide the course of evolution complementary to the forces of nature. He views cities as vital structures in the existence and growth of civilization and contends that their design must change to facilitate the appropriate human evolutionary development. This change is three-dimensional: cities must become compact and utilize the vertical dimension.

Current patterns of urban sprawl are not only inefficient and ecologically disastrous, they hinder the population from enjoying the cultural and social benefits for which cities exist. Soleri proposes "that the next steps in human evolution be: non-segregative in design, facilitating human cultural interactions; efficient as possible in its demands on the environment; in harmony with the surrounding ecology; and accessible to nature."

Soleri's proposal is difficult to conceptualize because it doesn't fit easily into any human social habits we're familiar with. In this regard, his is a revolutionary concept. An arcological city would be composed of an essentially single structure with interconnected sections rising 25 to 100 stories in height. The structure would include all functions and activities now included in modern megapolis. While having a population of 100,000 or more, it would cover only a few square miles. Balconies and gardens would lace the exterior of the structure. Access to both the culture within the city and the countryside outside the city would be immediate. Automobiles would be unnecessary for internal transport. The physical and social structure could support high aesthetic standards of cooperation and responsibility.

Though it shows some kinship with pueblo cities and even with forms of medieval cities, the arcology concept is unique because of its ecology-minded technology. To demonstrate the concept, Soleri and Cosanti Foundation began Arcosanti in the high desert mesas of Arizona. Construction has been slow -- nine years or more to go -- largely because of lack of funds. The plan calls for a 25-story structure and several small adjoining units. At this point, only a small portion of the project is complete.



Arcosanti

Attempts are being made to obtain financial support for the construction of a full-scale arcology. While the U.S. economy supports expensive experimental programs like NASA's, it isn't likely that it would finance the completion of a full-scale arcology within the century. Arcology, therefore, while an exciting and coherent vision of urban development, is in actuality, futuristic. It's a vision that leaves us stranded between where we were and where we want to be.

On a practical level, arcology cracks the shell of existing paradigms. It is something for us to grab onto. From it, we can develop a transitional strategy that is both consistent with futuristic vision and effective in the short-term -- improving people's health and welfare and developing values of community and cooperation along the way.

URBAN ECOLOGY, INC.

Urban Ecology, Inc., is a group of people in the San Francisco Bay Area concerned with the development of an ecological and vital urban environment through the ideas of arcology. Several members of the group worked with Soleri at Arcosanti. Urban Ecology is attempting to develop a future vision of urban life and methods to realize that vision. The group is active in reconstructing the Oceanview neighborhood in Berkeley (see Rus Adams' article, this issue) and is creating networks of information and support for the concept of the integral neighborhood. Urban Ecology, Inc. helps to clarify the value of developing real models and the need to create a vision of the future.

In March of this year, Urban Ecology, Inc. sponsored a conference on urban integral neighborhoods. It describes integral neighborhoods as energy conserving, food producing to some degree, waste and pollution conscious, and sensitive to the natural and cultural environment. In the integral neighborhood, access is achieved by proximity rather than transportation technology. Mixed use zoning and three-dimensional building are tactics that create diversity and integration of work and living space. Responsibility and care for the neighborhood's safety, attractiveness, and well-being are considered natural outgrowths of proximity.

The purpose of the conference was, as one organizer suggested, "to seed an idea." The conference brought together people actively involved in various aspects of developing integral neighborhoods. They were able to share their insights, experiences, and accomplishments. What follows is a brief summary of the reports of some spoke.

THE OAKLAND CITIZENS' COMMITTEE FOR URBAN RENEWAL

Paul Cobb, executive director of the Oakland Citizens' Committee for Urban REnewal described OCCUR as a cross between the Farallones Institute, the NAACP, a Ralph Nader group, and the Warriors.

OCCUR was created in 1954 and was comprised of 35 leading citizens who were "vitaly interested in doing something about the problems of decay" and who were "willing to serve the city to that end." Today 215 Oakland

residents make up the staff of OCCUR. Working in tandem with government agencies and other concerned interests, OCCUR hopes to make Oakland into a city where diverse factions learn to work together for a common goal: economic and environmental growth. By abandoning competition and self interests among different sectors, OCCUR is attempting to develop a commonly shared concept of how best to serve the people of Oakland.

OCCUR's program is a comprehensive approach to neighborhood problems, trying to integrate each solution with a vision of total neighborhood environment improvement. Neighborhood cohesiveness, cooperation, and independence have been promoted through the community gardens, food coops, and tree planting programs.

OCCUR sponsors various appropriate technology projects but these projects are not adopted on environmental merits alone. In order to become part of the neighborhood building program, appropriate technology must be economically desirable in terms of cost and employment. A program called Jobs Through Environmental Technology (Project JET) is set up for this purpose. OCCUR recently began work on Project JET under contract with the US Department of Labor which designated Oakland as a "national urban laboratory" for evaluation of the use of environmentally sound technology in neighborhood revitalization. Project JET will train local residents in housing rehabilitation, establish neighborhood resource management centers, and develop local environmental improvement businesses. The current planning contract will enable OCCUR to develop a three year 1.5 million dollar project. In addition, OCCUR has plans to claim 10,000 acres of prime Sierra forest as a public reserve for the city of Oakland to dramatize the relevance of environmental concern to the urban situation.



OCCUR program

SAN BERNARDINO COMMUNITY DEVELOPMENT CORPORATION

The work of the San Bernardino Westside CDC is evidence of the promise renewable resources offer to poor and minority neighborhoods. The CDC has been involved in housing rehabilitation since 1972 and has been doing solar installations since 1975. Their work includes an impressive block solar heating system in which ten abandoned houses were reconditioned and connected to a common solar heating system. The storage tank was buried beneath a courtyard between the houses and 70 collectors are mounted on sawed off telephone poles. The CDC now operates a full-fledged vocational that trains CETA workers in solar manufacturing installation and machinist trade. Its training projects have been set up to also provide immediate service to the neighborhood and have included retrofitting 18 public housing units with supplementary solar hot water systems, weathering 34 others and manufacturing the CDC's own solar equipment.

Valerie Pope, executive director, explained that the CDC's involvement with solar energy originated as a response to rising utility costs. The idea of combining a job training program with a project that would lower utility bills suited the goals of the community self-help organization. The CDC's amazing success with their solar ventures has provided a focus for their work.

The CDC has also had strong social and economic benefits for the community. Its efforts respond to racism and economic deprivation by creating neighborhood-based opportunity. The CDC's goal is to continue to develop minority owned alternative energy businesses that can provide new job and income for the community. They have several ambitious projects planned including the construction of a solarized industrial park in San Bernardino which will make maximum use of conservation and alternative energy sources.

The Westside Community Development Corporation work stands as a powerful example of the effects of a decentralized technology in transforming an urban environment.

OCEANVIEW

Oceanview (the area of Berkeley closest to San Francisco Bay) has long been the industrial section of Berkeley and was an important mill town in the 1850's. Zoning regulations in this century have codified the distinction between "the hills" (where the university is located) and "the mills" and encouraged the placement of industry in the Oceanview area. In recent years, the Oceanview residential neighborhood has been seriously threatened by a proposal for a 20 acre industrial park.

To fight this threat of displacement a coalition of groups interested in reclaiming the neighborhood for residential and mixed use has formed the Oceanview Community Development (OCDC). After several years of negotiation and fighting, the proposal for the industrial park was defeated. Through the impetus of the OCDC a plan has been agreed on that would create an integral neighborhood in a two block area as housing for the elderly. (See Rus Adams' article on the OCDC in this issue.)

DAVIS

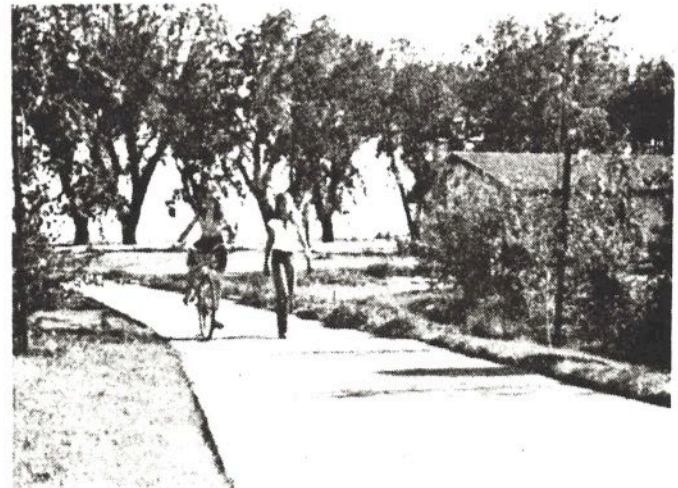
The city of Davis, California is considered by many as a model of decentralized ecological urban development. Since 1973, Davis has reduced its total energy consumption by 50% through a comprehensive energy conservation program. The program was designed to reduce energy consumption in heating and cooling buildings, transportation and operation of household appliances. Work was undertaken to achieve these goals and included

- 1) the development and implementation of an energy conservation building code,
- 2) planning for energy conservation,
- 3) design of prototype low cost solar heated and cooled homes, and
- 4) public education in energy conservation.

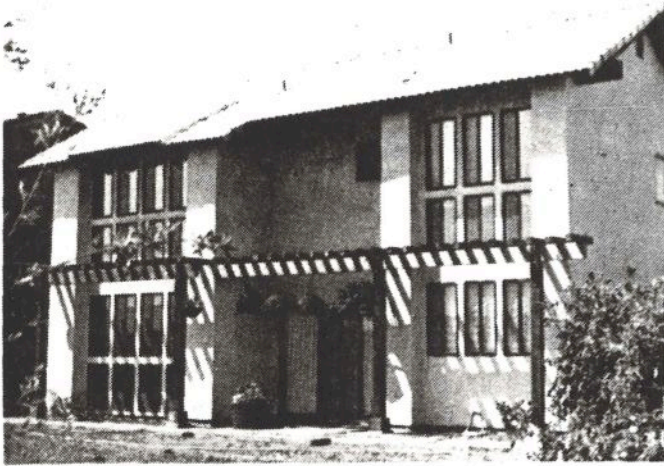
The program's success is now apparent all around the city. A new building code was adopted, bike paths and bicycles are part of the traffic scene. Solar design, orientation and hardware are frequent. In addition, mixed use zoning, a key to decentralized, automobile-independent development, has become a feature of the city's growth.

The building code was essentially the nation's first local energy conservation ordinance. To conform to the code, builders must follow predetermined specifications which dictate details such as window area and shading. More innovative builders may choose to meet a performance standard using their own energy conserving techniques. The number of housing units to be constructed in Davis each year is determined by the city council. Developers submit proposals for a share of the annual allotment. The system permits city planners to choose only the most energy conserving subdivision proposals. North-South orientation of a majority of lots and bicycle paths are two important criteria on which plans are judged.

Village Homes is an example of such a subdivision. Designers Judy and Michael Corbett spoke at the conference about their project. Village Homes was designed to minimize energy consumption and to promote the development of community among the residents. In doing so, it was hoped to reduce neighborhood dependence on centralized food, transportation and government services.



Bicycle paths — Village Homes



Passive solar designed houses — Village Homes

Construction began in 1975 on 70 acres. There are now 120 homes and 10 apartment units. Solar orientation, passive solar design, and solar hot water heating are features of almost every structure. Homes tend to be clustered close together creating large open public spaces and providing protection from winter winds. This cluster concept gives groups of 8 families a chance to develop a sense of community by providing them with a piece of shared property and the right to use it. Most of the streets in the subdivision are cul-de-sacs, eliminating through traffic. Gardening, composting and bike paths abound. The subdivision makes use of a natural, above-ground drainage system for getting rid of ground water. Home design discourages the use of large appliances such as dryers and dishwashers. There is an acre of playfield, a swimming pool, recreation room, orchards and several small farm projects. The neighborhood joins together in work parties to beautify green belts, bicycle paths and bridges. Envisioned for the near future is a coop store, an arts and crafts center, a small restaurant and a day care center.

SUMMARY

Obviously for these four examples, the development of the integral neighborhood is not a standard or prescribed process but one which must be tailored to each unique situation. It is also clear that arcology itself is neither a starting point or necessarily a projected goal for integral neighborhood development. And yet, the patterns of change suggested by arcology are apparent in all of the above models and relevant as an overview in designing healthy and vital communities and neighborhoods. Particularly significant about the concept of arcology is the clarity and comprehensiveness of the vision; it is valuable as a new way of thinking about the future of our cities; it presents a wholistic, positive alternative to the current urban scene; it provides a context in which the many small projects restructuring and redefining our cities can begin to fit together.

This article merely touches the surface of the vast amount of information available and work that's already been done. The main intention is to open the door to further interest, exploration, and dialogue. Whether we want to or

not, we are all engaged in shaping the future of our communities and cities. It is a process that is at a critical stage. A careful solution can only come from creativity nurtured by lively dialogue within and between our communities and neighborhoods.

Below are some resources that may be helpful in pursuing these ideas further.

PLACE TO VISIT AND GROUPS TO CONTACT

Arcosanti Tours daily. Workshops.
c/o Cosanti Foundation
6433 Doubletree Road
Scottsdale, Arizona 85253

Urban Ecology, Inc.
(Arcology Circle)
2320 8th Street
Berkeley, Ca 94710

Farallones Integral Urban House Tours, classes.
1516 5th Street
Berkeley, CA 94710

Davis, California. The city offers a map for a self-guided tour and will find someone to answer questions. Write
Community Development Department
City of Davis
303 G Street
Davis, CA 95616

FOOTNOTES

1 Wendell Berry. *The Unsettling of America* (Sierra Club Books, 1977), p. 56

2 Richard Register. *Another Beginning* (Treehouse Books, 1978), p. 1. This is a quote from Ty Cashman and appears as a keynote to the book.

3 Mumford. *City in History* (Harcourt Brace, 1961), p. 576.

4 *Urbanization in the Second United Nations Development Decade*. (United Nations, 1970), p. 19-20.

5 Feasibility Study: Proposal for an Arcology. (OpTii, New Hope Pennsylvania 18938.), p. 10 □

Tom Harden is a member of Twin Oaks Community and is a strong proponent of solar energy and community self-reliance. Tom is one of the designers and builders of Twin Oaks first passive solar residences. This article was written after Tom's attendance at a conference in Berkeley put on by Urban Ecology, Inc. (formerly known as Arcology Circle, Inc.)

RECLAIMING A NEIGHBORHOOD

In West Berkeley, not far from San Francisco Bay, sits the burned-out hulk of what a hundred years ago was Casabonne's West Berkeley Garden, a saloon and outdoor restaurant. An enormous blue screw recently appeared painted on the corner of the building, the work of an accomplished amateur muralist. The symbolism is unmistakable.

This is Oceanview, now less than a ghost town, its Victorian homes and stores mostly forlorn, abandoned. Many, like the West Berkeley Garden, are badly burned. New two-story tilt-up warehouses encroach year by year on the dwindling land. The Special Industrial Zoning permits occupied houses to stay, but gives preference to industry. And in the West Berkeley Industrial Park, the plan went further and relocated residents by right of eminent domain so their houses could be demolished to make room for industry.

Yet one block, two blocks show bright evidence of uncommon concern for a livable neighborhood — immaculate yards, fresh paint. A few commercial and industrial buildings are beginning to include living spaces by zoning variance, and several artists and craftspeople live in their studio spaces to survive economically, variance or no variance. And strong neighborhood associations are growing stronger.

History of Oceanview

Malcolm Margolin's book, "The Ohlone Way" gives a good account of conditions around San Francisco Bay before European culture overwhelmed the native Ohlone culture. Not much of the Spanish influence remains in the region of the East Bay around Berkeley. What we see today started with the California gold rush. In the 1850's, before there was a Berkeley, Oceanview (so named because you

could view the ocean due west out the Golden Gate) was a farming town with a bustling center around Jacobs' Landing. Lumber mills provided redwood for many San Francisco houses, and the ferries provided a major transportation link for freight and passengers from Jacobs' Landing to San Francisco. The railroad had a station in Oceanview, and hotels, saloons, and all manner of manufacturing and commerce — even a brewery — were within fairly easy walking distance of where people lived. Many folks lived over their places of business. The well-to-do lived literally next door to those of very modest means.

Oceanview's heyday was in the 1870's. The saloons and mills were booming. The Sheriff didn't bother coming into town — the vigilantes took care of anything they felt was too outrageous. The hanging tree still grows on Sixth near Cedar. But lots of folk had moved in closer to the hills a few miles to the east, and by 1878 the politics had it that the whole town, including Oceanview, was to be incorporated as Berkeley, after the philosopher. The name Oceanview was gradually forgotten.

Thus started a pattern of thinking continuing until today, a hundred years later. Intellectual, residential, and supporting commercial pursuits gravitated towards the hills, and industrial and working class pursuits stayed down near the mills. In the thirties, West Berkeley lost a beautiful sandy beach, and most of its ocean view, to the Eastshore freeway.

World War II brought a heavy influx of industry and new citizens to West Berkeley. As one long-time resident put it to me, "Everybody who's Black in West Berkeley is related to everybody else, and they all come from Brownsville, Texas." Although not strictly true, the Black community is more stable in West Berkeley than elsewhere around the Bay. Grandkids walk a few blocks and visit

grandparents, and so on.

For many years, the basic political issue in West Berkeley has been the push to displace housing with industry. In the fifties, the City had a revolt on its hands when planners took their Magic Markers and colored the westernmost ten blocks of the City "industrial." Pressure from the industrial and business community was strong enough to salvage some of that effort. A "Special Industrial" zone a block and a half wide was created just where housing started on the western edge of town. In this zone, still current, industry has preference. If a house is sold to industry or damaged beyond repair, only industrial uses are permitted from then on.

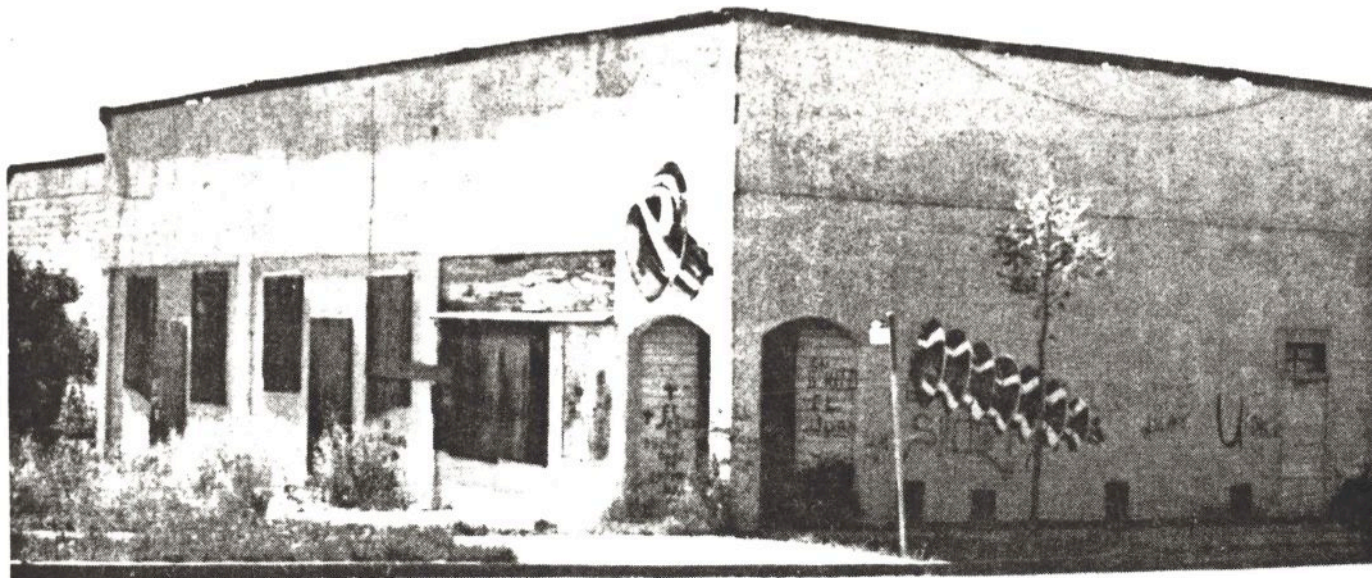
And in 1969 the City got a HUD grant for an industrial park and commenced to acquire houses by eminent domain, relocate the residents, and demolish the houses for industry. To the people running the show at the time, the fact that they were demolishing the remnants of the

town center of Oceanview was not of overriding concern. Mr. Jacobs' house was one of the casualties.

Community Groups Swing into Action

The Ocean View Committee, Urban Ecology (known until recently as Arcology Circle), the Church of the Good Shepherd, and the ad-hoc Committee for Senior Housing on Sixth Street, among others, have played a part in Oceanview, some folks concentrating on opposing negative aspects of the situation, others promoting positive opportunities for improvement. These four formed a coalition group last March, called Oceanview Community Development Corporation. This group came together to develop housing for elderly on Industrial Park land that everyone thought was going to be sold to a laundry warehousing operation.

by Rus Adams



1970 was an anti-war year. It was around this time that a few vigorous, concerned residents of West Berkeley formed the Ocean View Committee to oppose destruction of houses in the Industrial Park. They were mad as hell, and City Hall was made to hear about it. A strong anti-negative tactic seemed the only workable one to advance the overall strategy of neighborhood preservation. Despite an election bringing a radical slate to power in the City Council in 1972, the basic reversal of policy sought by the Ocean View Committee was not forthcoming. The Council reverted to a conservative viewpoint two years later. Houses were being demolished still. Members and friends of the Committee drew public attention to the issue by sitting in front of demolition bulldozers and going to jail for it, and the Committee filed administrative complaints with HUD to force the City to conduct the required historical resources survey.

What really proved that local Oceanview issues were attended to by the city at large was the Save Ocean View campaign organized by the Propositions "P" and "Q" by Berkeley voters in June of 1976. These initiative measures mandated that the City Council sit as its own Redevelopment Agency (rather than the Agency being an appointive body), and that the portion of the Industrial Park with houses still on it be rezoned forthwith to residential. The Redevelopment Agency was reorganized, but the City fought the rezoning initiative in court and won. A HUD-approved Redevelopment Plan, the court held, could be changed only by the Redevelopment Agency, not by initiative.

Despite this setback, the historical resources survey put a moratorium on further demolition or industrial sales for the time being.

Urban Ecology — Integral Neighborhood

The only one of the four groups not based solidly in West Berkeley, Urban Ecology introduced the idea of an "integral neighborhood" providing employment and services in close proximity to housing, and using resource-conserving designs. In mid-1977, the Ocean View Committee had organized a group of people willing to purchase and rehabilitate the unoccupied houses in the Industrial Park, and several members of Urban Ecology appended a set of conditions to their purchase offers describing the integral neighborhood concept. Although a few community members showed some interest in the concept, Urban Ecology was perceived as moving in strongly trying to implement an intellectually-based idealistic plan without regard for the community's history or present goals. It took a full year of careful consultation between Urban Ecology people and community people, attending lots of Redevelopment Agency meetings (some boring, others highly entertaining), and the departure of one of the most vigorously antagonistic community members, before the integral neighborhood ideas could be formulated as part of a coordinated development and improvement plan the community could support for two blocks of the Industrial Park.

A combination of Urban Ecology's mixed-use ideas, the interest in purchase and rehabilitation of unoccupied houses, and the continuing push for artists' live-in studio spaces, all led an influential City Councilperson to devise a

zone with the Industrial Park permitting folks to build or rehabilitate single-family houses or duplexes for their residence, and to maintain a "home artisan workshop or home occupation with accessory retail sales" as a matter of right. About 12 such properties are due for sale soon, and this concept of employment in crafts production coupled with residence with no use permit required appears to be a definite break with past residential zoning practice.

Now Urban Ecology is trying to keep the momentum towards mixed residential, neighborhood business, and small-scale employment progressing in the Industrial Park, by participating in the restoration of the 7 or 8 properties left of downtown Oceanview into a mixed-use but primarily residential Old Delaware Street. A land trust is planned to eliminate real estate speculation.

Church of the Good Shepherd — Historical Preservation

For a hundred years, this Episcopal parish has been active in the West Berkeley neighborhood. In cooperation with the Ocean View Committee and the Berkeley Architectural Heritage Association, the Church set up a new organization, the Oceanview Neighborhood Preservation Association, and in 1978, Berkeley's centennial, conducted walking tours of the Victorian houses in West Berkeley. The Oceanview Neighborhood Preservation Association assembled quite a lot of historical data and photos on the old houses and commercial buildings still left in West Berkeley, and many that had been demolished.

The Committee for Senior Housing on Sixth Street— Playing the Last Card

By November 1978, a lot of people were getting damned tired of fighting. The last large open piece of land in the Industrial Park was authorized for sale to ARA Services at a bargain price. ARA, a Philadelphia-based conglomerate making about \$3 billion per year in numerous ventures, mostly institutional food service, had turned a deaf ear to pleas from the community to take their laundry warehouse elsewhere.

It was around November that the older folks in West Berkeley decided to organize themselves for a petition effort. Chiefly through the efforts of the late Richard Moore, an elderly Black man of long standing in the community, over 170 signatures were set to a petition requesting the City to reserve the ARA site for housing for the elderly rather than selling it to ARA. This petition was duly presented and duly ignored. Only when ARA's gangland connections were exposed in a local paper, the Berkeley Barb, just prior to City Council election time, did the Council take a harder look at what it was doing.

Oceanview C.D.C. — Elderly Housing

Fortunately, Ocean View Committee, Urban Ecology, Church of the Good Shepherd, the Committee for Senior Housing on Sixth Street, and a friendly local plumbing contractor, all had the presence of mind to capitalize on ARA's troubles, and before long a subsidized elderly housing development with some unique features was starting to take shape. Oceanview Community Development Corporation was born one Sunday evening, and though nobody thought it could be done, incorporation papers were filed the following Thursday.

Just before election, the Council saw the error of its ways and voted to rescind the sale to ARA and open up the

site to all proposals, including those for housing. The election was a pleasant surprise, the liberal slate picking up four out of five seats including Mayor.

Originally, artists in need of live-in studio space were involved in OCDC, and the housing development was supposed to include about 10 live-in studio units, as well as some neighborhood service businesses such as a laundromat. As things went, though, the specter of the HUD design review team and the difficulty of managing more than one type of unit eventually squeezed out the artists and most of the business. Now a maximum of 5 percent of the gross floor area is planned to be leased to small businesses of direct service to the residents, and 60 units of HUD Section 8 rent-subsidized housing is planned.

The involvement of Urban Ecology has brought in the National Economic Development and Law Center as organizational, legal, and technical consultants. This government organization, funded by the Community Services Agency and based in Berkeley, helps community development corporations all over the country set themselves up to help their neighborhood economy. Attached solar greenhouses will very likely be a feature of the buildings, moderating interior temperatures while providing year-round flowers and edibles for the residents. Other passive solar techniques, and a solar water heater, are planned as well.

Unfinished Business

OCDC has just got through proposing all this to the City, and construction is at least two years away. No one knows how the coalition will hold up during the long, hard effort to design and finance the development.

Old Delaware Street is probably saved, but as yet there are no residents fired up and funded to restore the places. That effort continues daily, coordinated by the Farallones Institute Integral Urban House on Fifth Street.

A citizens advisory commission, the West Berkeley Redevelopment Project Area Committee, was requested under Proposition "Q" and is just now being appointed. They will presumably have the say on what happens to all of the land.

And most of the government money is distributed to cities with Neighborhood Strategy Areas, geographically defined parts of the city with clearly defined problems. Oceanview, and especially the Special Industrial Zone, is a prime candidate to be a Neighborhood Strategy Area, and the next five years should see restoration of Casabonne's West Berkeley Garden, and a long-overdue resurgence of neighborhood feeling and activity in the oldest part of Berkeley. □

Rus Adams is the chairperson of the Oceanview CDC. He is president of Urban Ecology, Inc. which is an organization concerned with ecological city planning and design.



The Board of Directors of Oceanview CDC. Rus Adams on right.

Henry Ebenezer: Impersonating A Cultural Hero

by

Sweet
William
wordsmith



One bald bulb hung from the ceiling, giving the bare, rugless room an eerie, inquisitional glow. The lampshade had been purposely removed for the Trial. The screen doors clacked back and forth like subway turnstiles at rush hour and a wave of people washed silently into the room. The wooden floor groaned and creaked like an old frigate. The five judges, dressed in their street best, lined up behind a weathered, oak dining-room table. The defendant, slight, sullen, sat in a straight-back chair in the center of the room under the dangling bulb. Locals were everywhere around the crowded room, in folding chairs, on the arms and backs of sofas, on the smooth pine wood floor. A large pitcher of water was perched symbolically on the table in front of the judges. There were no glasses. The water was not for drinking; it was for cooling off the local hotheads of this beachfront community of iconoclasts.

In fact, the community had been boiling over this particular case for years. Secretly everyone talked about — When was the Court of Justice going to move on this shameful travesty? A community produce store, created and run by local people, had been ripped off by one of the members — Henry Ebenezer.

In the early days, the Fruit Hawkers, as they called themselves, accepted anyone into the fold who needed food and who wanted to work. For many, the Fruit Hawkers' store was their sole source of livelihood. It wasn't a bad life at that. You could swim in the sea during your break, eat your lunch on the job and leave at the end of the day with a couple of bucks in your pocket and still have time for a game of volleyball or a walk along the brim of the Bay to watch the sunset. It was so much fun that more people wanted to work there than the store could support. Still, ten to fifteen Hawkers were able to live off it. Their objective, their reason for being, was to provide the community with low-cost, quality produce. That had been the wish and desire of Henry Truckin, the original Fruit Hawker who started the business. After it got going, he passed it on, and the "good will," with the understanding that it would remain a community run store and that it couldn't be sold.

That was all fine and dandy until Henry Ebenezer moved into town. At the time there were eleven Hawkers who worked the store — hippies and gypsies, locals and yokels, from here and abroad. Yet only a few ever went to the downtown market and even fewer handled the accounts. Getting up before dawn to go to the Los Angeles Wholesale Produce Market was, to some folk, a rich experience. Taking care of the books had less appeal, though, there was always someone in the community who would do it or any other work needed to keep the store going. It was a cooperative effort that each week touched hundreds.

By the time Ebenezer came into the store Truckin had already moved the business off the street and into its present locale along the oceanfront and had passed the running of it on to a couple from Texas and to Mickey McGrath, the present manager of the largest health food store in the Bay area. After the couple left, Mickey dramatically expanded the store's capacity both in staff and customers. It was then that Ebenezer came on the scene.

Gradually he wove himself into positions of authority and through the normal processes of attrition and by squeezing out people who resisted his leadership, he took over the community store. New people never really learned the origin of the store's formation and assumed it was Ebenezer's, since his first name was the same as Truckin's. Prices went up faster than inflation; the community grumbled at the betrayal and, finally, had to pack up and take their business elsewhere.

And they stayed away until word spread through the community that at the end of summer Ebenezer was going to sell the store! Selling "community property" for personal gain wasn't the only complaint. His prices, even though he bought the same distributors that supplied other health food stores in the area, were higher than anyone else's! It was Ebenezer's style to charge more. And the quality that the store was known for had been missing for years. Worse yet, the old folk who lived along the oceanfront no longer got deals. It was no longer a fam-

ily affair, a place with flexible prices. Ebenezer had taken control — lock, stock and porkbarrel. The store no longer serviced the public, it had become a private enterprise. Selling the store for personal profit was a dastardly thing to do and couldn't be ignored.

Word of the sale went out and residents immediately began collecting evidence to be used against Ebenezer. They had two incriminating documents: a Los Angeles Times story detailing the origins of the Fruit Hawkers and its provocative selling concept of "No Prices" and a UCLA Master's Thesis outlining how Ebenezer gained control. Even so there was insufficient evidence for the local Court of Justice to call a Trial. Missing was Henry Truckin's testimony — and he hadn't been seen in five years. So when Henry Truckin came back to town this summer he gladly supplied the evidence needed to call a Trial. It should be emphasized that the Court doesn't meet over any dispute. It is only for shameful travesties that a Trial is ever called.

For the occasion a two-story house on Park Avenue was secured. A local surfer named Thomas Pleasure acted as prosecutor. He wore corduroy shorts and an old Hawaiian silk-screen shirt and smiled like a soldier going on furlough. Henry was his. This was the climax to three-years of investigative work. The five judges were ready: two senior citizens, a Mercedes Benz man, a paddle-board matron and a single mother of two in her twenties. The Courtroom was filled with a motley crew that ran the gamut from athiest to evangelist. Their common objective was to win justice for the community.

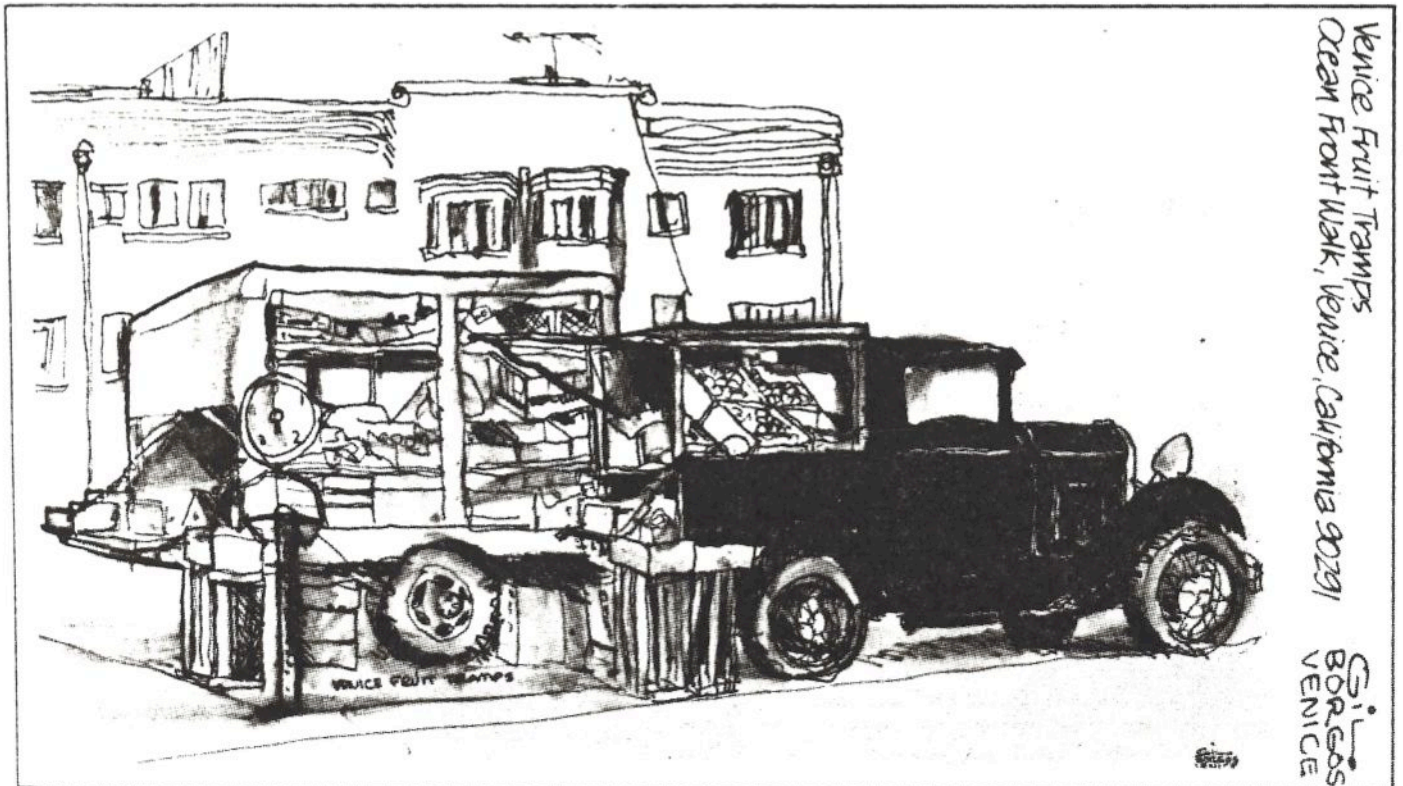
A few burly conga players convinced Ebenezer that it was in his best interests to attend. It was that or they'd make him into a drum. Ebenezer figured he would weasel through in the same way he had taken over the store. The crowd and its formal presence was something he hadn't bargained for.

The Courtroom was still, the vibrations electric. Tension hung in the air like grief at a wake and exploded suddenly when David, the Court Clerk, a crew-cut radical of twenty years service, read the charge — Impersonating a Cultural Hero. Truckin, the Hero — the man who created a community store based on cooperation and then gave it to the people — had been, he told the Court, besmirched by Henry Ebenezer who didn't bother to mention he was not the Henry who started the Fruit Hawkers. "That," groaned Truckin, "was insulting enough. But when I heard he was going to sell the store I gave up my haulin' operation in Ontario and moved back to the ocean-front."

"Right on Henry," shouted a woman from the crowd. It was old Mrs. Miles of the Dupont Hotel, sporting her white gloves and blue veiled hat.

Henry smiled. He shined his boot on the back of his pants leg and said, "It was the only thing I could do, Mrs. Miles; I couldn't stay away."

"I told you he was no good, I told you not to let him in the store."



"Mrs. Miles," Pleasure scolded, "no personal attacks. Please sit down."

Mrs. Miles persisted in her attack until Vivian, the paddle-board enthusiast, tapped the pitcher on the table. Mrs. Miles had felt the wrath of the Court before and stopped cold.

Until Truckin reappeared the Case against Ebenezer was as weak as a pencil without lead. Now with his notarized testimony the Trial was called. The pitcher of water was on the table. Like Indian campfires thin curls of blue smoke twirled upwards from incense sticks. The tribe had gathered to see justice done and were itchin' for some action.

One bald bulb hung from the ceiling.

The collective body heat warmed up the room to sauna strength and Ebenezer started to sweat. His face was tighter than usual, his lips thinner, his eyes squintier. He slunched in the chair, nervously crossing and uncrossing his legs, as his dastardly deeds were made public.

Pleasure went over the evidence item by item. His leather sandals squeaked as he paced back and forth. He looked like the sea — sandy-colored hair, sun-burnt cheeks and blood-shot eyes. He was a hot-dog surfer who relished his work. Ebenezer's partner from San Bruto acted as defense counsel. But he was an outsider and didn't understand the unusual and ritualistic ways of the community. Pleasure spelled out the rules of etiquette: no name calling, no personal arguments, no interruptions, speak once and forever hold your peace. From the evidence, they had Ebenezer by the vitals. He didn't complain either; he only slunched more, his tiny B.B. eyes darting frantically from side to side.

Ebenezer worried most about what was in store for him. This whole trial he dreaded was only a prelude to a horrible punishment, which, he knew, would be more than a pitcher of water in the chops. Would he be taken nude on Halloween Night and be left on the beach to the mercy of the crazies or into the ghetto on any night and be left to the Crips? What would the Court do to him? The bald light was irritating him, sweat covered his face and he started to smell like abandoned gym socks.

All the facts were in, and Blind Elwin, one of the senior judges, called for the Verdict. The five judges, chosen in a secret ballot by their peers, left the room and silently marched upstairs to discuss their options.

After they filed out, Ebenezer stood up and whispered to his business partner. They were both extremely nervous. Their shoulders were hunched forward, their rumps pulled in tight. All doorways were filled with residents;

there was no way out. Ebenezer wasn't going anywhere and he knew it. He sat back down slowly and pulled a bag of pistachio nuts from his pocket and chain ate them, dropping the shells on the floor. He didn't share them with his partner who sat trance-like, biting his fingernails. From behind, they both looked alike. They had the same frizzy hair and the same smell, which the incense tried to overcome.

The hostess served coffee and peppermint tea and some young people went out into the front yard to breathe in the fragrance of newly arrived Hawaiian flower buds. There was a joyous feeling to the night, an air of celebration. All that was left to do was to come up with a just and fittin' punishment.

A crash from upstairs startled everyone. It was the sound of a broken bottle and Ebenezer turned bone white. Again, his eyes darted to the exits but the doorways were solid with bodies, soft and hard-boiled varieties. There was no escape. Ebenezer looked like he was going to cry or crack or come apart at the knees.

We are a national resource and it is our responsibility to protect the community from those who would exploit her.

The five justices filed downstairs and asked the accused to stand for the reading of the Verdict. The Mercedes Benz man, tan and graying, a corporate attorney for a large Los Angeles firm and formerly a Colonel in Vietnam, wearing a blonde, polished leather jacket and twirling his Commander Whitehead moustache, began: "Henry Ebenezer, we are not here to pass judgement on the fact that you sold the 'good will' created by others and that you didn't first consult with them. Nor is this Court concerned with the deceitful methods you used in winning control of community property. Those are matters for a civil Court of Law and what we are concerned with here is community justice.

The room felt like a war-zone chapel and the chaplain was echoing the feelings of the faithful. They were one. Even Ebenezer was transfixed. All eyes were glued on Mercedes Benz. "What we're here for," he intoned, "is to determine whether a clear-cut wrong was perpetrated against the community and whether we, the Court of Justice, can do anything about it." He paused. "In this community cultural innovation is our hallmark. It is an historic tradition for us to create new ways of living. We are a national resource and it is our responsibility to protect the community from those who would exploit her and to nurture its innovative social experiments, such as the Fruit Hawkers, a community-owned store."

The Courtroom burst into a standing ovation and Benz blushed. Regaining his stately composure he concluded, "In this case we have seen ample evidence of your wrongdoings and have, therefore, found you GUILTY of Impersonating a Cultural Hero!"

The crowd swooned. A thorn, long imbedded, had been removed. Benz sat down with a smile dangling from his moustache.

Marian, the single mother, stood and asked Ebenezer, "Do you have anything to say before we pass sentence?"

Henry wailed, "You don't understand me; you just don't understand..."

"Yes we do, Henry," retorted Blind Elwin. "You don't understand our community. Just listen to our sentence, young man. I'm sure you'll profit from it more than you did from our store."

Marian read the sentence in an unemotional tone; there was no venom in her voice. "We decided that you will get your just desserts for your crimes against the community, which include: the highest prices, selling spoiled fruit for half price, no specials for the elderly, slave-labor wages, sex with unmarried female employees..."

"Here, here," came a deep voice from the crowd, "stick to the point." It was Chinaski, President of the local Dirty Old Men's Club.

Marian smiled and continued, "Henry Ebenezer, hear our Verdict. The Court has decided that residents are free to paste you in the face with any dessert of their choice, preferably old' pies, and cakes, custards and creams."

The audience roared its approval. Blind Elwin tapped his cane and Marian finished, "Remember everyone, nothing hard and nothing so rotten it has maggots. Soft food, though, is O.K., soft stuff like Henry sells in the store."

Ebenezer was ashen. His arms were wrapped around his stomach as if he were in a straight-jacket. The crowd was delirious and stamped on the floor with great glee and gusto. Blind Elwin stood and held up a red fire extinguisher. Inside it was a mush of moldy tomatoes and other stinky sundries. It was the Court's personal punishment for Henry. Elwin was led to Henry who started to bolt but was quickly held in place by two oily, bearded bikers. Elwin set off the extinguisher with uncanny accuracy. Red, black and green gludge splattered over Henry's mouth and throat and ran down into his shirt and pants. Ebenezer wept as Elwin aimed, found his mark and kept firing until he emptied the extinguisher.

Needless to say, Ebenezer's life has been the same ever since. If he doesn't get hit by at least a cream puff once a day, he thinks people don't care about him. For there are those in the community who believe Ebenezer threatened

to sell the store just to get attention, that he's lonely, and that if he ever found the right woman for him and his daughter, he'd leave town in a hurry and give the store back to Henry Truckin, the man who started the Fruit Hawkers in the first place.

Until then, you can find Henry Truckin, the original Fruit Hawker, back on the corner of Park Avenue and the oceanfront. And if you have some funky tuna fish or some curdled custard, Henry the Fraud, can be found behind sunglasses, sitting on a bench along the oceanfront disguised as an old person. Don't worry though, you can find him by his smell, as he is constantly worrying about the delivery of the next dessert he so richly deserves... □

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SWEET WILLIAM is the pen name of Thomas Pleasure, a writer and resident from Venice, California. Appropriate to his many roles, Sweet William has written for community development journals, has published a book and has been a social commentator on the counter culture for the last 6 years.



Rose Murdock, a member of the New York Feminist Credit Union for the past two years, was responsible for public relations and developing workshops. She is now in law school in Albany, New York.

Women, Dollars and Sense

How many times have you stood on long lines in the bank, received insensitive service from a bank officer or teller, had your checking account fouled up by a computer, were told some ridiculous reason as to why you were ineligible to apply for a loan and lastly were made to feel that your hard earned \$250.00 savings account was insignificant compared to Mr. Plushbottom's whose account was \$250,000.00? Sound familiar?

These problems are not encountered by the members of the New York Feminist Credit Union. The New York Feminist Federal Credit Union is the only credit union in the New York metropolitan area organized to meet the needs of women. We provide a financial alternative to combat discrimination and help establish economic self sufficiency for women.

The first feminist credit union was formed in Detroit in 1973. The concept of a feminist credit union arose when women found discrimination was prevalent in male dominated financial institutions. The common bond of feminism was the foundation for such organizations. Currently, there are 20 feminist credit unions in the country.

The New York Feminist Credit Union was formed in 1975 by a group of 20 professional business women who saw the protection guaranteed them by the Equal Credit Opportunity Act, had been traveling a bumpy road from passage into law and full implementation. Women were still being discriminated against subtly in credit and the New York Feminist Credit Union met the need to help women become more knowledgeable about their rights and more self sufficient in terms of all money matters.

Prior to the 1975 passage of the Equal Credit Opportunity Act, the most important facts about a woman to a creditor were her sex and marital status, as credit was assigned in her husband's name.

Today as a result of the new law, credit is obtainable by everyone on the same basis. The working wife's income must now be counted toward mortgage eligibility under

the same standards as her husband's. Unmarried women have become increasingly important as purchasers of condominiums and co-op apartments.

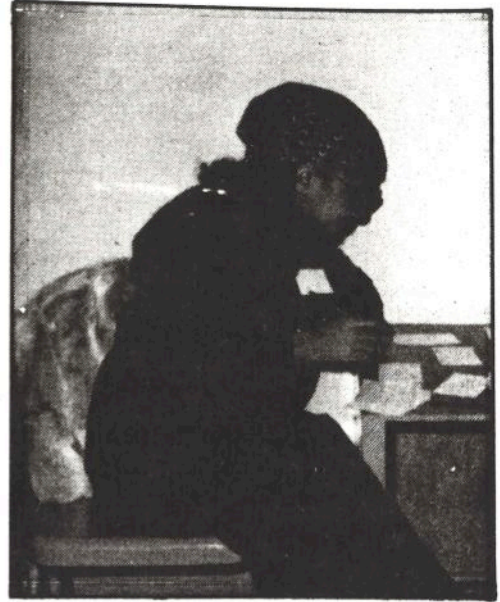
In addition, there was great reluctance to lend to single women and no willingness to lend to divorcees and single mothers. During 1976, surveys have shown that one out of every 16 applicants for mortgage loans was an unmarried woman. Projections for 1980 jump this number, to one out of every 10. However welcome these signs of improvement might be, the Federal Trade Commission received 2,000 complaints or inquiries in 1976 and 6,500 in the first 10 months of 1975. A recent H.U.D. survey of banks examined revealed that 80% of banks were not in compliance with the new law. Consequently, thousands of women are still finding it difficult to obtain credit except the thousands of women who are members of feminist credit unions across the country.

The New York Feminist Credit Union has increased in size from its original core membership of 20 in 1975 to 1200 members today. 98% of the membership are women. The average age of the membership is 36. Most of the women are freelance, professional, small business women.

The more personal approach at N.Y.F.F.C.U. has opened the doors to loans for women who had trouble getting the money from banks or savings and loans associations.

Every attempt is made to know personally credit union members and their families. One case in point, is of a member in her mid-thirties, with sufficient income who was refused a mortgage from a bank because she was single and still of childbearing age. She came to the credit union and after careful deliberation with a loan officer received a loan and is today proud owner of her dream

by T R Murdock



house. She has also received budget counseling and referral to other additional financial resources to help with the renovation of her home.

The New York Feminist Credit Union makes every effort to support its members in non-traditional occupations. In 1976, the credit union was particularly pleased to grant a loan to a woman architect/carpenter to open a carpentry shop. She had previously been considered a bad credit risk. She has since paid back the original loan and has been granted three additional loans. Today she is a successful business woman and has lent her expertise to other credit union members as a speaker at a workshop on owning and operating a small business given by the Credit Union.

One member, who is a freelance designer, after importing merchandise found her goods would not be released to her without payment in full. She came to the credit union and was granted an emergency loan which enabled her to open a successful retail shop in downtown Manhattan. She has remained a faithful credit union member.

At present our services range from auto loans, personal loans, fully collateralized loans, travelers checks, money orders, financial counseling and workshops.

Last Fall, the credit union ran a highly successful workshop series entitled "Women, Dollars and Sense". The subjects included budgeting, marital law, the uses and abuses of credit, how to own and operate your own small business, and investments, and a hedge against inflation. The workshops were well attended and publicized. We received media coverage from all the local newspapers, TV and radio stations.

The series benefitted many women who were not familiar with the credit union prior to the workshops. Our financial counseling service has led us in to becoming specialists on credit rights and discrimination. Some of our staff handles telephone inquiries on credit problems and

speaking engagements at workshops and seminars on women and credit. Others appear on TV and radio programs, discussing the problems that women still face in establishing credit and the discriminatory practices that still prevail.

We have realized the importance of women establishing credit in their own right and have felt it our responsibility to reach as many women as possible with the facts. We are often asked by many women why they should bother to establish credit at all. Our answer to this is that approximately 85% of all American women will at some point find themselves single again either through the death of their husbands or divorce. By never having a credit card, checking or savings account in their own name, financial survival in our credit oriented society would be difficult.

During the coming fall the credit union is running workshop programs for the Displaced Homemakers, Single Parent Mothers and the AD program. We will be extending our services to the economically disadvantaged areas of East Harlem and South Bronx. One to one counseling and whatever services are necessary to meet the particular needs of the women in these communities will be given.

Today the current credit union staff is CETA employed and is as diversified as our membership. In the past the credit union was run by an all volunteer staff. Our staff includes a potpourri of talents, a chef/officer manager, an actress/singer/bookkeeper, an artist/delinquent officer, an early child teacher/community organizer, a counselor/photographer, a credit specialist and mother of two and myself a writer and soon to be attorney.

If there is not a feminist credit union in your area, be adventurous, join the co-operative movement, begin one today! Where else can you get all the pleasures of low interest rates, high dividends and the leverage to appoint or discharge the board of directors? But most importantly, you will be helping women to help themselves.

Credit Unions are non-profit, co-operative institutions owned by their members. They are self-help savings and lending institutions chartered by both state and federal governments. They are operated by people who have a common bond, such as employees of a company, church or government agency. The credit union is managed on a democratic basis with members electing a board of directors, who set policy for their individual credit unions. A credit committee is elected and is responsible for all decisions on loans.

Many credit unions are run by an all volunteer staff or with the assistance of one or more paid workers. It is a common occurrence for large companies to provide space for their credit unions.

Credit unions began in Germany around the mid 1800's when a small group of share croppers pooled their resources and founded the first credit co-operative society. However, credit unions did not appear in the United States until the early 1900's when a Frenchman named Alphonse Desjardins established the first credit union in New Hampshire. One reason they were formed was to enable the little guy to get loans at reasonable rates, when big financial institutions weren't interested.

The state of Massachusetts passed the first State Credit Union Law. In 1934, Congress passed the Federal Credit Union Act which permitted the establishment of credit unions anywhere in the United States. That same year The Credit Union National Association (CUNA) was formed to regulate the development of credit unions. There are over 23,000 credit unions in the United States today.

Some credit unions in addition to offering savings accounts and personal loans now offer other services. Many but not all credit unions offer home improvement loans, open end lines of credit (there is a limit on the amount of money you can borrow), car loans, shared draft checking, Keogh tax sheltered retirement accounts, automatic deposits of funds and payment of certain bills, travelers checks, money orders, financial and mobile home loans.

The potential of a credit union is contingent upon its size and the focus of its members. However, the credit union's charter may legislate as well.

All deposits, which are called shares, are automa-

tically insured up to 40,000 dollars by the Credit Union National Association.

Interest is collected at a higher rate than you'd earn on a savings account at a savings bank. Generally an ordinary savings account yields 5 to 5¼% interest, but a federally chartered credit union can pay up to 7 percent on a regular savings account.

The profits of the credit union are called dividends. At the end of the year dividends are declared by the board of directors and the profits are split amongst the shareholders.

The kinds of loans offered are signature (unsecured) collateralized, auto and home mortgages. The top interest rate on loans is 12%. Generally, it is easier for members of a credit union to get loans, particularly if they have established a savings history with their credit union. Most credit unions also tend to be more imaginative in accepting collateral for a loan.

A small percentage of credit unions in the country are offering a service called "share draft." That's credit union lingo for a check. However, this service is not common yet.

If you are fortunate enough to belong to a credit union that issues credit cards you've lucked into a bargain. Bank credit cards generally charge 18 percent on the first \$500.00 and 12 percent after that. Credit unions' top interest rate is 12 percent.

If you don't work at a place where there is a credit union or don't belong to an organization that has one that accomodates your particular needs as women, then you should think seriously about beginning your own credit union.

There is a good chance you can get one going assuming you have a large enough group with a common interest involved. Generally 200 people are recommended but our credit union began with a group of 20 women. Common interests can be a church group, a women's organization, a neighborhood group or a business organization or club.

Expect a lot of paperwork. First, write to your state's Credit Union League and they will provide additional information about the organization process and what prerequisites you need to start your credit union. □



Those who are possessed of a definite body of doctrine and of deeply rooted convictions upon it will be in a much better position to deal with the shifts and surprises of daily affairs.

Winston Churchill

TRUSTEESHIP:

The Inevitable Child of Socialism and Capitalism

by Terence Mollner

* This article is the beginning of an attempt to develop a "grand theory" or "ideology" that speaks to the problems of our society as we enter the 1980s. The word "trusteeship" shall be used to describe it. That was the word used by the founder of this new ideology, Mahatma Gandhi, and it is his spirit and wisdom that we shall have to learn if we ever hope to replace corporate capitalism and state socialism with it.

"Trusteeship" is the theory that all social-political-economic activities be democratically controlled by those who are affected by them and managed for the health and welfare of society as a whole. In other words, we are all "Trustees" of the evolutionary process and find happiness, health, love and full self-expression in the process of serving as a "trustee" during our lives.

The many crises of 1979 — increasing inflation, low productivity of the workforce, continually increasing divorce rate, continually increasing crime rate, etc. — all find a large portion of their root causes in our economic, business, and productive systems. Nowhere have the shortcomings of these systems revealed themselves more vividly than in the energy crisis of 1979.

The response of the American people to the 1979 energy crisis has been an overwhelming vote against the handling of the economy by the corporations and government. It was the last straw. The American people no longer trust the invisible hand of the free economy together with government created incentives to act in the best interests of the individual American as the liberal philosophy taught it would.

Observing this situation in our society, I set out on a journey to find the root causes of the evolution of our society to its present state as well as the next steps to improve the situation. My journey took me to India where I studied Mahatma Gandhi's theories of non-violence, especially in economic activity.

Then I journeyed to England where I studied their mixed economy and the industrial cooperative ownership efforts. Finally I visited the most successful producer cooperatives within a capitalistic society in the Basque village of Mondragon in Spain.

Gandhi helped me see the alternative to socialism and capitalism which he called trusteeship. England helped me understand that producer cooperatives are collective capitalist enterprises and do not solve the problem. And the Mondragon Cooperatives provided me with the policies and structure to make trusteeship work. They gave me a demonstration of trusteeship in action.

I — Gandhi's Concept of Trusteeship

Let's take a look at the philosophical problems, the basic assumptions about nature and human interaction upon which Gandhi's concept of trusteeship stands and how they differ from the prevailing assumptions of our present social-political-economic society.

Gandhi clearly had an "active" dedication to cosmic welfare or the collective good of humanity and led religious and spiritual activity back into the marketplace and legislative hallways which are their natural home. He reasoned that if God had him on Earth, Earth is where he wanted him to live and not to spend his life trying to get to heaven. Thus behaving wisely, lovingly, beautifully, and justly in all earthly activities from a position of embracing the things of Earth and the flesh as part and parcel of God was the spiritual way.

Further, psychologically speaking, I would say he understood that:

- a. All people have the purest of ultimate intentions at all times from their subjective point of view;
- b. and, therefore, all people have equal good intentions at all times.

This is the brilliance of non-violence. If it is true that a human being "always" is pursuing good, with "good" defined as taking care of his or her own survival and health needs in order to move to the greater pleasure of caring for the survival and health needs of all of humanity, then it ought to be possible to trust in that process in oneself and others even in the most fearful and hostile disagreements. Gandhi believed that if he could sit eyeball to eyeball with a person and move from a total confidence in the other's innate orientation to the good of us all and have no superior or inferior airs about himself, there would be nothing left to do but seek an amicable and just solution which they would surely find their way to in the absence of any reason not to.

The proof of this applied theory of psychology lies in the successes of Gandhi's political life — freeing India from Great Britain, ending the Salt Tax, etc. And many have tried to follow his example. However, the difficulty of trusting in one's own intentions, never feeling superior to another, and trusting in the other's pure intentions does not come to us easily, especially in the face of very opposite beliefs.

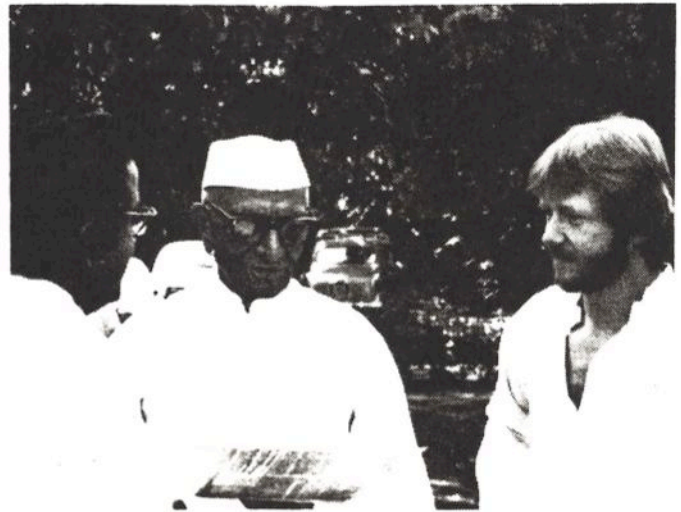
Gandhi believed in the freedom and power of the individual, and he knew this was best protected by having all decisions made at a local level where they could be "personal" rather than at the state level where it is extremely difficult to do so.

J.D. Sethi, a member of the Planning Commission of India in his recently (1978) published book, **Gandhi Today** explains it as follows:

Man is central to all aspects of the Gandhian system. One may say that this is true of all systems. But it is only superficially so. Most systems give precedence either to individual man (liberalism) or social man (socialism). For Gandhi, man was important equally as an individual and as a member of society. The relationship between man and his fellow beings was as much of love as of struggle, because an individual could be oppressed by and alienated from society, just as an individual could become anti-social. We all chant two slogans of the French Revolution, "Liberty"

and "Equality", but we forget about the third, "Fraternity". Little has been written on the third slogan. For Gandhi, it had to be all three or none because they added up to one whole which determined the relations between man and society. Nonviolence was man's greatest instrument for achieving fraternity or link between man and man, by which the social fabric was made.

Modern capitalism and communism jointly stand condemned, on the strength of the theories of Gandhi and the young Marx, as engines of exploitation and as prime begetters of selfish materialism and alienation that were produced by the hard dichotomy between man and society. All the Third World countries and their elites and eclectic models too have lost their legitimacy because of the perpetuation of privileges and poverty. We and the rest of the world will have to search for those natural communities of which Gandhi spoke and which link man and society without exploitation.



As for those who have wealth, skills, and resources at this time, should they give them away, distribute them equally or give them to the state? Gandhi said:

The rich should ponder well as to what is their duty today: They who employ mercenaries to guard their wealth may find those very guardians turning on them. The moneyed classes have got to learn how to fight either with arms or with the weapon of non-violence. For those who wish to follow the latter way, the best and most effective mantram is "Enjoy thy wealth by renouncing it. Expanded it means: "Earn your chores by all means. But understand that your wealth is not yours; it belongs to the people. Take what you require for your legitimate needs, and use the remainder for society." This truth has hitherto not been acted upon; but, if the moneyed classes do not even act on it in these times of stress, they will remain the slaves of their riches and passions and consequently of those who overpower them.

I see coming the day of the rule of the poor, whether that rule be through force of arms or of non-violence. Let it be remembered that physical force is transitory even as the body is transitory. But the power of the spirit is permanent, even as the spirit is everlasting.

And on another occasion Gandhi was asked:

Supposing India becomes a free country tomorrow, all the capitalists will have an opportunity of becoming

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statutory trustees. But such a statute will not be imposed from above. It will have to come from below. When the people understand the implications of trusteeship and the atmosphere is ripe for it, the people themselves, beginning with Gram Panchayats, will begin to introduce such statutes. Such a thing coming from below is easy to swallow. Coming from above it is liable to prove a dead weight.

So, basically, if freedom was to be protected, people had to become converted, do it freely as individuals, band together and do it freely as groups, not competing but converting the wealthy as they went, and demanding their behavior be in the spirit of trusteeship, whether rich or poor, at all times. If they failed significantly it was the responsibility of those affected to prevent further misuse of public wealth and power by non-violently resisting, by non-cooperation.

We shall let Gandhi have the final word on this theory of trusteeship:

Supposing I have come by a fair amount of wealth — either by way of legacy, or by means of trade and industry — I must know that all that wealth does not belong to me; what belongs to me is the right to an honourable livelihood, no better than that enjoyed by millions of others. The rest of my wealth belongs to the community and must be used for the welfare of the community. I enunciated this theory when the socialist theory was placed before the country in respect to the possessions held by zamindars and ruling chiefs. They would do away with these privileged classes. I want them to outgrow their greed and sense of possession, and to come down in spite of their wealth to the level of those who earn their bread by labour. The labourer has to realize that the wealthy man is less owner of his wealth than the labourer is owner of his own, viz., the power to work.

The question how many can be real trustees according to this definition is beside the point. If the theory is true, it is immaterial whether many live up to it or only one man lives up to it. The question is of conviction. If you accept the principle of Ahimsa, you have to strive to live up to it, no matter whether you succeed or fail. There is nothing in this theory which can be said to be beyond the grasp of intellect, though you may say it is difficult to practice.

II — Trusteeship in Practice: The Mondragon Cooperatives

Is there a community somewhere operating on these principles? There is one that comes very close — the Mondragon Cooperatives in the Basque region of northern Spain.

In only twenty-three years they have created 18,000 jobs, mostly mechanical, electrical, and electronic industries. They are the number one producers of refrigerators, stoves, hot water heaters, and tools in Spain. There are eighty primary and secondary cooperatives. (Secondary cooperatives are, in effect, the institutions shared by members of the group as a whole: the cooperative bank, the technical school, and the welfare insurance organization.) There are producer cooperatives, consumer cooperatives, cooperative schools, service cooperatives,

and a medical and preventative medicine cooperative. The coordinating agent is the Caja Laboral Popular — a cooperative bank — which has over 200,000 depositors.

Interestingly, the Mondragon Cooperatives were begun by a highly spiritual person who, like Gandhi, believed religion belonged in the marketplace. Fr. Jose Maria Arizmenda, a young Basque priest with remarkable convictions and organizing skills, arrived in Mondragon in 1941 with the mission to become “the counselor and adviser of the working people”. He first mobilized local support for a badly needed technical school. Later, after unsuccessfully working for change within the traditional capitalist structure of the town’s largest industry, Fr. Arizmenda and 4 graduates of his school took a bold step towards establishing a community-based cooperative economy.

In 1956 the five men left Union Cerajera to begin Ulgor, the first producer cooperative, which manufactured oil stoves. A small part of the starting capital needed came from the savings of the five founders. The remainder was raised from the Mondragon community. By 1959 Ulgor had effectively absorbed two previously capitalist foundries in the nearby village of Escariaza, and its workforce had grown to 143. Also by 1959 five other producer cooperatives had been launched as well as a consumer cooperative.

Along with the creation of the bank as the coordinating agent and supplier of capital was the creation of a “Contract of Association” by which all coops which wish to join or remain in the group must abide. This is the key structural addition which, practically speaking, raises the Mondragon Cooperatives beyond collective capitalism and into the world of trusteeship.

A look at the eight key and distinct groups of provisions of the Contract of Association, which together form the foundation of the cooperative’s structure and policies, will reveal Fr. Arizmenda’s Gandhian orientation:

1. Provisions designed to ensure full bottom-upwards and democratic self-government.
2. Provisions to promote efficient management.
3. Provisions to promote management-shop floor solidarity more generally.
4. Provisions which require the contribution of capital stakes by all worker-members, which distinguish the collective indivisible elements in enterprise ownership from those credited to individual worker-member accounts, which limit the return on capital, and which regulate the distribution of profits (or losses).
5. Provisions designed to protect job security and to impose a regime of work behaviour and discipline appropriate to a co-operative structure.
6. Provisions designed to promote inter-co-op solidarity and to ensure optimum group co-ordination.
7. Provisions designed to promote solidarity both with the local community and with non-co-op workers and enterprises in the neighborhood.
8. Provisions designed to ensure that the co-op does not become inward-looking but pursues ‘open door’ policies of maximum job creation.

Concerning the last item, the Caja Laboral Popular (CLP) has an Entrepreneurial Division which is committed to the creation of two new industrial enterprises each year

in order to create more jobs in worker owned cooperatives. The capital in the bank is used mainly for uncollateralized loans to these new enterprises and other cooperatives.

To do so they use a unique philosophy. They are willing to change the management or the product as necessary to ensure success in creating a viable business for the workers who have stepped forward to take responsibility for the new business. Using this philosophy they have had a 100% success record in venture capital capital investments. (This is completely unbelievable to conventional venture capital firms. They achieve success in only 20-25% of business start-ups and assume this to be a given.)

Each cooperative and the association of cooperatives restructured along Gandhian psychology. Their first responsibility is to provide a livelihood for themselves and then to serve society as a whole. Each cooperative contributes 30-60% of its net profits each year to social service and charitable activities. But, more importantly, the bank creates at least two new industrial cooperatives in the association each year which serves individuals and society in a permanent way by providing trusteeship jobs to individuals. Is there any charitable or social service to society which can match that?

The definition of trusteeship was that 'all social-political-economic activities are democratically controlled by those who are affected by them and managed for the health and welfare of society as a whole as well as for the health and welfare of the individuals employed and directly affected by them.' Each coop is independently and democratically controlled for the good of the workers and society as a whole both in the way they operate the business as well as through the distribution of their profits. Through the Contract of Association of all the cooperatives, which now includes almost every productive and service activity a community needs, anyone has a legitimate right to challenge the behavior of any cooperative. If any cooperative is found by a majority of the cooperatives to be acting against the interests of the community as a whole, it can be voted out of the association. The bank's commitment to creating more substantial enterprises each year is a never ending process in itself to both living and perpetuating trusteeship.

"Truth" in economic activity is rightly seen as necessitating "freedom" and "social responsibility." All processes of conflict resolution are "nonviolent". All are "equal" owners. Each person has only one vote regardless of the amount of capital in his or her share account. Each individual, cooperative, and the association of cooperatives is fully financially and politically independent (Swadeshi). And each shares in the productive work (Bread Labor).

At the Coperci factory I visited I noticed that the office of the President of the Junta Rector (Chairperson of the Board of Directors) appeared little used. It was explained to me that he was on the floor working a dye-press and only comes to his office for meetings. Also they are exploring methods whereby all management personnel will also spend time working on the shop floor.

Lastly, no employee can receive a salary greater than three times that of the lowest paid person in their cooperative. In the beginning the lowest paid salary was also kept at the level of a similar worker in a conventional industry as an act of solidarity with other workers in the

community. However, they have allowed the lowest salary to rise slightly above that level now. In addition efforts are made to keep all salary levels within the association similar.

Through the cooperatives all workers have their physical and security needs fully met. No one will ever be fired save for inordinant personal and destructive behavior. They have all the fringe benefits any worker would want plus job security. They feel so secure that they are automating productive activities as much as they can. Workers at Coperci enthusiastically pointed to new machines they had developed themselves each of which eliminated four workers. They know that new jobs are being created both by the expansion of their cooperative and by the bank every year and the increased efficiency of production directly benefits them and the community rather than some third party called a stockholder. To watch workers assembling appliance components with the clear feeling that they were taking care of themselves and benefitting society in every way at the same time was my greatest pleasure while visiting factories.

Given that their physical and security needs are highly met, they are free to focus on their affective and ego needs. There is ample security and space within which to attend to one's affective needs; and, interestingly, attending to one's ego needs is simultaneously attending to self-actualization because of the trusteeship values. Everyone wants to be viewed by the community as one who is contributing significantly to the improvement of society; and the greatest social service one can perform and the perpetuation of the Mondragon Cooperatives are seen as one and the same thing.

While interviewing a man who was completing his two years of training at the bank in order to begin and be the first manager of a toaster factory, I asked him if he wasn't frustrated at having to spend two years at the bank writing a feasibility study and doing marketing projections. His response was revealing. "You bet!" he exclaimed, "I knew two years ago that my toasters would sell; yet I have had to spend two years proving it to them while 4000 people in my community need jobs!" I immediately thought how unusual that would sound to a venture capitalist on Wall Street.

This man did not need to do this very difficult work. He was near the top of the pay scale in the position at the factory from which he came. He was doing it for the "ego" satisfaction; and, because of the values and



structure of his community, "self-actualizing" action was what the people in the community appreciated.

When talking with the people in the Mondragon Cooperatives about Fr. Arizmenda, one finds them all remembering him especially emphasizing that his interpretation of the progressive social doctrine of the Catholic Church was that there must always be a balance and solidarity running through the entire system and one of the keys to its success:

Having said that, it seems reasonable to suggest that two key ideas pervade these structures: balance and solidarity. Looked at as an exercise in creating balances, the features of these structures which stand out most clearly are:

1. *The balance between capital and labour.*
2. *The balance, within the enterprise, between the individual's interest and the interest of the enterprise as a whole.*
3. *The balance between democratic control and efficient management.*
4. *The balance between the interests of the enterprise and the interests of the local community (or region) within which it works.*
5. *The balance between individual responsibility (capital stakes, tough disciplinary provisions) and collective responsibility (e.g. for employment protection).*
6. *The balance between the independence of the individual base enterprises and the strong central co-ordination by the bank of the group's operations as a whole.*

Alternatively we can put the emphasis on the idea of solidarity and see the key structural features as those which encourage:

1. *Solidarity between capital and labour.*
2. *Solidarity between shop floor and management.*
3. *Solidarity between the enterprise and the local community.*
4. *Solidarity between the base enterprises and the bank at the centre.*

It is, I think, in these terms of solidarity and balance, rather than in terms of more traditional co-operative categories, that the Mondragon structures can best be understood.

The Mondragon Cooperatives are not without shortcomings and problems. They even had a strike once. Yet on the whole they fit the definition of trusteeship. I believe it is also the model we can use to establish trusteeship

within the American economy without having to change any of the existing legal structures. It is a "grand theory" that can be effectively developed, legally and non-violently, within our present structure. Like anything that works in serving individuals and society, it will be copied and the processes of educating the American public to trusteeship will be a process of explaining the "ideology", observing it in action, and doing it.

III — Organizing for a Trusteeship Economy

Besides the usual educational and training programs that could be created, I envision the development of three organizations which will assist people to learn trusteeship by doing it: Community Trusteeship Corporations, Producer Trusteeship Consulting Firms, and a Trusteeship Caucus within the Democratic Party.

A Community Trusteeship Corporation (CTC) is a for-profit, membership cooperative that can be begun by any individual or group of people in any neighborhood or rural area. Its purpose is to serve the role of the bank by raising capital and creating producer, retail, wholesale, educational, housing, medical, etc. cooperatives which will be associated with the CTC coordinating the activities of the association. In every community there are business opportunities unnoticed because of the nature of our free enterprise system. For instance, if a bike shop would be a profitable business in a certain suburban town, it will be up to an individual or entrepreneurial group to notice it. There is no group committed to the town which views itself as responsible for noticing the needs of the town or seeking out business opportunities. The CTC could take on this task and be the first to think of establishing a bikeshop in the town . . . or salad bar, or disco, or a construction company, or when ready for it, an electrical appliance factory. Each CTC, of course, will develop according to its own expertise and interests; but there is room in every community for a CTC.

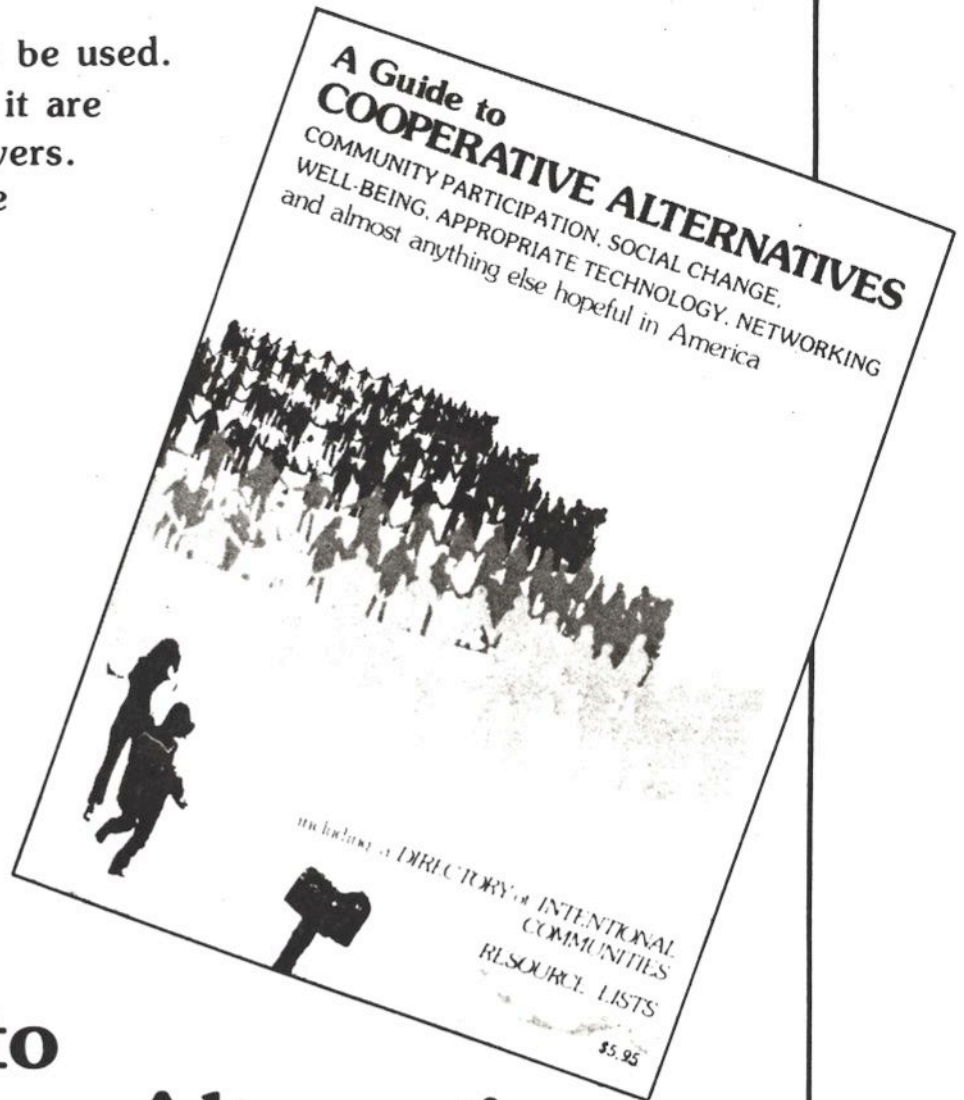
The second task to attend to is the development of organizations which can come to the assistance of workers confronted with the problem with which the workers at Ingersal-Rand's Greenfield, Massachusetts tool factory were confronted. This Producer Trusteeship Consulting Firm would be able to educate the workers in trusteeship thought, structures, and benefits and provide the management expertise and capital to allow the workers to purchase the tool factory from Ingersal-Rand and convert it into a Trusteeship Cooperative. Afterwards it would remain to assist in the creation of a CTC for the area also.

Finally, an effective way to spread the idea of trusteeship beyond actually doing it would be to eventually create a Trusteeship Caucus in the Democratic Party to advocate laws that would be supportive to a trusteeship society. □

TERRY MOLLNER helped design, and remains on the board of, the Community Investment Fund and the Institute for Community Economics. Terry has just returned from a trip to India, England and Spain. He has written a major thesis on trusteeship from which this article is excerpted.



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by Anne Manuel

As an International Labour Office report has pointed out, there does not legally exist such a thing as a European Cooperative, much less an international one. No cooperative has yet received the legal right to collaborate at a supranational level. However, in the case of European Cooperative Longo Mai, legal status does not reflect actual practice.

Over the past seven years, a small group of young Europeans has gradually formed a federation of sixteen self-managed production cooperatives across the mountain regions of France, Switzerland, and Austria. These cooperatives are based on three complementary economic pillars: agriculture and forestry, stockbreeding and small-scale artisanal industries. The federation has been growing steadily since its founding. The success of their work in Europe has allowed the European Cooperative to expand this year to Costa Rica, where they have established what they hope will be the first of many self-supporting cooperatives to provide long term relief for the thousands of Nicaraguan refugees forced to flee Somoza's massacres. In connection with this recent project, Longo Mai has come to the United States.

HOW DID THE EUROPEAN COOPERATIVE COME ABOUT?

The founders of the European Cooperative sprang from the trade union activism of the late 60's in Western Europe. The ideas leading to the formation of the European Cooperative were articulated at a congress of several hundred activists in Belgium, in 1972. Their analysis of the socio-economic condition of Europe led them to the following conclusions:

— industry more and more concentrates itself on the coast, as do urban centers;

— these urban centers are in danger of being choked by the problems that confront them, especially the shortage of millions of jobs;

— the plains are becoming latifundos devoted to mass-production of agricultural goods for a distant market;

— this concentration of production displaces small farmers who then must flock to the cities in search of jobs;

— these trends are part of a larger problem; Europe is slowly being wrung dry by industries that are en route to the Third World, where they find a more profitable climate due to lower wages and government restrictions.

The mountain regions of Europe have been the first victims of this process. Unable to compete with or adapt to large scale agribusiness, the small mountain farmers have been forced into bankruptcy. The mountain soil has been depleted from overspecialized production, its slopes eroded from unrestrained logging. The principles of modern industrial development have led to a steady deterioration, isolation, and finally abandonment of Europe's mountain regions. In a time when Europe is encountering increasing difficulty in feeding her inhabitants, the Longo Mai cooperators believe reclaiming these lands to be of utmost importance. But how to go about it...

The young Europeans felt that by forming a number of farming communities in these impoverished areas, they could work with the local people to bring a new form of economic activity to the mountains; a form of activity which could strike a balance between the traditional mountain methods of farming and building, and the achievements of modern technology, thus "preserving the diversity of mountain life while using the means of lightening the workload that technology has devised." (1)

WHAT HAS THE EUROPEAN COOPERATIVE LONGO MAI DONE SO FAR?

Since the conference of 1972, Longo Mai has grown to the strength of sixteen cooperatives in Europe and one in Costa Rica, with plans underway in the United States and Bangladesh. However, it has been a long, hard climb from the first Congress to the present day.

Longo Mai's first land was bought in Southern France with funds raised in France, Switzerland and the Federal Republic of Germany. Twenty-five idealist youths with little knowledge about survival in the mountains set to work to scratch a life out of the poor land. Their first few years were a difficult apprenticeship. The first winter was nothing but potatoes for breakfast, lunch and dinner. However, by seeking out the old mountain folk and asking their advice, the young cooperators quickly learned the traditional techniques of farming, building and stock-breeding.

It was there, in Southern France, that the European Cooperative was christened. "Longo Mai comes from the Languedoc dialect of that area, and it is an old slogan meaning, "Long may it last!". The local people proposed the name for the first cooperative and it stuck, becoming the name for the entire organization.

Since 1972, much of Longo Mai's history has been tied up in the consolidation of its communities. Starting from nowhere is never an easy job, but they have tried to learn from their neighbors and to avoid becoming a self-centered community.

With local people's help, they were able to revive many dying traditions, traditions far more colorful and appropriate to mountain life than the modern techniques introduced by big business agriculture and developers. With stones cleared from the fields, the cooperators rebuilt several old ruins, using a traditional building technique which had all but died out.

Another tradition revived was the overland migration. Before the onset of stable and feedlot stockbreeding, the mountain shepherds used to take the sheep on a great migration to save pastures from overgrazing and to improve the quality of the meat. This transhumance also provided a strong cultural bond between villages as the shepherds visited different villages, where they celebrated with dances and gypsy music. The revival of the transhumance has allowed the cooperators to deeply integrate themselves into the fabric of mountain life.

A WORD ON COOPERATIVE PRINCIPLES

The founders of Longo Mai found cooperative living the most appropriate foundation for the new kind of activity they espoused. In order to be a strong and lasting movement, the cooperators felt they must consolidate themselves as a group, to develop collective responses to hardship.

The work of the cooperatives is done by small affinity groups: shepherds, woodcutters, cooks, etc. The jobs are rotated. It is within these affinity groups that ideas and initiatives are born. They are discussed and criticized thoroughly by the group and then brought to the nightly discussion in which the entire cooperative convenes. Meetings last all night, every night, facilitated by countless bottles of cognac.

Each member of the cooperative is expected to take equal responsibility for initiatives and direction of the entire federation. To facilitate equal participation and to prevent the development of a hierarchy within the cooperative, each member undergoes thorough training in all the areas of cooperative work, from woodcutting to building to fundraising. This multi-skilled training ensures that each cooperator, instead of becoming an expert forester, mechanic, or PR man, will acquire all the skills necessary to participate in the creation of further cooperatives. This capacity for re-creation of autonomous economic units is one of Longo Mai's essential strengths. The autonomy of each cooperative and its links with the others allows each the flexibility necessary to meet the needs of each particular region.

By 1974, the first cooperatives had become almost completely self-sufficient in basic necessities. As the number of cooperatives grew, they began to establish complementary production. The wool from one cooperative's herd would be spun at the spinning mill developed at another. The spinners also helped local shepherds who had nowhere to send their wool since the local spinning mill closed down in 1968.

The devastating drought of 1976 gave the European Cooperative a chance to seriously help the mountain farmers, and it was their drought campaign that thrust the cooperators into a leading role in the re-development of the mountain economies. When the drought hit, Longo Mai recruited hundreds of young volunteers from urban centers to help in four desperate areas. Five hundred metric tons of



of fodder were collected and sent to Grisons, Devoluy, Embrunnais and Ubaye, where many small farmers were on the verge of bankruptcy. Volunteer labor also aided farmers in a series of haymaking camps organized by Longo Mai. A massive fundraising campaign was begun to buy Scandinavian and Yugoslavian fodder for local use. This campaign was unsuccessful due to transportation costs. However, the fundraising left Longo Mai with a considerable sum of money by the end of the summer.

After consulting with friends, agronomists, economists, etc., they recognized the opportunity these funds provided to move from simple emergency relief to long term preventative measures:

"We...saw for ourselves that, when disaster hits, small farmers are still utterly dependent on the firms which sell animal foodstuffs. So, instead of distributing the money to thousands of small farmers [which would not have even saved a sheep apiece]...we...decided to reduce, and even abolish [their] dependence on industrially-produced animal feed, by creating a mill for manufacturing low-cost fodder from locally-produced straw, cereals and oilcake."(2)

The opening of the cereal mill was followed by the establishment of an oil mill to replace the expensive imported soya used to enrich the oilcake with locally-produced sunflower oilcake. Obtaining the oilcake presented a further obstacle as sunflower cultivation had diminished considerably in the area. It was found that the

reason for this decline was that the only oil mill left in the Southern Alps was 120 kilometers away, and milling fees cost the farmer 40% of his crop *before* purchasing the oilcakes!

The situation was remedied by planting several hectares of sunflower with local farmers and buying a small oil mill, to be owned and run in cooperation with the local people.

Mastery of the entire production cycle of livestock fodder constitutes a remarkable instrument of economic independence for hundreds of small farmers in the Southern Alps. It is this kind of achievement that the Longo Mai cooperators strive for throughout Europe's mountains.

Since those first successes, many more small firms have been set up to meet needs of the local economies and increase their autonomy. Fundraising throughout Europe has allowed the establishment of a permanent Emergency Fund. The fund is used to react to crisis and take preventative actions.

Although Longo Mai has had their hands full with local problems, their ideas and actions have shown global concern. In 1973, after Pinochet's bloody coup, Longo Mai pressured the Swiss government to let in hundreds of Chilean refugees. Some settled in Longo Mai.

In 1975, the cooperative launched an appeal, signed by the Chancellor of Austria, Bruno Kreisky, the former President of the European Economic Community, Jean Rey and others, to the government of Paraguay, who had sent troops to occupy Indian/Jesuit farming communities. The appeal, however, failed to save these communities.



In 1979, Longo Mai launched its most ambitious campaign yet, firmly establishing itself as an international cooperative. The events leading to the establishment of a new cooperative in Costa Rica went like this: In September last year, the popular uprising in Nicaragua was put down by Somoza's National Guard. Thousands, mostly young people, were forced to flee from the massacres to Costa Rica and Honduras. Their plight remained unknown to the rest of the world.

Nicaraguans living in Europe asked Longo Mai for help. As in 1973 and 1975, they decided to take action. A delegation led by Pastor Hans Schadelin went to Central America. Before departure, they contacted European governments and relief organizations. According to UN High Commissioner Hartling, the number of refugees was small and the problem was under control.

The Costa Rican government and local representatives told another story: they needed urgent help. In Costa Rica alone, at the beginning of October there were 8,000 refugees (in November 16,000 and according to latest estimates, around 80,000). In the camps medication and food were in short supply.

In Honduras the situation was worse. The military junta and the Red Cross collaborated and concentrated the 30,000 refugees in huge camps close to the Nicaraguan border. There was a food shortage and the beginning of contagion.

In early October, on the advice of the Longo Mai delegation, the Costa Rican government appealed for help to its European counterparts. An aid program was worked out with the government refugee commission. A few days later the first charter flight with relief material left Basle for Costa Rica. Part of this was gifts from Swiss firms. By the end of December, Longo Mai had sent a total of 50 tons in relief supplies to Costa Rica and Honduras. The Chancellor of Austria, Kreisky, responded to the appeal for help by sending a team of doctors to the camps in Honduras. The European Parliament, informed of the plight of the refugees by Longo Mai, passed a unanimous resolution condemning the Somoza dictatorship and asking the governments of Europe and the U.S.A. to help the people of Nicaragua and Costa Rica.

The Longo Mai delegation intervened on behalf of 92 orphans stranded in Masaya, Nicaragua, whose orphanage was in a combat zone. After months of negotiations with diplomatic help from Switzerland, the children were finally evacuated to a new home in Costa Rica, the cost of their keep being taken over by Swiss and French families.

In mid-October, Longo Mai learned that 200 Nicaraguan refugees were being held as political prisoners in Choluteca and Tegucigalpa by the Honduran army. Their situation was precarious. Father Donald O'Mahoney, a member of Pax Christi, joined delegates from Longo Mai to travel to Honduras. Diplomatic interventions were made by various European governments and the Honduran authorities allowed the prisoners to depart.

The Comite Ecumenico (coordinating body of the World Council of Churches in Costa Rica), the Ministry of Health, the Y.M.C.A. and other relief organizations used equipment from Longo Mai (tents, beds, radios, medications, etc.). At Longo Mai's request, several papers and press agencies sent correspondents to Central America, leading to long reports in mainstream journals and a documentary for TV.

At the end of October, 32 young Nicaraguans arrived in Switzerland to work in the Longo Mai cooperatives in Europe. Longo Mai received financial support from Belgium, Holland, Denmark, Norway and the U.S.A. for their actions in Central America.

As a long term solution, they proposed the creation of refugee cooperatives in Costa Rica. The continual flight of Nicaraguans across the border into Costa Rica has put severe strains upon that country's flagging economy. The basic idea of the cooperative settlements is to provide the means for Nicaraguan families, together with Costa Ricans and refugees from other parts of Latin America to make a living for themselves from farming, forestry, stockbreeding and handicrafts; working and receiving training instead of vegetating in camps.

It is hoped that this training in socio-economic self- and democratic management will allow the opening of a "third way" between the desperate revolts and bloody repression in Latin America. In Costa Rica, one of the last democracies in Latin America, Longo Mai believes that such a project would have a chance of survival. This survival would, of course, depend on massive support from Europe in the U.S.A.

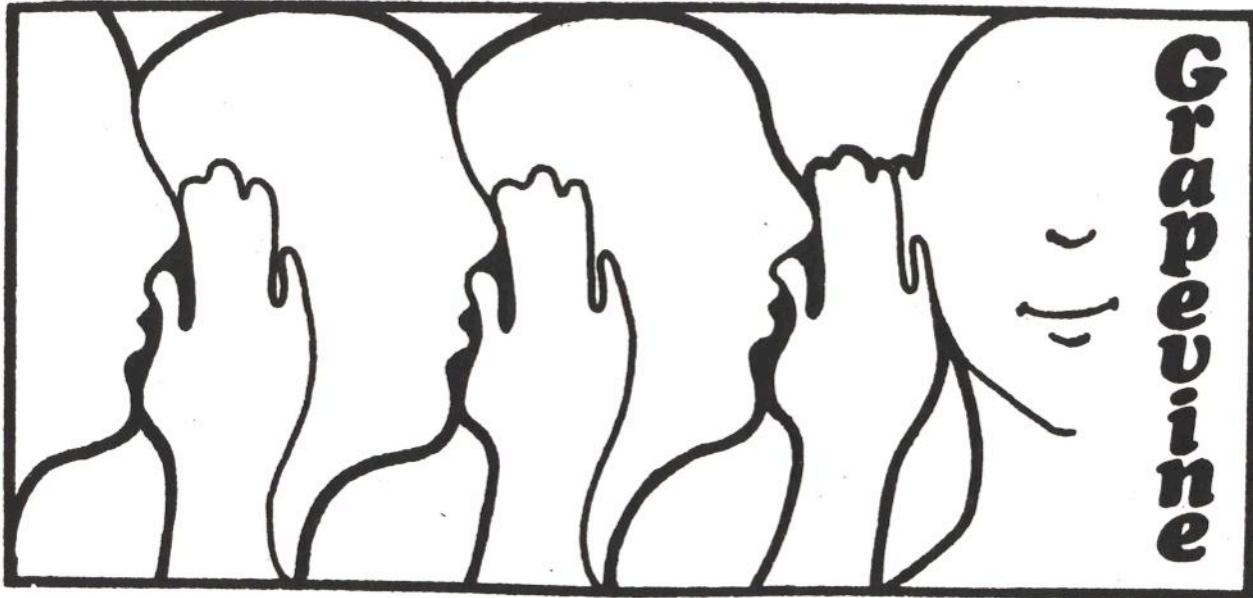
A great deal of support has already been provided in Europe. After the return of the first delegation in October, an appeal was launched to Longo Mai sympathizers in Switzerland. About 25,000 responded with gifts totalling 600,000 Swiss francs (about \$360,000). Most of the urgently needed aid was financed with this sum: three charter flights with relief supplies, medications and food. This massive spontaneous support was interpreted by the cooperators as the go-ahead for the immediate purchase of the land. The 7,200 acres cost about 1,800,000 Swiss francs, to be paid in two installments. Thanks to loans from their friends, Longo Mai has been able to raise the money to pay for the first installment. Longo Mai's production cooperatives in Europe are for the most part self-sufficient, but are not able to finance the creation of new cooperatives. The new project thus is a tremendous task for Longo Mai. However, they feel the situation in Costa Rica is too urgent to wait.

When we met the Longo Mai cooperators, they had already purchased the land and were seeking support in the U.S. We were impressed with their achievements and their goals and decided to work with them. Thus, while they have gone back to Europe and Costa Rica, we have stayed in the States to open an office, seek support, and begin plans for extending the international cooperative to some of the more needy areas of this country. □

NOTE: *Money is urgently needed at this point to help finance the Costa Rican project. For further information and to send donations, write to the European Cooperative Longo Mai, 186 Liberty St., Middletown, Ct. 06457.*

(1) *Protocol of the 2nd Congress of the European Cooperative, p. 28.*

(2) *"Information of the Emergency Fund for the European Mountain Regions," p. 3.*



New Buffalo Community

by Art Kopecky

Years ago, I remember reading in Communities that you want to hear from groups that are "making it". I'd like to tell you about New Buffalo, near Taos, New Mexico. (I am Arty An Swei. I've lived on "communes" for the past ten years, the last seven solidly at New Buffalo). New Buffalo is a non-profit member-controlled corporation with 100 acres (25 irrigated) and a 20 room neo-ancient, hippie-made pueblo. The land was paid for 11 years ago.

We have 9 members, 4 boys, and several guests. The personnel has changed over the years; we are second generation. None of the 15 original people are here now. But a few veterans know them well.

Our big news this year is that we have finally arranged financing for a Grade "A" milk plant. New Buffalo has had a small dairy for over 5 years. To make it a genuine source of income we must go to Grade "A" status. The National Center for Appropriate Technology has decided to help us in this endeavor with a \$10,000 grant. We have machinery and a refrigerated truck, alfalfa fields, meadows, and planted pastures, 6 dairy heifers and 4 milk cows, yet we lack the Grade "A" barn. This spring and summer we should be able to put up the building and become a professional dairy — the only one in the county. We have worked closely with the New Mexico

Health Department to achieve this. At the moment, we are awfully poor, but are sure with a few more cows we will achieve a steady income for our many projects.

At New Buffalo there are many gardens, lots of flowers in spring and summer and more planned. This year should be glorious. We have a lot of water (who doesn't this year!) More pastures will be planted this year and one more alfalfa field.

How do we accept members? Any one here for 3 days must be accepted unanimously to continue. Within one year they must be either accepted as a full member or not accepted. We have separate rooms. The group kitchen and wash area are kept quite nicely, although they are crudely constructed. Of course it is one of our main contentions that some men do not make a big enough contribution to the kitchen to make it flow really well. (Six of the members are men; three are women.) We've got green houses attached to 9 rooms. We heat only with wood and sun except for the dairy. More solar heat, floors, and major alteration of our big room are needed.

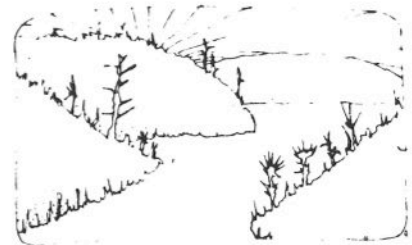
New Buffalo has had many fine people live here, mostly young folk. So many have given freely of many hours of hard work, sometimes futilely for poor projects, but usually for worthwhile endeavors. Our history has been a little tumultuous. It is in the area of

loving, caring kind and thoughtful human relations that we have to grow the most.

In this world of violence and problems we are one little element of a peaceful, friendly, rural, democratic, sharing way of life, which we hope will blossom along with the similar efforts of people all over to create a peaceful friendly world.

We are still needing many things financially. We also want to meet sincere, skillful, resourceful, gentle, people who see a future in this group sharing of big houses, estates, farms, businesses, etc. It is not an easy road.

New Buffalo
Box 328
Arroyo Hondo, NM 87513



Deep Run School of Homesteading

by Arnold Greenberg

In June, 1979, twelve young people ranging in age from seventeen to thirty-four, arrived at Deep Run Farm to begin an intensive one-year program in homesteading. With one or two exceptions, the students were all strangers to one another. After some initial awkwardness and apprehension, we quickly found out that there was a common bond bringing us together. Both, teachers and students were all deeply dissatisfied with the quality of our lives in the consumer-oriented city, frustrated by the waste, destructiveness and emptiness of life in the "system," and most of all, deeply interested in acquiring the skills that would enable us to live a more self-sufficient lifestyle.

The Deep Run School of Homesteading grew out of my concerns and experiences as director of an alternative high school I had started in Philadelphia almost ten years ago. Though the school still provides a stimulating and fulfilling alternative to the more traditional high schools, I began to be disturbed by a number of issues. Ninety percent of our graduates went on to college mainly because that is what is expected and because there aren't many options. Though we were providing a good alternative to the traditional high schools, we were basically a more pleasant route to the same place -- the super-industrial-technological society. I also became aware of the need to re-evaluate the curriculum and goals of education as I realized how inadequately we were preparing people for the world that actually exists. I began asking what does it mean to be an educated person as we approach the final decades of the 20th Century? What are the skills people will actually need in order to survive a world quickly becoming over-populated, on the verge of famine -- a world becoming dangerously polluted as well as precariously close to critical shortages of energy and natural resources. I was also aware of the sense of impotence, boredom, cynicism, world-weariness in practically all the young people I knew and realized that behind the despair was a longing to be fully engaged in a meaningful way of life. I began to realize that young people are institutionalized from the time they are five to the time they are twenty-one and then expected to be adults. The boredom and sense of uselessness is very painful to

see day after day. I saw that the development of the intellect at the expense of so many other aspects of human development was a serious lacking and that the notion of an educated person had to be expanded to include the development of the "heart" or non-rational aspects of our humanity, as well as the practical skills. And so, the Deep Run School of Homesteading -- a place where the skills of self-sufficiency and cooperative living can be developed.

Ironically, Deep Run Farm is located -- of all places -- just outside of York, Pennsylvania -- eight miles from the Goliath of Three Mile Island. Under the circumstances, now that the plant is asleep, we feel relatively safe and accept the potential danger. Most of us feel there is no place to run. The air and water in the cities we left is poisoned. We were dependent on the oil-based distribution system for our food and other necessities, and all of us felt that the deadening quality of life made the coming to Deep Run worth the risk. We are determined to make Deep Run as self-sufficient as possible, and we are actively working to keep the Goliath down, even if it means barricading the gates with our hands filled with stones ready for battle.

Right now, some of us are living in tipis and learning about a primitive lifestyle. With the help of George Shumway, our Construction Manager, we are designing and will begin building two passive solar shelters in a week or so. We have been getting practically all of our building supplies free by taking down buildings that have been offered to us. We have learned a great deal about organic agriculture under the direction of our Farm Manager Paul Keiser, and have four acres of gardens planted. We've been fencing and developing pastures, taking care of our animals -- a cow, a few goats, a horse, some pigs, sheep, a flock of chickens, ducks, geese and a few rabbits. We just harvested 70 pounds of honey from our bee hives and we are just completing our seventh week.

The school is organized to give the students a sense that this is their farm/school/homestead. In addition to the \$3500.00 tuition which includes all room/board and expenses, there is a \$500.00 Bond which students put up and which will be returned when they

leave. The Bond makes a student an owner of the cooperative farm/school. The curriculum, the priorities, the structure, the rules are all determined by the group. As an educator, I believe that it is essential that students be encouraged to determine their own goals rather than having the goals determined for them. It demands a great deal of self-motivation and self-discipline, but that is an essential ingredient for homesteading.

The school is on a thirty-six acre farm held in land-trust by the School of Living. The magazine Green Revolution is published here -- now in its thirty-sixth year. One important aspect of the school is its emphasis on decentralism. The school will be developing as a small village. Students will have small homesteads of approximately a quarter acre, the faculty also have small homesteads, and as the school develops, we will be developing more homesteads where people of various talents can work towards the goal of a self-sufficient village. We are teaching and learning community where the folk-crafts of the past will be merged with our interest in developing various alternative energy sources such as solar, wind, water and alcohol production.

We are now in our pioneer year and the spirit that nothing can stop us but ourselves is the dominant mood. We are dealing with the various conflicts of living together, and we are fully aware of how demanding and painful that can sometimes be. We also know that we can learn and grow as we resolve our conflicts, and we give a good deal of our energy to developing our communication skills.

The school year goes from June to the middle of May with a two-month vacation beginning in December. The program is quite rigorous and demanding. We work long hours and realize there are no short-cuts. Most of us feel a sense of urgency and believe that what we are doing is important and will make us stronger, happier people. We believe that the survivors will be those with the skills.

We welcome visitors and expect people to work with us while here. If you would like further information write to Deep Run School of Homesteading RD 7, Box 388A, York, Pa. 17402.



Though Communities strives to be non-sexist in language, changing the self-descriptions of organizations listed here to comply with our own values, would be deceptive. We apologize for the unconsciousness to this important aspect of social change on the part of many otherwise worthwhile organizations. Viva la revolucion!

Publications

★ Robin Hood Was Right, A guide to Giving Your Money for Social Change, was written to assist those with inherited wealth in giving it to social change organizations. The authors are a group of 30 young rich people who fund a wide variety of grassroots organizing projects and public interest reform groups in San Francisco, and Robin Hood answers both financial and philosophical problems with the wisdom of experience. Includes descriptions of other similar foundations, resources in alternative philanthropy, and suggestions for learning more about social change.

Published by the Vanguard
Public Foundation, \$5
4111 24th St.

San Francisco, CA 94114
(c/o Journal of Alternative Human
Services, Spring '79)

★ Martin Buber once proclaimed the kibbutz "the experiment that did not fail."

What about today? What is happening to the kibbutz in a rapidly changing society and world? To its unique form of participatory democracy? To the relations between men and women? To its children? How does kibbutz relate to the volatile Israeli political scene?

Shdemot is the literary and political forum of the kibbutz movement. Published in English, based in roughly equal parts on original and on translated material, it is the platform for the enquiry into society and politics, literature and the arts, culture, ideology and tradition now under way in Israel in general and in kibbutz in particular.

Shouldn't you subscribe to Shdemot? Find out if the experiment is still on?

4 issues/year, \$4 students, \$9 non-students, workers and activists who need to can register as 'students'.

Shdemot
Rehov Dubnov 10
Tel Aviv

★ C/O Journal of Alternative Human Services is a quarterly, national publication which is produced by and for those involved in alternative human services, such as drug clinics, runaway houses, crisis lines, women's centers, community economic development programs, etc. For the most part, these organizations are small, community-based, insecurely funded, and in some way or another trying to minimize or change the inequalities of our existing social system.

The Journal, now in its 5th year of publication by the Community Congress of San Diego, carries a mixture of brief notices and long articles, practical guides and analytic reflections.

It is intended to be used. Subscriptions are \$8/year for individuals; \$12 for agencies and institutions.

C/O Journal of Alternative Human
Services
1172 Morena Blvd.
San Diego, CA 92110

★ Southwest Federation Journal is for people living or interested in the co-op scene in Arizona and New Mexico. Though at least half of this tri-annual publication is devoted to news of the AZ/NM Federation of Co-ops, the Journal does cover other areas, for example, land trusts, co-op banks, pesticide problems. Its regular column, Groundwork, is a good resource of current actions, beginning groups and co-ops, and general Southwest info. Tempe Communications Exchange P.O. Box 890 Tempe, AZ 85281 Attn: M. Fischer

★ Southern Changes is a forum for reliable reporting and interpretation on the issues and events of the South. Published ten times a year from Atlanta, and subtitled Chronicle of the Ongoing Struggle for Equality, it includes such topics as JP Stevens, Southern politics, and social change in a rural Black community. Southern Changes is less than a year old but offers competent analysis and a nice looking layout. Write Southern Regional Council, Inc. 75 Marietta St. NW Atlantic, GA 30303

★ Mushroom bounces in from New Zealand. A lively alternative quarterly, it features nuts and bolts, how-to-build your-own articles with a low-cost,

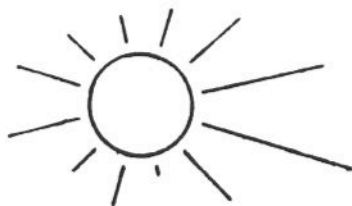
ecologically-sound approach. Mushroom costs \$1.20 per issue and is able to accept international money order only. Write them at C/PO Waitati Otago New Zealand

★The Work of a Cooperative Community is a programmed learning text that is linearly designed to teach a cyclical and ever-changing subject. Besides the use of the generic "he", the tone is formal and at times condescending. Intermediate Technology Publications, Ltd. 9 King St. London WC2E 8HN

★The Journal of Community Communications represents Village Design's forum for the exchange of notes and theories on community information systems. Its style of information sharing can be described as non-hierarchical — the information flow is straight across and on a peer basis. \$6 a year; \$11 for two; write Village Design P.O. Box 996 Berkeley, CA 94703

★The Whole Life Times is a brand new publication out of New England. It is an intimate directory of the many enterprises, organizations and individuals who are pursuing "right livelihood" in that area. The profiles of groups are written by the groups themselves to better describe their services. For more information, write The Whole Life Times Box 171 Cambridge, MA 02138

★Focus, an "independent newspaper for working people", is a Des Moines based monthly with some national and much regional news. It touches on anti-nuke issues, women's events and the alternative community. Focus P.O. Box 7122 Des Moines, IA 50309



★Columbus Free Press is one of the few still-surviving radical newspapers

from the early 70s. Published monthly, the Free Press covers thoroughly national and Ohio news of interest to Hispanics, Blacks, women and other groups usually neglected by regular newspapers. Write Columbus Free Press P.O. Box 3162 Columbus, OH 43210

★Dump Heap is subtitled Journal of Diverse Unsung Miracle Plants for Healthy Evolution Among People and is published four times a year by a volunteer staff. It's humorous and informative; one issue had articles on rain, solar energy, and history of architecture among pueblos. The publication is centered around workshops and events of the group. \$10 includes admission to these as well as subscription; \$5 is a year of Dump Heap alone. Dump Heap 371 Irwin St. San Rafael, CA 94901

★Do you value time more than money? I believe in doing things for people not for profit. Profit leads to pollution, war, over-consumption, and unhappiness. Profit flourishes when things are done backwards or unnaturally. If we don't switch our economic motivation soon, we may ruin our life-support system beyond the point of no return.

This is the philosophy of Ernest Man, a person who has freed himself from his programming and dropped out. He has learned to need less and spends his time looking, listening, smelling, feeling, tasting, thinking, reasoning, and writing the Little Free Press. The Little Free Press is sold and given away to spread the idea of freedom. If you need some inspiration to free yourself from the earn-spend-pay cycle, send a self-addressed stamped envelope to Little Free Press. Send a 15¢ stamp or coins for each of the pamphlets desired — there are 22 in the series. Little Free Press 715 E. 14th St. Minneapolis, MN 55404

★Green Mountain Post Films is a distribution company with an anti-nuclear emphasis. Their current offerings include a slide show on uranium mining in Australia, a book entitled "Everyone's Guide to Nuclear Power", and a film on non-violent training. Write for their completed fall bulletin, Green Mountain Post Films P.O. Box 177 Montague, MA 01351

★The Self-Publishing Manual: How to Write, Print & Sell Your Own Book, by Dan Poynter (Parachuting Publications) is the complete guide to self-publishing. The book actually begins with how to generate saleable material, from finding authors to writing it yourself, and goes on to detail in step by step fashion how to: start your own publishing company; print your own book; announce the book; estimate its worth, press run, charges; promote; find markets; sell; distribute, and provides a check list for production, a bibliography of other useful sources and people who can help. There is nothing left out, little left to chance in this guide. Its careful and confident tone provides assurance that you can, indeed, do it. The book is a must for those considering publishing as a business, for writers who want to investigate self-publishing, and is eminently useful for its new and old ideas to those who have already begun to do it. A fine and handy guide by a fine and successful publisher. 6x9; 173 pages; \$9.95/paperback, perfectbound.

Gay



★Our Own is a gay monthly newspaper published by the Unitarian Church. It features two regular columns: Menspace and Lesbians, Front & Center. Both carry readers contributions and local events of interest. It's a newsy publication focusing on the tidewater Region, and including a calendar of events. Subscriptions are \$6.00 — pay less if you have to and more if you can — a year and are mailed "quietly first class". Write UUGC 739 Yarmouth St. Norfolk, VA 23510

★Lesbian Tide, the Grandmother of lesbian magazines is a radical feminist monthly. Its coverage is national with a slight lean to the West Coast. Its approach seems to be less radical than

in its militant past. Topics like lesbian marriage and the ERA are more likely to be covered than revolutionary struggles or separatist issues. But, the Tide is still one of a kind, pretty newsy, and just good to have around. Mailed in plain brown wrapper, its \$6 a year for individuals.

The Tide
8706 Cadillac Ave.
Los Angeles, CA 90034

★The Leaping Lesbian is a forum for the lesbian feminist community. This bimonthly magazine occasionally centers around a topic (ex. Women in Sports) but more often, is a sharing space for what's on women's minds. A recent issue included articles on separatism and lesbian identity, being gay and handicapped, artificial insemination for lesbians, several work stories, high school "coming-out" stories, and an article by an incest victim. Also included are news shorts, calendar and classified items. Many of the articles in Leaping Lesbian leave the feeling of having had an intimate conversation; both content and style are personal.

Subs. \$6/year/6 issues.
P.O. Box 7715
Ann Arbor, MI 48107

★Gay Activities Alliance, "Oldest Militant Gay Organization in N.Y.C. Celebrating our 10th Anniversary (1969-1979)" Our purpose is to achieve Gay Liberation (not just civil rights) for all Lesbians & Gay Men through militant but non-violent means. We do advocate self defense. We have active community action and media committees.

Publications: 20 Questions About Homosexuality (pamphlet) \$1. Bulk discount available. Gay Activist (newspaper) monthly \$5. for 12 issues.
Gay Activities Alliance
Box 2, Village Station
New York, N.Y. 10014
Tel. (212) 677-0237

Birth

★The Birth Place began in early 1977 when parents, birth educators, and medical professionals met to discover how to make birth a more family-centered, fulfilling process. Our Resource Center for Birth and Early Parenting provides information for parents, parents-to-be, and other in-

terested people about the personal contacts and resources they need to make informed, healthy decisions about birth and parenting. It offers: a lending library; over 60 titles of books for sale; recycled maternity clothes; a reference file with reprints of newspaper and journal articles; book reviews; a breastfeeding file; brochures and flyers from other organizations about events in the community; catalogues; hospital surveys; completed questionnaires from child-birth educators, obstetricians, and pediatricians; and referral files.

The Birth Place
156 University Ave. #201
Palo Alto, CA 94301
(415) 321-BABY

★Our world is entering a period of tremendous upheaval and change. It seems imperative that individuals receive ideal births and parenting, for it is they who will be responsible for guiding society into a new age. In response, HCI provides the in-depth, professional training needed to create counselors and educators who can assist expectant parents in becoming well-prepared on all levels (body, emotions, mind and spirit) for sensitively and responsibly parenting a new human being.

There are five main components of our two-year program: Seminar, Content Courses, Experiential Courses, Professional Skills Courses, and Practicum. The classes, generally of seminar size, are taught by teachers who are expert in their respective fields, and who are oriented toward expanding the role of the childbirth educator.
Holistic Childbirth Institute
1627 10th Ave.
San Francisco, CA 94122
(415) 664-4900

★Homebirth Education & Research Services (HERS) is a 4 year old organization whose purpose is to increase knowledge regarding pregnancy and homebirth, dispel the mystery surrounding this area of life, improve a woman's self-determinism about her body and its natural operation, and expand the options available to her during the most intense experience of her life. The founder of this organization delivered her own 2 children at home, alone, and had excellent experiences. The core of HERS concept is that one owns one's own body, though all the standard-operating-procedures and medical processes that usually accompany prenatal care subtly convince people pregnancy is a disease, and

pregnant women aren't trained enough to be capable. Wherever a woman feels safe — hospital, home, outdoors — and with whoever feels right — alone, with midwife, with friends, or with doctor — she should deliver her baby, no one has the right to interfere. Write for HERS "Do-It-Yourself Homebirth" packet for \$2.

HERS
c/o Jane Joyce
815 Bryte Ave., #73
Bryte, CA 95605

★The Association for Childbirth at Home, International (est. '72) is an independent, international organization supporting homebirth and dedicated to parents' right to decide where and when they will give birth. ACHI offers a series of childbirth classes that teaches essential and accurate technical obstetrics to parents. They also train childbirth instructors, operate an international referral service to doctors, nurses, and midwives, give individual consultations, compile homebirth statistics, provide speakers and printed materials, maintain a reference library, and publish a newsletter. Membership, including a one year subscription to the newsletter Birth Notes, is \$5. Donations are welcome. The national headquarters of this non-profit, tax exempt organization is
The Association for Childbirth at Home
Box 1219
Cerritos, CA 90701
(213) 802-1020 and (714) 994-5880



Spirit

★Kripalu Yoga Ashram & Retreat, founded and directed by Yogiraj Amritji, is a dynamic growing spiritual community of over 160 men, women, and children who have chosen yoga as their way of life. With two spacious and secluded rural settings — a 55-acre wooded Ashram 35 miles northwest of Philadelphia, and a resort-like 240-acre

Retreat 28 miles northwest of Reading, Pa. — Kripalu Yoga Ashram and Retreat provides an ideal setting for a total experience of the yogic way of life. Under Yogiraj Amritiji's close and experienced guidance, visitors and residents discover an environment that thoroughly nurtures true inner unfoldment. Visitors are welcome throughout the year.

Kripalu Yoga Ashram & Retreat
P.O. Box 120
Summit Station, PA 17979
(717) 754-3051

★The Brotherhood of the Way is a mystical order dedicated to promoting God-realization on an individual and group basis, and having its source in the Sufi Order. The roots of the Brotherhood go back to the Sufi brotherhoods of the Islamic World and India, the Zen lineages of Japan (Rinzai and Soto) and the lineage of sanyasins of India.

We concentrate on studying the teachings of the sufi masters and other mystics of all faiths. We use Sufi Dance, Meditation, services or worship of various faiths and healing practices. We also attempt to develop the expression of spiritual experience through arts, crafts, music, dance, and astrology. The Brotherhood is directed by Murshid Michael Klassen, a student of Murshid Sam Lewis.
Brotherhood of the Way
140 Willow Ave. #2
Fairfax, CA 94930
(213) 457-1588

★Grailville is owned and operated by the Grail, an international movement of women committed to religious search, liberation and development of women's potential for creativity and transforming action in the world. Grailville is a community of women who are attempting to live out their values and develop their talents in the practical work, management and development of Grailville. Some members have long-term commitments to the Grail and the community, while others are searching out their way in life. Its aim is to be self-supporting, with income originating from use of the land and facilities as well as other small business ventures. Women and men are welcome to spend some days or weeks at Grailville for creative rest and relaxation. Write:

Grailville
Loveland, OH 45140

★Shasta Abbey, a Zen Buddhist monastery, was founded in 1970 by Roshi

Jiyu-Kennett. As Headquarters for the Order of Buddhist Contemplatives of the Soto Zen Church, it serves as the main seminary. The abbey is 3 miles north of the city on 16 acres of mountain forest land.

The teachings of Soto Zen Buddhism center around the practice of "just sitting" meditation and its applications and relevance to daily life. There are programs for lay visitors including daily tours, weekend retreats, week-long sesshins, and a 3-month training term. All the religious ceremonies of child naming, marriage, funerals, and memorials are available. Visitors are welcome to ceremonies on special Buddhist holidays.

There are facilities for married couples and families at Kannon Dell, 3 miles north of the Abbey. Shasta Abbey School (est. '78) provides individualized instruction by priests for children aged 6 to 12 years. For further information, write the Guestmaster.

Shasta Abbey
P.O. Box 478-C
Mt. Shasta, CA 96067
(916) 926-4208



★The Association of Cymmry Wicca (est. 1972) is an association of pagan religious organizations — wicca oriented. The Association was founded by the Church of Y Tylwyth Teg, a pagan/celtic "old religion". We co-sponsor the living community "Camelot of the Wood" and "Bangor" a New Age Alternative University. We help sponsor the "Gathering of the Tribes" held each year in the North Georgia Mountains. This is an Earth Religion Leadership Conference open to all pagans. Contact:

Association of Cymmry Wicca
P.O. Box 1514
Smyrna, GA 30081
(404) 353-7943

Local Groups

★Free Store is a cooperative venture whose major thrust is meeting emergency needs as presented to us. These include the need for food, clothing, furniture, heat/winterization, medical supplies, and advocacy services around entitlements related to the above.

Free Store is not primarily an issue-oriented agency, but does work around hunger and social welfare concerns insofar as these affect our clients. As a compliment to our "hard" services, we also operate a community gardening program, a Food Stamp Outreach Program and various other programs. Free Store sees about 30,000 clients/year, most of whom approach us for food, whatever their underlying problem.

Free Store is staffed by both paid people and volunteers. Perhaps half of our staff are ex-clients and about 25% of them are ex-offenders. Free Store does not spend donations on salaries and makes no charge for its services.

Free Store
2270 Vine St.
Cincinnati, OH 45219
(513) 241-1064

★Theater Workshop Boston, now in its 12th year, is changing and expanding. This is reflected in the new name of the acting company, Omega (formerly Om). TWB is becoming increasingly production oriented. This fall we'll open 2 major full-company productions, plus an acting lab play/workshop, which allows students to apply what they've learned. We offer classes in acting for various age groups, music and voice, and dance and poetry. Our work, our process is improvisational, participatory, transformative, and holistic. Goals include the creation of a Center for the Study of Arts in the Holistic Age, and an accreditation for our teacher training program.

For more information

TWG
Eliot Hall, 7 Eliot St.
Jamaica Plain, MA 02130
(617) 522-8300

★The Creative Women's Collective is a non-profit organization of women artists who work collaboratively at their workspace in New York City. The or-

ganization has been in existence since 1973, and its members share a commitment to issues of concern to women and to social change. In addition to teaching art, the group produces silkscreened graphics and T-shirts on women's issues, and assists groups working for social betterment to produce their own low-cost graphics for informational and fundraising purposes. The Collective also makes its silk screen workshop and darkroom available to professional artists at low fees.

Creative Women's Collective
236 West 27th St. (12th Fl.)
New York, N.Y. 10001
(212) 924-0665

★Genesee Co-op is a group of collectives housed together in a reconvered firehouse. We provide a wide range of services and options to try to meet basic human needs for food, education, health, and social change. Within the Coop are: a food store selling bulk foods; a natural foods restaurant; a pottery studio; a printing press; a general store; an alternative health education center; a women's health collective; a community darkroom; a book-binders; a peace and justice education center; an alternative resource center; a community-based free university; and a gay alliance center. If you're in the Rochester area, stop and visit.

Genesee Co-op
113 Monroe Ave
Rochester, NY 14607
61-2230

★The New Age Community (est. 1977) is a community educational resource center. Our purpose is to serve as a medium through which individuals can contribute to the aliveness, well being, and general enlightenment of the Greater Portland and southern Maine Community. The Center provides a physical space where people can interact and where activities can occur. We maintain a New Age Resources file with over 400 files on groups, paths, and ideas from Africa to Zen. A loose-leaf referral file assists people in locating available community resources for educational programs, advocacy groups, clubs, and personal growth programs in the local area. We have a 500 volume lending library, receive review copies of just-published books, and display dozens of magazines and journals to which we subscribe. All publications are available to be borrowed. We also have a lending tape library.

A new project is the People Resources Bank which is being put together to enable people to get together over common interests. The New Age Community Center sponsors activities: films, speakers, courses, seminars, rap sessions, and celebrations. The monthly newsletter, free in the area, keeps people posted on happenings. Subscriptions by mail are \$5/year. Funds for operating the Center are obtained from sliding scale membership fees, donations of many varieties, including tithes. For more information:

New Age Community Center
97 Danforth St.
Portland, ME 04101
Tel. 773-0847

Miscellaneous

★Nuclear America — A new organizing tool and wall poster is now available from the War Resisters League. This poster is a map of the United States pinpointing 400 sites which represent

- all nuclear weapons facilities (R & D, manufacturers, deployment and storage locations)

- all nuclear power plants (commercial and research, operating as well as planned)

- miscellaneous facilities such as uranium mining and milling, processing, reprocessing, waste disposal sites

- areas likely to be bombed during a nuclear war

- the reverse side contains a list of all these facilities, and a statement linking nuclear weapons and nuclear power.

The map measures 22" X 17" and is printed in 3 colors. 75¢ from

War Resisters League
339 Lafayette St.
New York, N.Y. 10012



★Center of Concern (est. 1971) is a public interest group with a global outlook and a commitment to advocacy for people, particularly the poor and powerless.

Our Center staff is an independent, interdisciplinary group involved in social analysis, religious and values reflections, and public education regarding issues of social justice.

We are convinced that a prerequisite to human dignity is the assurance that every individual has access to nutrition, shelter, basic education and minimum health services.

Through our commitment to advocacy, we try to transform structures of the world, according to principles of justice.

We hold consultative status with the United Nations and have participated in many United Nations conferences on international social policy. Our Director is Dr. Peter J. Henriot.

Center of Concern
3700 13th St. NE
Washington, D.C. 20017
(202)635-2757

★We are a nationwide carpooling referral service matching passengers, drivers and private pilots on trips of 300 miles or more. We have been effectively operating for thousands of members for 6 years. It is our answer to the energy crisis as well as a money saver on transportation for all those involved. A good way to meet new people too. All travel arrangements are made directly between our members as far as sharing expenses, driving, routes, time taken, etc.. "Let's carpool America."

Travel Mate
P.O. Box 40303
Portland, OR 97240
1-800-547-0933

★Free Beaches coordinates activities throughout the country for groups that enjoy nude sunbathing, skinny-dipping and nude backpacking. People who send us \$3.50 will receive the latest Guide listing both popular skinny-dipping beaches and lakes, and the addresses where they can meet others who enjoy this alternative recreation. Some of the best alternative communities spring up on nude beaches.

Free Beaches
P.O. Box 132
Oshkosh, Wisc. 54902
(414) 231-9977

★Grindstone Island, a 12-acre wooded island in the middle of Big Rideau Lake, is a cooperatively owned and operated conference centre for social change groups. Just 55 km. north of Kingston, Ontario, and 125 miles north

of Syracuse, N.Y., it attracts participants from across the U.S. and Canada to its two-week Grindstone School for Peace Research, Education and Action, held each summer (usually in August). It also rents its facilities to groups for conferences lasting from two days to three or more weeks. Over 240 members from Australia to Botswana participate in the co-op by organizing conferences, doing carpentry and maintenance during opening weekend in May, and contributing financially.
Grindstone Co-op, Ltd.
P.O. Box 564, Station P
Toronto, Ontario, Canada M5S 2T1
(416) 923-1012



★Solar Resources is a 2 year old material-gathering and distribution project whose purpose is to locate, gather, and distribute discarded materials which may be used or converted by groups, organizations and individuals for their life-support systems. Emphasis is placed on making appropriate technology available to all Children of the New Age. Currently working on publication of informational sources list. Send S.A.S.E.

Children of Light — Solar Resources
P.O. Box 1021
Fremont, CA 94538

★Friends of the Trees Society is a vision of Rural Resources and Information initiated in fall of '78. It needs members. There are many ways to become involved: plant trees, collect seeds, seek out the unusual, the beautiful, and the bountiful trees in your vicinity, care for them and help them to propagate their kind. Talk about these things with your neighbors and get people involved. We would like to see local chapters formed. There are many ways we can work with each other.

The first major activity of the Friends of the Trees Society was to set up a tree seed business, which now distributes through 7 food co-ops. Other outlets are needed. We also do a mail order business. Our newsletter, 6-10 pages,

provides technical, but understandable, information about growing trees and lists resources like books and organizations that are dedicated to trees.

Friends of the Trees Society
P.O. Box 567
Moyie Springs, ID 83845

★Community Service, Inc., is a center for ideas and practices concerning "small community" in its various forms. Basic to our work is the observation that cultures and societies through history have had in common some form of family, community, and religion.

Through personal counsel and correspondence, publications (books and newsletter), mail-order book sales, conferences, and research, we aim to help people build community where they are, or to find a new community setting. Write for information. Send 50¢ in stamps for a sample newsletter.
Community Service, Inc.
P.O. Box 243 (114 E. Whiteman St.)
Yellow Springs, OH 45387
(513) 767-1085

★The Conference on Alternative State and Local Policies is a private non-profit organization founded to serve state and local progressives through research, organizing national and regional conferences, and publishing books, pamphlets and reports on public policy issues. Our major projects include: the Tax Reform Project; the Public Control of Public Capital Project, focused on general economic development issues; the Energy Project, encouraging solar energy and conservation programs; the Agricultural Project, concerned with developing innovative farm, land and food policies; the Women in the Economy Project, supporting a legislative program on women's economic issues; and the Coop Bank Project, developing strategies to help various groups utilize the National Consumer Coop Bank.

Our bi-monthly magazine, 'Ways and Means' focuses on state and local initiatives in areas such as tax reform and energy planning. Coverage is also given to political campaigns and public interest organizing. For further information, please write.

The Conference on Alternative
State and Local Policies
1901 Que St. NW
Washington, D.C. 20009

★The Institute for Policy Studies, founded in 1963, is a transnational cen-

ter for research, education, and social invention. IPS sponsors critical examination of the assumptions and policies which define American posture on domestic and international issues, and offers alternative strategies. Areas of focus include domestic policy, national security, international economics and human rights.

Our work reflects the realization that the social and political problems facing the United States — militarism, stagflation, environmental decay and economic injustice — are a part of a larger global context. In seeking alternatives to these problems, IPS, in 1973, established the Transnational Institute as its international program. TNI, with centers in London and Amsterdam, addresses the fundamental disparity between the rich and poor peoples and nations of the world, investigates its causes and develops alternatives for its remedy.

The Institute for Policy Studies is a tax-exempt, non-profit organization which accepts no government funds.

Institute for Policy Studies
1901 Que St., N.W.
Washington, D.C. 20009
Tel, (202) 234-9382
Cable: IPSWASH, Washington, D.C.

Paulus Potterstraat 20
Amsterdam 1007, Holland
Tel, (020) 72 66 08
Cable: TRANSNAT, Amsterdam

★Fellowship House and Farm is a not for profit organization, dedicated to the elimination of friction and strife between people and groups separated by differences in religious, racial, ethnic or economic background; and by educating people of such varieties not to wait for somebody else to bring the change but to work themselves in their own lives and by giving time to help others to work for non-violent change. Write

Victor Paschkis
Fellowship House Farm
R.D. 3
Pottstown, PA 19464





Reach is a free reader service of Communities magazine. Ads should be 50-150 words in length. Typewriting preferred. We reserve the right to edit. Dated material requires a minimum of 6 weeks lead time. Feedback on ad response, as well as donations, are welcome.

Thanks, Margaret

Conferences

★A fall conference, Healing Ourselves/Women and Health, will take place October 5, 6, and 7 at Heathcote Center. The theme of the weekend centers around alternatives to traditional health care offered to women. Women have relied on established medical technology, giving up control and responsibility for their health. Healing Ourselves/Women and Health hopes to provide an atmosphere in which alternatives can be explored.

Planned workshops include Politics of Traditional Women's Health Care, Self-examination, Women's Spirituality, Natural and Home Birth, Nutrition, Mental Health, and more. In addition, there will be a celebration of the full moon and morning yoga.

Cost for the conference is \$40 for women and \$20 for children, which includes meals and lodging. Child care will be provided by advance arrangement. Space is limited, so please pre-register. Contact:

Heathcote Center
21300 Heathcote Road
Freeland, MD
(Northern Baltimore County)
(301) 329-6041

★ Land Trust Conference

The School of Living and Deep Run October 19-20-21, 1979 — This is a call to all who love the land. Unite in protecting it from urban sprawl, agribusiness and speculative devastation. The Community Land Trust is increasingly being recognized as the most effective way of preserving land and at the same time protecting use rights of individuals.

The annual School of Living Land Trust Conference is a unique opportunity for both the novice to learn about land trusts, and for land trust organizers to meet and exchange ideas and experiences.

This year's conference will feature discussion leaders from urban and rural land trusts, the Henry George Movement, members of Arden with important lessons from past experiments, technical experts on writing articles of incorporation, by-laws and lease agreements, and IRS expert with tax information, and other organizers. We will also show movies and slides on the land trust and land protection movement.

There will be concurrent sessions for beginners and the more advanced; special panel of land trust lawyers on Sunday.

Schedule: Plan to arrive anytime after noon on Friday. Friday evening will be a final planning session. Persons wishing to further discuss personal land, trust problems are invited to stay Sunday evening.

What to bring: Bedding, towels, and toiletries plus a willingness to pitch in with meals and cleanup. No dogs please. Bring your musical instruments! Tents and campers welcome.

Cost: \$40.00 per person for the entire weekend includes meals and tuition. 10% discount for School of Living

members. Some scholarships available.

Facilities and Location: Indoor sleeping space, mattresses and meals will be provided. The workshops will be held at Deep Run School of Homesteading, York, PA (717) 755-1561.

★ October 14 National March on Washington for Lesbian and Gay Rights
For information write:

P.O. Box 3624
Houston, TX 77001
or call (800) 528-7382

★ Fall Conferences — A Woman's Place

October 6—8 In the tradition of AWP, Diane Whitaker will be back to lead another Massage Workshop. Join us for some healing and relaxation. It's an experience no woman should miss.

October 20—21 Mothers and Daughters. Accommodations will be made for you and your mothers and daughters. It will be a time for relaxing together and sharing the bonds of our womanhood.

Current rates: \$13 per woman per day — cabin — Sunday — Thursday

\$15 per woman per day — cabin — Friday — Saturday

\$9 per woman per day — camping — for food and facilities

\$4.50 per woman per day — camping — without food

A Woman's Place
Athol, N.Y. 12810
(518) 623-9970

★ National Historic Communal Societies Association is holding its annual conference in Zoar, OH on October 18 — 20. Communities are invited to give a short talk about their groups.

Members of communal groups, as well as scholars of communal life, and museum curators will attend. Historic and contemporary communes are of interest. Write:

Kathleen Fernandez
P.O. Box 404
Zoar, OH 44697
(216) 874-3011

Groups Looking

★ Earthward Bound Ecological Center (EBEC) is looking for more folks who would like to join us (presently 11 adults and 3 kids) in working hard towards developing our educational and sharing community. EBEC's major focus is: 1) organic agriculture and husbandry; 2) crafts; and 3) alternative energy. Over the past three and a half years, we've been working together on our land (1100 acres of knob land in central Kentucky) to develop our facilities. We are now looking to complete our first physical plane development stage and begin consolidating what we've done. We could still use more skilled carpenters to help us finish our pottery/crafts studio and our experimental energy house, but we'd also like a master potter, a mechanic, a beekeeper, and alternate energy genius, etc. etc... If you're interested, write and we'll see what we can do together.

EBEC
Star Route Box 328
New Haven, KY 40051

Groups Forming

★ We seek other women to join our rural community. Our goal is a self-sufficient organic farm/health camp/demonstration of appropriate uses of all forms of energy. We are strong-willed women, 33 and 45, dedicated to the dream of a balanced world free of exploitation by race, sex, class, creed, or species. We own and protect 88

acres of beautiful Texas Hill Country, most of which is preserved as wild-life sanctuary. We are located 55 miles northwest of Austin, in a secluded place 5 miles from the small town of Bertram. We have established organic gardens, preserve much of our food, build our cabins and sheds. If you are interested in visiting us to see if our way of life appeals to you and if we can create a compatible residential group, please let us know when you wish to visit. We have no telephone but we do have electricity, refrigeration, FM radio and record player. Guest accommodations are clean but simple and limited, though there is plenty of room for tents. We are especially interested in women with farm, carpentry, construction skills, who are interested in quiet, rural living and cooperative, responsible sharing.

Carla Blumberg & Abigail Brown
Women's Organic Farm
Bertram, TX 78605

★ Organic Farm of two people going into its third year is considering new members on temporary or permanent basis. Major focus is on purebred Nubian dairy goat herd, honey cropping, orchard management, crop cultivation, domestic and wild herbs. Persons experienced in dairy goat management and/or beekeeping are preferred but all communications will be considered and acknowledged. We are located in a healthy environmental setting and are striving to keep it that way. For more information contact:

Pam Murphy
Rt. 1, Box 113B
Stouts Mills, WV 26439

★ I am living on 16 acres in rural Washington near Mt. Rainier. Myself and one neighbor are interested in contacting, communicating, and getting together with people who are interested in natural vegetarian homesteading and self-survival in a peaceful, polyfidelitous living situation. Write me your vision and we'll share ours.

Jai Bats
Star Route
Ashford, WA 98304

★ We are interested in forming a loosely-structured rural community on our farm in Columbia, South America. We grow coffee and cocoa as cash crops (and corn, beans, fruits, and vegetables as subsistence crops) on our 100 plus acres. The farm is mountainous, remote (three hour walk to the nearest

road), and very beautiful. If interested, please write:

Finca Los Guadales
A.A. 118
Cartago, Columbia, South America
Jackie, Jim and Meridith

★ U-LAB-THREE (est. Jan. 1, 1979) Our number one ideal is called Superfamily. A superfamily is a group of more than two adults, with or without children, who live together as sharing intimate equals. Our number two ideal is called Social Agreement Democracy, which is like a constitutional democracy, but it's for a superfamily, not a country. A Social Agreement is a written, self-defined guide for community membership and procedure. It reflects basic values and ideals. Accordingly, membership in U-LAB-THREE is dependent on one's agreement with the following ten points:

1. We uphold the superfamily ideal
2. We practice social agreement democracy.
3. We contribute money and energy to our communities growth and development.
4. We thrive on intimate and egalitarian community relationships.
5. We aspire to love universally.
6. We are committed to co-parenting and educating our kids.
7. We engage in community psychotherapy.
8. We attempt to attain peace in thought and action.
9. We believe honesty is the best policy.
10. We spare the environment.

So, if you share these values and ideals, call, write, or come to U-LAB-THREE, The Superfamily Community c/o Help Superfamily
562 Lyon St.
San Francisco, CA 94117
(415) 3460583

★ Help develop a spiritual Sufi community in the Appalachian mountains while attending a course in psychic attunement. Write for information to

Inayat Light Center
Box 1380
Salem, VA 24153
inclose \$1.50 handling

★ The Spiral Inn and Moniteau Farm We are happy to announce The Spiral Inn has relocated to Moniteau Farm, a developing 400 acre Macrobiotic Homestead Community in Central Missouri. Located in the rolling hills and woods near the Missouri River we have twenty-eight homestead tracts and sixty acres of Community Land for Educational, Agricultural and Recreational use. Our homesteaders are in the

process of developing homes, gardens, schools, cottage and community industries and educational activities. East-West travelers can plan to visit the Spiral Inn. Close to major highways (Interstate 70 and Interstate 44) we offer Macrobiotic food, lodging, a small store and information.

We also sponsor an ongoing work study program and invite your active participation in the exciting work of developing a self sufficient intentional community.

Contact us on the availability of reasonably priced homestead acreages. Please write or call in advance for information, rates, reservations, map, etc.

Direct all correspondence to

The Spiral Inn - East West Community
Route 1, Box 9, Moniteau Farm
Jamestown, Missouri 65046
(816) 849-2157

People Looking

★ My daughter and I are looking for community. I am a 31 year old Taurus woman; my daughter is 5½ and Libra. I would like a community of a spiritual nature, aware of its part in the New Age. I am vegetarian (fish, eggs, milk products), and eat lots of raw foods. I would like a self-sufficient community with a good source of water. I also have an intelligent, spayed, middle-small dog named Princess, who gets along with other dogs and is non-offensive for a dog. But I'd understand if you couldn't take her. I like to paint, draw, cook, sew, read, work outdoors in gardens, trees, and dance. I'd like to learn Tai-chi and yoga. I like the sun. I'd like a health oriented community. Contact:

Linda Ellsworth
5806 Latona NE
Seattle, WA 98105

★ Now that searchers for community should be aware of the impending economic earthquake, I want to offer my alternative to the urban madness and the village/homestead madness (which contributed to the constant spread of concrete and asphalt). Total Life Community seeks communarians, extended-family oriented, workers, "bad weather" friends who are open to new ideas and are not fascists parading under the banner of

socialism or liberalism. I have a very large tract of semi-isolated forest, creek and meadow in the Ozarks. We can take people right now who have independent incomes. We are pro-people, pro-woman, so please no feminist chauvinists.

Marvin Manning
206½ West Olive, Cabot, AR 72023

★ Couple in their early 30's with 2 small children wish to buy land with (or near) other families who are looking towards a self-sufficient, non-sexist future. We have and are looking closely at Kentucky and Southern Indiana, but will go wherever we can get the most for our deflated dollar.

Marty is an environmental analyst, (B.S. in chemistry) and will continue to pursue this career after resettling. Rich is a luthier specializing in instruments of the mandolin family. 90% of this business is mail order, through ads in music and ethnic music-related publications.

We share many interests, including child-rearing, folk music of all kinds, reading (science fiction, low-tech living, history), astronomy, organic gardening, and doing our best to get along with nature.

We plan to make our move in the spring of 1980. Anyone out there care to join us?

Rick & Marty Westerman
RR1 Box 279
ST. Anne, Ill 60964
(815) 933-4407

★ Couple with three children (two part-time), ages 7, 8, and 12, are looking for a household in Santa Cruz. We work in the health field, and want an atmosphere with an emphasis on healthy living with open, loving people who enjoy interacting with children. Vegetarian households suit us fine, although we are not totally vegetarian now. We are committed to working household issues out in a positive way. We'll be in Santa Cruz late September and can be reached through friends at (408) 423-1998. We're moving from Los Angeles so if you have any ideas please call!
Maurice and Gin Parr

★ I am a 26 year old aspiring wood-worker looking for a cabinetry/furniture building apprenticeship. I strongly desire to relocate in either the states of Wisconsin, Oregon, or Washington to work and live in either a city or country setting. My ultimate goal is to custom-build furniture which would be aesthet-

ically-pleasing and consumer-oriented in terms of function and costs. I also prefer, later on, to rely more on hand tools than power tools.

I am a "beginner", however, having had only a rudimentary understanding of power tool usage through the enrollment of two basic cabinetry courses at a community, liberal arts college. My background makes me humble and patient. Therefore, I am more than willing to work in a shop producing plywood and particle board constructed cabinetry, geared for contracts with tract housing and apartment complexes.

I would like to start work in early December with folks whom I may reach agreeable terms of recompense. It may be simpler that I work, roughly, a forty hour work week and receive minimum wage pay. I'm also game for a bartering exchange to contribute my labor for room, board, (nutritional, vegetarian diet, if possible), and an additional subsistence allowance.

If interested, please contact:

Robin Edgerly
907 S. Congress, #2
Austin, TX 78704
(512) 442-0458

Land

★ Twin Oaks Community is selling the property on which its Merion branch was located. Located in the Piedmont region of central Virginia some 100 miles southwest of Washington, D.C., the property consists of approximately 90 acres, most of it gently sloped wooded land bounded by a creek on one edge. Besides the main house and barn, there are some small cabins in the woods -- altogether, enough space to support a group of from 6 to 10 people. The garden has been organically tilled, and there are valuable timber stands. We are asking \$80,000 for the property.

The Merion branch was started in 1972 as an experiment to enlarge the community quickly, notwithstanding the disadvantage that it was three miles from the rest of the community. After seven years of joy and sorrow, the community has decided that expanding on contiguous land felt better to us. We hope that another group will see the Merion land as a focus for communal life. Write or call

Bruce
Twin Oaks Community
Louisa, VA 23093
(703) 894-5126

Help Wanted

★ A Naturopathic Physician offers opportunity to vegetarian women assistants willing to donate time to help the sick through the use and practice of natural therapies and to reside in Mexico. Please list diplomas and experience. Write:

Assistant K.W.
Box 115
Vista, CA 92083

★ Dessie Woods, a 34 year old black woman, mother of 2 children, killed a white man who threatened to rape her by shooting him with his own unregistered gun. For this courageous act of self defense, Dessie Woods was sentenced to 22 years in prison in 1976. The courts have refused to hear her appeals.

The National Committee to Defend Dessie Woods is a black nationalist organization which has been working to free Dessie and thereby turn back the assault on black women who dare to defend themselves from the centuries-old tradition of government-sanctioned terror against black people in the U.S. The committee has launched a "No,

Not One More Year!" campaign showing its determination to have her freed this year through pressure on President Carter. The committee wishes to expose Carter's "human rights" campaign for its hypocrisy, while Dessie Woods and countless others are unjustly imprisoned in U.S. jails for defending themselves against colonial terror. Publicity, funds, and support are needed. Contact:

Dessie Woods Support Coalition
P.O. Box 921
San Francisco, CA 94101 or
Dessie Woods, A78927
Georgia Women's Institute of
Corrections, Hardwick, GE 30314

★ Grow with Koinonia — Staff Openings in Educational/Spiritual Community. The Koinonia Foundation, founded in 1951, is an educational community located on a country estate near Baltimore, Maryland. We offer evening classes and weekend workshops to the public, in addition to semester length residential programs: education in whole and healing lifestyles based on spiritual awareness. Koinonia presents no single spiritual path, philosophy or doctrine. As individuals we have each found the path, or tradition that works; we openly learn from each other without losing our grounding in our own traditions. The Koinonia experience is

in learning how to bring spiritual principles and values into daily life and activity, hour by hour decisions, challenges, joys and celebrations. Working/living at Koinonia offers you the chance to grow in your spirit/mind/body/emotions, and to grow in your job skills.

We are a resident community; our staff members live out the healthful practices that are taught here. Work at Koinonia offers participation in program and management, healthy country living with natural and whole foods, an opportunity to develop and expand work skills. Housing and food are provided, in addition to a moderate stipend (taxes paid). Join the thirty children, adults and elders who are the staff of Koinonia. As we offer new, expanded programs to the public, we need people with one or more of these skills:

Promotion, Editing/writing, Print shop, Cooking, Kitchen management, Bookkeeping, Maintenance & Repair, Program Development.

Use your skills to express your belief. Look into Koinonia. For information on Koinonia and on any of the staff positions now open, write: Personnel

Koinonia
1400 Greenspring Valley Rd.
Stevenson, MD 21153
(301) 486-6262

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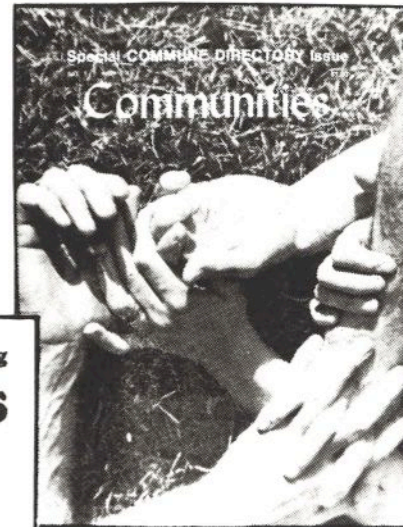
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